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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JANUARY 1, 1925 Number 1

Mr. Duke and the Country Church

Mr. James B. Duke in his foundation of $40,000,000 for education, charity and religion has set apart ten per cent of that magnificent gift to the bulding and maintenance of country churches in North Carolina. Nothing like this has occurred, hitherto, with all the multiplied millions that rich men have contributed to the welfare of humanity. And we believe that Mr. Duke in his gift to the country churches of his native state has placed this money where he can expect the very largest returns in character and high service.

In fact, this new venture in ministering to the spiritual needs of rural North Carolina has already been tried out by Mr. Duke in his annual gift of $25,000, which with gratifying results he has for the last ten years contributed to the country churches of North Carolina. With the aid of "The Duke Fund," as it has come to be known, quite a large number of churches have been erected which could not have been built without such aid, and ministers were kept upon scores of fields that would have been deprived of their services but for the timely aid of James B. Duke.

These $25,000 each year for the last ten years have proven a great blessing to many of the rural sections of this state, but that is only a foretaste of what is to come when the Old North State receives a minimum of $200,000 a year for religious work in the open country. In consequence of these generous funds there is a new and greater day just ahead for the country church in North Carolina.

But this new opportunity will bring with it added responsibilities. This gift does not imply a release from hard work, but it does imply an even greater devotion to the larger tasks in North Carolina Methodism. These unparalleled opportunities for development of the rural churches is going to require bishops who look not backward but forward and who are men of vision knowing how to plan wisely for the future. There will be needed also as presiding elders men of the same type. The presiding elder who just "goes round" will be more out of place than ever before. A living salary will be provided for the rural pastor, but at the same time there will be a call for men, and men only, who can bring things to pass. There is no place for men who "mark time."

There will be, also, an urgent demand for additional ministers. We should at this very time have at least one hundred consecrated, religious young men in training for the great days ahead. Not men who have their eyes on big salaries and prominent places and whose desire is to be ministered unto, but, rather, young men with the spirit of the Master who would become great by rendering a great service.

A familiar portion of the Word of God comes to us just at this time with peculiar force. Here it is: "Therefore said he unto them, the harvest truly is great, but the laborers are few: pray ye therefore the lord of the harvest, that he would send forth laborers into the harvest."

The church should pray for laborers and then be careful to guide aright those whom God calls. Even the call of God has sometimes to be interpreted to youth by an older person. It was so even in the case of Samuel, who came eventually to stand at the head of God's greatest line of prophets. Furthermore, young men should be guided in their training. An intense passion for holy and high service hurries one to his task. He needs to be told by those who have been in the fight to equip himself in the best possible manner for what is to come. It is nothing short of a crime to allow a young man to enter the Methodist itinerancy half prepared for his life's work on the flimsy excuse that he does not have the money to go to college. It is the church's duty to loan him the money that he may need to complete his education. And the church, or men in it who have the due qualifications of the Christan ministry upon their hearts will see that such young men get the money. If anybody doubts this, try it out and be convinced.

In view of the foregoing considerations, the interests of the country church are to occupy a prominent place this year in the columns of the North Carolina Christian Advocate. We expect among other things to carry a series of articles upon this subject from church leaders who are not impractical theorists, but are men who know the whole subject and its attendant problems from actual experience. And we expect the series of articles to be one of the valuable features of the paper in this year of grace, 1925.

The attention of the whole church in our state should be rivited upon the country churches of North Carolina. Mr. James B. Duke is a product of the country church as was his honored father, Mr. Washington Duke. At least ninety-five per cent of the Methodist preachers of the two conferences in this state came out of country churches and a very large per cent of the membership in the town churches, owing to the influx of country people to town, were converted and joined some country church and later brought their church letters to town.

Mr. Duke though engrossed with big business was wise enough to see all this and in consequence to rightly estimate the value of these rural churches and of the ministers who labor in these fruitful fields. And he not only saw clearly the value of the country church, but he has also given largely of his money to carry forward this all important work.

The response of the church to this sublime challenge of J. B. Duke must be met by immediate and whole-hearted enthusiasm. The effect of the gift of Mr. Duke upon the country churches and upon the entire membership of our Methodism, both ministers and laymen, in North Carolina should be electrical. One and all should be aroused to a fresh sense of their opportunities and responsibilities in this new golden day which has come to our Methodism and to the people of our commonwealth.

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T. A. SIKES ..... Business Manager

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GREET THE NEW YEAR WITH A CHEER

Dr. C. Alphonzo Smith, that gifted man of letters who ever kept close to the great pulsating heart of our common humanity, and who went from us last year, just a little while before his departure said: "I greet the unknown with a cheer." As we stand upon the threshold of this new year, which is a sort of mystery land unto us, should we not with brave hearts exclaim in all sincerity, "We greet the new year with a cheer?"

Napoleon, it is said, enquired of his engineers whether it was possble for his armies to pass over the Alps or not. When these experts after having made the survey reported, "barely possible," the "Little Corporal" immediately issued the following order: "Let the whole army advance."

Something of the same undauntable spirit should characterize us as we face the moral and spiritual problems of this new year. With Tennyson let us sing:

"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the noble modes of life,
With sweeter manners, purer laws.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

A UNIQUE LITTLE CITY

In all probability there is only one town in the United States which owns its own water and light system, hotel and the only railroad that enters its corporation. That place is Warrenton, N. C. The late beloved John N. Cole used to call all that section "God's country." Warrenton has only about one thousand population, but a stranger walking through the business section would conclude that there were at least three thousand people in the place. It is a beautiful town with wide, paved streets, adequate business houses, beautiful residences, several churches, the best hotel in the state for a place with five thousand or less, and very few in the larger places that will compare with the Warren hotel.

The citizens of Warrenton are of the highest type, and are always cordial and hospitable. To be there recalls the days of the old south that we read about.

The Methodist church is far in the front in Warren county, we were told. In Warrenton the church is leading in all things that make for a better citizenship, and numbers among its members some of the choice people of the state. Mr. H. A. Boyd, one of the substantial men of the town, has been superintendent of the Methodist Sunday school for forty-three years, and looks as though he might be good for a number of years to come. The one need that is very noticeable is better equipment for the Sunday school, and we were told that plans are being matured for the erection of an up-to-date Sunday school house.

Last Sunday we had the pleasure of preaching to that fine congregation and presenting the claims of the Advocate. We had a fine hearing and a generous response to our appeal. That prince of gentlemen and veteran of many itinerant battles, Rev. J. T. Gibbs, D. D., was present and scotched for the Advocate representative. He is much beloved in Warrenton where he was pastor for four years.

It is hard to believe that such a dinner as we sat down to in the parsonage of the Warren circuit, where the Rev. William Towe and his interesting family resided, could be furnished by a Methodist preacher. The only regret that we have is that we failed to see either one of the Warren preachers. Brother Porter and his family were off taking Christmas and Brother Towe was out in the country preaching and eating a big dinner. T. A. S.

THE PEOPLE WE SERVE

The North Carolina Christian Advocate is a North Carolina product whose chief business it is to serve the people of the Old North State. And to this task has the paper set itself with apostolic zeal. To be an effective instrument in the hands of God in the spread of Scriptural holiness is its one consuming ambition. We are here to serve. We are appointed to be a helper to the pastors and people of North Carolina Methodism and our meat and drink is to render effective service in this our appointed field of service.

The incoming year promises to be a year of great progress for our church. The pastors and other church leaders appear to have set themselves to their tasks with a passionate devotion. And it must be so, if we are to keep pace with the material progress of North Carolina. The material advancement is going to outdistance the spiritual if the spiritual leaders are not passionately devoted to their work. But we believe that most of them are and those who are not stirred by such a passion for high service are going to be numbered among the unprofitable servants.

And amid such conditons the Advocate assumes its part of the task in hand. We are hoping this year to make the paper better and better in every way. It is, also, our desire to serve a larger constituency. The management has set for a goal an increase of 8,000 new subscribers, and we ought to make it 10,000. For we must let our Methodist people know what is going on in religious circles if they are to become intelligent Methodists.

We must as a church, if we meet the urgent demands of the situation, make a grand rally to put the Advocate in the homes where it does not now enter. We have little trouble to hold our present subscribers. The great mass of people who read the Advocate are going to continue to do so. Our problem just now is to get the paper into the hands of those Methodists who do not know of its contents. And they cannot know unless somebody presents to them the merits of this publication.

Permit us to suggest to all those readers who appreciate the Advocate that they tell their Methodist neighbors who do not take the paper about the value of the Advocate to its readers. The teachers of Bible classes have a great opportunity to carry before their classes a copy of the paper, read something of special interest and direct the attention of the members to the merits of the paper. The alert superintendent of the Sunday school enjoys a similar opportunity. The good women in their missionary meetings might vary the program by injecting the claims of the North Carolina Christian Advocate. Our desire is that by these and other methods all our people shall come to know about their Advocate.

DUKE UNIVERSITY

Last Monday, December 29, the trustees of Trinity College voted unanimously to change the corporate name of Trinity College to Duke University, which henceforth shall be the corporate name of the greater institution. The only changes made in the existing charter is to write "Duke University" where "Trinity Callege" now appears and to substitute the word "university" for "college" wherever the latter occurs in the charter.

The small local school which was established by the Rev. Brantley York in the northwestern corner of Randolph county in 1838 became two years later Union Institute, which afterward was named Normal College. With the subsequent growth of Normal College the name was again changed to Trinity College which now becomes Duke University. With the growth of the institution has come repeated change of name.

As pointed out in these columns several weeks ago, what is popularly known as the undergraduate department and in scholastic circles is designated the College of Arts and Sciences will retain the name Trinity College, which will continue to grow as an integral part of the university until two or three times as large as at present and the proposed graduate and professional schools will be a development that has been made possible by the munificent gift of Mr. Duke.

We append in part the official statement by the board of trustees:

"We have had before us full official information concerning Mr. James B. Duke's great gift for charitable and educational purposes. We have found that the fund carries provision for Duke University to be established in North Carolina and holds the generous offer that this university may be built at Trinity College with Trinity as its college of liberal arts. We have found that the university is to be developed according to plans that are perfectly in line with our hopes for the expansion of this historic college, and almost exactly in line with plans submitted by President Few to this board at its meeting in October, 1924, and approved by the board on the one condition that sufficient funds could be made available for carrying out these plans. We have, therefore, gratefully accepted the opportunity made possible by Mr. Duke, not only for a greater college but also for increased service to the state and the nation through graduate and professional schools that will be built up around the college.

No Other Charter Change.

"And we have taken every necessary step to change the corporate name of the institution to Duke University and to give the corporation perpetual existence. We have not found it necessary or even desirable to make any other change in the charter. With this exception the expanded institution will be operated under the same charter Trinity College has been operating under, with the same board of trustees, and the same provision for the election of their successors. The control of Duke University and all its relations to its constituency will remain identical with the control and relations to constituency that Trinity College has had.

"There are four Trinity colleges and already one Trinity University in the United States. A great educational foundation such as Mr. Duke is setting up deserves to have a distinctive name of its own rather than to be one of five with the same name, however honored and noble that name may be. Since, then, a new coporate name is necessary, we are happy to give the university the name of a family that has long been known for its service to edution. The late Washington Duke was the first man to contribute largely to the financial support of Trinity, and his son, Mr. Benjamin N. Duke, for thirty years has been a tower of strength in support of all the causes of the college. Duke University will be, as Mr. James B. Duke wishes it to be, a fitting memorial to his father and family. It will also be an enduring monument to himself.

"The indenture which creates Duke University provides also for hospitals, for orphans, for rural churches and their support, for wornout preachers, as well as for the higher education of white and colored youth; and it is a peculiar satisfaction to us to have this institution associated in this way with these undertakings for the promotion of the physical, intellectual, and moral well-being of men.

"There is much satisfaction to us also in the circumstance that the income of the university will be derived in large part from the Duke Power Company, a hydro-electric development which has meant so much to the material progress of the state and which is itself a great piece of far-sighted philanthropy.

"At the heart of every American university is a four-year college of arts and sciences. Trinity has been a separate college of this sort. It remains as it has always been—both the name and the thing—except that henceforth it will be a college around which is built up a complete university organization. In addition to this college of arts and sciences the university will include a co-ordinate college for women, a law school, a school of religious training, a school of training teachers, a school of business

(Continued on page six)

PEOPLE AND THINGS

Rev. W. T. Phipps and his folks at Union church on the Pasquotank charge are completing a handsome Sunday school annex at that church.

The people of Nash's church on the South Camden charge, where Rev. T. S. Coble is the pastor, have considerable material on the ground toward the rebuilding of the church at that place.

Brother Lowe and his people at Plymouth are boasting that they will soon get to work on the new church building which they plan to build this year. They have some material on the ground.

January 25 is Good Literature Sunday. Try for at least five new subscribers.

Park Place church, Greensboro, made the Children's Home, Winston-Salem, a Christmas gift of $300 in cash. This is over and above all assessments upon that congregation for the Home. Good for Park Place.

"Mr. and Mrs. J. Willis Stallings announce the marriage of their daughter, Margarette Estelle, to Mr. Joseph Edward Harrill, on Wednesday, the seventeenth of December, one thousand nine hundred and twenty-four, Harrisburg, North Carolina."

The big granite manolith for the 250-pound mound tablet to Rev. Nathaniel Brock, Revolutionary soldier and preacher, has arrived in Mocksville and will be placed near Farmington, where this old Revolutionary patriot is buried. Nathaniel Brock was the father of Moses Brock, who was one of the pioneer Methodist preachers and one of the founders of Greensboro College. A large number of descendants of Nathaniel Brock live in Davie county.

Rev. W. L. Sherrill, conference educational secretary, has moved his office from Hickory, N. C., to Charlotte, N. C., and all pastors, educational church treasurers and other correspondents are requested to send all mail for him to Jefferson Apartments, 405 North Church Street, Charlotte, N. C.

The following charges on the Elizabeth City district have increased the pastors' salary for the year: South Camden, T. S. Coble, pastor, $250; Pasquotank, W. T. Phipps, pastor, $100; Hertford, L. S. Massey, pastor, $400; Moyock, C. T. Thrift, pastor, $400; First church, N. H. D. Wilson, pastor, $600.

WANTED—Copies of the N. C. Christian Advocate of January 13th and November 10th, 1921. These copies are missing from our files, and we are exceedingly anxious to secure them so that our files will be complete. If anyone is in possession of them it will be greatly appreciated if you will mail them to the Advocate. We are also short November 16, 1916.

Rev. A. L. Lucas of Sparta, N. C., gave an interesting lecture at Pisgah church Sunday at eleven o'clock. Mr. Lucas spent three months in Palestine last summer. He gave a good description of Bethlehem, Nazareth, Bethany and Jericho. Mr. Lucas grew up in this old church and they are always glad to welcome him back to his old home.

"The Folgers at Mt. Pleasant church duly appreciate the pounding given on Thanksgiving by these good people, and also accept with obliging thanks the raise of $300 in the pastor's salary by the board of stewards. There are folks here who are so kind and good to a preacher and his family that it deepens his appreciation for the great work of the Christian ministry."—J. M. Folger.

In a personal letter Rev. E. C. Few, the new pastor at Hamlet, says that he has been most graciously received by the good people of Hamlet, and that indications point to a year of happiness to himself and family in spite of the hard work he has planned for himself. From other sources come the information that the Methodist people of that thriving railroad center are immensely pleased with the beginning made by their new pastor.

At a recent meeting of the Methodist ministers of Concord the following resolution of appreciation for his generous gift of $40,000,000 to education and charity in the Carolinas was adopted and directed to be sent to James B. Duke at once: "The Methodist ministers of Concord in a meeting December 22, 1924, desire to express their appreciation of your great gift to education and other institutions of the Carolinas, and especially for the interest you show worn out preachers. We extend to you our thanks and assure you that we shall do all in our power to help you to realize your aims in this good work." Wm. A. Jenkins, chairman; Thos. F. Higgins, secretary.

Talk Good Literature Sunday, January 25, 1925. Try to get as many as five new subscribers to the Advocate.

"Rev. and Mrs. T. C. Jordan request the honor of your presence at the marriage of their daughter, Esther, to Mr. Robert McRay Arledge on Saturday afternoon, January third, one thousand nine hundred and twenty-five, at two thirty o'clock, Bethel Methodist church, Asheville, North Carolina."

"Mr. and Mrs. William Jackson Ervin request the pleasure of your company on the fiftieth anniversary of their marriage Thursday afternoon, January the first, from two until four o'clock, Troutmans, North Carolina, Route One. William Jackson Ervin. Mary Jane Miller. 1875-1925."

The total enrollment last year of white children in the rural schools of North Carolina reached 410,834 and in the city schools 133,308. The figures for the colored children is 197,607 in rural schools and 57,297 in city schools. These figures show that the big religious problem for both white and colored churches is confined to the country. We might well enquire what are the country Sunday schools doing to care for all these children.

THE BISHOPS AND UNIFICATION

We, the members of the College of Bishops of the Methodist Episcopal Church, South, in semi-annual meeting assembled, send affectionate greetings and this special message to all our people:

That, touching the matter of the pending plan of the Unification of American Methodism, while as individual members of the church we reserve to ourselves the right to hold and maintain our particular conscientious conviction regarding the issues involved in the said Plan of Unification, we exhort our people everywhere, and especially those who, as members of the annual conferences, shall be called upon to vote on this plan, earnestly and prayerfully to consider its issues, and especially to ask for the mind and guidance of the Great Head of the church, Jesus Christ our Lord, that a decision may be reached which will be to His glory and the abiding good of our beloved church.

W. A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs.

PREYER-BARNES

Of unusual beauty was the marriage of Miss Myrtle Preyer and Mr. J. Foster Barnes in West Market Street Methodist church, Greensboro, Tuesday evening, December 30, at 8 o'clock. Rev. Henry Blackburn, a special friend and roommate of the bridegroom at Emory University, Atlanta, Ga., and now pastor of the Miami Beach Methodist church, Miami, was the officiating minister.

Mrs. Barnes is the youngest daughter of Mrs. Ellen Preyer and is a young woman of much charm. She is prominently connected with musical activities of this city and possesses a very fine soprano voice. She has studied voice in New York and Chicago.

Mr. Barnes is the son of Mr. and Mrs. W. W. Barnes of Amelia, Va., and for several years past has been director of religious education at the First Presbyterian church, Greensboro. He was educated at William and Mary College, the University of Michigan and Emory University. To these choice spirits the Advocate extends all good wishes and sincere congratulations.

GREENSBORO COLLEGE ITEMS

Bishop Warren A. Candler of Atlanta, Ga., will preach the baccalaureate sermon at Greensboro College at 11 o'clock Sunday, May 24. Bishop Candler will also deliver the anniversary sermon of the Y. W. C. A. Sunday evening, May 24.

The annual address on commencement day, Tuesday, May 26, will be delivered by Dr. Plato T. Durham, professor in the Candler School of Theology, Atlanta, Ga.

Miss Dolly M. Callahan of Alexandria, Va., has been elected to succeed Miss Jennie T. Clarke to teach history and political economy in Greensboro College. Miss Callahan holds her M. A. degree from George Washington University and has taken advanced graduate work following the master's degree. She has taught in Mississippi State College for Women and elsewhere and comes to Greensboro College well recommended.

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MEMBER GREENSBORO COLLEGE FACULTY FOR 15 YEARS DIES AFTER MONTH'S ILLNESS

Miss Jennie Thornley Clarke, for the past 15 years a member of the faculty of Greensboro College, died at a Winston-Salem hospital at 9:45 o'clock Saturday morning, December 27. Miss Clarke had been in ill health for about a month. She was 60 years of age.

Miss Clarke, who was professor of history and political economy, had also taught Latin and education at Greensboro College. She was born in Charles City county, Virginia, but for a number of years her family has lived at Cedartown, Ga., where her body was taken and where the funeral will be held. The funeral party passed through Greensboro last night. The body was accompanied to Greensboro by several friends who live in Winston-Salem. Dr. and Mrs. S. B. Turrentine and several other friends met the train from Winston-Salem. The body was accompanied by Miss Josie W. Clarke, a sister, who was at Winston-Salem at the time of her sister's death.

Before coming to Greensboro Miss Clarke was a member of the faculty of Georgia Normal College. She received her master's degree at Peabody College for teachers and also studied at the Sauveur school of languages, the University of Chicago and Harvard. She was a member of the Baptist church and was described by Dr. S. B. Turrentine, president of Greensboro College, as a woman of fine poise of character, loyal to the college and possessing a judicial, discriminating temperament. She was known to hundreds of young women in all sections of the state who have, within the past 15 years, attended Greensboro College.

Surviving, in addition to her sister, are four nephews, Thomas Branch of Atlanta, Ga., Walter Branch of Los Angeles, Calif., and Harry and Trent Branch of Albany, Ga., and two aunts, Mrs. Robert May of Jacksonville, Fla., and Mrs. Carrie Clarke of South Boston, Va.

LYNCHING RECORD FOR 1924

There were 16 persons lynched in 1924. This is the smallest number lynched in any year since records of lynchings have been kept, and is 17 less than the number 33 for the year 1923 and 41 less than the number 57 for the year 1922. Nine of the persons lynched were taken from the hands of the law, 6 from jails and 3 from officers of the law outside of jails. There were 45 instances in which officers of the law prevented lynchings. Two women, 1 white and 1 colored, were among those thus saved. Eight of these preventions of lynchings were in Northern states and 37 in Southern states. In 36 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 9 other instances armed force was used to repel the would be lynchers. In 4 instances during the year persons charged with being connected with lynching mobs were indicted. Of the 19 persons thus before the courts only 5 were convicted. These were given jail sentences. Of the 16 persons lynched all were negroes. Seven or less than one-half of those put to death were charged with rape or attempted rape.

The offenses charged were: Murder 1, rape 5, attempted rape 2, killing officers of the law 2, insulting woman 3, attacking woman 1, killing man in altercation 1, wounding man 1.

The states in which lynchings occurred, and the number in each state are as follows: Florida 5, Georgia 2, Illinois 1, Kentucky 1, Louisiana 1, Mississippi 2, Missouri 1, South Carolina 1, Tennessee 1, Texas 1.

PASTORS ELIZABETH CITY TO MEET

The preachers of the Elizabeth City district are called to meet at City Road church, Elizabeth City, at ten o'clock Thursday morning, January 8. We are calling for a solid front of all the interests of the church. Many phases of the work of the church will be discussed and planned for.

Rev. J. V. Knight of Edenton has been asked to speak on the subject, "The pastor as his own evangelist"; Dr. L. S. Massey of Hertford on "Preparation for the pulpit"; Rev. J. O. Long on "How to raise the conference collection on a circuit"; Rev. J. T. Stanford on "How to get subscriptions for the Advocate"; Rev. C. T. Thrift on "Financing the church on a country charge"; Rev. A. B. Crumpler on the "Value of hope and enthusiasm in the ministry."

Good Literature Sunday, January 25, 1925.

THE AUTHOR OF "MARSE CHAN"

George Cleaton Wilding

What an inviting little book is the volume before me bearing this attractive title, "Thomas Nelson Page—A Memoir of a Virginia Gentleman," by his brother, Rosewell Page. And what a frank, open, manly face looks up at me from the frontispiece; and under the pleasing portrait we read, "Rome, November. In the year of the Peace, your affectionate brother, Thos. Nelson Page." In its modest blue-grey cover, and its strong, clear type, it is the sort of book that one would like to pick up and wander away into the woods, sit down under some great tree, and spend the day with it. Only one other illustration is found in the book and that is a picture of the old plantation house, "Oakland," in Hanover county, Virginia, the birthplace of the gifted and loveable man. An open window indicates the room in that gable roof where he was born. A full grown man could stand erect in this old room if he were in the middle of it. Not otherwise.

Mr. Page had an encestry of which any man might be proud. And, after all, the matter of one's forbears is no small matter. His great-grandfather, Thomas Nelson, Jr., was among those who signed the Declaration of Independence. His Page ancester, John Page of Rosewell, was the friend of Jefferson and corresponded with him in an intimate way. Many of Jefferson's letters to him may be read in some of the biographies of this good statesman. This John Page was an ardent patriot, a member of Congress, and governor of Virginia, succeeding James Monroe in this high office. Moncure D. Conway once told Thomas Nelson Page that John Page was Jefferson's choice to succeed Monroe in the presidential chair if the Virginia succession had continued. Page died before that succession ended. John Page's son, our author's grandfather, spent with his bride their honeymoon at "Monticello," as the guests of Mr. Jefferson, receiving from him every mark of affectionate hospitality.

"Rosewell," the early home of the Pages, was separated from "York House" but a few miles and the beautiful York river. Tradition tells us of many historic events occurring at the two places. It is related that Jefferson, from the top of the former, discussed the draft of the Declaration of Independence, and that the leaden roof was taken up to make bullets for the pariot cause during the Revolution. "York House" still carries the shell fired into it during the siege of Yorktown, when it was the headquarters of Lord Cornwallis.

The author's father, Major John Page, was an officer in the Confederate army. His mother, Elizabeth Burwell Nelson, was the daughter of Captain Thomas Nelson of "Oakland." After the Revolution the fortunes of the Rosewell and York houses waned, and the younger generation moved up to the Nelson lands, which had been granted to their first Nelson ancestor in the early part of the eighteenth century. This was before Hanover was cut off from Kent county. Near them is the old "Fork Church."

Thomas Nelson Page was born at "Oakland" on April 23, 1853. In this Hanover county also were born Patrick Henry and Henry Clay—three famous men to its credit. "Oakland" took its name from the great oak trees surrounding it. In the "Two Little Confederates" he speaks of it, "Not a handsome place as modern ideas go; but down in old Virginia, when the standard was different from the latter one, it passed in old times as one of the best plantations in the region." His father and bachelor uncle were soon to become distinguished officers in the Confederate army, and one of his aunts to be the prototype of "Miss Thomasia," one of his most charming characters; another aunt was to be his teacher. The author was baptized September 18, 1853, by Rev. W. N. Pendleton, who greatly befriended him in later years.

As a child Mr. Page was very fair, with gray-blue eyes, and very light brown hair. He used to say that the blunt nose that he had was due to its having been pressed out of shape against the window of the dining room, when he was watching to see when the big folks were done eating. Up to the time he left college he scarcely ever weighed more than a hundred and thirty pounds. In later years he grew stout. In height he was five feet eight inches. His mother once said to a lady caller: "My children must be very ordinary, for they never say anything clever enough for me to repeat in public." So it is safe to say that our author was not specially precocious in his childhood. Once she was asked later if she were not very proud of her distinguished son, and her sensible reply was: "I'm very thankful for him." He was heard to say that before he could talk he used to wonder what he would say when the time came for him to express himself.

Before they went off to college the boys helped about feeding the stock and milking the cows. The author said that when he fed a flock of sheep one winter at "Oakland" he knew each one individually. He referred to what the Saviour said about "calling his own sheep by name." Tom was devotedly fond of his mother. After he was thinking when, in "Social Life in Old Virginia," he wrote: "Her life was one long act of devotion to God, to her husband, her children, her servants, her friends, to the poor and to all humanity." To her he addressed one of his noblest poems, beginning:

"Ever in her face shines Heaven's divinest grace,
Her soul is fresh and mild as is a little child.
And as the fleshly tenement with age grows worn
and bent,
Her spirits unabated youth is aye to me
The mind-compelling truth of Immortality."

Of his father he thought when he wrote: "To be a Virginian gentleman was his first duty; it embraced being a Christian and all the virtues. He lived as one: he left it as a heritage to his children. He was a wonderful talker. He read much of philosophy, politics and religion, and only the best."

The "Oakland" people were devout churchmen. There was morning and evening family prayers, and during the war there was a mid-day prayer offered for the Confederate soldiers, which those who heard have never forgotten. It was asserted on the floor of the general convention of the Protestant Episcopal church, within the last few years, that General Nelson and his wife had twenty-four descendants who were ministers in that church. In one of the conventions, after the author's return from Europe he represented the churches over there. He opposed Dr. Huntington of New York in one of the debates. A member who heard this discussion described these disputants as the "master of diction" and the "master of friction," and called himself the "master of friction."

At "Oakland" there is now a neatly kept account on blue paper, such as was used at the close of the Civil War, giving the number of eggs day by day from the hen house of Thomas Nelson Page, kept in a neat, boyish hand. One of the regular occupations of the boys was in the spring to watch the turkey hens so as to know where their nests were, as they went into the fields to lay. The description of the hen house in "Two Little Confederates" is the picture of the author's hen house that used to stand near the "Oakland" barn. To guard this hen house the brindle dog, "Hector," was employed. He did not at all enjoy this job and escaped it whenever he could manage to do so. The boys got into a fight over the merits of this dog. An old colored mammy ran out and stopped the fight, saying: "Well, nex' time, yo' let the dogs fight, 'stid you!"

The discipline at "Oakland" was rigid, as the author has written. There were Sunday books and week-day books, family prayers, and grace before meals; and often, when a minister was present, "thanks were returned" after the meal. In such a strenuous atmosphere as this Thomas Nelson Page was "raised," as they say in Virginia. In after years he told his good mother that he thought it was a trifle too strict and exacting. Her quieting reply was: "When you have raised as fine sons as I have, you may complain."

His father was to this thoughtful boy a companion and friend. He rode behind his father on horseback, while they discussed all sorts of questions. Before he left his aunt's school the boy knew by heart much of the two books of Virgil in the original, which he read and learned with his father. When he became too big for his aunt's school he was fortunate in being able to have as a teacher a kinsman who had taken the degree of Master of Arts before he left the university for the Confederate army, and now returned to "Edgewood," his home, four and a half miles from "Oakland," and opened a boys' school. A short time before his death Mr. Page, in returning from California, went out of his way to call upon one of his old schoolmates. Sometimes the boys rode a mule to school. Old "Kit" would carry double when it suited her, and when it didn't meet her wishes she would spill them off.

This teacher's sister, the real "My Cousin Fanny," was a jovial chum for the boys. She opened up to Page a new world in the study of the English poets and romances. Sometimes an evening would be spent in hearing ghost-stories, when the lights would be lowered, and all sitting around the wood fire would hear the most blood-curdling tales of horror. In that story, "My Cousin Fanny," he speaks of this school, and while in Italy as ambassador he wrote, "I often think of 'Edgewood' and the part it had in my life. I have the most vivid and tender memories of it all. My Cousin Fanny is enshrined in my heart as the most original and charming character I have ever known."

When he was a student at Washington and Lee University one morning he was late for lectures, and on the campus he met face to face that great man, General Lee, the president of the institution. There was no evading him. So he braced himself and bravely saluted. The great soldier smiled and said: "Tell Miss Lella (Page's cousin) to have your breakfast a little earlier that you may not miss any part of the lecture." He had promised his mother that he would not play cards for money while in college. She wrote him every week and he was as prompt in his replies. He was one of the editors of the Southern Collegian, the college paper, his first journalistic experience.

While his father was in the army Tom worked hard on the plantation. He said afterward that those nights at "Oakland" were the shortest ever known to him. He scarcely seemed to touch the pillow and stretched his weary limbs till he could hear his uncle's voice calling him to rise. When his father returned to his home our author began to read Blackstone. His uncle advised him to take up a profession. But where was the money to come from? They were very poor as compared with what they were in those good old ante-bellum days. It was finally decided that he could teach. So he went to visit a cousin in Kentucky and taught a lot of big boys. At the end of the term he had saved enough for a year's course at the University of Virginia, and that great law professor, John B. Minor, assured him that he was far enough along to finish the course in one year.

When the day came for the final examination for the degree of Bachelor of Law, Page was down with a fever. He was heart-broken over this. But at the beginning of the next session an examination was given him and he passed with flying colors. He came to the bar in Richmond in the fall of 1874. Many of the oldest lawyers and judges had been officers in the Confederate army. A leader of the bar told Page's father that his son was the wisest man of his age that he had ever known. He was exceedingly careful in his preparation and a ready and clear speaker. On one occasion, at the beginning of his career, he was appointed by the judge to defend a man who had stolen a little ox. In spite of all Page could say the man of course was found guilty. The man was asked if he had any money to pay for an appeal. He promptly replied: "No, ef I'd 'a had any money, I'd 'a got me a lawyer."

At "Oakland" there is now a piece of funiture in the dining room that is the first bit of furniture he bought when he opened up his law office. And his mother recalled with pride that with his first large fee he bought her a carpet. When Page went to Richmond to live he became connected with St. James' Episcopal church, of which Dr. Joshua Peterkin was the rector. His son was afterward the bishop of West Virginia. When this writer was pastor of the Methodist Episcopal church in Parkersburgh, West Virginia, he was intimately acquainted with this genial and ruddy young bishop, who resided in that city.

No author ever had greater success with his first story than had the author of "Marse Chan." He received but eighty dollars for it, and the publisher held it for three years before publishing it. When issued it had a glorious reception. A great Southern editor spoke of it as the "Epitaph of a Civilization." Wherever it was read in a circle of people they soon all were in tears. "Meh Lady" affected many the same way. At one time Henry Ward Beecher was in the home of Rev. Dr. Joseph Parker, in London. Mrs. Parker read aloud "Marse

Chan," and at its close the great Brooklyn preacher was weeping copiously.

The success of "Marse Chan" made the writing and publishing of the author's other stories but a matter of time. "Unc' Edinburg's Drowndin, a Plantation Echo," "Meh Lady, a Story of the War," "Ole 'Stracted," "No Haid Paun," and "Polly" soon appeared in the magazines, and afterward were issued in a book known as "In Ole Virginia." Later came other stories. Of these perhaps "Red Rock" is the best known, it being a story of restruction in the South after the war. "Ole 'Stracted" was written in a single night while sitting up in the home of a friend whose mother lay dead there. His father thought it his best story. "Two Little Confederates," the best of his child stories, is the record of life at "Oakland" during the war. Page once said that he "had never wittingly written a line that which he did not hope might tend to bring about a better understanding between the North and the South, and finally lead to a more perfect union." What a beautiful thought.

When he was thirty-three years old he met Miss Anne Seddon Bruce, of "Stauntan Hill," in Charlotte county, Virginia, and soon they were married. After two short, happy years she was suddenly taken from him by death. He wrote on the stone that marks her resting place, "Here lies all that is mortal of an angel." In the spring of 1889 Page and his brother went abroad and visited friends in England, sauntered through Oxford College, and Pembroke College where they saw the old desk on which Samuel Johnson wrote his great dictionary. They visited Ireland and Wales and spent some time upon the continent.

On his return to Richmond in the autumn of 1889 the lecture bureaus of the country were after him. He read in Chickering Hall to a great audience and everybody was delighted with it. Soon he was among the most popular platform entertainers. He soon made a tour of the country, and it was a decided success. At the end of one tour Colonel Pond offered him ten thousand dollars for the next season. But Page declined it. He had met a lady in Chicago that caught him and he was married to her on January 6, 1893. He had been a widower five years. His wife was a great-niece of Governor James Barbour of Virginia. She was a cultured and beautiful woman and had traveled widely. She was of great help to him in his literary work. Though she shone in society she was a devoted Christian woman.

Our Virginia author had the happy knack of making friends and holding them. Among those with whom he became quite intimate we may mention Mark Twain, William Dean Howells, Charles Dudley Warner, Mr. Dooley, John Kendrick Bangs, Richard Harding Davis, John Fox, and a host of others of the great ones in all of the walks of life. Despite their differences in politics he and Tom Reed were fond of each other. He and Roosevelt were drawn to each other. On the wall of "Oakland" was a large photograph of Mr. Roosevelt bearing his autograph.

Mr. Page made his home in Washington and worked as hard as ever there. His interest in the colored people never wavered. He always insisted that they were heavily handicapped and must be allowed to have a fair chance. Many amusing stories could be told of his experiences among them. They almost worshipped him at his old "Oakland" home in Virginia. He greatly admired Brother Jasper, and thought his "Sun do move" sermon really eloquent.

He was always interested in politics but did not care for public office. When Woodrow Wilson was up for President he worked hard for him. When Wilson was urged to give Page an ambassadorship he replied to them: "You need not tell me anything about Tom Page. I know all about him," and made him our ambassador to Italy. Page was especially fitted for this position, enjoyed the work, and was a success. Of his work there it is so recent that we need not dwell upon it. After six years of exhausting work there he resigned in the early part of 1919 and returned to his beloved America and his chosen work.

Soon they were settled in Washington. His writings were paying him well by this time. "Red Rock" sold more than a hundred thousand copies and paid him more than thirty thousand dollars. The royalty on his other books gave him a good income, so that he was now on "Easy Street." His ambassadorship had been a heavy drain upon his purse. He lived a happy, a busy and a useful life. I could cover many more pages of white paper telling about this life, but we must be merciful upon your good-natured editors. His literary work was very congenial. It was a happy choice.

He is back at dear old "Oakland" again. How congenial was everything there. All of the surroundings reminded him of his joyous boyhood. His doctor had said to him: "If you are careful you may live for many years." He replied: "Well, Doctor, I shall not spend the rest of my life running away from death. I hope I shall meet him like a man when he comes." He was well and busy one day. The next day this statement was read at "Fork Church" to 500 people assembled there to do him honor: "At one p. m. November 1, 1922, (All Saints Day) a bright, sunshiny day, in the presence of his friends and loved ones, died the author of these charming stories. After he had set out a young shrub, and driven down the stakes with his hands, he handed the spade to Alfred, saying, 'Here, Alfred, take this spade.' He then sat down and Alfred took him in his arms. He sweetly smiled at his sister who spoke to cheer him, and he closed his eyes. His soul had returned to God who gave it—the God in whom he trusted so confidently and whom he so loved and served."

THE NEED OF A MISSION STUDY CLASS IN EVERY AUXILIARY

By Alma Stikeleather Wall.

The words, "Methodism" and "Missions," are almost synonymous, and to be genuine Methodists we must be interested in missions. To be interested in missions, so that our efforts will be effective, we must be intelligent.

Specialization is the slogan of the twentieth century. If we are to do work that counts, then systematic mission study becomes a necessity.

Mission study if persisted in will swing wide the door of information, of interest, of prayer, of money, and of workers. It is the duty of our women to inform themselves about the work done by our consecrated men and women at home and abroad, for is it not the greatest work on earth?

We cannot know of the work being carried on in our fields, the good being done everywhere, the struggles of our missionaries, the story of their perils, unless we read and study the books that are prepared from time to time.

The mission study class presents for study a literature that excels in truth, in pathos, in dignity, in simplicity, and in its contribution to scientific research, in its direct bearing on great world problems.

Millikin says "that no one will deny that the Christian church of today is falling short of her possibilities of winning the world for Christ, and that the chief reason is ignorance." If that be true it behooves our people to arouse themselves to serious study about our work.

Being informed about a thing, naturally one becomes interested about the subject, and it isn't long until we share our interests with others. "We can not but speak the things that we have seen and heard." How can we tell of our work in China, Korea, Japan, Brazil, Africa, Cuba, and Mexico, if we close our eyes and ears to the land beyond the seas?

Don't you think we would become more interested in mission study if we realized the debt we owe to our foreign missionaries instead of thinking of missions as a charity dependent upon the church. Tremaine tells us that quinine was discovered by the Jesuit missionaries of South America, and that ipecac was also discovered by a missionary; and you have but to recall the fact that Livingstone and Stanley were the first to give the world any accurate information about the nature and contour of Africa.

Much of the knowledge of interior China we owe to J. Hudson Taylor. New Guinea, New Zealand, and Samoa were first mapped by missionaries.

Khaki dye used for army uniforms and India rubber were both discovered by missionaries in Africa.

Adhesive and mucilage on our postage stamps came from Arabia. The graphite in your pencil from Siberia; your eraser and the body of your fountain pen from South America, and the basis for the ink we use came from China. Surely we owe a debt of gratitude to the heathen. How are we paying this debt? by a refusal of instruction, or are we redeeming the time?

Books that are worth their weight in platinum lie unopened on our shelves, while we pore over pages of cheap papers and magazines that have swallowed evolution and are filled with sex suggestion, both in their printed matter and in their pictures.

"If any man willeth to do his will, he shall know," so we are told in John. Surely if we were more thoughtful and willing the order would be reversed.

"Evil is wrought for want of thought
As well as want of heart."

Then after we become intensely interested in a thing, we gladly open the door of prayer for what interests us most, for is not prayer the helm that steers the world? The science of prayer can never be adequately written, nor the mystery of prayer can never be explained.

Mission study helps to cultivate the habit of prayer. Surely there is no greater need in our auxiliaries than the need of prayer.

Jesus says, "Watch and pray, that ye enter not into temptation," and in Luke 6:12, we are told that before he chose his disciples for service, "He went out into a mountain to pray, and continued all night in prayer to God."

If the Son of Man needed this preparation, surely He realized our need when in Luke 21:36 He bids us again, "Watch ye therefore and pray always." Take prayer in the lives of some of our great men, for instance, is it not probably certain that Washington's power and service to his fellowman came as a result of secret prayer to the Most High? the life of Livingstone who was found dead in an attitude of prayer, and of Lincoln who was heard on his knees in the White House crying to Almighty God, "O God of Solomon, help me in my great trial, and of Luther who fought his greatest battles in all night prayer to God?

Prayer is necessary for revealing to us the nature and life of God. Ruskin says that the greatest thing a human can do in this world is to see something and then go and tell what he has seen in a plain way. Thus seeing God face to face in communion with Him will give to us His image and reveal to others that we have seen Him.

Hoffman, the great painter, said that he caught the figure of his masterpiece, the boy Jesus, from a certain Dresden youth, but the face he gained by prayer."

We should take time to pray. It is said of Luther that he spent three hours a day in prayer to God; it is no small wonder we accomplish so little for the kingdom.

Philip Brooks says, "Pray for powers to fit your tasks, not for tasks to fit your powers." The prayer that Christ prayed in Gethsemane was that his strength fail not. He hath prepared the way there as elsewhere, and was patient with His sleepy disciples, and so will He be with us.

The door of money is a door that fits tight and is hard to open; but if the study classes in our auxiliaries can make our members open wide the door of giving, her need is urgent.

So if mission study informs her members, makes them interested, and prayerful, is she not needed to teach in every auxiliary the need of money in our work?

Think of the work that is being done. "Lift up your eyes and see," said Jesus. In the world today there are about eighteen thousand foreign missionaries, and what is their plea? A church needed here, a school there and a hospital here, and always the same answer, "No money."

In India there is a waiting list of thousands who have been refused baptism for the present because the missionaries have not schools and churches enough to accommodate them.

Last but not least is the much needed door of workers. All the money in the world will hang heavy in our pockets if the call to Go be not obeyed. Never have the fields been so ripe as now. The Protestant missionaries in Japan are united in a call for hundreds of new missionaries to take care of the new business. We are told that thousands are crowding to hear the gospel in Japan, and ever it is the same, churches are far apart and Bible men and women sorely needed.

What is the command of Christ, "Go ye into all the world and preach the gospel to every living creature." Would it not be well for some of us who have private places of prayer to have the word "Go" in spectacular letters hung in front of us? The best next word for those that cannot go is send. We can all do that. Jesus never commissioned us to build churches, thought we are not wrong in so doing. The commission was to go; always there is the outside crowd—the men that will not come to you. You must carry the gospel to them.

"Go forward, daughters of the King,
Our God himself shall be our Guide;
Our souls are all astir,
The world is opening to us wide."

JAMES B. DUKE TALKS INTERESTINGLY

The Charlotte Observer last Tuesday morning carried an interesting interview which that paper secured with Mr. Duke at his home in Charlotte. We give herewith the greater part of what he said:

Mr. Duke arrived in Charlotte yesterday afternoon and spent some time at the offices of the Southern Power Company, later going to his home in Myers Park. He talked interestingly of plans for the greater institution, as well as for the prospects for North Carolina, which, he maintains, can lead the entire galaxy of states, if the people will only work, work, work.

"They have been after me for five years to let them change the name of Trinity College to Duke University," said the tobacco-power magnate. "I did not like the idea, for I felt then that I would be tied to it and under obligations to support it. Meanwhile, I was considering the proposal recently made—had been considering it for ten years—and the time was not ripe."

Mr. Duke said he thought it was a nice thing that the trustees had accepted the offer, for it would enable a great university to be built on what is already a splendid foundation. If they had not, it would have meant that the university would be established elsewhere and would detract from Trinity College, to which, he recalled, he and his relatives have already contributed much. It is much better to build the university out of Trinity than it would be to start from the bottom to build, he believed.

The trust fund will be worth $100,000,000 within 50 years, Mr. Duke said. Twenty per cent of the returns from the funds invested will be set aside to be reinvested in Southern Power Company stock, by which means Mr. Duke said there is no reason why the trust fund will not own practically all of the power company stock.

On the basis of a return of only five per cent the fund will amount to $100,000,000 in 60 years, Mr. Duke said his men figured. If the return is larger, as is expected, the time will be reduced, Mr. Duke said, adding: "I have never had returns as low as five per cent."

Cannot Go in Debt.

"The fund is so arranged that it can never go in debt. The expenditures of the university are so hedged about that it can never go in debt. If the trustees find that proposed buildings will cost more than the money in hand, the building will have to wait. All of these institutions must live within their incomes," the magnate said.

Mr. Duke evidently enjoyed the idea that he is going to make the trustees do the work and that he is to sit back and praise or criticise, just as he desires. He remarked that he is retiring from active participation, but that he is leaving the trust fund in the hands of very capable and able hands. He has tried them for many years and found them thoroughly able to handle any such proposal, he said.

"There are always enough level-headed and farsighted men to hold the balance of power and prevent a minority, if one should ever develop, from doing foolish and unreasonable things," said the philanthropist.

"The trust fund will continue to grow, thus providing greater returns for the university and the hospital, church and other activities, provided for. All will need greater funds to meet the enlarged expenditures due to normal growth of the state," Mr. Duke said.

"North Carolina should, within a few years, become the leading state in the United States," remarked Mr. Duke, shifting for the time from the trust fund. "No state has greater natural advantages, if the people will only work and develop them. That's a point that should be hammered always. Work, work, work. People here just don't work enough. They are beginning to in the western part of the state. If they will only continue and increase their efforts, this will be a wonderful state in a few years.

"North and South Carolina are raising millions of pounds of bright tobacco which we are manufacturing and sending all over the world, thus bringing in money. These states are raising cotton and manufacturing cotton goods which are shipped away. This also brings in money. The people are at work. They are bringing money from the outside, which is a great thing. They are trading, turning over money, which will increase the wealth of any community, or state, or country.

"The Germans were able to become a world power because they were active, working and trading, turning money over. They will become a great power again in 25 years if they are allowed to continue. They work. The French are given to hoarding, holding what they have, turning nothing over. A section, state or nation can never get wealthy by trading with itself. It must go outside; make things that others need, in return for which money is brought in. Then wealth will result."

Mr. Duke said the trustees had decided to meet each month, the last Tuesday, when matters of business will be considered. The meeting place was not determined. Meetings will be held where most convenient, he said.

Already many requests have been received from hospitals at many places, asking for funds. These, he said, will have to be received by the trustees and gone over, eliminating the ones to which help cannot be given and arranging for those to which funds will be allotted. No hospital that is operated for private gain can become a beneficiary of the fund, according to the provisions of the indenture creating the fund, Mr. Duke reminded.

No Funds Until 1926.

None of the institutions, individuals or other beneficiaries of the fund will receive any of the proceeds until 1926, Mr. Duke said. Allotments of all of the returns during 1925 have already been made in the program of development and enlargement which the Southern Power Company has under way.

"Five million dollars, in addition to all the profits from the company this year, will be devoted to the enlarging and extension now being done," Mr. Duke said. He placed this total figure at around $15,000,000, reminding that it is to be added to the business from which the trust fund is to be derived.

For half an hour or more Mr. Duke spoke of the glory that can be North Carolina's and the wonderful future in store for this state, but he always qualified it by adding: "If the people will only work." He believes in rest, recreation, diversion, but as the reward of work.

He is happy over the prospects of what Duke University will be able to do toward developing North Carolina, but asked that the people of the state help him to bring about his dream.

THE GREENSBORO DAILY NEWS IN ITS NEW HOME

Our neighbor across the street, The Greensboro Daily News, has been the first three days of this week keeping open house to its friends in order that they may see its more than half a million dollar plant which is just about the last word in arrangement and equipment for the publishing of a big daily paper.

The last decade of the Daily News has been one of remarkable success in every way. And the men who make this high class daily have merited prosperity for they have labored hard to give the public a paper it could and would appreciate.

The Daily News is a big asset of Greensboro and of North Carolina and its servicss are duly appreciated.

Our heartiest congratulations are extended to all who come to enjoy the new building with its admirable equipment and who have their faces set to the future as they begin a new era in a career that has been crowned with success from the beginning but that promises even greater things in the years that are just ahead.

ELIZABETH CITY DISTRICT ASSESSMENTS

Charge.	D.W.	C.W.	G.W.	Orp.	P.E.
Chowan	$ 6	$ 269	$ 294	$ 150	$ 129
Columbia	8	197	216	130	97
Currituck	9	330	366	150	165
Dare	7	155	171	90	82
Edenton	8	288	294	150	144
City Road	12	424	453	240	217
First Church	24	897	964	300	437
Gates	11	405	424	200	202
Hatteras	7	169	181	80	84
Hertford	12	424	453	210	217
Kennekeet M.	7	167	179	70	82
Kitty Hawk	4	95	90	22	50
Manteo	4	220	243	65	119
Moyock	6	220	246	160	110
North Gates	11	403	422	180	202
Pantego-Belhaven	8	289	333	160	170
Pasquotank	11	405	424	200	202
Perquimans	11	405	424	200	202
Plymouth	8	288	294	180	140
Roper	7	280	294	150	129
South Camden	6	198	201	70	92
South Mills	6	276	301	150	140
Stumpy Point	3	116	126	100	60
Wanchese	4	280	294	65	128
Total	$200	$7200	$7687	$3472	$3600

ASSESSMENTS OF ROCKINGHAM DISTRICT

Charge.	G.W.	C.W.	Orph.	D.W.	P.E.
Aberdeen-Vass	$ 652	$ 620	$ 300	$ 30	$ 235
Biscoe	326	305	150	15	117
Caledonia	390	366	180	18	140
Ellerbe	435	402	200	20	150
Hamlet	652	615	300	30	235
Laurel Hill	277	260	137	13	100
Laurinburg	652	617	300	30	235
Lumberton	652	611	300	30	235
Lumberton Ct.	218	205	100	10	78
Maxton	435	407	200	20	160
Montgomery	140	132	70	7	50
Mt. Gilead	520	480	240	24	187
Mt. Gilead Ct.	260	240	120	12	93
Piedmont	390	366	180	18	125
Raeford	450	420	200	20	160
Red Springs	478	448	220	22	171
Rowland	450	420	200	20	160
Robeson	388	360	200	20	150
Richmond	348	327	160	16	125
Roberdel	326	305	150	15	117
Rockingham	809	758	360	36	290
St. John-Gibson	450	420	200	20	160
St. Paul	450	420	200	20	160
Troy	652	611	300	30	235
West End	369	346	170	17	132
Total	$11169	$10461	$5137	$513	$4000

ASSESSMENTS FOR NEW BERN DISTRICT

	P.E.	D.P.	C.C.	G.C.	Orp.
Atlantic & Sealevel.	$ 42	$ 5	$105	$112	$ 50
Beaufort	170	20	435	456	200
Craven Ct.	73	9	190	212	90
Dover	108	13	263	292	130
Elm St. & Pikeville	78	10	200	216	96
St. Johns	100	12	262	269	120
St. Paul	315	38	802	865	360
Goldsboro Ct.	148	18	288	303	180
Grifton	132	16	336	358	160
Harlowe	58	7	147	157	70
Hookertown	230	26	545	580	225
Jones Ct.	170	20	421	448	200
Queen St.	275	32	776	820	320
La Grange	150	20	316	343	200
Morehead City	220	25	539	569	250
Mt. Olive & Calypso.	170	25	421	448	250
Mt. Olive Ct.	124	17	329	347	170
Centenary	315	38	805	865	360
Riverside & Bridg't'n	130	18	357	382	170
Newport	83	10	210	224	100
Ocracoke	45	6	115	124	55
Oriental	132	16	336	358	160
Pamlico	150	18	378	403	180
Pink Hill	83	10	210	224	100
Straits	83	10	210	224	100
Seven Springs	70	8	108	115	80
Snow Hill	220	25	537	571	250

DUKE UNIVERSITY

(Continued from page two)

administration, a graduate school of arts and sciences and, as sufficient funds are available, a medical school and an engineering school.

"The university in all its departments will be concerned about excellence rather than size; it will aim at quality rather than numbers—quality of those who teach and quality of those who learn. It will inevitably strive to provide leadership in advancing the bounds of human knowledge. But it will also have care to serve conditions as they actually exist. And it will be for the use of all the people of the state and section without regard to creed, class, or party, and for those elsewhere who may see fit to avail themselves of the opportunities it has to offer.

Three Stages of Growth.

"The institution has already had three distinct stages in its development. It began in 1838, as Union Institute; in 1851 it became Normal College; and since 1859 it has been Trinity College. It has not always occupied its present site; it had existed for more than fifty years before its removal to Durham. But through all this outward change it has kept one soul; it has been guided by the same controlling faiths. Now it changes again to meet new responsibilities and to rise to new opportunities. In the new investiture as in the old, we doubt not, it will be dedicated to sound ideas and disciplined in the hard services of humanity."

REVIVAL IN KENTUCKY

We have just closed a gracious revival in our Methodist church. It was a great revival. First, because the gospel preached in the power of the Spirit crowded the church and the altar. Souls were saved and quite a few joined our church.

In 32 years as pastor we have never had a better evangelist than Dr. Will J. Harney. The way in which this evangelist organized the whole church and drilled and put the church to work, you could see bands of workers going in all directions after the lost. The young people's booster club ran over 700. He stands by the pastor and the church. He is sane and red-blooded. He certainly knows how to draw the net. The Baptists have a great college in Williamsburg of 900 pupils and they flocked to hear him. He is not only a great orator, but a great soul-winner. If you want a revival that will crowd your prayer meeting, increase your Sunday school and cause your church members to tithe, call Dr. Harney of Wilmore, Ky., for a revival.

N. H. Young, Pastor.

AN UNUSUAL DAY

Will you give me a little space to say the past Wednesday was an unusual day with us? To start with a taxi driver stopped about noon and asked if I could be at home in the afternoon, which I told him I could, and in a short time he returned, bringing Mr. C. F. Suttle and Miss Lottie Dayberry, saying they wanted to be tied together, which request I gr anted immediately. Going about my usual afternoon visiting, a good lady said, "I have a package for you if you will carry it along"—and sure, I carried it along. When I returned home some members of the Ladies' Aid had been at the parsonage and had left many things for the benefit of the preacher and family in the way of cooking vessels, curtains, linens, etc. Also one brought an abundance of fresh meat. Time came for prayer services at Clinchfield, to which we responded, and found an unusually large crowd, and at the close of the services one of the stewards who had sent word by his wife that he could not come to service because of important business to look after, came in and stated there was someone on the outside wishing to see me, and to my surprise when I went to the door the yard was full, and someone exclaimed that one of my car wheels had been taken; so I walked to the car and found they had pounded my Ford until there was hardly room to sit down. However, I managed to get it home and have never rejoiced so much over a pounding of this kind, for there was chicken, flour, butter, sugar, rice, fruit, and various things too numerous to mention. May the Lord bless every one who had part.

We are beginning our second year with these good people and things seem to be going very well. We have a membership of 127 at each church and a Sunday school attendance of from about 150 to 190, and expect more in the near future. Pray for us.

G. L. Wilkinson, P. C.

EAST ROXBORO AND LONGHURST

The pastor of this charge is serving the first two churches in the history of his ministry. He has thought more than one time that he would never write boasting letters in regard to his church affairs. However, he has some facts that he is going to state just now.

I went to my churches the first Sunday after the appointments were read. The work has a spirit of co-operation that is not to be found everywhere. I, being a student at Trinity College, saw that I needed to make arrangements to be with my people on Saturday night and Sunday. The parsonage has seven rooms and only a suggestion caused by stewards at Jalong to meet me there on December 6th. They went to work and prepared a bed, arranged the furniture and other details were managed which gives the pastor a coveted housing outfit.

The churches are allowing the pastor the privilege of riding to and from his churches in a new Ford that is being paid for by the members of his churches and a good charge trustee.

December 7, 1924, was the Sunday that the pastor together with some of the West Durham Epworth leaguers organized an Epworth League at Jalong. Never has such spirit been seen by the pastor as has been shown by the young people of this church. He is as happy as he can possibly be in his work with the leaguers. On the night of December 23, 1924, the Christmas entertainmenf was given in the church and a full house was seen. The children and young people rendered a perfect program. He wants to take this opportunity of expressing his heartfelt thanks for a new, expensive, and very much appreciated suit of clothes that was presented to him by the Epworth League at Jalong. Friends, he does not know how to express his thanks for this gift.

Now, the pastor would like to speak of the spiritual facts. There is an Epworth League at each church. We have some young people who pray in public. The charge has more men who can lead an open and public prayer than any two churches that he knows of. We have a workers' council in our Sunday school at Jalong and it is doing work, the men's class is putting on life that will be the background of the whole Sunday school, and the Sunday school is composed of almost as many older people as it is of children. The Sunday school at East Roxboro can show more children than any Sunday school its size within the radius of five miles.

The pastor is making his plans for good and gracious revivals on the charge. Plans are made for family and cottage prayer meetings to be held for the revival at Jalong. The reports of the members at each church are that unusual interest is being shown in regard to spiritual questions and great results are to be had. The pastor can truthfully say that he is deeply interested and is well pleased. The prayers of the Christian people of the charge go with the pastor.

The Christian Advocate is to be well represented in homes at each church.

M. C. Ellerbe, P. C.

THE SOUTH MILLS CIRCUIT

In the good providence of the Lord we are back here for our second year. We have been cordially received and pounded, and pounded and pounded, and good things continue to come in nearly every day.

The past year was great and glorious on the South Mills circuit. There were 36 net gain in membership, all the financial claims were paid in full, and the pastor's salary was overpaid by $360; and all this in the face of short crops and financial depression.

We are expecting a still better time this year, and for this we ask an interest in the prayers of the Advocate family.

A. B. Crumpler, P. C.

FROM GASTONIA (TRINITY) TO CLIFFSIDE-AVONDALE

On October 20th we received our orders from Bishop Denny at Greensboro, and they were: Cliffside, M. W. Heckard. So on October 28th we left Gastonia, where we had then spent two very pleasant years among a good and faithful people, for Cliffside, our future home. The preacher and family arrived about five o'clock p. m. at the parsonage in Cliffside, and had hardly alighted from the car till we concluded that "the lines had fallen to us in pleasant places." For here was a delegation of ladies to bid us welcome, and this they did in royal style. They informed us that we could not move into the parsonage as it was to be repaired. So they led us to another house where was found another delegation that had moved furniture from the parsonage and had everything fixed up for the family's comfort. They also had a nice warm supper waiting on the table. After bidding us welcome and making our hearts glad with so many kind words and wishes these good women left the preacher and family to enjoy the supper and to think over this royal reception, but we soon found that this quiet was to last for only a little time, for about seven o'clock they began to storm the parsonage. A crowd came from both churches and kept coming till they filled the house. Among the crowd was noted some faces of some that this preacher had served on other charges, and we were glad indeed to see these old friends. Well, did they pound us! I should say they did. Such a pounding this preacher had never before received. There was included almost everything from a box of toothpicks to a ton of coal. In a few days the parsonage was ready for us to move in, it having been repainted on the inside and hardwood floors laid in the dining room and kitchen, and all the old furniture being revarnished, and some replaced with new, about $200 being spent in refurnishing. So we moved in and find ourselves comfortably situated. This is indeed a fine people to serve; a finer people are not to be found anywhere, and we appreciate every kindness shown and trust that we may be able to return these favors in service.

Brother Paris was with us on December 27th and 28th and held our first quarterly conference on Saturday night and preached a strong sermon on Sunday at 11 a. m. Brother Paris is at home in the presiding elder's chair, and makes the meetings interesting to all. He is loved by all the people, and has wrought well, having made a fine record on the district. Fine reports were made by all the departments of the church work, and showed growth in all phases of the work. A building committee was appointed for Cliffside, as we are planning to build a much needed church here. The stewards made a fine financial report, the first quarter $1,721 being raised for all purposes. They are paying everything quarterly this year except the pastor's salary, which is paid monthly. I am mailing C. W. Brown a check today for one-fourth of the conference collections for this year. The Children's Home already has been paid. We have two live woman's missionary societies, two Epworth leagues and two good Sunday schools. With these organizations and a wide-awake official board to back us up, we are expecting the best year that we have ever had. Brthren, pray for us.

M. W. Heckard.

MRS. W. I. HUGHES IN HOSPITAL

Mrs. Hughes was carried to the Wilkes hospital in North Wilkesboro last Tuesday for a serious operation. I saw her late yesterday; she was cheerful and is calmly approaching the ordeal. It was pitiful beyond description to witness the farewell of mother and children. Our oldest is 11 years, the youngest four months.

People here made Christmas a possibility for the children. North Wilkesboro Sunday school sent a large box of nice things.

Would have written of our reception here and the growing kindness of those, than which there are no better. Pounded? No, but tonned!

Trusting as best we can,

W. I. Hughes.

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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

"BE OF GOOD CHEER!"

By Hugh Black, D.D., D. Litt.

What a need there is for a message of good cheer to all of us in this great pilgrimage of life! What life does not know its troubles without and fears within, its dark moments, its difficult passes, its dangers and distresses? Men live in the shadow, oppressed with care, burdened with loads too heavy, harassed with fears and doubts. There are lonely lives and tempted souls, and hearts that have said good-bye to happiness.

This is the Christian message: to bring hope and good cheer to those who sit in darkness. It is a message which tells simply of God's great love, with its sweet appeal to cast our care on him, for He careth for us.

Sin is the heaviest burden of the heart. "Son, be of good cheer, thy sins be forgiven thee," were the commanding words of Christ. The pardoning love of God is the message of Christmas.

Fear is another of the great burdens on the heart. "Be of good cheer," said Jesus to his disciples, "it is I; be not afraid." To realize His presence in this world is to lose the fears that maim and torture life.

Still another of the burdens that weigh on men's hearts is caused by tribulation, by conflict with our environment. "In the world ye shall have tribulation," said the Master, "but be of good cheer, I have overcome the world."

We live below our privileges, below our opportunities, below our station as the children of God. We live among the shadows, when we might emerge into the sunshine. Let us accept the opportunities of our Christmas faith and open our hearts to the joy and peace and hope it brings. Let us take courage from the great revelation. Lift up your head at the good tidings. Lift up your hearts and take for ashes the beauty. "Daughters, be of good comfort. Son, be of good cheer. Be not afraid. It is I."

FAISON AUXILIARY

The Ladies' Missionary Society of Faison met at the home of Mrs. C. E. Weatherly Wednesday afternoon, December 10. This was an important meeting as we had two things of interest to do. One was the election of new officers for the coming year and the other a final report of the work done during the year.

We were very sorry to have to elect a new president, as our former president, Mrs. W. E. Merritt, who had served us so well and been such an inspiration among us, had moved away.

The devotional was led by Mrs. Weatherly, after which a report was given by the treasurer. In a financial way we feel that our year's work has been a success. While we did not send quite as much to our district secretary as we would like to have sent, we had local work that we felt must be done.

We have only fifteen members, but we are very glad that they are live wires. The sum of $117.30 has been sent to Mrs. Lee. For local work we raised $170. Our obligations on the Superannuate fund were met. We put a new Bible in our church and also new carpet. Two things that were sorely needed.

We were particularly blessed by having with us during the summer months Miss Ruth Merritt, who is a student at Scarritt. She brought to us in a personal way the all-rounded life that is being instilled in the student at Scarritt. With such a treasure as Miss Ruth within its walls Scarritt will be dear to us and her needs our needs.

Some may wonder how such a small society has been able to raise so much money. We paid our regular dues of 25 cents per month. We sewed one day. We gave two public dinners, to which our townsmen rallied to the call and made them both a success. Quite a nice sum was realized from a rummage sale that was carried on during the fall.

We were glad to welcome two new members at this meeting, one of whom was our new pastor's wife, Mrs. Stack. We are glad to have this good woman to work with us in the coming year.

It was decided that an invitation be sent to the ladies of one of our sister churches, Adam's, to join our auxiliary. If they enter our ranks I am sure that we will be able to do greater things for the Master with such added strength.

In an effort to make our attendance one hundred per cent for the coming year, each member will receive a personal invitation every month to the meetings.

After delicious refreshments were served the meeting adjourned to meet at the home of Mrs. T. K. Faison in January.

ELIZABETH HENDREN AUXILIARY

Our society observed the Week of Prayer with success each afternoon, at which there was a medium attendance, but not what was hoped for. By not attending these meetings our members miss a great opportunity for information about and inspiration in our work which cannot be obtained at the regular monthly meetings where so much of business must of necessity be attended to. Last Sunday, the 20th anniversary of our society was observed at the morning service of our church. Annual reports of both the Elizabeth Hendren and Jane Meadows business were read by the secretaries of each and recently elected officers in each installed. It was with deep regret that the senior society accepted the retirement of Mrs. S. E. Scott from the presidency, which office she had filled so long and so acceptably. But by her own request, and on account of having duties connected with the conference work, she was finally relieved. Mrs. J. T. Hollister very reluctantly consented to fill the position, and we pledged ourselves to do all in our power to hold up her hands in these untried duties. Reports of both societies were read by recording secretaries of each, after which newly elected officers were installed by the pastor, Dr. J. W. Harrell, followed by a sermon filled with interesting facts about inspiration and inspiration to the work of missions.

According to our recent plan, the society will be entertained this month by circle No. 4 in the basement of the church, where an interesting program will be given and a social hour enjoyed. Elizabeth M. Hendren.

Western North Carolina Conference

MISS DAVIES IN SCOTLAND

The friends in the Western North Carolina conference of Miss Daisy Davies will be interested to know that she is in Scotland, where she will spend a year in study at Aberdeen under Dr. D. S. Cairn and Dr. George Adam Smith. We wish for her a pleasant and profitable stay.

YEAR BOOKS FOR 1925

Have you seen the 1924 year books for adults, young people and juniors that are now ready for distribution? Each year seems to add to the attractiveness of these books, and each year their coming is anticipated with no little degree of pleasure, especially by the leaders in our local societies to whom they prove so helpful. The Bulletin of Missionary News for December tells us that the adult book is in the form of a world sisterhood calendar, striking in appearance and gripping in interest as the programs for the year are unfolded. The topics have been developed along the lines of the growth of a world sisterhood through the organized work of the Woman's Missionary Society. Besides the topic which is developed through a leaflet, there will be a message from some one of those for whom we once worked, but with whom we now serve. The year book goes out with the prayer that each member will enter into the spirit of the new day, catching the vision of the oneness of the needs and the aspirations of womanhood around the world. One year book will be sent to each auxiliary free, but it is hoped that each member will get one tor her own personal use. Price is ten cents.

The Young People's Year Book.

With a purpose in mind to promote a real world friendship among the members of the Young People's Missionary Society, their year book for 1925 is called the "Friendship Book." The Wesley Houses in the mill villages and Ginling College in Nanking, China, are the two specials for the year. The monthly programs have been planned in line with these specials, and wil give to the members of the Y. P. M. S. a vision of what their gifts may accomplish, and inspire, it is hoped, many of them to give their lives in loving service for the redemption of the world. Price of these year books is six cents.

The Junior Year Books.

The 1925 year books for this department are more attractive, if possible, than ever in their new covers and under their new name, "The Flower Book." Let every junior get one. Price six cents. All orders for these books may be sent to Literature Headquarters, Lambuth Building, Nashville, Tenn.

MRS. D. A. BEAVER, NEW DISTRICT SECRETARY

Friends of Mrs. W. W. Weant of the Salisbury district will regret to know that she has given up the work as secretary of the district which she has so efficiently done for the past two years. We are glad to announce as her successor Mrs. D. A. Beaver, 1010 South Fulton Street, Salisbury, N. C., whom, we are sure, will carry the work forward in a most efficient manner. Mrs. Beaver is "one of the faithfuls" and has served in the capacity of district secretary once before with great success. With our regret at losing Mrs. Weant is mingled our joy at having Mrs. Beaver to fill her unexpired term.

The many friends in the conference of Mrs. J. F. Jonas, district secretary of the Marion district, will regret to know that her youngest son has been critically ill for several weeks with scarlet fever, but we are glad to know that he is now on the way to recovery. Mrs. Jonas and son have been in quarantine at Thomasville, where they had gone on a visit, but are hoping to be able to return home by Christmas.

Let your January meeting be a "Go-To-Missionary-Meeting" Day, and try and see if every member may not be prevailed upon to be there. Use autos, telephones, every device for securing their presence.

It is interesting to note that of the students enrolled at the Scarritt College for Christian Workers on October 1st that North Carolina had eleven enrolled, the highest number of any one state, with Texas a close second with ten. Mississippi and South Carolina each have eight. Other states represented in the student body are Virginia, Tennessee, Alabama, Georgia, Missouri, Arkansas, Louisiana, Florida, Kentucky, West Virginia, Oklahoma, and South Dakota, with China contributing two, Brazil and Korea one each.

Recently we have received for publication in the Advocate lists of 1925 officers of some of our local auxiliaries. It is impossible for us to use these, because of the small amount of space allotted to us each week for our missionary news. We would like to grant our auxiliaries the favor of printing these names, but we are sure they will understand why we cannot do it. Send these names to your conference officers instead of the editor of the Advocate page.

But we will be more than glad to have the items of interest about your auxiliary. Perhaps you had an unusually interesting program at your Harvest Day. Why not let us know about it? If you have something that will be helpful to others, "pass it on" to us.

SNAPSHOTS FROM BRAZIL; OR, THE QUIDNUNCS AMONG FRIENDS

By Mrs. F. F. Stephens.

If it be true that "the more kinds of people you see, the more things you do, the more things that happen to you, the richer you are," then we are millionaires today.

Sao Paulo, Campinas, Piracicaba, Ribeirao Preto, Bello Horizonte, Juiz de Fora, Petropolis, Rio de Janeiro—a list of places all dear to the heart of Southern Methodism. And we have seen them all with their churches, parsonages, chapels, colleges, day schools, publishing house, institutional church, student groups, and church members. We have been in the homes of friends whose names are long familiar; we have eaten at their tables; laughed with them, rejoiced with them. Never again will Brazil be a strange field.

Miles and miles of maroon red roads as smooth and dustless as a floor—the road from Piracicaba to Ribeirao Preto; and we did it in a Ford. Nobody could tell us the distance, though we estimated it at 150 miles, and it took seven hours. We found ourselves in the greatest coffee field in the world. It was a lonely way; nobody traveling but ourselves. The rude, wayside shrines were objects of interest; we counted ten of them, and each with its cross and remnants of offerings.

No; we didn't see the diamond mines. They were a safe distance away, up in the mountains. We did see the church day schools which pry some of the poorest children loose from the clay setting and polish them into the likeness of Christian men and women. They are the true jewel mines of Brazil.

We saw our first leper yesterday and another today. No wonder Naaman, the Syrian, was willing to give ten talent of silver, six thousand pieces of gold, and ten changes of raiment to be cured of that disease.

There are a few adverse superlatives which need to be used about the approach to Bello Horizonte; the roughest road, the queerest cars, the hardest seats, the least clean diner, the poorest food, and the most comfortless surroundings we have found. There was no friendly porter to brush us, and we reached the city looking as though we had spent the summer sliding down the cellar door. But we were met at the station by two missionaries who greeted us as the father did the prodigal son and made us so comfortable we almost purred.

Then there are the scholarship girls. I could give a hearty Brazilian "viva," which is a concentrated American "hurrah," for the scholarship girls. We have met them all and have had heart-to-heart talks with them—ten at Bennett College, seven each at Ribeirao Preto, Piracicabo, and Bello Horizonte. They are varied types, but they have a uniform desire to make the most of opportunity and to be of service. The faculties of the schools

(Continued on page fourteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

THE STRANGER

There came a stranger to my door
One lovely Autumn day;
He knocked but when I answered not
He slowly turned away.
I let him go, my busy thoughts
On self were centered then;
The stranger's needs I heeded not
Nor bade him come again.

But soon there came another guest
When skies were dark with gloom;
No gentle knock announced his call
But sorow filled the room.
With pleading hands outstretched to heaven
I pushed the cup away,
Its bitter dregs were mine to drink
No hand its power could stay.

With wounded heart and shrinking soul
I sipped the cup of woe,
Each bitter drop more bitter still
That from its depths did flow.
Enough, my child, a gentle voice
Came softly to my ear,
And hopefully I turned to see
Who brought this word of cheer.

It was the stranger I had shunned
In selfishness that day.
He took the cup and dried my tears
And sent the clouds away.
And then with grace and love divine,
And hands all nail scarred, too,
He drank the bitter cup Himself
As only He can do.

Mrs. E. O. Chandley.
Asheville, N. C.

VERY TRUE

"Our churches are doing much finer Sunday school work than ever before. We are ready to admit that progress in our Sunday schools is the result of splendid ideas that have come to the leaders of Sunday school work through the training schools and work of trained leaders. We commend the term 'Sunday School Evangelism' to every Sunday school teacher, for we believe the church school exists for just one great purpose, which is to bring the pupil to know and accept Jesus Christ as a personal Saviour."

The foregoing paragraph is taken out of the report of the committee on "The Spiritual State of the Church" to our last annual conference. I was delighted when I heard Rev. E. E. Williamson read this report to the annual conference and am even more delighted to see it in actual print in our conference minutes. It certainly is our purpose not only to oil up our Sunday school machinery but to have this machinery doing something worth while. No Sunday school is worth while that does not tone up the spiritual state of the church.

JOINING THE CHURCH

According to Dean Walter S. Athearn of the Boston University School of Education, the median age of joining the church twenty-five years ago was between sixteen and seventeen. Recent investigation made by Dean Athearn covering a wide range of territory shows that the median age at present is fourteen years, seven months and fourteen days, thus showing that the median age of joining the church is two years younger than twenty-five years ago. Dean Athearn has also found out the median church joining age for five leading denominations as follows:

Methodist, 11 years, 9 months, 4 days.

Congregational, 15 years, 10 months, 14 days.

Presbyterian, 14 years, 8 months, 18 days.

Baptist, 14 years, 1 month, 28 days.

Disciples, 14 years, 6 days.

It is of course understood that the median age means the halfway point between the age of the youngest member joining the church to the age of the oldest member joining the church, the entire number being taken into account. It is therefore evident that in the Methodist church there are as many joining the church before eleven and three-quarter years of age as afterwards. The greatest ingathering in our church is found to be between nine and fourteen years of age; the greatest ingathering in the Presbyterian church between twelve and fourteen; in the Congregational churches between twelve and fifteen; in the Baptist churches between ten and thirteen and in the Disciples between nine and thirteen.

TRAINING SCHOOLS

Between March 1 and June 1 plans are materializing for holding in the Western North Carolina conference thirteen consecutive standard training schools. The dates and places agreed upon to date are as follows:

Monroe and Union county, March 15-20.

Concord and Cabarrus county, March 22-27.

Gastonia and Gaston county, March 29-April 3.

Salisbury-Spencer and vicinity, April 5-10.

Asheboro and Randolph county, April 12-17.

High Point-Thomasville and vicinity, April 19-24.

Morganton and Burke county, April 26-May 1.

Waynesville and Haywood county, May 3-8.

Asheville and vicinity, May 10-15.

NEW WESLEY CLASSES

In addition to a number of Wesley classes who have renewed their charters the following new Wesley classes have been recorded since our last report:

Willing Workers, Stanley, Stanley circuit. Teacher, S. S. Brown; president, Miss Thelma Kirksey.

Daughters of Wesley, Trinity, Charlotte. Teacher, Miss Floy Turner; president, Miss Mary Steere.

Boys' Wesley, Trinity, Charlotte. Teacher, Oscar M. Abernethy; president, Lloyd Sifford.

Whole-Hearted Wesley, Trinity, Charlotte. Teacher, E. Davis; president, Robert Cook.

Wesley Gleaners, Trinity, Charlotte. Teacher, Miss Winnie White; president, Miss Bernice Donnell.

Win One Wesley, High Shoals, Dallas-High Shoals circuit. Teacher, Gary Harris; president, Miss Katherine Cloninger.

Wesley Earnest Workers, Trinity, Charlotte. Teacher Miss Nora Bay; president, Miss Nona Norris.

Leaders of Wesley, Trinity, Charlotte. Teacher, Mr. Wilson Crowder; president, Miss Elizabeth Patterson.

Go Getters, Trinity, Charlotte. Teacher, W. J. Edwards; president, John H. Rike.

Susanna Wesley, Central, Albemarle. Teacher, Mrs. A. P. Harris; president, Mrs. E. N. Smith.

Adult Wesley, Cullowhee. Teacher, F. H. Brown; president, E. E. Montieth.

IMPORTANT MEETING

At First Methodist church, Salisbury, Tuesday afternoon and evening, January 6, all the presiding elders, all the district Sunday school superintendents and the executive committee of the Sunday School Board of the Western North Carolina conference will meet with the conference employed Sunday school workers in a council meeting to definitely outline the things to be done during the year 1925. This annual meeting has become to mean a great deal to our conference Sunday school program of work.

North Carolina Conference

SOME TRAINING PLANS

Few conferences in Southern Methodism has surpassed the North Carolina conference in leadership training work during the past year, which fact we mention not boastfully but in a spirit of meekness and of gratitude. During the past three or four years our record of advancement in this work has been steady and consistent. In 1922, for instance, 1,171 certificates of credit were issued, in 1923, 1,563, and last year, 2,367. This work was promoted through standard training schools, training classes, correspondence, and in colleges.

As yet, however, we have only begun a work which we must carry forward with increasing emphasis and effectiveness. We propose, therefore, to co-operate with districts, communities, churches, colleges and individuals to the end that, in 1925, every presiding elder, pastor, superintendent, teacher, and other worker or prospective worker within the bounds of the North Carolina conference may have an opportunity to take one or more courses in Sunday school work.

We will undertake to do this in a number of ways, including standard training schools, Cokesbury training schools, training classes, correspondence work, and otherwise.

STANDARD SCHOOLS IN 1925

The following standard training schools have been requested for 1925, and your Sunday School Board is seeking to make them possible. Such schools will be held at the time and place indica ted below:

Raleigh, February 1-6.
Wilmington, February 8-13.
Wilson, March 1-6.
Burlington, March 8-13 or 22-27.
Smithfield, March 15-20.
Goldsboro, date undetermined; perhaps March 22-27.
Durham, March 29-April 4.
Roxboro, April 26-May 1.
Kinston, May 3-8.
Norlina, date undetermined.
Weldon, date undetermined.
Maxton, August 17-22.
Elizabeth City, Sept. 6-11.
Rocky Mount, September 13-18.
Fayetteville, October 4-9.
Sanford, October 11-16.
New Bern, October 25-30.

One or two other sub-districts are considering the matter of a standard training school, and perhaps one or two additional schools may be included in our schedule for 1925.

COKESBURY COURSES

Training courses adapted especially to the needs and surroundings of workers in small Sunday schools, workers who find it somewhat difficult to analyze and adapt the work offered in the standard training courses, have been made available by the General Sunday School Board. These units, eight in number leading to a diploma, constitute what is called the Cokesbury Training Course, and it shall be the purpose of the North Carolina Conference Sunday School Board to promote the use of these units in many places throughout the bounds of our conference. Four of these units will be available January 1, 1925, as follows:

"The Small Sunday School, Its Plans and Work."

"The Sunday School Worker, His Life and Work."

"How We Got Our Bible."

"A Short History of Methodism."

The other four units will be available as soon as the textbooks, which are now being written, are from the press.

The promotion of these courses will be through approved Cokesbury schools, which will be conducted in a manner similar to our present system of standard training schools, through one-teacher Cokesbury schools, in local training classes, and by correspondence.

It perhaps should be pointed out that although these courses are designed especially for the small Sunday school, this does not mean that they are inferior to the standard training units; on the other hand, for the situations for which they are intended, they are vastly superior, and we rejoice with thousands of men and women working in rural and small town sections that these courses are now available.

The promotion of these courses will be a considerable part of our leadership training program for 1925 and, we believe, for years to come.

GENERAL COUNCIL MEETING

The General Sunday School Council of the Methodist Episcopal Church, South, met in Nashville, Tenn., December 15-20, with between 125 and 150 Sunday school letters of Southern Methodism in attendance. Members of the General Sunday School Board staff, conference Sunday school board chairmen, conference superintendents of Sunday school work, conference elementary superintendents, professors of religious education in our colleges, and others gave themselves for these days to a serious and thoroughgoing consideration of problems in the field and of plans for making more effective the great religious education program of the church. It was an inspiring gathering, and these leaders returned to their respective tasks better prepared for the work just ahead.

PROGRAMS OF WORK

Alongside our training work in importance we consider the matter of acquainting our officers and teachers with the plans of their church concerning the Sunday school, as set forth in the approved Programs of Work. Up to the recent session of our annual conference 212 Sunday schools in the North Carolina conference had not only become acquainted with this matter but, through their officers and teachers, had officially adopted the Program of Work suited to their particular type of school. Since that time the number has been increased to nearly 250, and we propose to make it at least 400 before the new year shall have come and gone. We have very definitely included this highly important work in our plans, and we are prepared to render a real service to every school ni the conference that is at all interested or that has a genuine desire to improve itself and increase its usefulness.

WANTED—MORE MEMBERS!

We talk a great deal about missions, and we should. But what about beginning some real missionary work—at home? The church of the living Christ, whose birth we celebrate throughout the Christian world, has a great opportunity, and preachers and laymen alike can do a great deal more than many of them are now doing to win the world to Christ if they should become really concerned about that vast multitude of men in women, their own friends and neighbors, and perhaps members of their own household, not now even nominally identified with the Sunday school. We want more Sunday school members; we must have them if our schools are going to experience the growth they should and if we are going to save ourselves from the shame of neglect. But most important of all, these thousands of men and women, boys and girls, need the Sunday school, and many of them will never be brought to a knowledge of God's will and an acceptance of Jesus Christ as their per-

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

So many of our third department superintendents have written me concerning their work, that I think to answer their questions through our League page will be the most satisfactory way.

I am giving the questions asked and the answers as they have come to me, so each one will have a direct answer to their question.

Question. What is the Epworth League reading course?

Answer. Itis a number of books that each and every leaguer is advised or requested to read, thereby improving yourself and giving yourself and league credit for points Nos. 7 and 9 in the Standard of Efficiency. This year's course consists of three main or required books, and two extra ones, to be your own selection from the list.

Q. What are the main or required books?

A. "Beynote Studies in the Keynote Books of the Bible," by Alphonso Smith.

2. "Fundamentals of Success," by H. A. Boaz.

3. "Provincetown," by F. S. Parker.

Q. What are the extras that count part on the unit?

A. Any two of the following:

"Lorna Doone." Blacmore.

"Don Quixote." Cervantes.

"Heroes and Hero Worship." Carlyle.

"Tom Sawyer." Mark Twain.

"Huckleberry Finn." Mark Twain.

"Wesley and His Century." Fitchett.

"Les Miserables." Hugo.

"Adam Bede." Eliot.

"Romola." Eliot.

"What Men Live By." Cabot.

"The Jungle Book." Kipling (two volumes).

"Oliver Twist." Dickens.

"David Copperfield." Dickens.

"Vanity Fair." Thackery.

"Pilgrim's Progress." Bunyan.

"The Life of The Bee." Maeterlinck.

"The Three Musketeers." Dumas.

"Quo Vadis." Steinkiewicz.

"Ben Hur." Wallace.

"The Spy." Cooper.

"The Last of the Mohicans." Cooper.

"The Strange Case of Dr. Jekyl and Mr. Hyde." Stevenson.

"Hamlet." Shakespeare.

"Julius Seasar." Shakespeare.

"Merchant of Venice." Shakespeare.

"The House of Seven Gables." Hawthorne.

"Sesame and Lilies." Ruskin.

"Ivanhoe." Scott.

"Essays." Emerson.

"In Meroriam" and "Idyls of the King." Tennyson.

"Rabbi Ben Esra," "Saul," "The Grammarian's Funeral," "The Pied Piper of Hamlin." Browning.

"The Best of Browning." Mudge.

Q. Where will we order them from?

A. Lamar and Barton, Nashville, Tenn.

Q. What do they cost?

A. The set of three cost two dollars and ninety-five cents.

The others can be gotten from any high school library, for most of them are high school classics.

Q. What is the best plan for getting these books and reading them?

A. Buy several sets and use them as a circulating library. That is, have a certain length of time for each book to be kept, than pass it to the leaguer whose name appears next on the list. These books to be paid for out of the league funds, unless you have other plans.

Q. Can we get credit for books that we read in high school?

A. No. If you have read or studied two of the books in the list, my advice is to read new ones and not read any of them. Les Miserables, by Hugo, counts for two others. So any reading this book need not read more than it extra.

Q. How do we get our credits after reading the books?

A. Write to Central Office of Epworth Leagues, 810 Broadway, Nashville, Tenn., and ask for questions on the required course. Answer them, send them in, then wait patiently for your grades. You do not have to stand test on any but the three main ones.

Q. Why a dramatic club in our league; why not use the entire league?

A. When there is a special program to be put on we always select our best workers, so it is in organizing a club. Select the ones that have proved their ability, then read and study the work as outlined by Mr. Harbin for dramatic club work.

Q. What can we give for Easter, something like a pageant?

A. "The Dawning" is a pretty pageant using 13 males, 11 females, beside Roman soldiers, boys and girls. Price 50 cents. "The Easter Pilgrims," by Miller. Price 20 cents. "The Resurrection," by Horbrecht. Price 15 cents. These can be ordered through Central Office.

Q. Where can we get list of plays?

A. Lamar and Barton, Nashville, Tenn.

Elridge Entertainment House, Franklin, Ohio.

A. Flanagan Company, 521 South Wabash Ave., Chicago, Ill.

Dick and Fitzgerald, 18 Vesey St., New York.

T. S. Denison and Company, 154 West Randolph St., Chicago, Ill.

Drama League of America, Chicago, Ill.

Dramatic Publishing Company, 542 South Dearborn St., Chiacgo, Ill.

Samuel French, 28 West 38 St., Philadelphia, Penn.

Edgar S. Werner and Company, 11 East 14 St., New York.

M. Whitmark and Sons, 144-146 W. 37 St., New York.

G. Schirmer, 3 East 43 St., New York. (Operas).

Oliver Dixon and Company, Boston, Mass. (Operas).

The Drama Bookshop, 29 West 47 St., New York.

Be sure to report all dramatic clubs so your league will get credit. Hope this will help just lots of you, and I want you to use your conference department superintendents.

Mrs. R. M. Stafford,
Conf. Third Dept. Supt.

MR. J. B. DUKE APPRECIATED

The following resolutions were introduced at the Shelby District League Conference and adopted unanimously. The resolutions were introduced by Dr. Forest J. Prettyman of Main Street church, Gastonia.

Whereas, the Shelby District Union of the Western North Carolina conference recognize the inestimable value of the gifts or donations made by Hon. J. B. Duke to the cause of education and Methodism in Piedmont North Carolina, and feeling deeply grateful for the same;

Now, therefore be it resolved, by the Shelby District Union in session at Cherryville, December 12, 1924, that we express to Mr. Duke its sincere thanks and appreciation for these splendid donations he has so generously given.

Be it resolved, that a copy of these resolutions be forwarded to Mr. Duke and a copy be spread on the minutes, and a copy mailed to the North Carolina Christian Advocate for publication.

These resolutions were unanimously adopted by over five hundred young people present.

C. L. Hager, President.
Grace Lowe, Secretary.

The December meeting of the Greensboro District Epworth League Union was held in Glenwood church on the second Thursday night. After an inspiring devotional service the business of the meeting was disposed of and we all found our way into the basement of the church, which had been transformed into a veritable iceland. An Eskimo social was the order of the hour, with games pertaining to Alaska and the Eskimo. A prize was awarded the best contestant, the prize being an Eskimo on his sled. The room was decorated in a manner to make one think he had landed in Alaska, or thereabout. For refreshments we all wended our way to the icy tent of two little Eskimos where Eskimo Pies were served. All in all the meeting was very pleasant. W. A. B.

HICKORY CITY UNION MEETING

On Thursday evening, December 4, the Young People's City Union of Hickory met at the First Methodist church with the Senior Epworth League as host. At 7:30 the house was called to order by the president, Mr. Claude Abernethy, of Corinth Reformed church. The program was as follows:

Song: "Saviour Like a Shepherd Lead Us."

Song: "O That Will Be Glory for Me."

Scripture Reading: Psalm 90, by Miss Edith Sills.

Prayer: By Rev. R. M. Stafford.

Solo: "Four Leaf Clover," by Miss Jodie Starnes.

Announcements.

Talk: By Rev. H. H. Jordan.

Business.

Solo: "One Thousand Years From Now," by Mr. Cedric Dellenger.

Song: "Day Is Dying in the West."

Social Hour: Mr. Grady Leonard, supervisor.

At this meeting Highland Senior League was taken into the City Union, and the motion was made that invitations be sent to all the surrounding churches that have young people's organizations, inviting these organizations to join the City Union.

The union, as it now stands, is composed of the Young People's Society of the First Presbyterian church, the First Methodist church, Corinth Reformed, First Baptist, and Highland M. E. church.

The vocal solos rendered by Mrs. Starnes and Mr. Dellinger were both enjoyed and appreciated so much that encores were called for.

Rev. Mr. Jordan always has something inspiring to say to the "fine young people," and he did not disappoint us on this occasion. How we wish that we had more pastors who would take such active interest in young life, and daily live with the young folks instead of criticising from afar.

The social hour was all that a live bunch could wish for. Mr. Leonard is a genius when put to entertaining a crowd or in having the crowd to entertain him. Some of the stunts pulled will long be remembered by those present.

Time flew for us all that night, but not too fast for the leaguers, our hosts, to serve our favorite refreshment, punch and wafers. We hope to have another such meeting in the near future. Our next host will be the Christian Endeavor of the First Presbyterian church.

Mrs. R. M. Stafford.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

WEBB AVENUE LEAGUE

The last of the month and the last of the year.
The old path has ended—have not a fear!
For the hand that has guided us steadily through
Is still at the helm as we enter the new.

Some of our leaguers took an outing to Pilot Mountain on Thanksgiving and reported a splendid time.

We have been playing Pollyanna for several weeks in our league and it is lots of fun to think that you'll be remembered every week and to plan to remember some one else likewise. At the end of six weeks we had our Pollyanna social with Mr. and Mrs. John Idol and each one had to describe his or her Pollyanna. Then and not until then did we learn who had been sending us all those nice things. Of course we enjoyed all the other features of the social, too.

Here's wishing for you one and all a bright new year.

Lillian Horne, Cor. Sec.

AWAKE FROM OUR SLEEPING

Say, leaguers, do you know that we have approximately ten thousand leaguers in our conference, whereas we should have fifty thousand. In other words, there are forty thousand young people in our church who are eligible for membership in our Epworth League army who have never availed themselves of the pleasures that are to be found in leaguedom.

What do you say, leaguers, we turn over a new leaf New Year's? That is, let's each and every one of us make a firm New Year's resolution that we are going down to hard work and get those forty thousand young people for leaguedom. What do you say? Let's double the number of leaguers in our conference before the assembly next June. Harry Daniels.

New Lamp Has No Wick or Chimney

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A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 26B Factory building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the N. C. Christian Advocate who writes him. He wants one person to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.

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A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Linen Shower—Many of our churches could greatly help us at the Orphanage by giving us a linen shower. We need table cloths, napkins, sheets, pillow cases and towels. Who will start the ball rolling?

* * * *

Tables and Chairs—We need fifty new tables and three hundred chairs for our new dining room. Our plan is to put six children to each table. The thought has come to me with a good bit of fource that we might prevail on fifty missionary societies to give us each a table and six chairs. This would not be a burden but a privilege and joy. The good women of the Presbyterian church of this state built and furnished a large building at Barium Springs Orphanage. This building must have cost at least seventy-five thousand dollars. I am asking our women to undertake a noble service, but one that will not cost them very much. I think thirty dollars will buy a good table and six dining chairs. I am going to ask our women supporters to take this suggestion under serious consideration.

* * * *

Advocate Campaign—Every Methodist in North Carolina ought to be proud of the North Carolina Christian Advocate. Its influence for good cannot be estimated. Without it every cause which we hold dear to us must inevitably suffer. There can be no real progress in the causes which we have espoused without its weekly visits. Truly it is the pastor's best assistant in carrying forward the great interest of the kingdom of God. It would be a paying business if all the churches would put the Advocate in all the homes of its members. In the interest of Methodism and all the causes for which our church stands I would urge our people to rally to the Advocate campaign and make it a success.

* * * *

L. L. Gobbel—The North Carolina conference is to be congratulated on having such a capable and successful Sunday school field secretary. Mr. Gobbel has mastered his work in detal and has grasped the full meaning of his mission. He goes about his job in a business like way. He has some definite goals set before him and when he speaks it is with conviction and authority. I would urge all of our pastors, Sunday school superintendents, teachers and officers to stand by him in his plans so that he may put over worth while programs for the betterment of our Sunday school cause. He is a leader and has set about to lead us into fields of largest usefulness. Let us follow him whole-heartedly!

* * * *

A Worthy Deed—The Orphanage is very grateful to Rev. and Mrs. L. C. Brothers for furnishing the two sitting rooms in the new dining hall. Just before Christmas these good friends asked for the privilege of doing this noble deed. When our friends wish to see all the children together in the beautiful new dining room, they will have comfortable sitting rooms in which they may rest. It will be a great joy to me to tell friends that these rooms were furnished by these two friends of the Methodist Orphanage.

One Thousand Dollars for Baby Cottage—Mrs. G. G. Allen, New York City, sent me her personal check for one thousand dollars a few days before Christmas for the proposed Baby Cottage. Last Christmas she sent me a check for one thousand dollars for the same purpose. Mrs. Allen is a niece of the late John M. Cole, the former superintendent of the Methodist Orphanage. Mr. G. G. Allen is a trustee of Trinity College and a trustee of the forty million dollar trust fund which Mr. J. B. Duke has created for educational and charitable purposes. The Orphanage appreciates the generosity of Mrs. Allen, a former North Carolinian. I cannot refrain from wishing that other friends of our worthy cause would join Sister Allen in making possible a Baby Cottage for our Methodist Orphanage. I need several more thousand dollars before we can begin this much needed building. Let me urge all to give this important matter their prayerful attention.

* * * *

Christmas—Christmas has come and gone. One of the brightest, happiest spots in all the state during the holidays and all days is to be found at the Methodist Orphanage. From all parts of the conference came tokens of love and good will which added joy and gladness to our big family. I wish I had the space to enumerate all the noble deeds done by our friends in and out of Raleigh. The good women of Edenton Street Methodist church let a Christmas come and go without providing a beautiful Christmas tree laden with numerous presents for our boys and girls. Mr. J. G. Brown, who finds his highest joy superintending the Edenton Street Sunday school and contributing his life in behalf of the good of our Orphanage, made a short speech just before the presents were given out by Mrs. I. M. Proctor and others, and stated that the good women of Edenton Street church found as much pleasure in arranging the tree and making the gifts as the boys and girls experienced in receiving them. Hon. Josephus Daniels made a short speech, in which he said that he believed in Santa Claus with all his heart. After prayer by Rev. W. A. Stanbury and two songs by the children, the presents were handed out. The children wore on their faces an expression of genuine happiness. To one and all I wish to express my sincere appreciation for the many tokens of love and good will.

THE OLD WAGON WHEEL

It is a worn out wheel, fit only for the junk pile. But it is mounted on a chestnut post, and revolves upon an axle that an amateur carpenter cut. The spokes project horizontally from the top of the post.

Upon the top of the spokes are fastened rural mail boxes. The carrier stops by it, turns it to a certain box and deposits mail; turns it again and takes mail out of a certain box. It receives messages, as the spokes indicate, from every point of the compass. It sends out messages to every point of the compass.

What are the lessons? Your life may be frail, or old and worn—ready for the junk pile as the world thinks. But it is capable of bearing a world message if it finds its place—if it is adjusted. Has your life found its place? Has it been adjusted? It can be, however frail or worn, whatever the world may think.

Another found its place and put it there; your Lord must find your place. You must submit. What about it?

Another old wheel (perhaps its mate) hangs in an apple tree hard by. I could hear it say: "I have seen my day; there is nothing I can do; nobody loves me; times are not like they used to be." Which wheel are you? They both had the same chance.

Hanging beside the last wheel was the "eye" of an old-fashioned hoe; it too was harking back to the "good old days" before "goose-necked" hoes came into vogue and knocked it out.

But it could be sold to the "junk" man, shipped to the foundry and converted into a thing of use. Maybe some of us need to be sent to the foundry. I wonder which ones?

J. J. Gray.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for eumatism. Am entirely free from pain."

Mr. McClain of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,
Box 4D, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Springs Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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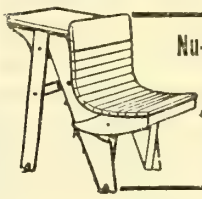
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808 Broadway, - - Nashville, Tenn.

THREE PRESIDING ELDERS IN PRISON

(Judge W. Erskine Williams, in The Texas Christian Advocate.)

Harbin, Manchuria,
September 24, 1924.

I have this week attended the fourth annual session of the Siberian Mission of the Southern Methodist Church.

The conference was held in Harbin, Manchuria, because the Bolshevists now in control of the government of Siberia would not vise the passports of Bishop Boaz and those who were to accompany him to Vladivostock.

In May, 1920, the Board of Missions of our church authorized and directed the establishment of a mission to the Koreans who had migrated to Siberia.

In 1921 the sainted Bishop Lambuth held in the city of Nokolsk the first meeting of the mission. Bishop Boaz came out and held the sessions in 1922 and 1923 and the report of 1923 showed twenty-seven preachers appointed to as many church, and four presiding elders' districts.

The meeting just held shows that the spirit of the martyr for a good cause has not left the hearts of men —the days of the hero have not passed.

Three of the four presiding elders appointed in October, 1923, were during the conference year just closed arrested and kept in jail for twenty-one days each. They were guilty of no offense—they were persecuted for righteousness sake. One of them had his license as a preacher taken from him by force and was compelled to ask the bishop for a duplicate.

It seems strange that anywhere in the civilized world men should be put in prison for telling the story of the Cross. These men bear the same relation to the church as our presiding elders do at home.

What would you think if, for instance, Dr. Culver of the Fort Worth district, Dr. Sensabaugh of the Cleburne district, and Dr. Barcus of the Georgetown district should all be imprisoned for preaching to their people. The Star-Telegram would boldly denounce such treatment. And yet Kim Yung Hak, presiding elder of the Vladivostock district, You Choon Kei of the Nikolsk district, and Suh Yung Bok of the Yun Choo district suffered this humiliation. These Korean preachers in their reports which I heard through an interpreter, say that the Bolshevists declare that the United States is a capitalistic nation and that the church is the agent of the government to propagate its doctrines —they ask how much money the United States pays to these preachers.

Only five members of the conference attended the meeting and in order to do so, were compelled to evade the officers and get across the line into Manchuria by stealth, for they were denied passports.

Although having suffered as they did their reports were heartening indeed.

They said that they had been really blessed by the difficulties they had experienced under the Soviet regime. They had gone from their homes in Korea at a small wage to preach the gospel and yet were happy that they were allowed to render service to their fellowmen.

Another evidence of the wickedness of the Bolshevists is that they confiscated the church building bought by our church in Vladivostock, ran the preacher and church people out and established a school and dance hall in the building—and they have it to this day. We hope by appeal to Moscow to recover it soon.

I have just read an authentic account of the persecution by the Bolshevists of Russia. The leaders are atheistic Jews and they delight in ridiculing Christians both Protestant and Roman Catholic. In the city of Vladivostock they had a parade, a satire on religion—a woman representing the Virgin Mary riding in a lorry, a man representing Jesus walking by her side and other men dressed in comic costumes, representing the Apostles. They teach the children to disobey their parents. They have what they call communnistic marriage, where mere children go before one of their police and sign papers and then they are told they are married. The boys and girls are taken on picnics with few to care for them and left for days together. Such is the condition in Russia.

We came to Harbin from Seoul, Korea, coming in a northwest direction over the Japanese railroad to Chgan, China, and then over the Russian railroad.

Chang-Tso-Lin, whose name is on every page of the Chinese papers, has his headquarters at Mukden. We drove by the entrance to his palace, which was closely guarded—he was in Mukden the day we were there. We saw many trains of soldiers and war equipment. It is expected today that he will soon have a decisive engagement with the generals of President Tsao Kun. We are anxious for the war to end that we may go on to Pekin and Shanghai.

Harbin is a great triple city, a Chinese city, a Russian city and New Town largely Russian with a population altogether of perhaps 250,000. We today visited our consul, Mr. Hanson, and he said he was always glad to see Americans. His district comprises all of North Manchuria, which is just a little less in area than the state of Texas. The climate is about like that of Minnesota. The chief occupation is farming done by the Chinese. This country all belongs to China, but the Russians have large concessions and will dominate this city and country.

Our church has a mission here to the Russians and one to the Chinese. The conferences for those missions will be held by Bishop Boaz before we leave this city. The work among the Russians is quite large—I spoke at the chapel for their school this morning where they had 400 students. The people all are anxious to learn English and our teachers were compelled to refuse admission to as many as were admitted.

A hot meal is served to the students at 11 a. m. They call it breakfast. Many of the children have not eaten till they are given this meal.

We also have a small hospital, where nearly 2,000 persons per annum are given treatment.

Evangelistic services are held in connection with all this work and much social work is done in the care of the poor. At the hospital we found a lady dentist who treats as many as twenty persons per day.

The Baptists have a mission to Russians and are doing good work. Their superintendent, Rev. Mr. Leonard, met us at the train to welcome us to the city.

MY FIRST EXPERIENCE AS FIRST KOREAN PRESIDING ELDER

By J. S. Ryang.

Bishop H. A. Boaz has conferred upon me the highest honor in the gift of his authority by making me the first Korean presiding elder in the Korean conference. By this appointment I was more than surprised, not only because a great honor was given to an unworthy one like myself, but also because of the fact that the good bishop seems to expect too much from a little fellow like myself. Besides the presiding eldership, he has already given me two responsible positions, namely, the superintendency of the Korean department of Siberia mission, which calls me to supervise four small districts, and missionary secretary of Korea conference, which requires me to look after the matter of self-support in the whole conference. When I was receiving the appointment to a presiding eldership I felt like a big mountain was falling upon my already loaded shoulders, but I bowed my head to the appointing power and decided to do my very best for all the appointments, God being my helper. I am now hoping and praying that I may be worthy of this honor and compliment which I enjoy.

The First Experience.

As a presiding elder of a district, I called a meeting of the preachers of the district at once and we had a good time together for two days and two nights. In accordance with the resolution we passed at the last annual conference, we have tried to start a great revival—the object of the year —from our preachers' meeting. We have consecrated ourselves to the Lord for His service. As Miss Cordelia Erwin, the only resident missionary for Chulwon district this year, and one of the bravest and most consecrated women I know, called her Bible women too, so that we had a joint meeting and we were doubly blessed. Ten Bible women and eleven preachers attended the meeting. It was a good thing for us to have this meeting at the beginning of our new conference year. Then I started out for the first quarterly conferences on October 9th and finished on the 22nd. During tne first round as a presiding elder I have traveled 410 li on railroad (3 li makes a mile); 240 li by automobile; 360 li on foot (it took about 50 actual walking hours), a total of 1,110 li; visited 15 churches, held 9 quarterly conferences, preached 13 sermons, baptized 9 adults, and dedicated 1 church, besides having had a good chance to hear the many problems and to learn the actual condition of the district. The people, wherever I went, welcomed me like a prince and treated me like a friend and brother. I have praised God once more for Christian fellowship! Our preachers are doing well and they have all consecrated themselves to the work.

Condition of the District.

The territory of Chulwon district, which consists of four whole counties and parts of four others, is about two thousand square miles with a poulation of about 300,000 Koreans. They are mostly farmers who are usually poor, but good people. This district includes one of the hardest sections of Korea; in territory it is made up of high mountains and in population of poor and ignorant people. It is indeed a very hard place even for travel only. I have been told that Brother Moose, after he climbed to the top of the highest and hardest mountain pass last year, said to his circuit preacher who was accompanying him somewhat like this: "Wouldst thou kill me by leading me to a pass like this?" No wonder Brother Moose has broken down before the age of sixty! But we had the best quarterly conference in this section of the most difficult part of the district. It was very gratifying to find that the district is in good shape—much better than I had ever thought —and I have appreciated the labors of my predecesors, such as Brother Gamble, Brother Moose, Brother Gerdine, and Dr. E. W. Anderson, who have poured their life blood upon this section of the country all these years, in order to plant the Methodist church—Christian church—in Korea. I am sure that they have sung many a time when they were traveling over this section, "I'll go where you want me to go, dear Lord, o'er mountains, or plain or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be." May God bless them and reward them with the crown of life which has been promised! In this district we have at present 69 groups or churches, 46 church buildings, with 1,040 full members, 280 probationers, 360 baptized children and 575 seekers, making total adherents 2,255 in our church. We have about 500 boys and girls in our country primary schools who are receiving Christian instruction. I will say again that the district is in good shape and Christianity has taken strong root in the hearts of the people in this difficult section of the country. God be praised!

The Needs of the District.

Since this district is made up of mountainous sections of the country, the people are usually poor and probably more things are needed here than anywhere else. But the urgent need in this district is more workers. The people are ready to accept the gospel and we have to preach and teach, emphasizing the latter. When we have as much work in this district as we should, we should have 250 churches, 50 preachers, 30 Bible women, in addition to eight resident missionaries. But we have at present less than one-fifth of what we should have. The harvest is indeed plenteous, but the laborers are few! The most urgent needs of the district at present are 12 permanent church buildings, 15 temporary ones, and six parsonages of permanent type, besides three men and three women missionaries. Will there be some friends in the mother church to build some churches or parsonages for us in Chulwon district?

A Special Need of the District.

While I was visiting the churches I found five church buildings—good ones—which need repairing immediately. All of them are good for some years to come, so far as their main structures are concerned, but every one of the roofs has been leaking for the last few years and if they are not repaired at once, before the heavy snowy season, all of them may be ruined entirely. The cause of leaking is in the poor quality of the Korean tile and there is no other way to save these houses of worship than to reroof them with galvanized iron, which will cost us about one thousand Yen and five hundred dollars in U. S. gold. But we have no fund for this district to do with, and it is too great a burden for the people to bear upon tho heavy expenses of the circuit. Our people are trying their best in the effort to make the entire conference self-supporting. So we must have some "independent specials" from our good friends immediately. Will there be some friend or friends of Korea mission to cable us five hundred dollars to save these five houses of God in Chulwon district? When the need of churches is so great that we are asking for new churches, shall we let these that we have already be ruined? I am praying and waiting for an answer to this urgent appeal.

Seoul, Korea.

A YOUNG GOSPEL SINGER

The tent revival recently conducted in Marshville by Evangelist Carl E. Gaddy and Mr. Dewey L. Maness reveals at least one thing—that North Carolina has in the person of Mr. Maness a young man, who was reared in the Methodist Orphanage at Raleigh, that reflects credit upon the institution, and with whom Methodist pastors who are in need of a song leader and soloist will do well to get in touch.

The writer has seen and heard a number of the leading evangelistic singers of the state, but none that surpass Mr. Maness in ability or genuine Christian character.

Mr. Maness was born in Moore county, and after being left an orphan spent his early boyhood days in the Methodist Orphanage at Raleigh. He arose to prominence as a baseball star, after which he decided to go into evangelistic work as a gospel singer. He received two years' training along this line in the Moody Bible Institute of Chicago, since which time he has had considerable experience with a number of pastors and evangelists of the state.

Mr. Maness has a most pleasing personality, which adds greatly to his efficiency as a personal worker and choir director. His home address is Box 68, Rowland, N. C. L. E. Huggins.

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OUR LITTLE FOLKS

ROOTS THAT GROW IN THE DARK

As the clergyman entered the room Clara looked up with a wry smile. "You've caught me now, Dr. Smythe, I'm tied by the leg and can't run. I suppose you think it's a judgment because I've stayed away from church so much lately?"

Dr. Smythe laughed and sat down. "I've missed you. I miss you now. I hope that you are getting well fast."

"Slowly," she corrected him, "and I can't stand it. I'm terribly bored when I'm not doing things. There are hundreds of things that I want to do this very minute, and I'm here for six weeks. It's awful—just waste time."

"How beautiful your lilies are," Dr. Smythe remarked irrelevantly. "What a tall, straight stalk and wonderful white crown of bloom! It takes strong roots to bear a blossom like that." He laughed. "Some one brought me a jar that with water and pebbles and bulbs putting out green shoots. I stood it in the sunshine and rejoiced in the quick growth until some one tolu me that unless I let it root in the dark it would never have strength enough to flower."

"Did you put it in the dark?" Clara asked politely.

He nodded. "I kept it in the dark until the white roots clamped the pebbles in every direction. The shoots didn't grow in the dark, but when they came into the sunlight again they leaped into flower because they had strength behind them. But my blossoms were weak compared with yours. I had waited too long to strike roots, you see."

Clara glanced from the doctor's face to her bowl of lilies and back again to him. "Is that a parable?" she asked.

From his pocket he drew a worn Testament and opened it at Ephesians. "That ye, being rooted and grounded in love," he read, "might be filled with all the fullness of God and grow up into Him in all things, which is the head, even Christ." "Quite a long way for even the best of us to grow, isn't it? And, you see, we can't do it without roots."

"And roots have to grow in the dark?" inquired Clara.

"The sunshine often keeps us too busy to grow roots," he replied.

"It makes a pretty good parable," she conceded. "Rooted in love, and love means God, I suppose."

"St. John thought so."

"Rooted in God," she mused; that means drawing all your strength from Him, doesn't it? I don't believe I know Him well enough."

"It is easy to know Him," he said and smiled. "There's the Bible, you know. I see one on your book shelves; may I get it?"

"I've been too busy to read it lately," Clara admitted, "but if I'm put in the dark just to grow roots, I'd better begin, hadn't I?"

The clergyman nodded toward the lily. "With roots like that, think what flowers you will carry!" he said.—Youth's Companion.

BETTY ANN'S DREAM

Betty Ann was a very nice little girl most of the time, but she had one fault; she never wanted to pick up her toys or put away her clothes when she was through with them. One night when she went to bed she was feeling very cross because her mother had made her pick up her playthings. "I don't like to put things away!" she pouted. "I wish I never had to pick up!"

"All right, you need not pick up any more," said a voice like her mother's.

"O, goody!" exclaimed Betty Ann joyfully.

For the next few days she was happy because she could let everything stay where she had left it.

One beautiful afternoon the neighbor next door invited Betty Ann to go along with her for a drive in her new car. Betty Ann flew to get her cape, but it was not in its place.

"Mother, where's my cape?" she asked excitedly.

"Just where you left it." replied her mother.

Betty Ann hunted everywhere but could not find it. So the neighbor with the new car drove away, and Betty Ann missed a ride.

Then Betty Ann called her little friends in for a tea party. She looked for her pretty pink dishes.

"Mother, where are my tea set dishes?" she asked tearfully.

"Just where you last used them," replied her mother.

Finally she found them out in the yard, where she had had her last tea party. Her dog had pulled the cloth down from the table, and the dishes lay on the ground all broken. She felt so badly about it that she started to cry, and then she awoke. She rubbed her eyes. It was only a dream, but it set her to thinking. She knew her mother was right about making her pick up. She ran downstairs.

"I thought you were fast asleep, Betty Ann," said her mother in surprise.

"So I was, mother, and I had a dream. It showed me very plainly what a careless little girl I am. After this I am going to try to put away my things. Then if anyone should want to take me riding in their new car, I won't have to stay at home because I can't find my cape, my hat, or my gloves. And if I should give a tea party, my pretty dishes won't be all broken."—The Sunbeam.

SAVED BY A PRAYER

Soon after the close of the Civil War, Rev. Wm. Closs, D. D., of the N. C. conference was sent by the bishop to the Salisbury district which covered a very large area and which included in the mountains a number of churches built by the Southern Methodist church and which were then being claimed by the Northern Methodist church.

I well remember, as a little child, being present at one of these meetings held in a church on the summit of one of the highest peaks of the Blue Ridge. The place was called "The Settlement" and while the people were very primitive they were good and hospitable.

For hours I sat and listened to the Northern Methodist preacher who vindictively claimed the church, while my father with equal firmness proved to the people that it belonged to the M. E. Church, South. Suffice it to say when he left the district four years later those churches still belonged to the N. C. conference. Dr. Closs' next appointment was the Wilmington district. He possessed two very beautiful young horses which he and my thirteen-year-old brother rode from Olin, Iredell county, to Magnolia, Duplin county. As he had been presiding elder a number of years he found no difficulty in finding homes en route, but one afternoon in Orange county, he discovered he could not reach the home in which he intended spending the night. Meeting two men on horseback on the road he asked them if they could direct them to some place. When he reached the home to which they had directed them he found it an old dilapidated house inhabited by a number of men. He was taken in and soon after their arrival his little son took him aside and told him that the two men whom they met on the road were at the stable examining the horses' mouths. Soon after supper a young man came in and the host inquired of him in regard to some difficulty in which he was connected. My father asked him what was the nature of the trouble and he replied with an oath that he was accused of horse-stealing but that it wasn't so. At bedtime Dr. Closs said, "It is my custom always to have prayer wherever I stop and if there is no objection I will do so. He then repeated a chapter from the Bible and he and the little boy knelt while the men sat bolt upright. In this prayer he sent up a petition for them all, but most especially for the young man accused of horse-stealing.

My father was then directed to an upper room and at the first break of day he awoke my brother and they went down to find most of the men gone. He went to the stable and to his surprise found his horses still there. He bade the host goodbye and they went on their way rejoicing. When he reached the home of his friends he told of his experience and they said, "Dr. Closs, do you know that you spent the night at what is believed to be the rendezvous of a notorious gang of horse thieves and desperadoes who are plying their trade between here and Petersburg?" The two men they met on the road had directed him the long way and they had taken the short cut, intending at nightfall to waylay him and rob him of his horses, but owing to the fact that the beautiful pair of horses were rapid travelers he had reached the place before dark and had reached the rendezvous of the entire gang and with a prayer he was thus saved.

Lucy Close Parker.

Some men are like a circle—you cannot tell where they begin and where they end.



"Jack certainly does play wonderfully, doesn't he?"

"Yes. Particularly when you consider how he's handicapped with that piano. It's pretty awful, isn't it?"

Does your piano sometimes cause you embarrassment?

A GATHERING of friends in the evening. One of them, a splendid pianist, plays, but even his mastery cannot hide the pitiful defects of a faulty piano. What a situation for the hostess. The others were politely attentive. When he finished they applauded. But, oh, what they must have thought. Why didn't she have a good piano!

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COLERIDGE CHARGE

We arrived at Coleriage on Friday evening after conference and found a good, warm five o'clock dinner ready for us and a warm reception by some of the ladies, and it has been a continual welcome all the time wherever we go, and deeds of kindness have been shown in many ways.

The board of stewards met and estimated the pastor's salary at $150 over the assessment last year on this charge, which is greatly appreciated. And that is not all; but on Saturday evening before Christmas about 30 people from over the charge, from Coleridge, Rehobeth, Mt. Olivet and Maple Springs came to the parsonage about 8:30 o'clock and walked right in without giving any notice, or even speaking to us, and marched into the dining room, turned on the light and began to unload their burdens, which were of real value to the two inmates of the parsonage. Such a pounding as we had not seen or felt. For the first time the pastor was knocked speechless. The most real valuable pounding at all! It consisted of some of everything that is carried in a first class grocery store or raised on a farm, and even a five dollar bill. The dining room looked more like a grocery store. than a Methodist preacher's dining room. May God bless these good people and may the pastor be able to feed the people from the Word of God as bountifully as they have been feeding us from their hand. We are thankful to every one for their bountiful gifts to us.

May every one have a prosperous year. Pray for us on Coleridge charge that we may do a great work for the Master this year.

We are planning to build a new church at Mt. Olivet and also at Maple Springs.

May the Stars ever shine on this charge. H. F. Starr, Pastor.

January 25 is Good Literature Sunday. Try for at least five new subscribers.

WOMAN'S PAGE

(Continued from page eight)

have selected their best to be educated on the American scholarships. You who give of your abundance to train these girls would be proud of them.

Do you wonder why more is not said of the work and the staff and the new buildings? That wonderful narrative will be told by the administrative secretary. I must tell, however, that we have bent attentive heads over yards and yards of blue print and specifications, have studied buildings and property, and have discussed for hours the possibilities of advance. The Centenary must pay its pledges to this country.

Soon we leave for South Brazil. It is six days by boat and two more by train to Santa Maria where the Woman's Missionary Society of the South Brazil conference will hold its annual meetings. It reminds us of the pioneer days of meetings in the States of which Miss Gibson tells, when the delegates went a week early to rest before the meeting and stayed a week after it was over to rest before the home journey.

SUNDAY SCHOOL WORK

(Continued from page nine)

sonal Saviour and Lord unless somehow they are first brought under the influence and teachings of the Sunday school.

May we not now resolve that we shall be more concerned about this great opportunity than ever before and set as one of our main objectives for the new year the bringing into our schools of those not now members? We have plans and suggestions and helps. Will you and your school use them?

Talk Good Literature Sunday, January 25, 1925. Try to get as many as five new subscribers to the Advocate.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

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H. C. Sprinkle, P.E., 20 Highland St.,Asheville, N.C.
FIRST ROUND

January
Swannanoa, Azalia, 11 4
Black Mountain, night 4
Hominy, Asbury, 11 10-11
Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February
Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

January
West Charlotte, 3 5
Peachland, Mt. Moriah, 11 11
Unionville, Union Grove, 2 11
Spencer Memorial, 11 18
Duckworth Memorial, night 18
Thrift-Moores, Thrift, 11 25
Chadwick, night 25

February
Prospect, Prospect, 11 1
North Monroe, North Monroe, 4 and 7 1
Rural Trinity, 11 8
Hawthorne Lane, night 8
Pineville, Harrison, 11 15
Weddington, Union, 3 15
Waxhaw, Heath Memorial, 11 21
Hickory Grove, 11 22
Dilworth, night 22
Bethel and New Hope, Bethel, 11 28
Lilesville, Lilesville, 3 28

March
Matthews, 11 1
Belmont Park, night 1
Marshville, Gilboa, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Mornoe, Central, night 22
Wadesboro, 11 29
Trinity, night 29

April
Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

January
East Greensboro, Mt. Pleasant, 11 4
Glenwood, night 4
West Greensboro, Friendship, 11 and 3 10-11
Jamestown-Oakdale, Oakdale, 11 11
Caraway Memorial, night 11
Coleridge, Mt. Olivet, 11 17-18
Ramseur-Franklinville, Franklinville, night 18
Uwharrie, Salem, 11 24
New Hope, New Hope, 3 and 11 24-25
Asheboro, night 25

February
Deep River, Worthville, 11 1
Randleman, St. Paul, night 1
Randolph, Fairview, 11 and 3 7-8
East End, High Point, 11 8
Highland, night 8
Wesley Memorial, 11 15
Main Street, night 15
West Market Street, 11 22
Gibsonville, Whitsett, 3 22
Walnut Street, night 22

March
Pleasant Garden, Rehobeth, 3 ..... Feb. 28 & 1
Liberty, Liberty, 11 1
Centenary, night 1
Park Place, 11 8
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

January
Cross Mill, 11; McDowell-Nebo, 3 4
Marion Mills, E. Marion, 7 4
Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 17
Bostick, Oak Grove, 11 24-25

February
Mill Spring, Gray's Chapel, 11 1

NORTH WILKESBORO DISTRICT
Seymour Tayloe, P. E., North Wilkesboro, N. C.
SECOND ROUND

January
Wilkesboro, 11 4
North Wilkesboro, night 4
Ronda-Roaring River, Ronda 10-11
Moravian Falls, Adley 17-18
Boone, Boone 24-25

February
Watauga, Valle Crucis ..... Jan. 31 & 1
Todd, Calvary 7-8
Avery, Pine Grove 14-15
Elk Park, Cranberry, night 15
Helton, Helton 21-22

March
Warrenville, Clifton ..... Feb. 28 & 1
Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

January
Ararat, Hatcher's Chapel, 11 4
Mt. Airy Ct., Salem, 7 & Mon. 11 4
Yadkinville, Prospect, Sat. Sun. 10-11
Jonesville, Jonesville, Sun. night & Mon. 11-12
Dobson, Dobson, Sun. 18

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

January
Spencer, Central, 11 4
First Church, Salisbury, night 4
Yadkin, night 6
Park Avenue, 11 11
South Main, night 11
Woodleaf Ct., Woodleaf, 11 17
Concord Central, 11 18
Kerr Street, night 18
Salisbury Ct., Providence, 11 24
Epworth Concord, 11 25
Forest Hill, night 25
Concord Ct., Carmel, 11 31

February
East Spencer, 11 1
North Main, night 1
New London-Bethel, 11 7
Gold Hill-Wesley Chapel, 11 8
Park Avenue, night 8
Salem-Tabor, 11 14
Albemarle Central, 11 15
Badin, night 15
Albemarle Ct., Stoney Hill, 11 22
First St. Albemarle, night 22
Landis, Landis, 11 28

March
Kannapolis, 11 1
China Grove, night 1
Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, night 31

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January
Smyre, 11 4
Trinity, night 4
West End, 11 11
East End, night 11
Shelby, Central, 11 25
Gastonia, Main St., night 25

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
FIRST ROUND—IN PART

January
Fines Cerek Ct., Fines Creek, 11 3
Dellwood Ct., Dellwood, 11 4

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
SECOND ROUND

January
Lexington, Lexington, 11 4
Centenary, Centenary, 11 11
Burkhead, Burkhead, night 11
Central Terrace, Central Terrace, 11 18
Green Street, Green Street, night 18
Davie, Oak Grove, 11 24-25
Mocksville, Mocksville, night 25

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

January
Graham and Haw River, Graham, 11 4
South Alamance, Swepsonville, 3 4
Mebane, night 4
Memorial, night 6
Durham Ct., Duke, 11 9
Rougemont Ct., Rougemont, 11 10-11
Lakewood, night 11
Gregson, night 12
Trinity, night 13
West Durham, night 14
Cedar Grove Ct., Cedar Grove, 11 17-18
Hillsboro Ct., Eno, night 18
Carr, night 19
Chapel Hill, 11 25
Carrboro Ct., Carrboro, 3 25

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

January
Currituck, Mt. Zion 3-4
South Mills, McBrides 10-11
First Church, 11 11
Edenton, night 16
Gates, Sunbury 17-18
North Gates, Kittrells 18-19

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FIRST ROUND

January
Duke, Duke, 2:30 4
Dunn (night) 4
Hay Street 7

NEW BERN DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

January
Seven Springs, Garvis, a. m. 4
St. Paul, p.m. 4
Jones Ct., Trenton, a.m. 7
Goldsboro Ct., Daniels Chapel, a.m. 10-11
Elm St. and Pikeville, Elm St., p. m. 11
Oriental, a.m. 14
Snow Hill, Snow Hill, a.m. 17-18
Hookerton, Hookerton, p.m. 18
Pink Hill, Pink Hill, a.m. 21
Newport, Newport, a.m. 24
Straits, Summerfield, a. m. 25
Atlantic and Sealevel, Sealevel, a.m. 26
Ocracoke, p.m. 27

February
Grifton, a.m. 1
La Grange, Hickory Grove, a.m. 7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

January
Biscoe, Biscoe 2
Montgomery, Troy 3-4
Troy 4-5
West End, West End 10-11
Aberdeen-Vass, Aberdeen 11-12
Caledonia, Caledonia 16
Rowland, Rowland 17-18
Maxton, St. Paul 25-26
Raeford, Raeford 31

February
Red Springs, Red Springs 1-2
St. Paul, St. Paul 7-8
Lumberton, Chestnut Street 8-9
Mt. Gilead Ct., Wadesville 14-15
Mt. Gilead 15-16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January
Granville, Stem 2
Oxford Ct., Stoval 3
Oxford, 11 4
Creedmore, Banks 10-11
Franklinton Ct., Wesley, 3 11
Franklinton, 7:30 11
Zebulon, Wendell, 7:30 16
Bailey, Bailey 17-18
Tar River, Kittrell 24-25
Louisburg, 7:30 25
Youngsville, Youngsville, 10 26

February
Jenkins Memorial 1

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washginton, N. C.
FIRST ROUND

January
Fremont, Beaman's, 11 3-4
Stantonsburg, night 4
Rocky Mount, First church, night 5
Vanceboro, 11 10-11
Robersonville, 11 18
Tarboro, night 18
Bath, 11 25

February
Rocky Mount Ct., 3 ..... 31 & 1
Clark St., 3:30 1
South Rocky Mount, night 1
McKendree, McKendree, 11 2

WELDON RISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FIRST ROUND

January
Henderson, First Church, 11 3
N. & S. Henderson Charge, S. Henderson, night.. 3
Warren Charge, Sarepta, 11 9
Warrenton Charge, Warrenton, 11 11
Norlina Charge, Jerusalem, 11 12
Littleton Charge, Littleton, 11 13
Rosemary Charge, Rosemary, 11 14
Roanoke Rapids Station, night 14
Garysburg Charge, Garysburg, 11 15
Middleburg Charge, Middleburg, 11 17
Battleboro-Whitakers Charge, Whitakers, 11..... 23
Enfield Charge, Enfield, night 24
Northampton Charge, Jackson, 11 30
Rich Square Charge, Rich Square, 2:30 31

February
Scotland Neck Charge, Scotland Neck, night..... 2

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

January
Kenansville, Kenansville, a.m. 3-4
Faison-Warsaw, Faison p.m. & a.m. 4-5
Ingold, Garland, a.m. 10-11
Clinton, Clinton, p.m. & a.m. 11-12
Wallace-Rose Hill, Rose Hill, a.m. & p.m..... 16-18
Magnolia, Magnolia, a.m. 17-18
Halsboro, Wannanish, a.m. 23
Carvers Creek, Council, a.m. 24-25
Whiteville, Whiteville, p.m. & a.m. 25-26
Vineland Circuit, Bethel, a.m. 30

February
Tabor-Fair Bluff, Fair Bluff, a.m. ..... 31 & 1
Chadbourn, Chadbourn, p.m. & a.m. 1-2
Maysville, Maysville, a.m. 7-8
Swansboro, Swansboro, p.m. & a.m. 8-9
Town Creek, Zion, a.m. 13
Shallotte, Shallotte Camp, a.m. 14-15

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—**adv.**

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NORFOLK SOUTHERN RAILROAD
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From Raleigh, N. C.

Lv. For		Ar. From
6:15 a.m.	a Norfolk	8:30 p.m.
7:30 a.m.	b Charlotte	5:15 p.m.
3:00 p.m.	c Belhaven	12:25 p.m.
9:45 p.m.	d Norfolk	7:05 a.m.

a Parlor car Marsden to Norfolk.
b Connects week days for Fayetteville.
c Via Pinetown.
d Sleeper to Norfolk.

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J. E. SINGLETON, D. T. Agt.

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Dr. Cannady, 1900 Park Square, Sedalia, Mo.

Makes Old Folks Feel Young Again

McCoy's Cod Liver Oil Tablets in Great Demand by Aged People.

Nowadays old folks are increasing their strength and vitality by the use of Cod Liver Oil, which according to medical men is full of vitamines and is the greatest body builder in the world.

Of course they don't take the nasty tasting, evil smelling, stomach upsetting oil itself. Few sensible people do that in these enlightened days, when McCoy's Cod Liver Oil Tablets—sugar coated and easy to take—are sold in every drug store in the land—60 tablets for 60 cents.

Old people who want to keep young and vigorous as long as they can will find that McCoy's Cod Liver Oil Tablets are just what they need to keep in first class condition.

Scientists tell us that "Cod Liver Oil is useful during every stage and age of life" but at no time is its wonderful building power more clearly demonstrated than in old age.

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There is no question but what they will help you, but of that you must be the judge—if they don't help—your money will be returned by the druggist from whom you bought them—for McCoy's Cod Liver Oil Tablets are rigidly guaranteed. Be sure, however, to get McCoy's—the original and genuine.

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"Textile Center of the South."

In Memoriam

CRANE — Clyde Harper Crane, youngest son of the late Mr. and Mrs. W. R. Crane, was born September 29, 1895, and died at the home of his brother, J. E. Crane, at Marvin, Union county, November 29, 1924. We buried him the next day from Marvin church, of which he had for a long time been a consistent member. He was another casualty of the World War, having been gased in service and developed tuberculosis after being discharged. He gave his best to his generation and died in the faith. Brother Crane leaves six brothers and a host of relatives and friends to mourn his going. His loved ones are conscious of having done their best to help him win the fight for life, but the grim reaper would not be turned back. May the God of love comfort them.

The Fort Mill, S. C., Post of the American Legion had charge at the grave and buried his body with military honors. At the sounding of "taps" we left his body to sleep until the angel shall sound "reveille' 'on the resurrection morning.

Robert E. Hunt, P. C.

THOMPSON—Clarrissa L. Erwin was born March 13, 1844, and died August 6, 1924, age 80 years, five months and 25 days. She was converted and joined the Yellow Mountain Baptist church in 1870 and remained a member of this church for three years. At a revival at Pine Grove, conducted by Rev. W. H. Weaver, she joined the Methodist Church, South, of which she remained a consistent member until her death, which came suddenly on the early morning of August 6, and without a struggle her spirit passed away.

She was married to J. P. Thompson by Rev. W. H. Weaver, September 14, 1874. To this union were born five children—three sons, Mack A. and K. C. Thompson of Plumtree, N. C.; P. B. Thompson of Greensboro, N. C.; two daughters, Mamie L. Green and Lockie S Robbins of Greensboro.

For nearly half a century her home was the home of the preacher's, which helped her to train the children up in the nurture and admonition of the Lord. As she departed in peace, she is now safe in the her Father's house of many mansions, waiting the homecoming of her loved ones. May God grant them grace to meet her. In the words of the poet the children can say—

"Goodbye, our dear and loving mother,
How we miss you none can tell;
But to know you're safe with Jesus,
Makes our heart with gladness swell.

Yes, we know you are swettly resting
On the happy golden shore;
And on that sweet eternal morrow
We shall meet to part no more."

T. S. Roten.

WALKER—George W. Walker was born May 9, 1844, and died August 31, 1924. He had lived to the ripe old age of 80 years, three months and 22 days. About ten years ago his good wife, Synthia Walker, preceded him to the glory world.

There were eight children in their family, four boys and four girls, as follows: William Y., Wesley, Samuel, Gaston, Mollie, Cora, Dora and Essie. While Brother Walker was a man that had never accumulated any great amount of material wealth, he left an asset to his community in the character of those four boys and four girls that far surpass any estimated amount of material goods he could have accumulated had he been ever so prosperousous. Here are eight families with a large number of grandchildren and several great-grandchildren that represent a portion of the best citizenship of Orange county. While much credit is due Brother Walker for raising such a fine family of children, we should not overlook the fact that they had an extra good mother. Sister Cynthia Walker has left an influence in the lives of those eight children that will be felt for generations yet to come.

Brother Walker was a consistent member of New Sharon church from early boyhood. The funeral services were conducted at this church by his pastor. The remains were laid quietly to rest in the church cemetery surrounded by a very large number of relatives and friends and in the midst of a very beautiful floral offering.

It was my privilege to know Brother Walker only for a few months, but long enough to be impressed with that sterling worth of character. When the call came he was ready and we feel well assured that the strong staff of the Good Shepherd failed him not when he stepped down into the valley of the shadow of death.

S. F. Nicks, Pastor.

HOOKER—The subject of this sketch, Miss Alice Carthenia Hooker, was born in Pamlico county, N. C., December 28, 1859, and died December 13, 1923, age sixty-three years, eleven months and fifteen days.

She was the daughter of H. H. Hooker and Hannah Hooker, deceased. Theer are two brothers living, Mr. F. B. Hooker of Oriental, N. C., and Mr. W. W. Hooker of Idalia, N. C.; four sisters, Mrs. L. C. Stephens of Aurora, N. C., Mrs. A. H. Stephens of Orientl, N. C., Mrs. P. S. Cutherell of Bethel, N. C., Mrs. W. H. Lewis, of Aurora, N. C.

She was a devout Methodist as all her family was. Having been converted when quite young she united with the Methodist church at Aurora, N. C., to which she remained a loyal and faithful member all of her life. The interest of her church was close to her heart, and no cause or interest thereof ever suffered at her hands, responding willingly and readily to every demand it made upon her and never seeming to tire in anything she thought her Lord required of her.

Teaching school was her occupation, having fitted herself for that vocation and being naturally gifted as a leader and trainer of children, she could win their love and confidence where many others failed. She loved her work and applied herself with all her heart. So great was the demand for her services by those who knew her best that she seldom ever got away from home people. She was their first choice, and she in the bigness of her own heart could not refuse them. Her last day on earth was spent in the school room, dying in the harness. She returned home in the afternoon, went to her room for a rest and soon went home to Him who said, "Come unto me all ye who labor and are heavy laden and I will give you rest."

"Miss Carlie" (as she was familiarly called) never married but whatever pleasures there may have been in such a life was no doubt overbalanced by the freedom to pursue the work she loved so much, and to serve in a larger manner the interest of her fellowman and her Lord. Her life was one of service, self-sacrifice for others; the fire of truth, virtue and honesty burned upon the altar of her heart and everyone loved and respected her.

The writer had the pleasure and the honor to be her pastor for several years. Her presence was an inspiration, her conversation uplifting, always ready to help in any place or time she thought her Lord needed her.

She has passed to her reward above and her works do follow her in the lives of those who were influenced by her life of piety. In their lives she will live on through the ages. Though her earthly sun has gone down there is a glow on the hilltops where her footprints point toward the glory land; though her voice is hushed there is an echo vibrating from across the sea that bids us follow on to the home above.

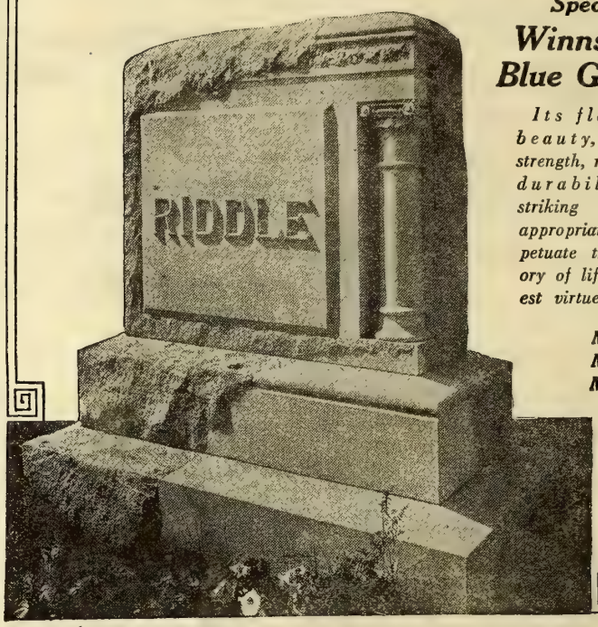
May He who doeth all things well administer to the bereaved and sorrowing hearts that mourn their loss.

W. E. Trotman.

BOYETTE—George Thomas Boyette was born in Anson county September 28, 1865, and died at his home in Peachland, November 28, 1924, his age being fifty-nine years and two months. He married Miss Lizzie Glendora Allen in 1896. This union was blessed with four children—three daughters, Mrs. Allie Carpertenr of Jackson, Tenn., Miss Annie Gray Boyette of Charlotte, and Miss Georgia Glenn Boyette, and one son, Vernon Boyette. His wife, four children, two grandchildren, one sister, Mrs. Ella Deweese of Orlando, Fla., and four brothers, Messrs. J. M. and F. M. Boyette of Albemarle, A. W. Boyette of Jacksonville, Fla., and W. C. Boyette of Alabama, survive.

At the Close of a Beautiful Life

When the last opportunity presents itself to pay homage and respect—it is well to remember that the perpetuation of that memory, the commemoration of that life, should befittingly bear testimony of its best characteristics; should appropriately portray as well as perpetuate the qualities that were so beautiful in life.



Specify
Winnsboro Blue Granite

Its flawless beauty, massive strength, rugged durability and striking contrasts appropriately perpetuate the memory of life's greatest virtues.

Monuments Maintain Memories

Winnsboro Granite Corporation Rion, S. C.

Brother Boyette will be sadly missed in town, county and church. It is said of him, "He was a loving husband, a loyal citizen, one one who was interested in his church." Early in life he joined the church and was a member of Peachland Methodist church at his death.

The funeral services were conducted in the Peachland Baptist church and his body interred in the town cemetery nearby, which the deceased had himself donated for that purpose. There we left his body resting under a beautiful bank of flowers and we are confident his soul rests on the bosom of his Saviour.

To the loved ones we would say, as conveyed in the following lines, he still lives and we may live with him in God's eternal home prepared for the faithful:

"There is no death! the stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forever more.
And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there is no dead."

His pastor, J. C. Umberger.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and unfailing love has seen fit to call from our midst Mrs. Annie Swann Thompson, one of our oldest and most faithful workers, we, the members of the Missionary Society of St. John's church, Goldsboro, with sad hearts pay this last tribute of respect to our departed sister and co-worker. Therefore, be it resolved:

First, That we bow in humble submission to Him who "doeth all things well."

Second, That we appreciate her loyal, faithful service among us, and we shall ever cherish the memory [illegible] patient, cheerful, Christ[illegible]

Third, That we [illegible] ones our deep[illegible] and pray heaven's riches [illegible] may rest abide with them always.

Fourth, That a copy of these resolutions be sent the family, a copy to be kept in the minutes of our Missionary Society, a copy be sent to the Goldsboro News and to the North Carolina Christian Advocate for publication.

Mrs. D. W. Cobb,
Mrs. Rossie Wrenn,
Mrs. R. E. Atkinson,
Committee.

R J Alken 29Oct24 W Chapel Hill

RESOLUTIONS OF RESPECT

On Tuesday evening, November 18, 1924, our heavenly Father saw fit to take from us our friend and co-worker, Sister Eunice Kelly. It is not for us to question why one so young in life, with five precious little children to love and care for, should be taken so suddenly from us; but we bow in humble submission to God's will, realizing that He doeth all things well. Therefore as members of the Missionary Society, we wish to offer these resolutions:

First, That we thank our heavenly Father for the beautiful Christian life of our friend and co-worker.

Second, That we extend to the bereaved husband and family in their sorrow our assurance that we, too, mourn her death.

Third, That a copy of these resolutions be sent to the family, a copy spread on the minutes of our Missionary Society, and that one be published in the N. C. Christian Advocate.

Mrs. W. E. Long,
Mrs. W. W. Washam,
Mrs. R. J. Stough.

RESOLUTIONS OF RESPECT

Whereas, we are greatly bereaved at the untimely passing of our brother, F. A. Wrench; and whereas, his daily life was an inspiration to those with whom he came in contact; and whereas, his life was an active, real, living demonstration of the Christian life; and whereas, we feel very keenly the loss of this Christian and gentleman. Therefore be it resolved:

That we do hereby lift our hearts in praise to the great God of the universe who gives us men of this character, "Who leadeth in paths of righteousness for his name sake," and who ever reigns over the destinies of His people.

May we as we reflect upon the life of our departed brother live worthy of the emulation of those who are to follow us, and that we do hereby express our appreciation of his faithfulness and liberality in our Sunday school, though he was not blessed with an abundance of this world's goods; and be it further resolved, that a copy of these resolutions be spread upon the minutes of the Sunday school, a copy sent to his family and a copy be published in the N. C. Christian Advocate.

J. C. Carson, Chm.
Dalton Warren,
B. Robinson,

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JANUARY 8, 1925 Number 2

EDITORIAL PARAGRAPHS

A sermon should be neither dry, nor sodden, nor "heavy," but at the same time it should not be devoid of substance. Bishop McIntyere used to delight in telling of the youthful swain who, when celebrating the Fourth of July, took his best girl into a drug store and ordered two strawberry sodas. The clerk dropped a little red liquid into each glass and then turned on the carbonated water, swiftly alternating from one glass to the other, and pretty soon set down two glasses with "beaded bubbles winking at the brim." The boy gulped his down, set the glass back upon the counter and took his girl by the arm saying, "Come on, Susie, there ain't no vittals in this; just a little sweetened wind." The sermon should have "vittals" in it.

⚜ ⚜ ⚜

F. F. Van de Water in Country Gentleman has given the following sample of honesty in politics:

Said Hiram Polk, Republican: "My rival for this post
Is ignorant, incompetent; he loves to brag and boast
And utter specious promises. I smile to hear him rave.
He is a poltroon, ruffian, a moron and a knave."

Said Henry Blink, a Democrat: "My rival, Hiram Polk,
By lies and mean evasions tries to fool you honest folk.
He is a coward, craven cheat, a fraud afraid to fight—"
And Hiram Polk and **Henry Blink** were absolutely right.

Fortunately that method of campaigning which was quite common only a few years ago, has now gone to the discard. The personal abuse of an opponent no longer wins votes for one who adopts such methods.

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Dr. Charles E. Jefferson, the great preacher of New York City, reminds us that the New Testament is utterly indifferent to dates. None of Paul's letters are dated, neither are those of Peter or John. The evangelists wrote unmindful of the calendar. They do not tell when Jesus was born, neither when he was crucified. The day and the month and the year of his birth are unknown. Hence the date of Christmas is a guess. Chronology cuts no figure in the Gospels and Epistles. Not one word appears in the New Testament about the new year. There is much about the old man and the new man and the new heart, but not about the new year. No new year resolutions or new year celebrations are recorded therein. It is a timeless book that gives no heed to the ticking of the clock or the figures on the calendar. The New Testament in this respect is a striking reminder and interpreter of II Peter iii:8: "One day is with the Lord as a thousand years and a thousand years as one day." This Word of God has not to do with days and months and years but with eternal things.

Clean and wholesome amusements should be the passionate desire of everyone who has an interest in the things that are "pure and lovely and of good report." The screen or stage that does not minister both to art and good morals can claim no right to a place in any high minded, self-respecting community. Yet they are frequently aliens and strangers to both. When a moral sewer flows through the playhouses of a people the stench and poison thereof is certain to reach parlor and sitting room. There is a direct and logical connection between the "eternal triangle" of stage and screen and the divorce courts of this country.

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The North Carolina Christian Advocate this year reaches the first three score and ten years of its existence, which is the allotted life of a man, but for an institution appointed to serve the generations these are only the days of its youth. And we propose to celebrate this seventieth anniversary with a material extension of the paper's sphere of usefulness by placing it in 8,000 homes where it does not now enter. These 8,000 new subscribers will make an average of 15 for each pastoral charge in the two conferences. The call will be for a united effort on the part of every pastor and all the people and the goal will be easily and speedily obtained.

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With Duke University destined to become eventually the peer of Yale, Columbia, Chicago or Leland Stanford; with 32 per cent of a $40,000,000 endowment to assist the hospitals of North and South Carolina in caring for the sick; with 10 per cent of the same endowment to assist white and black orphan children in the two Carolinas to get a start in life; with the country churches and the superannuated Methodist preachers of North Carolina amply provided for the future is full of promise. North Carolina, which has been one of the least among all the commonwealths of these United States, both in the eye of the nation and of the Southern Methodist Church, will eventually come to occupy a place on the national map and in the public eye. One-tenth of all the Southern Methodists on the planet dwell in North Carolina, yet from the days of Francis Asbury down to this good hour no native born North Carolinian has ever been chosen one of the chief pastors, with the single exception of O. P. Fitzgerald, who left his native state to minister to the gold diggers of California and later came to live in Tennessee. Hitherto, many Methodists, to say nothing of Americans who are not Wesleyans, have not so much as heard that there be a North Carolina. "But them days is gone forever," thanks to J. B. Duke, a son of the Old North State, and a great sterling citizenship that is now setting the pace for the nation in business, public education, morals and religion..

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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HIGH AUTHORITY COMMENDS RECENT EDITORIAL

January 3, 1925.

Dr. A. W. Plyler, Editor
North Carolina Christian Advocate,
Greensboro, North Carolina.

My Dear Dr. Plyler:

Your frontispiece on Mr. Duke and the Country Church pleases me more than anything you have had in your paper in eleven years.

I long to see the day when the religious bodies of the South will each have its country life and country church board, as have the religious denominations elsewhere in the United States; when the church papers will give a proportional place to the country church out of which three-fourths of their members and nine-tenths of their preachers come; when the country church will have a place of its own in the ecclesiastical organizations of the South —and not be a minor detail of home mission work; when Duke University will have a great country church and country Sunday school department as a detail of rural social-economics— a far larger and more effective department than we are trying to develop here.

With best New Year good wishes to you, I am,

Cordially yours,

ECB:h E. C. Branson.

We are pleased to have this letter from Dr. E. C. Branson, who is able to speak with authority because he has been a lifelong student of rural conditions and their attendant problems.

We presume that it is hardly necessary in this connection to remind any of our readers that Dr. E. C. Branson is Kenan Professor of Rural Economics in the University of North Carolina who has written frequently and well upon the subject to which he has devoted the best energies of his life.

By the way, Dr. Branson has just brought from the press "Farm Life Abroad," a volume that promises to have a wide reading.

In this volume Professor Branson, who has been a life-long student of rural social economics, has set down his observations concerning "The Country-End of Things in Germany, Denmark, and France—not the great cities and industrial areas, but the (1) farm people, farm homes and villages, farm systems and farm practices; (2) the country communities, institutions, and agencies; and (3) the standard of living in the rural regions of these three countries."

Professor Branson's aim in making these studies was to reach the readers, thinkers, and leaders of America and to center their attention upon the things noted in Europe which have proven essential to the development of a satisfying farm civilization.

The observations are presented in a series of thirty-six vivid letters written by Professor Branson in 1923-24 while on leave in Europe on the Kenan Foundation of the University of North Carolina which delightfully portray aspects of European civilization that tourists usually neglect.

The hundreds of North Carolinians who read the travel letters of Dr. Branson as they appeared last year in the Charlotte Daily Observer, the News and Observer and other leading dailies need not be told that this new book is as engaging as tales of romance.

The Methodists of this state who are being called at this tme to give due attention to the country churches and rural conditions generally could not do better than read "Farm Life Abroad." It can be had of the University of North Carolina Press, Chapel Hill, N. C., for the small sum of $2.00.

Permit us to add that Col. Frank S. Lambeth of Thomasville and Hon. W. R. Odell of Concord, N. C., have taken the trouble to write us expressing their appreciation of our interest in the country church, and quite a number over the phone and face to face have expressed their interest in the editorial that contained a plea for the country church. These favorable reactions on the part of leaders indicate a rising tide of interest in what has been too long neglected and contain the prophecy of a better day not only in our own state but throughout this great nation.

THE MORNING BREAKETH

We are entering a new era in our North Carolina Methodism, an era of larger vision, of greater material resources for our work, and let us hope, with a fresh enthusiasm on the part of all our leaders. The years just ahead are to witness a continuation of the erection of great buildings with modern equipment to care for the religious needs of towns and cities and at the same time we are to give attention to the country districts and to see that they are adequately provided for.

And with this rising tide of enthusiasm in the service of God we expect to see the revival fires burn afresh in the hearts of our people and upon the altars of the churches.

Rev. W. F. Craven in another column says: "The old home of Washington Duke and the scenes of J. B. Duke's boyhood days are just in the midst of our territory, lying between Bethany and Duke's Chapel churches on the Durham circuit. We are profoundly impressed with his recent great benefaction. We recognize the challenge and wonderful opportunity it offers. A spirit of enthusiasm pervades the atmosphere all about us. There is a feeling that we should put on the whole armor and face the front."

These last two sentences should command the attention of us all and the spirit that Brother Craven says pervades the old home community of the Dukes should spread to every nook and corner of North Carolina. We expect to witness a rising tide of enthusiasm from the mountains to the sea and are anxious to have an humble part therein. Don't you, gentle reader?

THE PRESIDING ELDERS AND SUNDAY SCHOOL BOARD IN SESSION

Tuesday afternoon and evening, January 6, the presiding elders and the Sunday School Board of the Western North Carolina conference were in session at First church, Salisbury, to plan for the work of the new year.

All presiding elders were present except Dr. T. F. Marr, who is ill at his home in Salisbury with a slight attack of pneumonia. His case is not reported as serious and he is expected to be out before long. He was greatly missed at the meeting and special prayer was offered for his speedy recovery.

Mr. D. E. Henderson, president of the conference Sunday school board, presided both at the afternoon session and in the evening, when the company gathered about the tables in the church dining room where ladies of the church had provided a supper that was first class in every particular. Mr. Henderson is a gracious and delightful presiding officer.

Mr. O. V. Woosley, conference superintendent, Miss Virginia Jenkins, elementary superintendent, and Mr. Paul F. Evans, superintendent of rural and extension work, presented their plans for the year and sought the advice and co-operation of all who were present. The presiding elders and other representatives of the respective districts pledged to secure by voluntary gifts sufficient funds for the work of the coming year. It was a profitable gathering. The field workers, Mr. Woosley, Miss Jenkins and Mr. Evans of the Western conference are an industrious, hard working trio. They deserve the united support of the entire conference and are getting it. The people appreciate their services.

A GREAT DAY AT SOUTH MAIN STREET, HIGH POINT

Rev. W. B. Davis last Sunday began the new year in his church by putting on his Advocate campaign. He had invited the editor to be present and present the claims of the paper, after which he canvassed the congregation and in a few minutes had 34 new subscribers. This was a great beginning and he expects to complete the work by seeing individually those who were not present Sunday morning. Gratifying, indeed, is this start for the desired 8,000 new subscribers. Main Street church has already more than doubled its proportionate quota.

This new pastor's conquest of his congregation is complete in every particular. Last Sunday the house was packed, with chairs in the aisles, the Sunday school is now in the new Sunday school departments which were begun under the leadership of Rev. T. J. Rodgers and pushed toward completion before conference, but have been finished since Brother Davis took charge of the work. The church now has ample provision for 700 in the Sunday school. There were 400 present last Sunday and they expect a regular attendance of 500 within the next sixty days. The stewards advanced the salary $350, the congregation has left nothing undone to show their appreciation of their new leader and delight to do what he suggests.

The career of Rev. W. B. Davis, as a pastor, has been an unbroken series of successes and the beginnings at High Point gives promise of this being the most triumphant success of any in his entire ministry.

KERNERSVILLE AND GROOME'S

If it has ever entered into anyone's thinking that the men who are in charge of the Advocate are "gentlemen of leisure" they have another think coming. It is seldom that the editor and business manager are allowed to remain at home over the week-end. There are many calls for help that we cannot answer. We desire to be of any service possible, and will go our full length for the brethren and for the Advocate. Last Sunday while the editor was down at Main Street, High Point, securing a fine list of new subscribers, the business manager was over at Kernersville in the morning and at Groome's in the afternoon.

Under the leadership of that hard worker, Rev. E. O. Cole, a church building was erected at Kernersville that will, when completed, be a distinct credit to the town of Kernersville and our church in particular. For some time the basement has been in use, and it is now proposed to push the work of the main auditorium to completion as fast as possible. Brother Falls, who was sent to Kernersville at the last conference, has made a good start and the people are appreciating his ministry and the year gives promise of progress.

In the afternoon we went over to Groome's church on the West Greensboro charge to fill in for Brother Williamson, who was conducting a funeral at the same hour. It was a joy to preach to that excellent people and tell them about the Advocate.

Both of these congregations gave us a hearty response to our plea for the North Carolina Christian Advocate. The fact of the case is the only thing that keeps us from having a circulation of 40,000 is lack of representation throughout the church. The people are ready to subscribe when the matter is presented to them.

PRESIDENT W. P. FEW AND THE COUNTRY CHURCH

In next week's issue of the Advocate Dr. W. P. Few, president of Duke University, will begin a series of three articles, "The Country Church in North Carolina." This discussion by Dr. Few is going to be of such character that none of our people can well afford to miss it. We are, therefore, giving this notice so that our pastors who are alert and desire their people to read what President Few has to say, may send to this office and secure extra copies for distribution. Those who desire extra copies should write the Business Manager at once so that he can run off a larger issue of the paper. Please give this your prompt attention.

75,000 Methodist Families in N. C; Less Than One-third Take Their Church Paper

PEOPLE AND THINGS

Among the interesting features of next week's paper will be a historical sketch of the Advocate from its beginning seventy years ago down to the present time.

"Rev. and Mrs. William Franklin Elliott announce their silver wedding anniversary January tenth, Branson Methodist church, Durham, North Carolina. William Franklin Elliott. Agnes Lamira bradley. 1900-1925."

"Hurrah for Cross Mill! They pounded me with a new overcoat for Christmas—a real overcoat. Also I have been the recipient of many kindnesses since conference at every point on the work. Many things point to a successful year."—J. J. Gray.

On Saturday afternoon, December 27th, at the home of Mr. M. A. Ballance, in Hyde county, Rev. W. M. Wall officiated at the marriage of William Guy, Marshall and Miss Thelma Lee Catrell, two popular and splendid Methodist young people of Hyde county.

In a personal letter to the Advocate Rev. N. C. Yearby, the new pastor at Raeford, expresses his pleasure at the fine reception accorded him and family by the good people of that place. He writes "that the outlook for a good year is most encouraging."

Some people do not like Darwin's theory of evolution very well. How about the following theory of Mr. Darwin? It is said that Darwin had as a theory of his that two hours of concentrated mental effort in one day was enough for any man. Has anybody a kick against such a theory.

"The people on Garner circuit have given us a cordial reception. Among other expressions of their thoughtfulness they have given us a Methodist pounding, all four of the churches being represented. We assure them that these expressions of kindness are much appreciated. We are hoping for a successful year." G. W. Fisher.

The Shelby Methodist Sunday school last Sunday moved into its new home and it was a great occasion for that great school. The new church will be used for the first time next Sunday. Congratulations to Pastor A. L. Stanford and the Shelby Methodists. The public will excuse a wee bit of pride as they assemble in their beuatiful new church.

The coming of Bishop U. V. W. Darlington to preach in Tryon Street, Charlotte, Sunday, January 18, is being awaited with interest by that congregation. The campaign is then to be launched for funds to erect the new $100,000 Sunday school and social building. Rev. J. H. Barnhardt is the popular and forward looking pastor of Tryon Street church.

Rev. W. M. Wall, the new pastor of the Mattamuskeet charge, writes that he has had a gracious reception in his new field of labor, and that prospects are favorable to a good year's work. The pastor's salary was raised $200, and there is apparent a willingness on the part of the official board and membership generally to go forward in the work of the kingdom.

"A few people have the distinguishing honor of celebrating their birthday on Christmas Day. One of them is Mr. Daniel Branson Coltrane, president of the Concord National Bank and the treasurer of the Jackson Training School since its early history. On that day he reached the completion of his eighty-second year in an active and useful life. There is no reason why his objective should not be an even hundred or more."—The Uplift. We extend hearty congratulations to the youthful Daniel Branson Coltrane, who is chairman of our Board of Publication and an unfailing friend of the Advocate.

Southern Methodism will be represented by upwards of 150 delegates at the interdenominational foreign missions convention of the United States and Canada, to be held in Washington, D. C., January 28-February 2, 1925, it is announced by leaders here. Of this number fifty-two are representatives of the woman's department, Board of Missions of the M. E. Church, South. The foreign missions convention, considered by leaders as the outstanding religous event of 1925, will bring together 5,000 delegates from foreign mission boards and societies in the United States and Canada.. The sessions will be held in the new auditorium at New York Avenue and Ninteenth street, built especially for convention purposes. The meeting will open at three o'clock, Wednesday, January 28, and close Monday evening, February 2.

Rev. W. F. Womble, the presiding elder of the Greensboro district, has completed his first round and reports an increase of over $2,000 in pastors' salaries.

Let 1,000 new subscribers be the goal for January 25.

Rev. W. L. Hutchins, pastor of Main Street Methodist church, has been advised by physicians to have his tosils removed and some of his teeth extracted, hoping thereby to correct a growing physical ailment. He will enter the hospital at Winston-Salem on Thursday of this week, where he will undergo the operation.—The Dispatch.

Mrs. Henry Seagle, Mt. Zion, Macon county, writes in appreciation of her class of young girls. Nine of them, who among other things have read 8,303 chapters in the Bible, memorized the Ten Commandments, the Beatitudes, many of the Psalms and other scriptures. The class has raised money to buy an organ, canned and delivered 44 cans of fruit to the pastor and bought him a new suit for conference and still have some money on hand for the new year. That is truly a great record.

Our church at Duke is anticipating a year of growth. This is a mill town owned by the Irwin Cotton Mill Co. and at present has a population of 2,500 people. A new mill has recently been completed and houses built for an additional population of 2,000. The company provides a home for the preacher, with water and lights, and the church has spent nearly five hundred dollars for furniture. Rev. L. C. Brothers, appointed to this charge at our last conference, has entered upon his work with enthusiasm. The stewards have fixed the salary at $1900, which is an increase of $700 over the salary of last year.

Mr. J. F. Shinn, that sterling citizen of Norwood who is a leader in all good works, has a Sunday school class with eight students in college. Saturday night, December 27, he gave his class a banquet at the Norwood Hotel with the college students in the class home for the holidays guests of honor. The occasion was delightful in every particular. J. F. Shinn never fails to do the right things at the right time and in the right way.

The first quarterly conference of the M. E. church, Ahoskie circuit, was held at the local church Friday, December 19th. Rev. S. E. Mercer of Weldon was present at the conference. Messengers from the churches in this circuit and the entire membership of the local church expressed themselves as being highly pleased with their new pastor, Rev. R. G. L. Edwards, who came here from Tabor. The sermons he has preached at his churches have been well received, and the circuit expects a revival of interest in all lines of church endeavor.—Hertford Herald.

The various conference organs of Southern Methodism are the Alabama Christian Advocate; Arkansas Methodist; Baltimore Southern Methodist; Central Methodist; Florida Christian Advocate; Methodist Advocate (Tennessee); Methodist Advocate (West Virginia); New Orleans Christian Advocate; North Carolina Christian Advocate; Oklahoma Methodist; Pacific Methodist Advocate; Richmond Christian Advocate; St. Louis Christian Advocate; Southern Christian Advocate; Texas Christian Advocate; and Wesleyan Christian Advocate. They serve the thirty-eight annual conference divisions of the church.

"Rev. B. C. Thompson ,the four-year-man, off on time, leaving things in good shape. We are on, and have been round the ring and nearly round again. If the people are as well pleased as we are there is mutual satisfaction. Hope the tie may grow even stronger. We had a nice quarterly meeting at Oak Grove. Our presiding elder, Brother Bradshaw, preached a great sermon. Figures just about the same as last year. A splendid pounding from Concord church in good time for Christmas. Thank you. More from us later." J. W. Bradley, P. C.

Mr. Julian P. Moorman an old Trinity student and only son of a deceased member of the North Carolina conference, was recently in charge of the music in a great revival at Emory and Henry College. The preaching was done by the pastor, Rev. John C. Orr. More than one-third of the student body took a decided stand for Christ in this meeting, which is said to have been the greatest held in the college in many years. Mr. Moorman is one of the most efficient of our song leaders and makes a specialty of helping pastors who conduct their own meetings. He lives at Bristol, Va.

Will your church help to give the Advocate 1,000 new subscribers January 25th?

Dr. W. R. Ware has had a great reception at Forest City. The people are delighted with Mr. and Mrs. Ware and the board of stewards have increased his salary to $3,000.

Dr. Ashley Chappell, pastor of Central church, Asheville, will next Sunday begin a two weeks' meeting in Buncombe Street church, Greenville, S. C. The people of Greenville, according to the papers of this upper South Carolina city, are looking forward to the revival with great expectations.

Rev. Loy D. Thompson, the new pastor at First church, Salisbury, is delighting the people with his preaching and pastoral work and delightful personality. The church is filled to overflowing at all services. The evening congregations are very large. This has grown to be one of the great churches of the conference and the coming year promises success everywhere.

Rev. P. W. Tucker, the new presiding elder of the Waynesville district, and Mrs. Tucker have suffered many anxious days because of the serious illness of their little four-year-old son who is just recovering from a desperate case of diptheria. The home was under quarintine four weeks. But the little fellow is now on the road to recovery and Brother Tucker is free to give his entire time to the work of the district.

"We started the new conference year with very encouraging prospects. We have already taken three into the church, and am planning to begin one of my meetings January 12. Brother Pittman is to help me at Ormondville beginning on above date. The very fine congregation of Hookerton gave us a surprise party in the form of a Christmas pounding. I don't know that they called it a Christmas pounding, but I did, and you may know that under such circumstances as these we had a great time Christmas. Indeed we appreciate their spirit and the many good things they left at the parsonage." R. G. Grant.

January 25 is Good Literature Sunday. Try for at least five new subscribers.

Rev. E. C. Sell, Maysville, N. C., sends us this note: "We had an interesting watch night meeting at Maysville last Wednesday night. The services, which began at 11:45 p. m., consisted of reading, singing, brief address and prayer as the old year passed out and the new year came in. After the prayer the church bell pealed forth a joyous welcome to 1925. The new year had come, and our first work was the reception of a member into the church. The man came forward, we read the ritual, and gave him the right hand of fellowship at about 12:15 in the morning. Then, turning our faces homeward, we felt glad that we had gone up to the house of the Lord."

Evangelist Thurston B. Price and helper are now making up their engagements for this year, and already a large part of the spring has been dated in Alabama and Florida, and they are leaving this week for Clearwater, Florida. Last year, while they held several good meetings in this state, they were compelled to decline many more invitations because of the late hour that the calls were received. Mr. Price writes that he would like to give a part of the year to his home state, but unless plans can be made soon he will be compelled to fill up his time with the calls that are already coming in from other states. They will go from Clearwater, Fla., for meetings in Gadsden, Ala., and then to Norwood church, Birmingham, Ala. But until further notice, address all letters for quick delivery to Clearwater, Fla., as his family plans to remain there for the rest of the winter months.

There is no good reason why anybody should get torrid over Methodist unification or any other question coming up in our Zion. We be brethren, and we all love the church. Occasionally a deceived brother seems to be able to persuade himself that his brand of love for the church is superior to that of others who disagree with him, and that this superior love entitles him to denounce the other, but it is a poor sort of self-deception. It will not stand wind and weather and sunshine. Difference of opinion as to what is best to do about any of the pending issues in the kingdom of God is to be expected. Perfect agreement would be a world's wonder. Since we are sure not to agree perfectly, we can be Christian in our differences. We should be Christian. Harshness of judgment, severity of censure, impatience at opposition, all smack of the weakness of poor, frail human nature. We must be patient even with impatience. Grace is ours, and that ought to be an enabling force.—Methodist Advocate.

IN THE DAYS OF NATIONAL BEGINNINGS

The "Whence Came" and "Whither Bound" of America.

By H. E. Woolever, Editor The National Methodist Press.

In the rotunda of the capitol at Washington hang eight great paintings which are held by the nation as priceless. They represent the beginnings of this country from the landing of Columbus to the resignation of George Washington as commander-in-chief of the Continental Armies, in 1783. The scenes depicted have suggested this story on the early days and the growth of this Republic.

Entering the rotunda from the Senate side, immediately on your left is a painting by Weir, "The Embarkation of the Pilgrims." For the first time in forty years this painting has been thoroughly cleaned and now the present generation is able to see its content. The removal of the grime shows the center of the painting to be an opened Bible in the hands of Elder William Brewster. The warriors' helmets and breastplates have been thrown aside in a heap and the Puritans who are about to sail are kneeling in prayer. A new type of conquest is at hand for the New World. Kneeling between Elder Brewster and Pastor John Robinson who is imploring divine blessings upon the voyagers, is Governor Carver, the poltical leader of the company, in devout prayer. In the background is a beautiful rainbow. As one looks upon this picture their eyes are attracted to the opened Book on the page of which may be easily read:

The New Testament of Our
Lord and Saviour Jesus Christ.

In this painting the artist gathers into a single group the essential background of the great Republic. The Bible awakened those forces and provided the ideals and principles which were to give the world this nation—the only great nation whose genesis was the opened Bible.

As the Word of God in the hands of the people was responsible for the birth of democracy, so the disciples of that same Book became the founders and builders of this Republic. The evidence is unescapable that the Supreme Ruler of men and nations reserved this land for those who had caught the spirit of the New Testament and were ready to die for the right to enjoy religious and political freedom. The conviction that God directed in a peculiar sense the making of this nation has been declared by its chief executives, as may be found in their addresses from the first inaugural of Washington down to the recent address of President Coolidge, when aiding in the dedication at Washington of a monument to Francis Asbury, who as a pioneer preacher did much to undergird this nation with religious truth.

A Land Reserved for Freedom and Equality.

Neither the Anglo-Saxon, nor those imbued with the ideals of religious freedom were the first to attempt the conquest of this land. First Spain and then France, their monarchial ideals backed by brave soldiers and equally courageous Jesuit Fathers attempted to establish their standards here. If heroism and willingness to endure undescribable hardships could have secured these results success would have crowned their efforts. Those early Jesuit missionaries showed a spirit of sacrifice seldom excelled, but there seemed to be a force which held out against them. Therefore, with the "Fall of Quebec on the Plains of Abraham, the last hope of obsolutism in government and religion disappeared from America. No religious foundation had been laid." The James River and Plymouth Bay were waiting the coming of the white sails that would bring the seeds of freedom in government and religion. The "Goodspeed" and the "Mayflower" were due. The little colonies which these ships made possible, the one on the banks of the James River, and the other at Plymouth Rock, formed the south and north poles around which a new political world was to revolve—one was composed of the Church of England adherents, the other of Puritans who looked upon the Bible as their sole guide, but Anglo-Saxons both. These two groups unconsciously laid the foundations for all those institutions which are fundamental in a democracy. The church not only gave the ideals necessary for representative government, but it housed the first legislative body to meet in America, on July 30, 1619, and it provided the first schools and schoolmasters of this land. It was responsible for the first printing press, the first production of which was the Bible.

It is evident that religion was not a tradition but a reality in America. It was the one thing above all others to those early Pilgrims. Its imprint was so deeply graven during the formative years of this Republic and its principles so undergird the foundations of this democracy that if the church should fail the whole structure would go down.

Daily Prayer in Congress.

The first act after the Continental Congress organized and fixed upon its method of voting was to order that a chaplain should be secured to open its deliberations. Another of its early decisions was to import 20,000 Bibles on the basis that "The use of the Bible is so universal and its importance so great." The records of the First Continental Congress, September 6, 1774, give this act: "Resolved that the Rev. Dr. Duche be desired to open Congress tomorrow morning with prayer, at the Carpenter's Hall, at nine o'clock." As there were many denominations represented in that early congress some question was raised as to which minister should be asked. The one finally chosen was an Episcopal clergyman. John Adams in a letter to his wife, Abigail, described this initial religious service in connection with the first assembly of all the colonies. "He (Dr. Duche) appeared with the clerk and in his pontificals, and read several prayers in the established form; and then read the Collect for the seventh day of September, which was the Thirty-Fifth Psalm. After this Mr. Duche, unexpected to everybody, struck out into an extemporary prayer, which filled the bosom of every man present. It had an excellent effect upon everybody here."

The custom of having the national legislature opened by prayer has prevailed from that day to this. As this observaance is an act of the legislating bodies themselves and as they elect their own chaplains, it may be taken as indicative of the Christian attitude of those who are called upon to represent the people of this land.

When the Continental Congress was succeeded by the First Congress of the United States, the records show that a joint committee which was raised by the two Houses to draw up rules of procedure, provided, for a chaplain. Their report was as follows:

That two chaplains, of different denominations, be appointed to Congress for the present season, the Senate to appoint one and give notice thereof to the House of Representatives, who shall, thereupon, appoint them, but shall exchange weekly.

The chaplains chosen were the Rev. Samuel Prevost and the Rev. William Linn.

It was ordered that following the address and oath of George Washington, the newly elected President, the chaplain should conduct suitable religious exercises. Therefore, after the delivery of the address, the Congress of the United States adjourned to St. Paul's Chapel in New York for these services.

The deep spiritual content of those early years in our national life is reflected in President Washington's first address. After speaking of his sense of inefficiency for so great a task, and of his retirement, owing to his age, to his Mt. Vernon home that he might spend his remaining years in quiet, he says:

"Such being the impression under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe—who presides in the councils of nations—and whose providential aid can supply every human defect—that his benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes; and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency; and in the important resolution just accomplished in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities from which the event has resulted, cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings which the past seems to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me, I trust, in thinking, that there are none under the influence of which the proceedings of a new and free government can more auspiciously commence."

OUR BOOK TABLE

THE PATH WHARTON FOUND

By Robert Quillen.

"I have tried in this work to present an untouched photograph of a small Southern town whose chief interest is religion and whose chief social relaxation consists in discussion of the neighbors."

"The critics will contend that a man of Wharton's type, schooled in all the niceties of civilization and arrogant by reason of his superior culture, would not succumb to the influence of an atmosphere so mean and so homely; my answer is that man is in large measure the product of his environment, and that those who have hurts to heal shed their sophistication and surrender without great struggle to simple kindness."

Price $2.00. The Macmillan Co., Publishers, New York.

* * * *

MODERN EVANGELISM AND ANCIENT ENVIRONMENT

By Walt Holcomb.

This is a series of eight revival sermons, delivered before the peoples of Central Europe with the aid of native interpreters.

Necessity demanded that they be short and concise. These sermons are lacking in scholastic tendencies and are so simply worded and breathe such sincere thought that they may be read and studied with profit even by children. They are practical sermons that appeal to a man's personal life, regardless of vocational or religious interests.

Cokesbury Press, Publishers, Nashville, Tenn.

* * * *

YOUTH AND THE BIBLE

By Muriel Streibert.

Some years of teaching religious subjects at Wellesley have convinced me of three things: (1) the welcome most young people give to the historical view of the Bible which makes it an intelligible, useful and readable book to them; (2) the harm that results from the fact that so large a majority of our children are growing up with another and quite different conception of the Bible which makes a vital religion in this Twentieth Century difficult for them to attain; (3) the confusion that exists in the minds of many college graduates and other informed and intelligent ministers, teachers and parents concerning ways and means of adapting the results of modern historical study of the Bible in work with children and young people.

The same parents who would be up in arms if the hygiene or the chemistry of yesterday were taught to their children, and then had to be unlearned later, have been consenting without any complaint to the continued teaching of forms of Biblical knowledge that the world of scholars has left behind in their progress. Signs of an awakening, however, begin to multiply. They will all find "Youth and the Bible" intensely interesting and instructive reading.

The Macmillan Company, Publishers, New York.

"I am a Confucianist," confesses Viscount Shebusawa, the multimillionaire philanthropist of Japan. "There are lots of things about Christianity that I do not understand. A lot of things you do look like foolishness to me. But there are two things in your program that are outstanding and appeal to me. One is your Bible. A copy was given to me years ago, and I have read some of it every day since. It is the greatest book ever written. I wish there was a copy in every home in Japan. The other thing is the Sunday school, where young and old gather together to read this Book. I wish every person in Japan had the opportunity to attend a Sunday school. It would be the greatest thing for business integrity and morality that could possibly happen."—Missionary Voice.

With some people, gossip goes in one ear and out the other; with others, it goes in both ears and comes out of their mouth.

ENOCH: GOD'S FIRST SAMPLE OF SAINTHOOD

Readings: Gen. v, 18-24, Romans 1, 1-7, L Cor. 1, 1-2. And Enoch walked with God, and he was not, for God took him. Gen. v, 24.

There is a rather peculiar coincidence between this man's term of life and the days of the year. His was a seasonable life. Like the sun he followed a glorious course, shining more and more unto the perfect day. Then did he drop behind the purple hils at noon.

Enoch achieved saintly eminence in the very twilight of history. Consider him who had but the light of the natural world, and the Spirit's touch upon his heart. Did he attain such saintly eminence, how much more should the Jew with his fiery law, or the Christian with his gracious Gospel? We have today a thousand aids that Enoch's age did not know.

In the year ahead our reals shall be in proportion to our ideals. It is the set of the soul that determines the goal.

Enoch and Family Religion.

Reading: Gen. 12, 1-9, Joshua 24, 14-28.

And Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters. Gen v. 22.

Chief of the clan, Enoch was also a family man. After his first born arrived, Enoch walked with God and raised a family of sons and daughters. The form of the record seems to indicate that it was after the first born's birth that he began his career of piety. Altogether natural and true. "God thought of you, and I am here," says the baby.

Last night my little boy confessed to me some childish wrong,
And kneeling at my knee he prayed with tears,
"Dear God, make me a man like Daddy, wise and strong.
I know you can."
Then when he slept, I knelt beside his bed,
Confessed my sins and prayed with low bowed head.
O God, make me a child like my child here—
Pure, guileless, trusting Thee with heart sincere.

—Andrew Gillies.

Enoch: Man of Faith and Prayer.

Readings: Heb. xi. 1-12, Romans v, 1-21.

He that cometh to God must believe that he is a rewarder of them that seek after Him. Heb. xi. 6.

Like ancient Gaul, all religion is divided into three parts: Faith, Prayer and Action. Donald Hankey defined religion as "betting your life that there is a God." Prayer is the ladder Jacob saw. The wireless is modern figure for the avenue of divine intercommunication. Faith has the vision, prayer claims the power and action spreads the sails to the heavenly breeze. Enoch was the Columbus that dared to find a spiritual world. Like America's discoverer he dared to cut loose from land and trust the favoring gale.

In the time honored Hall of Fame, called "Hebrews Eleven," the second tablet in the gallery is for Enoch, great illustrator of the truth of the text above. He walked with God, because he believed God, and diligently sought him.

Enoch: Religious Mystic.

Readings: 111 Cor. iii, 1-18, Rev. i, 9-20.

Enoch is the first religious mystic of which we have record. Long before Paul was caught up to the third heaven or John in the spirit on the Lord's day saw the vision of the Son of Man, or St. Francis was bathing earth with the sunlight of heaven, or Bernard of Clairvaux developed his ardent passion for Christ crucified, Enoch somehow got to know whom he had believed. Where was Enoch's walk with God? The garden of this holy fellowship was in the heart of Enoch. "The kingdom of heaven is within you" was not his testimony but it was his experience. God dwelleth not in the temples made with hands, nor walks on concrete highways amid noise and dust. He still walks in the garden in the cool of the day. It is where we cultivate the fruits of the spirit, and the sweet flowers of Christian grace that God still walks.

Enoch and the Witness of the Spirit.

Readings: Romans viii, 12-25, Heb. 10, 1-18.

For before his transmission he had this testimony that he pleased God. Heb. xi, 5.

If you were going to another country, you would be concerned to learn all about its rulers and government, its language and customs. Your happiness there would depend upon your fitness for the place. You cannot grow water lilies in the desert, nor raise lions in Greenland. But much is being done in the vegetable world by getting plans acclimated by intensive culture. Somewhere within his soul Enoch had a little greenhouse for God. There God gave the heavenly atmosphere at the right temperature for celestial fruits. When Enoch left this realm he wa snot transplanted to a foreign soil. He knew all about the habits and the atmosphere of that country to which he went. He had qualified for graduation and he took his place **magna cum laude** where everlasting spring abides and never withering flowers.

Enoch and the Fellowship of the Saints.

Readings: Phil. i, 1-17, 1 John i, 1-7, 1 John v, 1-12.

Yea, and our fellowship is with the Father, and with his Son Jesus Christ. 1 John 1, 3.

When the electro magnet sweeps the surface of the ground it does not pick up wood, hay or stubble, neither rock nor sand nor clay. It seeks only that which is akin to itself. Place that same magnet under the plate of iron filings and watch the particles arrange themselves like fern fronds and feathers in symmetry and grace. There is something human in the divine: there is something divine in the human. Can two walk together except they be agreed? The closer the kinship, the sweeter the fellowship is as true in love as in religion. Dr. Alexander MacLaren declared that he owed all that he had attained in spiritual things to "the habit never broken of spending one hour a day alone with the Eternal."

Enoch First Claimant of Immortality.

Readings: Deut. 34, 1-12, 11 Kins 2, 1-12.

Enoch is the early and outstanding example of Man's Faith and Hope in Immortality. Since Eve mourned for her murdered Abel, bereaved humanity has ever been echoing the question of Job, "If a man die shall he live again?" The translation of Enoch is the illustration of Christ's challenge, "He that liveth and believeth in me shall never see death." Enoch struck the lost chord that sin's discord had driven from Eden. Never again was it heard more distinctly until He whose voice is as the sound of many waters made woeful hearts echo with its music. The eternal symphony has its theme and suggestions in Genesis. It has its hallelujah chorus in Revelation. "I am the resurrection and the life," has its roots in experience of Enoch, and its flower in Him whose risen loveliness shall never fade.

RELIGIOUS EDUCATION AND THE REVIVAL

By L. F. Sensabaugh, Director of Leadership Training.

There has been a tendency of late on the part of some who have not thought through the problem of evangelism, to set the program of religious education over against the program of evangelism as it is expressed in the revival effort. The setting of the two great enterprises of the kingdom in antithesis one to the other will lead to many misunderstandings and necessarily hinder the work of the church in promoting the kingdom of Christ. The spirit and genius of Methodism makes a very definite place for each of these great movements. Wesley and the church fathers were as definitely committed to the idea of Christian nurture and training of childhood and youth as they were committed to the revivalistic effort for reaching mature persons who had gone away into sin and had departed from God.

One program represents the effort of the church in the conservation of the God-implanted capacity for religion and the construction and development of Christian character by utilizing the educative processes. Hand in hand with this line of endeavor, Methodism makes a place for a great program of reclamation, reformation and reconstruction. The combination of these principles distinguishes Arminianism from Calvinism. It will be a sad day for Methodism should the time ever come when the leaders of these great movements within the church shall so misunderstand the mission of Methodism as to promote one of these great efforts to the injury of the other.

The story which follows is taken from a paper in the Supervised Study Course on Rural Sunday School Management, written by the wife of a pastor in our western territory. It clearly indicates the interdependence and intimate relation that should exist between the leaders of these two movements. I submit the story with all of its implications to the careful consideration of all of those who place their sole dependence upon a program of religious education, as well as to those who place their sole dependence upon the evangelistic effort as it is expressed in the periodic revival. In answer to the question, "If you were pastor of a circuit with as many as three unorganized indifferent Sunday schools, how would you go about building up a Sunday school spirit on the charge," the following experience is related:

"In answer to this question may I tell you just what we have done? In one town, out in the hills, there was a church building, but the membership of the organization consisted of about five old folks who had not been away from their community in years. They seemed to care very little whether there were religious services in the town or not. It was a common affair for dances to be held on Sunday and everybody went and took their dinner. Our hearts ached for the children and young people. Some of the old people said they had tried to have a Sunday school, but by the time the literature would arrive the enthusiasm was all gone.

"During a meeting, which could only have night services, for no one would attend during the day, we decided to have a story hour in the morning for all the children of any age who would come. I began by using our beginners' literature, giving the story to five children on the first day. The second morning we had eight, and the class continued to increase to about twenty. Some of the children were as old as fifteen, but since they had had no religious training they knew nothing of the wonderful stories in the Bible. We learned that a little widow of about eighteen years of age, who had a little daughter, and had returned to her father's home near the church, had been taking the baby over to the church each Sunday to recite a Sunday school lesson which she had taught her at home. Though there was only one teacher and one pupil we felt that this was a Sunday school to build on. There was no other material at hand, so this little woman was appointed superintendent, teacher, secretary, treasurer and organist. She had already been acting as janitor. She took the story-hour class and went on with the work after the meeting had closed.

"When we returned to this appointment for the next preaching day, this Sunday school had grown to twenty-five in number. The superintendent had secured some of the older pupils to help as they could; there was money enough on hand to buy a quarter's literature. About this time the public school appointed a young lady teacher, who took charge of the junior group of the Sunday school; so there were two classes, and both of them grew.

"During the first meeting a young man was converted and wanted to do something, so he was put to work among the young people and organized a class. The people were so scattered through the hills that the parents had to come to bring their younger chilren, and in this way we reached both the parents and children; and this young man held the parents in his class for quite a while.

"We left this charge three years ago, but the other day I learned that the old dance hall was padlocked, the owner had become a member of the church, and the church now had a live membership of fifty."

Surely a program of religious education, even though it was being conducted by a lone widow for her baby girl, contributed its share to the building of the kingdom in that community, as also did the revival which dicovered a young man and set him to a definite task. Rev. Arthur Moore says, "The redemptive forces of a community are the resident forces." The meeting served as a means of awakening the community; the young man and the widow and the little child were "resident forces."

Let no one who understands the spirit and genius of our Methodism undertake to set religious education over against revivalism, or revivalism over against religious education. Together, they must be used; and as Methodism continues to use both of these great channels, her power and influence for the advancing kingdom will be increased.

Nashville, Tenn.

The Federal Council of Churches is the largest federation of churches in the world. Its 28 Protestant communions represent a constituency of 20,000,000 members. From four to five hundred delegates and official visitors were present at the recent meeting in Atlanta, Ga. The next session will be held December 3, 1928. The Atlanta meeting was the fifth quadrennial meeting of the Council.

CENTRAL CHURCH, CONCORD

The Concord Daily Tribune carries an interesting and complete story of the new Sunday school building of Central from which we clip the paragraphs of widest interest. The Tribune says:

"A church which has made a remarkable addition is the Central Methodist, having added one of the most modern and complete buildings for religious instruction in North Carolina, or for that matter, in the entire South. The addition will not only house the Sunday school, but it will accommodate all the activities of the church, such as socials, club meetings and other meetings which may require rooms.

Built at the rear of the church building, the new quarters of the Sunday school are in harmony with the architecture of the rest of the building. In height it is two stories. The main floor and the second floor being used for the Sunday school rooms, the roof garden for summer meetings and the basement, which is at present used as a playroom for the children, in the future to be made into a church dining room.

Of especial beauty in the completeness of the new Sunday school building is the finish of the woodwork and in the lighting fixtures. The woodwork is of a light oak finish. The lights are all of a new pattern in indirect lighting and have small wreaths encircling them which harmonize with the general effect of the decorations.

The Central Methodist church made this addition to their plant at a cost of approximately $27,000. The membership of the congregation is nearly 350."

The Tribune also says:

"The building was made possible by the indefatigable energy and work of the pastor, Rev. W. A. Jenkins. Mr. Jenkins not only had the erection of this building on his mind and heart long before work was started on it, but from the time of the inception of the work on it to the time it was thrown open for a Sunday school home, he 'camped on the job' and watched and guided the progress of the work every day. To fail to mention him in connection with its completion would be like the play of a Hamlet with Hamlet left out."

THE BIBLE

Twenty-two years ago, with the Holy Spirit as my guide, I entered this wonderful temple called Christianity. I entered at the portico of Genesis, walked down through the art gallery where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hung on the wall.

I passed into the music room of the Psalms, where the Spirit swept the keyboard of nature and brought forth the dirgelike wail of the weeping prophet Jeremiah to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel.

I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, and lily of the valley's sweet scent filled and perfumed my life.

I entered the business office of the Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, some pointing to far-off events, but all concentrated on the bright star which was to rise above the moonlit hills of Judea for our salvation.

I entered the audience room of the King of kings and caught a vision of his glory from the standpoint of Matthew, Mark, Luke, and John; passed into the Acts of the Apostles, where the Holy Spirit was doing his work in the formation of the infant church.

Then into the corrsespondence room where sat Matthew, Mark, Luke, John, Paul, James, Peter, and Jude penning their epistles.

I stepped into the throne room of Revelation, where all towered into glittering peaks, and I got a vision of the King of kings sitting upon his throne in all his glory, and I cried:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

—Billy Sunday.

THE PARABLE OF THE LONG ROAD

By Safed the Sage.

Keturah and I are still young; but we were once younger in years though not in hope and joy. And we rode one day on horses, forty years ago, and we went afar. And as we started back, I said, Here are two roads; which shall we take?

And she inquired of me, saying, Which is the shorter?

And I answered and said, This one is the shorter.

And she said, Let us take the other one.

And that is what we did. For before we had reached the end of that day's ride I asked her to go with me farther, and she said she would. And we have ridden together side by side until the Years number Forty.

And we came unto the end of the Fortieth Year, and we sat and looked back over the way we had come.

And I said unto her, The way hath been long, and the years have been many. Art thou weary?

And she said, Oh, my husband, if I had known how Long would be the Way, and how Many the Years, I know not how mine heart would have failed me. But the years have been good, every one.

And I said, We have come now unto the time of a Great Change, and the years before us are not to be as the years that are past have been. Hast thou courage for a Long Journey?

And she said, My heart still is as young as when we began, and the Road ahead looketh bright.

And I said, What about the Years that are gone?

And she said, Every one of them hath been well worth living.

And I said, Dost thou remember the Economies and Self-Denials of the Early Years?

And she said, Their memory is sweet with me, and I would not have it otherwise. Yea, there is not out of all of them any memory that bringeth bitterness, but all, even those that were solemn and shadowed with fear, had their value.

So we sat together as the Fortieth Year drew toward its close, and we remembered the days when we had not one Gray Hair, and when our Noisy Children were round our knees, and we thanked God for the long Road we had come, and gathered up our Bridle Reins for the New Year that is before.—Christian Index.

NEW PASTORS IN GREENSBORO

Revs. G. Ray Jordan, J. E. Woosley and J. F. Kirk are the new Methodist pastors in Greensboro this year. Rev. Mr. Jordan, pastor at Spring Garden, is being heard by very large congregations both morning and evening. Both thoughtful and zealous this finely equipped young minister delights his people with inspiring and instructive gospel messages. It is proper to say that Brother J. E. Woosley is back in Greensboro. He has not encompassed Greensboro quite so many times as the priests marched around Jericho, neither did he carry a ram's horn. But several times has he been about this city and every time he carried a trumpet of the Lord. In fact, his ministerial life is quite largely a tale of two counties—Guilford and Randolph. He and Sister Woosley are now enjoying life in the attractive and convenient parsonage at Bethel and Grace,and the people are highly pleased with their new preacher. John F. Kirk is measuring up to every demand at West Market. As a preacher, he has made an unusually fine impression. The people speak of him as one of the very best in all the long line of first class preachers who have served that church as pastor.

TO THE PASTORS OF NORTH CAROLINA CONFERENCE

Will you kindly insert in the first issue of the Advocate after receipt of this, notice that the treasurer of the Board of Finance has as yet received but two or three reports from the preachers of the North Carolina conference with remittances covering the special collection which was ordered at the last annual conference, to be sent to the treasurer for the relief of the superannuates.

The treasurer would specially urge that all remittances be sent in as early as possible so that this matter may be closed without much more delay.

Junius Wrenn, Treasurer,
Board of Finance.

RECEPTION AT CENTENARY, NEW BERN

Members of Centenary M. E. church were entertained Wednesday evening from 9 until 11 at a New Year social held as an informal reception in the social rooms of the church. Numerous baskets of holly and poinsettias, pine and bamboo at appropriate spots in the spacious basement added much to the attractive appearance of the room. In the receiving line were Dr. J. W. Harrell, pastor of the church, and Mrs. Harrell, Miss Pearl Damson, director of young people's activities of the church; T. A. Green, chairman of the board of stewards; Mrs. J. T. Hollister and Mrs. Gertie Mathews, presidents of the missionary auxiliaries; Rev. J. C. Wooten, presiding elder, and Mrs. Wooten; Rev. J. E. Lanning, pastor of Riverside M. E. church, and Mrs. Lanning, and W. W. Gaskins, superintendent of the Centenary Sunday school. An interesting program was presented including vocal duets by Mrs. J. W. Harrell and Miss Dawson, and readings by the latter. Brief talks were made by the heads of the various church departments on the outlook of their work for 1925. After the program sandwiches and hot chocolate were served and a social hour was enjoyed. At 11 o'clock a New Year's eve watch night service was held in the church auditorium, Dr. Harrell conducting the service and Professor Bondelais presiding at the organ. A most impressive service followed.

THE MISSIONARY COMMITTEE

I sincerely wish every pastor and layman would read carefully and prayerfully the excellent article in the December number of The Methodist Layman entitled, "The Missionary Committee." If our great church has to suffer retrenchment in her foreign missionary enterprise at this time it will bring a humiliation to us that will take years to overcome. The missionary committee of the local church can be made a means of saving us from a distressing situation. It can easily become the leaven to leaven the whole lump. The committee in every church praying for the quickening of the whole church, reading, studying and distributing missionary literature, helping in a local school of missions will soon so stimulate giving among our people that we will have the funds to enlarge our work, rather than have to retrench. Is there a missionary committee in your church? Is it active? You may not feel that it is your business to see that such a committee is organized and functioning in your church. But if you have any interest in the great cause of missions you are the very one to see that it is done.

E. K. McLarty, Chairman,
Conference Board of Missions.

ITEMS FROM MORAVIAN FALLS

Mrs. Hughes underwent a serious operation last Friday at the Wilkes County Hospital which has proven a great success. She is doing unusually well. We are happy at prospects of having mother home again soon.

Last Saturday four churches came with the big-best pounding we ever saw, from cash down to soap, and the people here and at the Wilkesboros made Christmas just splendid for the children.

My heart is too full to write. Just thank God for real friends in our sorest of trials. W. I. Hughes.

According to the state licensing bureau in the secretary of state's office at Raleigh, there has been registered 303,382 motor vehicles. This includes business and pleasure cars, trucks, etc. Taking these cars at an average value of $500 each it means that the people of North Carolina have invested in automobiles the stupendous sum of $151,691,000. This is believed to be a low estimate of the cost of these machines as there are hardly any automobiles with the exception of Fords but what cost twice this amount. And again there is hardly any machine in use but what is loaded down with an extra tire and a whole lot of accessories to help show the machine off. These of course are not included in the cost named above of these cars. Guilford county leads the 100 counties of the state in the number of machines, having 17,775. This is accounted from the fact that this county contains two of our largest cities, Greensboro and High Point.

Brother W. T. Green of Norfolk, Va., sends us the following notice of the death of Mr. A. N. Fisher, which will be read with sorrow by his friends in North Carolina: "Bro. A. N. Fisher, known in parts of our conference and in part of yours as a singer evangelist, died suddenly on the 23rd of December, 1924. He was a good man and a helpful man in revival work. He has made his home in Norfolk for a number of years and was a member of First church."

Mrs. Robt. F. Mock, wife of our pastor at Cherryville, will spend the winter at Lauderdale, Florida. Mrs. Mock has been suffering from neuritis that affects her eyes and the doctor thinks that relief can be secured by spending the winter in a warmer climate, and she may remain till the cold weather has passed.

One thousand new subscribers January 25.

"ACROSS THE ALBEMARLE"

Sometimes it is necessary to move a preacher and sometimes it is not. But let that go as it may. At any rate, the good bishop saw fit to move me in November. But he was so kind and considerate; he knows something about moving expenses. Yet I do not know how much he knows about it with a large family. Whether he knew or whether he did not, he just moved us across the sound. And it did not cost us above that which we were able to bear. Lucky for us we moved on Captain Cooper's boat, and the captain is one of our members, and it seems like to me that he is one captain that loves the Lord. What I am trying to say is that our household goods and a few of the older children came on the boat and Mrs. Salyer and I with six or seven of the smaller ones came on the old reliable Ford. Well, it was after dark Thanksgiving when we arrived, but they knew when we got there. The population of Columbia had suddenly increased. And say, Dr. Plyler, even you would have enjoyed that supper. Well, to say the least, those good ladies had literally loaded that parsonage table with good things to eat. And after supper we took a stroll into the kitchen, as country folks will, you know. Well, sir, that kitchen table was almost trembling it had received such a wonderful pounding. Thus it has been without ceasing since we have been here. Saturday, 13th, C. B. Culbreth and I stepped out at the front door and a procession was just coming on the lawn well loaded. Kenneth Bateman was in front with a big turkey gobbler. But say, there is another side to this work down here at Columbia. There are six churches. We have been to them all. Some of the roads are long and bad, and it is considered a hard work, but conditions are so far superior to those with which St. Paul had to grapple that we are delighted with them. We have almost been submerged, yet we have not been in the sea a night and a day; we have not been tied to a whipping post; we have not been stoned; we have never been hungry; we've not spent a single night in a cave, neither have we been in a lion's den. We feel perfectly safe to declare the whole council. Oh, I know preachers have been moved for that, but there are always others hungry for it. So when we compare circuits with Paul and Elijah and others of old—well, sir, its fine at Columbia. We thank the Lord through Jesus Christ.

S. Salyer.

OLD HOME OF WASHINGTON DUKE AND BOYHOOD SCENES OF J. B. DUKE

Many very kind expressions have fallen into our ears and a number of substantial bundles of kindness have fallen into our hands from our dear friends over the Durham circuit during the few weeks past. Such evidence of love and kindness rejoices the heart and we are sincerely grateful. Following this, a rather abundant shower of blessing fell upon our front porch, to our complete surprise, Tuesday evening of Christmas week. Before we were aware of it, Brother Harry Umstead—quiet, cheerful, full of good deeds like Santa Claus, had unloaded at our door his truck load of chickens, flour, ham, fresh meats, butter, eggs, and canned goods in generous quantity, and in the midst of it a card of good wishes and "Greetings from Pleasant Green Sunday School." It was quietly and handsomely done. Our warmest thanks to this fine good messenger and to all the donors.

Pleasant Green, Bethany, McMannen's and Fletcher's Sunday schools all had appropriate Christmas exercises with trees and gifts to the children and young people which all enjoyed greatly.

Bethany Sunday school and Epworth League presented a special service second Sunday night in December which was much enjoyed and did good.

Your leader on front page of last issue about "Mr. Duke and the Country Church" is a timely word well said. The old home of Washington Duke and the scenes of Jas. B.'s boyhood days are just in the midst of our territory, lying between Bethany and Duke's Chapel churches on Durham circuit. We are profoundly impressed with his recent great benefaction. We recognize the challenge and wonderful opportunity it offers. A spirit of enthusiasm pervades the atmosphere all about us. There is a feeling that we should put on the whole armor and face the front.

W. F. Craven.

CHURCH NEARING COMPLETION AND OTHER ITEMS OF INTEREST

My Dear Advocate and Friends Scattered Abroad:

A few weeks ago I wrote you a letter wishing you a Merry Christmas but forgot to mail it, so here is a revision of it, which wishes you a Happy New Year. It is to be hoped that most of you will not begin the new year as I am beginning it—in bed. Tuesday I was returning from Bamberg, S. C., where we had been arranging the details of the coming revival, when my car skidded from the road and stuck in a ditch. The rain was falling heavily and by the time some men helped dig the car out and get it on the road again I was wet and muddy and had sore throat. Sometimes people have a glib way of saying, "Get out of the rut," but when I was driving up that crooked mountain road from Greenville to Hendersonville that night in a blinding rain the most attractive thing in the world was a rut axle deep in the mud.

The Hendersonville Methodists gave our new pastor, Brother M. T. Smathers, a royal welcome. His preaching is clear, pungent, scriptural and attractive. The church is responding splendidly to his leadership and the new building which was begun by Dr. Frank Siler is well under construction and will soon be ready for use. It is our hope that the main auditorium will be finished by the time the throng of summer people arrives. Meanwhile we are worshiping in the county courthouse, which is near the center of town. It is roomy and comfortable, so that we have ample accommodations for the Sunday school as well as the preaching services. There was some talk a little while back of using one of the theatres until our church was finished, but fortunately that propaganda died early. Here I change an old poem a little to suit the occasion:

"Will you walk into my parlor?"
Said the spider to the bee.
"It's the prettiest little parlor
That you ever did see."

"You're welcome as the flowers;
The place is bright and warm.
You need not feel uneasy,
I'll neved do you harm."

Right cunning was the spider,
But the little bee was wise.
He said, "I thank you kindly,
But this place was built for flies."

"A flytrap is no beehive,
And perhaps you think I'm funny;
But you run your movie pictures
And I'll go make my honey."

It would be a matter of helpfulness and satisfaction to me if I could hear from some of my friends throughout the state concerning the proposition of establishing a preparatory school. My personal conviction is that we need an old fashioned classic preparatory school under strictly religious influences where the study of the Bible, in a simple and practical form at least, would be a part of the curriculum. In this school there would be the minimum of attention to athletics and the maximum to scholarship and character. It would give attention to boys and young men who did not have early educational advantages and who do not fit into the usual public school regime. The school equipmnt would be simple but comfortable. The study of sciences would be left for college where expensive equipment for teaching such things is available. Supervision of study hours, firm discipline, Bible study, individual attention to students, and many other things which are usaully impossible in the public high school of today would be some of the outstanding features of the school. Christian education needs preparatory schools today more than anything out side the church and Sunday school. Public high schools are not even religious today, much less Christian in their influence ana the character or a young man or woman is usually pretty well established by the time college life is begun.

Yours in Romans, eight twenty-eight,

Raymond Browning.

OFFICIAL REPORT OF THE FALL MEETING OF THE COLLEGE OF BISHOPS

To the fall meeting of the College of Bishops, held in Jacksonville, Fla., December 12-14, no law question was submitted.

Except Bishops Hendrix, Murrah and Boaz, all the bishops were present.

Home and Foreign Missionary Interests Considered.

Much of the time of this meeting was given to the consideration of our missionary needs at home and abroad. It was believed that only information by the church of the work already done and that to be done, was necessary to enable us, not simply to hold what we have already accomplished, but to continue to advance. In order to urge a proper support by the church of this important work, an Address to the Church will soon be issued.

Communications.

Many communications from different organizations were presented and referred to committees.

A letter was written to Mr. J. B. Duke expressing the appreciation of the College for his generous gift, notice of which had come through the daily press.

A letter was written to Mr. and Mrs. R. M. McFarlin to thank them for their gifts of the church at Norman, Okla., and the auditorium at Southern Methodist University.

The Pending Plan of Unification.

In connection with the vote to be taken by the annual conferences at their sessions in 1925 a short statement to the church was adopted. This statement has already gone forward to our church papers.

The following form to be used in taking the vote was adopted:

The certificates of the vote in each annual conference are to be prepared in triplicate, and each certificate is to be signed by the president and secretary of each annual conference. One copy of each certificate is to be retined by the president of the conference; one to be sent promptly to the Publishing Agents, Messrs. Lamar and Barton, 810 Broadway, Nashville, Tenn.; and the third copy to be sent promptly to the secretary of the College of Bishops, Bishop Collins Denny, 1619 Park Avenue, Richmond, Va.

In connection with the vote the General Conference took the following action: "Resolved, That it is the opinion of this General Conference that when the question of the adopttion of the Plan of Unification is submitted to the annual conferences of our church all such annual conferences should vote thereon by ballot and they are requested so to do, and the bishops are requested to suggest to each annual conference that the vote should be taken by ballot."

The form itself is as follows:

At the ..... Annual Conference of the Methodist Episcopal Church, South, in session in the city of....., State of ....., on the .... day of ....., 1925, the Plan of Unification approved July 4, 1924, by the requisite constitutional majority of the General Conference was submitted to the said ..... Annual Conference by the president thereof, ... members were present and voted; ..... voted in favor of the Plan, and ..... voted in opposition.

....., President.
....., Secretary.

Course of Study.

Bishop Dobbs was added to the committee on the Course of Study for Brazilian preachers.

Because some books selected for our preachers in foreign fields are no longer published, the following action was taken:

"Whenever a committee of examination of a mission or of a conference mission fields is satisfied that it has been impossible for any undergraduate to secure any book in the course of study such committee shall have authority to excuse said candidate from examination of said book."

Young Men's Christian Association.

Bishop Beauchamp was appointed to represent our church on the General Council in Commission of the International Committee of Young Men's Christian Associations; and Bishops Beauchamp and Dickey were authorized to nominate seven members of our church to serve on the Standing Committee on Young Men's Christian Association.

Courtesies.

Our preachers and people in Jacksonville gave the College most hospitable entertainment at the Seminole Hotel, and in addition held a reception in our First church and a sea food dinner at the beach. Dr. W. F. Dunkle ,our presiding elder in Jacksonville, met every need of the College and greatly contributed to the efficiency of its work.

Nearly all the bishops preached in our churches on the Sunday included in the time of the sessions.

Collins Denny,
Secretary of the College of Bishops of The Methodist Episcopal Church, South.
Richmond, Va.

GIBSONVILLE CHARGE

I am at Duke University preparing myself for the ministry and at the same time pastor of the good people of the Gibsonville charge. I love them. I feel sure that no better people can be found to serve. It is because of their splendid co-operation that I can go to school and continue the work here. The fact that they appreciate my work is evidenced in many ways.

It was the Saturday before Christmas and I with my little family was in a cozy room in the back of the parsonage. Two ladies came in. This was not unusual; but, as I learned later, their primary motive in calling was to prevent suspicion on our part, for there was a fire in the church hut and a crowd had gathered there.

About 7:45 p. m. the door bell rang and Mrs. Nease opened the door to find a host of members of the Gibsonville church and other friends there. She was so surprised that she could not ask them in. But they came in and were pounding her so soundly that I rushed in to see what was happening. Then I got my part. Never before have I seen so many good things to eat in one pile. Of course chicken was included. It did not stop with that night either. I and my family were invited out for dinner several times. We got many nice Christmas presents besides things to eat, and things are still coming. Since I have been writing this I have been called to the door to get two nice chickens—a thing no preacher is accused of eating.

By no means are the poundings all that take place here. We have started the year in a good way and are expecting great things this year. I, with the help of my faithful members, am planning an evangelistic campaign for the summer months. I expect to observe "Good Literature Day" by enlarging the Advocate subscription list for the charge.

Edgar H. Mease, Pastor.

THE N. C. ADVOCATE GIVES THE NEWS OF THE METHODIST CHURCH

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

NEW YEAR, 1925

New Year is a blessed season, though it is a milestone of advancing age. It is also a convenient vantage ground from which to review the past and take lessons of its failures and successes. Better yet, it is a fresh starting point, from which, resolutely and in high hope, we may set out toward a nobler goal. The blots of yesterday's mistakes, its stains of tears are folded away out of sight. Let this be my purpose for the New Year:

To be a little kindlier with the passing of each day,
To leave but happy memories as I go along the way;
To use possessions that are mine in service full and free,
To sacrifice trivial things for larger good to be;
To give of love in lavish way that friendship true may live,
To be less quick to criticise, more ready to forgive,
To use such talents as I have that happiness may grow,
To take the bitter with the sweet, assured 'tis better so;
To be quite free from self-intent whate'er the task I do,
To help the world's faith grow stronger in all that's good and true;
To keep my faith in God and right, no matter how things run,
To work and play and pray and trust until the journey's done;
God grant to me the strength of heart, of motives and of will,
To do my part and falter not, this purpose to fulfill.

—Selected.

A pleasant, happy and prosperous New Year to each and all our readers!

JANUARY IS THE MONTH

When our misisonary year begins.

When the new officers are to be installed.

When committees for the year are to be named.

When the study circles are to be formed.

When the pledges for a new year are to be made.

When new plans are to be laid for the success of the work for the new year.

When each member of the Missionary Society is expected to mark in red letters the dates of the meetings of her society during the year, and let no other engagements conflict.

JONESVILLE MISSIONARY SOCIETY

We congratulate Mrs. J. L. Woltz, district secretary of the Mount Airy district, upon the organization of a Woman's Missionary Society at Jonesville on December 20th. Eight members were enrolled and we hope that this small beginning may increase until every woman in the church is enlisted in the missionary work.

The following officers were chosen: President, Mrs. C. C. Totherow, Jonesville; vice president, Mrs. R. L. Lovelace, Jonesville; secretary, Mrs. M. A. Holcombe, Jonesville; treasurer, Mrs. J. W. Teal, Elkin; Supt. children's work, Mrs. R. L. Lovelace, Jonesville; Supt. social service, Miss Mary Mathis, Elkin; Supt. mission study and publicity, Mrs. R .G. Boles, Jonesville.

We quote from a letter recently received from Miss Emma R. Miller, Supt. girls' dormitory at Brevard Institute, and we ask a careful reading of Miss Miller's request:

"Our friends throughout the conference are being most generous toward us. We have received many boxes of linens, canned fruits, etc. We appreciate each gift whether large or small. Indeed it warms our hearts to know that our women, young people and juniors are interested in our school. Since they have been making these donations we have received more pillow cases and towels than other articles, and have on hand at present quite a surplus supply of these two articles. We think it is better that we let our friends know that we are well stocked along these lines, and should they desire to make us a gift, the same amount of money invested in spreads or sheets, would be more helpful to us."

Let us note this request of Miss Miller and in the future be governed in sending our gifts to Brevard, by the request she has made.

SOUTHERN METHODIST WOMANHOOD'S URGE

As January is the month in which the pledges for the new year of 1925 will be made, we think it well for our societies to know something of the obligations and demands of our work, so that they may better lay their plans for a bigger and better year's work. We quote from a leaflet, with the above heading, written by Mrs. Bessie W. Lipscombe, one of our Council secretaries, who is familiar with the conditions and needs of our work, and who has given us some startling facts—facts worthy of our consideration and thought. She says:

"What shall we bear and give that the people of other nations and of other ages shall have the gospel in its purity and power? The great host of martyrs in the days of the past met the emergency of their day with their lives for the sake of the gospel without counting them dear unto themselves what shall we do?

There is an emergency before us. These others laid down their lives in persecution or labored till their bodies broke before closed doors and impossible situations, but our emergency has to do with opportunities, with open doors, with obstacles crumbling, with nations already quickening into ne wlife. As we come to the time for our pledge service let us think of the emergency and the tnree things which we must do to meet it.

Thanks for Past Victories.

First, we must give thanks for the victories of the gospel. The old Jesuit missionary waiting on the island outside of China cried out in agony of soul, "O, rock, when wilt thou open?" Three hundred years later Robert Morrison made a crevice in the rock and planted the gospel seed, and from this seed has grown a splendid tree whose roots have torn the rock in atoms. It is ours to rejoice in the fruits that have crowned the planting of this tree. It is ours to rejoice in every gospel victory that has been won in every land.

Dedication of Ourselves to the Work.

Second, in the face of this new situation, we dedicate ourselves again to our Lord that we may meet the great responsibilities and opportunities of the new nay. Never was faith and courage and resolute purpose of heart more needed by the workers for the kingdom than they are needed by us today. Moreover, I think those who have gone before and made possible the present situation are watching in all intensity the opportunity that is ours. How they strove and prayed for this! How they longed to see the things which our eyes see and hear the things which our hearts hear! We should be failing Him and them did we not dedicate ourselves anew to the task that is ors today.

Increased Offerings.

Third, we bring our increased offering of money. This is not a formal or conventional call because the season has come for it, but is the necessary manifestation of the sincerity of our joy and consecration. How can we

(*Continued on page twelve*)

North Carolina Conference

WHO MADE WAR?

God, who made the shining stars,
The circling planets, the fair, green earth,
With friendly seasons—jubilant spring,
Bountiful summer, winter that puts tired life to rest;
God, who made morning songs and sweet night crooning;
God of the forests and silver rivers,
Gardens and orchards green and golden,
God of harmony, God of beauty,
Who made war?

—Thomas Curtis Clark.

There is no unbelief!
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
Trust in God.

There is no unbelief!
Whoever lies down on his couch to sleep
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief!
The heart that looks on when dear eyelids close
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief!
For thus by day and night unconsciously
The heart lives by that faith the lips deny,
God knoweth why.

"What man so'er I chance to see—
Amazing thought—is kin to me,
And if a man, my brother."

A CALL TO PRAYER

At the recent session of the executive committee of the Woman's Missionary Council it was voted that the issue of Unification now before the church is such a serious and vital one as to demand much united and personal prayer on the part of all classes of our Methodist people. Therefore, we are calling the Woman's Missionary Society to united prayer at the January meting and as often thereafter as they shall come together. We are urging also that this same matter shall be continuously a subject of private prayer until the issue is settled.

Let us pray:

That a spirit of love and mutual forbearance prevail in our public and private discussions of the subject.

That we shall seek earnestly to know for ourselves and to have a thorough understanding regarding the issue involved.

That in the final decision of the matter God's will may be done for His church.

This may all be summed up in Paul's prayer for the Phillipians: "And this I pray, that your life may abound more and more in the knowledge and discernment so that you may prove the things that are excellent; that you may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness which are through Jesus Christ unto the glory and praise of God." (Phillipians 1:9-10).

Let great care be taken that the introduction of this topic may not be the occasion of partisan discussion, but that every woman of whatever opinion may feel the sincerity of the purpose of the call and be able to enter whole-heartedly into the prayer covenant.

MISS ELIZABETH LAMB AS A MISSIONARY

We are so prone to take our blessings as a matter of course. God is so good to us, surrounding us with material comforts and the fellowship of many wonderful friends. Do we appreciate these as we should? I fear not.

I am glad the sweet privilege has been given me not only to express my love and admiration for Miss Lamb, but to give to the women of our church some information about her work in Brazil. She was eminently prepared, attending Scarritt Bible and Training School, accepted by the Council and assigned to Brazil in 1906. Miss Lamb is the second oldest daughter of the late Mr. and Mrs. J. M. Lamb of Fayetteville, N. C. Raised by godly parents whose strict but loving law was a light into the pathway of this large family of boys and girls. Of Mrs. Lamb it was said, "She was the priestess at whose altar the lips of her children learned to lisp their prayers," and upon them has fallen the benediction that only God-serving, God-fearing, God-loving parents can leave their children.

Miss Lamb was fitted for the responsible position which she accepted from Council both mentally and spiritually. She was sent to Brazil in 1906. Served one year in Petropolis, one year in Bello Horizonta and from 1908 to 1915 principal of our girls' school in Porto Allegre, and we can truly say it was pioneer work. Inadequate building, poor equipment, insufficient help are a few of the handicaps under which she labored. Of her work Dr. Ed. F. Cook says: "I visited Porto Allegre at the time Miss Lamb was doing a magnificent piece of work in the face of almost insufferable difficulties. She was a fine executive, showed great patience and skill in handling her task and a courage and independence of spirit that quickened greatly my admiration. I consider her a very competent missionary. In 1913, after eight years' service, her report says, 'The year has been a difficult one and the same disappointment, no building. We are at a standstill.' In 1914 the report from Council says, 'The school at Porto Allegre is doing as well as it can in its present crowded quarters. I think Miss Lamb deserves cedit for keeping things going in such a house as she has.' In 1915 she resigned and came home completely broken in health. I quote from a letter from Bishop Lambuth to Miss Lamb, May 27, 1915. 'I am convinced after re-reading your letter that you are doing the wise thing in view of your health and the situation to tender your resignation. It is a sore disappointment, of course, to you as it is to me. But you have done a work that will abide. The trains of influence set in motion and the character built and wrought into the lives of those in your school and in the community will stand as a basis upon which God's kingdom can be projected into many homes and communities in that section of the republic. I am not saying too much. You have wrought faithfully and have sought to honor God in all your work and He will not permit it to perish. With sincere regards, and earnest prayers for your restored health and guidance into other spheres of usefulness, I remain, sincerely, your friend and brother, W. R. Lambuth.'"

It was my pleasure to travel with Dr. Parker and Miss Sara Stout, both from Brazil and on the way to Council at Mobile, Ala. Miss Stuot is at Porto Allegre and hearing I was from North Carolina she said: "A Miss Lamb from your state is beloved in Porto Allegre and the work she did there and the seeds of the gospel she planted are indeed bringing forth friut and the foundations she laid are lasting, and the love of her pupils for her is sincere and beautiful." Bishop Lambuth's predictions coming true. We women of the N. C. conference thank God for our own Miss Lamb. We feel that in her consecrated life and in her prayers we indeed have a "tower of strength." We love her, we appreciate her, and we are glad for the world to know that "she is the greatest asset of the North Carolina conference."

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

NEW YEAR'S GREETINGS

In the Sunday schools of the North Carolina conference we have just closed a year of rather remarkable progress and gratifying achievement. That year, however, is behind us. We now turn our faces to 1925. We look ahead and vainly try to foretell what shall be written of this New Year. We see hopes and plans of former years yet unrealized. We see tasks unfinished, possibilities not yet translated into performance. And we are not sad or faint-hearted, but rejoice in the great possibilities and opportunities that are ours. We are happy that the church has a great program of religious education. We are glad that bishops, presiding elders, pastors, superintendents, teachers and parents are bending their knees in prayer and their bodies and minds in an active effort to conserve childhood and youth, to reach the unreached and teach the untaught, to bring boys and girls, men and women, to "a definite knowledge of God's will and an acceptance of Jesus Christ as personal Saviour and Lord and the developmentof Christian character expressed through worship, right living and efficient service," and that all of us can have a part in this great program.

The question of chief concern is, How big a part in it would you like to have? How diligently and thoughtfully and prayerfully will you support this great program? We shall not attempt here to mention the hundreds of ways you can help. You will discover them if your eyes are open We can think of no better wish for you, however, than that you should acquaint yourself fully with the plans of your great churcn as it seeks to function through the Sunday school and that you should enlist for active service.

Just now we are seeking to reach the unreached. You can help here. We ought to make our Sunday school enrollment at least equal to our church membership, and this is one of our objectives.

We are also at a time when we should stress evangelism in the Sunday school. The three months preceding Easter are designated as opportune time for this supremely important work.

Let's keep these matters in mind and be active about them. We will find other things to do as we go along. Whatever we do, may we do it with our might. This is our resolve for ourself and our New Year's wish for you.

RALEIGH SCHOOL NEXT

All pastors and Sunday school workers within a radius of 25 or 30 miles of Raleigh should remember that our Raleigh Standard Training School is not far off. It is scheduled for the first week in Febuary and we are counting on the pastors and superintendents to keep this great training opportunity constantly before their people and make the enrollment in this school all that it should be. Let's be ready!

FIFTH AVENUE, WILMINGTON

Adopting Program of Work "B," Fifth Avenue Sunday school, Wilmington, has set its face fixedly to the front, and, like District Secretary Marvin J. Cowell, we feel that this school is going forward rapidly. At a recent meeting of the Workers' Council Mr. Cowell presented the Program of Work and explained its various points and its numerous advantages over the old hit-or-miss, zig-zag course that too many schools follow, and by unanimous vote the Council adopted the program. The meting was very enthusiastic, the officers and teachers of Fifth Avenue seeing in the Program of Work definite help for their school and believing that what other schools have done they too can accomlish. They are wishing and working, and with the splendid and dependable guidance afforded by the Program of Work, they are bound to achieve. They are also looking forward to the standard training school to be held in Wilmington February 8-13. Mr. W. H. Montgomery is superintendent and Rev. W. C. Martin, pastor.

"T. N. T."

No. It isn't dynamite. "T. N. T." is the name of a new intermediate Wesley class recently organized in Memorial Sunday school, Durham. It is a fine clas of intermediate boys, with Robert Wilson, Jr., as its president and Prof. R. N. Wilson as teacher. We are not informed concerning the significance of the name. We are convinced, however, that there is stored up in the class a vast amountof energy that will deliver itself, not explosively, but gradually and steadily, along constructive lines. We welcome this class into the great Wesley family and extend greetings and good wishes.

WESLEY CLASS REPORTS

Wesley classes are coming, pretty generally now, to realize the fact that they are expected to make an annual report and renew their charter or certificate of registration. Many such reports have been received at conference Sunday school board headquarters, and many more have been sent direct to general headquarters at 810 Broadway, Nashville, Tenn., where all such reports finally go. Touching adult Wesley classes, the North Carolina conference stands up in the front rank of the 39 annual conferences of the connection, being one of five conferences having 100 or more adult Wesley classes in good standing. We rejoice in this record. There are many classes, however, which have not yet made their annual report for 1924, and this includes not only adult classes but also intermediate, senior, and young people's. To these classes, and to representatives of these calsses, let this earnest request be made: See that your report is made without further delay. If you have no report blank, write to L. L. Gobbel, Durham, N. C., and you shall have as many as you need. It will do your class good to revise the personnel of its organization, and we can be of greater service to the class if we know who the officers and teachers are. That's why the reports are called for. Help keep your conference in the forefront.

WESLEYAN, ROCKY MOUNT

A Wesley class organizes not merely for the sakeof having a name, a motto, and a charter; class organization is for the purpose of helping the class do its work more effectively and is justified to the extent that that purpose is accomplished. There are many Wesley classes that are justifying their existence, one of which, judged by the annual report recently made, is the Wesleyan class of First church, Rocky Mount, a class of about 110 men taught by Capt. W. H. Newell. It is fully organized, with the four standing committees, and these committees seem to be doing more than simply standing; they are active. For instance, the class contributed last year approximately $500 for its work, for the support of orphans, for charity, and other good causes. Some members of the class are taking training in the standard training course, and we expect others from this class to take courses in the Rocky Mount Standard Training School, to be held September 13-18.

(*Continued on page twelve*)

Western North Carolina Conference

TAKING STOCK

This is stock taking time. Those in business are figuring on the profits and losses of the past year. While those in the religious educational business cannot figure definitely as to their profits and losses they can figure the general tendency of their business, whether it is advancing or receeding. Our religious educational work in the Western North Carolina conference does not show the advancement during the past year over the preceding year that we would like for it to show, but when we look back through seven years we congratulate ourselves over the progress made.

In 1917 we had 109,133 church members, 84,145 Sunday school scholars and raised in the Sunday school $51,-612. In 1924 we had 131,067 church members, 127,535 Sunday school scholars and raised in the Sunday school $175,718. It will thus be seen that during the past seven years our net gain in church membership is 21,934 or 20 per cent. In the same period of time our Sunday school enrollment gain has been 53,390 or 63 per cent. The net increase of money raised per year is $124,104 or 240 per cent.

SUNDAY SCHOOL ENROLLMENT

We would not for a moment attempt to magnify our Sunday school enrollment at the expense of our church membership. A large Sunday school enrollment carefully directed will inevitably mean a large church membership as well as a working membership. Therefore we are anxious for our Sunday schools to enroll as many people as possible.

Since the church sponsors the Sunday school it is natural that its strength should be compared in a large measure to the strength of the parent church. Therefore we are continually comparing Sunday school enrollment with church membership. A tabulation of the facts for 1924 shows that we have a growing number of charges whose Sunday school enrollment exceeds that of the church membership. The total number of such charges by districts is hereby given. The first figures represent the number of charges in the district, the second the number of charges having a larger Sunday school enrollment than church membership:

Asheville	29	15
Charlotte	32	8
Greensboro	29	16
Marion	25	10
Mt. Airy	21	10
North Wilkesboro	15	7
Salisbury	28	13
Shelby	31	12
Statesville	30	11
Waynesville	25	7
Winston-Salem	27	17

DISTRICT FIGURES

The total number of church members, Sunday school enrollment and the percentage of Sunday school enrollment on church membership by districts is hereby given:

Greensboro	15,229	16,559	108
Winston-Salem	15,024	16,246	108
Mount Airy	8,027	8,155	102
Salisbury	13,233	13,229	100
Shelby	14,677	13,994	95
Asheville	10,870	10,233	94
Statesville	14,717	13,805	94
Waynesville	7,478	..,886	92
Marion	10,555	9,570	91
N. Wilkesboro	4,977	4,473	90
Charlotte	16,280	14,368	88
Conference total	131,067	127,535	96

AVERAGE ATTENDANCE

The average attendance of the Sunday schools in the Western North Carolina conference as reported in our last minutes is too small. However, if every charge had reported this item it is most likely that the average attendance would be over fifty per cent of the total enrollment, the enrollment including the cradle roll and home department, which of course are not expected to attend the active sessions of the school. Fifty-four charges or nearly one-fifth of the total number of charges failed to report any weekly attendance at all. These charges are located in districts as follows:

Asheville	5
Charlotte	6
Greensboro	7
Marion	3
Mount Airy	7
North Wilkesboro	2
Salisbury	6
Shelby	4
Statesville	6
Waynesville	5
Winston-Salem	3

CHURCH MEMBERSHIP

The best way to measure the effectiveness of a Sunday school is to take account of the Christian character that it develops. Splendid indication of the Christian character that is being developed is obtained in noting the number of Sunday school scholars who each year join the church. It will pay us to watch this tabulation. A large enrollment is fine, a large average attendance is better, but the best indication of the value of a Sunday school is the number of Sunday school scholars who are led into a definite identification of church membership.

It is a satisfaction to note that of the 851 Sunday schools doing business last year in our conference 800 of them sent forward some church membership recruits. Fifty-one were barren in this respect. These barren Sunday schools were scattered about over our conference by districts as follows:

Asheville	9
Charlotte	6
Greensboro	2
Marion	3
Mount Airy	3
North Wilkesboro	6
Salisbury	4
Shelby	4
Statesville	5
Waynesville	7
Winston-Salem	2

LARGE RECRUITERS

While probably some of the Sunday schools listed below have not on a percentage basis done as well as some other schools they are given because of having turned over fifty or more of their membership into church membership. Kindly note them:

South Fork Circuit	150
Belwood Circuit	80
Central, Asheville	62
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LEAKSVILLE-SPRAY

Mr. Evans reports a most satisfactory and profitable sojourn with the Leaksville and Spray people a few Sundays ago. On invitation of Rev. E. O. Cole, our pastor at Leaksville, he went over to talk to our Sunday school representatives at Leaksville, Spray and Draper relative to a standard training school some time in the near future. It was decided that this school will be held and arrangements are now in progress. Mr. Evans attended the Sunday school at Leaksville and then presented the cause of religious education to a large congregation at Spray at the eleven o'clock hour. The council meeting, which followed in the afternoon, was well attended by represenatives from Tri-City Methodism. More will be heard from this source.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

SOMETHING WORTH WHILE

"Sunshine and shadow and laughter and tears,
These are forever the paints of the years,
Splashed on the canvas of life day by day—
We are the artists; the colors are they.
We are the painters; the pigments we use
Never we're wholly pemitted to choose—
Grief with its gray tinge, and joy with its red,
New with the sunshine and now with the shade,
Slowly but surely, the picture is made.
Even the gray tints with beauty may glow,
Recalling the joy of the lost long ago,
Let me not daub it with doubt and despair,
Deeds that are hasty, unkind and unfair;
But when the last bit of pigment is dried,
Let me look back at my canvas with pride.
Let me, when trouble is mine to portray,
Dip with good courage my brush in the gray.
After the tears and the griefs, let there be
Something of faith for my children to see.
Lord, let me paint not in anger or hate;
Grant me the patience to work and to wait.
Make me an artist, though humble my style,
And let my life's canvas show something worth while."

—Selected.

WHAT YOU SHOULD LEARN

There are five things in life which everyone ought to learn. They are:

1. Learn to laugh. A good laugh is better than medicine. When you smile or laugh, your brain for the moment is freed from the load that it ordinarily carries.

2. Learn to tell a helpful story. A well-told story is as wholesome as a sunbeam in a sick room.

3. Learn to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows.

4. Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself. There is plenty of good that others can see, if you cannot.

5. Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—The S. A. Masonic World.

Well, well! Here comes old Calvary, Charlotte, again. I wonder what they have been doing now? First, our leaguers made forty-four comb and brush pockets for the orphans at Winston-Salem. Mr. and Mrs. Crowell found this need when they carried the jellies to them.

Then we sent thirty handkerchiefs and cards to the girls at Industrial Home; ninety handkerchiefs to each one at county home, both white and colored. Miss Lottie Bixby and her committee wrapped these handkerchiefs in Christmas paper and carried them out to the home. Also three dresses were carried for three ladies at the county home. Three Christmas flowers were sent to three of our shut-ins on Saturday before Christmas, and one was called home before the holidays.

Our league played the "Pollyanna game" again this year, and had lots of fun. I know this game makes us more thoughtful and helpful to each other. The best part, to my mind, was in playing the game to three shut-ins. All the patients, all the nurses and all visitors enjoyed this game to the fullest. On Tuesday night, December 30, we had our league social, and this ended the Pollyanna game. We put gifts for our "Pollies" on the Christmas tree. It made us all feel like Old Santa still existed. Miss Clara Galiant is fine when it comes to games, etc. The orange race was the most fun of all. We sure had a good time. Miss Lottie Bixly received the prize for sending her "Polly" the most things. Say, leaguers, don't you wish you were her Polly? This ended our work for the year. We look back and wish we had done some things differently, but we will press forward, for we know the bright new year is before us.

I wish the different leaguers would tell us more about their work. Let's hear from Trinity, Wilmington. What do you do down by the sea?

Here's best wishes to all leaguers. Let's wake up, as Mr. Daniels says—let's go out and get all into our leagues. All right, let's go!

Little Chick.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

EDENTON STREET EPWORTH LEAGUE

It would have required but a few minutes' observation on the evening of December 31 for anyone to realize that the Raleigh district has the livest district secretarial force in all Southern Methodism in the person of Philip Schwartz and family.

The occasion? Of course it was a New Year's party at Edenton Street church in which seventy-five leaguers, both senior and intermediate, participated. The games and contests, cleverly planned, and more cleverly directed, by Mr. Schwartz started promptly at nine o'clock. There were New Year's resolutions, written by interested friends rather than yourself, hoop race, peanut race, mixed-letter rather than cross-word puzzle, and various other new and attractive stunts, in each of which the winner received an appropriate favor.

At the conclusion of about two hours' real fun, each leaguer, including the president of the senior league, was allowed the privilege of eating just as many doughnuts and apples as he could, to say nothing of the privilege of making just as much noise as possible with the New Year's horns given s favors to every leaguer.

It was a real party, and we Edenton Street leaguers would like to add to our slogan of 1924: "Boose Raleigh District, and Boost Philip Schwartz!"

SOME CENTS AND SOME NON-CENTS

You know the fellow's name that blew his horn to get the sheep out of the meadow and the cows out of the corn. You remember that guy who got so lazy that he had to sleep twenty years to get rested. And that big calf which cried because there were no other worlds for him to conquer. Oh, yes, and that tourist who went to Florida looking for the fountain of youth. Look here, do you know the name of that guy who invented "wait until tomorrow." I guess it was Rip Van Winkle. Benjamin, our electrical man, said "Today is worth two tomorrows." Excuse me, leaguers, 'cause I ain't said what I wanted to say because I said something else. Say, what about your district institute? Is it sick? I ain't heard a single word about it. Have you? Just six months before conference and you ain't had no insti-

(continued on page fourteen)

SPRING CRUISE TO THE MEDITERRANEAN
THE WICKER TOURS

TENTH PALESTINE PILGRIMAGE AND EUROPEAN TOUR
THE MILD MEDITERRANEAN AND MYSTERIOUS ORIENT
Sailing March 21, 1925. The Most Perfect Season
Balmy, Ideal Weather. No Cold Rains—No Hot Sun

Write REV. J. M. ROWLAND
Editor Richmond Christian Advocate
P. O. Box 584, Richmond, Va.

How Does This Strike You?

For accidental loss of life, limbs or sight	$5,000.00
For loss of one limb	2,500.00
For loss of one eye	1,666.00
For total disability, ordinary accidents	$12.50 weekly
For total disability, travel, burning building and elevator accidents	$25.00 weekly

¶ In addition to the above, operation fees are payable; graduate nurses fees or additional hospital indemnity. There are many other attractive features which we cannot enumerate here.

¶ The premium for this complete coverage to parties engaged in "Select" or "Preferred" occupations is just a little more than $1.00 per month.

¶ Can you afford to pass up this opportunity when every daily newspaper contains an account of serious or fatal accidents?

¶ Write us at once—to-day—for further particulars. No obligation.

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A WHOLE GARDEN of VEGETABLES
Only $1
In this special collection we include *thirty packets of vegetable seeds* —all different. You'll find lettuce, cabbage, celery, carrots, turnips, corn, beans and lots of others in this grand introductory offer, and the cost to you is *only $1.*
We make no profit on these seeds at this low price, but we want people to know about the seeds we grow. Send a dollar tonight for the collection; we'll send your copy of our catalog with the seeds. Or send us your name and address for a free copy of the catalog.
JOB P. WYATT & SONS COMPANY
RALEIGH, NORTH CAROLINA

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Realization of Need—Addressing the Rotary Club of Raleigh recently, Hon. Josephus Daniels declared that Raleigh's greatest need is to realize her need. A dissatisfaction with present attainment is necessary before there can be the largest success along any line. Our Orphanage has done well in many respects, but I am not satisfied for things to remain as they are. There are hundreds of children who ought to be supported and trained in our beautiful home.. Just so long as we turn a cold shoulder to those who seek admission into our Orphanage, just so long I shall feel that as a great church, we are not discharging our full duty toward God's little ones. How many hearts ache because we cannot go forward with the building of our Baby Cottage! I am not discouraged over the delay, for I feel sure it will come sooner or later. I am impatient to see it a reality because we need it so badly.

* * * *

A Paying Investment—"According to the best authorities, annuities probably are as old as Assyrian and Babylonian times, when great banking houses issued this form of security.

They continue to be an important form of investment in these modern times.

It is quite apparent from the age of this form of investment that it must have many good reasons to commend itself to the public. Among its many the following are particularly interesting to the average invester:

It is safe. Safety is perhaps the first requirement of investment made with a view to regular income. The methods of handling the annuity fund, state law regulating these matters, the nature of the investment behind them, the character of the Methodist Orphanage, the resources of the Orphanage, and its constituency, all unite to make the Annuity Bond of the Methodist Orphanage as safe as that of any other security.

It is permanent. Unlike ordinary bonds, mortgages, and other forms of investment, it does not require reinvestment every few years, with risk of being obliged to accept a smaller return on money invested and to pay large commissions. The rate of annuity once established never varies, and the income never shrinks.

It is convenient. Annuity payments are sent by the Orphanage regularly, promptly and without trouble to the annuitant. There is not even a coupon to clip. No inconvenient visit has to be made to the bank or safe deposit vault. A day or two before it is actually due the check arrives.

It produces an attractive income. The interest is at the highest rate consistent with safe investment and the Orphanage's general policies, and as a rule its rate is higher than the average commercial investment of equal security.

It removes burdens. All burden involved in the care of property in old age and of uncertainty as to the variations in the earnings of investments, together with the temptation to spend or invest money unwisely, are entirely removed.

It makes one his own executor. Annuity bonds enable people to give in their life time what otherwise they might not be able to give until their death. One is not deprived of the income on the gift during his lifetime. In connection with Annuity Bonds there are no executor's commissions or fees, no court or counsel charges, no waste in legal contests. All the expenses and unpleasantness associated so frequently with the settlement of wills are avoided.

It has certain tax exempt features. The Annuity Bond is not subject to the federal income tax. It is usually free from inheritance taxes and from various forms of annual taxation.

It will be to your advantage to familiarize yourself with this ancient and present day form of investment. Full information will be sent you without expenses or obligations on your part, if you will just write the Methodist Orphanage your wishes."

TO COMPLETE CHURCH AND BUILD NEW PARSONAGE

It is not easy for me to give an account of myself at this time. After having been associated with the people of the Caledonia charge for four years, and after having been given a warm and most cordial welcome by the people of the Seaboard charge I find it difficult to write. Too many things come up for expression. But since we must live mostly in the future I will only say that they were pleasant years and the people were all that they could have been to me. Pleasant are my thoughts about them.

Seaboard charge has given us a gracious welcome. The people are kind and hospitable, receptive and responsive. This charge was formed during the last session of our conferences, and of course we have no parsonage. But the building committee has been appointed and the contract let for a parsonage that will cost around $4500. The people of the charge are united and are enthusiastic, and of course there will be no avoidable delay. In the meantime we are most comfortably and pleasantly situated in the magnificent home of Mr. and Mrs. J. L. Harris.

We are taking steps to start up the work again on our new church building at Pleasant Grove, which we hope to complete by early spring. I see no good reason why this charge will not soon become one of the strong charges of our conference. The year has started off well and we are expecting a good and a great year along all lines.

Frank Culbreth.

SOCIETY AT PILOT MOUNTAIN ELECTED NEW OFFICERS

The Woman's Missionary Society of the M. E. church held their December meeting with Mrs. J. A. Pell at her new home on West Main street. There were ten present, including the pastor, Rev. H. M. Wellman. "The Sufficient Power" was the subject of the devotional service.

Officers fo rthe next year were elected as follows: President, Mrs. R. E. L. Flippin; vice president, Mrs. J. A. Pell; recording secretary, Mrs. O. T. Fowler; treasurer, Mrs. P. E. Simmons; assistant treasurer, Mrs. L. M. Snider; superintendent of publicity, Mrs. W. R. Badgett; superintendent of social service, Mrs. R. A. Fry; superintendent of supplies, Mrs. W. H. Reid; superintendent of local work, Mrs. J. S. Patterson; superintendent of young people, Mrs. H. M. Welman; superintendent of children, Mrs. C. W. Patterson; agent for Voice, Mrs. T .L. Harris.

The pastor reported that arrangements had been made to place three of the children of Mr. "Goob" East, deceased, in the Children's Home at Winston-Salem. The society planned to look after this needy family as far as possible.

The collection of dues, pledges and local work done amounted to $39.90.

Delicious fruits and candy were served by the hostess, assisted by Mrs. Geo. W. Hiatt.

Will your church help to give the Advocate 1,000 new subscribers January 25th?

Good Literature Sunday---

January 25th is the Day, Christian Literature the occasion

¶ The *North Carolina Christian Advocate* is to be presented to every Methodist Church within the state.

¶ Five hundred and twenty one Pastoral Charges in the two Conferences can average at least two new subscribers on that day and make a fine show on renewal collections.

What about it?

May the *Advocate* depend upon a good representation on that day.

Let January 25th be a great beginning of the Seventieth Anniversary campaign which will begin February First

1000 NEW SUBSCRIBERS JANUARY 25

PROGRESS IS THE WORD FROM GATES

The year just closed has been marked by progress along all lines. The spiritual state of the churchs is, I think, compared with others in a good, healthy condition. We had good meetings during our revival season.

The material advance has been splendid. New pianos have been placed in the church at Sunbury and Harrell's. Sunbury church has also been painted inside and out and is now one of the neatest small town churches in the district. A debt of six hundred dollars has been paid on the church in Gatesville. Material for a new and modern Sunday school church building is on the grounds at Zion. This building will be completed this year with seven Sunday school rooms. This church when completed will be the only strictly modern church in the county. Our people are waking up to the necessity for adequate church buildings in which to do the work of the church. Hats off to Zion.

I am enjoying the work over here in Gates. The people have received me kindly for my second year. They are good to the preacher and his family. The churches at Sunbury and Gatesville keep the preacher pounded. Through their geenrosity this preacher has laid by enough turkeys, geese, hams, fruit cake, etc., to last him through January. Hats off to the Sunbury and Gatesville "pounders."

R. F. Munns.

KIND WORDS FOR A PASTOR

As the conference year 1923-24 has come to a close and our beloved pastor, Rev. R. G. L. Edwards, has been sent to other fields of labor, we feel it only fitting tnat we take this inadequate means of expressing our deep appreciation of the great work he did while on this work.

He labored only one year here, and while he greatly endeared himself not only to his own flock but to those of other denominations, we feel that his time here was too short and wish that the conference could have seen fit to return him to us.

He gave unstintedly of his time and his energy and what the fruits of his labor will be time alone can tell. By his sunny smile and hearty handclasp a stranger as well as his own people was assured of a friend and helper in the preacher.

We commend him and his family to the love and high esteem of the good people of Ahoskie, knowing that they will have a good pastor and a most excellent preacher.

A. L. Griffin.

ANOTHER PREACHER POUNDED

It was Saturday night, December 20, about dark while we were at supper that my attention was called to the fact that a wagon was in the backyard and that there was an alarm at the kitchen door. So I attended the alarm and before I could report the cause that polite drayman for the Niven-Price Co. walked right in by me with a great turn on his shoulder. I said, "Sam, I have not ordered anything." But he just chuckled, putting it down and proceeded to bring in more.

This broke up the supper for a while. There were many good things for the pantry, and we want to express our thanks for the same. This was from the Waxhaw church. This big-hearted people take much interest in their pastor and family.

That night as I sat in meditation I said, How many blessings have come to me and how unworthy I am of them. May God help me to be a better preacher and pastor.

E. N. Crowder.

NOTICE TO PASTORS AND OTHER FRINEDS OF TEMPERANCE

The board of trustees of the North Carolina Anti-Saloon League in a meeting assembled, has called the State Anti-Saloon League Convention to meet in Raleigh January 22nd and 23rd and have appointed a program committee to arrange the place and the program.

This committee has arranged for three sessions: Thursday afternoon, January 22nd, beginning at two o'clock, Thursday night and Friday morning running from 9:30 to one o'clock. All meetings will be held in the Tabernacle Bapist church.

The Thursday afternoon meeting will be presided over by Mr. W. T. Shaw, Weldon, and the following speakers will be on the program:

E. E. Culbreth, Mayor, Raleigh.

Hon. Josephus Daniels.

Mr. A. B. Coltrane, Federal Prohibition Director.

Rev. W. A. Stanbury.

W. F. Evans.

Mrs. Charles G. Doak.

The evening session will be composed of music and addresses by Dr. F. Scott McBride, general superintendent of the Anti-Saloon League, and Major Roy A. Haynes, Prohibition Commissioner, Washington, D. C. The Friday morning session will be composed of discussions giving the relation of the secretary of health or the health department to the 18th amendment and another hour giving the relation of the teacher or the board of education to the 18th amendment. Dr. J. M. Templeton will open the discussion on the first and some member of the department of education will lead in the second discussion.

Dr. W. L. Poteat,
Mrs. T. W. Bickett,
Mrs. N. Buckner,
Rev. R. L. Davis,
Program Committee.

WOMAN'S PAGE

(*continued from page eight*)

rejoice over victories won or claim to dedicate ourselves anew to the task when our hands still hold the material resources upon which the next victory depends? As we look over the appropriations made at the last Council meeting for the support of our woman's Work in 1925, we find listed at the end of each field those items which the missionaries have asked for and which could not be granted because no funds were available.

Lack of Funds Hindering th Work.

We find listed among these items at the end for which no provisions could be made all repairs and equipments. It seems a short-sighted, penny-wise policy to fail to make the required repairs from year to year. We know how quickly buildings deteriorate under such treatment. A little paint, a new roof, any of these little repairs in time saves many dollars. But this year it cannot be helped. There is no money for repairs.

Neither can new equipment be furnished any building. It is heartbreaking to think of the small things that were asked for in the interest of efficiency that must be denied. It was only when Dorothy Wong laid her jade bracelet on the table at the Council meeting in appreciation of what the women of Southern Methodism had done that the small sums asked for literature for the evangelistic workers and libraries for schools could be granted.

But the denial of none of these things, as necessary as they are, can compare with the inability of the committee to appropriate for the increase of the native workers. All new Bible women are stricken from the list, no matter how needed.

And most heart-breaking of all, no new missionaries can be sent out this year. Never has it been so in all these years that there was no money for missionaries, but in 1925 we face that condition. The new missionaries are in the list of things unprovided for unless the income goes far above and beyond the pledges and gifts of last year. The gaps left by furloughs and break downs must be left unfilled while our burdened workers carry on the work.

After the mention of these things, you cannot be surprised that many large enterprises that have been promised from the Centenery are still unprovided for—some of them partly done.

What shall we do about it? Not a single unnecessary item has been named on the list of things which has been quoted. They are the life blood of the great enterprises in these fields. It is easy to see that the call of the hour is for sacrifice, for courage to exercise simplicity in personal living, for curtailment of luxuries, for the practice of Christian stewardship. We need a vision of the lands where the kingdom of God might come speedily if we are faithful. If we listen we will hear God calling us to do these things; if we look, we will see the need; if we consider, we will feel the urge.

SUNDAY SCHOOL WORK

(*continued from page nine*)

ADULT RESPONSIBILITY

So full of worth while suggestions is the report on the large Bible class adopted by the General Sunday School Council in session in Nashville just before Christmas that we would like to print it in full if space permitted. We call attention now to just one paragraph, which expresses so clearly a viewpoint which many of us have held for a long time. Here it is:

"We call upon our large classes, especially our adult classes, to recognize the privilege and the responsibility that rests upon them as adults, to see that they themselves set the proper example to childhood and youth in attendance upon and supportof the program of the school and church. We emphasize their responsibility to give full financial support, to furnish the trained leadership, and to see that necessary equipment of every kind is provided for the children and youth of the church and its constituency. We desire that they shall recognize the fundamental importance of the educational training and the Christian nurture of both chilren and youth as basic in the whole program of the kingdom. We especially urge that in no case shall an adult class provide for itself fruit, or appreciate to itself any room or equipment that is necessary for the work of the school in the younger departments. We challenge them to see that adequa te provision has been made first for those who are so needy and so dependent upon them for all these things."

N. C. AT SCARRITT COLLEGE

North Carolina is well represented at Scarritt College for Christian Workers, which recently moved from Kansas City to Nashville. Its president, Dr. J. L. Cunninggim, is, as many know, a North Carolinian and a member of the North Carolina conference. And North Carolina holds the distinction of having in the student body more young ladies than any other state in the Union. Of an enrollment of perhaps a few over 100, eleven are Tar Heels, as follows:

Miss Braxton Banks, Garner.
Miss Ethel Bost, Huntersville.
Miss Lota Leigh Draughon, Whitakers.
Miss Dorothy Boone, Wilmington.
Miss Myra Ormond, Nashville.
Miss Ruth Merritt, Yanceyville.
Miss Josie Foy.
Miss Johnsie Hobson, Salisbury.
Miss May McIntosh.
Miss Edith Ader.
Miss Euline Smith, Hamlet.

There is just one male student in the entire student body! (What's that old saying about thorns and roses?) One thorn!

Scarritt entertained the General Sunday School Council one evening during the recent session. Dr. Cunninggim delivered a series of addresses before the Council.

Right After a Severe Illness

McCoy's Cod Liver Oil Tablets Helps You Gain Strength and Put on Needed Weight—Great.

Nothing like the vitamines in Cod Liver Oil to help convalescing people to quickly get stronger and well—everybody knows that.

But nobody wants to take the ill-smelling, horrible tasting stomach upsetting oil itself, so nowadays, up to date medical men are ordering a tablet of Cod Liver Oil and it surely does do the work.

Ask any regular druggist for a box of McCoy's Cod Liver Oil Tablets. They are sugar coated and as pleasant to take as candy.

Skinny men and women take them to speedily put on plenty of good healthy flesh and for this purpose they are so extremely good that thin men and women often take on five pounds or over in 30 days. As a matter of fact, your druggist will return your money if you don't take on five pounds in 30 days.

Great for weak, run-down children, too, and gives them a hearty appetite—60 tablets, 60 cents.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.



At All Druggists

It's Not a Home 'till it's Planted



It's only just a house until you have some Roses over the porch, Shrubs for the border, and Shade Trees for the lawn. Let our landscape planners help you. Write us Also send for our new catalog of ornamentals and fruit trees.

J. VAN. LINDLEY NURSERY CO.
Pomona, North Carolina

Genuine BAYER

ASPIRIN

Say "Bayer Aspirin"

INSIST! Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 24 years.

Safe — Accept only a Bayer package

which contains proven directions
Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and $1.00.

OUR LITTLE FOLKS

I saw a cow slip through the fence,
A horse fly in the store;
I saw a board walk up the street,
A stone step by the door;
I saw a mill race up the road,
A morning break the gloom;
I saw a night fall on the lawn,
A clock run in the room;
I saw a peanut stand up high,
A sardine box in town;
I saw a bed spring at the gate,
An ink stand on the ground.

—Selected.

YOU-HAVE-TO

By Georgina W. Pelton.

Benny had pretty good times at school. He liked it when he was there, but I'm afraid he would have been late and sometimes absent if it had not been for his mother and U. Haftoo.

When Benny was younger his mother used to do everything she could to get him ready for school, and see that he started in time; but now he was nine years old he had to depend more on himself. His mother had a great many things to do; so she told him to listen to U. Haftoo.

U. Haftoo was with him much of the time and gave him good advice. As soon as Benny waked U. Haftoo would say, "Now get up, Benny! Wash yourself right away! Dress yourself neatly! Comb and brush your hair! Be in time for breakfast, and don't be late at school! You have to start in time, you know."

You may think when Benny went to school he left U. Haftoo behind. But no, U. Haftoo was there saying, "Do your best. You have to study, you know. Your father and mother and teacher expect you to." And so it was every day.

At home there were things Benny had to do for himself and for mother and father and sister before and after school, and on Saturdays, too. Even on Sundays U. Haftoo did not leave him alone.

One day Benny said to U. Haftoo, "I wish you'd talk to somebody else awhile. Why don't you talk to mother?"

"I've just been talking to her," said U. Haftoo. "I say things to her a good many times every day. I've been helping her for years."

"Helping her!" said Benny. "I didn't know you helped folks! How do you help mother?"

"Well, this morning I began to say, 'Come, get up! It's getting light and you know the children and their father must have a good breakfast before they go to the school and office, and they all have to be on time. You have to be as prompt as you want them to be.' But I hadn't finished before she was up."

"That's so," she said.

"Did she want to stay in bed?" asked Benny.

"No, not this morning, but some mornings when she isn't rested or doesn't feel well, she does. She knows I'm right though, and that things would soon be in a dreadful condition if she didn't listen to me. She's a very good woman, and I never have to say things over and over to her. Perhaps you've found out you've got a good mother, young man! You didn't know you had me to thank for helping train her."

"No, I didn't," replied Benny. "Who else helped train her? I thought she was always just like she is now."

"I don't believe you ever thought anything about it," replied U. Haftoo. "Children generally take everything for granted. Who else helped? My sister, You'd-better, helped some. Your mother's so used to us both that often she knows just what we're going to say as we begin to say it, and then she goes ahead without being told. It's a great relief to me to have to say so little to her now-a-days, because it gives me more time for youngsters like you. Your father's the same. I've got him well trained. I don't know what would have become of you if I hadn't trained him."

"I didn't know you talked to father too."

"Oh, yes; he's been acquainted with me for a long time—years and years, ever since he was a little boy. He and I are good friends. His father died and his mother was sick when he wasn't any older than you. I suppose you've heard him say he used to be a newsboy and sell papers. I helped get him the job and helped him keep it so he and his mother would have enough to eat. He was a brave little boy.

"I'd like to sell papers," said Benny. "It would be fun."

"You don't know what you're talking about," said his companion. "Up in the winter before daylight, and then out in the freezing cold running to the newspaper office for the bundle of papers—a heavy load it was, too, for a child—and then up one street and down another throwing each man's paper near his front door, so he could pick it up on his way to breakfast. Your father's got resolution, Benny; principles, character. He's known in this city as a man who can be depended on. That's a great thing, Benny. I'm proud to have had a hand in making him what he is."

"Do you talk to other folks, too?"

"Certainly! Certainly!" said U. Haftoo. "See that clock? Time to go, isn't it? I'll finish what I have to say as we go along. I suppose you've noticed the clocks keep time?"

"You don't mean you talk to them and tell them how to do!" exclaimed Benny.

"I was about to ask you if you ever thought how you and all the other people in this town would get along if there were no clocks, or if they didn't keep time. No, I don't talk to the clocks; but I used to talk to the men who made that clock. 'You must make the very best clocks possible,' I told them. 'Make every wheel and every little cog and spring just right. Don't slight any part of your work. Don't overlook any flaw. Many people are depending on you to furnish accurate timepieces. You have to do good work.'"

They separated and Benny ran on ahead. He saw Jack Frivol on the other side of the street and it popped into his head that he would ask U. Haftoo when they were together again why he didn't set Jack any tasks. "I don't believe Jack ever does anything useful," he told his friend.

"No, he doesn't," U. Haftoo replied. 'He won't listen to me. I've talked to him again and again, but he won't heed what I say. It's no use to try to help him."

"What sort of things do you say to him?"

"I say, 'You have to throw away that cigarettte and stop smoking, and take care of your health, if you want to amount to anything. If you want to own a home and have some money in your purse when you're a man, you must stop wasting your money now. If you want to be respected, if you want to respect yourself, if you want to enjoy playtime and vacation you must do some useful work. All kinds of things are needed to be done; you have to do your part in the world. Take hold and help! You have to!' He turns a deaf ear; he won't listen! I'm through with him."

"Most people have listened to me and profited by obeying my precepts. They are the backbone of the community. The banker, the preacher, the baker, the janitor, the grocer, the tailor, the teacher, they all learned long ago to do certain things at certain times regularly, so they could be depended on. Think what confusion there would be if everyone worked only when he happened to feel like it, so that nobody knew when the trains would start or whether they would run at all, when the bank or the store would be open for business, whether the baker would bake today or not."

"It wouldn't be a good place to live where people did that way," said Benny. Presently he added, "How did you learn all this, U. Haftoo?"

U. Haftoo smiled. "From the grass and the trees and the sun, moon and stars, I guess," he replied. "When the spring comes, the blades of grass shoot up. The trees put forth their leaves in due season; then come the blossoms, then the fruit. Night follows day regularly. Sun, moon and stars have their regular courses. Nature is orderly.

"Good-bye. I'm going to talk to somebody else."

WHY DOGS AND CATS HATE EACH OTHER

A Chinese cat and a Chinese dog lived with an old Chinese man and woman. The old man and woman were sad because robbers had stolen their magic washing ring. So the dog and the cat started after the robbers. When they came to a river, the dog took the cat on his back and swam across, because cats, you know, can't swim.

The ring lay hidden in a wooden chest; so the cat caught a mouse, and the mouse gnawed a hole in the chest, and the cat brought out the ring. Then the cat hopped on the dog's back, and the dog swam across the river.

Then they started for home. But the cat climbed right over the roofs of houses, and the dog had to go around, because dogs can't climb, you know. So the cat reached home first with the ring. And the old Chinese man and the old Chinese woman petted her and gave her cream to drink. But when the poor dog ran in, the man and woman scolded him crossly for not finding the ring. So the dog chased the cat up a tree. And ever since dogs and cats have hated each other.—The Delineator.

The Sahara tourist said it was so dry there that they had whole herds of dried beef, and the cows gave evaporated milk.

Magistrate—With what instrument or article did your wife inflict these wounds on your face and hand?

Wilkins—With a motter, yer Onner.

Magistrate—A what?

Wilkins—A motter; one o' these frames wid 'There's No Place Like Home' in it.

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Effective December 28, 1924.

From Raleigh, N. C.

Lv. For		Ar. From
6:15 a.m.	a Norfolk	8:30 p.m.
7:30 a.m.	b Charlotte	5:15 p.m.
3:00 p.m.	c Belhaven	12:25 p.m.
9:45 p.m.	d Norfolk	7:05 a.m.

a Parlor car Marsden to Norfolk.
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d Sleeper to Norfolk.

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FROM BATH TO SOUTH CAMDEN

On Saturday before the fifth Sunday in December we made our move from Bath to the South Camden charge. We had an interesting trip via Washington, Williamston, Windsor, Edenton, Hertford, Elizabeth City to Old Trap, crossing the Roanoke, Chowan and Pasquotank rivers. The historic interest of the trip was in passing from near the scene of North Carolina's first capital at Bath right near the scene of the old Eden House, the second captal of the state; passing from St. Thomas Episcopal church, which among many other things of interest holds in their possession the Bible presented to the parish in 1703. At Shiloh in Camden county we passed the historic Missionary Baptist church with the founder's date 1727. We could but think of the mercies of God in North Carolina history from the provincial Governor Eden to the election of Governor McLean; from founding of the town of Bath, 1705 to 1925; the circuit riders in their ministry among the various denominations; their colleges today of leadership training, with the thrilling messages of the best yet to be in our history; along all lines of progress of a free church within a free state.

We found a lovely eight-room parsonage almost new near Wesley's Chapel, our largest and strongest church on the charge, kind friends with supper almost prepared, and a pounding ready to load on the cart was waiting at the store. This was soon unloaded, and in a few days another load was brought in different installments until the pantry looked as if we were to begin the retail grocery business. We decided just to take our living from the capital stock, which includes a liberal share of so many fine winter gardens and potato hills, both Irish and sweet. To leave a number of true friends along the line and come among strangers with open hearts and hands, makes the itinerant life a joy and inspiration. The pounding included flour, potatoes, hams, sugar, lard, breakfast bacon and various other articles. The city preacher would have to take many a step to carry off all these in little pokes of paper.

We have only three churches on the charge—Wesley, Shiloh and Nash's Chapel. At Nash's Chapel we found a new church building enterprise launched by Brother Salyer. We will put a sawmill on the church lot and saw our lumber for the building. We had about 1200 feet of timber on the lot already; others are giving. We plan the community-wide chopping and logging with dinner prepared by the ladies, and soon enough timber for lumber may be secured for the enterprise. We have $1,000 in the bank, with promises of timber in liberal supply from three parties already. The Sunday school and church services will be held in Camden county courthouse until the church is enclosed for the summer again. The people have thus graciously received us and we are looking for a good year. South Camden is a charming wonder in the agricultural resources already developed. Christian stewardship along with household evangelism and missionary devotion to our task in the church would put this charge on the map of North Carolina Methodism.

T. S. Coble.

N. C. LEAGUE

(*continued from page ten*)

tute yet! Get rid of hokey pokey and set the date for your district institute. Hats off to Washington—yes, little Washington, North Carolina. Those folks do things. Why, they had their institute long, long ago and are looking for another one. Come on, leaguers. Let's don't let Washington be the only shining light.

Harry Daniels.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St., Asheville, N.C.
FIRST ROUND

January

Hominy, Asbury, 11 10-11
Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February

Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

January

Peachland, Mt. Moriah, 11 11
Unionville, Union Grove, 2 11
Spencer Memorial, 11 18
Duckworth Memorial, night 18
Thrift-Moores, Thrift, 11 25
Chadwick, night 25

February

Prospect, Prospect, 11 1
North Monroe, North Monroe, 4 and 7 1
Rural Trinity, 11 8
Hawthorne Lane, night 8
Pineville, Harrison, 11 15
Weddington, Union, 3 15
Waxhaw, Heath Memorial, 11 21
Hickory Grove, 11 22
Dilworth, night 22
Bethel and New Hope, Bethel, 11 28
Lilesville, Lilesville, 3 28

March

Matthews, 11 1
Belmont Park, night 1
Marshville, Gibbon, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Mornoe, Central, night 22
Wadesboro, 11 29
Trinity, night 29

April

Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

January

West Greensboro, Friendhip, 11 and 3 10-11
Jamestown-Oakdale, Oakdale, 11 11
Caraway Memorial, night 11
Coleridge, Mt. Olivet, 11 17-18
Ramseur-Franklinville, Franklinville, night 18
Uwharrie, Salem, 11 24
New Hope, New Hope, 3 and 11 24-25
Asheboro, night 25

February

Deep River, Worthville, 11 1
Randleman, St. Paul, night 1
Randolph, Fairview, 11 and 3 7-8
East End, High Point, 11 8
Highland, night 8
Wesley Memorial, 11 15
Main Street, night 15
West Market Street, 11 22
Gibsonville, Whitsett, 3 22
Walnut Street, night 22

March

Pleasant Garden, Rehobeth, 3 ..... Feb. 28 & 1
Liberty, Liberty, 11 1
Centenary, night 1
Park Place, 11 8
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

January

Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February

Mill Spring, Gray's Chapel, 11 1

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

January

Ronda-Roaring River, Ronda 10-11
Moravian Falls, Adley 17-18
Boone, Boone 24-25

February

Watauga, Valle Crucis ..... Jan. 31 & 1
Todd, Calvary 7-8
Avery, Pine Grove 14-15
Elk Park, Cranberry, night 15
Helton, Helton 21-22

March

Warrenville, Clifton ..... Feb. 28 & 1
Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

January

Yadkinville, Prospect, Sat. Sun. 10-11
Jonesville, Jonesville, Sun. night & Mon. 11-12
Dobson, Dobson, Sun. 18

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

January

Park Avenue, 11 11
South Main, night 11
Woodleaf Ct., Woodleaf, 11 17
Concord Central, 11 18
Kerr Street, night 18
Salisbury Ct., Providence, 11 24
Epworth Concord, 11 25
Forest Hill, night 25
Concord Ct., Carmel, 11 31

February

East Spencer, 11 1
North Main, night 1
New London-Bethel, 11 7
Gold Hill-Wesley Chapel, 11 8
Park Avenue, night 8
Salem-Tabor, 11 14
Albemarle Central, 11 15
Badin, night 15
Albemarle Ct., Stoney Hill, 11 22
First St. Albemarle, night 22
Landis, Landis, 11 28

March

Kannapolis, 11 1
China Grove, night 1
Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, ngiht 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

January

Newton, 11 11
Westview, Bethel, 2:30 11
East Hickory, 7 11
Hickory, First, 11 and 7 18-19
Catawba, Hopewell, 3 17-18
Maiden, 7 18
Mooresville Ct., Centenary, 3 and 11 24-25
Davidson, 7 24-23

February

Jones Memorial, 3 23
Lenoir, First, 11 and 2 1
Hudson, Whitnel, 3 1
Race Street, 7 1-2
Dudley Shoals, Ebenezer, 11 and 1 8
Rhodhiss, 3 8
Statesville, Broad St., 11 and 7 15-16
Alexander, Marvin, 2 and 3 15
Mooresville, Borad St., 7 15
Statesville Ct., Chapel Hill, 3 and 11 21-22
Mooresville, Central, 7 22-23

March

South Lenoir, Harpers, 11 and 1 1
Lenoir Ct., Olivet, 3 1
Granite Falls, 6 and 7 1
Olin, Macedonia, 11 and 1 8
Hiddenite, Midway, 3 7-8
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Ball Creek, Mt. View, 3 29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January

West End, 11 11
East End, night 11
McAdenville, 11 18
Cramerton, night 18
Shelby, Central, 11 25
Gastonia, Main St., night 25

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
SECOND ROUND

January

Centenary, Centenary, 11 11
Burkhead, Burkhead, night 11
Central Terrace, Central Terrace, 11 18
Green Street, Green Street, night 18
Davie, Oak Grove, 11 24-25
Mocksville, Mocksville, night 25

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

January

Durham Ct., Duke, 11 9
Rougemont Ct., Rougemont, 11 10-11
Lakewood, night 11
Gregson, night 12
Trinity, night 13
West Durham, night 14
Cedar Grove Ct., Cedar Grove, 11 17-18
Hillsboro Ct., Eno, night 18
Carr, night 19
Chapel Hill, 11 25
Carrboro Ct., Carrboro, 3 25

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

January

South Mills, McBrides 10-11
First Church, 11 11
Edenton, night 16
Gates, Sunbury 17-18
North Gates, Kittrells 18-19

NEW BERN DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

January

Goldsboro Ct., Daniels Chapel, a.m. 10-11
Elm St. and Pikeville, Elm St., p. m. 11
Oriental, a.m. 14
Snow Hill, Snow Hill, a.m. 17-18
Hookerton, Hookerton, p.m. 18
Pink Hill, Pink Hill, a.m. 21
Newport, Newport, a.m. 24
Straits, Summerfield, a. m. 25
Atlantic and Sealevel, Sealevel, a.m. 26
Ocracoke, p.m. 27

February

Grifton, a.m. 1
La Grange, Hickory Grove, a.m. 7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

January

West End, West End 10-11
Aberdeen-Vass, Aberdeen 11-12
Caledonia, Caledonia 16
Rowland, Rowland 17-18
Maxton, St. Paul 25-26
Raeford, Raeford 31

February

Red Springs, Red Springs 1-2
St. Paul, St. Paul 7-8
Lumberton, Chestnut Street 8-9
Mt. Gilead Ct., Wadesville 14-15
Mt. Gilead 15-16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January

Creedmore, Banks 10-11
Franklinton Ct., Wesley, 3 11
Franklinton, 7:30 11
Zebulon, Wendell, 7:30 16
Bailey, Bailey 17-18
Tar River, Kitrell 24-25
Louisburg, 7:30 25
Youngsville, Youngsville, 10 26

February

Jenkins Memorial 1

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washginton, N. C.
FIRST ROUND

January

Vanceboro, 11 10-11
Robersonville, 11 18
Tarboro, night 18
Bath, 11 25

February

Rocky Mount Ct., 3 ..... 31 & 1
Clark St., 3:30 1
South Rocky Mount, night 1
McKendree, McKendree, 11 2

WELDON RISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FIRST ROUND

January

Warrenton Charge, Warrenton, 11 11
Norlina Charge, Jerusalem, 11 12
Littleton Charge, Littleton, 11 13
Rosemary Charge, Rosemary, 11 14
Roanoke Rapids Station, night 14
Garysburg Charge, Garysburg, 11 15
Middleburg Charge, Middleburg, 11 17
Battleboro-Whitakers Charge, Whitakers, 11 23
Enfield Charge, Enfield, night 24
Northampton Charge, Jackson, 11 30
Rich Square Charge, Rich Square, 2:30 31

February

Scotland Neck Charge, Scotland Neck, night 2

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

January

Ingold, Garland, a.m. 10-11
Clinton, Clinton, p.m. & a.m. 11-12
Wallace-Rose Hill, Rose Hill, a.m. & p.m. 16-18
Magnolia, Magnolia, a.m. 17-18
Halsboro, Wannanish, a.m. 23
Carvers Creek, Council, a.m. 24-25
Whiteville, Whiteville, p.m. & a.m. 25-26
Vineland Circuit, Bethel, a.m. 30

February

Tabor-Fair Bluff, Fair Bluff, a.m. ..... 31 & 1
Chadbourn, Chadbourn, p.m. & a.m. 1-2
Maysville, Maysville, a.m. 7-8
Swansboro, Swansboro, p.m. & a.m. 8-9
Town Creek, Zion, a.m. 13
Shallotte, Shallotte Camp, a.m. 14-15

A MESSAGE FROM NEWPORT

After staying four years on the Pink Hill circuit we hated very much to leave the many friends that we had learned to love while among them. We came to Newport on Wednesday before Thanksgiving and found the ladies aid society waiting for us with a good, warm supper and a Thanksgiving dinner all prepared. After we had eaten supper we received a pounding by the members of the church at Newport. Many of the people have remembered us in their hog killing by bringing us fresh meat. We have also received fruit and many other gifts, for which we are very thankful.

I have preached at all four of the churches and had a good congregation at each church except Wildwood. We received three members into the church at Riverdale as a result of the Croatan revival conducted by Dr. Black. R. W. Barfield.

"I'LL SET ON DE SIDE ER MY KING"

I passed an old landmark today. It is a little two-roomed one-story house with a chimney in the middle and a fireplace to each room that would accommodate a four-foot stick of wood. This little house was in ante-bellum (1860) days the quarters of a family of two of the Alexander slaves. In the immediate neighborhood then were the Walker, McLean and Ramsaur negroes, and many nights with some one or two older brothers of mine, we have visited that little house and sat by the big fire and listened to the ghost stories and heard the mournful songs of these colored people. There were Sarah Ann, Mandy, Frances, George and Andy. Andy would lead the song and many times I have sat on his knee. I, a boy of five or six years, looked into his face as he sang one old song in such a drawn out moan that I never forgot the impression and expression. It went something like this: "You may call me ole pretender, you may call me whate'er you please; but when I get home to heaven I'll set on the side of my King. My head is sco'hed wid er fever, my body is racked wid er pain; but little children, I do believe, is gwine to git home to heaven and set on the side er my King."

And one the song went, repeating very much the same words. Well, what of it? Why, the little house standing there not much the worse for wear; but the negroes, where are they? The war was over—slaves liberated and they went, I don't know where. Yes, I did keep up with Andy for a while. I thought he was an old man way back in the sixties, but I reckon that was just my boyish estimation of age. He must have been in the twenties or maybe thirties; but for a long time he drove the express wagon and as he was free and our town was full of grogshops he turned his attention most vigorously to drinking liquor and finally became a sot. Then I lost sight of him for some time, when to my astonishment I found him leading in a religious meeting, and he then became very pious and age crept on, and I had a job as commercial traveling man and was away from home so very much I lost him again. One day when the auto first began to take the place of the horse, a doctor who had moved into our community and owned a car said to me, "Would you like to go into the country for a ride?" I accepted and as we came back to town he said, "Now I have a very old negro man to see, and maybe you would like to go with me." I said, "I don't care if I do; and who is this old man? He said, "Old Uncle Andy Alexander." We went a few blocks and entered a very nice, clean, humble home, and there I found my life long friend, Uncle Andy. It was in the summer and he was in a clean bed, his eyes all glazed with age and his hair as white as cotton. After the doctor ministered to him I went up and shook hands with him. I asked him if he knew me and he said, "It's Mr. Jimmie Anderson, ain't it?" I said, "Yes, but it has been so long since we have met that I did not know whether you knew me or not." I saw he was nearing the other land and as I held his hand I said, "Your body is racked with the fever and and your head is scorched with the pain; but, Andy, you'll get home to heaven and sit on the side of your King." He said, "Yes, bless the Lord. Little children, I am bound to get to heaven by and by." We then left and as we got in the doctor's auto he said, "Oh, I forgot an instrument; just excuse me a minute while I run back in the house and get it." I waited five minutes, and the doctor returned and said, "Uncle Andy is dead." Jas. T. Anderson.

An average of two new subscribers to the charge on January 25 will give us 1,000 on that day.

RECIPE FOR GRAY HAIR

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In Memoriam

KRAMER—Joseph Perry Kramer, son of Daniel S. and Rachel Krebs Kramer, was born in Watsontown, Pa., April 8, 1867. In his infancy the family moved to Elizabeth City, N. C. Here he lived a busy and useful life, dying November 8, 1924. In 1901 he married Frances, the daughter of Rev. R. A. Willis, who became to him a helpmeet indeed. When Brother Willis superannuated, Brother Kramer opened his home to him and "Mother Willis" and counted it a great joy and privilege to have them make it their home as long as they lived. One daughter and four sons survive. As a member of the firm of Kramer Brothers, and later as an architect and builder and in many other ways Mr. Kramer filled a large place in the business life of the city. But he found his chief field of service in his home and his church. To the latter he gave many years of loyal service. First, as librarian of the Sunday school, as steward, and to his death as trustee, and in the conference as member of the Board of Church Extension. But the work which crowned his life's labors and will stand as his memorial for years to come was the building of the new church. In the perfecting of plans, as chairman of the building committee, and as builder he gave to this church months of incessant personal attention and secured for the congregation, at an extremely low cost, an almost unequaled building. For many years he has not been a well man and for months he knew that there was but a step between him and death. He made all preparation for his going and when death came, though sudden and unexpected at last, it found him ready. He went to heaven with a prayer on his lips. N. H. D. Wilson.

IN MEMORIAM

I first met Bro. W. P. Fincher thirty years ago, when I became his pastor on the Waynesville mission. It included Long's Chapel, which is now the church at Lake Junaluska. I boarded in the home of Brother Fincher. He and his good wife made my stay there very pleasant and I can never forget their kindness to me. We had a great meeting at Long's Chapel which resulted in 75 conversions. It was in this meeting that Brother Fincher was wonderfully stirred, and he felt a special call to work. He got license to exhort, and later received license to preach. He was a local preacher for many years and held many meetings, witnessing a number of conversions in his own meetings. He gave much money for building churches and was a liberal supporter of the church and Sunday school. He left a great testimony behind that all was well. God bless his wife and relatives.

A friend and former pastor,
T. B. Johnson.

WADE—Just as the shades of night had fallen on November 8, 1924, came the summons which called to glory Mrs. Margaret Wade, widow of the late W. T. Wade.

For some time the change from time to eternity had been expected, and no doubt she had looked forward to it patiently, she having no doubt that it would mean freedom from all suffering and a home with the loved ones gone on before.

But all the same, her passing pierced our hearts with sorrow, and threw over us great shadows of grief. But we are comforted with the thought that she was true to God, and she tried to measure up to all the responsibilities of life.

The Christian experience of this good woman was as clear as a sunbeam, and to the children and loved ones we would say, instead of mourning our great loss, we should rejoice at what we and the world have gained in the full knowledge and devotion of such a faithful life.

Her children are the personal heritage this saintly mother bequeathed to the world, and they have inherited heavenly attributes and training which has developed them into what they are and feel they owe to humanity, to the church and to God.

With true Christian spirit she was submissive to God's will, but those who know her best were aware that during her latter life she lived much with her loved ones gone on before.

The body was laid to rest beside that of her husband to await that day when the Lord himself shall come to make up his jewels. As the writer looked at the floral tribute and great assemblage at the grave side, he said within his heart, "She will be missed, for she has not lived in vain." The trails of earth are over for her, and heaven's joys have just begun, and we shall know where to find her after awhile.

May the heavenly Father be with and comfort the bereaved family.

The pallbearers were J. A. Harris, J. H. Cole, Marvin Bruton, John Brewer, R. E. Greene, W. H. Bruton. The honorary pallbearers were C. W. Greene and N. H. Hurley.

John Brewer.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and love, has taken from us, the Elizabeth Hendren Missionary Society of Centenary church, our beloved sister, Mrs. Julia Richardson Hancock, we, the members thereof resolve:

First, That while we greatly deplore our loss, we would be submissive to the will of our heavenly Father, feeling sure that our loss is her eternal gain.

Second, That we thank our heavenly Father for her beautiful Christian life and for that divine grace which comforted and sustained her through months of severe bodily affliction and in the end was her comfort and stay while passing through the valley and shadow of death.

Third, That while our hearts are full of sorrow, we rejoice in the thought that she is with the Lord she loved so well, and resolve by God's grace to meet her in that bright land where partings shall be no more.

Fourth, That a copy of these resolutions be sent the bereaved family, one sent the N. C. Advocate, New Bern papers and one placed on the minutes of our society.

Mrs. Elizebeth Hendren,
Mrs. A. B. Powell,
Miss Myrtle Pope,
Mrs. S. H. Scott,
Committee.

RESOLUTIONS OF RESPECT

Since it has been the will of our heavenly Father to call from our midst our brother, R. J. Aiken, of Durham, N. C., on September 15, 1924, at the age of 67, be it resolved:

First, That we, the members of the board of stewards of Memorial Methodist Church, South, mow in humble submission to the will of God.

Second, That we cherish his memory and extend to the bereaved ones our deepest sympathy.

Third, That we as a church deeply miss his cheerful smile and personal interest in the life of our church, and his faithful service as a member of our board of stewards for many years.

Fourth, That while we miss him we rejoice in the hope that it is well with him, aod that his reward is that of a faithful servant of God.

Fifth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate for publication, and a copy be spread upon our minutes.

Dolian Harris,
H. G. Hedrick,
N. P. Boddie,
Committee.

GIBSON—When Sarah Ann Gibson answered the call of the death angel on November 8, 1924, our community lost one of its most choice spirits. She will be greatly missed by all, for she was constantly cheering some lonely soul with kind words, a Christian deed or gift to those in need. She largely forgot herself in her efforts to help others. Sister Gibson was the daughter of Jeptha and Ann Gibson and at the time of her death was 62 years old, having been born January 15, 1862. She was one of 13 children. Her living brothers are: J. D. Gibson and Mack Gibson of Red Springs; Robert Gibson of Ellerbe; John E. Gibson of Rockfish. Her sisters are: Mrs. C. E. Patrick of Laurinburg, and Mrs. J. D. Mason of Rockingham.

On February 27, 1879, she was happily married to Archie P. Gibson and proved to be a helpmate indeed; she was a faithful, trusting wife and a tender and loving mother. To this union were born five children. She leaves a loving husband, one son, J. N. Gibson and four daughters, Mrs. Eugene Harris, Mrs. Edwin Lytch, Mrs. Jas. O. Breeden and Mrs. E. J. Barker, to mourn their loss.

When about ten years old she was converted and joined St. Johns church. Later when the Methodist church at Gibson was organized she with the rest of her family transferred her membership there, where it remained as long as she lived. Hers was an active, useful life. She loved her church and as long as her health permitted she was seldom absent from her place at the hour of service. She was a great friend of her pastor and was frequently sending something to the parsonage in the way of good things to eat.

During her last illness she was a great sufferer, but she bore it patiently, and was always considerate of those about her. The writer visited her frequently and found his own faith strengthened as he read and prayed with her. She knew her condition and realized that she could not get well and was resigned to her fate. The way she clung to her children and husband was beautiful to behold, and the tenderness with which they looked after her every need made you feel that her home was a heaven on earth. In her death the church and community sustains a great loss. She has gone on before and awaits the coming of the remaining members of the family.

A. J. Parker.

RESOLUTIONS OF RESPECT

Whereas, in the death of our brother, Joseph P. Kramer, the First Methodist church of Elizabeth City has lost oneof its most worthy and loyal members, and one of its most faithful and efficient officers.

Therefore be it resolved by the Quarterly Conference of the church:

First, That we cause to be placed upon our records this expression of the love and esteem which we cherish for our departed brother and of the gratitude with which we and the church recall his many years of service and especially the inexpressible obligation of the church for his painstaking, skillful and successful work as chairman of the building committee and builder of our new church building; as long as it stands it will be a monument to his fidelity and to his skill.

Second, That a copy of this be sent to the family with assurances of our loving sympathy and prayers.

Third, That a copy be sent to our conference organ for publication.

S. B. Parker,
L. R. Foreman,
Robt. S. Fearing,

WALKER—Ada Lucy Walker, who was born November 29, 1879, died at her home near St. Mary's church in Orange county on October 18, 1924. On October 11, 1899, she was married to W. Y. Walker and to this happy union were born seven children, as follows: Eunice, Vera, Homa, Pearl, Carl Thomas, William Hermon and Max Latta.

Besides the children she leaves to mourn her loss a devoted husband, W. Y. Walker, two brothers, Melvin and Earnest Latta, and two sisters, Mrs. Iva Walker and Mrs. Maggie Walker.

Sister Walker joined New Sharon church early in life and was a consecrated and devoted member for twenty-five years. In her death we feel that New Sharon church loses one of its very best members, the community a good neighbor, the husband a devoted wife and the children a loving and affectionate mother.

The burial services were conducted at New Sharon church by her pastor. The attendance at the service was unusually large and the floral offering was in abundance and one of beauty. It was my privilege to visit the home and become acquainted with [illegible] Walker. She was a [illegible] character and her influence [illegible] was felt in every circle [illegible] life in which she moved. May God's richest blessings rest upon the bereaved husband and those seven motherless children. Max Latta, the little infant babe, was only a few days old when his mother was called away. May the great and Good Shepherd who has the power to overrule all things for good watch over and keep this little one.

S. F. Nicks, Pastor.

Trinity College Library

BRITTAIN—On the morning of December 15, 1924, Fannie Belle Brittain went home to be with her heavenly Father, and with her brother Frank. Fannie was born June 15, 1897, and at the age of thirteen joined the Peachtree Methodist church of Murphy circuit. She was one among a family of loyal Methodists. At the funeral Rev. T. J. Houck of Andrews was assisted by her pastor.

Fannie was a young lady of exceptional qualities. Her light was seen by all who knew her. Her sweet disposition won her many friends. There was no insincerity in her beautiful character. Her life expressed itself as "one for others," and on her death bed while she was in much pain her chief concern was that nobody would contract her illness. To the writer she was as Dorcas, and was always a real friend to all people. Frail as her health was Fannie was a very enthusiastic and faithful worker for her Lord. Next to her parents she loved her church. Her grief-trickened pastor admired her as a real stewardess. A more refined and pure character, a more devoted daughter, and a more tasteful girl, the writer has never found.

We know not the mysteries of our heavenly Father's ways, but we do know that He continually upholds His children. The separation grieves us, but we are joyful to know that we can go to Fannie. She lives and is the same beautiful ray of sunshine in heaven as she was here.

F. Ellsworth Hartsfield, P. C.

NEWLIN—Mrs. B. E. Newlin, daughter of Samuel and Julia Stockard was born February 14, 1845, and died November 24, 1924, in her 80th year. Within the past six months two of her brothers have died, one at the age of 90, the other at the age of 86.

In 1870 she was married to Rev. J. R. Newlin and the children still living are Mrs. D. B. Humphrey, Mrs. L. S. Morrow, R. B., J. W., and S. W. Newlin.

She belonged to a family noted for sturdiness of character—the well known Stockard family of Alamance county. A sturdier soul than her grandfather, Col. John Stockard, a giant figure in his day, has not appeared in the history of Alamance. His descendants, as a rule, have lived simply, lived long, and lived well.

From early childhood Mrs. Newlin was a devoted Christian and for years taught in the Sunday school. Those in need always found in her a friend and helper. The words used by Paul in the second chapter of Titus might, without change, be applied to her. She was "discreet, chate, good, a keeper at home, a lover of her husband and her children, in behavior as becometh holiness, a teacher of good things." It might also be written of her that she was "given to hospitality." Preachers of different creeds found their way to her gate and always received a cordial welcome.

A large congregation crowded old Bethlehem Presbyterian church in Alamance county for the funeral service. Se had lived among these people—they knew her and wanted to be there. A hush of profound reverence fell on us as we thought of her beautiful life. The day was perfect, the flowers fresh and fragrant, the tribute such as neighbors pay to one they have known and loved.

In those last fitful days when her body was racked with pain she whispered in the ears of a friend this simple testimony: "I have always tried to be on the right side."

She spent her life on that side—the side of humanity, the side of the church, the side of righteousness. The heartfelt sympathy of all who knew this fine character will go out to our brother, Rev. J. R. Newlin, and the others of the household.

Another of the saints, having enriched the earth by a life of service, has passed through the shining portals. And she did it so quietly. There was no noise, no parade, no advertisement, and yet she spoke to some of us in a most compelling way. One of our best soldiers walked by her side for 54 years and is lonely now, but his faith holds strong. Blessings on him and all of that home circle.

M. Bradshaw.

The way a man talks to you about his neighbor is the way he talks to his neighbor about you.

TELL THE PEOPLE ABOUT THE ADVOCATE JAN. 25, GOOD LITERATURE SUNDAY

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JANUARY 15, 1925 Number 3

EDITORIAL PARAGRAPHS

The cross word puzzle is the consuming passion of the present hour. On bus and street car, on railroad trains, in hotel lobbies, at home, everywhere, the people are puzzling their brains and consulting their dictionaries for words and the meaning of words. A little while ago the craze was Mah Jongg. What has become of that Chinese gambling game? After a little we will be asking, What has become of the cross word puzzle? Fads and crazes have come to be a primary source of amusement for the American people and we can offer comments upon them, but like woman's dress, no amount of discussion can affect them. Most of them seem to come unbidden, and only Father Time can put them away.

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The inward look, the upward look, and the forward look, are prime characteristics of the Christian religion. The inspection, not of others, but of one's self; to seek help, not from below, but from above; not to gaze into the past, but to fix one's eyes upon the future; these are the things to be cultivated by Christian men and women. Not to pull motes out of the eyes of others, but to remove the beam out of one's own eye, is the command of Jesus Christ. They who would steer the "old ship of Zion" aright, must not consult wind and tide, but they must consult the stars. "Forgetting those things which are behind, and reaching forth to those things which are before," was the rule adopted by St. Paul, the greatest Christian of all the centuries. These practical attitudes of mind constitute a great Christian trinity.

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The Christian Advocate (New York) last week contained an editorial expressing approval of the action of the trustees of Trinity College in changing the name of that institution to Duke University, had a kind word for the executive head of the institution, and offered a prophecy as to the future of the great university which is to be. Dr. Joy said of President Few: "The present executive, President William P. Few, is a Methodist layman, who is chairman of the Educational Commission of the denomination. He is a Christian educator of the finest type, a man of culture and taste, as well as a far-seeing and forceful administrator." The Northern editor concludes with the following: "There is reason for sincere thanksgiving that this educational foundation, one of the most munificent in the history of mankind, is placed in the care of Christian men, and will be directed by those who in their administration of the smaller trust have shown unusual breadth of view and loftiness of ideals. Within a generation we shall doubtless see Northern youth flocking to the educational halls of Durham as Southern youth have come to Princeton, Cambridge, Ithaca, New Haven, Philadelphia, and Chicago. That will be a welcome interchange, for it is by these contacts of educated men that narrowness is done away and sectionalism is lost in sympathy."

Let us be delivered from the church official or man of the streets who speaks of a minister of the gospel of the Son of God as being a fifteen hundred dollar or a three thousand dollar man. The worth of a man cannot be measured in dollars and cents, neither can the value of a minister be determined by the salary he draws. If judged by his annual stipend, Francis Asbury would have occupied a seat on the lowest rung of the ecclesiastical ladder, but Asbury was the founder of American Methodism. Men and ministers are to be rated by the service they render and not by the salaries they are paid.

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The Children of Israel were forty years in crossing the desert of Sinai, while a Ford recently made the same desert journey in four days. Not much has been said about the Ford's conquest of the sand, but that forty year trip has engrossed the attention of the world for a hundred generations. There is a reason for this difference. The little Ford car was a gas propelled machine whose only business it was to get across, while God was striving to fit the Children of Israel for citizenship in Palestine. This required time. It takes time to make citizens out of serfs. God had to wait for most of them to die and for another generation to grow up. God frequently has to wait for the new generation.

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One of the fundamental tenets of the Protestant reformation was the right of private interpretation of the Holy Scriptures. Yet it is surprising how many so-called Protestants of the present day are unwilling to allow the due exercise of this sacred right. The "Holy Rollers" put the emphasis upon the places in "Holy Writ" that appeal to their tastes and inclinations; the advocates of war turn to the Bible to justify international strife, while the advocates of peace find Jesus to be the world's greatest Pacifist; the Fundamentalists stand flat footed upon the Word; the Modernists declare that none have such confidence in the Word of God as they have. After such fashion there arises even a multitude of Biblical interpreters who seek a following. And amid this babel of voices quite a few are saying, let's put a stop to it all. Let me interpret the Word for other folks. This may seem good to the individual or to the class who makes such a demand, but it is only a species of Roman Catholicism. As for us, we are hostile to the idea that the church of Rome or any other self-constituted authority, whether an individual or class of individuals, shall interpret the Bible for us. Let the old book be put in every man's hand, every woman's hand, every child's hand, whether they be rich or poor, lettered or unlettered, and let them read its precious pages and seek their interpreters wherever they may choose. In this and only this is to be found the perpetual guarantee of civil and religious liberty.

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ANOTHER NEW DAY IN THE OLD PLACE

By President W. P. Few.

Addressing myself to those who have been students of this institution in any period of its existence and to those who otherwise belong to its great constituency scattered far and wide over the world, I urge in the first place that, one and all, you read carefully the statement issued by the trustees December 29, which was published the following week in the Advocate and in many other papers. At this time I particularly ask your attention to the last paragraph of the statement.

That short paragraph summarizing the history of Trinity College gives in bare outline a record of change, of quick adjustments to changing conditions but always keeping one constant soul, that can hardly be paralleled in the history of American education. Starting as an academy that was called Union Institute in commemoration of the union in this undertaking of the two chief elements in the population about its original home—the Quakers and the Methodists—the institution, I like to think, has kept through all its history the spirit of cooperation and catholicity that made this "union" possible.

The public school system of North Carolina was inaugurated in 1840. The need of institutions for the training of teachers was felt immediately. Teacher-training courses were added to the academy, later a new charter was secured, and the academy became Normal College. The idea that underlay Normal College was one of the three great educational ideas that found place in the North Carolina of that whole era. We are now in position to take up and carry forward the idea by embodying it in a great teachers' college as a part of our university organization.

In the early and middle decades of the last century the religious denominations in North Carolina and other states were busy about establishing colleges, perhaps primarily for training preachers but also for purposes of general education. As a part of this general movement, Normal College, in 1859, with its name changed to Trinity College, passed into the service of the Methodist Episcopal Church South in North Carolina. I ought to say in fairness that it brought over from its former stages of existence certain tendencies and capacities that may at times have seemed to be latent but that always persisted. It brought out of its interdenominational existence in Union Institute a capacity for real catholicity in the things of the mind and the spirit and for active co-operation with good and wise men of every name and order; and out of Normal College an emphasis on "teaching and general education" and a sense of obligation to render service to the state and nation—tendencies that are not always thought of as belonging to a typical denominational college of that era or perhaps even of this. But with increasing effectiveness the college has given itself to its two tasks of training preachers and Christian workers and of providing opportunities for general education. Now through its School of Religious Training it will be equipped to do this first task thoroughly well ,and the second through a well-equipped college and through graduate and other schools.

In 1892 Trinity College was moved from Randolph county to Durham. This was one of the most difficult and important achievements in all the history of the institution. In this, as at so many other times before and since, the old institution had the moral energy to rise to new opportunities. It had the vision, the energy, and the resilience that were required to lift it out of an isolated village and set it down firmly in a vigorous and growing center of population. And this was the beginning of all its material progress.

Trinity College from the first has been primarily a college for men, but it has never refused admission to women. As early as 1874 women were taught by teachers of the college, and three of these received degrees in 1878. Other women studied in the college from time to time up to 1896, when the doors were opened wide to receive them. This was a radical step for a college of this type in this part of the country; but it has meant much to the education of women and will mean far more in the years ahead of us.

Thus time after time, and I could give other illustrations from every stage in its development, this institution has been willing to take radical steps when they seemed to lead upward and ready to launch out on great adventures of faith that seemed to hold promise of larger opportunities for service. This trait, old as the institution itself, has persisted through every period of its history; and the true hallmark of all its spiritual sons is this sturdy refusal to get stuck in outworn traditions and this constant will to walk in the ways of progress that lead upward and onward forever.

And now in Duke University comes the supreme opportunity. Concerning this I have heard from hundreds, it seems to me that I might almost fairly say thousands, most of them alumni; and, true to form, they all with one accord describe themselves as "rearing to go."

The building of a university about a well-established college, as happened at Harvard, Yale, and elsewhere, has many advantages. So far as I know, it has but one danger—the danger that graduates of the college may be too slow in realizing that the graduate and professional schools can be as useful and are therefore as important as the college.

To the alumni, and also to patrons and supporters I make this appeal: Let us all keep faith with the past—with all our past; let us preserve all the good that has come to us out of our rich and varied history. Let us be equally loyal to the future— and lay out everything that is in us for every one of the causes of this expanding institution, to the end that, all working together, we may set promptly about the building up of a great university here—in very fact one of the great educational foundations of our country.

MAIN STREET, GASTONIA—THE ADVOCATE IN EVERY HOME

A letter from Mr. J. K. Dixon, chairman of the committee on Christian Literature of Main Street church, Gastonia, last Saturday was the cause of much joy to the Advocate force. Brother Dixon informed us that Dr. Prettyman had expressed the desire that the Advocate be placed in the home of every Methodist family of Main Street church, and that he, as chairman of that committee, with this goal in view, had called to his assistance Bros. J. W. Atkins, A. R. Rankin, F. P. Rockett and Dr. Jas. A. Anderson, and that this committee, composed of some of the leading business and professional men of Gastonia, had called to their aid the junior board of stewards, composed of twenty young men, who are bubbling over with enthusiasm, and they together propose that every Methodist family represented in the membership of Main Street, Gastonia, shall receive the Advocate each week.

Main Street is accustomed to doing big things, and this is no surprise to the Advocate, but it pleases us immensely. This is the second big church in North Carolina Methodism to put the Advocate in every home. Central church, Asheville, has been doing this for two years. It seems to us that the pastors of all the leading churches in North Carolina would do well to follow the example of Drs. Chappell and Prettyman. Our hats are off to these brethren and their congregations.

NOT AFRAID OF SCIENCE

"I am not afraid of what science can do to religion," declared Russell H. Conwell in the opening sentence of a recent sermon in his church in Philadelphia, Pa.

And who is Russell H. Conwell? He is the pastor of the Baptist Temple, Philadelphia, where he preaches every Sunday to a packed congregation of 3,000 and draws a salary of $12,000 a year, most of which he gives to the service of humanity. Pretty good for a man 82 years of age. But this is not all. He is president of Temple University, an institution that he founded and has built and that now has 11,000 students. In addition to this great university he has founded two great hospitals which have magnificent buildings and a staff of skilled physicians and surgeons. This man Conwell has been on the lecture platform 52 years and has delivered to great audiences one of his lectures, "Acres of Diamonds," more than 6,000 times and has given away the snug fortune that he received for this and other lectures.

In early life he was a captain in the Civil War 62 years ago and came out of that struggle a lieutenant-colonel. He was admitted to the bar 59 years ago, he was a foreign correspondent for the N. Y. Tribune and other great dailies 55 years ago, and on the lecture platform he was a contemporary of Wendell Phillips, John B. Gough and Henry Ward Beecher.

This is the man who now past the four score limit declares that he is not afraid of what science can do to religion. A man who has wrought for God and humanity like Russell H. Conwell does not consult his fears at any time or in anything.

When religion has such representatives as Conwell there is no occasion for fear. Furthermore, the fearful and faint-hearted, who are beating tomtoms to frighten the devil away and save the cause of Almighty God, would do well to go to work with the same zeal and determination of Russell H. Conwell and that would banish all fear.

THE CHURCH AND THE LARGER LIFE

1. Man is incurably religious. The human heart's instinctive cry is "Abba, Father!" As Augustine expresses it in his "Confession": "My heart was made for Thee, O God, and it is restless until it rests in Thee." In the words of the American poet:

"In even savage bosoms
There are longings, yearnings, strivings
Of the good they comprehend not."

Prayer is the fountain source of real religion and the church is the first of all the house of prayer.

2. But the advantage of the church is not limited to worship. The fellowship of the Christian church is the richest, most fruitful and most rewarding form of friendship. It has a genius of its own. It is inspired and fed by the central figure of Jesus Christ, the great Friend of all humanity, and kept alive by association in His great cause.

3. The church is the inspiration and motive power to service, and is the only adequate means of co-operation in the great tasks of a Christian civilization. For example, the church is a torch in the hands of the younger generation. The Duke of Wellington once said: "Bring up the young without religion, and you raise up a race of clever devils." The church is indispensable to the home and the young people.

The church aids us in fulfilling the tasks of citizenship. The church creates a public conscience. The burning convictions of God's prophets and the spirit of the Sermon on the Mount and of Calvary inspire men and women with a deep sense of justice and responsibility and the principle of service in performing the duties of the community, the state and the nation.

The church is a world force at work on every continent and in the islands of the seas, and offers a man the challenge of extending his influence for good around the world.

75,000 Methodist Families in N. C; Less Than One-third Take Their Church Paper

PEOPLE AND THINGS

It is safer to trust your eyes than your ears when a man argues religion while his wife carries in the water.—Ram's Horn.

"Mr. and Mrs. T. R. Hunt announce the birth of their son, Thomas Ray, Jr., on the 10th day of January, nineteen hundred and twenty-five."

The Methodist Advocate reports that Asbury College, Ky., is to have an endowed chair of evangelism and that Burke Culpepper gave the first $5,000.

Rev. J. R. Warren of Gastonia and Rev. J. E. McSwain of Cool Springs have organized their young people into flourishing Epworth leagues within the past few weeks.

Rev. J. M. Varner of Epworth, Concord, has been quite indisposed recently, but hopes to be able to resume his work very soon. He has made a fine impression in Concord.

Mrs. M. B. Woosley has returned to her home at Boone, N. C., after undergoing an operation for appendicitis in the Long hospital, Statesville. Mrs. Woosley's recovery is quite rapid.

Billy Sunday will begin a seven weeks' revival campaign in Winston-Salem early in April of this year. The meetings will be held in one of the big tobacco warehouses.

"Mr. and Mrs. W. V. McRae, Sr., announce the birth of their son, William Vogel McRae, Jr. Born the first day of January, nineteen hundred and twenty-five, 3 Gloucester Street, Lawrence, Mass."

Rev. R. A. Swaringen, pastor of First Street church, Albemarle, who has been in a Statesville hospital for an operation for appendicitis, has returned home feeling fine. He expects to take up his work again in a few days.

United in marriage, at the Methodist parsonage, Ocracoke, N. C., December 24, 1924, Walter J. Ballance and Miss Juanita Tillett, Rev. W. T. Cheek officiating.

Married, at the Methodist parsonage, Ocracoke, N. C., December 23, 1924, by the pastor, Rev. W. T. Cheek, Dr. Morris Bernard Falbs and Miss Sybil Miller.

At a recent meeting of the pastor's conference of the city of Charlotte Rev. J. E. Abernethy, D. D., of Trinity Methodist church was elected president. This is said to be one of the largest and most aggressive associations of its kind in the state.

Circumstances beyond his control prevented President W. P. Few furnishing the promised article on the country church for this week's Advocate. But he believes that he can get it to us for next week's paper.

"Mr. Walter Homan requests the honour of your presence at the marriage of his daughter, Kathleen Ernestine, to Rev. William Norman Vaughan on Tuesday morning, January twenty-seventh, at eight o'clock, Centenary Methodist church, New Bern, North Carolina."

Special evangelistic services will begin at Spencer Memorial Methodist church Sunday, January 18, by Rev. R. E. Hinshaw, pastor of the church. Professor George R. Hawkes will be in charge of the singing. Mr. Green, director of the North Charlotte band, will also add to the musical program.

Rev. C. B. Culbreth requests us to announce that the first quarterly conference for the South Mills charge will be held at McBrides church January 24-25, and that there will be preaching in all the churches of the charge on Sunday, January 25.

Mrs. J. W. Clegg, one of the leading workers in Spring Garden Street church, this city, was stricken with an acute attack of appendicitis last Friday and is now a patient in the Wesley Long Hospital. Her physician has not yet decided as to the necessity of an operation.

It is claimed that the cross-word craze will improve our vocabularies. "The Cross-Word Puzzle Book, Third Series," goes so far as to give a sample conversation between two addicts, as follows: Mrs. W.: "By the way, didn't I hear that your little Junior met with an accident?" Mrs. F.: Yes. The little oaf fell from an apse and fractured his artus." Mrs. W.: "Egad!" Mrs. F.: "And to make matters worse, Dr. Bloop botched it so we had to trek into town for a specialist." Mrs. W.: "The zany!" Mrs. F.: "Joe's ire was so aroused that he told Dr. Bloop right to his visage that he was a dolt and an ort." Query by us: Where did Joe get his "ort" definition?—Boston Transcript.

A personal note from a member of Calvary church, Durham, informs the Advocate that that congregation is planning great things for this year under the leadership of that choice spirit, Rev. D. E. Earnhardt. This good layman says that his pastor "is the best we have ever had, and we have had some 'powerful' good ones."

Our people at Newton Grove are enlarging their church, adding six Sunday school rooms. The new parsonage, built beside the church last year, has been occupied since conference by the pastor, Rev. W. J. Underwood, and his family. Brother Underwood has the privilege of living in one of the best circuit parsonages in the district. It is an eight-room bungalow.

Rev. W. L. Clegg motored to his appointment at Ebenezer astride a good old saddle horse furnished for the occasion by Mr. James Sumner. He looked like the old-fashioned circuit rider sure enough. It reminded the brother of old times, too, for he said he felt Monday morning like he used to feel after his mother had spanked him.—Aulander Advance.

Rev. L. A. Falls, pastor of our church at Kernersville, returned last week from Dallas, Texas, where he was in attendance upon the president's meeting of Epworth Leagues. Rev. and Mrs. J. Frank Armstrong and Mrs. Jennie M. James, all of Charlotte, were members of this conference and planned to attend, but had to forego the pleasure at the last moment.

Our own well known and popular J. B. Ivey of Charlotte, president of one of the largest department stores in the South, set out to sell $400,000 worth of merchandise during the Christmas holidays. Several days before the time fixed for closing the campaign the goal was reached and a big parade featured the fine achievement.

Notwithstanding the downpour of rain last Sunday morning we had the pleasure of preaching to a congregation of more than 400 interested listeners. These were the boys of the Jackson Training School. Rain or shine, when the hour comes, these boys are in their places for Sunday school or church services. Superintendent Boger informed us that two boys from the training school are now in the seminary preparing for the ministry. The Jackson Training School is turning out more preachers than some big colleges.

Rev. W. J. DuBois, the hard working pastor of the Laurel Hill charge in the Rockingham district, has felt the force of several "poundings" during the past few weeks. Tabernacle church, headed by "Big Bob Peele," started the ball rolling and then Laurel Hill tried to go one better, and took enough to the parsonage to keep the wolf away for many days, and now, it being "hog killing time," the preacher is compelled to buy soda in large quantities to keep down indigestion. Brother DuBois, why not tell those good people that an ex-pastor of Tabernacle and Laurel Hill and a hungry editor are at work in the Advocate office, and could use to fine advantage a few slices of fresh meat?

Louisburg church has moved over into the select appointments of the North Carolina conference so far as salary is concerned. That progressive board of stewards at a recent meeting decided that their pastor was entitled to a sum that equaled that of others of like responsibility, and raised the salary from $2500 to $3000. That most excellent board is worthy of commendation and the example set by them is worthy the consideration of all congregations. Brother Dowd, who is in his second year at Louisburg, is very much pleased with the support and hearty co-operation that he is receiving at the hands of the good people of Louisburg, irrespective of denomination.

In making an end to his gifts to the University of Chicago, in 1910, John D. Rockefeller expressed the desire that $1,500,000 should be devoted to the erection of a chapel which, "dominant in its architecture, may proclaim that the university in its ideal is dominated by the spirit of religion." Mr. Rockefeller's desire is now about to become a reality. For during the early months of the present year work is to be begun on a great chapel which with its environment will occupy an entire city block. A tower, fifty feet square and two hundred feet high, will dominate not only the chapel group, a president's house, and the preliminary plans contemplate buildings for religious work among men and women of the university. The funds for this monumental undertaking are already at hand, and are not included in the campaign for $17,500,000 which the University of Chicago is planning to conduct during 1925.—Zion's Herald.

The presiding elder, pastors and leading laymen of the Elizabeth City district were in session January 8, and worked out some definite plans to follow in their activities for the Advocate and adopted without a discordant vote the following plan: "We will undertake to increase the number of our subscriptions to the Advocate by at least 25 per cent." This, the presiding elder is fully persuaded, can be done easily in every church except one where the ground is pretty well worked, there being only a few families that do not take the paper already.

A message from Boone brings us the following account of a great revival: During the Christmas season the congregation of Hinson's Chapel Methodist church observed the holidays with a revival meeting. This church, of which Rev. R. A. Taylor is pastor, is in the Cove Creek section of Watauga and has had one of the best revivals known there for many years. About 175 or more conversions and reclamations have been reported. Many homes and individuals will look forward to the coming year with a new and a happier vision and a nobler purpose for all the years.

Rev. J. F. Armstrong, pastor of Belmont Park church, Charlotte, says that through the kindness of some friends in another section of the state he now has a very high class instrument in the parsonage and that "we can hear a mocking-bird in Cuba, a canary in Chicago, a pig grunt in Kansas City, a hen cackle in Denver, a fox-trot in San Francisco, and Dr. Luther Little preaching in Charlotte—all at the same time." Mr. Armstrong calls the machine a high class Radiola. With such an instrument in the parsonage, it is not surprising that the congregations in his church tax both church and Sunday school auditoriums, and that the board of stewards raised their pastor's salary $600.

Dr. A. C. Miller, editor of the Arkansas Methodist, in writing of the recent conference of Epworth League presidents from all parts of the church who assembled in Dallas, Texas, among other things says: "These younger men and women are not less spiritual and they are more practical. They are no less loyal to Jesus Christ, but they are more tolerant of those who differ in nonessentials. They are less likely to be Pharisees and more likely to be good Samaritans. Instead of being less sensible of sin in the world they recognize its protean ramifications and are profoundly concerned to stop its ravages not merely by securing hardened sinners, but by preventing youth from plunging into sin. They believe as firmly as the ripened saint in salvation by faith in Christ, but they also believe that Christ wanted a better world as well as a heaven peopled with the redeemed."

CENTENARY CARRY-ON CAMPAIGN—STATESVILLE DISTRICT SET UP MEETING

Conforming to the plans of the authorities of the church, our set up meeting for the Centenary Carry-on campaign will be held in Catawba on Tuesday, January 20, beginning at 10 a. m. Dinner will be served in the church by the ladies of the Catawba circuit, and the afternoon session will close about 3 p. m.

Will each pastor in the district please attend, and if possible, secure the presence of the charge and church lay leaders, the Centenary treasurers, the presidents of the woman's missionary societies and Epworth leagues, and other workers. Where church lay leaders have not been appointed, will the pastor please appoint and secure the attendance of the appointee.

Not a single charge can afford to miss the inspiration and help this meeting will afford. Let's make it 100 per cent.

D. M. Litaker,
Presiding Elder.

CONFERENCE MINUTES

I have on hand about one hundred and fifty journals of the North Carolina conference which I would like to have distributed. While they last I will send one dozen to any preacher who will send one dollar for same. I think it better to let them go at that price than not to get them into the hands of the people.

R. H. Willis, Sec.

FAYETTEVILLE DISTRICT CONFERENCE

The Fayetteville district conference will be held in Dunn, N. C., on Wednesday, March 25, and will remain in session two days.

Brief History Of The North Carolina Christian Advocate

By H. M. BLAIR

The following story of this Advocate was found after his decease among the books and papers of Rev. H. M. Blair, and so far as we are informed has not hitherto been given to the public.

At the conference held in Pittsboro, December, 1854, the question of publishing a paper as an official organ of the North Carolina conference was discussed and measures were then adopted looking to the establishment of such a paper. At the conference held in Wilmington, November, 1855, a plan was matured and the paper was established at Raleigh. This paper was known as the Raleigh Christian Advocate and the first number appeared in January, 1856, with Rev. R. T. Heflin, D.D., as editor. Dr. Heflin was continued as editor till 1861, when Rev. William E. Pell, who had served as assistant editor during the year 1860, was elected editor in chief. During the early part of this year the paper was suspended by order of the publishing committee, on account of the war and for the further reason that its resources were not sufficient to meet current expenses. Thus far the paper had been conducted entirely by a publishing committee of the conference. At the conference held in Raleigh, December, 1862, a joint stock company was formed and this company took over the Advocate, assumed its liabilities and received all its income, while the conference was to have an "equal voice with the company in the election of editor." Rev. W. E. Pell was elected editor and continued in that relation till some time during the year 1865, when the paper was again suspended.

At the conference held in Fayetteville, November, 1866, a committee was appointed to take into consideration the feasibility of resuscitating the Advocate. The committee reported favorably and Rev. W. H. Cuninggim was appointed agent to manage the affairs of the company and to publish the paper. The paper appeared in the spring of 1867 with Rev. H. T. Hudson, managing editor. The name of the paper was changed from Christian Advocate to Episcopal Methodist. During this year the office was burned and much of the type and fixtures were destroyed. In addition heavy debts came upon the company and the entire office and fixtures, together with all assets saved from the fire were advertised to be sold to satisfy claims against the company. In this crisis Dr. H. T. Hudson came to the rescue, putting his own money into it when no one else was willing to risk a dollar in it. He bought the whole outfit and employed R. H. Whitaker (afterwards Rev. R. H. Whitaker, D.D.,) to take charge of the paper—do all the mechanical work—bear all expenses and receive all the income while Dr. Hudson did the editorial work as a gratuity. The paper was continued for a year or more under this management, all the while in a struggle for existence.

In December, 1868, the conference met in Statesville. It was evident that some change must be made if the paper was to be continued. A proposition was made to Rev. J. B. Bobbitt to take over the whole property as an individual enterprise, relieving the conference of any pecuniary risk and publishing the paper in the interest of the conference. The conference pledged hearty support and recommended that Dr. Bobbitt be appointed editor of the paper. The subscription list at this time, according to the statement of the new editor, amounted to only about two hundred and fifty. Referring to his experience in these first days under the new regime, Dr. Bobbitt says: "When I took charge of the paper there were only about two hundred and fifty names on the subscription books. Many of these were nonpaying subscribers. In about two months the number was increased to one thousand. I was greatly encouraged by this rapid increase. My work was arduous. I labored day and night. I was editor, proof-reader, bookkeeper and mailing clerk. My heart was in the work. I determined to assume no liabilities which I could not meet at the close of each week. The paper must pay its way or it could not go forward. Confidence in its success was gradually restored, and hearty congratulations came in from all quarters. My subscription list had already gone beyond my most sanguine expectations. My heart was full. I thanked God and took courage. Thus the paper—our paper—lifted its head above the waves of misfortune and has had smooth sailing, all the while, until it now has its place in the great family of Advocates in the Southern Methodist church, not only in point of circulation but also in character, influence and usefulness." (Centennial of Methodism, 1876).

In the year 1870 the paper was greatly enlarged and improved in many respects and the name changed from Episcopal Methodist to Christian Advocate. Dr. Hudson continued as assistant editor till 1872. In 1873 Mr. R. T. Gray, then a young attorney of Raleigh, became assistant editor, and continued for a number of years in that relation, purchasing a half interest in the paper in 1874.

In November, 1878, Revs. W. S. Black and Frank L. Reid purchased the type, presses, office furniture, subscription and account books of the Raleigh Christian Advocate." In the issue of November 6, 1878, Dr. J. B. Bobbitt announced his retirement from the paper and Messrs. Black and Reid announced that they had taken charge. At the succeeding conference held in Charlotte, December, 1878, Revs. W. S. Black and Frank L. Reid were appointed editors of the Advocate. During their incumbency the paper was greatly improved and increased in circulation. They continued to edit and manage the paper jointly until December, 1884, when Dr. Black retired and Rev. Frank L. Reid became sole owner and editor of the paper, Dr. Black having retired to give his entire time to the regular work of an itinerant Methodist preacher. The paper continued to prosper during these years. During the years of the joint management of Messrs. Black and Reid the circulation increased from about three thousand to five thousand.

In 1890 the General Conference set up the Western North Carolina conference, transferring a large section of the Holston conference, including the city of Asheville, where for several years a paper had been published known as the Western Carolina Methodist. There was also the Statesville Christian Advocate, an excellent paper which had for a number of years been published at Statesville, unofficially, by Rev. James Willson.

At the conference held in Charlotte in 1893, the report of the Committee on Books and Periodicals was adopted recommending the adoption of the Western Carolina Advocate as the official organ of the conference, also that Rev. P. L. Groome be continued as editor. In their report was also a resolution recommending a joint commission of the two conference in the state with power to consolidate the Western Carolina Advoca te and the Raleigh Christian Advocate, the Statesville Christian Advocate having been absorbed by the Asheville paper during the year. This joint commission went to work immediately and early in the year 1894 announced that they had been successful and that the consolidated paper to be known as the North Carolina Christian Advocate would begin publication in Greensboro during the following March. This was March, 1894, the first issue being mailed through the postoffice at Greensboro during that month.

In effecting the consolidation it was deemed wise to form a joint stock company; accordingly a charter was applied for and obtained, dated January 18, 1894, under the name of The Christian Advocate Publishing Co. Rev. F. L. Reid was elected president of the company and Rev. W. L. Grissom, secretary and treasurer. This company, through the good offices of the Joint Commission, succeeded in taking over all the interests of both papers and clearing the field for one paper.

For several months Rev. D. Atkins, D.D., a member of the Western North Carolina conference, had been on the editorial staff of the Raleigh Advocate and he was, at the request of his conference, appointed to that work again. This stock company elected Rev. W. L. Grissom, then a member of the North Carolina conference, to a position on the editorial staff, and he was, at the request of the conference, so appointetd by the bishop. The consolidation of the papers appeared for the time to give almost universal satisfaction. The people seemed particularly pleased with the idea of one paper for the two conferences. The combined subscription lists, after eliminating duplicates, gave a total net circulation of about 6,500 or 7,000.

In December, 1894, Revs. H. M. Blair and W. L. Grissom were appointed as associate editors. Mr. Blair continued only one year, and was succeeded by Rev. P. L. Groome, who, with Mr. Grissom, continued till 1896, when they were succeeded by Rev. L. W. Crawford.

At the session of the North Carolina conference held in Kinston in 1896, Rev. T. N. Ivey was elected editor from that conference, Rev. L. W. Crawford having been elected by the Western N. C. conference. This arrangement was continued until the year 1900. That year a joint commission arranged for the separation of the lists, and the N. C. conference re-established the Raleigh Christian Advocate as the official organ of the N. C. conference. Rev. T. N. Ivey, now editor of the Christian Advocate (Nashville) was elected editor and continued in this relation until 1910, when he was elected editor of the Christian Advocate, Nashville, Tennessee. Meantime Dr. Crawford was continued editor of the North Carolina Christian Advocate until December, 1901, when the conference purchased a controlling interest and Rev. H. M. Blair was appointed editor and manager. Mr. Blair took charge December, 1901, working under the direction of a publishing committee until December, 1908, when the conference took over the remainder of the stock, dissolved the old stock company and organized a Board of Publication under a charter authorized by a special act of legislature. This board has had the management of the paper since that time, and Mr. Blair has served as editor, general manager and agent of the board continuously.

When Dr. Ivey retired from the Raleigh Advocate, in 1910, Rev. L. S. Massey was chosen as editor and manager of that paper and has continued in the same relation, having just completed his ninth year of service. During these years there has been in both conferences a spirit of co-operation and both papers have increased their circulation. Resuming their separate existence in 1899 with a combined circulation of about seven thousand, they now join hands again with a combined circulation of about seventeen thousand.

During several years since 1906, Rev. W. L. Sherrill, for twenty-five years secretary of the Western North Carolina conference, has rendered valuable service as assistant editor of the North Carolina Christian Advocate.

During the years of separation there has been a growing sentiment in favor of the re-uniting of the two papers. The territory covered by the two conferences is so homogenious, and there are so many interests common to all North Carolina Methodists that it seemed no reasonable plea could be made for continuing to publish two papers where one can be made to answer every purpose of the two, besides making it a bond of fraternity and brotherhood, in every way helpful to the more than two hundred thousand Methodists of the state. Accordingly the Western North Carolina conference, at its last session, by unanimous resolution, invited the North Carolina conference to consider the propriety of bringing their lists to Greensboro and uniting with them again in the publication of the North Carolina Christian Advocate as the official organ of both conferences. By a vote practically unanimous, this invitation was accepted, and the two boards to whom the whole matter was referred with power to act, met in Greensboro on Thursday, February 21, and agreed upon the terms of consolidation without division. At a meeting held on April 17, the details of the agreement were agreed upon and a new charter adopted. On April 29th the joint board met and organized under the new charter. The charter provides for a joint Board of Publication, with principal office in Greensboro, and providing for the carrying on of a general printing and publishing business, book selling, etc., and especially for the publishing of the North Carolina Christian Advocate as the official organ of the two conferences.

Greensboro, N. C.

"NOAH—A PREACHER OF RIGHTEOUSNESS"

Sunday: Genesis vi. 9-22, I Peter iii. 13-22.

We have this title from the Apostle Peter. Glad indeed are we that he should have added his quota to the story of the great Admiral of the Ark. "A preacher of righteousness" is the greatest thing that has been said of him. Why, that is the very sum and substance of all true preaching. It is also a kind that is not so popular as some others. The "pep" preachers, the "live wires," the "breezes," the "hurricanes" are in great demand in certain quarters, but we have not seen a single advertisement for a "preacher of righteousness." However, that is the sort God is forever looking for. RIGHT-eousness! People are wrong. To get people right with God and their fellows is the preacher's business. Noah prached on the evil of sin, its inevitable results, and the sure way of escape—just the heart of the gospel needed this hour.

Noah—A Preacher of Spiritual Insight.

Monday: Gen. vi. 1-8, Romans i. 18-32.

Consider that this description of the antediluvian world must have come from Noah himself; it shows the remarkable spiritual insight of the man who could so characterize. "Every imagination of the thoughts of man's heart was only evil continually." The mere historian would have been at pains to illustrate. He would have been concerned with effects instead of causes. Noah went straight to the source. If the stream was corrupt, why of course there must be something the matter at the fountain head. He found that the snake in the garden had poisoned the very well of the water of life—the human imagination. This characterization shows sin as central, as universal, and as continually more corrupt. The stream of life traverses the valley of the shadow of death.

Noah—A Successful Failure.

Tuesday: Genesis vii. 1-13, Matt. vii. 7-23.

He at least saved his own family, which is something said. The preacher who has his own boys and girls as gems for his crown is by no means a total loss. Noah succeeded in getting all the boys into the ark, and their wives with them. Bishop E. H. Hughes had done much to annihilate some hoary falsehoods about preachers' sons and deacons' daughters. You can count him as a good shepherd whose home fold is safe.

But Noah failed with his congregation. A pastorate of one hundred and twenty years with never a convert is to say the least discouraging. Think of all the men who labored on the ark from the woodcutters to the interior decorators. How they jested about "Noah's folly." Our Lord has a suggestion toward the close of the Sermon on the Mount that is of similar intent: "Many will come to me in that day. . . . Then will I profess unto them," etc.

Noah—A Prophet Vindicated in His Event.

Wednesday: Genesis vii. 14-24, Gen. 10 1-29.

Few prophets live to see their predictions verified. Peter gives us another sidelight on Noah, that the Lord was patient in that man's time and sent Christ to "preach to the spirits in prison." Men had wilfully shut the remembrance of God from their knowledge. As in war the very sin is shut from the heavens by the battle smoke, so do the lurid flames of lust and violence shut God from the human soul. They shut men into a hell of their own making. Even in this murky atmosphere Christ has his preachers of righteousness. "To every man is given a measure of the spirit." a fever is the battle between life forces and bacilli of death. There is no quarter given or taken. One or the other is master of the field. Christ has his Red Cross agents on every field.

Noah—A Preacher With a Small Congregation.

Thursday: Genesis viii. 1-12, II Peter 3.

"The Lord shut Noah in." In that restricted and insignificant pastorate he had but seven persons to whom to minister. Yet the fortunes of religion, of the church, and humanity itself were all with that group. God is always at work on remnants. Salvaging civilization is his specialty. He is always busy changing the personnel of the forces in the hope that a winner may arise. When the ark floated "alone, alone on a wide, wide sea," even the heart of Ham would be tender and thoughtful. God finds his Noahs and Abrahams, leaders like Moses, royalties like David, groups like the pilgrims, evangelists like Wesley. These he shuts into the great task of becoming fathers of reforms, leaders of revivals, founders of churches and civilizations. God's choices are always wise. One man shut in with God to the task may mean more than all the millions around.

Noah—A Preacher With a Halo.

Friday: Genesis ix. 1-17, Rev. iv. 1-11.

The rainbow is a place of color display as unique as it is beautiful. God sets a glowing semi-circle on the back of the retreating storm, and with one sweep of his artist brush makes any other sort of "sky writing" look petty and pitiful. The rainbow declares that mercy triumphs over judgment every time. The rainbow also is a sort of halo for the honored prophet Noah. It is also true token of the truce of God. His wrath against a filthy world is past. Spring cleaning is over ,and now to set his house in order—having cast out the evil spirits, let the pure ones enter. "I saw God wash the world last night" and on this bright new morning of hope he hangs it out to dry. John tells us that he saw a rainbow around the throne. What was this but the halo of the Hero of the Cross?

Noah—A Preacher With a Great Promise.

Saturday: Genesis viii. 13-32, Psalm 103 1-22.

Noah had the gift of a great promise, which like good seed to the husbandman has not run out to this hour. "While the earth remaineth, seedtime and harvest, and summer and winter, and day and night shall not cease." Blessed is he who knows the promises of God. Thrice blessed is he who remembers and uses them. In the dark hours of life a promise is like finding a flash light in your pocket. Many are the collection faddists, stamps, birds' eggs, antiques, etc. We can think of no finer done in color. Abraham bequeathed to his family a string of promises that shone like pearls. Noah-spring was late how happy and how sure the promise, "While the earth remaineth!"

THE COUNTRY CHURCH

"As to the country church, it is no easy problem. Much which has been written on the subject is wide of the mark. I have a growing conviction that the most hopeful approach to the problem just now is the cultivation of the relations between the town as the center of the community, and the surrounding country-side, which along with the town center, constitutes the community group," said Rev. D. M. Litaker, presiding elder of the Statesville district, in addressing the Statesville Rotary Club last Tuesday.

In speaking of the address Dr. Litaker says: "I made a plea for the cultivation of closer relations between the town of Statesville and its community territory outside the town. The subject seemed to strike the men and the speech had nearly a column in the Statesville daily that afternoon. I have been working along this line for some months. It is a fruitful field. I have got some real results already. For instance, I have used the men of Broad Street, Statesville, to go out Sunday afternoons to country churches where the services were in the afternoon, and take the service off the pastor's hands by my arrangement, and then and there organize the men of that congregation into a men's Sunday school class. More than a dozen such classes were formed numbering several hundred men, and the best part of the story is these classes are doing well and prospering. This spring I am going to take up this work more thoroughly and push it all over the district, using each town community center to reach its surrounding country territory. The country people must be brought closer to the town for inspiration and for help in leadership. But it must be a real fellowship on equality basis. Of course this is only one side of the country church problem. But this is a get-at-able side just now and much for all parties may be gained by attention here."

OUR WORK AMONG THE NEGROES

By J. W. Perry.

In 1860 the Methodist Episcopal Church South employed two hundred and forty-seven white ministers who were appointed missionaries to the slaves. They gathered large numbers of converts. There were about 80,000 colored members in the Southern Methodist church when the war broke out. Many of them went away to other churches following the period of strife, but quite a large number remained loyal and would not leave the old "mother church" until authority was given by the General Conference and they were organized into a separate ecclesiasticism, the Colored Methodist Episcopal Church. They have their own bishops and own church officers and manage their own affairs, but with the assurance that the Southern Methodists would not cease to care for them and be interested in helping them.

They early began to look after the education of their race and the heroic sacrifices they have made are amazing. Out of their poverty they have erected some splendid plants, and this has been done with only small aid from the "mother church." They did have help in the development of Paine College and Lane College, and occasionally aid was given in all their institutions. They have labored under great difficulties and in recent years, the only means of expansion was for one of their bishops to appoint a young man for a new charge, who would come to the field and secure him a job out of which to make a living and as much time as he had left to gather his people, preach to them, organize them and so build up the church. Despite all the difficulties, they have grown to a membership of three hundred sixty-five thousand souls. We are now aiding them to support about one hundred and ten of their own men to serve in the needy places among their people against two hundred and forty-seven white missionaries in 1860.

In addition to the evangelistic work of this kind, each year a school for their pastors lasting for ten days is conducted in some part of their territory. Last year there were two hundred and forty-six in attendance at the school at Texas College, Tyler, Texas. No more eager, earnest body of men ever assembled. They made the best use of their time, and how they pleaded for such a chance once every year. At present it is not possible to have more than one of the schools a year, and it takes a period of about three years to cover the whole territory of the South.

Through the Centenary we are giving aid to five schools under the control of this church to the extent of a maximum of fifty thousand dollars each. It is encouraging to see the wise use they have been making of this money—three have erected much needed buidings, one has added money to its endowment and the fifth one is planning a building program. It was proposed also to provide two hundred and fifty thousand dollars through the Centenary for Paine College, all of which is sorely needed, if this institution is to fill the place it ought to fill in the development of these people and this church.

One of the greatest needs is a school for the preparation of teachers, preachers and social workers, and that is what is designed at Paine College. No graduate of this institution has ever been convicted of crime, and stands as one of the finest illustrations of co-operation between the races. Through all its years its faculty has been composed of both white and colored teachers. The board of trustees are of an equal number of white and colored members. Bishop Darlington is the president, and Bishop Williams the vice president of the board. They are both excellent presiding officers. This is a fine proof and illustration of the fact that white and colored people can work together for the best interest of both races and live in peace and quiet and so glorify God in their lives. Fine grounds have been secured and steps are being taken for the erection of some very much needed buildings. The church must carry on this work. We cannot fail these brethren who so long have trusted us and looked to us for help.

METHODIST AND PRESBYTERIAN PLEASANTRY

The Presbyterians and Methodists are on such good terms in all parts of the world that jesting one with the other takes all sorts of turns. The following, according to the Methodist Recorder, occurred in far away Australia:

A learned Presbyterian professor, who thought to please and flatter an Australian Methodist conference, said: "I have been studying your Methodist polity and practice, and I find so many points of resemblance between you and us that I have come to the conclusion that you are resurrected Presbyterians." Dr. W. H. Fitchett accepted in his reply on behalf of the conference the happy suggestion. "I quite believe, Mr. President," he said, "that Dr. R. is correct, and that we are resurrected Presbyterians. 'Sown in corruption, it is raised in incorruption. Sown in dishonor, it is raised in glory. Sown in weakness, it is raised in power. Sown a natural body, it is raised a spiritual body.'" The professor did not quite relish this turning of the tables, but the conference was mightily delighted.

AN INTERESTING STORY BRIEFLY TOLD

The presiding elder of the Elizabeth City district called preachers of the district to meet in City Road church Thursday, January 8. Had he had foresight of weather conditions he would have chosen some other time. Separated by sea and land it is hard enough to get us together, but when mud galore is added it is almost prohibitive. Yet fourteen of twenty-four braved wind and weather and came. And they were well repaid. Beside the fellowship, itself no small part of the preacher's joy, the addresses made were among the best I ever heard. Brother Knight, out of much experience, spoke on the Pastor His Own Evangelist; Brother Massey, whose lamp always burns with well beaten oil, spoke on The Preparation of the Sermon; Brother Long, who had won victory on an almost hopeless field by method and manhood, gave us a vision of how a country preacher gets his benevolent assessments and more by planning, praying and persistence; Brother Stanford told how to get the pastor's best helper, the North Carolina Advocate, into each home, workable plans which he had worked; Brother Thrift, who in more ways than one has revolutionized Moyock circuit, out of successful experience there and elsewhere told how a pastor may aid in organizing the finances of a country circuit; Brother Crumpler brought us face to face with that which is above all plans or planning; Brother Gobbel, our honored visitor, opened up the Sunday school work as it is proposed for the coming year; and the presiding elder began, continued and ended with words of brotherliness and wisdom; and the balance of us absorbed much from these and contributed a little from time to time as our spirits and we hope the Spirit moved us. All in all it was a great day. N. H. D. Wilson.

A WONDERFUL GIFT TO A GREAT STATE

I am glad to give expression to my great appreciation of the wonderful gift made by Mr. J. B. Duke to benevolent causes in the Carolinas. Especially when I contemplate the great development in the country church made possible by the gift I can but become enthusiastic. If we can now have a sufficient number of efficient workers offering themselves for service, we may expect to see great changes taking place during these coming years. I would, with others, endorse most heartily what you have said as to the wonderful opportunities that are now before us. The thought of the responsibility placed upon us should certainly send us to our knees in prayer.

However, certain statements that you make in one of your editorial paragraphs on the front page of this week's Advocate, in my opinion, are not justified by the facts in the case. You say, "North Carolina, which has been one of the least among all the commonwealths of these United States, both in the eye of the nation and of the Southern Methodist church, will eventually come to occupy a place on the national map and in the public eye." Again you say, "Hitherto many Methodists, to say nothing of Americans who are not Wesleyans, have not so much as heard that there be a North Carolina." I do not agree with you in this estimate that you place upon our good state. It is one of the great states of the Union, one of the most progressive states, and the eyes of the nation are already turned this way. Certainly the two conferences in North Carolina rank among the first in the entire church, and are so regarded by all who are in a position to make comparisons. It is not necessary to minimize what we now are in order to magnify what we are to become. R. H. Willis.

We agree in toto with Brother Willis that North Carolina is a great state and North Carolina Methodism is the best at all, and we were only trying to make the point that the outside world had been slow to recognize these things, which would now be thrust upon its attention.—Editor.

CAUSTIC WORDS FROM ONE UNAFRAID

The Religious Telescope does not mince words in paying its respects to Clarence S. Darrow who came into the limelight as the chief attorney for Leopold and Loeb, the two notorious youthful criminals of Chicago. Here is what that outspoken journal says:

Clarence S. Darrow, the criminal lawyer, who of late has got into the limelight because of his connection with a notorious legal case, is proceeding to make a first class dunce of himself. In some public debates on the prohibition question he pleads for booze, admits that he drinks some, and recognizes no definite moral obligation or standard. He speaks of the churches as killjoys for "putting over this fool proposition." He is willing for church people to go to heaven in their way, but resents it when they try to interfere with his going to hell in his way. Of course, opposition to prohibition and the church and contempt for religion quite naturally fit together. If Mr. Darrow has made up his mind to go to hell, neither God nor the church can keep him from it, however much they might desire to do so. But when he persists in trying to maintain hell on earth, by means of booze, he is invading a realm where the church and all decent people can function, and where it is their business to function, not matter ho wmuch it may interfere with the boasted purpose of Mr. Darrow to go to hell by his favorite route. A man like Darrow, a lawyer sworn to obey and to uphold the majesty of the law, is among the chief allies of the illegal liquor traffic. Like the nefarious business itself, he represents an outgrown, past order of things, and the growing army of righteous, forward-facing men and women will see that the order he represents remains in the place to which it has been relegated.

THE LAYMEN OF THE NORTH CAROLINA CONFERENCE TO MEET

During January or early in February there will be in each district in the North Carolina conference a meeting of laymen. It is the purpose to have as large attendance as possible of those interested in the work of the church from all the pastoral charges. Dinner will be served and an excellent program is being arranged. The following are invited and are urged to be present: District, associate, and charge lay leaders and other members of boards of lay activities, chairman and others of the stewards as will attend, Sunday school superintendents, Epworth leaguers, officers and members of woman's missionary societies and all others who are interested.

Do not forget the place, the day and the hour. Let as many attend who are interested in making this district one hundred per cent efficient. The following are the places and dates of the meetings:

Durham district—Memorial church, Durham, January 25, 10-4 o'clock.

Elizabeth City district—Methodist church, Hertford, January 25, 10-4 o'clock.

Fayetteville district—Methodist church, Sanford, February 8, 10-4 o'clock.

New Bern district—Methodist church, Kinston, January 25, 10-4 o'clock.

Raleigh district—Edenton Street church, Raleigh, January 25, 10-4 o'clock.

Rockingham district—Methodist church, Hamlet, February 1, 10-4 o'clock.

Washington district—Methodist church, Greenville, January 25, 10-4 o'clock.

Weldon district, Methodist church, Weldon, February 8, 10-4 o'clock.

Wilmington district—Grace M. E. church, Wilmington, February 1, 10-4 o'clock.

W. P. Few, Chm. Bd. Lay Activities.
F. S. Aldridge, Secretary.

FROM LAKE JUNALUSKA

The Lake Junaluska charge gave the new pastor and his family a royal welcome. I found the two churches—Clyde and Long's Chapel—well organized with faithful and efficient men in positions of leadership. The salary allowance was liberal. Clyde generously pounded the parsonage just before the holidays.

Rev. Thurston Price, one of our general evangelists, led us in a successful two weeks' evangelistic campaign here in his home church with the church much revived and strengthened, and ten additions on profession and four by certificate. More will follow. Brother Price gave these two weeks out of his rest period, allowing no financial compensation. He gave in one of his sermons his three lines of endeavor in all his meetings—fight on sin, exaltation of Christ, exaltation of the church. He fully sustained this claim. He is an unusually strong preacher with natural evangelistic gifts highly cultivated during twenty years of successful evangelism. He is in his prime. His sermons are logical and, directed in the main to the conscience, produce results that abide. I wish his entire time could be commanded by our conference.

Mr. and Mrs. J. Dale Stentz, the former the manager of the Southern Assembly, through their ten years' residence here have thrown themselves with marked devotion into the work of the local church. Valuable accessions have also come from several of the best people of our church, some of them with summer homes here, others remaining the year round. Beside there have remained a number of the families of royal Methodist stock who composed the church here in pre-assembly days. Both elements have blended most happily and there is promise some day of an unusually strong church.

A handsome new consolidated brick public school building with trained faculty at the head of the lake is a fine asset. Surely the time is not far distant when our church, coming into full possession and control of this wonderful place, will utilize these great buildings of the connectional boards and hotels for educational purposes beyond the brief six weeks of summer.

Clyde is an educational center with its handsome new high school building situated on the recently finished asphalt highway which lacks but a short link that will be carried to completion connecting Waynesville and Asheville. She has also the Baptist institute covering eleven grades with fine properties and a competent faculty.

In our modern church there I am privileged to preach to many students beside the regular all year round congregation. A building committee has lately been called for here looking to a new church on the present site or at a new location, or the improvement of the present one.

Brother Tucker, our presiding elder, is a very busy man and there is every indication that his preaching and administration will be highly creditable to our great church. Frank Siler.

BISHOP DENNY AND THE PRESIDING ELDERS IN SESSION

Bishop Collins Denny and the presiding elders of the North Carolina conference were gathered last Tuesday at Edenton Street church, Raleigh, to discuss the missionary program of the church for the coming year. The speakers of the day were Bishops Denny and James Cannon, Jr., Drs. J. L. Neill, superintendent of the Czecho-Slovakia mission, J. W. Perry of Nashville, Tenn., R. M. Courtney, missionary secretary, and M. T. Plyler, Raleigh, N. C.

Tuesday evening Bishop Denny came with Rev. T. A. Sikes, the business manager of the Advocate, to Greensboro, with whom he spent the night, and Wednesday morning Bishop Denny, Rev. W. F. Womble and T. A. Sikes left in Mr. Sikes' car for Salisbury, where the presiding elders of the Western North Carolina conference met Wednesday for a conference akin to the one in Raleigh the day before.

From Salisbury Bishop Denny went to Columbia, S. C. to meet Friday the presiding elders of the South Carolina and Upper South Carolina conferences.

"TREES OF RIGHTEOUSNESS"—ISAIAH 61:3

To see trees converted into a house in which to worship God under one's very eye has given great hope and inspiration to the pastor of the Goldsboro circuit. Truly these are "trees of righteousness." In one month's time trees have been felled, logs have been hauled and sawed into lumber, and an addition to the present church building at Pine Forest on the Goldsboro circuit is well under way.

This building project is one of the finest examples of community co-operation I ever experienced. Trees, teams, men, sawmill, lumber, even brick, all cheerfully and eagerly offered; and now the same men are giving their time for building.

Home grown, home sawed, home made—a wonderful new addition to the house of God now graces the church property of Pine Forest church of the Goldsboro circuit, "that He might be glorified."

Robert E. Brown.

Nothing is sure in this world but the purposes of God. No interests are safe but his, no cause is secure but his. . . . No wedge can be driven between to separate him from us, his interests from ours. The sacredness and eternity of divine ownership are pledged to our success. By the right of creation we belong to God. By the right of faithful and undying friendship we belong to God. By the right of purchase with the blood of Christ we belong to God. Will God desert his own with such rights as these? —Austin Phelps.

One of the outstanding things determined upon at the recent meeting of the leaders of the Epworth League movement in our church was to hold in the early part of 1926 a great International Epworth League Conference, which will bring together our young people from every corner of the earth.

NEW BRICK CHURCH FOR AHOSKIE

Just because you have not heard from me in some time I do not want you to get the idea that I am dead. We are very much alive in this part of the country and are planning to do larger things.

It was hard to leave the folks on Tabor-Fair Bluff charge whom I had been serving for some months. I had fallen in love with them and it was a pleasure to serve them. Any preacher appointed to Tabor-Fair Bluff will find as loyal a membership to work with as can be found. Some of the best folks it has been my privilege to know are to be found there.

However, a Methodist preacher lives under marching orders and at the last annual conference I was appointed to Ahoskie charge. We reached here in due time and found the new brick parsonage warm and friends here to greet us. Warm supper was sent in to us and we were made at home. I have never been at a place any more cordial, nor had any more brotherly welcome from the other ministers in a district.

Time for the first quarterly conference came and the folks came. Dinner was served and the busines ssession followed. The stewards were kind in their work and the salary for the pastor this year is two thousand dollars. We appreciate this step on their part and hope to be of great service to these people.

Definite steps were taken looking toward the building of a new brick Methodist church in Ahoskie during this year. We need one very much and we are in hopes that this year will see one far advanced if not finished. You will hear more from us along this line.

Monday night of this week Ahoskie church in large numbers came to the parsonage and proceeded to pound, five pound, ten pound and twenty-five and more pound their preacher in real style. It was a real pounding and so sudden and surprising that we hardly knew what to do or say. Our thanks were expressed in such words as we could find to use and it is our prayer that we may in some sense of the word serve these people in such a way as to return their kindness which is being shown more and more each day. We are happy in the work and pray that God may use us to do a great year's work for Him.

R. G. T. Edwards.

PILOT MOUNTAIN

We arrived on Friday afternoon, October 31. We found a warm welcome awaiting us. The ladies of the church had met and had everything in order. The parsonage was warm and comfortable. A good hot supper was already spread awaiting us, and, believe me, we did it justice, too. The ladies had purchased some new things for the parsonage which add to the comfort of those who reside there. Many good things were left in the way of eats in addition to the supper, and almost every day something was left us, such as milk, potatoes, etc.

But on Monday night before Christmas the parsonage was taken by storm and a very generous supply of groceries of various sorts was left to make sure that the Wellmans had a merry Christmas. This was the first times in our lives that we were taken completely by surprise, but we enjoyed it none the less. The only thing I could say was "thank you" and "come again." I am wondering if that was not a pretty good speech. We wish to thank every one who had a part in this and trust that in a small way at least we may render service in erturn for this and all kindnesses shown us since coming here.

We have had two weddings since I came here. On Saturday night, December 20, Miss Magdalene Fulk and Mr. Paul Reid were married at the parsonage in the presence of a few relatives and friends.

On Wednesday morning at the chapel hour of this week, January 7, Miss Ola Harris and Mr. Dallas Warden were married at the high school building in the presence of the whole school and many people of the town. The writer performed the ceremony in both instances.

With all good wishes to the editor, business manager and al the Advocate force for a very prosperous New Year, I am, H. M. Wellman.

SOUTH ALAMANCE CIRCUIT

We have been warmly welcomed and royally treated by these good people since coming here and feel very much at home among them.

Of course they pounded us at first, but things have been brought in since then, for all of which we feel very grateful. The parlor has been newly furnished for us, a kitchen made and a range added. Surely these people are the "salt of the earth" in this beautiful hill country.

Last Sunday was our first quarterly conference. Our good elder, Brother Bradshaw, preached a most inspiring sermon. This is the county of his boyhood and all the people love him.

The stewards raised our salary $150. Everything seems to be on the upward move. F. A. Lupton.

MY VACATION?

For five years I have had just enough tenderness in that portion of my anatomy where the appendix is supposed to be located to realize that I had chronic appendicitis. On December 7th I asked my official board to release me for a few weeks to have an operation. I went to Long's Sanatorium at Statesville on the 8th and underwent the operation on the 11th.

I was once pastor of Cool Springs charge, and scores of old friends came in to see me when they learned through the Statesville papers and their present pastor that I was in the hospital. The big-hearted pastor at Kannapolis remembered me in his prayer the following Sunday morning, and the next week I received 66 letters and cards of cheer and sympathy, and most of these were from Kannapolist. Some of the Kannapolis folks even drove to Statesville to see me, and the ladies' Bible class sent me a beautiful pot of flowers. I happen to be president of the Stanly County Epworth League Union, and dozens of these leaguers wrote me a message of comfort and cheer, and the union presented me with the most expensive purse that I ever saw a Methodist preacher carry. I thought at one time that Central church, Albemarle, was going to surpass my own church in showing an interest in me, but First Street came in strong a little later, and not only sent me dozens of cheerful messages, but allowed me full salary for all the time I was away, besides paying the expenses of those temporary filling my pulpit, and one good friend paid more than half of my expenses at the hospital. The ministers in Statesville and vicinity took me under their pastoral care. Seven or eight Methodist ministers, including my presiding elder, were in to see me, and four of them came many times during my three weeks at the hospital. Several of my Statesville friends visited me, the doctors and nurses seemed to vie with each other in seeing who could be kindest to me, and I had no time to get despondent or lonely. I was not really sick for 30 minutes while there. A few times I was "nervous' 'and uncomfortable for a short time, but God was never nearer and dearer to me, and I spent much of my time in singing softly, praying and praising God, but I found time to spend an hour or two a day joking an Irishman across the hall.

It take this method of thanking the scores of friends who helped to make my stay at the sanatorium almost a delightful vacation instead of a lonely ordeal.

I am feeling the best I have felt in two years. Brother pastor, if you are despondent and gloomy, have your appendix removed!

R. A. Swaringen.

THE ELIZABETH CITY DISTRICT PREACHERS' MEETING

This interesting meeting was called by our presiding elder, Rev. C. B. Culbreth, to meet at City Roads church, Elizabeth City, at 10 a. m. on January 8, and so we did.

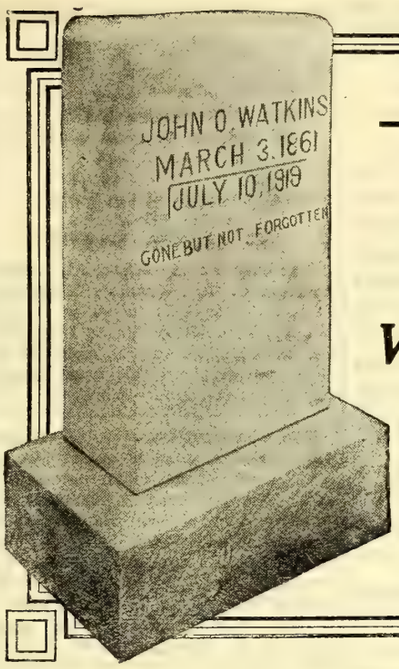
There was a pretty good turn out—there were seventeen of us present. We stayed from 10 a. m. until 4 p. m., and all the time except an hour for dinner we were discussing the various interests of the kingdom and how to advance them. Bro. J. V. Knight gave us a splendid talk on The Pastor as His Own Evangelist, and Bro. L. S. Massey made a fine talk on the Preparation of Sermons. Brothers Long and Thrift each gave us the plans they use in raising their finances—all good and instructive.

Brother Stanford told us in a few words how to get the North Carolina Christian Advocate, the official organ of our church, into the homes of our people and how to get them to become regular subscribers. Upon the strength and authority of Brother Stanford's talk, we passed a unanimous resolution that each and every one of us would do our level best to increase the circulation of our church paper at least 25 per cent during this conference year. It appears to us that this would be an easy task. We will try any way and see what can be done.

Brother Price said if I would write a piece to the Advocate he would read it to his people and see what effect it would have on them.

Now, Brother Price, you must let me know, and if this helps them any I will write again soon. But if it fails to incline your people to subscribe I'll know why. A. B. Crumpler.

Will your church help to give the Advocate 1,000 new subscribers January 25th?



—"Gone, but not forgotten!"

How beautiful the sentiment expressed, in these time worn and time honored words.—How true the expression when engraved in stone.—How secure we feel when the memories of our loved ones are truly entrusted to the massive strength and lasting durability of—

Winnsboro Blue Granite

Its flawless beauty, matchless color, beautiful legibility and contrast and lasting strength and durability safeguard and perpetuate the memories of thousands of Americans.

Specify Winnsboro Blue Granite

Monuments Maintain Memories

Winnsboro Granite Corp. Rion, S. C.

Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,

4B, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

(Please write distinctly)

Greensboro Nurseries and Stock Farm are offering some special bargains in fruit trees, vines and plants, Black Mammoth hogs, Shetland ponies, extra fine young Hereford cows. These offerings are specials with heavy discounts and we will give you an additional discount of 10% if you mention this paper.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

FINE SOLUTION OF THE MISSION STUDY

As far back as last summer our women began to discuss the feasibility of a union mission study class for that delightful book, Ming Kwong, in view of the fact that it is interdenominational and is to be studied all over the country. Finally, the women of the Methodist, Presbyterian and Episcopalian churches agreed to unite, holding the meetings at the different churches, with the hostess society conducting the meeting in its church.

The meetings are over now, and we only wish that many of our readers might have attended the classes. It would have warmed your hearts to have seen the large gatherings of women with earnest faces, bright with interest in the study of the fascinating old Chinese city, and with most of them ready to discuss the book and to join in the prayers that featured every session. There were maps, posters, charts, curios; there were people just back from China, giving wonderful descriptions of what they saw in Ming Kwong; there were those who had received letters from Mrs. Gladden; there were round table conversations between Mrs. Gladden herself, and others; and at the close of the study of the book the work of each of the three denominations in China was graphically outlined.

After each session light refreshments were served, all different, and yet all having something "Chinesy" as the keynote.

We recommend this method of study for women of the small towns.

Mrs. F. J. Schulken.

On Sunday evening, December 14, St. John's auxiliary had a delightful occasion at the installation of officers for the new year. The presence of Mrs. Flora Kendall, the district secretary, attracted an unusual number of members that were deeply impressed by the service.

DO YOU WANT THE BULLETIN THIS NEW YEAR?

If so send me your name and address at once. The Council spends considerable time and thought as well as money to provide this source of information. If you want it all you have to do is to ask for it. Write to Mrs. M. T. Plyler, 1220 Glenwood Ave., Raleigh, N. C.

ITEMS FROM WINDSOR MISSIONARY SOCIETY

It is encouraging to know we have not fallen behind financially this year, but did little better on some things than last year.

We paid $31.05 on the Belle Bennett Memorial fund, $31 on the pledge and raised $19 the week of prayer. The two boxes of clothing sent to Raleigh Orphanage amounted to $71.25. Dues and other items paid in full.

There is a lot of work to be done locally just now. Our church is being remodeled and building Sunday school rooms. Some of the ladies have already some money and are planning to raise more to furnish and equip our new Sunday school rooms, which will be such a help to our school. At the December meeting of the society, after the devotional exercise, the time was spent in discussing the book, "China's Challenge to Christianity," which has just been read.

We hope to organize a Bible study class and have it in connection with the devotional meetings once a month.

We are hoping and praying that next year will be the very best year, both spiritually and financially, that we have ever had.

Mrs. Bessie Dunstan,
Corresponding Secretary.

It was with sad hearts that the people of Murfreesboro received the news of Mrs. Thelma Nicholson Evans' death. Always so bright and cheerful, ever ready and willing to serve in any capacity for the good of her church and community, she will be greatly missed by every one. While we grieve and are sad over her sudden going we realize that our loss is her gain. In view of this and in appreciation of her loyalty and faithfulness, we, the members of the Methodist Missionary Society wish to adopt the following resolutions:

First, Whereas we feel deeply our loss, we humbly bow to the Divine will.

Second, We recognize in her life an example of service worthy of our emulation.

Third, We extend to the bereaved family our sincere sympathy in their hour of affliction.

Fourth, We further desire that a copy of these resolutions be spread upon the minutes o four society, a copy sent to the family and a copy be published in the North Carolina Christian Advocate.

Mrs. I. H. Wiggins,
Miss Mary Parham,
Miss Gertrude Lawrence.

PRACTICAL CHRISTIANITY AT WORK IN HARBIN

Rev. Geo. F. Erwin, missionary in charge of evangelistic work, Siberia misison, under date of October 28, wrote: "All sections of our work are moving on nicely. Our church membership is gradually growing. We are not urging people to join the Methodist church. We are urging them to repent and turn from sin to Christ, and then if they think they can be better our church to join with us. We have now 150 members and probationers. Some of them are as good people as I have ever seen, while some are not so good—just as in America. I feel that God has honored our feeble efforts in this sinful city. In our little clinic we are treating nearly one hundred sick people each day. The poor people speak well of us for making it possible for them to have medical treatment for very little money. We have five hundred children in our elementary school. Our English and business school is well attended. We also have a theological school with 16 pupils. So in spite of opposition from many sources our work is moving on to bless and comfort the people."

THE ORGANIZATION OF A NEW CHURCH

In connection with the Hiroshima Girls' School, Hiroshima, Japan, having a student body this year numbering more than 900, Miss Ida L. Shannon, a member of the faculty, sends the following account of the beginning of the new church: "For some time we have felt the need of a better way to take care of the students of the school and the graduates who go to country places where there are no church privileges, so at last encouraged by the local pastors, and with the consent of the bishop and presiding elder, the Hiroshima Girls' School church was organized. Founder's Day was the time selected, so on October first we celebra ted the two events together. First, there was a baptismal service, followed by the reception of members, at which time 71 were received into the infant church. This was followed by addresses of congratulation from the other Methodist churches, and from other denominations in the city, after which Mr. T. Sunamote, a co-founder with Bishop Lambuth, delivered the address of the occasion. Of course, Mr. S. A. Stew-

(*Continued on page twelve*)

Western North Carolina Conference

O, Master, give thy blessing
And guide us as we try
In sisterhood of service
To lift thy banner high.
Let not thy kingdom tarry,
Nor let it suffer loss;
Speed on the day of glory,
The conquest of the Cross!

1925 COUNCIL MEETING

The date for the thirteenth annual meeting of the Woman's Missionary Council, to be held in Tulsa, Oklahoma, has been set for March 18-25, 1925. Let us remember to pray each day for God's blessings on this great gathering of our missionary workers.

The Charlotte Observer of January 4th carried a splendid cut of Mrs. P. N. Peacock, of Salisbury, our faithful and efficient conference treasurer. Accompanying the cut was this reference to Mrs. Peacock, which shows that she has time, aside from her strenuous duties as treasurer, to devote to literary and civic activities:

"Mrs. Peacock is recording secretary of the Woman's Club of Salisbury, president of the City Council of Parent-Teacher Associations and for 22 years has been treasurer of the Woman's Missionary Society of the Western North Carolina conference of the M. E. Church South. This society has a membership of more than ten thousand and last year receipts for over $80,000 passed through Mrs. Peacock's hand as treasurer. She is charming socially and is prominent in all progressive movements in the life of Salisbury."

ATTENTION, YOUNG PEOPLE SUPERINTENDENTS

Attractive young people's stickers, also a new leaflet, "Who is Responsible?" to be used to advertise Young People's Year, 1925, can be had free of charge on application to Literature Headquarters, Lambuth Building, Nashville, Tenn. Order early.

FOREIGN MISSIONS CONVENTION OF THE UNITED STATES AND CANADA

I am sure that all the readers of the Woman's Page will be glad to know that our editor, Mrs. W. R. Harris, is to represent the women of the Western North Carolina Conference Missionary Society at the wonderful Interdenominational Foreign Missions Convention, to be held in Washington January 28-February 2.

We are told that this is to be the most important and possibly the largest attended missionary gathering since the Ecumenical Conference in New York more than a quarter of a century ago.

It is estimated that 5,000 representatives will be present, the M. E. Church South being entitled to about 150 of that number. The primary purpose of the convention is for information and inspiration. Its messages will be designed to enlarge the interest and deepen the conviction of the people at home as to their foreign mission responsibilities and obligations.

We are sure Mrs. Harris will bring us many splendid things from the convention, both through the columns of the paper, and at our annual meeting.

Mrs. H. A. Dunham,
Conf. Cor. Sec.

We want to insist that our societies send us the interesting news about their organizations. We are sure that there are many splendid and inspirational meetings held, about which the others in the conference would like to know, but we are not able to get their reports of these meetings. The editor scans closely every paper that comes in her reach, for news missionary, and occasionally is rewarded with a write-up of some society. The following items are taken from one of the state papers—the Asheville Citizen— and bring us news of two of our live organizations at Canton:

"Mrs. Bill Bryson was hostess to the Woman's Missionary Society of the Canton Methodist church Thursday afternoon in her attractive new home. The newly elected president, Mrs. G. L. Hampton, presided. Splendid reports of the past year's work was given by the retiring president, Mrs. J. R. Stephens ,and showed that the society had met all requirements and had won a place on the roll of honor. Mrs. Roy Trammell, who is in charge of the children's work, also made a splendid report and showed that her little folks had been most active and wide-awake during the year. Committees for the new year were announced. After he devotional service Mrs. Trammell gave a number of most interesting missionary topics, and Rev. A. C. Gibbs, the new pastor, spoke on the pledge service. Pledge cards were distributed and the members were asked to prayerfully consider them until Febuary meeting, and then return them signed. A social hour followed the program and closed the meeting."

The Junior Missionary Society of Canton was entertained by their leader, Mrs. Roy Trammel, Tuesday evening. These little ones have done a splendid year's work, increasing their membership to forty-eight and raising twenty dollars on the pledge. A Bible was given little Miss Julia Hayes for bringing in the largest number of members, and a book and pencil were awarded Frank Sheffield and Martha Jean Hampton fo rthe largest mite box offerings.

After the program games were enjoyed and refreshments served by Mrs. Trammel.

GRANITE FALLS CLOSES A SUCCESSFUL YEAR

We are greatly indebted to Mrs. W. F. Russell, corresponding secretary, for the gratifying report of the past year in the Woman's Missionary Society at Granite Falls. All assessments and obligations were paid in full and the society starts the new year with no handicaps. During the year the circles put on an attendance contest and the circle averaging the smallest attendance entertained the whole society with an old-fashioned picnic dinner with hot coffee at the church December 30. After dinner the "capsule revealing party" was held. A Christmas tree beautifully decorated held a present for each member, the distribution of which was followed by a short business session and the election of officers. (Sorry we cannot print the names but lack of space forbids.—Editor.)

ITEMS WORTH CONSIDERING

The church can meet the need of the world today only if it loves God with all its mind as well as with all its heart, and with all its heart as well as all its mind. It is comparatively easy to do the one or the other, but the Christian witness will be borne to the world only when Christians do both. The church must be so sure of God that it is afraid of nothing and shrinks from nothing.—J. H. Oldham, in "Christianity and the Race Problem."

Among the ten millions in Persia it is reckoned that from ninety to ninety-five per cent in the cities are still illiterate, and that in the villages only about two in a hundred can read. Here, as indeed in many other parts of the Moslem world, the Christian mission schools are exerting enormous influence. The Bible takes a leading place in their curriculum. Sons of important families leave these schools to take prominent state positions. If they do not profess Christianity openly, at least they have imbibed considerable Christian truth.—Missionary Voice.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

CONFERENCE COUNCIL

The third annual Western North Carolina conference Sunday school council composed of the presiding elders, district Sunday school superintendents, Sunday School Board executive committee and the conference employed workers met in the ladies' parlor of First Fethodist church, Salisbury, Tuesday afternoon and evening, January 6. Ten of the eleven presiding elders and seven of the district superintendents met with a full attendance of the others in making a most representative meeting. D. E. Henderson, chairman of the board, opened the meeting and directed its general proceedings. One of the delightful features of the gathering was the splendid supper served the council by one of the circles of the home church. The council was pleased to have among its guests Revs. A. W. Plyler, L. D. Thompson, W. L. Scott and H. G. Allen. Dr. T. F. Marr was kept away from the meeting on account of illness and four of the district superintendeds were prevented from being present on account of illness or pressing business engagements. The meeting was immensely worth while.

GOALS

Among other things the council decided on some very definite objectives as follows:

Ten thousand increased enrollment by the convening of the next annual conference in October.

Twenty-four standard training schools for this conference year.

Twenty-seven junior schools.

Ninety-three charge institutes.

One hundred twenty-six observances of Children's Week.

Eighty-one check-ups on congregations not reporting Sunday schools.

Three hundred check-ups of Programs of Work.

Four thousand seven hundred dollars Sunday School Day offering.

A GOOD RECORD

During the last conference year 162 of our pastors earned 251 units of credit in the Sunday School Standard Training Course. This record, according to Mr. M. W. Brabham, head of the administrative department of the General Sunday School Board, with headquarters at Nashville, Tenn., leads all other conferences in our church. Our recent council meeting rejoiced over this fact and went on record urging our pastors to keep up the good work.

THE SALISBURY-SPENCER SCHOOL

In a splendidly attended organization meeting of the pastors, superintendents and other interested leaders held recently at First Methodist church, Salisbury, the fifth annual standard training school for Salisbury, Spencer and surrounding territory was set up. It was decided to offer six courses as follows: Beginner Organization, Primary Organization, Junior Organization, Intermediate-Senior Lesson Materials, Pupil Study, and a course in Bible study. The following officers were selected to serve the local board of managers: A. S. Jones, president; B. G. McMillan, vice president; D. E. Murphy, secretary; M. K. Kiser, treasurer. Miss Annie Bostian heads a very active enrollment committee and without doubt a large attendance will feature the school. Our meeting was favored with the presennce of Mr. L. L. Gobbel, the effective superintendent of Sunday school work in the North Carolina conference, who was spending the holidays with his home people at Spencer. The school will be held at First Methodist church, Salisbury, April 5-10, inclusive.

THE SHELBY SCHOOL

Last Sunday afternoon a large and representative attendance of our Sunday school leaders in Shelby came together promptly at two o'clock in our beautiful new Central Methodist church to organize a board of managers to head up the second standard training school for Cleveland county. After consideration the school was set for March 8-13 and the following officers were chosen: President, William Lineberger; vice president, Marvin Blanton; secretary, Miss Carobel Lever; treasurer, Ogburn Lutz. Mrs. P. M. Coley heads the enrollment committee which promises to secure a large and representative attendance upon the sessions of the school. Courses will be offered as follows: Beginner Organization, Primary Worship, Junior Lesson Materials, Intermediate-Senior Characteristics and The Church and Its Work.

THE LINCOLNTON SCHOOL

Hurrying from Shelby over to Lincolnton a fine set of fellows was met to organize the first standard training school for Lincolnton and Lincolnton county. Dr. I. R. Self was selected to head up the local board of managers. Other officers are: N. A. Putnam and R. J. Sifford, vice presidents; T. N. James, secretary; Plato Miller, treasurer. The various committees were selected and every evidence was given to prove that the Lincolnton school will be most successful. Rev. W. B. West, our pastor at First church, thinks his congregation will not only liberally attend their own school but will, as last year, send a splendid attendance to the Gastonia school. Brother West was very enthusiastic in his support of the school. Four courses were agreed upon as follows: Primary Organization, Junior Organization, Principles of Teaching, and The Sunday School. A fifth course will probably be selected. The school will be held in First Methodist church March 1-8.

THE CONCORD SCHOOL

Meeting in Central Methodist church, Concord, Thursday night, January 8, a number of our Sunday school leaders organized the second standard training school for Concord and Cabarrus county. Among those present were Revs. W. A. Jenkins and T. J. Higgins, who are greatly interested in the promotion of religious education. The following officers will head up a local board of managers: C. F. Ritchie, president; J. E. Davis and C. H. Long, vice presidents; A. G. Odell, secretary; H. A. Scott, treasurer. The courses agreed upon are Beginner Lesson Materials, Primary Lesson Materials, Junior Lesson Materials, Intermediate-Senior Organization, The Church and Its Work and a course in Bible study. The school will be held in Central Methodist church March 22-27.

A GOOD START

The Central Methodist Sunday school of Shelby held its first session in its new plant last Sunday and christened the beautiful and commodious building with an initial attendance of 634. The men's Bible class, taught by that prince of fellows, Clyde R. Hoey, had 291 men present. Not only has this Sunday school a large attendance but it is so departmentalized that every pupil can receive splendid attention, it having eight splendid departments functioning in the splendid quarters arranged for them in the new building. Our Shelby people have wrought exceedingly well and Rev. A. L. Stanford, the pastor, and William Lineberger, the superintendent, are to be heartily congratulated for their unceasing labors.

CHERRYVILLE

It was my pleasure last Sunday afternoon to have a short conference with Rev. R. F. Mock, pastor of our fine people at Cherryville. I found Brother Mock a bit disturbed on having to send his wife to spend the winter in Florida because of a neuritis trouble, but happy in the promotion of the outstanding work being done by his people. The total membership of the Cherryville congregation is around 300, but these 300 are paying for a $70,000 new church, a commodious nine room parsonage and have recently assumed for themselves the support of a whole-time pastor, they having elected to become a station instead of a circuit. Our Cherryville congregation certainly has a load to carry but it is carrying it. There are no finer people to be found anywhere.

North Carolina Conference

"TO START AT ONCE"

"If you can furnish me with survey cards, kindly mail at earliest date, fifty or more, for purpose of making a yearly survey of our community. We wish to start at once on four points we failed to gain last October."

Thus writes Mrs. J. T. Culbreth, superintendent of Scott's Hill Sunday school, Wilmington district, in a letter dated January 1. She received the survey cards and the good wishes of the Sunday school board in her very commendable desire and determination to make Scott's Hill Sunday school standard.

We like this spirit, and we commend to other schools this excellent example of beginning on the very first day of the year to do the things that need to be done to strengthen the weak places and to make the Sunday school measure up more completely to its wonderful opportunity in this good year of 1925.

SEEKING NEW MEMBERS

Mrs. Culbreth's splendid example is quite in line with the church-wide membership emphasis being promoted at this time. Methodist Sunday schools are being moved to seek, in the true missionary spirit, to seek and to bring into the membership and fellowship of the Sunday school the boys and girls, men and women, who are not now receiving, even in anominal way, any religious instruction. And one of the first steps is to find out, definitely, who and where those are that are not in the Sunday school. We furnish, free of charge, survey cards for securing this information, and quite a number of requests have come in for these cards.

SUNDAY SCHOOL HOMES

In the campaign for new Sunday school members, it is sincerely hoped that thousands of homes will be definitely allied with the officers and teachers. One of the points for particular emphasis is the enlistment of every member of every home of a local Sunday school as a member of the Sunday school. This is a far-reaching appeal, and the significance of it is beyond the comprehension of mortal to appreciate fully. It has been truly said that if every home should become fully enlisted in the purposes of training in worship, teaching God's truth, and training people to serve and to serve intelligently, there would come to pass a day for which we have prayed but have hardly dared to hope. Suggestions as to how to proceed with this work are, briefly, as follows:

1. List carefully the homes of your congregation.

2. Careful check up on the membership of each home as compared with the Sunday school membership.

3. Announce the purpose of the school to secure "100 per cent Sunday school homes."

4. Give names of people now out of the Sunday school to class or department groups with the explanation that these are prospective members.

5. Set a date when announcements will be made concerning the number of "100 per cent Sunday school homes."

6. On the date announced hand out the certificates which have been prepared for these homes.

These certificates, which are to be signed by the pastor and superintendent, are attractively printed and will be furnished schools free upon request. This feature of the membership campaign is proving popular and promises to be worth while indeed..

MISS KEENE AT LAGRANGE

Miss Georgia Keene, our conference elementary superintendent, spoke to large congregations at LaGrange Sunday morning and evening, January 4. In the morning she discussed "Worship in the Sunday school," with special reference to the elementary groups. At the evening service she emphasized the importance of the Sunday school and ways and means of increasing and maintaining its membership. Rev. R. E. Pittman is pastor and J. E. May, superitnendent of the Sunday school.

A DAY AT DUNN AND DUKE

Sunday, January 4, the writer spent in Harnett county. In the morning he was at Dunn, that hriving little city where, under the leadership of Rev. G. T. Adams as pastor, and H. L. Godwin as superintendent of the Sunday school, our church is doing big business. In the afternoon he was at Duke, where he had an informal conference with Rev. L. C. Brothers, the pastor, L. C. Thomas, the superintendent, Rev. R. H. Willis, presiding elder, and others. Both Dunn and Duke, although making fine progress in Sunday school work, are determined to do better, and are planning to enlist their officers and teachers and prospective teachers in training work.

READ THE ADVOCATE

The writer considers the North Carolina Christian Advocate one of the most effective agencies for keeping the masses of the North Carolina conference in touch with the plans, programs and ideals of the Sunday school and for acquainting them with the more important happenings in the Sunday school world. The management very kindly devotes a full page each week to notes concerning our work and the work of the Western North Carolina conference. We are, therefore, always glad to promote its interests at every opportunity and are longing to see the time when a copy of this great paper will find its way into every Methodist home. We are particularly interested in Good Literature Sunday, January 25, and are hoping that many new subscriptions will result from the efforts put forth on this day.

"BETSY" PREACHERS MEET

Meeting in City Roads church Thursday, January 8, at the call of Presiding Elder C. B. Culbreth, preachers of the Elizabeth City district conferred together concerning the interests of the church in the district for the coming year. It was an interesting program with lively discussions of such vital matters as evangelism, financial plans, preaching, the Sunday school, Epworth League, and the Advocate being considered. Among those speaking were Revs. C. B. Culbreth, J. O. Long, L. S. Massey, C. T. Thrift, A. B. Crumpler, J. T. Stanford, Daniel Lane, and the writer. Relative to the Sunday school, the promotion of the official Programs of Work, the Sunday school membership campaign, evangelism in the Sunday school, and lead-

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

Dear Brother Barber:

I regret very much to send enclosed communication from Miss Brooks, our field secretary, who on account of the death of her father found it necessary to resign, and her statement is self-explanatory.

As a conference official I wish to say that it is with deep regret that we accept her resignation. She had been so sincere and exemplary in her work that it is with much regret we give her up.

Her statement, however sorrowful, sounds a splendid note of encouragement and we are glad that she has determined to press forward in our Epworth League work.

The work will be carried on by the president, who will be in the field from now until conference.

B. L. Lunsford, Conf. Pres.

Wildwood Drive, Columbus, Ga.,
January 5, 1925.

Dear Epworth Leaguers:

I take this opportunity to express to you my appreciation for the many kindnesses extended to me by the Methodist young people of the Western North Carolina conference. I regret very much that I found it necessary to give up my work as field secretary for your conference, for I was just beginning to realize the great possibilities connected with the work and had so fast learned to love the Epworth leaguers in North Carolina, due to their many kindnesses to me, that it is indeed disappointing to have to part with you at this time.

I want to thank Mr. Lunsford and Brother Falls and all the conference officers and district secretaries for the many kindnesses shown me, and to say that I look forward to a great year for you and I shall look with keenest anticipation for opportunities to meet you and serve you.

Since the death of my father, several weeks ago, things have developed which will prevent my carrying the work further, and in consideration of that I have notified your conference officials about the matter. It was my intention to attend the president's meeting at Dallas until I decided to give up the work.

I feel that I have been greatly benefited by meeting so often with your young people. Your pastors are of the highest type of Christian manhood and I know that I will be the loser in not being able to continue the work with you. It is my purpose to press forward bearing in mind the splendid league motto, "All for Christ."

May God's richest blessings rest upon your work and may He lead and keep you. Sincerely,

Martha Rodgers Brooks.

It is with great reluctance that we give up Miss Brooks as our field secretary. We had just come to know her, and to love her as one who was deeply interested in us and the work of the league in our conference. We extend to her our heartfelt sympathy at this time of sorrow in her life. May the Master-hand guide her, and may His great love fill her heart with brightness as she labors for Him in the field of His choice and hers.

W. A. B.

We are happy indeed to have Bro. Lunsford act as field secretary in addition to his work as conference president from this time to our conference next June. We recognize the ability of Brother Lunsford, and are sure that the work will prosper with him at the head of the field work, as it has heretofore done under the direction of Miss Martha Rogers Brooks, who recently resigned on account of the death of her father. W. A. B.

Sunday, January 4, a program on service was rendered at Spring Garden Street M. E. church, to which all the leaguers of Greensboro were invited, a large number being present. The meeting was called to order by President Beasley of that chapter. The program was as follows:

Song: "The Fight Is On."

Scripture read by Mary Anderson.

Solo: Ruth Maynard.

Speakers: President Beasley, Attorney Powell and Mr. York .

President Beasley introduced the subject for the evening as "Service."

The first speaker was Attorney Powell, who gave to us some good views on service which will remain with us. He told us to be sure of our destination, also to grasp a vision and get the material that would enable us to realize it.

What is your choice? Do you mix the mortar? Do you lay the brick or do you choose to build the cathedral? Of anything you may choose as your career you must first draw up plans, but first find His plan and lay your plans accordingly. Everyone wanted to make a success, but what do you call success? Is it to pile in the coin and then selfishly enjoy its jingle or enjoy the spirit of giving to others.

Of the many laws or rules, there is the only one which all are derived from and that is the Golden Rule. The only way to success is to learn the lesson of service.

A great need of today is the enthusiasm and zeal that can be brought by the young people. The lives remembered are those who live for others and die for others and have accomplished something while others live and die unheard of because they never did anything for others worth while. Write your name in the sands of time by doing something worth while for others, and do your best.

Alpine Violets: Violets duet by Annie Lou Jackson and Emma Leah Watson, accompanied by Mozelle Jackson.

"More Service," as was Mr. York's expression, was the title of his speech. The purpose of the B. Y. P. U. of the Christian Endeavor and the Epworth League are practically alike. At one time men of power and position were looked upon as the leaders in society, but now each individual is considered for himself and not for what his father or his forefathers were.

Assign for yourself an order, follow it and try to make yourself a tool for service. The most important thing in your life is what is your ideal and what is to be it's outcome. When only a boy he selects his trade to follow through life.

The man who regards church as Sunday and Wednesday evening gathering places is an antique. There are seven days a week to worship. The doors of churches are open to help those who need it.

The workers who aid in this task come from the young people's organizations. In the Sunday school children are directed by older people and they follow instructions there. The Epworth League young people plan out their work and accomplish what they themselves can do. It is these young people who take the places of the officers and teachers of the church.

The time was all consumed at this point, and even though other interesting speakers were scheduled, the program had to be drawn to a close by the league benediction in order to get to the church service in time.

Ruth Watson.

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North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

BLACK'S CHAPEL-GODWIN

The Black's Chapel Epworth League motored over to Duke Friday night, December 12, and pounded their new preacher, Mr. and Mrs. S. C. Brothers. The five cars were at the door and the whole crowd of leaguers, loaded down with all kinds of provisions, were on the porch before they knew we were there. Mr. Brothers met us when we knocked and seemed so surprised. They ushered us back to the kitchen and we filled the pantry with groceries.

And afterwards they took us down to the sitting room and we all sat down in a circle in Japanese style and sang hymns. They have one little boy; he wanted us to sing a Santa Claus song for him. We sang "Up on the housetop" for him. We sang lots more carols and had some music on stringed instruments.

Mr. Brothers made a talk for the league. We stayed about an hour and all had an enjoyable time.

Sallie Williams, Cor. Sec.

WANCHESE EPWORTH LEAGUE

It has been some time since you heard from us, so we thought perhaps you would like to know how we are progressing here in this little village. Our league is yet alive and of course doing some things that are good. The one we now wish to report is as follows:

Beginning on November 17 at 7:30 o'clock p. m., and continuing through the week until November 21, our league conducted a week of cottage prayer services, each service being held at the home of one of the league members, a different home each time, except Friday night, which was held at the league room in the church, and at which a social was held with the serving of cream and cake, which was very much enjoyed by all present.

These services were conducted by different members of our league each evening and a different program was arranged for each service in which it is estimated about 25 took part in some way in each service, or in other words about 25 were in attendance at each service, and many taking parts, such as reading scripture lessons, prayer and singing and reading such other literature as was desired. It would take too much space to give in detail the different programs, but we wish to say that as outlined to us they must have been very interesting and helpful. The writer was not present, but is informed that all seemed to enjoy and take an interest in each meeting. There is one thing that we wish to note that does not look pleasing, and that is that not a single boy or young man is listed as holding or taking part in any of these meetings. This is painful. Who is to blame we will not attempt to say, but it is a sad fact that our boys are not usually in the lead in such matters, and it might be that our leaders do not take the time and trouble to get the boys to act in these places as they should. Of course I am glad the girls will act, but we need to get hold of the boys. Now I do not attempt to say where the remedy lies for this, but it is our duty to find out the reason why the boys will not lead, and try and remedy the matter, for it must be remembered that our boys are just as important as our girls and need to start off in the right way just as much as the girls, if not more so. So let's give special attention to this phase of our league life in the future, and see if we can't by some means get our boys to take a more active part in our league life. You can take most any gathering of church workers and the girls predominate. I have always noticed this. Why is it? I am inclined to

(*continued on page fourteen*)

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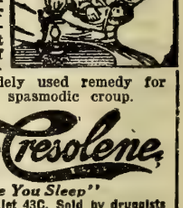
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THE CHILDREN'S HOME

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

NEWS FROM THE CHILDREN'S HOME, WINSTON-SALEM

By Martha M. Wood.

Friends have occasionally reminded us that they would like to hear from the Children's Home through the columns of the Advocate. And it does seem a reasonable expectation, for there are numerous ink bottles, typewriters and printing presses at the Home offices, and a variety of talent I am sure that could get off many an interesting item.

But while they are getting in line perhaps I would better start the new year off by telling some of the things that have happened at the Home recently.

From the children's point of view, Christmas is the greatest event of the year.

"The year has grown old with its burden of care,
But at Christmas it always is young."

And nowhere is it more young and joyous than at a home where a multitude of happy children live.

The old idea of an orphanage as a dreary place where, if one wished to do a little extra kindness at Christmas, he borrowed a few little unfortunates and gave them a taste of good times elsewhere, is now mostly a story-book institution. If one really wishes to participate in the happiest affair in all the city he should get around early enough to see a crowd of orphan home children discover their toys. It is worth getting up in the grey dawn to observe the rapturous delight of a cottage full of children receiving the gifts of Santa Claus.

Christmas may be one of the shortest days in the year, but when it begins with Christmas carols about five o'clock a. m. it seems to those who have just dozed off after tying up the last parcel under the Christmas trees, something like the unbroken continuation of the night before.

Christmas Eve Dr. and Mrs. Isler and other Moravian friends had taken fifty of the younger children to the Christmas Eve love featst for children in the old Moravian church in Salem.

The church was beautifully decorated with Christmas greens, and the music and the hundreds of lighted candles, each child holding one during the last hymn, made a beautiful beginning for Christmas Eve dreams. And the Christmas carols in the early morning at The Home seemed a fitting beginning of the day.

But the real music of Christmas, if one may stretch the term, is the joyous babble of children's voices in the rapturous delight of the realization of the event of which they have been dreaming for weeks.

If joy is ever silent it is not then, yet amid all the din I observed the littlest girl seated before a beautiful doll-piano oblivious to all the shouts and sounds around her save the tiny tinkle of notes of the little piano, and fingering the keys in a good imitation of a musician's manner.

The little boys received their presents from a Christmas tree, and each got an armful of bundles and packages. The racket of drums, mouth-harps and horns had not tuned up to full blast when we slipped out, but was getting well under way, so I tarried only long enough to help little George start his mechanical duck—a big, fat yellow duck that had wheel works inside that rolled it around in a very charming way.

We were fortunate this year to have everybody well at Christmas. Only one in the infirmary, little Jean, who is not yet released from a long convalescence from a spell of diptheria he had some time ago.

The new hospital was opened the first of January. Miss Elinor Plyler, a graduate nurse from Statesville, is in charge.

Mrs. Hartman rooms at the hospital and two of the girls who are to help the nurse with the housework and learn something of nursing.

The hospital is a great addition to the Children's Home. It is well planned, beautifully finished and furnished with suitable hospital furniture. Dr. Gray and Dr. Hanes are very much pleased with the building and equipment.

There are twenty-eight beds for patients. On the first floor are two wards, private rooms, the nurses' quarters, a kitchen and the contagious ward, which is in the back, somewhat separated from the rest of the building by a short hall.

The second floor has two wards and other rooms. In the basement, which is above ground in the rear, is a dental room, a worker's room, storeroom and furnace room.

The hospital is to be paid for by the Methodists of Winston-Salem, who in the Children's Home Building campaign took this as their part.

It is a beautiful gift and a lasting monument to the kindness of the givers to the children of misfortune in their midst.

The new dormitory for the farm and diary boys has gone up rapidly and is now being plastered and it is hoped it will be completed in February. It will be known as the John Neal Building. It is one of the prettiest dormitories on the place. A representative of the Child Welfare League of America visited the Children's Home recently and said that this new cottage was one of the best planned cottage dormitories that he had seen anywhere.

Plans for the Baby Cottage which the generosity of a gentleman of Winston-Salem made posible are being sketched for the approval of the building committee.

A cottage home for babies which must be in every way convenient for the comfort and health of small children has to be considered and planned with great care. And, of course, the Baby Cottage should be one of the most attractive buildings of the Home.

One of the important gains of the year is the purchase by the Children's Home of a farm about twenty miles away in the country for additional grazing ground for dairy cattle, calves and dry cows particularly. And where a convenient summer camp for vacation outings for groups of boys and girls who might otherwise miss the opportunity of getting away from the Home routine for a few days.

The superintendent is looking for a tenant for the farm, a good farmer who likes boys, and knows something of the proper management of cattle.

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THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Taking Liberty—I am taking the liberty to publish a note from one of the Orphanage's best friends. This letter like a thread of gold is a desire to render effective service in His name.

* * * *

J. T. Sholar—"Perhaps there is no better way of starting the new year than by a contribution to the Orphanage, so I am enclosing my check for $50 which you can use in whatever way you think best. With best wishes for continued blessings upon your "big family," I am, Yours very truly, J. T. Sholar."

* * * *

Much Appreciated Visit—Rev. R. F. Bumpas called to see us one day last week. His visit was greatly enjoyed. He is advanced in years, rich in scholarship, ripe in Christian experience and abounds in good works. Without doubt he is one of the most learned and saintly men I have ever known. His presence is a benediction to all. The evening time of life finds him full of faith, hope and love. His friends are numbered by the thousands. Such a life as his inspires everybody to be and do their best.

* * * *

Dining Room Tables and Chairs—Here's hoping that thirty missionary societies of our conference will furnish fifty tables and three hundred chairs for our new dining hall. This is a worthy undertaking and will not be a burden on the missionary societies. It means just one table and six chairs for each of the thirty participating societies. Just thirty dollars from each of thirty auxiliaries will furnish our beautiful new dining room with this necessary equipment! What society will be the first to write me that I can count on them for a table and six chairs? Let's put this proposition through with pep and promptness.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

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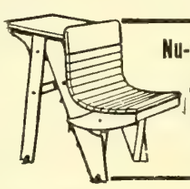
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VALUE OF METHODIST SUMMER SCHOOL AT DUKE UNIVERSITY

My brethren of the ministry, I wish to take this opportunity to tell you of to the undergraduate in our church, and that if you have been failing to avail yourself of the things it offers, you are losing real nuggets, as the writer has attended two sessions of this school and noted some of the expressions from others who have attended.

It would take a whole catalogue to tell you of all the good features of this school, therefore only some of the most important values shall be mentioned in this writing.

A session of this school furnishes a great feast of good and digestible things to anyone who is eager to add to his store of knowledge. In the first place, he receives the great benefit received from coming under the influence and spirit of Duke University, which is no mean factor, especially since it is to become a great university, equalling any in America.

The training school program furnishes many treats. Every morning and evening one has the privilege of sitting at the feet of some of the brightest lights Christian America offers. A fellow receives inspiration from these addresses sufficient to bring forth the best there is in him. Last year such men as Dr. Charles Jefferson, Stonewall Anderson, and one of our own bishops were on the program. These men came to us with world messages that one is not privileged to hear often. Besides these things, the program included special music furnished by musicians of some talent. One very helpful feature of these chapel hours is the period of worship. What could be more inspiring than to be in a devotional service with a large number of men who are thoroughly consecrated to God's service? Such services furnish a great opportunity for one to refresh his soul with the water of life. Many of the brethren attend the school principally for the sake of these good things, and they are well paid.

This school furnishes the undergraduate an opportunity of getting off his conference course very easily and satisfactorily. It has an advantage over the taking it by correspondence, in that one has the personal touch from the instructors. They are men from among our own preachers, who are men of some experience and capable of giving a young preacher much sound and helpful advice that he does not get through the correspondence course. In order to get off a year, or a part thereof, of the course, it is required that all the books must be read, and an outline furnished to the instructor by the meeting of the first class. There is another plan that is good. The course may be taken by correspodence, then take the advantage of the class work at this school. This latter plan is highly recommended.

Of course if one does not want to take his conference course at the summer school, there are various other courses offered especially for the benefit of ministers and Christian workers of various sorts. One's time would be well spent in the taking of any of these courses. Our great need today is a more efficient ministry.

Another very attractive, as well as helpful and inspirational feature of the Duke Summer School for Preachers is the social aspect. Now if you want to have a genuine good and wholesome time, spend these two weeks at this school with this fine spirited and progressive group of the brethren; only those of the progressive type attend this school. Here one has the opportunity of associating with this class of men from both the N. C. and the W. N. C. conferences in such an intimate relation that he learns to know nearly every one of them as a personal friend. What can broaden a man's vision more than to increase his acquaintance in such a manner? Many opportunities are furnished for a fellow to get a good laugh for, as every one knows, there is not a group of men in existence with more life than a group of Methodist preachers. But of course they are always ready to enter into a serious conversation, thereby giving to each other their experiences in their work, which is always profitable to anyone.

The provision for recreation is a very fine feature. The college furnishes a coach to give direction and instruction in the several kinds of athletics, both for the benefit of the preachers at the school and for their information, so that they might be able to direct games in their own church if necessary. Various athletic contests are arranged between the two conferences. Last year the N. C. conference won the horse shoe tournament, while the W. N. C. conference won the croquet and volley ball tournaments. The tennis courts, swimming pool and gymnasium are wide open for the use of the students of the preachers' school.

Now, young brethren, if you don't believe we have a good and profitable time while there just ask any of the fellows who have been there, and they will tell you about it. Since last spring several of the fellows have spoken very enthusiastically about the prospect of being back at the summer school next spring.

There is very little reason why practically everyone of the undergraduates should not be there next year. Your church is supposed to take care of the services while you are gone, and some of them will even pay your expenses while there. Of course the school pays your traveling expenses; therefore about all you have to pay is for board. The university furnishes rooms with bed clothing free.

Why not all of us meet there next June and see for ourselves that these things are so. If nothing worse than a shoestring breaks, the writer will be Johnny-on-the-spot when Duke commencement is over; and he hopes to meet many of his undergraduate brethren there at that time.

R. M. Stafford.

THE FORWARD LOOK AT BROAD RIVER

We wish to thank you for a copy f the Advocate sent us last week, this being the first copy to come to us since we left Morganton circuit. I want to say I don't see how a Methodist can be satisfied to any degree if he or she doesn't take the Christian Advocate. To me it is food to my soul.

Thanks for that five dollars; it is a token of my love for the Advocate. "Of course," no mention has been made through the Advocate about the circuit that won. But Morganton circuit is proud of her victory. Not because she won and others lost, but because every new subscriber to the paper ought to become more faithful to God and to the church. "All this I steadfastly believe."

You may look forward to increase the circulation of the Advocate down here. Marion district is asked for four hundred new subscribers. I shall set as a goal twenty-five for Broad River circuit. Enclosed are four new and one renewal.

On the morning of October 30 we turned our faces from Morganton and looked across South mountains. Four hours later we saw the cozy little parsonage at Harris. And since our arrival the people of God down here have made the parsonage more comfortable by a new range, a bed, and covered the dining and cook room floors with lnoleum. Indeed we are thankful for the additions to the parsonage, but when it comes to write of poundings we haven't words that can describe the love and generosity shown to us by our brethren.

We are trying out a simple plan to raise our collections. The young people will raise a gang of chickens, the women are giving their Sunday eggs, and the men are taking courage and are responding in a way that we are setting our goal, "Everything in full, bishop." J. C. Gentry.

YOUNG LADY PASSES FROM EARTH

Miss Maud E. Noblitt was born November 22, 1906, died January 3, 1925. She was converted while just a girl and joined the Methodist church and remained a faithful member of the same till death.

The funeral was conducted by her pastor, assisted by Mr. and Mrs. Anderson; also Mrs. Wilmer Gilliam sang very beautifully "Does Jesus Care?" and "There will be no night there." After which her body was laid to rest in the cemetery at Bethel church, of which she was a member.

The grave was covered with many beautiful flowers, which were an expression of love from her many friends. J. N. Wise, P. C.

WOMAN'S PAGE

(*continued from page eight*)

art, president, and the pastor, Rev. J. K. Motoyoshi, had to talk, so although we started at half past one we finished about five, or later. We felt that all that could be done to start us in the right direction had been done, nothing omitted. We have great hopes of training our students so that they will take a larger part in church activities when they go out. This has given us much concern, because some think when they graduate from the school they do from the church also. I try to remember the many hindrances to church going, especially for women, but I shall never be satisfied until our Christians are 100 per cent church-goers after graduation. Mr. Motoyoshi has entered upon his duties as pastor with enthusiasm. He seems the providential man for the place."

SUNDAY SCHOOL WORK

(*continued from page nine*)

ership training were emphasized. Definite plans for the holding of the second annual Elizabeth City district standard training school at Elizabeth City September 6-11, 1925, have been made, and a bigger and more largely attended school even than last year is expected.

REMEMBER THE ORPHANAGE

Our Sunday schools have always delighted to contribute to the support of the fatherless and motherless children in our Orphanage at Raleigh. Children are interested in children, and the appeal made in behalf of the less fortunate strikes a responsive cord in the hearts of the more fortunate. Many Sunday schools and Sunday school classes are supporting one or more orphans; others not in a position to do quite so much, are helping to support one. We are glad that it is so and commend this noble example to other schools and classes. Let's do our full part in taking care of the orphaned children!

TAKE TIME FOR TRAINING

"Take time for training, for training takes time." And it's worth all the time it takes. We are beginning February 1 a series of training schools planned to give every officer and teacher and prospective Sunday school worker an opportunity to take training. We are providing the opportunity. All that we ask in return is that pastors, superintendents, other officers, and teachers give the time necessary to take advantage of the opportunity. Talk your training school, pray for your training school, attend your training school! The dates for most of the schools have been announced already. Other announcements may be made. If you don't know the date of your school, ask your pastor or write this office. Let's pull together for the most effective series of training schools we have ever had.

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OUR LITTLE FOLKS

TOM THUMB'S ALPHABET

A was an Archer, who shot at a frog.
B was a Butcher, who had a great dog;
C was a Captain all covered with lace;
D was a Drunkard, and had a red face;
E was an Esquire, with pride on his brow;
F was a Farmer, and followed the plow;
G was a Gamester, who had but ill luck;
H was a Hunter, who hunted a buck;
I was an Innkeeper, who loved to rouse;
J was a Jointer, who built up a house;
K was a King so mighty and grand;
L was a Lady who had a white hand;
M was a Miser, and hoarded his gold;
N was a Nobleman, gallant and bold;
O was an Oysterman, who went about town;
P was a Parson, and wore a black gown;
Q was a Quack, with a wonderful skill;
R was a Robber who wanted to kill;
S was a Sailor, who spent all he got;
T was a Tinker, and mended a pot;
U was a Usurer, a miserable elf;
V was a Vintner who drank all himself.
W was a Watchman, who guarded the door;
X was Expensive, and so became poor;
Y was a Youth, who did not love school;
Z was a Zany, a poor harmless fool.

—Anonymous.

MAGIC CHARMS

Rosemary was going away for four whole days all alone. "Mother isn't going, father isn't going, brother isn't going; all by myself!" Mother heard her crooning it to Rag Martha while Sally Doll sat by and listened.

Then all of a sudden it came to Rosemary what it might mean to be "all by myself." She wouldn't mind in the morning, because there would be Mary Elizabeth to play dollies with; and then she and Mary Elizabeth would take their naps together in the hammocks, and in the afternoons there would be splashing in the bay that came nearly to Mary Elizabeth's father's big camp. Going for a ride in Mary Elizabeth's father's big car would be fun too, and then there would be supper on the screen porch. But after that came the time when mother usually read to her and tucked her into her little white bed, and now mother wouldn't be there! Two big tears stole down Rosebary's cheeks, and a third ran down her little fat nose.

Mother glanced out at the silent little figure on the porch, guessed Rosemary's thoughts and smiled a tender little smile all to herself as she went upstairs for her hat.

"Come on, Rosebug," she called. ("Rosebug" was a little joke between mother and Rosemary. Mother would say "Rosebug" and Rosemary would say "Rosebud, mother," and they would both laugh). "Shall we finish our shopping?"

Soon they were both in the store, and mother had four small bundles that Rosemary couldn't account for. "Secrets," said mother; "they are magic charms, and the charms will not work at the right time if we open them now."

The days flew by, and Rosemary was so excited over the magic packages packed away in her little case with her clothes and Rag Martha that she forgot all about the alone song that she had been singing. She watched mother tuck in four little white boxes and one "to grow on." Each was tied with a narrow colored ribbon. Mother said that the "one to grow on" had four kisses in it. Rosemary was to open it as soon as she reached Mary Elizabeth's house, and she might have one kiss each night before she went to bed. She might open one box, any one she chose every night just after supper.

The day came at last. Mother hugged and kissed her, and father lifted her into the car beside Mr. Davis. Rosemary's lip began to tremble, but mother called: "Don't forget the magic, Rosebud."

Rosemary said "Rosebud, mother," before she thought, and then they both laughed. Mr. Davis started the car, and soon Rosemary was busy looking at the houses and stores as they flew by. The next minute she was on the train. Then it was time for mother's lunch box, and then for the big steamer. Next followed a long ride in a stage, and then a man rowed them to the island in a big rowboat, and there were Mary Elizabeth and Mary Elizabeth's mother waiting to drive them to the camp at the other end of the island.

What happy days followed! Hours on the rocks hunting for snails, paddling in the water and splashing with two blow-up wings at her shoulders, making doll's dresses on the porch, long rides to the ocean side of the island, and modeling things in the wet sand. And at night the magic boxes!

The first night when Rosemary opened the "one to grow on" she found a case with photographs in it —father, mother and wee baby Wilbur. She hugged and kissed them all good night. Then came the first of the magic charms. There stood before her four boxes with perky bows, blue, red, pink and green. Which should she open tonight?

"I'll tell you," said Mary Elizabeth; "you shut your eyes while I change them around, then you choose."

"O, goody, that will be fun!" cried Rosemary, and she put both hands over her eyes.

"All ready," said Mary Elizabeth, and out went Rosemary's hand to the pink bow. Off went the cover, and there in a tiny tub just right for Rosemary's new doll house at home was a wee baby doll. Beside her in the tub was a card that read:

"Dear Rosebug, I'm your daughter;
So don't yo uthink I ought to
Have a rub
In my tub
Every night in fresh warm water?"

Rosemary went to sleep that night with a smile turning up the corners of her mouth. The wee doll sat in her tub on a chair beside the bed.

Blue came the next night and this time there was a yellow-haired china doll in a tiny bed all ready to be put into the bedroom of the doll's house: Pinned to the pillow was a card:

"I'm called Rosebug, Marguerite;
Some have said that I look very sweet,
Others say 'Lazy Daisy!'
Now isn't she crazy?
A kimona to wear on the street!"

The next night the green-ribboned box held a tiny stove for the kitchen and a doll dressed as a cook in cap and apron; under his arm was a small envelope, and the note inside said:

"My name, Miss Marie, is Pierre;
I'll make you bread light as the air
I'll cook in your house
As still as a mouse
And not charge you a cent while I'm there."

How they laughed! And the next morning they made a house of pasteboard boxes, and Pierre had to cook all day for Marguerite and the baby.

The two girls ate their supper early that night and hurried to their room. When they opened the red box, they found inside a fat little doll dressed as a nurse with two baby dolls in her arms. The nurse wore a red dress and a white apron, kerchief, and cap; the two babies were in long clothes. On the apron was pinned this message:

"I'm Gretchen, from far Germanee,
Who will care for your twins, as you see,
For twins are my hobby;
These are Betty and Bobby,
And they'll cry if you take them from me."

"O, Mary Elizabeth," cried Rosemary the next morning as she climbed into the carriage ready to go, "I have had the best time!"

"So have I," said Mary Elizabeth, "and your magic boxes were the loveliest things at all. Why do you suppose your mother called them charms?"

Mrs. Davis smiled. "What is the time of day, Mary Elizabeth, when you want mother most?"

"Why, when I'm going to bed, mother," answered Mary Elizabeth.

"O, I see!" cried Rosemary. "They were charms to keep me from feeling lonesome for mother, weren't they? Well, I love my magic charms, but I'm glad I'm going to have my mother tonight."—Elizabeth Stevens Mason, in Youth's Companion.

Yankee—Have you ever noticed that successful men are usually bald?

Doodle—Certainly; they come out on top.—The Cornelian.

She—So you gave Algernon your hand?

Other She—Yes; but I'm going to keep him under my thumb.—DePawn Daily.

Internal cleanliness protects against disease

IN CONSTIPATION, say intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favour Lubrication

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

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Stops Chest Colds and Flu Quick.
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If You Are Getting Along in Years, Cod Liver Oil Will Give You Strength and Vitality to go Further.

At no time of life is Cod Liver Oil more helpful than in old age.

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But of course you know that nowadays you don't have to take the horrible nasty tasting, ill smelling oil itself.

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PASSENGER SCHEDULES

Effective December 28, 1924.

From Raleigh, N. C.

Lv. For		Ar. From
6:15 a.m.	a Norfolk	8:30 p.m.
7:30 a.m.	b Charlotte	5:15 p.m.
3:00 p.m.	c Belhaven	12:25 p.m.
9:45 p.m.	d Norfolk	7:05 a.m.

a Parlor car Marsden to Norfolk.

b Connects week days for Fayetteville.

c Via Pinetown.

d Sleeper to Norfolk.

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RAW FURS and HIDES, TALLOW, BEESWAX and GENSING. Write for prices.

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MORPHINE and WHISKY HABITS successfully treated. Write for information. Correspondence confidential. 12th successful yr. WILLIAMS PRIVATE SANITARIUM, Greensboro, N.C.

N. C. LEAGUE

(*continued from page ten*)

think that more attention is given to the girls than the boys, or is it the natural inclinations of the girls that are better than the boys? At any rate it would be well to give this some special study as our boys are fully as important as our girls.

I am glad to note that many of our league members took part in the meetings. This is a healthy sign. Get the young people to take hold of a thing and it is in safe hands if they are the right sort. Young life full of enthusiasm and energy is what we need for activities of church life. They are better fitted than we older ones. Let the good work go on, and may the young ever increase their efforts in all things good. A new piece of machinery is apt to be better than one badly worn. So with young people, they are more capable in most ways to do better work than we older ones. The experience will come to them as they journey along if they will stick and don't grow faint-hearted. Of course we know the path better than they, but our days are spent, and they have just begun. May they go on in the good work.

T. H. Baum,
Cor. Sec.

RALEIGH DISTRICT DOINGS

Plank Chapel, close to Kittrell, Rev. J. E. Williams, pastor, is alive with young folks and they look forward to the organizating of a senior Epworth league. Watch 'em.

The senior and intermediate leagues of the Methodist Orphanage have been suspended for some time due to the tearing down of their old assembly building, but they are now in action again meeting in the dining room hall.

The young people at Epworth church would like an Epworth League. Somebody please page Bro. D. N. Caviness!

Edenton Street intermediate leaguers together with the seniors got up real early Christmas morning and went to the Old Soldiers' Home, Rex Hospital, Mary Elizabeth Hospital and St. Luke's Home, singing Christmas carols. At seven thirty they were back at the church, where Bro. W. A. Stanbury was conducting a thirty-minute service of song and praise.

Speaking of institutes! It is the Raleigh district's custom to hold their annual district institute during the month of April. This year it will be held at Central Methodist church, Raleigh, where you will find the Rev. H. I. Glass, an Epworth League pastor.

Raleigh district plans to have a district organization, one that will function throughout the district and make its helpfulness touch the other districts. To this end our annual district institute is being planned.

While Raleigh district's slogan is "Boost Raleigh District—Raleigh District Boosts," and much emphasis has been laid on the first part of this slogan in the past, it is now the Raleigh district's task to endeavor to forget self and live up to "Raleigh District Boosts" in a far greater measure. Raleigh district leaguers, attention!

Our annual summer assembly is coming again. It's time to boost for it. Get in line, talk, sleep, dream and breathe North Carolina Summer Assembly! Biggest and best yet—the 1925 annual summer assembly of our North Carolina Conference Epworth League . All together, let's go!

And let us not forget our conference president, Bro. T. McM. Grant. If he asks you to do something in leaguedom for leaguedom, go to the task gladly and willingly, for it's boosting the kingdom of Jesus Christ. What say we all? "All for Christ."

WANTED Capable high class salesmen to sell fruit trees, a pleasant and profitable line. We want only honest and reliable salesmen who can and will work, and will pay a liberal cash commission when orders are sent in. General knowledge of orchards desirable. Write for offer, giving references.
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Sailing March 15 June 23.

REV. J. M. ROWLAND
Editor Richmond Christian Advocate
P. O. Box 584, Richmond, Va.

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By Lewis Thurber Guild

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St.,Asheville, N.C.
FIRST ROUND

January

Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February

Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Sellca, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

January

Spencer Memorial, 11 18
Duckworth Memorial, night 18
Thrift-Moores, Thrift, 11 25
Chadwick, night 25

February

Prospect, Prospect, 11 1
North Monroe, North Monroe, 4 and 7 1
Rural Trinity, 11 8
Hawthorne Lane, night 8
Pineville, Harrison, 11 15
Weddington, Union, 3 15
Waxhaw, Heath Memorial, 11 21
Hickory Grove, 11 22
Dilworth, night 22
Bethel and New Hope, Bethel, 11 28
Lilesville, Lilesville, 3 28

March

Matthews, 11 1
Belmont Park, night 1
Marshville, Gilboa, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Monroe, Central, night 22
Wadesboro, 11 29
Trinity, night 29

April

Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

January

Coleridge, Mt. Olivet, 11 17-18
Ramseur-Franklinville, Franklinville, night 18
Uwharrie, Salem, 11 24
New Hope, New Hope, 3 and 11 24-25
Asheboro, night 25

February

Deep River, Worthville, 11 1
Randleman, St. Paul, night 1
Randolph, Fairview, 11 and 3 7-8
East End, High Point, 11 8
Highland, night 8
Wesley Memorial, 11 15
Main Street, night 15
West Market Street, 11 22
Gibsonville, Whitsett, 3 22
Walnut Street, night 22

March

Pleasant Garden, Rehobeth, 3 ..... Feb. 28 & 1
Liberty, Liberty, 11 1
Centenary, night 1
Park Place, 11 8
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mount Airy, N. C.
SECOND ROUND

January

Mount Airy Central, 11 25
Rockford Street, 7 25

February

Spray, a. m. 1
Draper, night 1
Pilot Mountain, Chestnut Grove 7-8
Rural Hall, Trinity 8-9
Sandy Ridge, Mt. Herman, 11 and 3 14-15
Madison, 11 15

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

January

Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February

Mill Spring, Gray's Chapel, 11 1

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

January

Moravian Falls, Adley 17-18
Boone, Boone 24-25

February

Watauga, Valle Crucis ..... Jan. 31 & 1
Todd, Calvary 7-8
Avery, Pine Grove 14-15
Elk Park, Cranberry, night 15
Helton, Helton 21-22

March

Warrenville, Clifton ..... Feb. 28 & 1
Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January

Polkville, Clover Hill, 11 31

February

Shelby Ct., Pine Grove, 11 1
Lafayette St., night 1
Crouse, Antioch, 11 7
South Fork, Russell's Chapel, 11 8
Lincolnton, night 8
Lowesville, Snow Hill, 11 14
Rock Springs, Bethel, 11 15
Stanley, Iron Station, night 15
Lincoln Ct., Asbury, 11 21-22
Dallas, High Shoals, 3 22
Maylo, night 22

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

January

Woodleaf Ct., Woodleaf, 11 17
Concord Central, 11 18
Kerr Street, night 18
Salisbury Ct., Providence, 11 24
Epworth Concord, 11 25
Forest Hill, night 25
Concord Ct., Carmel, 11 31

February

East Spencer, 11 1
North Main, night 1
New London-Bethel, 11 7
Gold Hill-Wesley Chapel, 11 8
Park Avenue, night 8
Salem-Tabor, 11 14
Albemarle Central, 11 15
Badin, night 15
Albemarle Ct., Stoney Hill, 11 22
First St. Albemarle, night 22
Landis, Landis, 11 28

March

Kannapolis, 11 1
China Grove, night 1
Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, night 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

January

Hickory, First, 11 and 7 18-19
Catawba, Hopewell, 3 17-18
Maiden, 7 18
Mooresville Ct., Centenary, 3 and 11 24-25
Davidson, 7 24-25
Jones Memorial, 3 25

February

Lenoir, First, 11 and 2 1
Hudson, Whitnel, 3 1
Race Street, 7 1-2
Dudley Shoals, Ebenezer, 11 and 1 8
Rhodhiss, 3 8
Statesville, Broad St., 11 and 7 15-16
Alexander, Marvin, 2 and 3 15
Mooresville, Borad St., 7 15
Statesville Ct., Chapel Hill, 3 and 11 21-22
Mooresville, Central, 7 22-23

March

South Lenoir, Harpers, 11 and 1 1
Lenoir Ct., Olivet, 3 1
Granite Falls, 6 and 7 1
Olin, Macedonia, 11 and 1 8
Hiddenite, Midway, 3 7-8
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Ball Creek, Mt. View, 3 29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January

McAdenville, 11 18
Cramerton, night 18
Shelby, Central, 11 25
Gastonia, Main St., night 25

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
SECOND ROUND

January

Central Terrace, Central Terrace, 11 18
Green Street, Green Street, night 18
Davie, Oak Grove, 11 24-25
Mocksville, Mocksville, night 25

February

Davidson, Arcadia, 10 31-1
Linwood, Wesleys, 3 31-1
Thomasville, Main St., 11 8
Thomasville Ct., Unity, 3 7-8
Advance, Advance, 11 14-15
Cooleemee, Cooleemee, night 15
Denton, Newsmo, 11 21-22
Trinity, Trinity, night 22

March

Walkertown, Walkertown, 11 1
Oak Ridge, Oak Ridge, night 1
Forsyth, Pine Grove, 11 7-8
Farmington, Bethlehem, 3 7-8
Welcome, Vernon, 11 14-15
Ogburn Memorial, Oak Summit, night 15
Kernersville, Shady Grove, 3 15

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

January

Cedar Grove Ct., Cedar Grove, 11 17-18
Hillsboro Ct., Eno, night 18
Carr, night 19
Chapel Hill, 11 25
Carrboro Ct., Carrboro, 3 25

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

January

Edenton, night 16
Gates, Sunbury 17-18
North Gates, Kittrells 18-19

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

February

Hay Street, morning 8
Fayettoville, Camp Ground 44-15
Person St. and Calvary, Calvary, night 15
Roseboro, Bethel 21-22

March

Parkton, Hope Mills ..... Feb. 28 & 1
Bladen, Bethlehem 7-8
Lillington, Pleasant Plains 13-14
Mainers, Cool Spring 14-15
Elizabeth, Singletary 21-22
Stedman, Bethany 28-29

April

Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26

The district conference will convene at Dunn on Wednesday morning, March 25, at 10 o'clock, and will be in session two days.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

January

Snow Hill, Snow Hill, a.m. 17-18
Hookerton, Hookerton, p.m. 18
Pink Hill, Pink Hill, a.m. 21
Newport, Newport, a.m. 24
Straits, Summerfield, a. m. 25
Atlantic and Sealevel, Sealevel, a.m. 26
Ocracoke, p.m. 27

February

Grifton, a.m. 1
La Grange, Hickory Grove, a.m. 7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

January

Caledonia, Caledonia 16
Rowland, Rowland 17-18
Maxton, St. Paul 25-26
Raeford, Raeford 31

February

Red Springs, Red Springs 1-2
St. Paul, St. Paul 7-8
Lumberton, Chestnut Street 8-9
Mt. Gilead Ct., Wadesville 14-15
Mt. Gilead 15-16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January

Zebulon, Wendell, 7:30 16
Bailey, Bailey 17-18
Tar River, Kitrell 24-25
Louisburg, 7:30 25
Youngsville, Youngsville, 10 26

February

Jenkins Memorial 1

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washginton, N. C.
FIRST ROUND

January

Robersonville, 11 18
Tarboro, night 18
Bath, 11 25

February

Rocky Mount Ct., 3 ..... 31 & 1
Clark St., 3:30 1
South Rocky Mount, night 1
McKendree, McKendree, 11 2

WELDON RISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FIRST ROUND

January

Garysburg Charge, Garysburg, 11 15
Middleburg Charge, Middleburg, 11 17
Battleboro-Whitakers Charge, Whitakers, 11 23
Enfield Charge, Enfield, night 24
Northampton Charge, Jackson, 11 30
Rich Square Charge, Rich Square, 2:30 31

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

January

Wallace-Rose Hill, Rose Hill, a.m. & p.m. 16-18
Magnolia, Magnolia, a.m. 17-18
Halsboro, Wannanish, a.m. 23
Carvers Creek, Council, a.m. 24-25
Whiteville, Whiteville, p.m. & a.m. 25-26
Vineland Circuit, Bethel, a.m. 30

February

Tabor-Fair Bluff, Fair Bluff, a.m. ..... 31 & 1
Chadbourn, Chadbourn, p.m. & a.m. 1-2
Maysville, Maysville, a.m. 7-8
Swansboro, Swansboro, p.m. & a.m. 8-9
Town Creek, Zion, a.m. 13
Shallotte, Shallotte Camp, a.m. 14-15

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Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

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Fall Semester opens September 3, 1924. For further information, apply to

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Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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W. E. WEBB, Secretary
STATESVILLE, N. C.

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For further information write
A. W. MOHN, President Louisburg, N. C.

TO THE LAYMEN

The laymen of Methodism, by specific action of the General Board of Lay Activities and all the Conference Boards, stand committed to certain "goals."

One of these goals is "a concrete Church-wide movement for stewardship cultivation and an appeal to all our members for loyalty to every pledge they have made to the Church." Another provides for the use of lay speakers in the Churches.

⚜ ⚜ ⚜

The present Carrying-On-Campaign and the Advance World Program of the Centenary Commission and the Board of Missions are in line with the laymen's declared aims. The cause represented by these movements is fundamental in Christianity.

The Board of Lay Aetivities is therefore co-operating in these important enterprises in an endeavor to speedily secure the payment of all unpaid Centenary pledges and the raising of a sufficient sum of money to cover our missionary budget and prevent a retrenchment in the missionary program which has been built up through the years and at the cost of so much sacrificial effort.

⚜ ⚜ ⚜

LOYAL LAYMEN OF METHODISM ARE ASKED TO CO-OPERATE IN THE FOLLOWING MATTERS

1. Attend the District Mass Meeting to be held in your district under the direction of the district lay leader. This is especially desired by the Board of Lay Activities for the entire lay policy of the Church will be under consideration. General officers will attend when possible.

2. Consult with the pastor and place a lay speaker in every Church on every Sunday between January 15 and March 15. Secure at your district meeting or from the General Board of of Lay Activities, Cr. Lamar & Barton, Nashville, Tennessee, a copy of the January issue of the "Methodist Layman." Read this carefully and follow its suggestions. It contains subjects and material for lay speeches.

3. Consult with the pastor and organize your Church to study the book "The Task Ahead" from January 15 to February 22. This book covers every mission field at home and abroad and the whole Church will study it during this period.

4. Organize the Missionary Committee in every Church to assist during the period January 15-March 15, in the collection of the balances due on Centenary pledges.

It has often been said that the great missionary advance of our Church owed its success to the laymen. Thelaymen can finish this task if they will. They can send our Church onward to still greater achievements in the evangelization of the world—and they will.

Let each lay leader, associate lay leader, and laymen gird himself for service.

Fraternally yours,
G. L. MORELOCK,
General Secretary, Board of Lay Activities.

Trinity College Library

TELL THE PEOPLE ABOUT THE ADVOCATE JAN. 25, GOOD LITERATURE SUNDAY

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JANUARY 22, 1925 Number 4

EDITORIAL PARAGRAPHS

Dissatisfaction with present attainments is a primal characteristic of man. The robbin, the wren and all God's feathered creatures are content with the nests and the songs of a thousand generations. The centuries come and go, but the squirrel is still satisfied with his storehouse of nuts. But the history of the human race is altogether a different story. One generation is but a stepping stone to something higher. The tug is out of the unattained and the unknown. Neither has any bird or animal shown an interest in the worship of God. The beaver builds dams, but builds no temples. Man, on the contrary, demands as a necessary part of his life a place to worship his deity.

⚜ ⚜ ⚜

That boy of yours thinks that his dad is a big man and a good man. Children are hero worshippers and the disillusioned lad has father as one of his heroes. Do not disappoint the boy. Frank H. Cheley in "The Job of Being a Dad" quotes the following:

Say, fellows, I want to tell you
I'd be as happy as a clam
If I was just the Daddie
That my laddie thinks I am.
He thinks I am a wonder
And believes his dear old Dad
Could never think of mixing
With mean things that are bad.
And sometimes I just sit and think
How nice it would be, gee whiz,
If I were just the Daddie
That my laddie thinks he is.

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"And the king said, 'If he be alone there is tidings in his mouth.'" This declaration was uttered by David, the king, as his watchman beheld Ahimaaz running alone from the field of battle with tidings of victory. And the story of that lone runner who sped with tidings from the field of battle to the king's residence becomes a parable for all generations. The man who brings the message really worth while does not run with the crowd, but he runs alone. Every page of history bears testimony to this one truth that is interwoven like threads of gold through the entire story of the human race. And the most impressive illustration in the life of a single individual is to be found in him whose name is above every name. It was he who "trod the wine press of sorrow and suffering" alone. It was he who in the midst of those unspeakable hours of his passion cried, "Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone." Abraham Lincoln experienced a strange loneliness as he became a messenger for the centuries. Woodrow Wilson understood what it was to run alone as he brought tidings to a battle torn world. "If he be alone there is tidings in his mouth."

"'How well we pull together, don't we?' said Amy.

"'So well, that I wish we might always pull in the same boat. Will you, Amy?' very tenderly.

"'Yes, Laurie!' very low.

"Then they both stopped rowing, and unconsciously added a pretty little tableau of human love and happiness to the dissolving views reflected in the lake."

Louisa M. Alcott has written the foregoing description which is not that gifted author's invention. For the things of which she writes must have originated in the Garden of Eden. Anyhow, it is about as old as the human race.

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Consolidated country schools have come as a result of good roads and motor trucks which made transportation quick and easy. And the consolidated country church will surely follow. In many instances, two or three or perhaps more little country churches will combine in one big strong church with an up-to-date aggressive Sunday school and preaching every Sunday. The passing of the one-room school house demands that the one-room church be replaced by a church that will be in keeping with the modern school building. Mr. J. B. Duke with a clear understanding of the conditions that we are facing in North Carolina has contributed of his means to take care of the country church in his native state. And no such opportunity has ever confronted any people as the one which now confronts us in North Carolina.

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Efficiency, economy, rational progress and the spiritual welfare of the state appear to be the watchwords of Governor McLean as he takes up his duties as chief executive of North Carolina. The new governor in his inaugural address will convince the wise business men of the state, if any of them had questions along this line, that he is familiar with sound business principles and that he intends to insist upon the observance of such principles while he is at the head of affairs in North Carolina. This does not imply that Governor McLean is a reactionary. He is not. He is a progressive. Hear him: "I have never had any patience with a retrogressive or a stand-still policy, and those associated with me for more than 30 years will, I am sure, bear me out when I say that if I have any peculiar genius it is for progress—in planning and building for larger and better things. But, in view of the existing situation, no man who sincerely loves his state will deny that sound business judgment now requires the exercise of great caution in making further expenditures financed through long term bonds." The governor concludes his address with the following pregnant utterance: "I shall try always to remember that the real greatness of any commonwealth, like that of any individual, rests upon two inherent forces, the one material, the other spiritual. But I do not want to forget, nor do I want you to let me forget, that the greatest of these is spiritual."

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THE UP-TO-DATE CHURCH

The church must let the people know what is going on therein. That is, if anything really worth while is being done. If not, it is far better to keep still. It is disastrous to advertise, "A red-blood church and a live wire preacher," if the church be pale-blooded and the preacher be a "dead" wire. It would be better to say nothing about "blood" or "wires."

But when you have the "goods" let the public know about it. Modesty is a virtue, but false modesty is a vice, because it is so dangerously near putting one's light under a bushel.

The church must guard against getting into ruts over its head so that it can see nowhere but along the rut. The church must dare to adopt new methods that are suited to the times. The American camp meeting, that mighty agency of the church through the first half of the nineteenth century, was only an adaptation to the times and the conditions of that early period. The camp meeting is practically out of date and has never been a success anywhere on the face of the earth except in the primitive and scattered settlements of North America. And the American church was wise in that day to adopt a new method. When one method has outlived its usefulness there is neither piety nor wisdom lamenting its departure. Instead of that, find something new. Dare to substitute a golden trumpet for a ram's horn, if the times demand it. The horns of rams were quite useful at Jericho, but we hear nothing of them in the New Jerusalem. God's methods are progressive.

ARE MEN GROWING HANDSOMER AND WOMEN MORE BEAUTIFUL?

This question is now being answered by not a few in the affirmative. Some students of the subject have not the slightest doubt about it. Figures prove conclusively that the span of human life has been lengthened approximately twenty years within the last half century. This increase in the years which mark the average of human life exists beyond all controversy. It is a question of figures which can be relied upon as we do the figures in the mutiplication table. But when we come to a question of personal pulchritude figures are helpless. The question of beautiful women and handsome men is of perenial interest, but as constantly under the dominion of individual taste and standards that vary with the mutations of time.

We think that the following from the Dearborn Independent contains truth that we do well to keep in mind:

"I read in the papers that mankind is growing handsomer. There is not the slightest doubt of it. As justice becomes more and more the rule of life, and the possible privileges of life become more general, life becomes more rewarding and as a consequence is lengthened. The average life is longer now than in any period of which we have scientific statistics. This seems to disprove what everybody was saying a few years ago, that the nervous pace of today kills. The increase in the number of interests gives life. People used to be old at 60; they are just in their prime at that age. Our cities are full of young old people. The reason is doubtless mental. The true cause of old age is the hardening of mental arteries. The stage of "old fogeyism" is pushed very far back in our day. Besides, medical science, which years ago was intent on saving the babies, has made such creditable advance in that field that it is now devoting itself to a hygiene of maturity and age. All this reflects itself in people's faces. Of course we are better looking than our ancestors, and when our descendants have accustomed themselves to the new vibration of life they will be better looking than we are."

HENRY FORD AND THE BIBLE

Henry Ford is in the public eye because he has manufactured so many million cars that "will take you there and bring you back." But this man who has put a nation on gas-propelled wheels comes now with a plea for a wider and more thorough knowledge of the Bible. Mr. Ford says:

"The Bible is not being given to our children. . . . It ought to be put back into the schools. Our children should be taught real, practical, everyday religion—a sense of justice and good conduct, and the way to do this is to put the Bible into the schools where it belongs. I'm interested in getting the Bible back into the public schools because of what my hearing the Bible read in public schools did for me."

It is gratifying these days to note how the leaders in all departments of life are turning to the Bible and religion as the remedy for national and personal ills. Wise men no longer trust intellectual training alone as sufficient for national salvation. The claim of Horace Mann that the presence of school houses would eliminate jails has been long since disproven. For with an increase of school houses in New England came an increase of jails.

WORKED HARD AND OBEYED A GOOD METHODIST MOTHER

W. O. Saunders, editor of The Independent, Elizabeth City, N. C., a little while ago, asked Mayor John F. Hylan of New York City, who at the age of 18 reached New York from his home in the Catskill mountains with little education and $1.59 cents in his pocket, to tell him the secret of his rise to fame and power.

Hylan replied: "All my life I have made hard work my medicine and a mother's words my guide. The day I left home, my mother said to me, 'Be truthful, be honest, be upright and do unto others as you would have others do unto you.' I have tried to live up to that simple moral code of a good old Methodist mother and worked hard all my life, and that's all there is to it."

What better rules can any boy or man find for his guidance than these? There is no escape from hard work if one's life is to count for much and a good mother is never going to give her children anything but the very best instructions.

"Be truthful, be honest, be upright and do unto others as you would have others do unto you," is counsel that should be written in letters of gold.

METHODIST FIGURES FOR LAST YEAR

The net gain last year in Southern Methodism was 58,680, which makes the total membership of the Methodist Episcopal Church South 2,537,303.

The net gain for the year in the Northern church was 51,450. Of this increase 27,682 was on the foreign field and 23,822 in the United States. The Methodist Episcopal Church now has a total membership numbering 4,711,994. This gives the two episcopal Methodisms a total membership that reaches 7,249,297.

In noting the figures as given in the Year Book of the Methodist Episcopal Church it is of interest to observe where the gains and losses in membership occurred. Every episcopal area in the foreign field registered a gain. While eight of the areas in the United States registered losses. The Atlanta area suffered a decrease of 5,750, New Orleans area a decrease of 3,001. The heavy migration of negroes to the North probably accounts for these losses. The St. Paul area had a decrease of 2,080, the Portland area a decrease of 1,173, the Washington area a decrease of 1,052, New York area a decrease of 333, the Denver a decrease of 295 and the Helena a decrease of 45.

Our own year book is not yet out, so that we can not report gains and losses by episcopal areas. Gains are the historic order in Methodist affairs, but losses should give us pause. They call for serious thought and it may be for fasting and prayer.

While the gain in our branch of Methodism is slightly larger this year than in our sister church, neither has any occasion for boasting. On the contrary, the figures should cause the whole of Episcopal Methodism to gird itself afresh to the task of world evangelization. For more than 7,000,000 Methodists to work a whole twelve months and have only 110,000 net gain should bring the church in every part of the world to its knees.

CHARLOTTE DISTRICT PROGRESSING

With enthusiasm the congregation of Tryon Street, Charlotte, went about the task last Sunday of raising $100,000 for the purpose of erecting a new and modern Sunday school house, and before the canvass had ended late in the afternoon $85,000 in bona fide subscriptions had been secured from sixty per cent of the membership. For several weeks Dr. J. H. Barnhardt, the alert pastor, ably assisted by his leading laymen, had planned for the day, and Bishop Darlington, a favorite chief pastor with the Charlotte people, was called in to preach the sermon and set things going. He did all that was expected of him. His sermon Sunday morning made a great impression on the congregation which filled the large auditorium. It was a fitting beginning of the work in hand, and filled every one present with the determination that the mother church of Methodism in Charlotte should have a working plant second to none in the state.

Plans have already been accepted and work will begin as soon as material can be placed upon the grounds. The new Sunday school house is to be the first unit of the enlarged church building. It is the purpose of the congregation to go ahead with the work until the entire building program is completed, which includes new Sunday school house, main auditorium, offices, pastor's study, and all room necessary for a great working church plant.

Brother Barnhardt has taken hold of his new work with enthusiasm and the people are delighted with his ministry. This gives promise of a great year with that fine congregation.

All over the Charlotte district things are moving forward. Dilworth has accepted plans drawn by Mr. C. C. Hook for a church edifice that will entail a cost of at least $250,000, and it is expected that work will begin within the next sixty days on this new church building. Rev. George D. Herman, the energetic and faithful pastor of that congregation, is leading in the new enterprise and is finding that the members are anxious to go forward. It is rumored in Charlotte that there is a new move on foot to unite Trinity and Dilworth churches. If this were done the united congregation would be one of the strongest in the state. Already a committee has been appointed to look into the advisability of the merger.

Hawthorne Lane, with Rev. R. H. Daugherty leading, will erect a $100,000 Sunday school building, and work will begin on this new addition within the next few weeks. The Sunday school of Hawthorne Lane has long ago outgrown its quarters and the new building has become an immediate necessity.

Calvary church, one of the oldest Methodist churches of the Queen City, has recently taken on new life. The new church recently built on the new site has been paid for and Bishop Denny will dedicate it on the first Sunday in April. The salary of Brother Short has been increased to $3,000.

Since the meeting of the Western North Carolina conference last fall Rev. J. B. Craven, presiding elder of the Charlotte district, has dedicated four new church buildings. Two of these, Lilesville and Forestville, are on the Lilesville circuit and are nice brick structures. Polkton and Weddington's new church houses were the other two set apart for worship by the presiding elder. It is expected that the new Waxhaw church will be dedicated out of debt before the meeting of conference this fall.

Belmont Park has leaped into the select $3,000 class of appointments by raising the salary of Brother Armstrong to that figure.

The Charlotte district is paying this year a total of $67,000 in salaries to its pastors. Few districts in Southern Methodism can equal the mark set by the Charlotte.

WANTED ONE THOUSAND NEW SUBSCRIBERS NEXT SUNDAY

PEOPLE AND THINGS

"I am here in Madill, Oklahoma, in a great union revival. The meeting is being held in a large tabernacle. The crowds are large and conversions at every service."—Theodore Copeland.

Death lurks about the motor car. Last year 22,000 were killed by motor cars and 678,000 seriously wounded. What a slaughter of human beings!

Dr. Harold Lynn Hough, pastor of Central Methodist church, Detroit, Michigan, reports that his church during the last five years has contributed $418,000 for causes beyond the uses of the local congregation.

Dr. Sam. T. Senter, pastor of Mt. Vernon church, Danville, Va., has been announced as the preacher for the revival meeting at Duke University in February. It goes without saying that Dr. Senter will delight the students and faculty at Duke University.

The Ramseur correspondent of the Greensboro Daily News reports that Dr. H. Frank Starr of Greens boro passed through Ramseur Friday on his way to Coleridge to be with his father, Rev. Mr. Starr, who has pneumonia. Mrs. Starr is also ill with influenza.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread; and the oil of joy is very cheap; and, if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drummond.

Mrs. R. F. Mock, wife of our pastor at Cherryville, is spending the winter at Fort Lauderdale, Fla. For the past several weeks Sister Mock has not enjoyed real good health and she is hoping that the change in climate for the winter will prove beneficial. Her friends will note her address.

Rev. O. W. Dowd, our pastor at Louisburg, according to the Franklin Times, has been addressing himself not to the sinner in heaven but to the sinner on earth. Mr. Dowd seems to be like Sam Jones, who said that he was "not so much concerned about the sweet by and by as he was about the nasty now and now."

A few days ago we stepped into the West End church, Winston-Salem, to say a word to Rev. J. W. Moore, the pastor. In the church auditorium we found the colored sexton, who informed us that the pastor was out of town. Casting a glance over that big church we asked, "Do you have this house full on Sundays?" The colored man, quick as a flash, replied, "This place is overflooded every Sunday."

The handsome new $54,000 brick Methodist church and parsonage in Rutherfordton are nearing completion and the pipe organ will be installed at an early date. Rev. J. O. Edwin is the pastor and is serving his second year. The building will be one of the handsomest churches in that section of the state. Brother Ervin is doing a remarkably fine work as pastor in that good town.

Rev. R. O. Eller, according to the Charlotte Herald, was billed to preach last Sunday night in his church at Spencer a special sermon to railroad men. His subject was "The Great Washout." The reporter says that when Eller gets into the pulpit and pulls the throttle he breaks the speed limit. He goes over grades, across trestles and through tunnels at a rapid rate, but that he knows how to stop when he gets to the station. That last is just fine.

Bishop Collins Denny will preach in Shelby's new Methodist church Sunday morning at 11 o'clock, January 25. Rev. A. L. Stanford, the pastor, announces that they are expecting a very large congregation. The pastor has kindly invited us to visit them sometime and preach in the best arranged church in the conference. To accept that invitation will be a delight. Next Sunday evening at 7:30 o'clock Bishop Denny will preach in Main Street church, Gastonia.

Rev. W. T. Albright and his congregation at Walnut Street, Greensboro, have their elegant new church about ready for the roof. The walls have gone up at a rapid pace when the weather permitted the bricklayers to work. It is going to be when completed a handsome structure somewhat after the pattern of our churches at Lincolnton and Lenoir. We hope at a later date to give the Advocate readers a cut of this new church that is going to supply admirably the needs of the Walnut Street people.

The mother who washed and ironed and baked and scrubbed and churned and darned and mended and cooked three meals a day, and maintained fine health, may have a daughter who, because of the bakery and the grocery and the delicatessen and the creamery and the electric sweeper and the wet wash and bachelor buttons for the husband to rivet on, constantly is on the verge of prostration from overwork.—Religious Telescope.

James Whitcomb Riley's poetic picture of a time when "nary child in Indiana will have curv-ture of the spine" is coming partially to pass in a $2,000,000 hospital in Indianapolis for the cure of crippled children. The hospital had its inception in the minds and hearts of friends of the Hoosier poet composing the Riley Memorial Association. The institution is called the Riley Hospital.—Methodist Advocate.

Rev. W. C. Jones, who did such a remarkably fine work last year on the Pamlico circuit, has begun the second year on that charge with his accustomed zeal and consecration. He is bringing things to pass and is thoroughly in sympathy with every progressive effort of his church. He began last year by securing more than half a hundred new subscribers for the Advocate and he is noting the good effects in all parts of his work that follow the introduction of the church paper.

Rev. and Mrs. J. H. Lanning of the Riverside and Bridgeton charge, New Bern district, honored the Advocate with a pop call last Thursday. These two young and consecrated Christian workers have entered upon their new work with vigor and enthusiasm, and are very much encouraged by the reception they have received. The Advocate had already heard of the fine start Brother Lanning had made. He is pleasing the people with his preaching and also his pastoral work.

"Big Bill" Haywood, who fled the United States to evade a prison sentence handed down by Judge Landis in the I. W. W. trials, is reported to have begged for food and shelter at an American mission in Alendropol, in the Armenian Republic. His story there was that he has been kicked out of the Bolshevik organization when he refused to disguise himself and return to the United States to lead a proposed uprising of negroes in the South. He said that he had passed a weary year on the journey from Moscow to the Caucasus. "I am going to Constantinople," he told the mission officials. "If I can't find work there, I'll go back to the States. Leavenworth can't be as bad as soviet rule."—Central Advocate.

Rev. N. L. Seabolt, pastor of the Lumberton circuit, became the chief figure in a front page story, "boxed" and in "black face" on the front page of one of the big dailies of the state. It all comes about on account of an unusual pounding that came to this popular pastor who unbottles sunshine wherever he goes. The story in brief is this: Members of his congregation had a telephone installed rent free in the parsonage and sent him without cost the News and Observer and the Robesonian. Those people intend that their pastor shall know what is going on in the world. Seabolt for some time has had his eye on the eldership, but we expect him now to move from the "applied end of the episcopacy" to a place in the college of bishops.

Beginning on February 9 and continuing through February 15 the annual Duke University series of evangelistic services will be held at Craven Memorial Hall with Dr. S. T. Senter, pastor of Mount Vernon Methodist church, Danville, Va., in charge. Dr. Senter is one of the most prominent ministers in Virginia and has held for-year pastorates in several of the largest churches in that state. He is well known in North Carolin and is regarded as a most forceful speaker especially to young men and women. Last year the revival was conducted by Dr. Ashley Chappell, pastor of Central Methodist church, Asheville.

The Southern Christian Advocate speaks right out in meeting in the following pointed manner: "As long as we see Christians pay $100 for missions and $1,000 a year on the mere upkeep of an automobile, Ford owners paying $5 for missions and $100 for gasoline and oil, men smoking fifteen cents worth of tobacco a day and less than a cent a day for the redemption of the world, twice as much for one pair of shoes as for the spread of the gospel, more for a pure-bred setter pup than they give for missions in ten years—so long is it certain that such men do not understand their relation to the property with which God has entrusted them, or their stern accountability for the uses to which they put it."

Will each pastor be kind enough to write the names of postoffices and rural routes in his charge on a postal card and mail to the Advocate at once. We are anxious to correct our mailing directory.

Mr. E. M. Bennett, of Greensboro, died Sunday after a short illness of high blood pressure. He was a son of Mr. I. F. Bennett, Route 5, Greensboro, one of the substantial farmers of the county, and a brother of Rev. J. W. Bennett, pastor of our church at Webster. We regret that we were absent from our office when Brother Bennett called to see us. The Advocate extends its sympathy to these friends in the hour of their sorrow.

Mrs. Herbert Little, a sister of Mrs. Loy D. Thompson, Salisbury, N. C., died Friday, January 9, at her home in Newton, N. C., and the funeral services were held Sunday following. Mrs. Little, who leaves five children, was the wife of Mr. Herbert Little, former dean of Lenoir College. The bereaved have the sympathy of a very wide circle of friends.

When the amount due on the Lenoir house at Davenport College has been settled, it is planned to go at once into the work of securing funds for the building of the new dining hall annex. Already several thousand dollars are in sight for this project and the delay in securing the local subscription is all that may interfere with the plans for future development.

The congregation of First Methodist church, Salisbury, has spent $4,000 this year on the parsonage. Hardwood floors have been laid, a hot water heating plant installed, new furniture supplied, all of which with the paper and paint makes the house have every appearance within of a new house. Rev. Loy D. Thompson and his family are happily situated and the people are as happy as the pastor, so delighted are they with their new pastor.

Dr. W. P. Few some little time ago received on his foot a slight scratch that became infected and has given him no little trouble. In fact, last week he was quite ill and expects to be confined to his home some days yet. This explains why he has not been able to prepare for the Advocate readers the promised articles on the country church. But these will be forthcoming as soon as he recovers from his present illness.

"On Monday evening, January 12, Mr. Robert N. Tiger and Miss Gladys Anderson were united in marriage at the home of the bride. Mr. Tiger is one of Hayesville's best young men. He is a successful merchant. The bride is from one of the best homes in the county and she is an ideal young woman. There was not anything spared to show the appreciation of the marriage by the bride's home. A large crowd of friends were there to enjoy the wonderful supper that followed the marriage. May God bless the young couple."—Their Pastor.

The Foreign Missions Convention of the United States and Canada to be held in Washington, D. C., January 28-February 2, has upon its program a long list of eminent men as speakers. Among the names we note: President Calvin Coolidge; Bishop Charles H. Brent of Buffalo; Bishop Edwin D. Mouzon of Nashville; Hon. Newton W. Rowell of Toronto; Dr. John R. Mott of New York City; Dr. Robert E. Speer of New York City; The Bishop of St. Albans, England; President W. Douglas Mackenzie of Hartford; Mr. J. H. Oldham of London; Bishop F. J. McConnell of Pittsburgh; President J. M. Henry, Canton Christian College; Dean Helen Hunt, Judson College, Burma; Dr. William Axling, Tokyo; Dr. Ida Belle Lewis of China; Dr. Robert Forgan of Scotland; Mr. Kenneth Moclennan of London; Rev. E. Stanley Jones, D.D., India; Dean J. D. McRae, Shantung University, China; Miss Margaret E. Burton, New York City; Miss Mabel K. Howell of Nashville; Prof. Paul Cornelius, Lucknow Christian College, India; Miss Jean K. MacKenzie of Africa; Rev. Watts O. Pye, Fenchow, China; Dr. H. E. Kirk, Baltimore; Principal Fred F. Goodsell, Constantinople, Turkey; Rev. Samuel M. Zwemer, Cairo, Egypt; Rev. John MacLaurin of India; Rev. T. Kagawa of Tokyo, Japan; Dr. Charles E. Hurlburt of Africa; Prof. Rufus M. Jones of Haverford, Pa.; Dr. Frank Mason North of New York; Dr. James Endicott of Toronto.

REV. R. H. WILLIS DEAD

After the forms of the Advocate had gone to press the following message was received from Rev. W. L. Maness: "Rev. R. H. Willis died in Cumberland General Hospital this morning." No details were given.

PRESIDENT COOLIDGE AS A PARISHIONER

By Rev. Jason Noble Pierce, D.D., Pastor First Congregational Church, Washington, D. C.

It is a great honor to have the President of the United States as a parishioner. It more than offsets the disadvantages. Possibly it may comfort some of my less fortunate ministerial brethren to know that there are disadvantages. A poll of the pastors of previous Presidents would very likely indicate that in their judgment it harmed rather than helped their churches to be known as "The President's Church." But with us it is different. It is a great privilege.

Crowds of people press in to see the President as he enters and leaves, as well as in the service itself. The Greeks said, "Sir, we would see Jesus"; but these curious throngs say to the church ushers, "Sir, we would see the President." These people are God's children with capacity for reverent worship. Thy are at once the church's challenge and opportunity.

The First Congregational church in Washington is located downtown in the hotel section. It long has been a visitors' church. The ushers are used to handling great audiences. Probably no other church in the city, therefore, would be as little affected in becoming the President's church. Because of the present throngs of visitors we have to protect our own membership by cards of admission which give priority of entrance. When the administration changes and ours ceases to be the President's church, then will be the testing. It then will be revealed whether we have been relying upon transient rather than abiding causes for visible prosperity.

From the very beginning of his life in Washington, Vice President Calvin Coolidge made our church his church home. He was invaribly present every Sunday morning. He always came early. He entered attentively into every part of the service, apparently enjoying the hymns, although he does not sing. No listener gave the preacher a better hearing. Mrs. Coolidge was always with him, as were the boys when they were in the city. When he became President, he simply continued his habit of faithful attendance upon the Sunday service of worship.

There were certain changes when he became President, and some of these might be noted.

As Vice President, he always came to church early. (Thank God for parishioners who aren't late!) He made it a habit to arrive early. He entered quietly, just like anyone else. Now there are the crowds, the police and secret service, the arriving congregation hurrying to enter before the walk and vestibule are cleared in order that the President may enter safely and without molestation. It is in keeping with custom and convenience to have the President arrive not early, but exactly on time. After his entrance the visitors are admitted, until all seats are taken.

As Vice President he sat half-way back in the center section of pews. But as President he must sit far forward so that the secret service, who are located both upstairs and down, can see not only the President, but can see also everyone about him. This is undoubtedly something of a trial to him, for he comes to church not to be seen of men, but to worship God.

The secret service have their important work. Not only well-meaning people, but many cranks try to address the President, or to get a note into his hands, or in some way to take advantage of his public appearance for their personal purposes. All these are quickly and quietly handled by the secret service. They have my sympathy in this compulsory church attendance, especially those who happen to be Catholics, and therefore must go to mass in their own church besides. They are all fine men.

Perhaps the greatest change which took place as regards the church when Mr. Coolidge became President, was that he became a member of the church. And here is a good place for me to make certain observations which have had some publicity, but not enough to keep us from receiving scores of inquiries.

The President's Church Background.

Mrs. Coolidge, wife of the President, has long been a Congregationalist. Originally her parents were Methodists; but when she was old enough to unite with the church, they all joined the Congregational church in Burlington, Vermont, of which her father was for many years a deacon. She and her two sons, John, who is now in Amherst College, and Calvin, who recently died, have been members of the Edwards Congregational church in their home town, Northampton, Massachusetts. We claim Mrs. Coolidge here in Washington as an associate member, her real membership being in Northampton.

President Coolidge comes of Congregational stock. He was born, baptized, and reared with this background. The absence of an organized church with regular services suggests why he did not join a church in boyhood. But his interests and sympathies ran that way. He cultivated the habit of church attendance. His political messages and measures revealed a constant effort to proclaim truth and to practice righteousness.

When the solemn responsibilities of the Presidential office came upon him, he turned unto God for guidance. Our National Council of Congregational Churches elected him Honorary Moderator by the unanimous vote of twenty-five hundred delegates, and this action made it possible for him to enter local church membership without any accusation of ulterior motive. No one could then fairly say that his joining was a gesture to win the church voters. It is a good example for American manhood. The President of our great country is an avowed follower of Jesus Christ.

I little realized the number of persons and causes which seek to appeal to the President through his pastor. They are legion. To almost all of them one must be deaf. How better could one spoil the hope of spiritual influence than by becoming an advocate of all kinds of causes, or by asking privileges and favors for particular people? If they cannot reach the President through the regular channel, it may generally be true that they do not deserve to reach him. Exceptions are rare.

There is one modification in my preaching which was made when I became a pastor in the capital. We avoid political issues and application. All week long from every quarter these heads of departments, together with senators and congressmen, are bombarded with resolutions and good advice from religious and various other bodies. When Sunday comes, these men have a right to worship God without having such applications dragged in by the neck. If the real Gospel is preached, its application will become manifest. Of course, we cannot quite resist the temptation sometimes to put something into the prayer!

The question is often asked if it is not a difficult task to preach to the President and to the Attorney General and to the Secretary of the Navy. Our answer is that a sermon good enough for one is good enough for all; and a sermon good enough for the humblest follower of Christ is good enough for the most exalted. None of our sermons are good enough We strive to attain. But the President is like all other men in caring more for the sincerity and earnestness of the preacher than for the eloquence of his discourse. Our preaching is expository, and our subject is the Word of God.

It has been our privilege to know the President for several years, having been an alumnus of the same college, a pastor in Boston before coming to Washington, and as his pastor here. Out of that knowledge we should like to bear certain testimony.

Spiritual Ideals.

The President reads, knows, quotes, and puts into practice the teachings of the Bible. Simplicity and sincerity are keynotes of his character, and these are especially true of his religion. No power could swerve him from what he felt to be right. He holds fast to spiritual ideals. He is not swayed by expediency, but is held firm by principle. He is thoughtful and independent, but believes in co-operation, and plays the game.

His religion is not confined to Sunday and to church attendance. He is a Christian in his home life. The atmosphere of his home is high and holy. Love and friendship abide there. The charm of the family circle is that of an inner radiance. God's Word and altar there are real, enshrined in the heart, making pleasure more enjoyable and work more significant.

He is a Christian all through the week in matters of business. Few men have his power to resolve the most complex issues Into their component parts so that the principles of Christ can clearly be applied. His conception of successful politics is expressed in terms of Christian service. Personal gain is unreckoned. Public welfare is paramount.

He is a Christian in personal contacts. His is not the political glad-hand, but the sympathetic, helping heart. The quality of his power for friendship is to be gauged by his power in binding to himself men of all sorts and conditions, in ties of great respect and deep affection.

The heart of America went out to President and Mrs. Coolidge last July when they lost their son, Calvin. Such a son is a crown of glory to a home. How significant it is that young Calvin so reverenced his father as to desire to be just like him.

In the bereavement the faith of our President and his devoted wife never failed. They trusted God. President Coolidge has ever been a profound admirer of Lincoln, and Lincoln lost his son while in the White House. It became a fellowship of suffering. We have never had a President more like Lincoln in all that made him great, than President Coolidge. Both men became great in their patriotism, their vision, their breadth of sympathy, their utter unselfishness, their desire for peace and concord. Both men trusted God, and in that trust have done what is right as God gave them to see the light. Both men will live long in the hearts of the common people, because their lives are Christ-like. —Central Christian Advocate.

THE NIGHTMARE FIENDS OF HARBIN STREETS

By H. W. Jenkins.

The head of the city schools, V. M. Anastasieff, relates about the severe condition of the lives of most of the children in the school of Harbin.

This year the condition of the lives of the children has become much worse. Unemployment has increased and at the same time the number of the homeless children has increased. In the city schools alone there are more than 400 children that "have no dinner."

Here is a typical picture of such conditions: The school child has only a mother or a father. Early in the morning the head of the family starts for work and closes the lodging for the whole day. The child is left to himself for the whole day. He goes to school and afterwards, in most the cases, he walks the streets and begs.

This awful need causes the children to commit crimes. The Pedagogical and Parents' committees of the city schools have made a detailed investigation of the condition of the lives of such children. The results of this investigation were really awful. It was found that in the city schools there are many homeless children who pay no tuition. The investigation committee found three classes of such homeless children.

The first, children that have absolutely nothing and live under the most primitive conditions, quite like animals. They spend their nights in barrels, in corners of any yards, in dark corners of lanes or warehouses, and sometimes, because of the kindness of some good-hearted people, in a corner of the kitchen.

To the second class belong the children, whose parents cannot find enough work to feed their family. The third class—these are the children of the families, the need of which is based on the carelessness of the parents or their depraved condition. Such children are commonly exploited by their parents. All these classes constantly fill up the number of the beggar-children on the streets. The children cultivate bad habits very soon. The example of other children, who know the beggar and thief life and all the habits of the criminal world, make a very quick impression on the other children. It is known that among the school children pilfering, drinking and other vices are very common. You can find very often children-morphinists, boys-alphonses, girl-prostitutes.

The investigation revealed that there are also many well organized thief-organizations among children of the school age, the members of which are living according to the unwritten laws of the society and obey their own leaders. The members are received in a very primitive way. In such organizations the children generally enter by taking a dose of some narcotic. The child that has "tried" several times this awful and alluring poison, becomes soon a plaything in the hands of the leaders.

In order to receive poison "for a new sting" th young morshinist will do anything—steal, commit crime.

This infection is also in the city schools, and all our efforts now must be directed to prevent the spreading of such cases. But our means in this case are very limited. It is necessary to make the lives of the children bearable. All this demands much money, and we don't have it. Also a great factor for the betterment of such condition of the children would be to organize orphan houses and

juvenile courts. This tribunal would not punish, but only pardon and reform the children.

Then we need to organize children colonies, kindergartens, work houses, etc., for children. And all this needs money and more money. We must stop this wave of crime that threatens to overflow our schools. I think that the community will also take part in this great work. The care for the future of our children is the civil duty of everybody.

Today there will be a combined meeting of the representatives of the Central Bureau of the City Schools' Parents' committee, the School and Charitable commissions, and the superintendent of the city schools. At this meeting there will be decided the first steps in our struggle for the prevention of this homeless condition of the children and their criminality.

Our Methodist Gymnasia tenth grade American school has now 500 pupils. We charge a tuition of from $2.50 to $4.00 per month. It is impossible for the real needy children to take advantage of our school because of the tuition. We hope by your help to be able in the near future to give cheap education. Among our 500 pupils there are 150 who cannot pay the 75 cents per month which we charge for a hot lunch daily. Our mission appropriation will not permit us to furnish them this free. They, too, must "go without dinner."

The conditions in our schools are so superior to those in others that several parents have just sent me a letter, stating that they wish we had more schools so we could educate all the children of Harbin.

Don't you agree with our beloved Bishop Lambuth that this is the "greatest missionary opportunity of this generation?"

But this is Harbin—a Russian city on Chinese territory. Russia itself has millions of such children and this condition has existed for a long time.

Remember the Russian children in your prayers.

LEST WE YOUNG PREACHERS FORGET

By R. H. Bennett, Secretary of Ministerial Supply and Training.

We young preachers? Yes, I belong to that class. How do I know? Because I love to preach. I would rather preach than do anything else. What is better than preaching, except preaching again, or even ten or twenty times again in a revival meeting? In fact it seems to me that a preacher not in the pastorate ought to take part in one or more revival meetings every year—this not only for the good that he may do, but for the sake of his own soul's health. And I try to work in one or two such meetings in my yearly schedule.

Another fact that classes me with the young preachers is that I am not satisfied with my preaching. I want to preach better tomorrow than today. The satisfied man is finished whether he knows it or not—and the undertaker has his number.

And this explains the chronological references above. Youth answers to youth. And so I send this call across the way to my fellow young preachers—lest we forget.

First, our company is increasing. In 1922 two hundred and sixty-two of us were admitted on trial. In 1923 this, our freshman class, rose to three hundred and forty—a fine advance. Secondly, some of our number have not been taking the right stride. In 1922 out of 1310 undergraduate preachers 407 fell by the wayside, and failed to pass their examinations and advance to a higher class. It is a sorry story. It makes one blush for his crowd. To be sure some of these were at college or seminary, but many others of these "failures" were not. (In my opinion it is a foolish law that allows us to receive men on trial in the itinerancy with the understanding that they are to attend school. "On trial" means subject to appointment by bishop and cabinet wherever needed. A little boy discussing his life work said, "I am going to be whatever the Lord wants me to be, provided he lets me be an engineer." But that's another story.) These startling conditions of extreme mental equilibrium called forth from me a pointed protest entitled "Ecclesiastical Zebras," etc., which evoked many hearty congratulations and a few ululations. Without claiming all the credit, I rejoice to note a great improvement. In 1923 out of 1591 undergraduate preachers, 335 failed in their studies. This is a decided advance, but we ought to get entirely out of that "no man's land." Some years ago I laid it down to an annual conference as a sound proposition that a preacher ought to finish his four year undergraduate course of study before he is superannuated. But behold! this year I saw the force taken out of that statement as I sat in conference and watched a man actually superannuate who had never completed his four years' course of study. Alas! Poor Yorick!

Of all these things, this is the sum. The conference year is rapidly passing. The holidays are over. The long winter evenings call us to our books. The bad weather and roads tend to house us. What better time for study? "Show thyself a workman that needeth not to be ashamed." If living west of the Mississippi, write to The Correspondence School, Southern Methodist University, Dallas, Texas; if east of the river, write to The Correspondence School, Emory University, Ga., and enroll for your year's study. Today!

And also put in your plans for the year at your preachers' summer institute. Be sure to attend that, too. The correspondence school course will give you the steady drill of regular study. The institute will give you the benefit of personal touch and platform inspiration.

There are great forums out yonder awaiting heralds. But the herald is this year deciding by his diligence and consecration in some small place whether the great forum is to be his tomorrow.

There is also a "well done" from the throne at the end of the journey. Some preachers are going to get that "well done" and others are going to miss it.

Here's to your best year yet as a young preacher.

BISHOP BOAZ PRESIDES AT NORTHERN METHODIST CONFERENCE

Wars and rumors of wars delayed Bishop F. W. Warne on his journey to Seoul, where he was to have presided at the annual session of Korea conference, in place of Bishop Herbert Welch. Bishops are scarce in Eastern Asia and a conference without a bishop was not to be thought of. What did the brethren do? What should they do but just what their impulses prompted them to do? They waited on Bishop Hiram Abiff Boaz, bishop of the Methodist Episcopal Church South, resident at Seoul, and invited him to preside. Perhaps they remembered that it was not so many years ago that the Southern Methodist preachers in Korea by formal resolution declared the desirability of unification for the sake of strengthening the front against paganism, and, if we remember aright, expressed a willingness to begin there and then by taking their appointments at the hands of Bishop Welch. What they were willing to do their Methodist Episcopal brethren did. They met in conference on the day appointed with Bishop Boaz in the chair, able, gracious and brotherly. In the Korea Mission Field, for December, reporting the incident, Dr. E. M. Cable says:

"Bishop Boaz's coming to us at this time was most appropriate and deeply appreciated by all the members of the conference. I dare say it was the first instance of its kind in the history of the divided churches.

Other engagements took the Southern bishop away to Manchuria the next day, and on Saturday Bishop Warne was on hand. Thus the Korea conference has the distinction, possibly unique, of having anticipated Unification by having in its chair at the same session Methodist Episcopal bishops of "both jurisdictions." And the curious thing about it was that the two men were so much alike in spirit and action that a stranger could scarcely have told which one was the guest and which was to the manner born.

Such occurrences only whet the desire for the day when there shall be one Methodist church with one body of bishops and a common brotherhood of ministers and laymen.—Christian Advocate (N. Y.)

TO THE LAYMEN OF THE WESTERN NORTH CAROLINA CONFERENCE

It is the purpose of the district lay leaders to have an inspirational conference in each of the districts during the next sixty days. It has been decided that the better plan will be to have this first meeting on Sunday at some central point, so that all of the laymen can attend. I want to urge each layman to lay aside everything else on that day and attend this meeting. Let your preacher run the church services that day. You go to the laymen's conference. It is the most important meeting you are going to have in the next twelve months. Let nothing prevent your being present. God's Spirit may instruct you in the way of some things that He wants you to do. This is the place for you to learn what God would have you do. Go in that spirit and accept the appointment of whatever you are told to do.

This is just a call for the consecration of the highest motives that are held by the laymen of the Southern Methodist Episcopal Church.

I know my brethren and I am counting on nothing less than their fidelity I beg of each one of them, whose eyes may fall upon this plea, to rally to the support of their district lay leader and do everything that can be done to make this meeting a success. Pass this information on to your other brethren.

It is a day of crisis in the church of God. We can't hesitate. We must move forward.

Don't confuse this meeting with anything else. This is strictly a laymen's conference, but the elder, the preachers and the lay leaders are co-operating with you to their fullest extent. Everybody is so anxious for this meeting to be a success.

Won't you, my brethren, fall in line and see that this is given the right of way of everything? Please, I beseech you, don't allow anything to interfere with your attending these meetings.

We are not going to take up a collection. We are not after your money. We want to make each of you more efficient. Won't you co-operate with us all that you possibly can?

This means every laymen in the Southern Methodist Church.

We are going to have the meetings in the different districts in the following manner:

Asheville district—At Asheville, Jan. 25, 1925.
Charlotte district—At Charlotte, Feb. 15, 1925.
Greensboro district—At Greensboro, Feb. 15, 1925.
Marion district—At Morganton, Feb. 15, 1925.
Mt. Airy district—At Mt. Airy, Feb. 8, 1925.
North Wilkesboro district—At North Wilkesboro, Feb. 15, 1925.
Salisbury district—At Salisbury, Feb. 22, 1925.
Statesville district—At Hickory, Feb. 1, 1925.
Shelby district—At Lincolnton, Feb. 8, 1925.
Waynesville district—At Waynesville, April 12, 1925.
Winston district—At Winston-Salem, Feb. 1, 1925.

Get in touch with your lay leader or your associate district lay leader and help in every way that you can. We are counting on you—don't disappoint us.

Chas. H. Ireland,
Conference Lay Leader.

ADVOCATE SEVENTIETH ANNIVERSARY CELEBRATION DELIGHTS BRO. T. L. RAWLEY

I am delighted to see that you purpose to celebrate the seventieth anniversary of the birth of the Advocate, founded in the year 1855, with Rev. R. T. Heflin, editor, and, since 1856, my own life-long companion, comforter and helper, except during the four years that I served the Confederate States.

I do wish you had a photo of every editor, and could reproduce them in the Advocate, as I would like to look again into the faces of these godly men: Heflin, Pell, Bobbitt, Reid, and all of those who have given their best time and thought "for an institution appointed to serve the generations, for these are only the days of its youth." I am glad to add that never since its birth has it appeared more youthful, useful and vigorous and helpful than now.

It is difficult to understand how a church member can keep in touch with the movements of his church without the aid of his church paper.

A list of charter members, as subscribers, would be interesting reading. I am in hearty accord in wishing to place the Advocate in the homes of 8000 new subscribers, and would dare make this suggestion: Let the Board of Publication offer a bonus to every one securing five or more new subscribers within a given time large enough to have the most thorough canvass we have ever had, even if these subscribers are furnished at a pecuniary loss for the first year; submit this proposition to every Epworth League and other church organization within the bounds of the two conferences, thus giving an incentive to these organizations to work, which would be as "good seed sown in good ground" for the future.

The Christian Herald of New York made this proposition to our Epworth League, giving them a bonus that cut the Herald's payment below the cost of furnishing the paper for the first year, and in this way secured a nice list of subscribers, which it hopes and expects to hold through future years.

With best wishes for you and yours, and for 8000 more new subscribers in this good year 1925, I am,

T. L. Rawley.

THAT NEW BROTHERHOOD CONSTITUTION

Time Limit.

There was passed at the last annual conference in Wilmington an amendment to the constitution of the North Carolina Conference Brotherhood making 1926 the limit for the present membership of the North Carolina conference to become members of the Brotherhood; in other words those who are members of the conference now cannot become members after that date. This amendment also limits each new member to three years of grace to become a member of the Brotherhood after joining the conference.

Fines.

Heretofore there has been no inducement to members to pay up on time as asessments were due except a good memory, and a desire to stay in good standing, and to help the widow of a brother fallen by the wayside. It is surprising to know how the "forgettery" outweighed the desire and the beneficiary had to suffer the inconvenience of waiting. One preacher's wife had to wait over two months before she received a cent, and then did not get but a little over three-fourths of what was due her. The treasurer has just sent the third check to this particular beneficiary, nearly a year after it was due her, and all of that assessment has not been paid yet. In order to combat that forgettery, and enable the treasurer to send the money right on to the beneficiary when a brother falls out of our ranks, a fine of one dollar has been imposed for each month's delay after the sixty days have expired. This law does not cover that period of time, of course, beyond the last annual conference, when this law was not in existence. But does begin to operate when the brethren have been made acquainted with the ruling.

Certificate of Membership.

There are some members of the brotherhood, I find, who do not have certificates of membership. If such will apply to the secretary, he shall be glad to supply them in due form; or if for any reason a member changes the name of the beneficiary, the secretary will be glad to issue a new one.

We have received several new members since the constitutions were sent out. There is a movement on to make the membership of the conference a hundred per cent membership in the Brotherhood.

B. B. Slaughter, Sec.-Treas.

RELIGIOUS LIFE AT DUKE UNIVERSITY

By Albert Wilkinson.

According to an investigation made recently among students of Duke University, religious life and work at the institution has attained a gratifying degree of success during the past semester.

There are 448 students enrolled in courses conducted in the School of Religion. More than 200 of these students are pursuing elective subjects in the fields of New Testament, Missions, Religious Education, Philosophy, and Rural Life departments. Several graduate students are studying for their Master of Arts' degrees in religion.

Sixty-five students are in the Ministerial Band, these looking forward to careers in the ministry. The Volunteer Band numbers sixteen, several members of which are young women.

A survey shows that there are only 39 students in the University who are not church members. A large percentage of students attend church regularly, and an almost equally large number attend Sunday school regularly. This year, it is believed, students are more than ever interested in local churches. The Council of Religious Interests at the University is stressing church attendance.

WHAT CAN SCIENCE DO TO RELIGION?

In the Advocate of January 15th you quote Russell H. Conwell: "I am not afraid of what science can do to religion." Neither is any other well poised, well informed teacher of the Christian religion.

If science is finding out what God has made and how He made it—if science is accurately reading the hand-writing of God in nature—if science is proved and classified facts and laws, no sane mind can reject it, or take fright at its revelations.

All truth is of God, whether in the Bible or in nature, and surely truth is not in conflict with itself.

But here is the rub: much that is being taught in the press and in the schools is about anything else than science. Much that is being taught in the name of science is no more than the wild guesses of conceited atheism and ignorance.

Not two years ago a well known college president said in one of the most widely circulated magazines, "Jesus taught evolution," and offered as proof what our Lord said about the growth of a plant. It is such ignorance (or it may have been dishonesty) in the use of terms that confuses and alarms many sincere persons as to what science really teaches.

Less than two months ago a certain so-called scientist proclaimed with much confidence that a certain section of the crust of the earth was one hundred million years old. Even ordinary men know that such a statement at best is but a guess. (There may have been periods when the formation of the crust was very much faster than at others—and surely none but an egotist of immense dimensions and dense ignorance would attempt to tell how things happened one hundred million years ago!)

Thank God for all truth, for genuine science and all that it has done and is doing; but heaven save the young and the misinformed from much that is being dished out in the name of science!

Geo. D. Herman.

DISTRICT LAYMEN'S CONVENTION

The convention will meet in Memorial church, Durham, N. C., Sunday, January 25, 1925, 10-4 o'clock. The program follows:

10:00 a. m. Devotion: Led by Mr. R. C. Barker, Durham.

10:20. Statement: Purpose of Convention by District Lay Leader.

10:30. Address by Mr. M. E. Newsom, Durham. Subject: Full Payment of Conference Assessments.

11:00. Address by Dr. W. P. Few, President Duke University. Subject: Church-Wide Stewardship Cultivation.

11:30. Address by speaker to be announced. Subject: The Centenary Carrying On Campaign.

12:30. Luncheon and fellowship.

1:30. Address by Mr. M. S. Llewellyn, Durham. Subject: The Wesley Brotherhood, Purpose and Organization.

2:00. Address by Mr. Richard E. Thigpen, Durham. Subject: Circulation of Methodist Laymen.

2:20. Address by Mr. Leo Carr, Burlington. Subject: A Religious Service in Every Community Every Sunday.

2:40. Address by Bishop James Cannon III, Washington, D. C. Subject: Comparative Values.

3:40. Round Table Discussion.

Adjournment.

Let every layman in the district who desires to make the Durham district one hundred per cent efficient attend our meeting. We are looking for you and will be disappointed if you are not present. Come and bring somebody with you. It is very necessary that every charge lay leader attend. He should not fail to bring as many from his charge as possible.

F. S. Aldridge,
District Lay Leader.

HOW THE BOYS ANSWERED

The Northwestern Christian Advocate notes that Mr. Pierson, a Sunday school worker in Chicago, sent questions to 100 of his boys with instructions to answer correctly but not to sign their names, so that they would feel freer from all constraint. Here is Mr. Pierson's summary of the experiment:

Letters were sent to 100 pupils of the Sunday school; all members of the intermediate department. Each letter enclosed a paper with the following questions to be answered:

1. Why do you attend Sunday school?
2. Why were you absent the last time you were absent?
3. What do you think would improve our Sunday school?

Answers (72 papers came back).

To question number one, "Why do you attend Sunday school?" these answers came: Twenty-five said "I have to go because my folks make me"; sixteen said "There is no other place to go, as the family is there"; thirteen said "I want to learn more about the Bible"; seven said "I want to have a pin to wear"; four said "Because I want to play on the basket ball team"; four said "It is just a habit"; three said "I go because the crowd goes."

To question number two, "Why were you absent last time you were absent?" the answers were as follows: Fifteen said "I was sick"; twelve said "I didn't care about coming"; nine said "I get enough of school during the week and stay home whenever I can"; eight said "Had no good reason for coming"; eight said "I was not at home"; six said "It is so long ago I don't remember"; six said "I don't like the teacher"; two said "I had no reason for not coming"; one said "I visited another Sunday school"; one said "Because I think it is all bunk."

Question number three read, "What do you think would improve the Sunday school?" The following statements are not all that came back, but are the most striking ones. There was much similarity of statement.

We should have songs that connect with the lesson. Each class should have separate rooms (nineteen said this). There is too much "applesauce." Sunday school would be a whole lot better if the teachers knew more about the lesson. Each person ought to pay dues, instead of giving whatever they want to. We ought to have more parties. More study and less singing. Have more songs led with a lot of pep (seven said this). Have lessons that mean more to us now.

It might be informing to try a like test in North Carolina.

MT. AIRY DISTRICT SET UP MEETING IN INTEREST OF CENTENARY CARRY-ON CAMPAIGN.

In obedience to instructions handed me from those in authority, I am urging all pastors, district and associate district lay leaders, Centenary treasurers, members of the conference board of missions in the district, and all others who will to be present at a most important conference to be held in the Methodist church at Rural Hall on Tuesday, January 27th at 10 a. m.

Dr. J. L. Neill, superintendent of our mission work in Europe, will be present to deliver his heart-stirring message. Dr. R. M. Courtney, our genial and faithful Centenary field secretary, and other speakers will also be present.

The absence of any pastor in the district will be keenly felt and a distinct loss. Who will be the missing man? Two short sessions with lunch in the middle will be the order of the day.

Yours for a profitable conference,

J. H. West.

MISSIONARY CARRY-ON MEETING, GREENSBORO DISTRICT

Conforming to the plan of the authorities of the church, our set up meeting for the Missionary Carry-on campaign will be held in West Market Street church, Greensboro, N. C., on Monday, January 26, beginning at 10 o'clock a. m. Lunch will be served at the church.

Will each pastor in the district please attend, and if possible secure the presence of the Centenary treasurers, the Sunday school superintendents and other influential laymen. Dr. J. L. Neill, superintendent of Czecho-Slovakia Mission, will be with us and will give us a great message. No charge can afford to miss the inspiration and help this meeting will afford.

W. F. Womble, P. E.

MRS. CLINTON W. TOMS DEAD

The Advocate regrets to note the death of Mrs. C. W. Toms, wife of the vice president and general manager of Liggett and Myers Tobacco Company, and a daughter of Mrs. Geo. D. Newby of Hertford, N. C. Mrs. Toms was visiting her daughter, Mrs. Irvin, of Franklinville, and was suddenly seized with an attack of appoplexy, from which she did not regain consciousness. Mrs. Toms was very popular with a large circle of friends, and a woman of fine Christian character. She had been a member of the Methodist church since girlhood, and was active in its support. The Advocate extends sympathy to the bereaved.

Miss Constable, a member of the Davenport faculty, who was ill at Dr. Long's Sanitorium, Statesville, during the Christmas holidays, has returned to the college apparently none the worse for her operation.

Mr. Sherwood Eddy, in a recent issue of the Christian Century, gives the following estimate of the material cost of war: "If we had paid $20,000 an hour from the birth of Christ to the present, the last war would not yet have been paid for. We burned up $9,000,000 an hour, the equivalent of the endowment of a great university like Columbia every five hours, $215,000,000 a day. We left an impoverished Europe with a millstone of debt about its neck. More serious still, war destroys human life, the most priceless thing on this earth. The Swedish Society for the Study of Social Consequences of the War records the total direct and indirect death toll of the war at 40,000,000 lives. To this must be added the 20,000,000 wounded, the 9,000,000 war orphans, the 5,000,000 war widows, and the 10,000,000 refugees. We read with horror of a single human sacrifice offered to Dagon or Moloch, to Baal or Ashtaroth; but what shall we say of this modern offering to the pagan god of war?"—Methodist Advocate.

FIRST QUARTERLY CONFERENCE GOLDSBORO CIRCUIT

For days the men and women of Daniels Chapel of the Goldsboro circuit prepared for the first quarterly conference, and by Saturday, January 10, wood for the church was piled high and boxes of good things to eat foretold of bodily comfort. Even the rainstorm failed to keep people from coming and a good crowd heard the inspiring address of the elder, Bro. J. C. Wooten.

Reports made at the conference following showed every department of the circuit in good working condition and high goals were set for the future. I know no better way of expressing the splendid feeling and blessing we all experienced than in the words of one who attended: "The light that was in the elder's face was wonderful."

NEW CHURCH TO BE COMPLETED

Zebulon circuit has given us a cordial reception beginning our second year. At the holiday season Wendell and the Zebulon churches liberally pounded us and presented personal gifts which made our hearts rejoice and called from us a new place of service to the best of our ability. The property on this circuit was greatly improved last year. The new church at Wendell, although not finished, has been in use for the year past. Now our generous friend, Bro. R. B. Whitley, has challenged the congregation by offering a gift of four thousand dollars, if the members will raise the balance of the amount needed to finish the building and equip it at once. This challenge has been accepted and a campaign is on and we expect to go over the top soon and dedicate the church this year. The envelope system has been adopted by two of our churches recently. Advanced work is being undertaken by two of our Sunday schools and Epworth leagues. The pastor is conducting a weekly Bible study class for the members of the Woman's Missionary Society. Subscriptions for the Advocate are being pushed in all the churches.

E. M. Hall.

HATS OFF, COATS OFF!

January first there appeared on Central Methodist church's bulletin board these words: "Hats off to the Old Year; coats off to the New Year."

This adjuration of Pastor Hardin's epitomized in a few words a whole sermon. It's "hats off" out of respect to that which is dead and beyond recall, and "coats off" to the job at hand and in the days to come.

The scholarly Huxley once said: "The great end of life is not knowledge, but action." That this assertion is literally true, we know that almost any community is a good place to live if everybody works. There are few bad men and women who are industrious and love their jobs. Nearly all our criminals belong to the idle, shiftless and loafing class. A person can go to perdition faster than any other way when he has nothing to hamper him in the way of gainful employment. There never was a truer statement than that "An idle brain is the devil's workshop."

"Coats off to the New Year" is a fine injunction.—Monroe Inquirer.

UWHARRIE CIRCUIT AT CHRISTMAS

Christmas out in the country when the roads are muddy is not so bad after all, if there are those who are thoughtful enough to remember the one that is serving them. So you can be assured that the writer had no dull Christmas. He with his family were out several days for dinner and making other calls. Also we would not forget the real Christ spirit that existed at our prayer meeting, when more than forty stood up and witnessed for Him whose birthday we were celebrating. Neither would we forget the nice all wool blanket with several dollars in money that was presented to us by the Concord membership. Other gifts, too, from numbers of others were sufficient to make us think there were friends scattered all over the work. We want to assure every one that tried to make Christmas a glad time for us that you did not fail, and we hope that we can be used of the Lord in such a way that there will come gladness to you through all the year. Pray that this may be a good year for us. Geo. W. Clay, Pastor.

MR. DUKE'S WISE DISTRIBUTION OF HIS WEALTH

I doubt very much if North Carolina has produced a greater man in it's entrie history than J. B. Duke. I don't understand how any man could have made a wiser distribution of his immense wealth than he has made, and of all the interests to be blessed by his generosity, I doubt if any is more deserving and useful than the country church. Not many preachers in North Carolina (if any) have seen more of the country church than I have. I am in my forty-seventh consecutive year in the itinerant ministry, and during these years I have been the pastor of more than 125 country churches. Besides, I have been the pastor of several organizations where they had no church building and had to have monthly services in private homes. When presiding elder of the Franklin district for three years and the Mount Airy district for two years, time after time I held quarterly conferences in the mountains when there was not a dollar in cash in sight. The preacher had supported himself and family on such country produce as had been brought in from the different country churches on the charge, and in many instances not amounting to more than three or four hundred dollars for the whole year.

I am serving the good people of the Randleman charge for the second time. We have been very kindly received. The outlook for a good year is very hopeful. We have been very severely pounded several times.

The Sunday school work is especially good. A few Sundays ago there were present at the Sunday schools of the charge more than four hundred.

J. A. Cook.

STATESVILLE DISTRICT CENTENARY CARRY-ON MEETING

On account of the roads leading to Catawba being practically impassable on last Tuesday, the district meeting was postponed until Tuesday and Wednesday of next week, January 27 and 28. On the 27th at one o'clock there will be a district meeting in behalf of the Centenary and Carry-on campaign in Broad Street church, Statesville. On the 28th at one o'clock there will be another district meeting in First church, Hickory. To one of these places each pastor and his laymen should go.

Rev. R. M. Courtney has promised to send us one of the bishops to assist in each meeting. Other interesting speakers will be present also.

All pastors, lay leaders, Sunday school superintendents, Centenary treasurers, presidents of women's missionary societies, presidents of Epworth Leagues, and other interested people are asked to attend. There is no limit placed upon the attendance.

Will each pastor please line up his laymen for one or the other of the meetings.

D. M. Litaker,
Presiding Elder.

"MY, WHAT FOLKS"

We are just beginning to get a little rest from the many poundings that have been given us since we came here. The first big shower was on Thanksgiving Day, when a lot of our people came to the Thanksgiving service and brought tokens of their thanks in the form of flower, meat, sugar, coffee, butter, potatoes, etc., and insisted that the preacher's family be the recipients, to which we assented. We thought that was the pounding, but found soon that we were mistaken, for instead of it being the pounding it was simply the signal for the poundings to begin, and ever since then people have been sending us in things to eat and tokens of their friendliness have never ceased. My, what folks! They centainly appreciate the preacher and his family.

We are thoroughly enjoying the work here. We have only one church, which makes it possible to do some connected preaching, and while here we hope to be able to find out more about preaching. It is a fine place to study.

The Sunday school is going fine and gaining speed all the time. The Epworth leagues, both senior and junior, are well organized and are doing good work. The Woman's Missionary Society is wide-awake and getting on well.

We are in awful need of a new church; the one we are now using is altogether inadequate, old and dilapidated. We can use our big arbor in the summer time, but we need a church also, and we are planning the erection of a new church house some time soon.

May the good Lord help us to be real ambassadors for Him here among these splendid people. Pray for us, brethren. A. R. Bell.

A SILVER WEDDING

The friends and members of the congregation of Branson Methodist church in Durham who attended the celebration of the twenty-fifth wedding anniversary of Rev. and Mrs. William F. Elliott in the auditorium of the church on Saturday night, January 10, were treated to a very beautiful, impressive and unique service. Invitations had previously been mailed out to a few intimate friends in and out of the city, and the entire membership of the church had been given a cordial invitation to be present and to join in the celebration of the happy event. The invitations read as follows:

1900 1925

Rev. and Mrs. William Franklin Elliott
announce
their Silver Wedding Anniversary
January tenth
Branson Methodist Church
Durham, North Carolina

William Franklin Elliott
Agnes Lamira Bradley

The church was beautifully decorated for the occasion. Evergreens, ferns and potted plants were artistically arranged around the altar, and on each side stood massive candlesticks bearing burning candles which furnished just the amount of light to make the whole scene the more beautiful and impressive.

Rev. M. Bradshaw officiated at the ceremony which consisted of a renewal of the marriage vows taken by the happy couple twenty-five years ago. Immediately preceding the ceremony Miss LeGrand Elliott, youngest daughter of the pastor, rendered several musical numbers on the piano. At the appointed hour the bridesmaids, Misses Rachael and Vivian Elliott, also daughters of the pastor, entered the auditorium from the rear and took their places at the chancel rail. Miss Rachael Elliott wore a Nile green crepe frock and carried a boquet of pink Killarney roses. Miss Vivian Elliott wore a white and lavender crepe frock and also carried a boquet of pink Killarney roses. The bride and groom entered the auditorium together and took their places before Rev. Mr. Bradshaw, who after a few appropriate remarks, heard the renewing of the marriage vows and asked God's continued blessings upon them. The bride wore a lovely sand colored crepe satin gown and carried a boquet of white bride's roses.

Immediately after the ceremony an informal reception was held in the ladies' parlor, during which time punch was served and the many gifts were displayed. The large number of valuable gifts testified of the great love and the high esteem the members of the congregation and other friends have for the pastor and his family.

H. L. Caveness.

A LETTER FROM ARIZONA

Bowie Charge. I have often thought that I would like to say a few words through your paper, that I might spring the ear of some of your readers of the Advocate in Western North Carolina. Nearly thirty years ago the church at Waynesville, N. C., licensed me to preach. I was recommended for admission on trial. I joined the Western North Carolina conference at Reidsville, N. C. My first charge was Cullowhee in Jackson county. I had eight places at which I tried to preach, namely: Cullowhee, East La Port, Johns Creek, Speedwell, Glenville, Double Springs, Long's Chapel and McCabe's Chapel. I also preached some at Scott's Creek and the Forks of the River.

At the end of two years on Cullowhee charge I had nervous prostration, which ended up with typhoid fever. I had to get out of the mountains, leaving many friends that I admired. Bishop Key transferred me to the Florida conference. I worked six years in Florida and found many friends there. I like Florida even to this day. But I transferred to California, where I tried in the best way I knew to serve the church for twenty-one years. California is very interesting to me. But on account of my wife's health Bishop DuBose, at the last session of the Pacific conference, transferred me to the Arizona conference, where I am now serving a very interesting little church on a desert. We are in an altitude of 3,758 feet. The climate is really wonderful. Bishop DuBose has done me a great favor. R. L. Sprinkle.

Bowie, Arizona.

TO MEET IN GASTONIA

The preachers of the Upper Shelby district are asked to meet in Main Street church, Gastonia, Friday, January 30, at two p. m., and bring their charge lay leader, Sunday school superintendents, presidents of missionary societies, league workers and any active church workers.

This meeting takes the place of our regular meeting that has been held heretofore at Cherryville.

Immediately after our meeting Dr. J. L. Neill, superintendent of our missions in Czecho-Slovakia, will speak for us. Don't miss hearing him.

Robt. F. Mock, Sec.

NOTICE, LAYMEN

The laymen's meeting of the Elizabeth City district has been changed by the presiding elder and the lay leader of the district to Sunday, February 1, 10 a. m. to 4 p. m., instead of January 25, as announced in last week's Advocate. Laymen from a distance expecting to attend will confer a favor by notifying the undersigned.

L. S. Massey, Pastor.

NOTICE

The Centenary set up meeting for Marion district will convene with First church, Morganton, January 28, at 10 a. m. All the pastors and local church Centenary treasurers are urged to be there. Bishop Cannon, J. L. Neill and others are expected to address the meeting. Z. Paris.

NOTICE

The Marion district lay leaders conference will meet in First church, Marion, on February 15, at 10 a. m. All lay leaders are earnestly requested and expected to be present. Chas. H. Ireland, our conference lay leader, Bishop Cannon and others will address the meeting. Z. Paris.

An average of two new subscribers to the charge on January 25 will give us 1,000 on that d y.

NEXT SUNDAY IS GOOD LITERATURE DAY

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

THY KINGDOM COME

To hearts long seared by darkness, doubt and fear,
"Thy kingdom come."

Where reigns the tyrant, lurks the hidden foe,
Where secret sin brings suffering and woe,
"Thy kingdom come."

Where malice sits enthroned, where justice halts,
Where selfishness lives close by hidden faults,
"Thy kingdom come."

To hearts close barred to love and joy and hope,
To those who in the shadowed valley grope,
"Thy kingdom come."

Where shoulders droop with cares long bravely borne,
Where little children weep with hearts forlorn,
"Thy kingdom come."

To all Thy children everywhere on sea and land,
With still small voice and gently guiding hand,
"Thy kingdom come."

Mrs. E. O. Chandley.

CAMPAIGN FOR COLLECTION OF UNPAID CENTENARY PLEDGES

Realizing the great handicaps that has come to our missionary work because of the non-payment of the Centenary pledges, we are sure our societies will heartily co-operate in the plan of the Woman's Missionary Council for the missionary organizations to assist in the collection of the Centenary money not yet paid. Our conference president, Mrs. Lucy H. Robertson, and conference corresponding secretary, Mrs. H. A. Dunham, have made a most urgent appeal to all the auxiliaries through letters sent the presidents, in which they ask the loyal co-operation of each society, stressing the great need for these unpaid pledges. An appeal has also gone forth from Rev. R. M. Courtney, Centenary field secretary of our conference, urging the women to "put forth special effort for the cultivation of the church for the payment of unpaid Centenary pledges" and announcing January 15-March 15 as the dates for the campaign to secure this money. Leaflets and literature will be distributed by the Centenary committee. Should your society fail to receive this literature get in communication with Rev. R. M. Courtney, Thomasville, N. C., who will be glad to furnish you. Let us put forth every effort to "get great returns" during this campaign and rally to our Council and the Centenary committee in this important matter.

If Mr. Dusse, the one who wrote—
"What a fine world this would be
If the women were transported far beyond the northern sea,"
could have been present Wednesday afternoon at our first 1925 auxiliary meeting, he would have paled with insignificance, and should he have dwindled into the size that he would have felt himself to be, I am sure his entire physique would have rattled within the shell of a mustard seed. It wasn't the size of the crowd present at the auxiliary, but the enthusiasm that poured forth. Each new officer was right on the job. A most interesting program was given, pledge cards were passed out and were immediately returned, over doubling the amount formerly paid, and some pledging who hadn't heretofore. We only have 17 members. Last year we carried our pledge of $25; now the pledge cards show $65, and not all the members present at the time of pledging. We hope to be on the honor roll this year, not by the skin of our teeth, but by meeting every requirement of the standard of excellence. The call coming to us across the water is loud and clear, and the appeal confronting us is appalling, and may each of us do our best; and don't let's degenerate Methodism, but try to add to her prestige many fold. And here's hoping Marion district will not be lagging in the rear but "abreast of the crowd."

On last Sunday at the evening service the impressive installation ceremony was conducted by our pastor, Rev. Oscar L. Simpson, at which time the officers of our auxiliary were installed who were unanimously elected at the November meeting.

Mrs. G. Frank Hovis,
Spindale, N. C. Cor. Sec.

No better evidence could be had of the splendid co-operation of the workers to make the Corner a success than that shown by Deaconess Fannie Bame, who sends to the editor a report of her work from the hospital where she is ill. Miss Bame is located in Charlotte, N. C., at the Duncan Memorial church. She says the prospects for material and spiritual development for the church were never brighter, and under the leadership of their pastor there is a spirit of love and Christian fellowship in the church that is rarely seen.

Last September the sewing class, which had outgrown its quarters in a nearby storeroom, opened in the basement of the church. Even in their new surroundings they are somewhat crowded for space. There are 93 girls enrolled with an average attendance of 70. This was more than the total enrollment of the previous year.

An unusual feature about the sewing class is that each girl is required to make one article for somebody else—towels, bibs for hospitals, dresser scarfs, and table runners are made and given to some institution in need of such articles. This year the articles will be divided between Scarritt College, Brevard Institute, Vashti School, the North Carolina Conference Children's Home, and a local hospital for crippled children. The girls are told about all of the institutions, and each one is given the privilege of selecting the institution to which she wishes her article sent. No admission fee is charged in the sewing class, and Miss Bame finds this plan an admirable one. Their greatest need is a Wesley House for their classes and a larger Sunday school room.

GOOD WORK BEING DONE AT BREVARD

Miss Esther Boggs, appointed to Brevard Institute at the last Council meeting, writes that she is very happy in her work. She attributes much of the success of the school to their efffficient superintendent, who is a consecrated Christian and has the love and co-operation of every member of the faculty. Since the new dormitory has been built, the girls take much more pride in keeping their rooms neat, and it is having a great influence on their lives in training them to be more careful housekeepers. The student body this year is the best in the history of the school. There are 86 girls and 59 boys in the boarding department, besides 40 day students. The religious atmosphere is very good, the morning watch services being well attended and always led by one of the students. Several splendid young men and women have already heard the call to dedicate their lives to God and His service. The Life Service Band is an inspiring group. The Y. M. and Y. W. organizations were merged into an Epworth League in the school, and the training they are receiving there will lead to more efficient service in their home churches. Owing to the fact that the greater part of the work on the farm and in the dormitories is done by the students, athletics have not been greatly emphasized, though some efforts are being made for an athletic association in the near future.

North Carolina Conference

OUR OWN WOMEN

Many of us have known and esteemed Miss Elizabeth Lamb, but I feel that all are grateful to Mrs. Emma Hunter of Fayetteville for the contribution, "Miss Elizabeth Lamb as a Missionary," setting forth the work that Miss Lamb did as our representative in Brazil. Those of our own number who have gone out to various foreign fields are most noble and worthy. We should know them better, love them more and become better acquainted with the work they are doing for the board of missions. Sketches of other North Carolina women will appear in the field will appear soon.

OVER AGAINST THE TREASURY

Elmer T. Clark.

On a certain day in Jerusalem, Jesus Christ was sitting in the magnificent colonaded "Court of the Women," just inside the "Beautiful Gate" of the temple. By the great pillars of the colonades there were thirteen trumpet shaped boxes into which the faithful cast their tithes and offerings.

Jesus watched the people, great and small, in the exercise of their liberality, knowing that this virtue is usually a correct index of love, loyalty and spirituality.

He took little note of the Pharisees with their stately tread and gorgeous trappings, nor yet of the intolerant and supercilious scribes who doubtless deposited great sums. But there came a poor and humble widow, whom the grandees rudely jostled, approaching a treasury box with downcast eyes. She cast in two mites, two leptons which make a farthing, a sum equal to about one-half a cent of our money.

The heart of the Master was thrilled by such a devotion, and of all the throng the widow alone secured his commendation. "She cast in more than all the rest," he told his disciples, "for they gave of all their superfluity, while she, in her poverty, gave all she had."

He measured her love by the sacrifice she made for the object of her devotion. It is an infallible test. Those who love most, give most.

It is upon this principle, which is as true in psychology as it is correct in scripture, that the doctrine of Christian stewardship is grounded.

This doctrine rightly asserts that a man does not and cannot own anything absolutely in his own right, but is only the steward of that which passes through his hands, obligated to use all things according to the will of God, who is the ultimate source and the owner of everything. And in recognition of this stewardship—as a part of his first and primary duty—he is under the necessity of using a portion of everything for God's cause.

Nothing could be simpler than that. It is self-evident, a proposition that seems to carry its own proof. All wealth depends upon air, sunshine, fertility, health, and the operating principles of nature—all of which are completely beyond man's control. He cannot say "mine" as long as God lives.

This is so fundamental that all peoples have recognized it. We commonly regard the tithe as a Hebrew ordinance, but as a matter of fact it is a universal principle, a part of the divine revelation which men of every race and clime possess, which God gave them in the very process of making the mmen.

A denial of stewardship would, therefore, constitute a denial of God or a denial of our own status as his creatures.

Wherever men have worshipped they have realized that a part of their substance should be devoted to that which they worshipped, even though it were a pagan divinity.

The Babylonians paid tithes to their gods in the time of Nebuchadnezzar. The Egyptians did likewise, and so did the Carthaginians and the men of Tyre.. The sacred literature of both Zoroastrianism and Confucianism taught the practice of tithing.

Cyrus, on the advice of Croesus, devoted a tithe of his booty to Zeus, and the annals of the Greeks are filled with injunctions regarding the tithe.

As men have struggled in the maze and mist to find God they have caught some universal glimpses—some truths which all souls have discovered in common. And one of these is the principle of stewardship and the tithe as sacred to God. This is not a temporary expedient, to be applied today and discarded tomorrow, useful among one people, but of no authority among another. It is fundamental in humanity's relation to the divine.

The Hebrews, being closer to God than other peoples, quite naturally possessed a keener knowledge on stewardship. To them it came as a revelation, with all the authority and backed by the sanctions of God.

Tithing was a fundamental part of their divine law. Their prosperity and spirituality declined when they neglected it.

In their evil days the prophet explained the underlying cause of their forsaken condition: "Ye have robbed me in tithes and offerings. If they craved the blessings of God's favor, the prophet laid down the only condition upon which they could obtain it: "Bring ye the tithes into the storehouse."

Think what the principle of the tithe did for this people—a band of fugitive slaves when they adopted it! It kept constantly before them the idea of God. It enabled them to develop a system of worship scarcely ever surpassed in magnificence. It made it possible to set aside an entire tribe to the priesthood. It enabled them to build the world's most glorious temple to God. It made them the religious teachers of all the world.

The Hebrews recognized that the law of the tithe was inherent in man, older than Sinai itself. It was kept by Abraham and Jacob, fathers of the race. Centuries before Moses ever lived Abraham gave tithes to Melchizedek.

Christ came avowedly to fulfill the law, not to destroy it. He was nurtured in a faith which recognized the tithe as a binding obligation. Therefore, as was perfectly natural, he gave an added sanction to the tithing principle. He did indeed denounce the Pharisees who made the tithe a substitute for righteousness, as if to purchase salvation. But when he had encountered a man who had paid the tithe the Master was careful to say: "This ought ye to have done."

Jesus even went far beyond the tenth in the matter of generosity. He commanded at least one man to give absolutely everything that he possessed, reserving not a farthing for his own uses.

Christ and his disciples did that. Everything—to the last penny—went into the store of the kingdom.

The early Christian church followed the same practice. It never occurred to any person that the law of the tithe should be abrogated. There is not a syllable of abrogation found anywhere in the New Testament. The Christians gave everything. Ananias and Saphira were stricken down for withholding a part of their substance from God. The greatest apostle of them all formulated into a definite instruction the principle of regular and proportionate giving: "On the first day of the week lay by as God has prospered you."

(*Continued on page twelve*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

CONFERENCE-WIDE MEETING

At Sanford, April 7-8-9, the second annual conference-wide Sunday school conference of the North Carolina conference will be held. This conference will be similar to the meeting held at Wilson in April of last year. So successful was the Wilson meeting that the Sunday School Board and the annual conference in session at Wilmington put their stamp of approval upon it and recommended that a similar meeting be held in 1925. Sanford extended an invitation for this meeting, and the invitation has been accepted, and the date indicated above fixed as the time for the gathering.

Fuller details will be announced shortly. The purpose of this notice is to make clear the place and date in order that presiding elders, pastors, superintendents and others interested may keep these dates free for this big Sunday school gathering.

WILMINGTON, FEBRUARY 8-13

Our first standard training school of this year will be held at Wilmington February 8-13. Pastors, superintendents and other interested persons, meeting with District Secretary M. J. Cowell and Miss Georgia Keene, our conference elementary superintendent, at Grace church Friday night, perfected an organization and made plans for making this training school the biggest and best yet held in Wilmington. Five or six courses by outstanding Sunday school specialists will be offered. fered. The names of the courses and instructors will be announced next week.

RALEIGH, FEBRUARY 15-20

Our third annual Raleigh standard training school will be held at Edenton Street church February 15-20, instead of February 1-6 as previously announced. The board of managers in a meeting Thursday night completed plans for the promotion of this school, and we are looking forward to a splendid enrollment, not only from the churches of Raleigh but also from neighboring charges, including Cary, Garner, Millbrook, Zebulon, Fuquay, and other charges. Courses, instructors and other details will be announced next week.

RALEIGH DISTRICT SCHOOLS

Raleigh district will have three standard training schools in 1925. Not only have these three schools been decided upon, but definite organizations have been set up for promoting them. The first will be held at Raleigh as indicated above. The second will be held at Smithfield March 15-20, and the third at Louisburg College May 3-8, and it is expected that practically every Sunday school in the district will be served by one or the other of these training schools. The schools of the district have been grouped about these three centers, and the presiding elder, pastors, superintendents, district secretary and others are working to the end that these schools may serve in a very effective way the ends for which they have been organized.

It was an enthusiastic meeting of pastors and superitnendents Thursday afternoon at two o'clock, when the Smithfield school was set up. On account of illness, the writer was unable to attend this meeting, but Miss Keene, our conference elementary superintendent, made a good substitute. The presiding elder was there, the pastors were there, and not a few superintendents were present. It was an enthusiastic meeting. It is going to be a jim-dandy training school.

Pitted against Smithfield in friendly rivalry will be the Louisburg group of charges, which will hold their training school at Louisburg College the week of May 3-8. A group of pastors, superintendents, and others, together with the presiding elders and the writer, met at Louisburg Monday morning of last week and perfected an organization for the promotion of this school.

ADVANCE ENROLLMENT

As an important part of the promotion of our training schools this year we are insisting upon an advance enrollment instead of waiting until the opening day of the training school to find out how many persons will be enrolled in the various classes. We are asking that enrollment committees make a careful and thorough canvass of prospective pupils for the training school at least a week, and preferably two or more weeks, in advance of the date of the school. Reasons for this insistence are obvious. An advance enrollment will insure wide publicity, guarantee a miximum enrollment, and eliminate uncertainty. A minimum of fifty pupils working for credit is required for a standard training school.

PLACING PROGRAMS OF WORK

In spite of rainy weather and bad roads, a corps of volunteer workers are actively engaged in placing the official Programs of Work in Sunday schools of the conference that have not already adopted them. Among those at work are Mr. E. J. Cheatham of Franklinton, Rev. B. E. Stanfield of Jonesboro, Mr. L .C. Thomas of Duke, Rev. B. T. Hurley of Roxboro, Prof. R. N. Wilson of Durham, Rev. H. M. North of Rocky Mount, Rev. H. C. Sprinkle, Jr., of Rocky Mount, J. L. Hester of Evansdale, Rev. B. C. Thompson of Mt. Gilead, Mr. R. E. Prince of Raleigh, Rev. A. S. Parker of Maxton, Prof. E. J. Green of Maxton, Miss Eunice Blair of Raleigh, Mr. M. J. Cowell of Wilmington, Mr. J. W. Gilliam of Sanford and others.

Our goal is to give every group of officers and teachers in our conference an opportunity to become fully acquainted with the standards of their church touching the Sunday school, and to adopt the appropriate Program of Work. It is also in our plans for the year to conduct in October our second annual check-up campaign. Approximately two hundred and fifty Sunday schools have already adopted the Program of Work and are looking forward to the check-up campaign. This work promises big returns. Worth while results are already in evidence.

SOME SPECIAL OCCASIONS

Pastors, superintendents and other Sunday school leaders should make note of the following special occasions in order to make these days mean the most to their Sunday schools:

1. Decision Day. Preceding Easter. This should be preceded by a period of careful preparation. Leaflet material is available.
2. Conference-wide Sunday School Conference, Sanford, April 7-8-9. Each charge entitled to send three delegates.
3. Easter Sunday, April 12.
4. Sunday School Day. Third Sunday in April or as near thereto as practicable. Programs furnished free.
5. Mothers' Day. Second Sunday in May.
6. Patriotic Day. Sunday nearest July 4.

(continued on page thirteen)

Western North Carolina Conference

FINDING FOLKS

In addition to the 127,535 people enrolled in the 855 Sunday schools of the Western North Carolina conference definite plans have been made to secure this year 10,000 new scholars. This will mean only about 18 per cent increase for each charge. The district increase allotments are as follows:

Asheville	1,000
Charlotte	1,250
Greensboro	1,000
Marion	750
Mount Airy	750
North Wilkesboro	250
Salisbury	1,000
Shelby	1,000
Statesville	1,250
Waynesville	500
Winston-Salem	1,250

WHO IS WHO

As has been our custom for the past several years we will from time to time give the church membership, Sunday school enrollment and percentage of the latter on the former in our various districts. We are beginning this week with the Asheville district. In noting these figures it will be seen that not all of the small Sunday school enrollments are in the rural sections.

Charge.	Ch.	S.S.	Pct.
Elk Mountain	106	254	240
Fairview	149	333	223
Swannanoa	276	488	177
Spring Creek	197	279	141
Bilemore	151	197	130
Marshall	132	162	123
Saluda-Tryon	148	171	116
Chestnut Street	391	438	112
Asheville Ct.	204	224	111
Sandy Mush	265	293	111
Brevard	498	530	107
East Biltmore	195	206	106
Hominy	725	761	105
Weaverville	413	423	102
Bethel	296	300	101
Mars Hill	178	175	98
Henderson Ct.	436	423	97
Leicester	309	300	97
Rosman	230	217	94
Weaverville Ct.	393	332	94
Flat Rock-Fletcher	350	306	87
Hot Springs	272	236	87
Black Mountain	163	134	82
Hendersonville	672	423	74
Central, Asheville	2009	1472	73
Mt. Pleasant	188	126	97
West Asheville	800	491	61
Mills River	400	244	61
Haywood St.,Ashev'l	575	300	52
Total for district...	10870	10233	94

CENTENARY, WINSTON-SALEM

In a letter to the membership of Centenary, Winston-Salem, congregation, Dr. C. C. Weaver outlined, soon after his arrival in their midst, three objectives to be reached at once, as follows: First, a Sunday school reaching the entire church; second, an evening service ministering to a capacity house; third, a prayer meeting for at least 100 each week.

All three of these items are coming to pass. Recently in a Workers' Council meeting it was my pleasure to go over the Program of Work "A" with the Centenary Sunday school leaders. In the course of time Centenary is going to have a Sunday school in keeping with the facilities it has provided. A young peoples' department, led by E. M. Spivey, has been organized and is going to be a wonderful asset to the heart of Winston-Salem.

MORGANTON

I was happy to again be permitted to meet with the Sunday school workers of Morganton last week, this time to discuss the placement there of a standard training school the first week in May. This being readily agreed to, plans were definitely laid and the school will be one of our lucky thirteen to be held during spring and early summer. Dr. E. L. Edwards, the enthusiastic Sunday school superintendent, and Rev. G. T. Bond, the beloved new pastor, make a great team. The Morganton situation looks mighty well. Brother Bond was given a most elaborate radio outfit as a Christmas present by his congregation, which as Dr. Edwards explained was for the purpose of letting Brother Bond hear a real sermon when he came in from church on Sunday night. While in Morganton I greatly enjoyed the hospitality of the parsonage, which buildlast Saturday I found Rev. M. T. Smathers in the midst of plans for the completion of the wonderful Hendersonville church plant and the extension of the work in general. A new church, Sunday school and Epworth League have been organized at Balfour, a suburban appointment, with most encouraging prospects. Brother Smathers reports his Sunday school continually increasing in attendance and enlarging in effectiveness. He promised a splendid delegation from Hendersonville to the Asheville district standard training school April 26-May 1.

ASHEVILLE

In a meeting of the Asheville pastors and superintendents the sixth annual standard training school for Asheville and surrounding territory was organized with the following officers in charge of the board of managers: L. B. Rogers, president; S. P. Burton, vice president; L. J. Brookshire, secretary; H. A. Dunham, treasurer. E. L. Brown will head the enrollment committee and T. C. Smith will head a committee for arranging the finances. Olin Auld will handle the text books and Rev. W. F. Sanford will keep the public informed as to the progress of the school. Courses will be given as follows: Beginner Pupil, Primary Pupil, Junior Pupil, Intermediate-Senior Organization, The Christian Religion, and The Missionary Message of the Bible. Definite enrollment goals were set for the various churches and indications point to the best school yet held in Asheville.

WEAVERVILLE

Sunday night, January 11, was spent in Weaverville, where I had most satisfactory conferences with Rev. B. C. Reavis, the pastor, and Prof. C. H. Trowbridge, president of Weaver College, two of the finest fellows in the world. Both are thoroughly successful in the work they head up. Brother Reavis is one of the most thoroughgoing workers I know. The thirteen organizations of his church are not merely organizations, they function. His home Sunday school has five well functioning departments and in addition he has an afternoon Sunday school at Monticello, a few miles away. Four of the largest leagues in the Asheville district belong to his charge. Reavis is successful. As for Brother Trowbridge, let the paragraph be ended by saying he is a real, up-to-date, cultured, Christian school man. His school is a good place to send Methodist boys and girls.

LAKE JUNALUSKA

In company with H. A. Dunham, than whom there is no finer Christian layman, I spent the following Monday afternoon at Waynesville arranging for a Haywood county standard training school for early in May, concerning which Rev. P. W. Tucker, presiding elder, and Rev. J. T. Mangum, pastor, are very much interested.

After leaving Waynesville and partaking of a splendid meal in the hospitable home of Rev. and Mrs. Frank Siler, at Lake Junaluska, it was my pleasure to meet with the combined representatives of Clyde and Lake Junaluska Sunday schools in the large waiting room of Lake Junaluska depot, where Supt. Herbert Gibson and the Junaluska Sunday school were entertaining Supt. Edwin Fincher and the Clyde Sunday school in honor of the Clyde victory over Lake Junaluska in Sunday school increased attendance during November and December. After the booster speeches had been made a general good, wholesome time was indulged in by men, women and children alike. It was really a fine meeting, where pastor, superintendents and two fine communities met in fine fellowship. Brother Siler tells me that Herbert Gibson is one of the finest superintendents he ever knew.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

Fear of old age comes only to those who have not learned how to live.

Happiness may resemble either a mountain or a molehill. It depends on the distance you are from it.

Make haste to live and consider each day a new life.

True repentance is to cease from sin.—St. Ambrose.

There is no true happiness outside of love and self-sacrifice.

CIRCUIT MEASURING PARTY

On Christmas Eve, in spite of the bad weather, about forty-five people, both young and old, gathered at the lovely new Polkville parsonage for a measuring party. Each person was measured and charged a fee. The proceeds were $12.50, which goes to help build a barn at the parsonage.

After the measuring we all participated in many jolly games. After the games we were invited to the dining room, where we were served several kinds of cake, hot chocolate, orangeade, apples and popcorn. Everybody enjoyed the social more than ony of the rest, because the crowd had the league spirit and bubbling over.

After the social they fixed six Christmas boxes for the poor aged women of the community. These boxes were filled with fruits, candies and nuts and other things which it takes to make a real Christmas.

Cor. Sec.

TROUTMAN EPWORTH LEAGUE

I suppose our Epworthian friends throughout North Carolina think that the league at Troutman is dead; but no, we are very much alive. We are progressing real nicely. We meet each Sunday night at 6:30 o'clock and have our devotional meetings, which are attended by a large majority of the leaguers.

Owing to the fact that there has been so much sickness and disagreeable weather we have neglected to have our monthly business and council meetings, but as the new year has dawned we are going to start it out right by standing up to our policy.

On the beautiful night of January 13 we had our social at the home of Miss Edith Kyles. We went into the parlor, where a big January fire burned and began our fun. We played games of all description, like "I bless you," "You name it," "Going to Egypt," and many others.

Then the hostess invited us into the dining room, where she served fruit salad, cake, pickles and hot chocolate. After the refreshments were served we went back to the parlor, where music was furnished on the piano. We leaguers had the right spirit by the way we sang, for we sang every old Southern and league song we knew.

Time was swiftly passing and we closed the social by singing "Good-Night Ladies" and resolved to make our league one hundred per cent in 1925.

Trena Lackey,
Cor. Sec.

Dear Leaguers:

We would like for you to know something of our work in Ramseur. We have a wide-awake league of 22 members which we cannot classify as senior or intermediate, as we range in ages from twelve to thirty. We use the Intermediate Epworthian, the Bible and Phunology as the basis of our work.

We recently had a very live mission study class, using as a text book, China's Real Revolution. The league was divided into groups, "The Gold" and "The Silver," led by Misses Madge Craven and Daile Marley. The following were the points by which each side was scored: Every member present; every member having read the chapter; every member paying up all back dues; every member prepared to take part in the discussion. The society scoring the fewest points had to entertain the other at the end of the six weeks' course. The leader was Mrs. J. P. Cox, a member of the high school factulty. This was such a live study class and created so much enthusiasm that the members crowded about the leader at the close for another book. Some of the results were: We enrolled twenty-six members and had an average attendance of seventeen; nearly all the members paid up all back dues, and we gained three regular league members.

And the social at the end! Yes, we had one. It was such a delightful party that we were glad that Miss Madge Craven's side scored the fewest points. Rev. W. L. Scott opened the party formally with a chapter from the Bible, a prayer, and a short talk on new year resolutions for leaguers. The hostess then took charge of the evening's fun. She had planned a number of games based on the new year's traditions. Every league entered heartily into the sports. At the conclusion of the games the hostess served plates of sandwiches and cocoa decorated with fruit containing lighted candles. At a quarter to twelve a committee went to the church nearby to ring in the new year.

Sunday evening, January 11, we are planning to give a pageant, "Send Me."

On the whole we feel that we have a prosperous outlook for a better league this year than ever before.

Evelyn Williams, Sec.

The Davidson Senior Epworth League reorganized on January 9th with 30 members. The Davidson and Cornelius leagues joined the union. On the following Sunday night officers were elected as follows:

President—Miss Anna Torrence.
Vice President—William Cathey.
Secretary—Miss Ellen Torrence.
Treasurer—Marion Pratt.
Era Agent—Miss Fannie McConnell.

Tyna Torrence, Cor. Sec.

J. Frank Armstrong, secretary Epworth League Board, Western North Carolina conference, Charlotte, sends in the following news item:

"Rose Chapel, one of the aggressive churches on the Cool Springs charge, Statesville district, has just organized a senior league with 23 members. Miss Ruth Edwards is president and Miss Ioma Holmes is secretary Rev. J. E. McSwain is the pastor of these sensible young people, and no doubt had much to do with this step on the part of Rose Chapel.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

DANIELS CHAPEL

We will try to make a good beginning this year by writing to the Advocate. All our news is last year's news of course, but better late than never.

We organized one league last year. This was the Beston Epworth League, which is the fourth we have organized in Wayne county. We are very proud to have had a hand in organizing the Pine Forest, Salem, Indian Springs and Beston leagues.

We are proud, too, of the fact that we won the three dozen song books (the Cokesbury Hymnal) offered by Mrs. Mary Daniels to the league in the Wayne County Epworth League Union having the largest attendance all through the year at the union meetings.

The thing that has given us most joy though was visiting the county home, where we sang, had a little service, and chatted with the old folks. The last service we had there was on Christmas Day. We had a good service, and all of the dear old folks gave us words of appreciation. Every leaguer came away feeling better, I know.

Enough of past and present though, and we turn our thoughts on the future. Yes, we want to make a new year's resolution. We want to do more for the good of every one close to us than ever before. We want to help our pastor, and we want to pay all of our pledges soon.

We feel that we are blessed indeed in having the Rev. R. E. Brown as our pastor. He is indeed interested in all our work and is a great help. Everybody loves him, and we want to help him with all our ability. Reporter.

WILMINGTON, THE STANDARD DISTRICT

The City Union of Epworth Leagues met at Trinity church Friday evening, January 16, and the attendance was very commendable, as the weather was most inclement. There was but little, if any, business transacted, as the evening was enjoyably spent in recreation. However, the percentages as submitted by the various leagues were as follows: Fifth Avenue 100 per cent, Grace Street 99 per cent, Winter Park 85 per cent, Epworth 71 2-3 per cent, Trinity 93 2-3 per cent. The Epworth church league was organized about three months ago and was received into full fellowship of the union at this meeting. The standard of efficiency of Epworth is splendid and compares favorably with the older and larger leagues. The banner on standard of efficiency was awarded to Fifth Avenue and the attendance banner was awarded to Epworth, being 100 per cent. Go to it, Fifth Avenue and Epworth, your sailing is fine. Listen, for it ain't no secret, Trinity League has got a live bird for their third department superintendent. Yes, sir, he is the cat's whiskers and also favors Andy Gump—but his name ain't Andy. I don't think they are any kin. Oh, what's his name? Charles Burt. Charley had on his program a number of "siderippers," and nobody said maybe Father Jiggs and Maggie were with us and also Dinty Moore. Gracious alive! Maggie is right. Down with cornbeef and cabbage. We did not get fruit salad. Ain't nobody said anything about indigestion.

Harry Daniels.

KENNEKEET

It is said "to do a thing on the first day of the year you will be doing it all the year." Let us hope so, for these good people of Avon on New Year's night came to the kitchen door and told my wife to get out for they wished to come in. Of course we suspicioned what was happening—and it did. After they got through Mr. D. F. Meekins told us we could come back to the kitchen, and we did. The table was not like we left it just a few minutes before, for it was now really loaded with a real pounding.

After a four years' labor with the good people of Dare whom we loved so well, conference moved us to the Banks to labor and enjoy another year with good folk. R. N. Fitts.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

WANTED — Christian workers to take subscriptions for a work that supplements the Sunday School work. Spare or full time. Full time, $3.00 per day guaranteed and 40 per cent commission in addition if it goes over $3.00 per day. Address "P," Care Advocate, Greensboro, N. C.

Next Sunday—

Good Literature Day

¶ The Advocate asks to be represented in every Methodist congregation in North Carolina.

¶ Call attention to what the Advocate means to the home and to the Church.

¶ Give all an opportunity to renew their subscription or make a new one.

¶ 75,000 Methodist families in North Carolina — only 25,000 take their Church Paper. Lets make it 35,000!

¶ One thousand new subscriptions is the goal for Sunday—send yours and let the other fellow do the same.

The North Carolina CHRISTIAN ADVOCATE

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Words of Wisdom—Mr. John R. Pepper, one of the great laymen of our church, wrote a beautiful note to Captain Edgar L. Hart commending him for his great gift to the Methodist Orphanage. It expresses some strong sentiments which I wish to give wide publicity. He has struck the keynote in reference to giving to worthy causes. I want to urge all my friends to read it and judge for themselves as to the wisdom of his words.

* * * *

Captain Edgar Lee Hart,
507 Grace St., Wilmington, N. C.
My Dear Captain Hart:

I have received copy of the North Carolina Christian Advocate and have greatly enjoyed reading the account of your very splendid gift of a swimming pool to the orphanage and wish to congratulate you upon your discovery as to how to live after you are dead, which so few men seem able to do, and I am sure that nothing will be more gratifying to you at the end of the journey than the recollection that you have done such a good deed for fatherless and motherless children.

My observation has been that very few men know how to get the best out of money, as most of them seem to think the only way to enjoy it is to pile it up and leave it for their descendants to litigate over.

Wishing you all blessings for the new year and with kind regards for you, I am, Yours truly,

John R. Pepper.

* * * *

Fine Example—Our friends are beginning to get interested in furnishing our new dining hall with chairs and tables. The following have responded: Brother Norwood Boyd, Warrenton, Sister M. J. Best, Goldsboro, and the Woman's Missionary Society of Weldon. Brother Boyd sent me two hundred ($200) dollars, Sister Best thirty ($30) dollars, and the Weldon Missionary Society thirty ($30) dollars through Sister Ida Wilkerson. It is with sincere gratitude that we acknowledge these contributions. It is hoped that they are a prophecy of what is to follow by other friends and missionary societies. Let's act promptly and enthusiastically and place in our dining room the necessary tables and chairs. We want friends and missionary societies to provide for just one table and six chairs at a cost of only thirty dollars. Contributions for the above cause are earnestly solicited.

* * * *

Our Objectives—It is well to survey the field, see our needs and then determine to supply as many of them as we can. The following are the main objectives for the good year 1925:

2. To secure additional funds which will enable us to begin and complete the Baby Cottage.

3. To furnish our new dining hall with tables and chairs.

4. To induce every Sunday school in the conference to give us a monthly offering.

5. To secure one hundred organized Sunday school classes to support a child each at fifteen dollars per month.

6. To obtain a Thanksgiving offering from every church in the North Carolina conference.

7. To persuade scores, through our pastors and leading laymen and laywomen, to write the Methodist Orphanage in their wills.

8. To inform all our church members as to the inadequacy of the ten per cent orphanage assessment in meeting our current expenses.

9. To solicit money from older people on the annuity plan.

10. To endeavor to make our beloved Methodist Orphanage worthy of the sacrifices, prayers and affections of our great constituency.

11. To spend all money given us as economically and wisely as conditions will permit.

12. One-half of Orphanage assessment from every charge by Easter.

13. To secure one hundred individuals who will give fifteen dollars each per month for support of a child.

14. To impress upon children under our care the supreme importance of giving their hearts and lives unconditionally to Jesus Christ.

WATCH NIGHT SERVICE AT FARMVILLE

In spite of rain and wind and cold a large number of people gathered at the church December 31 for watch night service. The woman's missionary societies had charge of the first half hour, 9:30 to 10 p. m. Mrs. T. W. Lang, retiring president, gave a very fine report of last year's work, and modestly told of the splendid record the society had made during her administration. Mrs. J. H. Harris, the new president, outlined a definite and comprehensive program for the new year, set a higher goal, and appealed for the same faithful and loyal support the society has given in the past. Miss Bettie Joyner, the president of the young people's society last year, told of the fine work done by this society. All three societies, the woman's society, the young people's society, and the junior division made such fine rocords as to be on the conference honor roll.

From 10 to 11 o'clock was a social hour for all present. An intelligence contest was entered into that covered the dates, the days, and the hours of meeting for every organization in the church, and also the special days in the church, Sunday school and national calendar year. Following this contest those present wrote new year's resolutions, and after the ladies of the missionary societies served hot coffee, sandwiches and pickles, the resolutions were read aloud and proved amusing and inspiring.

At 11 o'clock the Epworth League put on a very interesting and helpful program. Miss Susan Barrett explained and discussed the "Stewardship Covenant," Miss Nancy Bynum the "Quiet Hour Covenant, and Mr. Irvin Morgan the "Fellow Workers Covenant." These young people trained in the league demonstrated its effective usefulness.

The Sunday school had charge from 11:30 to near 12 o'clock. Mr. A. C. Monk, assistant superintendent, made a fine talk on the work in general; then he called on the pastor, who made a report of the high marks of the past year, and spoke of the goal for the coming year. The report revealed the following: Cradle roll department of the Sunday school organized with 26 members; home department organized with 22 charter members; the Sunday school workers' council organized and meeting regularly; garded lessons introduced in the beginners' and primary departments; Methodist Men's Club organized and had a most successful and profitable year; board of stewards meeting monthly; fifty-six new members added to this church with a net gain of fifty; nine children christened; paid on education $164; paid on the Centenary $234; paid on superannuate endowment $447; spent on new church $25,000, and a budget of about $32,000 raised.

Goal: (1) For Sunday school. Earnest effort to make every Methodist home a 100 per cent Sunday school home; get into new church early in spring; increase attendance at least 33 1-3 per cent; introduce the garded course of instruction as rapidly as practical; use some or all the following methods of securing teacher training: (a) Secure non-standard school for our own church, (b) Have class at regular Sunday school hour, (c) Cooperate with standard school at Greenville or Wilson, (d) Take part of Wednesday night for such course.

These watch night services have a threefold purpose: (1) Get the whole church membership together so as to know each other better and develop a more wholesome fellowship and worship, (2) Receive inspiration and encouragement from reports of the various departments of the church for the past year's work, (3) Get definite and comprehensive tasks of every department of the church outlined for the year and let the whole church know what each department is trying to do.

These people are most generous in their treatment of the pastor and family. The holidays were made more pleasant and happy by a great big pounding just prior to Christmas; two big turkeys and a wild duck came for Christmas dinners (plural); and there has been a continuous pounding since the holidays, for every day or two something is brought or sent around to keep the pantry from getting entirely empty. We hope and pray that they will be at least as good to their Lord as they are to us, and that we may be able to render a larger and more effective service this year than ever.

Brother J. L. Rumley and his family are here, and he is getting along fine, recuperating rapidly, and the whole family is a valuable contribution to our church membership.

B. B. S.

INGOLD CIRCUIT

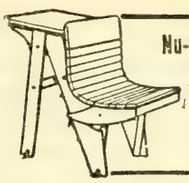
This is the first attempt of a young pastor after his first change to express some of the feelings surging in his heart. It was with sincere regret that we parted from our people of Stumpy Point charge. There are no finer, more hospitable more loyal people to preacher and church than the people of that small, isolated village. But God has ordained that our feet shall still walk in pleasant places. The people of the Ingold circuit met us with loaded arms, open hearts and open homes. There has been a ready, steady welcome all along, culminating a few night before Christmas in a generous surprise pounding. Enough of the essentials and good things were deposited in the parsonage dining room to astound and render speechless the poor preacher. May we again express our thanks to this good people for their loving kindnesses and thoughtfulness which far exceeds the actual gifts.

We are looking forward with keen anticipation to the year ahead of us, and our prayer is that God may use us for the glory of His cause and advancement of His kingdom.

A. E. Brown, P. C.

EXPLANATION FROM REV. J. E. HOLDEN

Please explain again that the amounts given in the journal as granted to churches from the Duke fund are the amounts asked. The Duke Commission meets after conference to pass on these amounts and seldom grants the total asked. This causes confusion every year. But there seems to be no other way to get the report of the commission in the journal, as it is rushed to the printers on the heels of conference. The applications to go to the Duke fund are assigned there by the board at conference. So you see the dilema. As secretary I shall recommend to our board that we devise some other plan. J. E. Holden.



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Greensboro Nurseries and Stock Farm are offering some special bargains in fruit trees, vines and plants, Black Mammoth hogs, Shetland ponies, extra fine young Hereford cows. These offerings are specials with heavy discounts and we will give you an additional discount of 10% if you mention this paper.

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

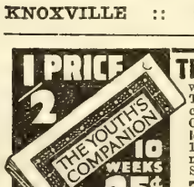
Frost Proof Cabbage Plants
Early Jersey, Charleston Wakefield, Flat Dutch, Succession, Copenhagen Market. Postpaid. 300—75c; 500—$1.00; 1,000—$1.50. F.o.b. Summerville, 1,000—1.00; 5,000—$4.50; 10,000 up at 80c. Big Boston, Iceberg Lettuce, same price. Satisfaction guaranteed.
D. F. JAMISON, Summerville, South Carolina

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The Youth's Companion, Boston, Mass.

AMERICA'S MOST INFLUENTIAL PREACHERS

The vote taken by the Christian Century to having a sort of referendum to discover who are considered the twenty-five "most influential preachers in America" has naturally excited no little interest. The list of twenty-five as finally determined is as follows:

Charles R. Brown, New Haven; Henry Sloane Coffin, New York; S. Parkes Cadman, Brooklyn; Russell H. Conwell, Philadelphia; Harry Emerson Fosdick, New York; George A. Gordon, Boston; Charles W. Gilkey, Chicago; Lynn Harold Hough, Detroit; Newell Dwight Hillis, Brooklyn; Edwin Holt Hughes, Chicago; Charles E. Jefferson, New York; Francis J. McConnell, Pittsburgh; William F. McDowell, Washington; William P. Merrill, New York; G. Campbell Morgan, New York; Mark A. Matthews, Seattle; Joseph Fort Newton, New York; Merton S. Rice, Detroit; Frederick P. Shannon, Chicago; John Timothy Stone, Chicago; William A. Sunday, Winona Lake; Robert E. Speer, New York; George W. Truett, Dallas; Ernest Fremont Tittle, Evanston, and James I. Vance, Nashville.

We presume, of course, that no poll of this kind could be called accurate, not to say infallible. None the less, it does give an idea as to certain popular estimates, and it may likewise indicate certain trends in ministerial life and in church work.

For example, the result of the vote shows that preaching holds still the premier place in judging the ministry. The ecclesiastical engineer, as such, is almost wholly absent from the list. Evidently the "spoken word" still has a large field.

Denominationally the results are not without interest: The Methodist Episcopal church shows six names—Bishops McDowell, Hughes, McConnell, and Drs. Rice, Hough and Tittle. But five others in the lists of other churches have had Methodist training or experience—Drs. Jefferson, Cadman, Brown, Campbell Morgan, and Shannon—so that eleven of the twenty-five come from Methodist homes.

The Northern Presbyterians have six—Drs. Speer, Coffin, Merrill, Matthews, Stone, and Sunday, while the Southern Presbyterians have one, Dr. Vance.

The Congregationalists have six—Drs. Brown, Cadman, Jefferson, Gordon, Morgan, Hillis. But, if we have the personal histories correctly, not one of these is a native Congregationalist. Four were formerly Methodists, while two were formerly Presbyterians.

The Northern Baptists have three, Drs. Gilkey, Fosdick and Conwell, while the Southern Baptists have one, Dr. Truett.

The Independents have one—Dr. Shannon.

The Universalists have one—Dr. Newton.

The list does not show the name of any Protestant Episcopal minister, though it is rumored that Bishop Brent received a large vote. Neither does it show any name from the Methodist Episcopal Church South. We wonder if there is not here a slight argument for unification. We believe we could name two bishops from that denomination who would have been included if their labors had not been confined so largely to one section.

Educationally, the result of the vote repays study. The men from theological schools as follows:

Boston University School of Theology has five: McDowell, Hughes, McConnell, Brown, Jefferson.

Union Seminary has four: Fosdick, Coffin, Gilkey, Vance.

Drew Theological Seminary has two: Hough and Tittle.

McCormick, Yale, Bangor, Southern Baptist, Auburn, and Princeton have one each.

College-wise, the men are classified as follows: Ohio Wesleyan leads with five: McDowell, Hughes, McConnell, Jefferson, Tittle.

Harvard comes next with two, Gordon and Gilkey. One comes from each of the following: Scio (now Mt. Union), Yale, Rutgers, Amherst, Lake Forest, Baylor, Colgate, King George (now defunct), and Richmond College, England.

From the standpoint of college graduation it looks as though the ministerial star moves westward.

Theologically, the list is interesting, because it contains the names of men who stand at opposite poles. At least five of the chosen are exceedingly conservative; the remainder would be classed as progressive, or as moderately progressive.

It is said that more than 1,000 men received votes, and that more than 21,000 ballots were cast; so that the poll had the merit of considerable breadth. The general result is not without its compliment for Methodism.

But perhaps the most important lesson for our young preachers is just this—preach, preach, preach! The era of the persuasive pulpiteer is still with us.—Northwestern Christian Advocate.

MARKED PROGRESS AT CLIFFSIDE

The Sunday school here has started the new year with renewed interest and indications point to the very best year the school has ever known. Mr. Clyde A. Erwin, the superintendent, has instilled in the school a spirit of zeal and determination that seems to have reached every member and the result is seen in the splendid co-operatio nand the desire to see the school grow and accomplish greater things in the coming year.

The new pastor, Rev. M. W. Heckard, is untiring in his efforts. He has already endeared himself to his congregation and to the people of the town by his earnest work both in and out of the pulpit. There is a marked increase in attendance at church services and the splendid sermons delivered by Mr. Heckard are always helpful and inspiring and are appreciated by those who hear him.

On last Sunday morning a very beautiful service was held at which time the sacrament of the Lord's Supper was observed. The pastor announced that this service would be observed the first Sunday in each quarter. A feature of the service was the splendid music rendered by the choir and orchestra. Just before the sacrament a mixed quartet sang "Break Thou the Bread of Life to Me," which was very effective. An offertory by the orchestra was enjoyed. The orchestra has made a wonderful improvement in the church music which is appreciated by the pastor and congregation. X.

WOMAN'S PAGE

(continued from page eight)

What proportion was to be laid by? Paul had never heard of any proportion save the tenth. No other Christian had ever heard of a different ratio. Paul must have meant the tithe. Otherwise there would have been haphazard confusion, for no Christian would have known what the apostle was talking about.

And so on through the church this principle went. It is a significant fact that no great Christian teacher ever thought of setting aside the tithe unless he was contending that Christians should give more than that amount.

Herein they differ from many moderns who argue against the tithing principle and invariably give considerably less—proving that not the discovery of truth, but the saving of a pittance for themselves is the ruling motive.

GOOD NEWS FROM AHOSKIE

The Missionary Society of Ahoskie met at the M. E. church on Wednesday, December 10, to elect new officers for the coming year and to get a final report of the work done during the year. Mrs. S. J. Boyette, who serves us so well and whom we all love so much, was re-elected president.

In a financial way we are sure the year's work was a success.

Our society has only 25 members and we made about $1200 during the year. We gave our annual bazaar in November and took in over $250.

Some wonder how we did this, but we have a very enthusiastic little band of workers ,and all seem so willing to help in any way, and we are hoping to do more another year than we did last.

Mrs. H. S. Basnight.

AT ST. PAUL'S

On Monday afternoon at 3:30 o'clock the Woman's Missionary Society of St. Paul's church held its first regular meeting for the year. Mrs. George Spence led the devotional service with a most helpful talk on "Developing the Christian Life," and then the officers for the new year were installed.

At the business session the annual reports of the various officers and of the six circle leaders were read so that the society might get some idea of the amount of work accomplished during the past year. There are 187 members on roll with 78 Bright Jewels and 44 on the baby roll. The following will tell something of the activity of this organization during the past year:

1. The mission study department has met all requirements, having completed a book on Bible study, one on home missions and one on foreign missions.

2. The auxiliary clothes two orphans and has paid its quota of $250 on the Belle Bennett Memorial fund; has paid its dues in full and raised 25 per cent increase in conference pledge.

3. The society has held a week of prayer, 12 regular business meetings and four executive meetings for the purpose of sending off quarterly reports.

4. Money sent to the district secretary for 1924, $1806; money raised for other purposes, something over $500; a contribution was sent to the sanitorium monthly for a tuberculosis patient.

5. The social service department reported over 800 visits to the sick and strangers; over 500 trays sent besides flowers, and clothes distributed among the needy. A family has been partially provided for, cottage prayer meetings held and also prayer meetings held at the county home. This department has aided the city social service work whenever possible.

Mrs. Gurney P. Hood.

SUNDAY SCHOOL

(continued from page nine)

7. Missionary Day. Fourth Sunday in each month. The offering of this day should be applied to a missionary special selected by the school.

8. Promotion Day. Last Sunday in September.

9. Training Day. Observed with Promotion Day or other opportune time, such as just preceding a training school. Training schools are being arranged so that almost every Sunday school in the conference may be served by one. Watch for notices and announcements.

10. Rally Day. Second or third Sunday in October.

11. Survey. Annually at most convenient time. Survey cards furnished free by Sunday School Board office.

12. Children's Week. October of each year.

13. Installation Service. Officers and teachers should be installed annually in the fall.

14. Thanksgiving. Sunday following Thanksgiving.

15. Christmas. Sunday nearest Christmas Day.

16. New Year's Day. Sunday nearest New Year's Day.

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Gray's Ointment

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It's only just a house until you have some Roses over the porch, Shrubs for the border, and Shade Trees for the lawn. Let our landscape planners help you. Write us Also send for our new catalog of ornamentals and fruit trees.

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For Colds Headache
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Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists

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WILLIAMS' VEGETABLE GARDEN COLLECTION
SEEDS WITH A "GROWING" REPUTATION

We Are Making the Following Remarkable Offer:

½ Lb. Beans, Burpee's Stringless Green Pod	$ .20
1 Pkt. Beans, Kentucky Wonder Green Pod	.10
½ Lb. Beans, Henderson Bush Butter	.20
1 Oz. Beet, Detroit Dark Red	.15
1 Pkt. Carrot, Danvers Half Long	.10
1 Pkt. Corn, Norfolk Market	.10
1 Pkt. Hanover Salad	.05
1 Pkt. Lettuce, Big Boston	.10
1 Pkt. Parsley, Double Curled	.10
½ Lb. Peas, Prolific Early Market	.20
1 Pkt. Radish, Scarlet Globe	.10
1 Pkt. Spinach, New Zealand	.10
1 Pkt. Pepper, Ruby King	.10
1 Pkt. Collard, N. C. Short Stem	.05
1 Pkt. Squash, White Bush or Patty Pan	.10
1 Pkt. Okra, Perkins Mammoth	.05
1 Pkt. Tomato, Bonny Best	.10
$1.90 VALUE FOR $1.00	$1.90

Our New "1925 Information Book on Gardening and Farming" now ready. Send for Free Copy!

WILLIAMS SEED COMPANY, Inc.
69 Commercial Place, Norfolk, Virginia

OUR LITTLE FOLKS

KITTY IS MY CHOICE

When Ethel has to go to bed,
She shakes her little curly head
And says, "Oh, dear! I hate to go,"
And then the tears begin to flow.
She whines and pouts and looks so sour
That mother dreads the bedtime hour.

When Ethel's kitty's put to bed
She never shakes her furry head,
Nor moans, nor cries, but snuggles down
And gives a happy, purry sound,
Curls up her little velvet toes
And off to Pussy Sleepland goes.

Now, why does kitty act so wise?
And Ethel act so otherwise?
—Selected.

CLEVERNESS OF A SHEEP DOG

Many stories have been told of the faithfulness of watch-dogs. This one about a shepherd dog is very interesting.

Some years ago there was a terrific storm in Scotland. The snow lay in great drifts many feet deep.

The farmers were very anxious about their sheep, for there were hundreds of them unsheltered on the hills at the time. In one farm no fewer than three hundred were missing, and the farmer with his men and faithful dog, "Rough," started to search for them.

When they reached the fields nothing was to be seen but great masses and drifts of snow, many feet thick, under which the sheep were buried. The men tried to get through the snow to the animals, but it was next to impossible, for they could hardly tell when they came across a sheep.

The snow was falling fast when Rough came to the rescue. He understood what was to be done, and, running through the snow with quick, short barks, he dug with his paws little holes in various places.

The men went to work under these marks and under each they found a sheep. Thus they worked hard all night, Rough showing the men where the sheep were buried and the men digging them out. Most of the sheep were saved.

The farmer was very thankful that he had so clever a dog.—Z. I. Dahvice, in Our Dumb Animals.

THE AUTOBIOGRAPHY OF A STEEL TRAP

I am a steel trap. I have two strong steel jaws, controlled by two stiff steel springs. I was made in a great shop where hundreds and thousands of other steel traps were made. After I had been tempered and tested I was put in a great store to be sold. One day a man came into the store and bought me. I heard some one say that he was a trapper and that he had an iron constitution and a steel heart.

The next day he took me way off in the woods and stopped beside a stream of water. He then fastened me by a chain to a stake driven in the ground, opened my jaws, covered me carefully with dry leaves, hung a bait over me and went off and left me.

I had been accustomed to so much noise in the shop where I was made, and in the store, that I felt a little lonesome there all alone in the silent woods, but I had plenty of excitement later on.

Pretty soon I saw a beautiful animal coming toward me. I learned afterwards that he was a collie dog. He had soft, silky, yellow hair and beautiful brown eyes. He came sniffing along the ground and almost put his nose between my jaws. Just then he stepped squarely on my trencher, when snap went my jaws and I held him fast by one of his front paws. Well, such a time as we did have. He whined and barked and howled. He reared up and rolled over on the ground. He bit his foot and bit my jaws and bit the ground. But I just held on. It is my business to hold on. I am a steel trap.

He then laid down and just moaned with pain and looked at me with those beautiful brown eyes with the most beseeching expression as much as to say, "Won't you please let me go?" I have seen so much suffering since that day that I have lost all pity now, but that was my first experience and I did feel sorry for the poor dog, for he suffered so, but I just held on. It is my business to just hold on.

In a few minutes a man came running up. He seemed to know the dog and called him by name and the dog jumped up and kissed him.

The man then put his feet on my springs, opened my jaws and took out the dog's foot and the dog with a grateful caress for his master ran limping away. The man said some very uncomplimentary things about the people who set traps, then caught me by the jaws, pulled up the stake that held me and threw me, stake and all, into a deep pool in the stream and told me to stay there and rust out my life in uselessness, and I thought my usefulness, if I ever had any, was at an end.

The next morning I saw my master, the trapper, coming. I could see him but he couldn't see me at first. He finally spied me at the bottom of the deep pool, and got a long pole and fished me out and said some uncomplimentary things about people who throw away steel traps. My master, the trapper, then took me a long way off in the woods and set me again by the side of a lake.

That night it was bright moonlight and I saw a little animal coming toward me. It was a slim, trim little creature with dark brown fur and bright, black eyes. I found out afterwards that he was a mink. He smelled the bait that was hung over me and reached up to get it when snap went my jaws and caught him by one of his feet. He squealed and moaned with pain for several hours and pulled as hard as he could to get away, but I held on. Pretty soon I heard a grating, gnawing sound. It lasted for a little while and then all was still and I didn't hear him or feel him any more.

When my master, the trapper, came to visit me the next day, I heard him say: "Ha! the little rascal gnawed off his foot. There is a good mink skin gone, but I will catch him again some day."

The trapper then set me again and went off and left me. The next night was a terribly cold night. I shall never forget it. The wind blew the snow over me and my jaws were white with frost and ice and I could hear the ice in the lake cracking and groaning. About midnight I saw a beautiful animal coming toward me. I thought at first that it was the collie dog, but as he came nearer I saw that he was different. He was about the same color as the collie dog, but he was smaller and had a big bushy tail and keen bright eyes.

He reached for the bait that hung over me and stepped squarely on my trencher when snap went my jaws and I caught him by one of his front legs. Well, we had a desperate struggle there in the ice and snow, but I held on. As the hours passed, I noticed that he didn't pull as hard as he did at first and pretty soon he didn't pull at all and then all was still.

When my master, the trapper, came next day, I heard him say, "Well! that is a fine fox. Froze to death, didn't he?"

Well, these are just a few of the experiences that I have had. If I had the time to tell you and you had the time to listen, I could tell you of hundreds of other experiences that I have had. I and the thousands of other traps like me have been the cause of untold sufferings and our jaws are dyed with the life blood of millions of innocent, harmless little creatures who have just as good a right to live as you have.

"Cruel steel trap!" do you say?

Don't call me cruel. Call the trapper that sets me cruel, and the man who buys the furs of the aniamls that I catch and the men and the women who wear the furs. I just hold on because I am compelled to do so and have no choice in the matter, but they do it from choice.

I am a steel trap. I just hold on because I can't open my own jaws and release the poor suffering animal as I would like to do.

Won't you please make laws which will put me out of business, for I am not willingly cruel. I hold on because I can't let go. I am a steel trap.—Our Dumb Animals.

A Freshman Girl—I wonder if John Hall will love me?

A Sophomore—Certainly, dear. Why should he make an exception of you?—McKendree Review.

Wife—Don't you thing this a duck of a hat, dear?

Husband—Yes, but I'd prefer a duck with a smaller bill.

Professor—Why do editors call themselves 'we'?

Student—So the man who doesn't like the article will think there are too many for him to lick.—Mount Union Dynamo.

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and $1.00.

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective December 28, 1924.

From Raleigh, N. C.

Lv. For		Ar. From
6:15 a.m.	a Norfolk	8:30 p.m.
7:30 a.m.	b Charlotte	5:15 p.m.
3:00 p.m.	c Belhaven	12:25 p.m.
9:45 p.m.	d Norfolk	7:05 a.m.

a Parlor car Marsden to Norfolk.

b Connects week days for Fayetteville.

c Via Pinetown.

d Sleeper to Norfolk.

S. C. HIGH, C. T. Agt.
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For accidental loss of life, limbs or sight	$5,000.00
For loss of one limb	2,500.00
For loss of one eye	1,666.00
For total disability, ordinary accidents	$12.50 weekly
For total disability, travel, burning building and elevator accidents	$25.00 weekly

¶ In addition to the above, operation fees are payable; graduate nurses fees or additional hospital indemnity. There are many other attractive features which we cannot enumerate here.

¶ The premium for this complete coverage to parties engaged in "Select" or "Preferred" occupations is just a little more than $1.00 per month.

¶ Can you afford to pass up this opportunity when every daily newspaper contains an account of serious or fatal accidents?

¶ Write us at once—to-day—for further particulars. No obligation.

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Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
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Fever headache or grippe
Colds break in a day for the millions who use Hill's. Headache and fever stop. La Grippe is checked. All in a way so reliable that druggists guarantee results. Colds are too important to treat in lesser ways.
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¶ Do you put your savings where they will accumulate as rapidly as possible?

¶ You can get 6% on your money with absolute safety if you put it in Alamance First Mortgage 6% Gold Bonds.

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W. E. Sharpe - - - Manager
Burlington, North Carolina

RUFFIN CHARGE GOING AHEAD

Allow me just a little space in your excellent paper, in the which I may express my appreciation to the kind people of this charge for favors shown us since we came. They have not ceased to pound us with the best eatables in the country. The good ladies do not know when they have done enough for our comfort in furnishing the parsonage. The charge has overpaid on the salary to date; and say, they are going to get me an automobile. The charge is made up of two churches on the railroad and a little country church five miles out. I have visited nearly all the Methodist homes in the charge, besides many others. One good brother, Mr. Travis, took me to more than 20 homes in his community in two days. Others helped some. So that by using the railroad and jitney I have been able to get along without a car. We had a splendid meeting in our country church, resulting in some conversions and about ten accessions. J. H. Brendall, P. C.

WHO OWN THE RAILROADS?

There is a persistent rumor, frequently fostered by railway executives, that stockholders own the railroads. Nothing could be further from the truth. There are multitudes of owners of railroad securities, but that they own the railroads is a complete misconception of the facts. Ownership implies the right to manage and disposed of property at will, or at least subject to limited restrictions; but what control do the stockholders have over the roads it is alleged that they own?

In the first place, no man, or body of men, can build a railroad, or even an extension of an existing road, without an adjudication by a public body that "public convenience and necessity require" such construction. When the road is built it cannot be sold, mortgaged or leased without the consent of such body; neither can it, or any part of it, be discontinued or abandoned, even temporarily, without such consent. Moreover, in the operation of the railroad, the public dictate the rates that may be charged, the wages to be paid, the hours the employees shall work, and the number of employees who shall operate trains. The public direct the establishment of new stations and spur tracks, control the changes of grade, overhead or depressed crossings, and may direct the distribution and supply of cars and locomotives and various details of car and locomotive design. Even in corporate transactions such as purchasing supplies, the issue of new securities, the consolidation with, and acquisition of, other railroads, all are subject to public control in a greater or less degree, and, finally, no one may be a director or officer of more than one railroad without the consent of the public.

This enumeration is not inclusive of all the elements of public control, being out a part of what the supreme court has called "this vast body of acknowledged powers," but it is sufficient to indicate that if the stockholders have any ownership in the physical properties of a railroad it is of the shadow and not the substance. These "powers," now exercised by the federal government, were earlier the prerogatives of the several states.

It is frequently said that these limitations are burdensome restrictions imposed upon the owners of the railroads, but in fact they are the verv attributes of ownership, and that ownership is in the public. There is, of course, a distinction between beneficial ownership and a bare title. The railroad corporation holds the title to the railroad property, but its beneficiaries are not the stockholders but the public.—Edmund A. Whitman in Scribner's Magazine.

Good Literature Day, Sunday, January 25.

Why Not Spend Your Vacation in Bible Lands?

For ten years I have been connected with the WICKER TOURS of Richmond and have made several tours of travel and study in Europe and the Near East. We have been working hard to get a tour giving the most for the least money. It has been hard with past war prices, but we have it. Palestine and Egypt, $795-$895. European extension added—$995-$1250. Reservations are limited and should be made early.
Sailing March 15 June 23.

REV. J. M. ROWLAND
Editor Richmond Christian Advocate
P. O. Box 584, Richmond, Va.

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Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.
Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.
In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.
Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000, completed 1922.
Fall Semester opens September 3, 1924. For further information, apply to
DR. S. B. TURRENTINE, President, Greensboro, N. C.

RUTHERFORD COLLEGE
FALL TERM OPENS SEPTEMBER 2
Note these facts:
(1) Two full years of College work offered.
(2) Four years of high school work, accredited by the State and the Southern Association of Colleges and Secondary Schools.
(3) Special work for ministerial students (70 enrolled last year), and Evangelistic Singing.
(4) Substantial teachers, equipment, and work at an unusually low rate (from $175 to $250 per year).
For catalogs and other information address
M. T. HINSHAW, President, Rutherford College, N. C.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.
Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.
See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.
Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.
W. E. WEBB, Secretary
STATESVILLE, N. C.

"Saved my baby"

Zolfor Springs, Fla.
March 5, 1920
Anglo-American Drug Co., 215 Fulton St., New York.
Dear Sirs:
I am using Mrs. Winslow's Syrup. It saved my baby from dying of colic, which she had for three months. Some one advised me to get Mrs. Winslow's Syrup and I did.
Yours truly,
(Name on request)


Colic is quickly overcome by this pleasant, satisfactory remedy, which relieves diarrhoea, flatulency and constipation, keeping baby healthy and happy. Non-narcotic, non-alcoholic.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Formula on every label. Write for free booklet containing letters from mothers.
At All Druggists.
ANGLO-AMERICAN DRUG CO.,
215-217 Fulton St., New York

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St.,Asheville, N.C.
FIRST ROUND

January
Fairview, Fairview, 11 24-25
February
Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

January
Thrift-Moores, Thrift, 11 25
Chadwick, night 25
February
Prospect, Prospect, 11 1
North Monroe, North Monroe, 4 and 7 1
Rural Trinity, 11 8
Hawthorne Lane, night 8
Pineville, Harrison, 11 15
Weddington, Union, 3 15
Waxhaw, Heath Memorial, 11 21
Hickory Grove, 11 22
Dilworth, night 22
Bethel and New Hope, Bethel, 11 28
Lilesville, Lilesville, 3 28
March
Matthews, 11 1
Belmont Park, night 1
Marshville, Gilboa, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Mornoe, Central, night 22
Wadesboro, 11 29
Trinity, night 29
April
Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

January
Uwharrie, Salem, 11 24
New Hope, New Hope, 3 and 11 24-25
Asheboro, night 25
February
Deep River, Worthville, 11 1
Randleman, St. Paul, night 1
Randolph, Fairview, 11 and 3 7-8
East End, High Point, 11 8
Highland, night 8
West Market Street, 11 15
Main Street, night 15
Wesley Memorial, 11 22
Gibsonville, Whitsett, 3 22
Walnut Street, night 22
March
Pleasant Garden, Rehobeth, 3 ..... Feb. 28 & 1
Liberty, Liberty, 11 1
Centenary, night 1
Park Place, 11 8
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

January
Rostick, Oak Grove, 11 24-25
February
Mill Spring, Gray's Chapel, 11 1

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mount Airy, N. C.
SECOND ROUND

January
Mount Airy Central, 11 25
Rockford Street, 7 25
February
Spray, a. m. 1
Draper, night 1
Pilot Mountain, Chestnut Grove 7-8
Rural Hall, Trinity 8-9
Sandy Ridge, Mt. Herman, 11 and 3 14-15
Madison, 11 15

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

January
Boone, Boone 24-25
February
Watauga, Valle Crucis ..... Jan. 31, & 1
Todd, Calvary 7-8
Avery, Pine Grove 14-15
Elk Park, Cranberry, night 15
Helton, Helton 21-22
March
Warrenville, Clifton ..... Feb. 28 & 1
Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January
Shelby, Central, 11 25
Gastonia, Main St., night 25
Polkville, Clover Hill, 11 31
February
Shelby Circuit, Pine Grove, 11 1
Lafayette Street, night 1
Crouse, Antioch, 11 7
South Fork, Russell Chapel, 11 8
Lincolnton, night 8
Lowesville, Snow Hill, 11 14
Rock Springs, Bethel, 11 15
Stanley, Iron Station, night 15
Lincoln Ct., Asbury, 11 21-22
Dallas, High Shoals, 3 22
Maylo, night 22
March
Cherryville Ct., Mary's Grove, 11 ..... 28 and 1
Cherryville, First Church, night 1
Belwood, St. Peters, 11 7-8
King's Mountain, night 8
Park Street, Ebenezer, 11 21
Mt. Holly, 11 22
Main St., Gastonia, 11 and night 29
April
Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

January
Salisbury Ct., Providence, 11 24
Epworth Concord, 11 25
Forest Hill, night 25
Concord Ct., Carmel, 11 31
February
East Spencer, 11 1
North Main, night 1
New London-Bethel, 11 7
Gold Hill-Wesley Chapel, 11 8
Park Avenue, night 8
Salem-Tabor, 11 14
Albemarle Central, 11 15
Badin, night 15
Albemarle Ct., Stoney Hill, 11 22
First St. Albemarle, night 22
Landis, Landis, 11 28
March
Kannapolis, 11 1
China Grove, night 1
Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, ngiht 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

January
Mooresville Ct., Centenary, 3 and 11 24-25
Davidson, 7 24-25
Jones Memorial, 3 25
February
Lenoir, First, 11 and 2 1
Hudson, Whitnel, 3 1
Race Street, 7 1-2
Dudley Shoals, Ebenezer, 11 and 1 8
Rhodhiss, 3 8
Statesville, Broad St., 11 and 7 15-16
Alexander, Marvin, 2 and 3 15
Mooresville, Borad St., 7 15
Statesville Ct., Chapel Hill, 3 and 11 21-22
Mooresville, Central, 7 22-23
March
South Lenoir, Harpers, 11 and 1 1
Lenoir Ct., Olivet, 3 1
Granite Falls, 6 and 7 1
Olin, Macedonia, 11 and 1 8
Hiddenite, Midway, 3 7-8
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Ball Creek, Mt. View, 3 29

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

January
Jonathan, 11 18
Canton, night 18
Lake Junaluska, Long's, 11 25
Hayesville, Bethel, 11 and 3 ..... 30 & Feb. 1
Murphy-Hiawassee Cts., Murphy, 11 31
February
Murphy, 11 1
Dellwood, Maggie, 11 and 11 7-8
Franklin, night 12-15
Franklin Ct., Iotla, 11 and 3 13-15
Macon, Pattons, 11 and 11 14-15
Robbinsville, 11 and 11 21-22
Andrews, night 22
Wanyesville, night 25
March
Bethel, Harmony Grove, 11 and 3 ..... 28 and 1
Haywood, Davis Chapel, 11 and 3 1
Judson, Judson, 11 and 11 7-8
Bryson City, Ella, 3 8
Webster, Love's Chapel, 11 and 3 14-15
Cullowhee, night and 11 14-15
Glenville, Norton, 11 and 3 20-22
Highlands, Horse Cove, 11 and 11 21-22
Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29
April
Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
SECOND ROUND

January
Davie, Oak Grove, 11 24-25
Mocksville, Mocksville, night 25
February
Davidson, Arcadia, 10 31-1
Linwood, Wesleys, 3 31-1
Thomasville, Main St., 11 8
Thomasville Ct., Unity, 3 7-8
Advance, Advance, 11 14-15
Cooleemee, Cooleemee, night 15
Denton, Newsmo, 11 21-22
Trinity, Trinity, night 22
March
Walkertown, Walkertown, 11 1
Oak Ridge, Oak Ridge, night 1
Forsyth, Pine Grove, 11 7-8
Farmington, Bethlehem, 3 7-8
Welcome, Vernon, 11 14-15
Ogburn Memorial, Oak Summit, night 15
Kernersville, Shady Grove, 3 15

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

January
Chapel Hill, 11 25
Carrboro Ct., Carrboro, 3 25

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

February
Hay Street, morning 8
Fayettoville, Camp Ground 44-15
Person St. and Calvary, Calvary, night 15
Roseboro, Bethel 21-22
March
Parkton, Hope Mills ..... Feb. 28 & 1
Bladen, Bethlehem 7-8
Lillington, Pleasant Plains 13-14
Mainers, Cool Spring 14-15
Elizabeth, Singletary 21-22
Stedman, Bethany 28-29
April
Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26
May
Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

The district conference will convene at Dunn on Wednesday morning, March 25, at 10 o'clock, and will be in session two days.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

January
Newport, Newport, a.m. 24
Straits, Summerfield, a. m. 25
Atlantic and Sealevel, Sealevel, a.m. 26
Ocracoke, p.m. 27
February
Grifton, a.m. 1
La Grange, Hickory Grove, a.m. 7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

January
Maxton, St. Paul 25-26
Raeford, Raeford 31
February
Red Springs, Red Springs 1-2
St. Paul, St. Paul 7-8
Lumberton, Chestnut Street 8-9
Mt. Gilead Ct., Wadesville 14-15
Mt. Gilead 15-16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January
Tar River, Kitrell 24-25
Louisburg, 7:30 25
Youngsville, Youngsville, 10 26
February
Jenkins Memorial 1

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

January
Halsboro, Wannanish, a.m. 23
Carvers Creek, Council, a.m. 24-25
Whiteville, Whiteville, p.m. & a.m. 25-26
Vineland Circuit, Bethel, a.m. 30
February
Tabor-Fair Bluff, Fair Bluff, a.m. ..... 31 & 1
Chadbourn, Chadbourn, p.m. & a.m. 1-2
Maysville, Maysville, a.m. 7-8
Swansboro, Swansboro, p.m. & a.m. 8-9
Town Creek, Zion, a.m. 13
Shallotte, Shallotte Camp, a.m. 14-15

WASHINGTON DISTRICT
S. A. Cotten, P. E., Washginton, N. C.
FIRST ROUND

January
Bath, 11 25
February
Rocky Mount Ct., 3 ..... 31 & 1
Clark St., 3:30 1
South Rocky Mount, night 1
McKendree, McKendree, 11 2

WELDON RISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FIRST ROUND

January
Battleboro-Whitakers Charge, Whitakers, 11 23
Enfield Charge, Enfield, night 24
Northampton Charge, Jackson, 11 30
Rich Square Charge, Rich Square, 2:30 31
February
Scotland Neck Charge, Scotland Neck, night 2

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In Memoriam

DICKEY—William W. Dickey came to the end of his earthly pilgrimage August 5, 1924, being in his 73rd year. Brother Dickey gave his heart to God inboyhood and joined the Methodist church, and all through life was a faithful attendant. At the time of his death he was a member of Onville church on Montgomery circuit. His body was laid to rest in the family burying ground near his home. He leaves a broken-hearted companion who mourns her loss. May God's richest blessings be upon her and lead her in His ways. Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom saw fit to remove from our Missionary Society of Faison M. E. Church, South, one of her highly esteemed members, Mrs. Joseph Parker; therefore be it resolved:

First, That we, the members of the society, bow in humble submission to His will.

Second, We thank our heavenly Father for her patient, cheerful, Christian life, which has been an inspiration to us all.

Third, That we extend our deepest sympathy to her bereaved husband and other members of her family.

Fourth, That a copy of these resolutions be sent to her husband, and a copy published in our North Carolina Advocate.

Mrs. W. E. Merritt,
Mrs. R. A. Moore,
Mrs. W. D. Clifton.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Morehead City M. E. Church, South, with sad hearts offer our last tribute of love and respect to one of the oldest members of the society, Mrs. Seth Wade, who died December 4, 1924. She was in the 78th year of her age.

The value of her life cannot be appraised.

In humble submission to our Father's will we extend to her dear husband, brother and sister our heart-felt sympathy and love in this time of bereavement.

Resolved, That a copy of these resolutions be sent the grief-stricken husband, a copy to the brother and sister, one placed in the minutes of our society, one sent to the N. C. Christian Advocate and one sent to The Coaster for publication.

Mrs. Hattie Edwards,
Mrs. B. W. Taylor,
Mrs. Mary Royal.

DAVENPORT — Bro. William S. Davenport, of sacred memory, was born in Tyrell county, N. C., August 16, 1859; died at Mackeys, Washington county, N. C., December 17, 1924; aged 65 years, four months and one day.

Brother Davenport was married to Miss Henrietta Elizabeth Blount November 14, 1883. To this union were born eight children—two girls and six boys. One of the girls died several years ago. The other, Miss Alma, married Mr. H. R. Chesson of Mackeys. Renald Davenport, a faithful soldier of the World War, as a result of being gassed, complications arose which caused his death a few years ago. The remaining four boys now living are W. B. and James E. Davenport of Mackeys, Benjamin T. Davenport of Raleigh, Alva Edison of Grimesland, and Dr. Carlton A. Davenport of Baltimore, Md.

During all his illness no woman could have been more faithful in every detail than his wife. She at all times carried a bright face, a happy and cheerful disposition bringing to him through all of his suffering all the sunshine from her soul that was possible under the trying circumstances.

He has one sister now living, Mrs. Mittie Hassell, of Scotland Neck, N. C.

Brother D avenport was converted and joined Scuppernong M. E. Church, South, in Tyrell county in 1877, under the ministry of Rev. James Mahoney. He was an active Sunday school superintendent for many years prior to his death, a faithful steward and trustee. He became partially paralyzed about a year and a half ago; since then he has been a great sufferer at times till his death. Through it all he was patient, gentle and exemplified a beautiful Christian spirit.

He was clerk of the court in Washington county for two years, was county commissioner for four years, and state senator, representing Washington county in the legislature in 1917-1919.

He was a faithful, progressive, active, loyal Christian gentleman—a great asset to his community, county, state and nation. His love and ambition for his church was not to be excelled by any in his community.

While it was not my privilege to know him but about a year before his death, he made a great impression on me and I learned to love him devotedly.

We laid his weary body to rest in the family burying ground at Mackeys near his old home on Thursday, December 20, 1924, amid a large concourse of relatives, friends and neighbors from different parts of the county, state and nation. As a tribute of respect from his many friends, his grave was completely covered with the most exquisitely beautiful floral offerings.

I commend his faithful and loving wife and children to God's sustaining grace that comforted him so completely in the closing of his victorious life in Christ Jesus our Lord.

R. F. Taylor.

TUCKER—Mrs. William B. Tucker, daughter of William and Penelope Proctor, was born in Perquimans county October 10, 1870, and died in her home in Hertford October 17, 1924. On the 16th of December, 1888, she married Wm. B. Tucker, who died July 3, 1912.

Early in life Mrs. Tucker was converted and joined the Methodist church. She loved her Lord and her church and ever strove to be true to them. She was a beloved member of the Woman's Missionary Society in her church and truly loved the work these good women are doing.

When her husband died she was left with four little children, William Beverly, Mary (Mrs. D. F. Reed), George Reginald and Nellie Maude. To these she gave her best and was spared to see them grow to be honorable and noble men and women. To these, her brother, Geo. A. Proctor, and a host of friends her going means a terrible loss. May God bless and comfort them and help them so to live that when they are called hence they may join her on the other side.

N. C. Yearby.

NASH—Elizabeth Sides was born June 26, 1852, in the Millingfort section of Stanly county. Joined Salem Methodist church in childhood; was married to Cyrus A. Nash December 31, 1872. To this union were born 11 children, of whom five survive, namely, Mrs. A. Y. Mawery of East Spencer, Mrs. Y. H. Page of Salisbury, Mrs. N F Harris of Lexington, W. P. Nash and A. L. Nash of East Spencer. She was a tower of strength to her hmoe, husband and children, all of whom are Christian citizens.

She was a charter member of Long Street Methodist church. She lived her religion. Her ideals were exalted and refined and worth striving for. We know not the depth of her Gethsemanes or the weight of her sacrificial cross, but for 72 years, five months and four days she walked life's pathway. The morning of childhood gave her its blessing of hope and anticipation. The midday sun of life's cares called forth her strength. Life's day is over and she lay down to sleep, dressed in a spotless robe of character. To know her was a blessing. Those who knew her best will miss her most. May the God whom she served send His grace to the sorrowing husband and children and bring them at last into her presence in his home above.

Funeral services were conducted by her pastor, assisted by Rev. R. C. Kirk and interment was made at Chestnut Hill cemetery, Salisbury.

E. M. Avett, P. C.

SUGG—Miss Bettie Lillian, the accomplished and attractive daughter of Mr. and Mrs. C. C. Sugg, of Hookerton, N. C., died after a short illness December 11, 1924, and was laid to rest by loving hands in Rainbow cemetery the following day.

Bettie Lillian was a very fine character, a Christian, a worker and an interested leader of the young people. She had just begun her work as a public school teacher and gave promise of commanding success in this field of service. We want to sing with the sorrowing loved ones—

"So long thy pow'r hath blessed me,
sure it still will lead me on on o'er
Moor and fen, o'er crag and torrent,
till, the night is gone;
And with the morn 'hose angle-faces
smile, which I have loved
Long since and lost awhile."

R. R. Grant.

VONCANNON — Dorothy Virginia, daughter of Mr. and Mrs. J. B. Voncannon, was born at West End, N. C., December 12, 1908, and died November 14, 1924, lacking two days of being 16 years of age. Such a short stay in this world and yet more full of that which makes real life than many who live much longer. Dorothy was converted and joined the Methodist church when about eight years old, and lived a beautiful Christian life up to the end. Her going away cast a pall of gloom over the entire community, for she was universally loved. Dorothy was one of those rare characters that win their way into every heart; being of a bright, jovial disposition she carried sunshine wherever she went. Having the qualities, a stern sense of honesty, justice and right, yet withal an amiable, loving disposition, she seemed to be a born leader, especially among children. In the home, in the schoolroom, as well as in the church, the Epworth League, the Sunday school, she was faithful and true, always ready to answer the call of duty with a punctuality seldom found in older persons.

Her funeral services were attended by far the largest congregation that ever assembled in West End. She leaves behind father and mother, four sisters, three brothers and a great host of friends who mourn because she has left us. A. J. Groves.

CLEMENTS — Mrs. Edwards M. Clements was born June 7, 1860, and died December 25, 1924, age 64 years.

Mrs. Clements was the daughter of the late Mr. and Mrs. Isaac Rainey, of Greenville county, Virginia. In 1881 she became the wife of Mr. E. M. Clements of North Hampton county, N. C., and to this union were born one son and three daughters that survive. Mr. Laurence Clements of Roanoke Rapids, Mrs. John C. Davis of New Bern, Mrs. Robert E. Cleaton, Jr., Roanoke Rapids, and Mrs. Garland S. May of Littleton, N. C.

She was converted and joined the Oak Grove Methodist church at the tender age of fifteen and ever lived a consistent Christian. Since marriage, their home being near the above mentioned church, while entertaining many friends and neighbors, has been known as one of the many homes of this community in which the minister always found a hearty welcome.

She was a good neighbor, a kind and tender and a loving mother. She is survived by her husband and four children and a great host of friends to mourn their loss.

The funeral services were conducted at the home of the deceased on December 26, 1924, by the writer, assisted by Rev. E. N. Harrison, a former pastor ,and the body was laid to rest in the cemetery of the Oak Grove church.

May God's grace fill the vacancy thus made in the heart of the loved ones. J. Andrew Tharpe, P. C.

EUBANKS—Lyda Lambert (Harris) Eubanks passed away at her home in Chapel Hill on December 21, 1924, after an illness of a month. She was the daughter of the Rev. Junius T. and Elizabeth Carr Harris, and was born on June 19, 1879. Just 28 years the day of her burial she united in marriage to Robert Eubanks and passed the remaining years of her life in Chapel Hill. Connected with the interests of the Methodist church, the King's Daughters, the Daughters of the Confederacy and the Woman's Missionary Society.

Trinity College Hist Pl

Her life was characterized by a keen sympathy for the poor and unfortunate. In early life she united with the Methodist church and became a consistent and faithful member. In her home she radiated the spirit of a true Christian mother and won the complete devotion of the members of her household. The beautiful and lavish floral offerings were indicative of the esteem in which she was held in the community.

The funeral services were conducted in the Baptist church by her pastor, Rev. Walter Patten, assisted by Rev. Eugene Olive, pastor of the Chapel Hill Baptist church. The remains were interred in the Chapel Hill cemetery.

Her husband, Robert A. Eubanks, and son, Robert Allen, Jr.; daughters, Margaret Louise and Lyda Harris; mother, Mrs. Elizabeth Carr Harris; brothers, Junius T. and Arthur M., and sister, Miss Nannie Carr Harris, survive to suffer the loss of this beloved member of the family.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call our friend and coworker, Mrs. Sallie Gibson, we, the members of the Gibson Missionary Society, wish to record the following resolutions:

First, That we bow in humble submission to Him who doeth all things well.

Second, That our church has lost one of its oldest and most devoted members, and our auxiliary one of its oldest and most faithful members.

Third, That we shall always treasure the memory of our dear co-worker whom God, in His infinite wisdom, has seen fit to take to her heavenly home, and that a page in our minutes be inscribed to the memory of this faithful member.

Fourth, That we extend our sincere sympathy to her loved ones and pray that God may bless and comfort them in their great grief and loss.

Fifth, That a copy of these resolutions be sent to the family and a copy be published in the North Carolina Christian Advocate.

Mrs. N. T. Fletcher,
Mrs. W. H. McInnis,
Mrs. D. C. Lytch.

RESOLUTIONS OF RESPECT

We, the members of class No. 12 of the Sunday school of Trinity Methodist Episcopal Church, South, of Fairmont, N. C., of which our late brother and co-laborer, Charles T. Williams, was an esteemed and honored member, wish through our committee to express our sympathy and condolence to the family and relatives of deceased. We remember with great pleasure his loyalty to his church and Sunday school, filling his place regularly. Also his exemplary life before the world which we may all emulate with profit. We sorrow with the family in their loss of father and friend, and with the church in the loss of a faithful and discreet member, and the Sunday school with especial sadness which comes to class No. 12. We will sorely miss him. We commend the bereaved ones through Christ our elder brother to the care of our kind heavenly Father for His supporting grace.

Resolved, First that a copy of this preamble with resolutions be tendered the family of the deceased; second, that same be spread on the minutes of our Sunday school; and third, that a copy be sent to the North Carolina Christian Advocate for publication.

P. B .Thompson,
J. M. Andrews,
S. G. Floyd,

MURDOCK—On Christmas day the spirit of Sister Ollie E. Murdock passed to its reward from Long's Sanitorium, Statesville, where she had been taken for an operation. Her age was 29 years, seven months and 22 days. On December 10, 1913, she was married to Richard M. Murdock. To this union two children were born, who together with her husband survive her. In early life she professed faith in Christ and joined the M. E. Church South at Chapel Hill, and remained a faithful member until her death. The funeral was conducted from her parents' home on the day following her deah by the writer, and the body was laid to rest in the cemetery at Statesville. R. L. Melton.

Will your church help to give the Advocate 1,000 new subscribers January 25th?

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JANUARY 29, 1925 Number 5

EDITORIAL PARAGRAPHS

"Some folks as they grow older grow wiser, but most folks grow stubborner," said Josh Billings, the practical philosopher of the last generation. Most of us have noticed that in the case of the other fellow Josh Billings was exactly right. Few men, however, have observed any tendency in that direction in themselves. "Bobbie" Burns once upon a time cried for some gift to give us the power to see ourselves. That gift would be serviceable right here.

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"Put out the lights; the sun is up." Bishop Quayle in his own inimitable way tells how a friend of Jesus spent his last night on earth. Here is the bishop's story: "A Christian man was in the valley of the shadow of death—his last night on the earth. Beside him sat a friend the night through out of love for his dying friend and so that the sound of a friend's voice or the kindly touch of a friend's hand might not be absent as he pilgrimed through the dark. All the lights were lit the whole night through, for it is dim walking in the Death Valley, and many stumble. When the night was at its darkest not a long space before the dawn the dying man opened his eyes wide, looked round about, peered in his friend's face with querying, surprised gaze; and in an inflection of surprise said, 'Put out the lights; the sun is up.' And then he closed his eyes quietly in death. And the watcher said to the dead man's minister: 'He said, 'Put out the lights; the sun is up.' Wasn't that strange?' No, brother, not strange, but very beautiful."

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Arthur Brisbane, the highest paid newspaper writer in the world and one whose syndicated articles appear daily in scores and scores of our newspapers, writes all sorts of stuff—good, bad and indifferent. The ability to write interestingly and briefly upon a very wide range of topics appears to be his one outstanding gift. Sometimes he drops upon a low plane and at other times he ascends to the heights, as the following clearly proves:

"In all the history of the world there is no picture such as that on Golgotha, the patient, upturned face of the sufferer destined to change the world, the Roman soldiers at the foot of the cross gambling for His scanty garments, the rabble hooting, the thieves on either side denouncing Him because the miracle they hoped for did not come; the faithful women, Mary Clopas, Mary of Magdala, Joanna, wife of Chuza, and Mary, the mother of Jesus, watching patiently until death should come, and give His body back to them. Many are the wonderful scenes of heroism and self-sacrifice painted in history by men willing to die for the truth. But there is nothing to compare with that one great picture, the crucifixion and the last words of Christ: 'Father, forgive them, for they know not what they do.'"

Many centuries ago, Isaiah, the prophet, cried: "O thou that tellest good tidings to Zion, get thee up into a high mountain." God's message may perchance come from the valley of a debased manhood, but it has not carrying power. Neither does God desire that his messenger shall live upon the dead level of a commonplace manhood. Moral attitudes and the sunlit spiritual heights must be the dwelling place of those who tell good tidings to Zion. It is no mere incident that the Ten Commandments were given on the mount, that we have the "Sermon on the Mount," that Transfiguration took place on a mount and that there is a Mount Calvary. All these are but in accord with the command of God's ancient prophet: "O thou that tellest good tidings to Zion, get thee up into the high mountain."

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In nature's laboratories Silence reigns even as it rules amid the movement of the spheres. The Master artist utters not his voice as he saturates the rose with fragrance or puts the delicate tints in the pansy. The oak, the pine and the redwood become strong and tall without any herald having proclaimed that they were to be the monarchs of the forests. The trees grow in silence. "First the blade, the stalk, the full corn in the ear," but without noise the garners of Egypt and of America have been filled with corn. The peach blushes in silence and orchards, vineyards and fields are obedient to the universal law of growth. Only the forces that destroy are accompanied by sound. Harsh and sometimes terrible are the voices of the storm, the earthquake and the thunderbolt in its work of destruction. These evident facts serve to remind us that the man who makes the most noise is not necessarily doing the greatest and best work. If vocal windstorms would put money in the treasury, North Carolina would not now be struggling with a deficit.

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The automobile has been termed "the implement of the devil" and, also, "the chariot of Jehovah." It may be either, or both, or neither. That depends altogether upon its owner and driver. There is no such thing as a "tainted" auto, just as there is no such thing as "tainted money." The automobile is only an instrument that men use in the service of God and humanity or in the service of the devil. The Methodist circuit rider has become a Methodist Ford driver, but the change has only increased his speed and efficiency. The little one-room school house with one little overworked teacher, has been exchanged for a finely equipped graded school with a teaching force in keeping with its material equipment, while high powered auto busses carry the children to school in the morning and home again in the evening. The auto is responsible for the new country school that we have and the new country church that we are going to have. The big idea is to make it, whether a Ford or a Pierce Arrow, a "chariot of Jehovah."

North Carolina Christian Advocate

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REV. R. H. WILLIS UNEXPECTEDLY PASSES FROM EARTH

Rev. R. H. Willis, presiding elder of the Fayetteville district and since 1911 the secretary of the North Carolina conference, died in the Cumberland General Hospital, Fayetteville, at 11 o'clock Wednesday morning, January 21, 1925. His death was unexpected. One week before, he had undergone a minor operation and to all appearances was rapidly recovering. He ate a hearty breakfast Wednesday morning and told his nurse that he was feeling fine. Later in the morning he complained of a queer feeling in his chest. Dr. T. M. West and several nurses answered the summons to his room, but the end came soon after they reached his bedside. Mrs. Willis was with him when he died.

Dr. N. H. D. Wilson, pastor of First church, Elizabeth City, kindly sends us the following account of the funeral services which were held in the First church at 10:30 o'clock Friday morning, January 23.

Brother Wilson under date of January 23 writes:

"I am sure that you will wish to know of the last services rendered Brother Willis.

The body accompanied by Mrs. Willis, Bro. J. H. Shore, pastor of Hay Street church, Fayetteville, Mrs. Willis' brothers and sister reached here yesterday morning.

We buried him today beside his mother and father in Hollywood cemetery. Brother Shore, Brother Massey, Brother Coble, and the local men, Brothers Culbreth, Lane, Phipps and I took part. The services were held in First church and were simple and beautiful.

Brother Willis' three sisters were here, Mrs. J. P. Kramer, Miss Minnie Willis and Miss Emma Willis. Mrs. Willis' brothers, Dr. Julian Blanchard, J. C. Blanchard and Lawrence Blanchard, and the wives of the two latter and Miss Alice Blanchard.

Mrs. Willis will remain here and at Hertford, her old home, a few days before going back to Fayetteville. Her plans for the future are uncertain.

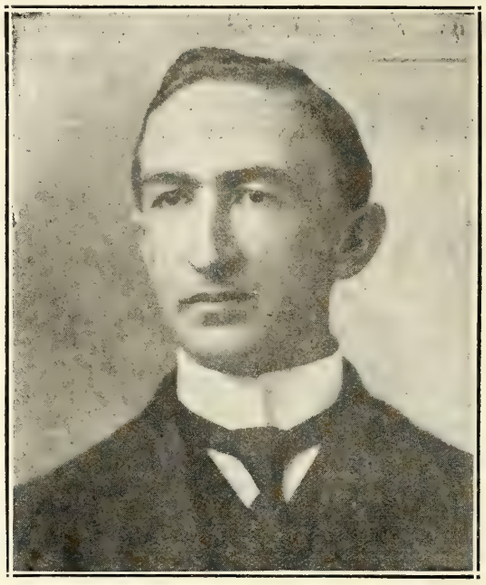
Brother Willis had made for himself many friends here, where he served City Road many years ago, and where he had so recently been a beloved and efficient presiding elder.

The terrible roads made impossible the large attendance of preachers and laymen which one would have expected otherwise."

Brother Willis was 52 years old. This was his third year on the Fayetteville district and before that he had served a quadrennium on the Elizabeth City district. He was pastor at Oxford three years before going to the Elizabeth City district as presiding elder. The complete list of his appointments will probably be given by the writer of his memoir which we hope to have at an early date for publication in the Advocate.

"The unfeigned faith" that dwelt in Robt. H. Willis, like Timothy, St. Paul's favorite son in the gospel, dwelt first in his grandmother, and also in his mother. Likewise, in his father, Rev. R. A. Willis, for many years a leader in the North Carolina conference. His was a rich heritage in all the spiritual treasures of our faith and none of these in that household of culture and piety were squandered by him. From a child he knew the Holy Scriptures and he walked blameless from his youth in all the commandments of his Lord. And what he was as a lad he was as a man, and what he was as a college student he was as a minister of the gospel.

Brother Willis was admitted on trial in the North Carolina conference at Kinston in 1896 and from that time to the hour that he surrendered his earthly task at Fayetteville, he had been the same constant, trustworthy minister of the gospel, always doing his work well and without ostentation building up the kingdom of his Lord. But through these twenty-eight unbroken years of successful service as "a good minister of Jesus Christ," we doubt if he ever did more effective work than in these last years on the Fayetteville district.



REV. R. H. WILLIS

R. H. Willis was one of those men who wrought so well and with such constantcy that no one ever stopped to question the quality of his work. There was no question about it. But now that he has gone from us, he is going to be sorely missed by his companions in the ministry, by his host of friends wherever he was known, and most of all by his family, who knew him best.

We mourn the departure of this spotless and knightly spirit whom we had known from his boyhood and to the bereaved family extend our deepest sympathy.

"CAME OUT INTO THE CLEAR"

The Methodist Advocate's report of a recent revival which was held by Rev. John C. Orr at Emory and Henry College said that one hundred students of that college "came out into the clear"—that is, was either converted or renewed.

"Came out into the clear" is a rather suggestive expression. A great many people are religiously in the mist, or haze, or fog, or clouds and need to get out into God's sunshine. They ought to get into the "clear." As a further evidence of the value of getting into the "clear," thirty-five of the students have been formed into a life service band.

DEPARTMENT OF RURAL LIFE AT DUKE UNIVERSITY

We desire to remind all readers of the Advocate that Duke University, Durham, N. C., has a Department of Rural Life with Prof. J. M. Ormond in charge.

Prof. Ormond is a member of the North Carolina conference and before taking up his work at Trinity College was one of the most successful pastors in his conference. As pastor, he has been both a circuit and station preacher.

In addition to his class-room work, Prof. Ormond is making a survey of religious conditions in the rural sections of North Carolina, and as an aid in this important and at the same time difficult task he is seeking information from all Methodist pastors who are on the field. Among other things he desires to have the best judgment of these men as to what can and ought to be done to meet the needs of the people.

We trust that every pastor who has or shall receive his letters will with the greatest care furnish him the desired information. It will be of great service not only in finding what our problems are but will also furnish information as to how they are to be met.

To do the work that we have in mind, it will be necessary to have the cordial co-operation of everybody concerned, so that the Department of Rural Life at Duke University may become a sort of clearing house and at the same time an agency for the collection of all needed information. Let's give Professor Ormond all possible assistance in this work.

MRS. JOHN FRANKLIN KIRK

The mortal remains of Mrs. Ida James Kirk, wife of the pastor of West Market Street Methodist church, this city, were tenderly laid to rest beneath a mound of flowers in the new City cemetery at Albemarle Wednesday afternoon, January 28, 1925. The funeral services, which were beautiful in their simplicity, were held in the Central Methodist church, the church she joined when but a girl, Rev. J. B. Craven, a long time friend of the deceased and her husband, and Rev. C. M. Pickens, pastor of the Central church, being in charge.

The death of this good woman was tragic beyond the power of words to express. Just entering upon what gave promise of the most pleasant and helpful period of her life as the wife of an itinerant minister, full of faith in the achievements of large things for the Master, with her heart set on walking by the side of her devoted husband in all his labors, and having already won a large place in the church and social life of the community to which she had but recently come and with a devotion to the task to which she was set, the year before her gave promise of the happiest of all that she had spent in the work of the advancement of the kingdom of God. In the midst of such surroundings her life was snuffed out almost as quick as the lightning flash. She was just leaving her home Monday evening about 8 o'clock to accompany some friends to a lecture at the Y. W. C. A. She failed to notice that a car was being driven down West Market street as she attempted to cross, a car standing near the curbing with its lights burning obscured her vision and that of the driver of the car, and without warning to either she was knocked to the hard pavement and received injuries from which she never regained consciousness. She was hurried to the Wesley Long Hospital and all that skill and love could do was done to save the life of this good woman, but just twelve hours from the time she was hit, death relieved her suffering and she went to live with Him whom she had served all her life.

Ida James Ross was born in the city of Albemarle on the first day of April 1873, the daughter of John O. and Mary D. Ross. She attended the public schools of Albemarle and finished her education at Asheville Female College, graduating in the class of 1895. She taught one year at Leicester and then returned to her alma mater and taught for one year while the late Bishop James Atkins was president of that institution.

When about 12 years old Mrs. Kirk joined the Methodist church, and during all the years was ever mindful of the vows she then assumed, and her walk with God was beautiful and inspiring.

On the 28th day of June, 1899, she became the wife of John Franklin Kirk, who was at that time principal of the school at Albemarle. Brother Kirk joined the Western North Carolina conference in the fall of 1902 and Mrs. Kirk has always been to him a source of great strength and encouragement in the work of the ministry.

Mr. John O. Ross, of Bessemer City, and Mr. Chas. O. Ross, of Baltimore, are brothers of the deceased. She leaves four sisters, Mrs. T. J. Jerome, of Greensboro, and Mrs. J. W. Littleton, Mrs. R. E. Austin and Mrs. C. B. Little, of Albemarle.

Representatives from the board of stewards of West Market and from the Greensboro Methodist Ministerial Association of Greensboro, Mrs. T. J. Jerome, Mrs. Kirk's sister, and other kindred from Greensboro with Brother Kirk accompanied the body Wednesday morning to Albemarle for the funeral services.

PEOPLE AND THINGS

The laymen's meeting for the Statesville district which had been announced to be held in First church, Hickory, next Sunday, February 1, has been postponed and will be held at a later date.

"Mrs. Julian Schley announces the marriage of her daughter, Eliza Champion, to Mr. Beal Hendrix Siler on Thursday, the twenty-second of January, nineteen hundred and twenty-five, Savannah, Georgia."

Dr. H. E. Spence, Durham, and Dr. David F. Nicholson, Greensboro, professors of religious education in Duke University and Greensboro College, respectively, will attend the meeting of directors of religious education and student pastors in Memphis February 3.

Rev. C. B. Culbreth, the presiding elder, announces: "The laymen's meeting scheduled to meet at Hertford January 25 has been postponed to Sunday, February 1. We will have with us on that date Dr. Blakemore of the Baltimore conference, who will be one of the speakers of the occasion."

The inspirational meeting of the laymen of the Winston-Salem district will be held in Centenary church, Winston, next Sunday, February 1. There will be addresses by prominent men, and the meeting gives promise of being very interesting to those who attend. All laymen are invited and urged to be present.

Rev. R. F. Taylor of Roper finds that he can so arrange his work as to be able to assist a few of the brethren in meetings after June. His talented daughter, Miss Frances Carter, who is completing her course in gospel singing and voice at Louisburg, will accompany him to assist in the music. Brother Taylor can be reached at Roper, N. C.

Rev. R. G. L. Edwards, the new pastor at Ahoskie circuit, has made an impressive beginning in his work. Since conference he has received eight members into his church at Ahoskie. The board of stewards has put the charge on a distinct business basis and are paying their pastor and other obligations on the first of each month. This gives promise of a progressive year on the Ahoskie.

Rev. C. B. Newton of Marshall and Miss Eva Coleman of Midland City, Ala., were married at her home at nine o'clock in the morning, Sunday, January 18, 1925. Rev. H. T. Strout, pastor of the City Methodist church of Midland, Ala., performed the ceremony in the presence of a few friends and relatives. Before coming to Marshall this happy young couple took a flying trip to Florida.—News Record.

"I feel it is due my people and the Advocate to say a word. Our people think the Advocate has never been better in its history. It is our aim to do our best the '25th' in getting our part of the 10,000 new subscribers. Many of our people have shown their kindness to the parsonage, especially during 'hog-killing time.' To complete it all, a new cook stove has been installed."—H. E. Lance.

Mrs. Chas. H. Phillips of Graham died at her home last Saturday night at 7:30 p. m. She had been ill with pneumonia about one week. The funeral services were conducted by her pastor, Rev. G. W. Starling, were held Monday afternoon at 2 o'clock at Phillips' Chapel, a few miles out from Graham. Mrs. Phillips was the mother of eleven children, nine of whom are living and all of them were present with her in her last illness. The Methodist people of Graham regarded Sister Phillips as one of the most useful and devoted members of that church. The bereaved husband and children have the sympathy of the entire community.

North Carolina Methodists who will be present at the series of educational meetings to be held in Memphis, February 3-6, include Drs. W. P. Few, Durham, president of Duke University; S. B. Turrentine, Greensboro, president of Greensboro College; E. J. Green, Maxton, president Carolina College; C. L. Hornaday, Lenoir, president Davenport College; A. W. Mohn, Louisburg, president Louisburg College; M. T. Hinshaw, Rutherford, president Rutherford College; C. H. Trowbridge, Weaverville, president Weaver College; R. L. Flowers, Durham; W. L. Sherrill, Charlotte, secretary-treasurer of the Western North Carolina conference; and W. A. Stanbury, Raleigh, and G. T. Rowe, presidents of the boards of education of the two North Carolina conferences.

Miss Florence Poteat, daughter of Mr. and Mrs. C. V. Poteat of Salisbury R. F. D., and Eli Gaither Rufty, son of M. B. Rufty, Salisbury R. F. D., were quietly married at the Methodist parsonage in Landis Saturday evening, January 24, 1925. The ceremony was performed by Rev. W. E. Rufty, brother of the groom. Mr. and Mrs. Rufty will make their home in Salisbury.

Rev. G. W. Starling, the new pastor at Graham and Haw River, has begun the year in an admirable manner. He has received 40 new members into the church since conference and is paying off the debt on the parsonage. We had the privilege of worshipping with the Graham people last Sunday morning and afterward enjoyed the hospitality of the parsonage. Brother Starling secured fifteen new subscribers to the North Carolina Christian Advocate last Sunday morning.

Rev. and Mrs. Frank Siler of Lake Junaluska left Monday, January 19, for Savannah, Ga., to attend the marriage of their son, Beal Hendrix Siler, to Miss Eliza Schley, which occurs in Savannah Thursday evening at nine o'clock. Mr. Siler will officiate at the marriage. Rev. P. W. Tucker, presiding elder, will preach at Long's Chapel at 11 o'clock next Sunday and at Clyde at 3 p. m. Mr. Siler will return Tuesday or Wednesday. Mrs. Siler will remain for several weeks.—Courier.

Dr. R. T. Vann and Dr. Livingston Johnson, in Nashville one day, sat quietly in the depot and allowed a train they wanted to roll out from the station without them. They were depending on a time table one year old. They had to surrender their tickets and get new ones. Next day when they approached the ticket agent (a bright young woman) for the tickets, she remraked, "Well, I have had a hard time getting you boys out of town." Dr. Vann solemnly remarked: "Madam, look on us, and you will behold the two biggest fools in Tennessee."—Charity and Children.

We were very much impressed with a sermon delivered by Rev. G. B. Starling, pastor of the M. E. church here, at his church on Sunday morning last. His text was from Prov. 22:11, "He that loveth pureness of heart, for the grace of his lips the king shall be his friends." The theme of his discourse seemed to be a comparison between the counterfeit and the genuine Christian. There are counterfeit coins and bills of money that can only be detected by those who are experts. There are others easily detected by their very plain deficiencies.—Ayden Dispatch.

Rev. C. S. Kirkpatrick, presiding elder of the Shelby district, raises an interesting question in the following and at the same time gives us some appreciated information. Brother Kirkpatrick says: "I wonder what Methodists in this conference first equipped their country churches with Sunday school rooms. Kedesh church, Belwood circuit, has two very nice Sunday school rooms built 32 years ago. J. B. Ivey, then a country merchant in the community, led in the movement. Inspiration for the movement was received in the Sam Jones meeting at Charlotte. Mr. Ivey is again on the job of building Sunday school equipment—for Hawthorne Lane this time. Does anyone know of equipment of this kind that antedates Kedesh?"

The ladies of the four circles of Dilworth Methodist church have pledged themselves to purchase the pews for the new church to be built on East Boulevard by the Dilworth congregation in the near future. Estimates place the cost of the pews for the church between $7,000 and $10,000. Chairmen of the four circles are Mrs. Lester Wolfe, Mrs. Charles E. Wakefield, Mrs. S. D. Lambeth and Mrs. Wallace Kilgo. These chairmen are planning a series of teas, suppers and other benefits to help raise the funds needed for their pledge. The decision to undertake this work was reached at the first meeting of the combined circles Monday afternoon at the church.—Observer.

Dr. C. C. Weaver Sunday night completed his series of sermons on the home, which he has been conducting at the Centenary Methodist church for the past few weeks. The subject last night was "The Hundred Per Cent Daughter." Taking the theme of the perfect home, several weeks ago, Dr. Weaver stressed the importance of girls maintaining their femininity. He stated also that the greatest place of service of girls is in the home, and in the proper care to their natural domestic duties. The service Sunday night attracted one of the largest crowds that has ever attended the church, the entire main floor and balcony were filled and the crowd was standing in the aisles and around the doorways.—Sentinel.

ASHEVILLE DISTRICT MEETING

Following out the plans outlined by the recent meeting held in Salisbury in the interest of the Centenary, over which Bishop Denny presided, the Asheville district will hold its set up meeting for the Centenary carry-on campaign in Haywood Street church, Asheville, on Monday, February 2, at one o'clock p. m. Let us be ready to begin promptly at the hour named, as there will be only one sessio nof the meeting.

All pastors of the district, charge and church lay leaders, Sunday school superintendents, Centenary treasurers and Epworth League leaders, together with the district secretary and presidents of the woman's missionary societies are expected to attend. I ask the pastors to give publicity to this important meeting, and do all in their power to get a full attendance.

H. C. Sprinkle,
Presiding Elder.

MRS. J. E. B. HOUSER DEAD

Mrs. J. E. B. Houser, wife of Rev. J. E. B. Houser, pastor of the Cherryville circuit, died in Lincolnton Hospital January 23rd and was buried at Lincolnton Sunday afternoon at three o'clock. Funeral services were conducted by Rev. C. S. Kirkpatrick, assisted by Rev. W. B. West, Rev. B. Wilson, Rev. R. F. Mock and Rev. Mr. Ridenhour of the Lutheran church. Mrs. Houser was a splendid woman, bright, intelligent and faithful. She leaves four little children. To the stricken family we extend our deepest sympathy. Brother Kirkpatrick will furnish a sketch of the life of Mrs. Houser.

The Lincoln County News says:

"Mrs. J. E. B. Houser died of pneumonia last Friday at the Lincoln Hospital, following an illness of one week's duration.

She was born and reared in Lincoln county, and was 34 years of age last August. She was the daughter of Register of Deeds and Mrs. J. E. Hoover of this city.

In June, 1916, she was married to Rev. J. E. B. Houser. To this union were born four children, who in addition to the grief-stricken husband survive, the children being: J. E. B., Jr., John David, and Mary Ethel, the latter, an infant, was born last Monday at Lincoln hospital. Also surviving are her parents, Mr. and Mrs. J. E. Hoover, of Lincolnton, and five sisters, Miss Kate Hoover of Lincolnton, Mrs. Dr. E. J. Hoffman of Boston, Mass., Mrs. Robert Wise of Lincolnton, and Misses Edith and Edna Hoover, students at N. C. C. W., Greensboro.

Mrs. Houser was a woman of beautiful Christian character, and was devoted to her husband, children and other kindred. Her death brings sadness to a host of relatives and friends throughout this section."

ATTENTION! BROTHERHOOD ASSESSMENT NUMBER 7

On account of the death of Bro. R. H. Willis, a member of the North Carolina Conference Brotherhood, the secretary is sending his beneficiary amount of assessment number six, and is hereby making the call for assessment number seven.

B. B. Slaughter, Sec.-Treas.

BIENNIAL MEETING OF CHURCH EXTENSION CONFERENCE BOARD REPRESENTATIVES

The biennial meeting of Church Extension Conference Board Representatives will be held in the chapel of the Board of Church Extension, Louisville, Ky., April 28, beginning 9:30 a. m.

NEWS FROM DAVENPORT

Several papers of the southwest carried last week pictures of the Davenport Builders' Club and of the popular young president, Miss Mildred Sherrill. Every member of the club was highly elated at this early public recognition of her services to her college.

ANNUAL MEETING OF BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Church Extension Building, Louisville, Ky., beginning Wednesday, April 29, 9:30 a. m.

Hambone says: "W'en parson talk 'ligion he poun' de table hard, but w'en he talkin' money he reason wid us!"

A STORY OF TRAVEL AND HISTORY

By Rev. Dwight A. Petty.

Two things might prove interesting to Advocate readers: First, From North Carolina to Connecticut on a Ford; second, Roll Call of Trinity Men at Yale.

Leaving Durham, N. C., the third of January, I was reminded of that peerless pioneer Methodist preacher, Jesse Lee, who though natively a Virginian, did his first ministerial work in North Carolina. From here he was sent to Stamford circuit, the first ever organized in New England. I was on my way to New England just as Jesse Lee was a hundred and thirty-five years earlier. I, to become better equipped for the pastorate, he to help to bring about the conditions that make this opportunity possible to me and others in this age. He rode horseback, I rattled through the snow and ice in a Ford.

In Richmond, Virginia, I was entertained and made very comfortable at the Y. M. C. A. While there I visited our publishing house, which is so well housed in our own beautiful Methodist building. Richmond has a large Methodist constituency. One of the first acquaintances I made after reaching Yale was Mr. A. D. Jones, son of Rev. G. W. Jones, presiding elder of Richmond district.

Now Virginia always has, and may, boast of her ancestry; but she cannot boast of her roads. Her road commissioner would find a practical demonstration of what Virginia needs by riding through North Carolina. For a large part of a day I bumped through the mud and slush of the Virginia roads. There garages charged twenty cents a gallon for gasoline; in North Carolina it was seventeen. When I asked why the difference, those innocent gas dispensers replied, "We pay three cents per gallon special tax for the building and upkeep of our good roads."

Through Fredericksburg, Va., I drove to Washington, D. C. Traffic was greatly impeded by a heavy snow. Many of the streets had been cleaned off and the snow pushed aside on many others. Traffic officers were a great assistance in the larger cities like Washington. Now and then a little cop was found in a big city. In the smaller places the traffic officer is to traffic what the hazard is to a golf player. They impede instead of assisting. In the large cities they have some traffic to regulate; in the small cities they have to regulate some traffic. On his way to New England, Jesse Lee passed through a mighty forest where our capitol now stands. Later both he and other great preachers so preached Christ in the Methodist way that no other denomination equals Methodism in the District of Columbia. Nineteen years later Lee was honored by being the first Methodist preacher elected chaplain to the House of Representatives. He was elected to this position six times. Later he became chaplain to the Senate. Thus he was elected seven times to the two Houses. Today, possibly, there is no more popular church in Washington than our own Southern Methodist Representative church, which Dr. Clovis Chappell so ably served several years, and of which our own Rev. W. A. Lambeth of North Carolina is now pastor.

Forty-two miles of hard surface road connects Washington and Baltimore. As I passed through this great trading center, I stepped harder upon the gas when I reflected that there were a hundred and nineteen Methodist churches in this city. And Baltimore, you know, was originally a Catholic settlement. When Lee passed through this town going to New England, Baltimore was no larger than High Point, N. C., is today.

Leaving Baltimore about dark, I drove near forty miles through a heavy snow—stalled twice—and reached Havre de Grace late in the night. This place has a historic race track. My Ford and myself found comfortable lodging there, and were not charged to death for it. [Why travel so late at night to reach a race track with a Ford?—Ed.]

Driving out early next morning for Philadelphia, I found that I had spent the night at the head of the Chesapeake Bay. Before my engine was hot I crossed a toll bridge about a hundred yards wide which cost me sixty cents. At the close of the day's journey I crossed the mighty Hudson to New York City on a ferry; this cost twelve cents for both the coupe and myself.

In the great industrial city of Philadelphia there was much snow and ice but not so much as in Baltimore. It was interesting to reflect that when Bishop Asbury landed in this city to take up work in America, there were only six hundred Methodists on the continent. He lived to see the time when there were near two hundred thousand. The Philadelphia Y. M. C. A. was very kind to me, freely giving any information or service that I asked.

A cold, snowy drive of near ninety miles brought me to the Hudson river. After crossing I drove through the wintry, snowy, icy streets to a Y. M. C. A. building. There I found a fine young man from Raleigh, N. C., secretary of the "Y." After supper we went by subway to Broadway. There I beheld the real "Bright Lights of the City," from which the movies get their picture for that play. As we passed the teeming thousands of people, no one seemed to look at anyone except the ones they were with. Seemingly people mingled with as little notice of each other as do ants.

There were many interesting incidents in this thrifty center. Now a truck stalls in the snow; I follow the crowd and help push it out, just as I did on Burlington circuit in our own state. An automobile—not mine—stops on the car track; the accommodating motorman gently pushes the auto along the street car until the motor starts, and the auto moves off. A big truck stalls in the snow, blocking traffic; unable to help him out, I together with a great many others drive around him, going up the sidewalk of great New York a full half block.

This enormous city, thirty-two miles long and sixteen miles wide, with over six millions of people, has grown up in not so many decades. The fortieth American Methodist conference met there a hundred and thirty-five years ago, when the city was no larger than the New Orleans of today. It is significant that there are two hundred Methodist churches in this city, twenty-five times as many as there are in Durham, N. C.

Up Broadway to the Concourse, thence to the Boston Post Road, early Wednesday morning, I made my way toward New Haven, to Yale. A hard surface road beside Long Island Sound marked out an almost unmistakable way to New Haven and Boston. Shortly after leaving the metropolis I entered the state of Connecticut, one of the New England group. England was blessed with Methodism fifty years before Jesse Lee permanently established it in New England. It started in other sections of America twenty-three years before it was established in the New England States. Henry Boardman, William Black and Free Born Garrettson, respectively, preached Methodism in this section. But to Jesse Lee goes the credit for its permanent establishment. On this most excellent Boston Post Highway, fifty miles from New York and thirty-four from New Haven, I found the town of Norwalk, where Jesse Lee first preached in Connecticut, out in the open beside a roadside drinking fountain. Here a church was established. Lee's New England circuit consisted of twenty preaching places—more than there are in all four charges that I served in our conference: Rougemont, Burlington, Piedmont and East Roxboro and Longhurst.

When I reached New Haven, and was just about to cross the last street to the University, my car skidded on the slick street. The traffic officer talked very roughly, had me to back a long distance, put me through a cross examination—I judge, all because he had to regulate some traffic.

One and a third centuries earlier Methodism was planted in New Haven, the Athens of Connecticut. On that historic occasion Jesse Lee preached in the court house. A large crowd of Yale students attended. Dr. Stiles, president of Yale College (now University), heard him. He brought Methodism here to stay. As I write this article, through my dormitory window I see a great Methodist church, less than fifty yards away, in the very midst of the University buildings. It is very significant that our pioneer preacher of Methodism, while here, was entertained in the home of the blacksmith, David Beacher, grandfather of Henry Ward Beecher.

Not only is it comforting to find so many familiar points of history, it is even more comforting to find many acquaintances from the South, and especially our own Trinity (Duke University) men. After inquiring at the dean's office where Rev. A. J. Hobbs roomed, I went and found this son of the South. He has so thoroughly introduced me to the men and the institution that I have come to feel much at home.

It might prove interesting to listen in upon the roll call at Yale of Trinity men.

Rev. A. J. Hobbs is pastor of a large church at Redding, and is receiving his Bachelor of Divinity degree in June of this year. Then he returns to his conference in North Carolina to give his church and people benefit of the equipment that he has labored these many years to obtain.

Rev. Robert M. Price, of the class of 1918, completes his third year here in June. He has made a record here as a student; has also been a successful and popular pastor of two churches. He returns to his own state and conference after receiving his B. D. degree in June.

Rev. Sam Maxwell completes the work for the B. D. degree in June, and then continues in the evangelistic work. He will probably take additional graduate work at Yale later.

Edwin P. Jones is in the midst of his second year of graduate work, leading to the degree of Ph.D.

C. H. Smith is here in the Graduate School taking his M.A., and will probably take additional work sufficient to entitle him to the Ph.D. degree in 1927.

Mr. M. Teague Hipps, president of the Y. M. C. A. at Trinity 1923-24, and manager of wrestling, is here taking work leading to Doctor of Philosophy.

Rev. J. Roy Wilkerson was among the first to greet me here when I arrived. He and his Ford were kind enough to help plough out a rut in the freshly fallen snow for four hundred miles that my travel might be easier three days later. Brother Wilkerson is taking work in the Divinity School, leading to the B.D. degree.

Mr. C. H. King is taking work in the Divinity School, which qualifies him for special religious work; which, completed, makes him Bachelor of Divinity.

Mr. William Seese is taking his B. S. degree in the Yale School of Liberal Arts.

There are as many Divinity students here from the South as from any other section. I anxiously await the time when students from the North and West will flock to Duke University.

THE COUNTRY CHURCH

By E. Myers.

For as much as many have taken in hand to write about the country church I thought it might not be out of place for me to write about it having had perfect knowledge of many things pertaining to the country church, having served about all types of country churches for twenty-nine years and having built many of them and organized a good many of them.

I have been observing that the country church is weakening and unavoidably so, as the shift of the population of the country to the city is constantly increasing, the country church is being weakened; and while there is a drift of the poor tenement class moving to industrial centers, many of the stronger class also move to the city, rent out the farm to some negro or poor shiftless white man, who cares neither for church nor school, and this absentee landlord and tenant proposition is what is putting many country churches out of business. Many in the west and northwest are being abandoned, and special study and arrangement by mission boards being made to save the others, combining into the community churches several weak churches of different denominations. But I feel sure that the timely gift of Mr. James B. Duke will help to save our North Carolina country churches from the like fate of the west and northwest.

As I have seen the country church weakening and the city church growing stronger, from the many resources of the country pouring into the city, I have been advocating a reciprocity movement on the part of the city. I have said that the city would have to in turn pour out some of her money into the country to keep it (the country church) out there, for if it is made a better place to live there will not so many of them move to the city If the drift to the city continues food supply will be a problem and the country will be a menace to the city in point of poverty and morals, and I am still of the opinion that notwithstanding what Mr. Duke has done and will do, that other men who have been reaping the harvest of the country need and ought to do as Mr. Duke has done in proportion to their ability and that city churches which have grown rich need to take up the matter of the support and encouragement of country churches.

But some one might inquire what is the city getting from the country? Let us see what all it is getting. First, population, beside the poor laboring classes without whom the mills cannot run and other factories and shops cannot go. We see many of the well-to-do farmers, as referred to above, going to the city and into the city churches. We see the finest of the country's young people just as soon as they get their education going into the city, as

preachers and pastors, physicians, lawyers and other professions and business houses, banks, stores, garages, etc. Then we see the country produce, cattle, poultry, hogs, milk, butter and eggs, going into the city at the city's own prices. And last of all the country's money pouring into the banks, stores, garages, doctors, lawyers, nurses, hospitals and undertakers—and when these all, and especially the last, get through with the poor country fellow he is done for, even if he is not dead.

Since 95 per cent of the preachers, a large per cent of the business men and leaders of the churches of the city as well as a large per cent of the membership of the city churches were born and reared and converted in the country, got the fundamentals of the Christian faith in the country home and country church and Sunday school, and none of them was tainted with Darwinism, unless some of them got it in the college; for the country will not for some time be cursed with one of that kind of preachers, as all of them are pulling for and getting first city churches and other big appointments.

I say, since this is a fact and since we must for time to come look to the country church for ministers and leaders for church and state, is it not important that we take care of the country in the best possible way. We need to send strong, experienced men to these country charges and give them a salary that will keep them in a decent way, and then the best of them will be satisfied, for the country people are the most pleasant people to work among.

Mr. Duke's gifts are a God-send to the country church in North Carolina at this time, but we should not stop with that, but have a city movement that will augment this fund till we can put the country church on its feet, and then there should be some more things done for the country. The consolidation of the public schools and a movement for electric lights and other conveniences will help to hold and bless the people who as we used to sing, "Feeds us all." In the Old North State there are some of the finest blood, brains and talents in the world. All through her mountains, the foothills and lowlands are waiting for the opportunity for development and will respond to proper cultivation readily.

LINCOLN MEMORIAL BRIDGE

By H. E. Woolever.

An inquirer from New York asks: "What is the significance of the Lincoln Memorial Bridge for which the Senate has just voted $14,750,000?" This sum was recently voted in the upper house of Congress for the Arlington Memorial Bridge, which is frequently referred to as the Lincoln Memorial Bridge. This action is the culmination of an idea first suggested by President Andrew Jackson nearly a century ago, who believed that such a bridge of granite would be symbolical of the firmly established union of the North and South.

Repeatedly the question has been raised in Congress, but it was not until 1923 that actual plans were completed. These call for a granite bridge of nine great spans 90 feet wide reaching across the Potomac from the base of the Lincoln Memorial to Arlington Cemetery in Virginia. The significance of this bridge is found in that it will make an exceedingly beautiful avenue extending from the capitol to the National Cemetery where rests many of the nation's heroes. It will also make a fitting and much needed connection between Washington and the great highways leading to the West and South and be an outstanding symbol of the Union of the Nation. It will directly connect the memorial to the Civil War President with the old home of General Lee, the outstanding leader of the Southern Confederacy, and more closely bind together Washington and Richmond.

It is proposed to complete the bridge within ten years at a cost of $14,750,000. This is the largest asked for any memorial in the nation's capital. The Washington Monument cost only $1,187,710 and the Lincoln Memorial, $2,900,000.

NEGROES FROM THE SOUTH

The negroes continue to migrate from the South. This transference of large companies of them has continued for the past four years. They are settling in every great industrial center in the North. We learned recently that more of them have settled in New York City than in any other district. One hundred and fifty thousand of them now occupy the greater part of Harlem. Gaining a foothold there, they have slowly pushed out the native white population, until today the brown-stone front on principle avenues built for "rich white folks" are now occupied by negro families. This is significant, especially when it is stated that they keep these mansions, at least outwardly, in model fashion, even better than almost any other race in any part of the metropolis.

Many churches have been purchased and taken over by them in the interests of their spiritual lives. Only recently one of the finest and largest Hebrew temples in the country was taken over. They are now engaged in erecting in one place a new $300,000 church, with auditorium seating 2,100 people, and a community house costing $60,000. It is estimated that the church property held by negroes in this district is now valued at $10,000,000.—Western Christian Advocate.

NOT DONE YET

(By Dean Wilbur Fisk Tillett on his Seventieth Birthday)

Three score and ten years old today!
The calendar declare it;
But if this means stop work, and play,
The thought—I will not bear it.
Beyond this day let Psalmists see
Labor and sorrow only;
A vision fairer far for me
The future holdeth fondly.

First, I have work yet to be done,
And strength I have to do it,
A goal ahead that's not yet won,
Heart eager to pursue it!
Truth is, if working keeps one strong,
And toiling hands stay clever,
And love of work makes one live long,
I guess I'll live forever!

And I have lessons yet to learn,
And mind alert to learn them;
For learning's sweet rewards I yearn,
By toil I still must earn them.
Truth is, if thirsting for more truth
With age increases ever,
And they who learn abide in youth,
I think I'll live forever!

Then, I've so many friends to love;
I am not yet done loving:
By words and deeds my love I'd prove;
I am not yet done proving.
Truth is, since love's sweet bounds are strong
With cords e'en death can't sever,
And hearts that love stay always young,
I know I'll live forever!

So, when some morn you hear I'm gone,
You'll know, friends, where to find me:
In that land fair where all things there
Of sweet things here remind me—
The Father land beyond, above
The silent-flowing river,
Where they who work, and learn, and love,
All meet, and live forever!

MEETING OF COMMITTEES DEALING WITH COUNTRY CHURCHES

The advisory committees appointed by the two conferences at their last meetings met at Duke University January 21, 1925, with the officers of the Duke Fund Commission, to consider the cause of the country church in North Carolina. The recent donation of Mr. J. B. Duke to this work makes it imperative that the fullest and most accurate information as to the needs of the field be secured and that all possible wisdom may be shown in carrying on this most important work.

The committee agreed that maps be secured at an early day showing the location of every country church in North Carolina and that all possible data be gathered that will be useful in administration. This work was committed to the Rural Life Department of Duke University under the direction of Prof. J. M. Ormond.

It was recommended that the achitectural requirements of our General Sunday School Board and the Board of Church Extension for type "C" church and Sunday school buildings be the minimum requirements of the Duke Commission for buildings to which the Duke funds may be applied. It will be well for pastors and building committees to become familiar with these requirements which may be had of our Sunday school field secretaries.

Those who have applications for aid this year may send their applications from the Western conference to O. V. Woosley, Lexington, N. C., and those from the North Carolina to J. M. Ormond. The advisory committee of each conference will pass these on with recommendations to the Duke Commission. The purpose of this is to get the advice of those who are acquainted with the local situation.

During the Pastors' Conference next June at Duke University, in addition to courses to be given dealing with the country churches, will be held afternoon conferences to consider together the work before us. Doubtless these will be held by districts in which the pastors and the presiding elders can deal in a first hand way with the situation. Every country preacher should begin to make preparations to be at Durham in June. Of course, every presiding elder will want to be there to consider matters so vital to his district. This year will be a busy one in trying to make preparation to use all money donated so that every dollar will count for most that none may be wasted.

By a unaimous vote of the committee the following resolution was adopted:

Resolved, That in the beginning of this new day for the country churches of North Carolina, which has been made possible by the munificent gift of Mr. James B. Duke, we deem it one of the first duties of the pastors and other leaders of our work in the country charges to see that the North Carolina Christian Advocate be put in as many homes as possible in every section of North Carolina. The Advocate will carry information, and the very information that our people must have, if they are to be prepared for the opportunities and responsibilities of these great days ahead of us. The call for the wider circulation of our Advocate in the country homes is immediate and urgent. We urge, therefore, that the next sixty days be given especially to this important task. This will be an effective beginning for making the rural churches just what they ought to be and what we are planning to make them.

Better churches, better arranged circuits and a trained leadership must result from this great new venture; but this is going to require vision, a spirit of unselfish service, and genuine sacrifice on the part of those who are to be profited. Those who are the most willing and capable of using these funds will profit most by them. Those who expect something to be handed out as a gratuity will meet sore disappointment. Those who serve best will profit most.

Did ever such opportunity come to a people of the open country as that which has come to the Methodist people of North Carolina? A call comes to every preacher and layman with a passion to achieve to make the most of this day in these times in the good old state.

Present at this meeting were Revs. R. O. Eller, J. W. Fitzgerald, and H. C. Byrum of the Western North Carolina conference, Revs. B. E. Stanfield, J. C. Williams, J. M. Ormond and Mr. L. L. Gobbel of the North Carolina conference, with Revs. M. T. Plyler, chairman, and R. M. Courtney, secretary, of the Duke Fund Commission.

Special emphasis was placed upon the effort to put the North Carolina Christian Advocate in the country homes during the present campaign.

M. T. Plyler.

IMPRESSIVE FIGURES

Uncle Sam starts on his fifth year water wagon journey, happy, prosperous and hopeful. Each month he earns seven billions, saves a billion, pays premiums on a billion dollars' worth of new insurance, gives in charity $25,000,000 at home and $4,000,000 in philanthropic gifts to wet Europe, and carries in his pocketbook, unbanked, over $400,000,000. Meanwhile three million dollars of the public debt are paid each working day. Uncle Sam's garage stores 15,552,077 automobiles, seven-eighths of the world's total. He daily spends over a million dollars on the movies, another million on the radio, another million on outdoor sports. He has cut over half a million from the yearly arrests for drunkenness, reduced his penitentiary population by 5,000 in the last year, closed the doors of many jails once crowded, decreased alcoholic insanity by two-thirds, and lowered his almshouse ratio from 91 per 100,000 to 71, the smallest in our history. Only one drink cure survives for each ten that prospered under license. He has increased longevity three years per person. He erected homes for 205,193 families during the first six months of the past year. His industrial accidents are 250,000 fewer per year than when beer made men clumsy. These facts are gathered from a New Year message sent out by Wayne B. Wheeler, general counsel of the Anti-Saloon League. Whether a person sees in them any relation to prohibition in America will depend on his gray matter—and his appetite.—Religious Telescope.

THE PREACHER IN THE WILDWOOD

Frontiers and remote places are rapidly becoming centers and populated spots. The automobile, rural delivery, radio, back-to-the-land craze, and many other considerations have pushed the country against the city's walls. Nevertheless, there are still many "wide open spaces where men are men," as the Western movies say. Among them you will find the preacher-in-charge of the church in the Wildwood. The prophet of Four Corners needs a press agent. Not that we feel adequate for the task of blowing his trumpet but that we feel like adding our voice to the few faint sounds of praise —district superintendents, for instance, who sometimes give the "supply" grudged space in their reports to the annual conference.

The rural pastor makes a definite contribution to the strength of the kingdom—the country is a feeder for the city and many a church letter comes from the "tall timbers" accompanied by a youth who has felt the urge and heard the call to greater heights and wider spheres of thought and endeavor. It is the task of the country preacher to equip and fit these recruits and give them a code of morals and a set of convictions necessary to bring them through the smoke and dangers of conflict.

The writer knows the country minister—man of brain and brawn, courage and conviction, resource and initiative, daring and faith. We have seen this man—all of us—and we have also seen his picture —untrue to life, ignoring the real facts as they touch his person and function. Why he should be lampooned and cartooned, denatured and satirized and parodied and misrepresented by a certain school of writers and artists is a mystery. Looking at the recent picture published in a supposedly representative organ of rural America, we were led to say, "There is no such animal." It seems to be the fate of the Protestant clergymen to be given the place of a minor character in the pages of fiction, on the silver screen, and among magazine illustration. The shovel hat, long black coat, and white string tie, not to mention the bulky umbrella and ponderous Bible, are delineations ridiculous to the extreme, and uncomplimentary to the intelligence of all and sundry who make the presentation. To the contrary of all this, we have found the country clergy dressed in tweeds and white flannels and even dignified by the blue denim of overalls, as they moved among their tasks and ministered in a hundred ways as social assets, constructive builders, and community leaders.

The secular press is strangely reticent concerning the quality of work and the caliber of the incumbent of the crossroads parsonage. Either it does not know or it refuses to recognize the good "copy" that is so near at hand. Not that our brethren out on the circuits really care—they are too busy to be self-conscious, and too much occupied with their problems to stop for applause. He who is wrapped up in himself makes a very small package. The pathfinder, trail-blazer, pioneer, and road-maker has discovered the art of forgetting himself into immortality, while the mass of men slide into cautious graves and depend on their biographers to tell the world their story—such as it is when embellished by expert pens and made roseate by skilful imagination. The preacher in the wildwood may well have been in the thought of Vachel Lindsay when he penned the lines:

Arthur's men have come again,
And Cromwell's men have come again,
And Lincoln's men have come again.

He is certainly the answer to the prayer of the same poet when he petitioned:

Sir Galahad—knight who perished—wake again
And teach us immaculate ways among men.

The writer is proud to know this man who dwells in the isolated place and distant hamlet. It has been his privilege to walk and talk, house and dine, hunt and fish, camp and hike, drive and climb with him. He has sat at his feet in church and listened to his message. The little white meeting-house and the little red schoolhouse—where statesmen and captains are made, and where destiny is molded and character is formed!

The rural minister knows the trails of the lonesome pines and has felt the wind on the ridges. He has fared forth on holy errands in weather fair and foul, and has labored to the last clearing and battled his way to the farthest outpost of civilization with a message of cheer to the living and a word of hope to the dying. He is often discouraged and many times his soul is tried as by fire, but he buffets the obstacles in his path and pushes on, in the recognition that the Master's feet have paved the way for the disciple's following. He knows—a conviction that keeps his banner flying—that the cross of Jesus is not only his hope but his pattern. He realizes that if we are not willing to suffer with Him we are not deserving of a reign with Him.

He conducts a service on Sunday and performs a service every day. Sunday schools, young people's societies, farmers' institutes, canning clubs, garden contests, circulating libraries, athletics, picnics, boy and girl scouts—his is a many-sided ministry that makes for the welfare of a varied people and lifts lives from the common to the uncommon and turns prose into poetry. His is an all-inclusive gospel touching life at the center and reaching out to its circumference—something for all the people and all the children of all the people. He is an expert in many things—plows and tractors, seeds and soils, heart-throbs and pulse-beats. A builder of churches and manhood, creator of recreational grounds and of a nobler type of womanhood; a lover of the great out-of-doors and of his fellows, interested in barnyard stock and in the ambitions of the rising generation; sanctifier of the great indoors and the family fireside; citizen of two worlds, globe-trotter for God in the realm of this earth and of hemispheres beyond the veil, approachable on the human side as well as on the divine; living by the side of the road and being a friend to man—the preacher in the wildwood is the hope of rural America.

Great is the "might of mediocrity" and the "silent thunder of fidelity"

"One feast of holy days the crest
I, though no churchman, love to keep;
All Saints, the unknown good that rest
In God's still memory folded deep,
The bravely dumb that did their deed
And scorned to blot it with a name;
Men of the plain heroic breed
That loved heaven's silence more than fame."

—Richard Braunstein, in Zion's Herald.

WASHINGTON DISTRICT PREACHER-LAYMEN MEETING

The preachers, lay leaders and Centenary treasurers gathered at Bethel January 23rd for an all day meeting. In the absence of the presiding elder, Rev. S. A. Cotton, who was suffering with a painful abcess on his eye, Rev. H. M. North took charge of the program which was given almost entirely to the consideration of the Centenary. Rev. D. H. Tuttle opened the meeting with a most appropriate and impressive devotional service. Dr. J. L. Neill, missionary of our church, was introduced and made a most comprehensive and stirring address on the conditions, prospects and achievements in continental Europe—and also the possible tragedy if we fail to meet our obligations and opportunities in the carry-on campaign of the Centenary.

Dr. D. L. Blackmore of Washington City addressed the meeting in the afternoon, and spoke of the task of the Centenary forces from now until the "carry-on campaign" closes. Rev. A. D. Wilcox spoke on the "Plan" to be followed in the carry-on campaign. These speeches were earnest and forceful. Rev. H. C. Sprinkle, Jr., spoke on "Evangelism for our young people"; C. G. Morris, district lay leader, made a strong appeal to both preachers and laymen for a purer gospel message, a more spiritual church, and a deeper consecration of personal life. Rev. D. H. Tuttle spoke on "Tithing," and his speech was forceful, practical and convincing. Those who were present ordered 337 copies of "The Task Ahead," by Elmer T. Clark.

The Bethel people, as usual, entertained the delegates royally, and served a most sumptuous and appetizing dinner. It was just about decided to make Bethel headquarters for all the district gatherings. It was a day well and profitably spent, and every one felt that it was "good to have been there."

B. B. Slaughter, Secretary.

DURHAM DISTRICT IN LIMELIGHT

The laymen of the Durham district, under the leadership of the district lay leader, F. S. Aldridge of Duke University, held a most successful all-day session on the above date at Memorial church, Durham. The duty of the church in foreign fields and the extension of church work at home by means of the men of the church taking active part in all church work was the keynote of the occasion, and these two distinct features were most emphatically stressed by those on the program.

The convention was featured during the morning session by the opening address given by F. S. Aldridge, the district lay leader. Mr. Aldridge stated briefly the object of the gathering and pointed out the greater possibilities in church work when the organization is more closely united, information of church needs is brought to the attention of each member, and closed by stating that inspiration along these lines is gained when people come together for the mutual exchange of ideas.

Bishop DuBose addressed the convention of the illuminating effects of the gospel in foreign lands as well as at home, thus furnishing the keynote for the appeal which followed in the afternoon. This address was received most kindly and made a remarkable impression upon those fortunate enough to hear it.

Local men making adresses were M. E. Newsom, R. C. Barker, Dr. W. P. Few, Leo Carr, and R. E. Thigpen. Newsom's topic was "The Full Payment of Conference Assessments"; Dr. Few spoke interestingly on "Stewardship Cultivation"; Barker's topic was "The Wesley Brotherhood—Purpose of Organization"; Carr on "Religious Service in Every Community Every Sunday"; and Thigpen spoke on the "Circulation of the Methodist Layman." All of these addresses were masterpieces in respect to their several topics.

In the afternoon the feature of the entire convention came as a result of the masterful address given by Bishop James Cannon II of Washington, D. C.

W. E. Alley, Secretary.

PROGRAM FOR FAYETTEVILLE LAY LEADERS' MEETING

At a meeting of all the district lay leaders, together with the conference lay leader, of the North Carolina conference, and representatives of the Board of Lay Activities, held in Raleigh on December 20, 1924, it was decided to hold a Laymen's Rally Day, or convention, in every district throughout the North Carolina conference.

To this end Sunday, February 8, at Sanford, was set for the rally of the laymen of the Fayetteville district.

We want to make this a great day in the history of the laymen of our district, and the success of this meeting depends entirely on the laymen. The following porgram has been arranged by the committee:

1. Devotion—Song, Prayer.
2. Purpose of the Convention—By District Lay Leader.
3. Full Payment of General and Conference Assessments—By R. W. Herring, Fayetteville.
4. Church-Wide Stewardship Cultivation—By Dr. M. L. Matthews, Sanford.
5. The Importance and Necessity of Tithing by Every Christian—By Miss Fannie Vann, Clinton.
6. Luncheon—Fellowship.
7. Centenary Carrying On Campaign—Speaker to be supplied by Centenary Commission.
8. Circulation of The Methodist Layman—By D. U. Sandlin, Fayetteville.
9. A Religious Service in Every Community Every Sunday—By R. L. Burns, Carthage.
10. A True Revival of Religion Among the Laymen; Personal Work—By James Best, Dunn.
11. Round Table Discussion—Thirty Minutes.

Every charge and church lay leader should be present by all means. Let nothing keep you away except sickness or worse. Then we want every laywoman who is interested in the work to be there. Other districts have already hel dtheir rally, and with great success.

Z. V. Snipes,
District Lay Leader.

THREE BISHOPS ON DUTY LAST SUNDAY IN NORTH CAROLINA

Sunday morning at 11:30 Bishop H. M. DuBose delivered an address in Memorial church, Durham. The district laymen's convention of the Durham district was in session both morning and afternoon. Bishop DuBose rendered similar service at 2 o'clock in the afternoon in Edenton Street church, Raleigh, where the laymen of the Raleigh district were assembled in convention. At night Bishop DuBose preached for the pastor, Rev. W. A. Stanbury.

At 11 o'clock in the morning Bishop James Cannon, Jr., delivered an address in Edenton Street church and at 2 o'clock in the afternoon he spoke in the Memorial church, Durham.

Bishop Collins Denny at 11 o'clock preached for Rev. A. L. Stanford at Central church, Shelby, and in the evening preached for Dr. Forrest J. Prettyman at Main Street church, Gastonia.

HARLOWE CHARGE

Please allow me space in your honored paper to say a few things about Harlowe charge.

We arrived on the night of December 17. Several ladies and gentlemen were at the parsonage to welcome us. We found a nice warm supper already spread for us and a pantry well filled with good things to eat. At no other place have we ever been given a warmer reception than on this charge.

We are comfortably installed in a handsome new parsonage which has been newly and elaborately furnished. Almost daily since coming here we have received something from these good people.

On Thursday evening, January 15, the parsonage was taken by storm. There was a knock at the door and upon answering it we found quite a number of folks of the Harlowe community who had come to pound us. And pound us they did.

We feel that we are among good people here and are praying for and expecting a great year.

J. E. Carter, P. C.

CALEDONIA CHARGE

We are comfortably located on the Caledonia circuit. The parsonage is at Laurinburg, one of the best towns in the state, near the Laurinburg high school. We have four churches, an ideal circuit, one church in East Laurinburg and the others of the country. We have only one church that does not have, at least, some Sunday school rooms. At East Laurinburg we have about outgrown our building. Sunday, January 11th, we had 208 present at Sunday school; yesterday, January 18th, we had 238 present. Just think of the numbers we are going to have when it quits raining. We are delighted with the outlook on the charge.

The people have shown us every kindness possible since we came, with the usual pounding thrown in. We are praying that the Lord may use, as never before, this year for His glory, and the good of the church.

J. L Smith, P. C.

NEWTON GROVE CHARGE

When we reached the parsonage just after dark November 28, 1924, we found a warm lighted house, with Mrs. T. S. Williams and Miss Sallie Westbrook of the Newton Grove church occupying the cook room and dining room, with Bros. T. S. Williams and J. F. Westbrook taking in wood and water. Soon after our arrival supper was announced. As their guest, we were invited into the dining room, where with all present we enjoyed a real feast in a parsonage home.

This was not all, for the people continued to come from their homes, bringing flour, sugar, coffee, lard, potatoes and other things good to eat until the pantry was almost filled. For nearly two months the people of the Newton Grove church have been coming in with something good for the table.

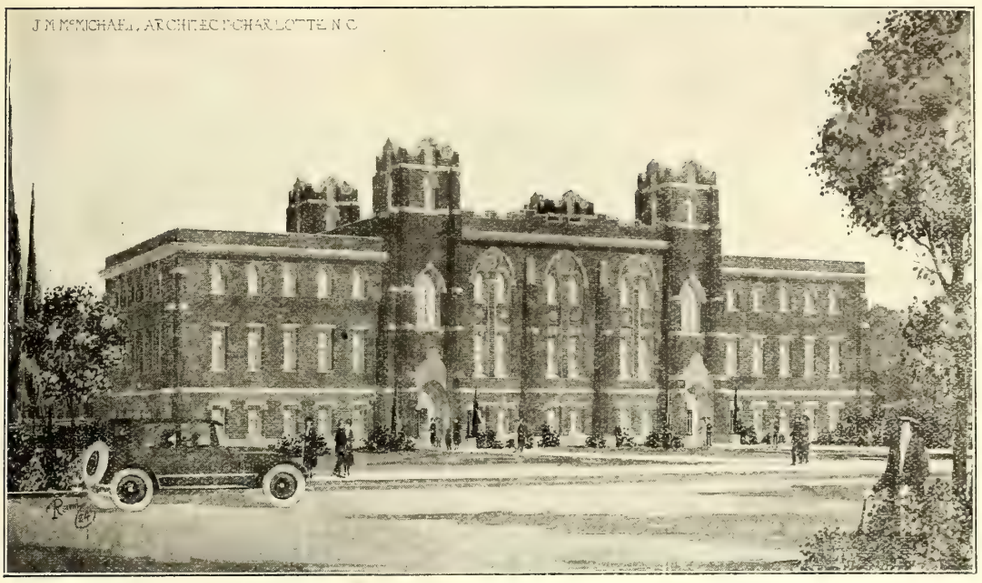
Sunday night, January 11, the people of the Hopewell church caused excitement at the Newton Grove Methodist parsonage. About five o'clock we were informed that a number of young gentlemen and young ladies were at the front door. My first thought was, where is my ritual, as they entered the reception hall smiling. They were followed by the elder people, smiling too. They had not packages, so what was to take place we could not guess. We built three fires, found all the parsonage chairs, tried to seat the multitude, but failed to have chairs enough and many chairs were shared by two.

After warming for an hour Bros. W. C. Smith and R. D. Vann announced that only twenty-five of their number had come to take supper with their preacher, and like the disciples, we did not know where bread enough could be found to feed so large a multitude; certainly not in a parsonage pantry, and it Sunday afternoon too. Well, they showed that they were determined to stay until after they had eaten their supper. We told them that the wood was out, but that was not considered an excuse, for Percy Vann and Alton Smith found plenty of wood to make the kettle boil. Miss Fannie E. Vaun and others soon asked Mrs. Underwood to announce that the coffee was ready. Then the men like the boy in the New Testament brought in the meal ready prepared, all was placed on the table. We were not ordered to sit down but to stand around the table. My, what a supper. If the old parsonage table could have spoken, it would have said I never saw so many good eatables before. All ate plenty and left enough for the preacher and his family for several days. At 8:30 p. m. some one suggested that it was time to go home. Then the men went out to their cars again. You cannot guess what they did, so I will tell you. They pounded the preacher.

Then standing we sang together a few old hymns, knelt in a word of prayer, after which all started to their homes.

The people of the Newton Grove charge know what a preacher needs and they supply them.

W. J. Underwood, P. C.



PROPOSED HAWTHORNE LANE SUNDAY SCHOOL BUILDING

Plans have been completed and the construction contract will be let in the near future for the new Sunday school building for Hawthorne Lane Methodist Episcopal church, which is expected to be one of the handsomest, most thoroughly modern and completest buildings of its kind in the South. The new building will cost about $100,000, about $85,000 of which was subscribed in a short while last Sunday afternoon.

TO BUILD A NEW CHURCH

Allow me a little space in the Advocate for the first time.

On Tuesday evening, November 18, the Hudson people sure frightened this boy. I knew I didn't appear to be much of a preacher and I had a reason to believe that others had the same opinion. Well, a large number of these Hudson members came in a body to make a call on their new pastor and wife. I answered the door bell and when I saw that large crowd I didn't know but what they had decided to get them another pastor and had come to tell me. You know I was glad when I found that was not their purpose, but they had come to pound us. It did not stop with this one pounding but it has continued. I will not try to mention the different articles, for they extend from loads of wood to a sack of walnuts.

We had a fine Christmas, too, and received many nice presents, such as a set of Ford curtains presented by some of the Whitnel people down to an Alabama Coon Jigger.

We like our people for another reason—because they believe in doing things. The Whitnel people are getting ready to build a new church that will cost about seven thousand dollars. We hope to be ready to let out the contract during the next month. We expect to have it ready for the new pastor to preach his first sermon in after next conference. It will not be ready one day too soon. If the old one stands up under the March winds I will be surprised.

We have fine people to serve and have learned to love every one of them. We wish to thank each one for the hearty welcome we have received. I know no one can be a loyal Methodist without the Advocate. For this reason I intend to get just as many renewals and new subscribers as I can.

Paul R. Rayle, P. C.

DELIGHTED WITH THEIR NEW PASTOR

Since his coming to the First church of Morganton some of Rev. G. T. Bond's friends, being aware of the handsome new Radiola recently presented to him by members of his congregation, are inclined to be a little suspicious as he continues to reach greater heights in the scale of excellence and eloquence in his preaching each Sunday. He assured his people, however, that no matter what the source of the messages he is relaying to them one thing is certain, they are not tainted with the jazz which floats in the air, which is due to the thoughtfulness of the man installing the set, who took the precaution to attach the aerial to the church steeple.

Although Brother Bond and his family were scarcely located after arriving in Morganton after conference, when both he and his good wife were stricken with that common malady known as flu, which seriously handicapped him in the beginning of the year, he has rounded out the first quarter in a great way. Not since coming to Morganton has he failed to preach to a church filled to capacity and never has the crowd gone away disappointed. He is a great preacher, and so is his good wife, although she does not do it in the same way, and the way Morganton people are rallying to their support is fine to see.

During the quarter the parsonage has been completely remodelled and the pastor and his family are now housed in one of the most convenient and comfortable parsonages to be found in the conference. The church building has also undergone some improvements.

The outlook for a most successful year, both spiritually and materially, has never been brighter and if the interest and enthusiasm continues, and it will with such leares as we have, this will be a glorious year for Morganton Methodism.

X.

RECEPTION AT CHURCH

Rev. and Mrs. W. A. Jenkins were honorees at a charming reception held Tuesday evening in Central Methodist church when the Sunday school building of the church was formally opened, several hundred persons calling at the church to inspect the building and enjoy the attractive program arranged for the evening.

The reception was given by the women of the church and invitations had been extended to all pastors of the city and their wives, to all members of the church and to all other persons who desired to inspect the handsome new Sunday school building.

It was particularly fitting that Mr. and Mrs. Jenkins should be honored at the opening of the Sunday school building for Mr. Jenkins, pastor of the church, played the major part in the movement that led to the completion of the new structure.

Every department of the Sunday school building was thrown open to the public during the reception, with teachers and their assistants in their rooms to welcome the guests and explain the arrangement of the various rooms. Many utterances of congratulations were heard from those who were inspecting the buliding for the first time.

Visitors to the church during the evening were received by Rev. and Mrs. Jenkins, D. B. Coltrane, Mr. and Mrs. J. E. Davis and other men and women of the church. Mr. Davis is superintendent of the Sunday school and Mrs. Coltrane is chairman of the board of stewards of the church, and they received with Mr. and Mrs. Jenkins. At various places throughout the Sunday school building women of the church were stationed to welcome the guests and escort them over the building.

Refreshments were served to the guests in the main auditorium of the building, the building being especially arranged with the kitchen in the central part, adjoining the auditorium. Sandwiches and coffee were served.

During the evening music was rendered by Mrs. I. I. Davis, Jr., Miss Mary MacLaughlin, Mrs. C. B. Wagoner, J. B. Sherrill and others, these musical numbers proving of unusual interest.—Concord Times.

"I admire patience an' self-control," said Uncle Eben, "but when I see a man dat kin keep on smilin' after he done bruise his thumb with a hammer I can't help bein' s'picious of his capacity for deceit."

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

FIRST CHURCH, ELIZABETH CITY

The Woman's Missionary Society of the First Methodist church, Elizabeth City, installed the following officers at the first meeting of the new year:

President—Mrs. M. Leigh Sheep.
Vice President—Mrs. George Cobb.
Cor. Sec.—Mrs. B. L. Banks.
Rec. Sec.—Mrs. W. C. Glover.
Asst. Rec. Sec.—Mrs. Noah Burfoot, Jr.
Treasurer—Mrs. M. B. Sawyer.
Supt. Social Service—Mrs. L. E. Thorpe.
Supt. Supplies—Mrs. J. P. Thompson.
Supt. Young People—Miss Margaret Foreman.
Asst. Young People—Mrs. Noah Burfoot, Jr.
Supt. Children's Work—Mrs. A. R. Nicholson.
Asst. Children's Work—Mrs. Sam Dulin.
Supt. Study—Mrs. L. R. Foreman.
Supt. Publicity—Mrs. W. A. Peters.
Supt. Circles—Mrs. N. H. D. Wilson.
Leader Ruth Merritt Circle—Mrs. Clay Foreman.
Leader Myra Ormond Circle—Mrs. Constant Fearing.
Leader Ellen Willis Circle—Mrs. G. R. Barrow.
Leader of Maud Cunninggim Circle—Mrs. H. D. Walker.
Pianist—Mrs. Robert Fearing.

Mrs. W. A. Peters,
Supt. Publicity.

AN APPRECIATION OF MISS ELIZABETH LAMB

By Mrs. Nettie DeFord.

It has been said that there are never any roses given to our friends until they have passed from earth, but if we pause and reflect a bit we'll find that this saying is not always true, for we can enumerate many worthy tributes that have been given those who have made many sacrifices while living for the good of humanity and the cause of Christianity. No worthier and a more deserved tribute can be paid anyone than was paid to Miss Lamb in the issue of the Advocate of January 8, 1925, setting forth her faithfulness as a missionary in the pioneer fields of Brazil.

We rejoice in the fact that we know Miss Lamb; she is gentle, true and sincere. She went where her Lord would have her to go; laboring under so many difficulties, she did pave the way and sowed seed that have come "up a thousand fold."

She did not seek place and preferment in the spirit of winning distinction, but anywhere, everywhere, in the name of her Lord.

Many have visited the fields in which she labored so untiringly and faithfully, and they speak of her work and influence as ever abiding and that the character she has builded will still live in the hearts and lives of those with whom she comes in touch with "a flower of the purest type."

We do not rejoice that Miss Lamb's strength gave way under her strain of work, but Oh, how glad we are to have her in the bounds of our own conference, for we do need her earnest prayers, influence and counsel. She talks to us in the columns of our News, in her Bible lessons so full of the spirit and inspiration. We are proud of our own Miss Lamb and what she means to us. Hers is a prayer life; she is daily sending up a message of love for the cause that is so near and dear to her heart.

Our conference honors her and always loves to recognize her for her true worth to them. We feel that she is worthy of this tribute, so fittingly portrayed in this wee poem:

"Closed eyes can't see the white roses,
Cold hands can't hold them you know.
Breath that is still cannot gather
The odors that sweet from them flow.
Death, with a peace beyond dreaming,
Its children of earth doth endow;
Life is the time we can help them,
So give them the flowers now."

AFTER FORTY-SIX YEARS, THE W. M. S., QUEEN STREET, KINSTON

It is with joy and gladness that we can say that the spirit of missions, which was kindled in the hearts of some of our good ladies forty-six years ago, is still alive in our midst.

As we look back over the past we do not say that this spirit has always burned as ardently and shed as bright a glow as it should have, perhaps, but we know that from this flame many hearts have been ignited to such an intensity as to cause a desire to join our forces and work with great enthusiasm and zeal.

We think of our pioneer workers in a spirit of love and reverence. Some of them we have known personally and their godly, consecrated lives have been an inspiration to us. Of the 24 charter members only four are living, two in this city and two elsewhere.

Of the number added to the roll later, some have moved away, others have been called to their reward and now we have 84. We use the circle plan and it has proved to be helpful.

The last two years, at our December meetings, the anniversary of our society has been observed in an impressive and enjoyable manner.

We have just closed an interesting year's work and met our financial obligations. May we face the coming year with renewed courage and energy and strive to make it the best on our record. Mrs. F. C. Hooker.

OVER AGAINST THE TREASURY

We, of the twentieth century have in large measure departed from the ancient principle of tithing. We say that we recognize the doctrine of stewardship and are willing to concede as a theoretical proposition that God is the ultimate owner of all things.

But can one really recognize a truth upon which he refuses to act? Not without moral risk, certainly.

Ruling the claims of God out of our business in his way hast cost us much. The fear of God is departing from our national and social life. The joy of His salvation has fled from the consciousness of millions. The work of the church is too often a dreary round of money-raising drudgery—when it should be the free and easy expression of spirituality and the far-reaching service of our kind.

Put back the tithe. Prove your stewardship by thus concretely acknowledging it. Admit God to partnership by setting aside for Him not less than one-tenth of everything that passes out through your hands.

Then all the financial problems of your church will be solved. Then you will experience the real joy of your religion, the peace that passeth understanding.

Western North Carolina Conference

Through all my little daily cares there is
One thought that comfort brings whene'er it comes.
'Tis this: God knows. He knows
Each struggle my heart makes to bring
My will to His. Often when time comes,
My heart is full of tears, because the good
That seemed at morn so easy to be done,
Has proved so hard; but then, remembering
That a kind Father is my judge, I say
"He knows." And so I lay me down with trust,
That His good hand will give me needed strength
To better do His work in coming days.
—Selected.

SERVICE

Now comes the dawn of another year—the time when even irreligious folk determine to turn over new leaves, to do better and be better than they were last year. Making resolutions is the order of the day. May I suggest that among the very first should be a resolve to become free from "the clutter of things?" The phrase is not mine but comes back to me from a poem read long ago.

"And Death like a wind, shall come some day
And blow the clutter of things away!"

Why wait for death to free us from the burden of this clutter of things? Life calls us to a service so great, so satisfying and so single in its purpose, that the many things—good in themselves and heretofore counted as essential to our happiness—give place to the better way of "This one thing I do!" No service that a Christian steward can render will be wider in its influence or greater in its results for bringing in the kingdom, than this living a life free from the clutter of things! The mark set before us in our missionary work is a high one. Let us attain unto it!—Woman's Missionary Friend.

INTERESTING NEWS FROM OUR AUXILIARIES

From Mrs. T. R. Flack comes the news of a most interesting meeting recently held by the Woman's Missionary Society of Rutherfordton with Mrs. J. O. Ervin, wife of the pastor of the church, as hostess. This was one of the first gatherings held in the new parsonage of which the entire church is proud. A most interesting program had been planned by the president, each detail of which was nicely carried out. A most pleasing feature of the meeting was a splendid talk by Miss Evelyn Waddell, deaconess and pastor's assitant at the Methodist church of Spindale. Miss Waddell spoke on missions and stressed the duty of each church woman in the missionary work. She showed in a most forcible way the urgent need of equipment and of repairs in the foreign fields, and appealed to every one present to put forth her best efforts in this new missionary year. As an appreciation of her presence and message, Miss Waddell was presented a useful gift by the society. At the close of the meeting the guests were invited into the dining room, where Mr. and Mrs. Ervin served most tempting refreshments, following which a tour of the new parsonage was made and each one given an opportunity to see the "pastor's home."

Mrs. J. F. Shinn of Norwood writes: "Our missionary society had such a fine meeting as a start for the new year, I thought you might like to know about it. We had a room full of people to start with, some new faces among the familiar "steadies," and some visitors from the sister societies of the Presbyterian and Baptist churches. Our pastor, Rev. F. O. Dryman, who is always so helpful, was with us and conducted the devotional service. The program was well carried out, and as the pledge cards were signed and handed back to the treasurer, we realized that we had taken a very forward step. The response to this appeal is the most generous we have had. The question of a mission study class was met with the same enthusiasm, with the result that we have ordered seventeen copies of "The Task Ahead," and will study this book with Mrs. G. G. Adams, nee Miss Gertrude Falls, as teacher. We are very happy over all of this."

The Woman's Missionary Society of Main Street church, Thomasville, is mourning the loss, by resignation, of their president, Mrs. Frank S. Lambeth, who ever since the organization of the society, with the exception of two years, has been their faithful, efficient and painstaking leader. Only in consideration of her imperative desire was the resignation accepted and with unanimous vote, she was made honorary president. At a recent meeting of the society held at "Arlam," Mrs. Lambeth's attractive home, a most profitable and enjoyable meeting was held, with Mrs. Lambeth, Mrs. W. W. Rankin, Mrs. E. T. Kearns and Mrs. John Pennington, as joint hostesses. Pledges for the new year were made, and plans for the growth and success of the work were discussed. Rev. and Mrs. W. A. Newell of Winston-Salem contributed to the meeting, each bringing a message of interest and profit. A musical program was enjoyed with Mrs. W. W. Rankin, Mrs. Reece Harville and Mrs. J. R. Myers as participants.

Mrs. W. B. Richardson, Jr., writes most interestingly of a recent meeting of her auxiliary, The Crawford Missionary Society of Reidsville. She tells us "The January meeting was held with Miss Nettie Reid and Mrs. W. G. Ballard as hostesses, with 23 of the 30 members present. In connection with the opening service, the president read 'A Plea for Twelve,' an interesting article showing the importance of reserving twelve hours in each year for the missionary meetings, and urged that the members of the 'Crawfords' be careful to leave the date of the missionary meeting open, making not other dates or engagements for that particular day.

Among the activities of the society reported was the singing of Christmas carols to a 'shut-in'; the payment of part of the expenses of a tubercular patient in the Sanitorium, and the sale of health seals at Christmas time, the proceeds of which would be used in sending the patient to the state Sanitorium.

The president stressed especially the item from the Bulletin regarding unification and asked that each member make this matter a subject of prayer—that there be no bitter feeling during the discussions and that whatever decision is made that it might be God's will for His church.

The treasurer's report was fraught with great interest, showing as it did that the society had overpaid their 1924 pledges by $52.60. Pledge cards for 1925 were distributed and after prayerful consideration of same each member made her love offering for the new year.

A 'World Sisterhood' program calendar was given each member of the auxiliary by the chairman of the program committee with the place of meeting, date and leaders filled in. This makes it possible for the members to plan ahead for the meetings and prepare for their parts on the program.

Following the business program the meeting was turned over to the program committee for the afternoon. The devotional was given by three ladies in which they showed how a part of the gospels was written. Two leaflets were read in a most interesting manner. 'From a Cent Society to a World Sisterhood' showed something of the wonderful growth of our missionary work, and 'Southern Methodist Womanhood's Urge' told of the urgent needs in our fields today. After a closing prayer a delightful social hour followed, during which the hostesses served tea, dainty sandwiches and candies."

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

FACING FACTS

There is a slight falling off in Sunday school enrollment in the Western North Carolina conference, and, as far as my information goes, in the Southern Methodist church. This is certainly true in the Charlotte district, which district leads in many ways but trails the entire list in this particular. Below is given an accounting by charges of this matter. The first figures stand for church membership, second for Sunday school enrollment and third for percentage of Sunday school enrollment on church membership:

Charlotte District.

West Charlotte	50	85	170
Duncan Memorial	263	390	149
Ansonville	366	505	138
Wadesboro	601	812	135
Polkton	225	262	116
Belmont Pk.,Charlotte	660	675	102
Morven	594	605	102
Brevard St., Charlotte	416	415	100
Chadwick	374	360	96
Thrift-Moores	349	331	95
Duckworth Memorial	155	145	94
Central, Monroe	955	895	94
Unionville	381	355	93
Hawthorne Lane	857	812	92
Spencer Memorial ...	455	414	91
Calvary	651	570	88
Pineville	524	462	88
Waxhaw	730	630	86
Hickory Grove	538	458	85
Trinity	968	815	84
Marshville	555	453	82
Tryon Street	1143	924	81
Weddington	470	455	80
Peachland	410	317	77
Dilworth	619	437	71
N. Monroe-Icemorlee	297	210	71
Rural Trinity	230	162	70
Bethel	343	238	69
Bethel-New Hope	431	290	67
Lilesville	432	290	67
Matthews	310	181	58
Prospect	828	433	52
Total for district	16,280	—14,368—	88
Total for Conf.	131,067	—127,535—	96

HIGH POINT

Miss Virginia Jenkins spent a few hours in High Point recently attending the Sunday school and church services at Main Street and a building committee meeting with leaders of Wesley Memorial. Although the day was exceedingly wet and inclement she reports a comparatively large congregation at Main Street, where new life seems to have gotten hold of the entire situation. A big building operation begun and practically completed under the ministry of Rev. T. J. Rogers has been put into splendid working operation by Rev. W. B. Davis and Supt. J. A. Clinard. Miss Jenkins reports a hustling and progressive group leading affairs there.

In the afternoon Rev. E. K. McLarty had arranged for a meeting of a group of his leaders to discuss with Mr. M. W. Brabham, of our central architecural commission, the matter of an extensive building enterprise for better Sunday school facilities. In the near future a Sunday school building of commanding proportions will take care of the constantly growing needs at Wesley Memorial. Supt. B. C. Harmon leads some very fine Sunday school workers and never tired in trying to aid them in securing the facilities they deserve. It will be well to keep your eye on this great congregation.

THIRTEEN

Plans are materializing for thirteen consecutive standard training schools to be held in various sections of our conference between March the first and June the first. The first school will open Sunday afternoon, March 1, at Shelby and will draw patronage from throughout Cleveland county. The second will begin the following Sunday afternoon at Lincolnton and will draw patronage from seven pastoral charges. A complete list of the schools with their courses and instructors will soon appear in these columns.

CORNELIUS

Mr. Paul F. Evans is this week conducting at Mount Zion, Cornelius, a training class in Organization and Administration of the Sunday School. Miss Jenkins was to have been with him and lead a course in Elementary work, but was prevented by an attack of influenza. Mr. Evans reports a class of about twenty which has to date withstood the rainy elements. He reports Rev. J. H. Bradley and Supt. A. D. Cashion doing their utmost to make a success of the school.

SOJOURNING

Your humble servant is this week taking one of the two weeks allowed him each year for rest in teaching in a district standard training school at Macon, in the South Georgia conference. He has a fine group of eighteen pastors and superintendents taking a course in "City Sundap School Management," fourteen of whom will do all the work and earn a certificate of credit.

It will be remembered that Macon is a beautiful city of some 60,000 people and is the home of Wesleyan College, the first college in the entire world to offer a degree to women. Methodism supports nine churches in Macon, the largest of which is Mulberry street, a congregation numbering some two thousand members.

TWO PAPERS

Among the assignments given our splendid class in the Macon school was one on "Why the Sunday School Should Be Departmentalized." These papers are given in following paragraphs and are well worth reading.

Why Departmentalize?

The teaching of the lesson by the teacher in the class room is only one of the methods used by the Sunday school in its endeavor to assist in the development of symmetrical Christian character. Of utmost importance in this development is the worship program.

The worship of the child in the beginners' department is vastly different from that of the mature person. A man 60 years old woul dpray so that the prayer would not have much meaning and worship for a child six years of age. The songs that the Bible classes prefer to sing, as a rule, are not understood and do not express the feelings of the child in the beginners' period. Likewise the prayers and songs and other methods which would constitute a program of real worship for children of the beginners' age would hardly constitute a program of worship for matured persons. For the various groupings in the Sunday school there is a need for different programs in trainings in worship. A boy fourteen old would not become very much enthused in singing "I'll be a sunbeam for Jesus," or "Praise Him, Praise Him, all ye little children," neither would this same boy become very enthusiastic in singing "I long to rise in the arms of faith." Therefore in order to meet the needs of the various age groups, departmental groupings are necessary.

Also to be considered is the fact that when the different age groups are in separate departmental rooms it is possible to secure from boys and girls expression and active participation in programs, whereas they would be timid in the midst of a group of elders, and there is the opportunity of developing initiative and self-reliance.

Another thing that might be mentioned is that in a large Sunday school the superintendent can, if the school is departmentalized, place the responsibility of the different departments on the superitnendents of the departments, and by having several persons as heads of different departments, responsible to the general superintendent for their departments, there is of course more efficient work to be accomplished, just as an army has its different divisions. W. G. Jackson.

North Carolina Conference

OUR WILMINGTON LINE-UP

In our fifth annual Wilmington Standard Training School to be held at Grace church, February 8-13, the following courses will be offered:

1. "Pupil Study," Prof. Welborne Summers of Orangeburg, S. C., formerly of Millsaps College, instructor.

2. "The Missionary Message of the Bible," Prof. H. C. Ritter of Duke University, formerly of Nanking University, China, instructor.

3. "Young People's Agencies," L. L. Gobbel, conference superintendent of Sunday school work, instructor.

4. "Training Juniors in Worship," Mrs. H. E. Spence, junior specialist of Durham, instructor.

5. "Training Primaries in Worship," Miss Georgia Keene, conference elementary superintendent, instructor.

Major W. A. Graham is chairman and M. J. Cowell is secretary of the local board of managers.

Miss Edna Wilkins heads the enrollment and books committee, which is undertaking to secure in advance of the opening of the school an enrollment of those who expect to take work in the school. Other members of the enrollment committee are Mrs. E. R. Wells, Mrs. P. H. Raspberry, Miss Elizabeth Parker, W. F. Dyer, A. J. Lee, Jr., Mrs. J. T. Culbreth, Mr. A. N. Rhodes, and Rev. L. A. Watts.

The first session of the school will be held at 3:30 o'clock Sunday, February 8.

RALEIGH SCHOOL LINE-UP

In our third annual Raleigh Standard Training School to be held at Edenton Street church, February 15-20, the following courses will be offered:

1. "Sunday School Organization and Administration," Rev. W. W. Peele, pastor of Trinity church, Durham, instructor.

2. "Intermediate - Senior Agencies," Prof. H. E. Spence, head of the department of religious training, Duke University, instructor.

3. "Training Juniors in Worship," Mrs. H. E. Spence, Junior specialist, of Durham, instructor.

4. "Primary Lesson Materials and Teaching," Miss Georgia Keene, conference elementary superintendent, instructor.

5. "Beginner Lesson Materials and Teaching," Mrs. C. L. VanNoppen, Beginner specialist, of Greensboro, instructor.

Rev. W. A. Stanbury is chairman of the local board of managers. Mr. J. R. Sechrest is chairman of the publicity and enrollment committee and, like the committee of the Wilmington school, plans to put over an advance enrollment. Associated with him are Messrs. J. W. Weaver, Ashley Allen, T. E. Ratcliffe, Rev. S. J. Starnes, Rev. G. W. Fisher, Rev. E. M. Hall, Rev. W. C. Ball, and Rev. K. F. Duval.

The opening session of the school will begin at 6:15 o'clock Sunday evening, February 15.

A WISE PROVISION

The Sunday schools of the North Carolina conference, we believe, are facing a wonderful opportunity. One of the great handicaps to modern Sunday school work, especially in rural communities, has been the lack of adequate educational equipment. Through the generous provision of Mr. James B. Duke, a large sum of money is to be spent annually in the construction of church and Sunday school buildings in rural communities. This money, however, will not be spent on buildings that are unwisely located or poorly planned. The advisory committee of the Duke Fund Commission, meeting last week, recommended that the architectural requirements of the General Sunday School Board and the Board of Church Extension for type "C" church and Sunday school buildings be the minimum requirements of the Duke Fund Commission for buildings to which the Duke fund may be applied. These requirements are available in pamphlet form and may be secured upon request to L. L. Gobbel, Durham, N. C.

REV. R. H. WILLIS

News of the sudden death last week of Rev. R. H. Willis, presiding elder of the Fayetteville district, came as a great shock to his thousands of friends throughout the North Carolina conference, To others we will leave the writing of an extended appreciation of this fine spirit and valued leader. We are moved to say, however, that we feel a distinct personal loss in the passing of this wise counsellor, true friend, and zealous co-worker. His leadership, particularly of Sunday school work, in the Fayetteville district has resulted in the accomplishment of numerous constructive tasks. His works will live.

JUNALUSKA DATES FOR 1925

The General Sunday School Board announces two terms of the Junaluska Leadership School for 1925, as follows:

First term, July 21-August 5.

Second term, August 6-20.

In addition to these leadership schools there will be held three camp conferences for seniors and young people. The schedule is as follows:

Boys camp, July 3-17.

Young people's training school, July 5-19.

Girls' camp, July 21-August 5.

These are really great opportunities for securing information, inspiration, and enthusiasm for the great ends of religious education. We have said frequently, and repeat here, that it would be a profitable investment for Sunday schools to pay the expenses of at least one representative to these schools. We hope the North Carolina conference will be well represented.

SUNDAY SCHOOL EVANGELISM

The supreme aim of the Sunday school, as someone has well said, is to prepare the way for the coming of the King and lead the pupils of the Sunday school along the highway of His approach that they may come to know Him as their Saviour and Lord and grow up into the fullness of Christian manhood and womanhood. This is a work to which the Sunday school devotes itself twelve months in the year. Special seasons are set apart for special emphasis upon certain phases of this great task, and the period from now until Easter is suggested as the time for leading pupils of proper age to a definite acceptance of Jesus as personal Saviour and into the membership of the church. This will involve careful and prayerful preparation and close co-operation between pastor, superintendent and teachers. We have a series of leaflets offering practical suggestions. These will be furnished free upon request.

SPECIAL OFFER EXTENDED

Adult Wesley classes will be especially interested in the following statement by Rev. W. C. Owen, superintendent of the Department of Adult Work of the General Sunday School Board. We are endeavoring to secure a report from all Wesley classes that have not made their 1924 report and paid their annual dues for 1925. Read the offer:

"In order to bring every adult class that has not made annual report and has not paid annual dues into good standing as a Wesley class, the De-

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

At a business meeting of our Epworth League the following officers were elected for the new year:

President—Miss Mary Moore.
Vice President—Cecil Gray.
Treasurer—Bryant Braswell.
Rec. Sec.—Miss Nannie Huntley.
Asst. Rec. Sec.—Mrs. George Huntley.
First Dept. Supt.—Miss Alma Walkup.
Second Dept. Supt.—Roy Horne.
Third Dept. Supt.—Philip Robinson.
Fourth Dept. Supt.—Earl Moore.

Immediately after the new officers were elected the president of the league and our pastor met at the parsonage with the secretary and department superintendents for the purpose of dividing the league into the four departments. Now every member of the league is in one of the departments and will take part in the devotional meeting once a month. Our chapter has been organized fourteen months and we can now see the good it does, but hope to make more rapid progress in the future. Pauline Moore,
Route A, Wadesboro. Cor. Sec.

CHARLOTTE DISTRICT UNION MEETING

The Charlotte District Union held its quarterly meeting in Trinity church, Charlotte, Sunday, January 25. Dr. F. J. Prettyman of Main Street Methodist church, Gastonia, was the interesting and inspiring speaker of the afternoon. Dr. Prettyman chose as his text the benediction of the Epworth League, "So teach us to number our days, that we may apply our hearts to wisdom." In his talk Dr. Prettyman contrasted God's idea of making a man with man's idea of making a man. The presentation of the subject was forceful, as is characteristic of Dr. Prettyman.

Mr. B. L. Lunsford, the conference president, in the absence of J. B. Craven, delivered the charge to the officers being installed. The new officers are as follows: Dr. J. F. Armstrong, Charlotte, president; Miss Mary Lee, Monroe, vice president; Joseph Stewart, Monroe, recording secretary; Mrs. Frank Hovis, Charlotte, corresponding secretary; Miss Lewis, Weddington, Epworth Era agent; James Hall, Matthews, treasurer; Miss Mattie McLaughlin, Matthews, junior superintendent.

The following committee for the presentation of the attendance banner was appointed: Mrs. Frank Hovis, Miss Mary Lee. In order to make a fair presentation a different method from formerly was decided upon. The number present in the delegation was multiplied by the number of miles traveled. Monroe received the banner, this being the second time the Monroe league has held it, having won it at the October meeting held in Monroe. The Monroe League had twenty-two present, giving them 572 points. The total attendance was about 100.

Delightful music was rendered by the Charlotte League Orchestra.

Mrs. C. V. Fite, district secretary, presided until the installation of President J. F. Armstrong.

Invitations for the April meeting were extended from the Belmont Park church and the Chadwick church. The union voted to have the next meeting at the Chadwick church.

Mrs. C. O. Fite made a short talk of thanks for the attendance and introduced to the union Mrs. J. F. Armstrong, new intermediate superintendent.

President J. F. Armstrong made a short talk pertaining to the work of the league and the meeting was adjourned. Joseph Stewart, Cor. Sec.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

Central Senior Epworth League, Raleigh, is still living! Yes, we are very much alive.

Central League has just closed a most successful membership campaign. The league was divided into two groups, the Gold side and the White side, representing the league colors. During the time fifty new members were added to the league's number, the White side having secured more than half of this number. The Gold side proved themselves great losers and entertained the White side at a delightful social in the Sunday school room.

Someone may say that all of this number will not stick. This might be true, but if half of this number do stick, we will feel that our league has been made stronger both in numbers and spirit. We do feel good, however, over the fact that we gained so many young men, and we are hoping that they will be the means of bringing in the other young men of the church that should be in our league.

Due to our former president, Mr. R. B. Falls, moving out of the city, Miss Mabel Day has been elected to fill the vacancy. We hated to see Mr. Falls leave, but we feel that we are indeed fortunate in having such a good worker take his place as president of the Senior Epworth League. Mr. Douglas Pike was elected to fill Miss Day's place as vice president. Therefore, with the following officers the league hopes to complete a successful year:

Miss Mabel Day, president.
Douglas Pike, vice president.
Miss Lona Hinshaw, secretary.
Lewis Wilson, treasurer.
Mrs. H. K. Broughton, 1st Dept. Supt.
Miss Ruth Dew, 2nd Dept. Supt.
Miss Ruth Weatherly, 3rd Dept. Supt.
Talmage Peele, Era agent.
Miss Mexie Herring, Cor. Sec.
Miss Thelma Peele, pianist.

Central League will entertain the Raleigh District Epworth League Institute in April. We are looking forward to a great meeting and are expecting a good number from each league in the district. To Mr. Philip Schwartz, our district secretary, we pledge our full co-operation in making this institute the best yet.

A class composed of leaguers are now enjoying a study of "What We Believe," being taught by our pastor, Rev. H. I. Glass. We are glad to have Mrs. William Shaw, superintendent of the Intermediate League, join us in this class.

On Monday night before Christmas nine of the leaguers including Mr. Glass met at the church with all kinds of things to eat and went down to a home in the eastern part of the city and left them.

In closing this news from our league the corresponding secretary promises this will not be the last you will hear from Central Senior Epworth League, Raleigh. Rexie Herring,
Cor. Sec.

LAUREL HILL LEAGUE

We are not an old league grown, but a new league growing.

Our league was organized about two years ago, and since that time it has been steadily growing. The membership has doubled, but we are not satisfied with this, and we are going to try harder to accomplish greater things this year than we have in the past.

Our programs have all been very good and we usually have a good attendance each Thursday night.

The leaguers are entering into these meetings with more interest, and it is going to be our special aim to have every member appear on the program as often as possible with a large number taking part each time.

On Thursday night, January 1, our league held its regular weekly meetings and formed the following resolutions for the new year:

1. That each member will put his or her very best into the league.
2. That we will be on time and do our part in it.
3. That we will attend each meeting.
4. That we will try to get others to come.
5. That we will give it more publicity in person, thought and press.

Marie Brady, Sec.


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THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Comrade Class, Fayetteville—"We are sending from the Comrade class of Hay Street Methodist church check for thirty ($30) dollars for tables and chairs. Also nine pairs of sheets and four pairs of pillow cases, to be used for our little boys and girls. Love from the class. Respectfully,
Mrs. J. A. Newton."

* * * *

Fine Example—"I have just read in the Advocate your request for the missionary societies to furnish tables and chairs for dining room.

Will you let a Sunday school furnish a table and six chairs? If so, you may put Calvary Sunday school down for one to cost $30, and let me know when you will want the cash.
D. N. Geddie."

* * * *

Examinations—For the past two weeks our high school boys and girls have been tussling with their examinations. Such mental gymnastics are never pleasant, but teachers seem to think they are necessary. They impose a tremendous amount of work on teachers, but doubtless some children think it is pastime on the part of the teachers. For teachers and children it is a great relief when the examination period is over.

* * * *

Rev. B. E. Stanfield—"Please find enclosed check for one hundred and forty five ($145) dollars for the orphanage. This is on the assessment for the Jonesboro circuit.

We held our quarterly conference yesterday, so I am sending you over half of the assessment for this year. The entire assessment for this charge is two hundred and forty ($240) dollars.

I hope you had a very pleasant Christmas at the orphanage and that all the family are well.

Sincerely with best wishes,
B. E. Stanfield."

* * * *

Interesting News—I have a letter from Bro. B. E. Stanfield, Jonesboro, and one from Mrs. J. A. Newton, Fayetteville. They are so interesting I am publishing them so my friends may have an opportunity to read them. Brother Stanfield has sent check for more than half of his orphanage assessment for this year. Sister Newton sent me her check for thirty ($30) dollars from Comrade class, with which to purchase six dining room chairs and one table. These friends are getting the ball started in the right direction.

* * * *

D. M. Geddie—Brother Geddie, Fayetteville, writes me that he wants me to give Calvary church Sunday school the privilege of contributing thirty dollars for six children and one dining room table. It is generally known that I am asking the woman's missionary societies of the North Carolina conference to give us fifty dining room tables and three hundred dining room chairs for our new dining hall. The request of Brother Geddie is very refreshing. Calvary church has but little wealth in it, but is one of the most liberal churches in our conference according to its means. I am taking the liberty of publishing an extract form his letter to me. It would be a fine thing if other Sunday schools would join Calvary Sunday school in this movement to furnish and equip our large, beautiful dining hall.

* * * *

One Half of Orphanage Assessment by Easter—By reason of our larger demands, it is necessary that our churches send in their orphanage assessment as early in the year as possible. It is earnestly desired that our hard-worked pastors will do all in their power to raise one-half of the Orphanage assessment by Easter, which comes about the middle of April this year. We are getting in a position to take more children than ever before. Of course this calls for a larger outlay of money. In view of our expansion we will have to fall back on our friends for larger and more numerous specials as well as for the entire orphanage assessment. Let all do their level best for a cause that lies so close to the heart of the great Head of the church!

* * * *

Grand Lodge of Masons—It was my happy privilege to attend the Grand Lodge of Masons in their annual meeting in Raleigh last week. For the past ten years I have wanted to visit the grand lodge in session, but owing to previous engagements and rush at the orphanage I have had to forego the pleasure. Looking upon that body in session, one is impressed immediately that those are representative men and are gathered together for business and to further the interest of Masonic teachings. Brother J. LeGrand Everett, the grand master, made an ideal presiding officer. The thing that impressed me most was the deep interest this great body has in the Oxford orphanage. It is the pride and joy of every Mason in good standing throughout North Carolina. I am happy to be associated with an organization that takes the orphan child close to its great heart.

NEW YEAR STARTS WITH A RUSH

We just can't help it. We like to see our name in print. So just a word or two from the pleasant little town of China Grove, on North Carolina's Main street, between Salisbury and Concord. The Methodists are small in number here but they are large in spirit. The new year has started off with a rush. We are to begin soon the building of a much needed and long talked of new church. Our plans are to make a new church out of the old one by brick veneering the old auditorium and adding a two-story Sunday school annex. Larger congregations are attending all services. Our Sunday evening services at five o'clock are the special features of the work.

Christmas time found the preacher and family still supplied with good things to eat from the after conference pounding, yet many more good things came with Christmas. After saying these things you would think I was satisfied, but I "hain't." I'm about to fly off the handle. My official board is to blame for it. Last Wednesday night I was invited to take supper with a neighbor, as I supposed, and was to ride over in a new car. When the car arrived I went out ready to go, but was driven back into the house by the board, their families and friends. The ladies loaded our table with a wonderful supper. In the middle of the table was a cake with 35 candles and W. E. Hauss written on it. I had a time. Guess how old I am. Many presents came along with the crowd. Wouldn't you be mad? I am cooling off though now. These are some people. They don't know how to quit. God bless them. I'll write more when I get over this. Look out for subscriptions to our seventy-year-young paper. They are coming.
W. E. Hauss, P. C.

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

By Martha M. Wood.

Having the hospital, releases the High Point building for dormitory uses. It has been repainted inside, which freshens and lightens it up very much, and the back porch has been enclosed, which adds a great deal to the warmth and comfort of the building, gives greater security and more room.

This cottage has been assigned to the larger girls with Mrs. Ballou as matron. This relieves the crowded condition at the Cornelius building, and makes room for fifteen additional girls in the Home.

The "big girls" have taken much interest in fixing up their new quarters. With a little new furniture and the old polished up, new shades and curtains, a few pictures and book cases, it looks real home-like.

In straightening up the attic they found some excellent rugs, and Mrs. Everett Lockett gave the cottage a beautiful suit of dining room furniture which adds a note of elegance that they very much enjoy.

When vacation gives more leisure it is planned to have them use the dining room and kitchen to practice the arts of practical domestic science on a home-size scale.

The sewing room spared them a sewing machine. They are needing a good piano. What is home with a house full of young ladies without a piano? Of course they could not take with them the one at the Cornelius building. The young folks there need it too much for music lesson practice.

The trustees decided to call the new hospital the Heath Memorial Hospital. Mr. B. D. Heath of Charlotte some years ago gave to the Children's Home $20,000 as the beginning of an endowment. At his death, in his will, he left $40,000 to the Western North Carolina conference to be used according to their wisdom, but expressed a preference that it be used for a hospital. The conference voted that the interest on the $40,000 be used for the maintenance of the Children's Home hospital. This was an inspiration in getting subscriptions for the building fund.

The superintendent has been studying catalogues and designs of bronze tablets with the idea of placing a suitable tablet of bronze on each cottage. It would be an appropriate memorial to the givers, and afford convenient direction and information to strangers visiting the grounds.

Several patients have been under the care of the new nurse recently. Maggie T. fell and sprained her foot, Paul C. had a bad accident to his hand—some way letting the door to the pig house fall on it and mash the ends of his fingers severely. One of the Marys had to be put on a-rest-in bed treatment, Pearl and Eva needed special diet and physic, Gaither was in bed a day or two with a painful carbuncle and now little Lester is right sick with deep cold.

Considering the size of the family though we get off unusually light in sickness and accident.

The other morning the superintendent's door bell rang about light. Business begins early at the Home and early callers are nothing unusual. Two little boys came with a note for Mr. Wood. When he came in to breakfast I asked him "What was troubling Toomey?" He said it was not Toomey but three little boys who had an adventure with two candles, an old lantern and some gasoline.

The two candles were two that escaped the matron when she carefully collected the little candles that were given us at the children's lovefeast; the lantern was one that the dairy boys use and the gasoline was some in a bottle that they had found in another boy's junk box, some that he had cleaning his tools, he explained.

The place the little boys chose for their illuminating experiment was under the stairway in the basement.

Gasoline as a lantern fuel proved to be too quick acting for enjoyment. Poof! a blaze, a quick scramble to beat out the flames, and it was all over—except the interview with Mr. Wood.

Fortunately there was little gasoline in the bottle. If the boys had found more and had spilled it on their clothes, little Angle Joe and the other two might have become angels beforetimes and not in name only.

The Home has had several little girls added to the family the last week or two. In one group of three children, one of the little girls, the youngest of the three, on arrival proved to be a little four years old boy!

Thirty-six little boys is an overfull measure for one dormitory, and Lonnie's little legs are rather short for the two long flights of stairs between top floor sleeping room and basement bath rooms. But the other boys will help him make the round. They are, as a rule, exceedingly kind to the little fellows.

Lonnie took the separation from his sisters bravely. He is a manly little fellow anyway. But of course at bedtime he was homesick at first. When he knelt to say his prayers by his little white bed in the wide, long dormitory, tears were running down his cheeks. He looked up at the matron who was standing by, "Bring something warm," he said.

Isn't it fine for the little fellow without father or mother to find someone who will tuck them into something warm!

FAISON-WARSAW

We left Yanceyville at about eleven o'clock December 1, 1924, and arrived at Faison at fifteen minutes before six o'clock that afternoon. We loaded nearly seven thousand pounds of stuff on a large truck which left Yanceyville just a few minutes before we did and reached Faison at half past two o'clock the next morning; so you see we never missed hearing our chickens crow a single morning. When we reached the parsonage at Faison we found it all lighted up and bright fires burning, while the whole place seemed to be a center of activity. We were met and ushered in by a group of ladies. We found Brother and Sister Merritt packing their car ready to leave for Goldsboro, where they had planned to spend the night with friends; and while we were exchanging greetings and congratulations the ladies of the church were spreading a nice warm supper. After supper some of the neighbors came in to welcome us. We have been very kindly received by all, and the proverbial pounding was included in the many tokens of appreciation and kindness shown us.

These good people seem anxious to make the preacher and his family comfortable. The only serious handicap we found was in the water supply, which was so bad that it could not be used at all; but Prof. Oakes told us not to worry, that we should have water if there was any to be had. In a few days he had some well diggers on the ground, and now we have a well of excellent water, which is being piped into the house. The people on this charge seem to be deeply interested in the work of the church and are anxious to do anything that will help to make the work of the church more effective. We have organized one Sunday school class, and expect to organize a senior and junior Epworth League in the near future. Our presiding elder, Brother Humble, was with us on the fourth and fifth of Jan-

(*continued on page fourteen*)

"THE GOOD OLD FASHIONED WAY"

'Tis winter time here on Davie circuit, but we are "in clover" nevertheless. Congregations, Sunday schools and collections increasing and we are still rejoicing "in Christ Jesus."

Sitting by the fireside this rainy Sunday afternoon, we are meditating on the church's ways, new and old. Today her programs, plans, clubs, movements, societies, organizations, committees, etc., are many. Her activities are abundant, her schools, her training, her literature, her music, her buildings, her gifts, etc., far exceed her past record. Her membership is greatly increased.

But with all the above, we wonder if the hearts of the people are satisfied. Are they conscious of the new birth, of Sonship, of the abiding Comforter? Are they just enthused by religious activities and by reflex blessedness coming from a sense of duties well done and liberal gifts made and the splendor of church progress; or do our people know that deeper, richer, more abiding joy of "fellowship in Christ" which is realized with Mary at Jesus' feet?

There seems now a serious danger in the churches of this present of neglecting the "good old fashioned," "heartfelt," "experimental" secret of spiritual power and life-giving "fellowship." It may be permissible to "add on" some of these new ways, but it will never be safe to leave off or neglect the "good old" ways which God has honored in the church since its beginning. Thunderous preaching against sin, pungent, awful conviction for sin, the mourner's bench, "praying through" to a clear experience of regeneration and the evidence of Sonship and the shouts of saints on "higher ground"—these must remain. "Wisdom is justified by her children." So is salvation by its joyful witnesses. Amen. This good old fashioned way just suits me. No new order is half so effective and satisfying.

Now, in conclusion. Say, I learn they are soon to have a great, real, "good old fashioned," Holy Ghost, hallelujah meeting up in glory. 'Twill be the occasion of coronation and celebration They tell me Abraham, David, Paul and Wesley will be there, and that probably David will sing and Paul testify, and that the sound of shouting shall be like the noise of "mighty thundering," and again they will say "Alleluliah." It is to take place on "Alleliah street." They tell me I'm invited, so I am very much concerned about it. We have promised to attend. We are busy getting ready and persuading others to prepare.

Quite a number of our friends have gone ahead and quite a few others are preparing. Besides, we are informed that you are invited, and that "whosoever will may come," provided they "prepare." The "good old way" has prepared many and presented them spotless there. "The blood of the Lamb has never lost its power." These new ways are very risky. They have not witnesses who know. "Ask for the old paths and walk therein."

Jim Green.

FIVE YOUNG MEN PREPARING FOR MINISTRY

Mooresville is beginning to pull out of one of the greatest financial panics through which it has ever been called to pass, according to some of the older ctizens of the town. In spite of this fact the work of Broad Street church is moving along in a very encouraging way along some lines at least. While our financial status is far behind what it would be in normal times yet our people are doing wonderfully well along this line considering the general situation.

Shortly after my return to this charge for my fourth year a great army of members and friends of the church stormed the parsonage, literally filling the dining room with good things to eat. Because a number of the members and friends failed to learn of this general pounding they determined not to be left out and have been bringing in good things almost ever since some of which are: chickens, pork, goat, o'possum, pumpkins and—well, I had better hush or some of my good brethren will be wanting me to move before conference.

I don't think I ever served a more spiritual charge in my life. Our evangelistic committee holds prayer meetings in the homes from one end of the year to the other, during which there are from one to as many as a half dozen conversions in a single service. So we can truthfully say we are in the midst of a continuous revival. These meetings have not only brought many lost to Christ, but have enabled a number of our young people to hear the voice of God in calling them to life service. We have five young men in school now preparing for the ministry from this one church. A number of others will enter later on.

During the Christmas holidays we had a series of services in our church during which all the preaching was done by our ministerial students. There were quite a number of professions of faith besides many Christians being lifted higher in their Christian experiences as a result of these services.

All of these young men are of poor families and will have great difficulty in preparing themselves fully for the ministry. Yet they are determined to do their best to get through, and four of them are at Rutherford College and one of them at the Southern Industrial Institute of Charlotte. Two of the most promising of these men have families. One has a wife and three children, another a wife and five children. It will be impossible for those with the larger families to get through school without help. Our church has been helping them all they could and will continue to do so, yet they cannot possibly do all that is necessary. If some brother or sister, who happens to read this, has some of the Lord's money and believes he should spend some of it in helping these worthy men, send it to Mr. K. A. Sherrill, Mooresville, N. C., and the boys will get it. Mr. Sherrill is treasurer of the "Students' Fund" for Broad Street church. I feel sure all money spent in this way, prompted by the right motive, will be not only a great blessing to worthy and appreciative men, but the donors will be abundantly rewarded,

G. W. Fink, P. C.

MEDITATION OF A SUPERANNUATE

To obey the inevitable and retire from active service is not pleasant, nor is it an easy relation to accept. People generally have a way of referring indiscriminately to superannuates as "old men." But superannuation does not, in every case, signify "old." Lucy Lorcom in her little verse expresses my idea of getting old:

"Old—are we getting old?
Life blooms as we travel on
Up the hills into fresh, lovely dawn;
We are children who do but begin
The sweetness of life to win,
Because heaven is in us, to bud and unfold,
We are younger for growing old."

But to come to the day when there is no open parsonage for you, though you may have been in official relations as pastor with churches for years; but not one is yours now, is not a pleasing, delightful experience. But there is much in my life to offset this sombre sentiment. No retired preacher could possibly have been better treated than I have been, nor whose lines could have fallen in more pleasant places. During the days I have been forced to lodge in St. Leo's Hospital just before the Christmas holidays, our good friends and neighbors were so kind and thoughtful as to give us an old-time Methodist pounding. My good wife sent me a telephone message, telling me of the splendid deed of which we felt so unworthy, for we sustained only a neighborly relation to them. When the nurse gave me the message, what could I do but cover my face and "cry like a baby." Then all during the festivities of the holidays many enclosed and otherwise tokens in checks, cards, letters came to me of appreciated valuables to "a forgotten man," of which I was so thankful. It is so beautiful to be loved and remembered. Every now and then warm, friendly messages reach me to cheer my spirit, not only during Christmas holidays, but all along the days of forced inactivities. All this refreshes my heart. I have long since found out that the spirit of man must be fed on appreciation and praise, or it wilts and dies. Money cannot do this. Naught but a word "fitly spoken" by some true and tried friend can nourish and keep alive the spirit of man.

One thing has troubled me, and I have missed so much, is the services and worship of the church. It hurts me when I am unable to go when the hour of worship comes. My church is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of paradise. It has always claimed the first place in my heart, the highest place in my activities, and its unity, peace, and progress concerns my life in this world and that which is to come. I have always considered that I owed it my zeal, my benevolence, and my prayers.. If for any reason I neglect her services, I have felt like I had injured its good name, and lessened s power, discouraged its members and chilled my own soul to the extent of the strength of my Christian character. I can look back over the years I have come thus far, only to wish I had been more loyal, more zealous, more active in her services. I would everybody had this view of their obligations to the church and what the church means to their souls.

J. Archie Bowles.

SUNDAY SCHOOL

(*continued from page nine*)

partment of Adult Work will extend the special offer made last fall until April 1, 1925. Every class should eagerly accept this offer at once. The Department of Adult Work agrees:

1. To accept $1.00 as full payment for all dues for which the class is now in arrears, as well as for the annual dues for 1925, which become due on January 1, 1925. This will bring every class that accepts the offer into 'good standing' until January 1, 1926, when next year's dues are payable. An annual report must accompany the dues.

2. To send each class thus reporting and paying $1.00 the renewal seal for 1925, which will be a receipt in itself and when attached to the certificate of registration, will designate that the class has met all obligations for 1925. Where a class so desires, the seal for 1924 will be sent gratis.

This offer applies to all adult classes that have not paid annual dues for 1925, and especially to all 'old classes' that have never rendered an annual report nor paid annual dues since enrollment as a Wesley class. This offer must be accepted as a special offer and not as a precedent."

Frost Proof Cabbage Plants

Early Jersey, Charleston Wakefield, Flat Dutch, Succession, Copenhagen Market. Postpaid, 300—75c; 500—$1.00; 1,000—$1.50. F.o.b. Summerville, 1,000—1.00; 5,000—$4.50; 10.000 up at 80c. Big Boston, Iceberg Lettuce, same price. Satisfaction guaranteed.

D. F. JAMISON, Summerville, South Carolina

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Colds, LaGrippe, Influenza, Dengue, Biliousness, Malaria

It is the most speedy remedy we know.

DEEP-SEATED Freckles

Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 16 years, and rid yourself of these homely spots. Ask for

Othine--Double Strength

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Asthma, Spasmodic Croup, Bronchitis Coughs and Influenza.

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½ Lb. Beans, Burpee's Stringless Green Pod	$ .20
1 Pkt. Beans, Kentucky Wonder Green Pod	.10
½ Lb. Beans, Henderson Bush Butter	.20
1 Oz. Beet, Detroit Dark Red	.15
1 Pkt. Carrot, Danvers Half Long	.10
1 Pkt. Corn, Norfolk Market	.10
1 Pkt. Hanover Salad	.05
1 Pkt. Lettuce, Big Boston	.10
1 Pkt. Parsley, Double Curled	.10
½ Lb. Peas, Prolific Early Market	.20
1 Pkt. Radish, Scarlet Globe	.10
1 Pkt. Spinach, New Zealand	.10
1 Pkt. Pepper, Ruby King	.10
1 Pkt. Collard, N. C. Short Stem	.05
1 Pkt. Squash, White Bush or Patty Pan	.10
1 Pkt. Okra, Perkins Mammoth	.05
1 Pkt. Tomato, Bonny Best	.10
$1.90 VALUE FOR $1.00	$1.90

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All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost, 30 per cent cheaper than can be secured elsewhere. Life, 20-Pay, Endowment, Term, and Disability-Annuity policies. Safe, Prompt, 100 per cent solvent. Write for our plans, rates, and forms.

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J. H. SHUMAKER, Secretary
808 Broadway, • • Nashville, Tenn.

OUR LITTLE FOLKS

MY BIRDIES

By Carrie Thomas (age 13).

The birdies sing so sweetly
I can almost take a part;
They cheer us as we do our work—
"God bless" each little heart.

I love the little birdies
As I hear them chirp and sing;
And listening to their sweet voices,
I love to hear them ring.

I have no fault with the birdies,
For they are right in every way;
And caring for them and feeding
Is my daily work and play.

Oakboro, N. C.

THE CAT THAT EVERYBODY LIKED

By Mrs. Graydon.

Once upon a time there was a beautiful gray and white stiped pussy cat who lived with a very nice family in a little brown house.

Now this cat was very popular, so popular in fact that he did not spend much of his time at home, for all the neighbors wanted to borrow him. His name was Teddy, and the people who lived next door to where Teddy lived were always coaxing him to come over there, and they gave him good things to eat, so of course he liked to go; but he liked even better to cross the street (and he always looked carefully for the automobiles) and go down through several yards until he came to a house where two sisters lived. And they loved cats and he knew it, and I do not believe he went there just for food, although they did give him lots of chicken bones. He did so love to have them stroke his fur, and he liked to sit in their easy chairs. And he also loved to sit on the window sill in their living room and watch the people passing.

One day when Teddy's master passed and saw him on this window sill he laughed and said to himself, "How bold our Teddy is."

Teddy would wait for hours outside the kitchen door at the home where the sisters lived, and if it seemed too long he would meow, "Let me in, and hurry up," especially if it was a cold day.

He had so many different kinds of meows, but people who love cats grow to know what each meow means. Very loud means "let me in" or "let me out." A pretty soft purr means "now I'm happy," and a low growl when a cat is eating means, "do not disturb me now." Or if another pussy is near it sometimes means, "I'll chase you if you come here; I live here and I don't want my friends to pet you." This shows he is a little jealous, once in a while.

One day when Teddy was visiting at the home of the two sisters he did a kind act for them. One of the sisters had put a cake in the oven and had then gone upstairs to see about something else. By and by she heard a strange noise from the piano, and running down found Teddy walking over the keys, and just then she thought of her cake and hurried out to the kitchen and saved it just in time, or it would have burnt.

So you see Teddy attracted her attention by walking over the piano keys, and she wondered whether he smelt the cake and did not want it to burn!

I have often wondered why Teddy was so popular, and I have come to the conclusion that when he was a kitten his mother gathered all her kittens about her on the big rat ring and said, "Now if you want people to like you, you must be nice to them. And first of all I want to tell you that you must be clean and must wash a great deal and then your fur will be so soft that people will love to stroke it.

"I know you are fond of the best chairs and sofas, all our family are, but you must not take them from others, especially where you see older people in homes.

"You can catch all the mice you want, but don't go after little birds.

"You asked me, Teddy, the other day what your claws were for? They are for protection against some one stronger than you are who might want to harm you. Boys and girls sometimes pull cats' tails, and that hurts us you know, and you may have to use your claws, but you won't have to use them more than once on the same child; that I know."

Now this is what I think mother cat said to her kittens, and Teddy evidently listened to every word and tried to do as his mother said, and as a result he turned out to be one of the loveliest cats you ever saw, with his smooth fur and big yellow eyes and soft "purr, purr" most of the time.

So do you wonder that everybody loved him and they were always saying, "Where's Teddy?"

CORDIALLY AND GRACIOUSLY RECEIVED

I have been waiting for the other fellows to get their poundings reported before writing a few words about my new work at Chestnut street. On October 29th we turned our backs on some very dear friends in Winston and set our faces toward our new field in "The Land of the Sky."

We were met at the station by a large number of the new folks, including many young people, and with them the retiring pastor, Brother Jordan. We were hurried out to the parsonage, which was well heated, and to a nice supper which had been prepared by the ladies of the church, and to a cordial welcome which awaited us.

And then as if the welcome had not been sufficient, a reception was given at the church on Tuesday evening, to which all the members of the church and all the Methodist pastors in the city were invited.

And we've had the "pounding," too. On the evening before Thanksgiving the people came in with a tremendous pounding, including "a great big turkey" for our Thanksgiving dinner, all of which was piled up on and under and around the dining room table, after which all were assembled in the parlor, and at the suggestion of Mr. S. P. Burton they all sang "Rescue the perishing," and then more seriously "Blest be the tie that binds our hearts in Christian love," and the crowd of friends were dismissed by a prayer by the pastor to go to their homes and leave the preacher and his family to think of the kind friends among whom their lot had been cast.

Everything seems to be starting off nicely. We have received eleven new members since conference, made 155 pastoral calls, and the salary is paid up to date.

We are hoping to have a great year with these people. They are very kind and appreciative, and we want to be able to render such service as they are entitled to.

I am feeling as young today as I did 30 years ago, and if I keep on feeling like I do now, it will be a long time before the superannuate committee will have to read out an apportionment to me. For all of which I am truly thankful. Come to see us, Mr. Editor, and bring Son Tim thy along; we will be glad to see you both.

G. A. Stamper, Pastor.

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R. L. FLOWERS, Secretary
DUKE UNIVERSITY
Durham, North Carolina

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

Your doctor advises internal cleanliness

HE WILL tell you that the first results of constipation — headache, sleepless nights, biliousness, backache, etc.—warn that the body is flooded with intestinal poisons. In time these poisons may cause the breakdown of health and lead to serious disease.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favour Lubrication

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. For sale by all druggists.



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$400,000
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Faison-Warsaw

(*continued from page eleven*)

uary. He preached two great sermons and held our quarterly conference. There was a large attendance at the conference and a very optimistic spirit seemed to prevail. The stewards made a nice increase in the pastor's salary, for which we are very grateful, and hope to be of real service to them this year, and pray that the Lord may wonderfully bless all our people. I think there is a great future for the church in this section. This is a great trucking center, the staple crops thrive here also, and nut culture is increasing rapidly. This together with the excellent system of highways is attracting investors and home seekers in great numbers, which produces an asset for the church. This together with the magnanimous provision for our church made by Mr. Duke calls for wise planning for the future. Since I have been a member of our Board of Church Extension I have prayed that the day might come when every country church could have the physical equipment needed to take care of the educational and recreational work of the church, and I feel that the day is near at hand. But this cannot be done by putting a little church at the end of everybody's lane or retaining many of the churches now existing, just because some sacred memories and dear ties to some dear saints exist. We must have religion enough to sacrifice convenience and sacred memories for the greater interests of the kingdom of God. We have discarded the old methods of travel and the old methods of farming for the new; and at last we are discarding the little one-room school for the consolidated school. This is creating a team spirit that is needed for the development of the mental, physical and moral forces of the community. Now, I will simply say, if the church is ever to fill the place God intends it to fill, her leaders are going to have to use some of the same kind of sense and judgment that is being used by other organizations. No preacher can do what God would have him do, when his efforts are scattered among four or five little struggling, disorganized congregations that are too small to be effectively organized and too poor to provide the necessary equipment to do effective, constructive work; that could be consolidated, organized and equipped without serious inconvenience to the people concerned. Our modern methods of travel and good roads make it easier for people to go eight or ten miles now than it used to be to go three or four a few years ago. A larger gathering and better congregation will interest and reach people that we are not touching now.

E. L. Stack.

Cancers Treated Successfully at the Kellam Hospital

The Kellam Hospital has treated successfully, since it has been established, many hundreds of sufferers from Cancers, Tumors, Ulcers, X-Ray burns and Chronic Sores, without the use of the Knife, X-Ray, Radium Acids or Serum.

Kellam Hospital, Inc.,
1617 West Main St., Richmond, Va.

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective December 28, 1924.
From Raleigh, N. C.

Lv. For		Ar. From
6:15 a.m.	a Norfolk	8:30 p.m.
7:30 a.m.	b Charlotte	5:15 p.m.
3:00 p.m.	c Belhaven	12:25 p.m.
9:45 p.m.	d Norfolk	7:05 a.m.

a Parlor car Marsden to Norfolk.
b Connects week days for Fayetteville.
c Via Pinetown.
d Sleeper to Norfolk.

S. C. HIGH, C. T. Agt.
J. E. SINGLETON, D. T. Agt.

MORPHINE and WHISKY HABITS successfully treated. Write for information. Correspondence confidential. 12th successful yr. WILLIAMS PRIVATE SANITARIUM, Greensboro, N.C.

SEVENTIETH ANNIVERSARY *of the* North Carolina Christian Advocate

¶ Few Religious Papers survive that many years. The Advocate is still vigorous and gives promise to survive another three score and ten.

¶ During the months of February, March and April the claims of the Advocate are to be presented, and an earnest effort to increase the subscription list to 30,000 is to be made throughout North Carolina Methodism.

¶ If the church paper is to fill its mission it must be put into the homes of our people. The pastors are the only representatives that we have. May we depend upon you?

¶ Hear one official who knows:

"Nothing Will Pay Better In Dollars and Cents"

"I hope every Church will put the Advocate in the budget, and place it in every home. As a steward I know that nothing will pay better in dollars and cents, besides the religious and moral effect it will have on the thousands it does not now reach. It puts the people in touch with the Church and her activities and needs, so that when they are asked or given an opportunity to help they willingly do so. I NEVER HAD ANY TROUBLE GETTING HELP FROM MEMBERS WHO WERE READERS OF THE ADVOCATE.

E. W. WALKER.

¶ Brother Walker has observed the difference in those who take the Advocate and those who do not —try it yourself.

¶ Begin at once and push the campaign for new and renewal subscriptions.

¶ If the Advocate is largely circulated in your charge your church work will be easier—try it.

8000 during next three months is the goal - - - Here we go!

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

February
Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8
Weaverville Ct., Salem, 11 14-15
Haywood Street, night 15
Asheville Ct., Sardis, 11 22
Central, night 22

March
Flat Rock-Fletcher, Fletcher, 11 1
Oteen, Oakley, night 1
Mars Hill, Beech Glen, 11 7
Marshall-Hot Springs, Walnut, 11 8
Weaverville, night 8
West Asheville, night 11
Mills River, Mills River, 11 14-15
Hendersonville, night 15
Skyland, Naples, 11 22
Saluda-Tryon, Tryon, night 22
Spring Creek, Antioch, 11 28-29
Mt. Pleasant, night 29

April
Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26

May
Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

February
Prospect, Prospect, 11 1
North Monroe, North Monroe, 4 and 7 1
Rural Trinity, 11 8
Hawthorne Lane, night 8
Pineville, Harrison, 11 15
Weddington, Union, 3 15
Waxhaw, Heath Memorial, 11 21
Hickory Grove, 11 22
Dilworth, night 22
Bethel and New Hope, Bethel, 11 28
Lilesville, Lilesville, 3 28

March
Matthews, 11 1
Belmont Park, night 1
Marshville, Gilboa, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Monroe, Central, night 22
Wadesboro, 11 29
Trinity, night 29

April
Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

February
Deep River, Worthville, 11 1
Randleman, St. Paul, night 1
Randolph, Fairview, 11 and 3 7-8
East End, High Point, 11 8
Highland, night 8
West Market Street, 11 15
Main Street, night 15
Wesley Memorial, 11 22
Gibsonville, Whitsett, 3 22
Walnut Street, night 22

March
Pleasant Garden, Rehobeth, 3 ..... Feb. 28 & 1
Liberty, Liberty, 11 1
Centenary, night 1
Park Place, 11 8
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

January
Gilkey, Thermal City, 11 30

February
Rutherfordton, Gilboa, 11 1
Rutherford College, Mt. Harmony, 11.. 8
Morganton, First Church, 7 8
Table Rock, Linville, 11 22
Glen Alpine, 7 22
Old Fort Ct., Bethel, 11 28

March
Old Fort, 11 1
Henrietta-Caroleen, Henrietta, 11 8
Cliffside, Cliffside, 7 8
Mill Spring, 11 13
Broad River, Kisler, 11 14-15
Spindale, Alexander, 7 15
Bostic, 11 21
Forest City, 11 22
Cross Mill, North Catawba, 11 26
Marion Ct., Murphys, 11 27
McDowell, Snow Hill, 11 28
Marion Mills, Clinchfield, 11 29
Marion First Church, 7 29

April
Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville, Bakersville, 10 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mount Airy, N. C.
SECOND ROUND

February
Spray, a. m. 1
Draper, night 1
Pilot Mountain, Chestnut Grove 7-8
Rural Hall, Trinity 8-9
Sandy Ridge, Mt. Herman, 11 and 3 14-15
Madison, 11 15

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

February
Watauga, Valle Crucis ..... Jan. 31 & 1
Todd, Calvary 7-8
Avery, Pine Grove 14-15
Elk Park, Cranberry, night 15
Helton, Helton 21-22

March
Warrenville, Clifton ..... Feb. 28 & 1
Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January
Polkville, Clover Hill, 11 31

February
Shelby Circuit, Pine Grove, 11 1
Lafayette Street, night 1
Crouse, Antioch, 11 7
South Fork, Russell Chapel, 11 8
Lincolnton, night 8
Lowesville, Snow Hill, 11 14
Rock Springs, Bethel, 11 15
Stanley, Iron Station, night 15
Lincoln Ct., Asbury, 11 21-22
Dallas, High Shoals, 3 22
Mayle, night 22

March
Cherryville Ct., Mary's Grove, 11 ..... 28 and 1
Cherryville, First Church, night 1
Belwood, St. Peters, 11 7-8
King's Mountain, night 8
Park Street, Ebenezer, 11 21
Mt. Holly, 11 22
Main St., Gastonia, 11 and night 29

April
Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

January
Concord Ct., Carmel, 11 31

February
East Spencer, 11 1
North Main, night 1
New London-Bethel, 11 7
Gold Hill-Wesley Chapel, 11 8
Park Avenue, night 8
Salem-Tabor, 11 14
Albemarle Central, 11 15
Badin, night 15
Albemarle Ct., Stoney Hill, 11 22
First St. Albemarle, night 22
Landis, Landis, 11 28

March
Kannapolis, 11 1
China Grove, night 1
Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, night 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

February
Lenoir, First, 11 and 2 1
Hudson, Whitnel, 3 1
Race Street, 7 1-2
Dudley Shoals, Ebenezer, 11 and 1 8
Rhodhiss, 3 8
Statesville, Broad St., 11 and 7 15-16
Alexander, Marvin, 2 and 3 15
Mooresville, Borad St., 7 15
Statesville Ct., Chapel Hill, 3 and 11 21-22
Mooresville, Central, 7 22-23

March
South Lenoir, Harpers, 11 and 1 1
Lenoir Ct., Olivet, 3 1
Granite Falls, 6 and 7 1
Olin, Macedonia, 11 and 1 8
Hiddenite, Midway, 3 7-8
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Ball Creek, Mt. View, 3 29

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

Hayesville, Bethel, 11 and 3 ..... 30 & Feb. 1
Murphy-Hiawassee Cts., Murphy, 11 31

February
Murphy, 11 1
Dellwood, Maggie, 11 and 11 7-8
Franklin, night 12-15
Franklin Ct., Iotla, 11 and 3 13-15
Macon, Pattons, 11 and 11 14-15
Robbinsville, 11 and 11 21-22
Andrews, night 22
Wanyesville, night 25

March
Bethel, Harmony Grove, 11 and 3 ..... 28 and 1
Haywood, Davis Chapel, 11 and 3 1
Judson, Judson, 11 and 11 7-8
Bryson City, Ella, 3 8
Webster, Love's Chapel, 11 and 3 14-15
Cullowhee, night and 11 14-15
Glenville, Norton, 11 and 3 20-22
Highlands, Horse Cove, 11 and 11 21-22
Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29

April
Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
SECOND ROUND

February
Davidson, Arcadia, 10 31-1
Linwood, Wesleys, 3 31-1
Thomasville, Main St., 11 8
Thomasville Ct., Unity, 3 7-8
Advance, Advance, 11 14-15
Cooleemee, Cooleemee, night 15
Denton, Newsmo, 11 21-22
Trinity, Trinity, night 22

March
Walkertown, Walkertown, 11 1
Oak Ridge, Oak Ridge, night 1
Forsyth, Pine Grove, 11 7-8
Farmington, Bethlehem, 3 7-8
Welcome, Vernon, 11 14-15
Ogburn Memorial, Oak Summit, night 15
Kernersville, Shady Grove, 3 15

North Carolina Conference

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

February
Pasquotank, Hall's Creek and Mt. Hermon, preaching 1
Perquimans, preaching at Epworth, 11.. 8
Hertford, night 8
Roper, Pleasant Grove, 11 15
Plymouth, Plymouth, night 15
Belhaven-Pantego, Pantego 22

March
Camden-Wesley's ..... 28 and 1
Moyock, Baxter's, 3 1
Pasquotank, (Qr. Con. Union) 5
Columbia, Alligator 7-8
Edenton, night 13
Chowan, Evans 14-15
Dare, Mashoes 20
Kitty Hawk, Collington 24
Manteo, 11 22
Wanchese, night 22
Kennekeet, Avon 28-29
Hatteras, Buxton, night 29

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

February
Hay Street, morning 8
Fayettoville, Camp Ground 44-15
Person St. and Calvary, Calvary, night 15
Roseboro, Bethel 21-22

March
Parkton, Hope Mills ..... Feb. 28 & 1
Bladen, Bethlehem 7-8
Lillington, Pleasant Plains 13-14
Mainers, Cool Spring 14-15
Elizabeth, Singletary 21-22
Stedman, Bethany 28-29

April
Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26

May
Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

The district conference will convene at Dunn on Wednesday morning, March 25, at 10 o'clock, and will be in session two days.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

February
Grifton, a.m. 1
La Grange, Hickory Grove, a.m. 7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

January
Raeford, Raeford 31

February
Red Springs, Red Springs 1-2
St. Paul, St. Paul 7-8
Lumberton, Chestnut Street 8-9
Mt. Gilead Ct., Wadesville 14-15
Mt. Gilead 15-16

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

Vineland Circuit, Bethel, a.m. 30

February
Tabor-Fair Bluff, Fair Bluff, a.m. ..... 31 & 1
Chadbourn, Chadbourn, p.m. & a.m. 1-2
Maysville, Maysville, a.m. 7-8
Swansboro, Swansboro, p.m. & a.m. 8-9
Town Creek, Zion, a.m. 13
Shallotte, Shallotte Camp, a.m. 14-15

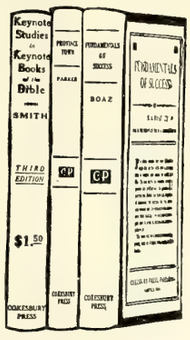
WASHINGTON DISTRICT
S. A. Cotton, P. E., Washginton, N. C.
FIRST ROUND

February
Rocky Mount Ct., 3 ..... 31 & 1
Clark St., 3:30 1
South Rocky Mount, night 1
McKendree, McKendree, 11 2

WELDON RISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FIRST ROUND

January
Northampton Charge, Jackson, 11 30
Rich Square Charge, Rich Square, 2:30 31

February
Scotland Neck Charge, Scotland Neck, night 2



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In Memoriam

NASH—Bro. James E. Nash, a member of McBride's Methodist church, fell asleep in Christ December 23, and was buried on Christmas day.

Brother Nash had suffered much, but the end was peaceful and sublime. He told the writer that he was at peace with God and all mankind and that he was ready to go home.

The devotion of his children to him in his sickness was beautiful and tender. His wife preceded him to the better land about a year ago, where we have good reasons to believe they are forever at rest. May the blessings of God rest and abide upon all the children. A. B. Crumpler, P. C.

FOSTER—Wm. C. Foster went to his home in glory November 17, 1924. Had he lived until Christmas he would have seen his 83rd birthday. But ripe in years, strong in faith and bright in hope he closed a victorious life in things of God.

Only one of his immediate family survives him, Bro. W. A. Foster, our faithful Sunday school superintendent of Newland Methodist church, in whose membership his noble father lived and died. May the mantle of the father and grandfather fall and abide upon the children and the children's children.

In the absence of the pastor the funeral services were conducted by Brother Daniel Lane.

A. B. Crumpler, P. C.

RIDGE — Mrs. Mary Richardson Ridge, widow of Burrell B. Ridge of Farmer, Randolph county, N. C., passed to her reward January 8 at the advanced age of 72 years and 12 days. Of nine children five boys and two girls are still living. For many years she had been a constant sufferer, but bore it patiently. She was a loving wife and mother, a quiet, unassuming Christian. Many times she has expressed her readiness and willingness to enter the life beyond when the Master should call, and her faith in Him was strong and unfailing. She was buried at Concord church Sunday, January 11, by her pastor—the church she had been faithful to for many years. May God richly bless the bereaved ones. Geo. W. Clay, P. C.

SIZER—God in His infinite wisdom called from the home of Mr. and Mrs. Rich Sizer on January 1, 1925, their little daughter, Mildred. We miss her little smiles and bright little face and know her place cannot be filled. A beautiful flower, although a bud, was plucked from the earth, but we know it will open and flourish for Him.

Mildred was a member of the cradle roll of Harrison church, but we trust that her precious name will be on the cradle roll in heaven among the other little ones whose lives have been taken and transported in God's garden. May God's richest blessings rest upon the bereaved family, and may they put their trust and faith in Him as an all-wise and loving heavenly Father. Mrs. E. W. Russell.

GROCE — Quietly and peacefully Bro. Atlar H. Groce fell on sleep December 26, 1924. Although he had been in failing health for three years, yet the end came suddenly and he slipped away very calmly.

He was born in Chatham county December 16, 1846. At the age of 17 he was drafted in the Civil War as a junior reserve and enlisted in company H of the 70th N. C. division under Major Clark, but later known as Chief Justice Walter Clark. He was in the fight at Bentonville, March 16, 1865, and other engagements during the war. He and his twin brother, Thomas, were together and were fortunate not to get wounded and were proud of their records as soldiers, etc.

After the war was over Brother Groce came to what is now Lee county and settled near Morris Chapel church. On the 20th of March, 1870, he was very happily married to Miss Jachelin Morris of the community. She with several children, three brothers and a sister survive him.

Before coming to Lee county Brother Groce joined the Baptist church at Bear Creek. In 1870 he joined Morris Chapel during the ministry of Rev. B. B. Culbreth. He was soon elected steward and trustee and filled these offices with honor, zeal and acceptability. He resigned as steward three years ago, but was trustee until called home. He was also Sunday school superintendent for more than forty years. Only once of twice was he relieved of this work for only short intervals. He indeed loved the church and gave his best to it in service, time and money. And he was also very active in all the moral and educational interests of his community and stood for the purest and best ideals of life. His home was the preacher's home, and many a tired servant of God has found rest, comfort and refreshment under his hospitable roof.

For honesty, sobriety, integrity and Christian character Brother Groce had but few equals. He was also very industrious. We shall miss him, but this servant of God has gone to his reward and the true, brave soldier has folded his epaulets.

The funeral was in Morris Chapel church that had been his love, pride and glory, and to which he had given his best service. On December 28 his body was gently laid to rest in the cemetery nearby.

Servant of God, well done, rest from thy loved employ.

B. E. Stanfield, P. C.

LILLARD—A hush of profound reverence with sympathy fell on our community when news came that Hal Forest Lillard had been called home to heaven. All that loving hands and the best medical skill could do was in vain. But his brief life on earth was not lived in vain. He loved and was loved.

Hal Forest was the adopted son of Mr. and Mrs. J. A. Lillard. His love for his father and mother was beautiful. Their love for him was that of any fond parents of an only child. Hal Forest spent his life on this side to brighten the lives of Mr. and Mrs. Lillard.

He was born November 6, 1920; died September 24, 1924; age three years, 10 months and 18 years.

The last rites were conducted at the home by Revs. H. B. Worley and Chas. P. Goode, and his body was laid to rest in Green View cemetery to await that day when the Lord Himself shall come to make up His jewels. When we looked at the beautiful floral tributes and the great assemblage we said, Hal will be missed, for he has not lived in vain. The trials of earth are over for him; heaven's joys have just begun. We know where to find him. For of such, as Hal Forest, is the kingdom of heaven.

A friend, Mrs. Chas. P. Goode.

PAUL—Edgar Haygood Paul was born November 22, 1875; died January 4, 1925. He was the son of Mr. and Mrs. E. H. Paul of Bladen Springs, N. C. He leaves to mourn their loss one brother, Ira W. Paul, and one sister, Mrs. Annie Monroe.

Brother Paul joined the Methodist church at Bladen Springs early in life and was faithful to the end. He loved his church and was a loyal member, giving to all of its interests. Those who knew "Ed" Paul best bore testimony to his sterling character. He was loved and esteemed by a host of people.

January 5th he was buried at Mt. Horeb church in the presence of a large number of people.

J. C. Harmon, P. C.

MERRITT—Dr. Zeran L. Merritt of Bolton, N. C., was born May 23, 1898; died December 5, 1924.

Young Dr. Merritt was a faithful and loyal member of the Methodist church until his death. He was a Christian and loved that which was honorable and upright. Dr. Merritt was a graduate of Trinity College, later going to Tulane University for his medical degree, finishing there in 1923. He was licensed by the state of North Carolina that same year, and began his work at the James Walker Hospital in Wilmington immediately upon being licensed. Soon, however, the dreaded disease seized him and caused him to have to quit his profession. Thus ended a life that was well equipped for a splendid career in the great medical profession. He was loved by all who knew him and there was a host of people who attended his funeral. The service at the grave was in charge of the Masons, of which order he was a member.

J. C. Harmon.

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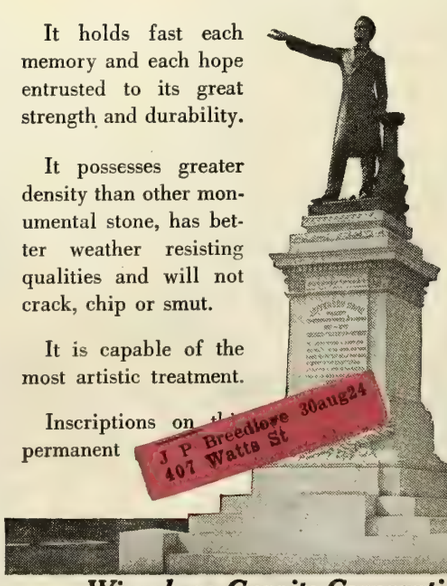
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Monuments Maintain Memories

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, FEBRUARY 5, 1925 Number 6

EDITORIAL PARAGRAPHS

"Whatsoever a man soweth that shall he also reap" is a commonplace like "two and two makes four," and just as certainly true. An instance of this law's unfailing application has recently commanded a place on the front pages of the nation's big dailies. Glen Young under police protection played for a time the role of "bad man" without the avenging bullet having reached its target. But he got out from under that protection which is thrown about an officer of the law and at an early day his enemies entrapped him and settled the old account. They fed fat the grudge that they bore him, while the world looked on and said it had to come sooner or later. "Two and two makes four" and "whatsoever a man soweth, that shall he also reap."

⚜ ⚜ ⚜

To some it may have appeared that the Nazarene had conquered when the cross appeared emblazoned upon the imperial banners of Rome. But that was only a political conquest backed by force of arms, which was no victory at all. For those cross-emblazoned banners floated above injustice, cruelty, lust and carnage and, in consequence, the day was just ahead when Rome's transitory power should turn to ashes. There is only one conquest that is eternal and that is the conquest of sacrificial love—the victory not of crosses on Roman banners but the victory of the cross of Calvary. "Love conquers sin; love banishes hate and fear; love lifts men into light and life." Hear ye the Master's voice: "And I, if I be lifted up from the earth, will draw all men unto me."

⚜ ⚜ ⚜

Some one has said that the little finger of Gandhi weighs heavier in India today than the fist of the British Empire. Few, perhaps, outside of India, share this opinion, but it is everywhere admitted that Gandhi wields a greater influence over India's millions than any other man on the face of the earth today. And this potential personality in the life of India not long ago declared: "The man to whom I owe most and to whom all India owes most is a man who never set foot in India—and that was Christ." All Christian nations are compelled by the facts to acknowledge their indebtedness to the man who never set foot on their soil, but when the greatest voice in India utters such words as these, they are enough to startle the entire Christian world. Is India turning to Jesus Christ? Some figures seem to indicate that they are. In 1923, for example, the Methodist Episcopal church in the United States had a net gain of 19,137, while the same church had the same year in India a net gain of 51,137. In other words the Methodist Episcopal church had an increase in India more than two and a half times that in the United States and almost as many as the Southern Methodist church had last year in the whole world. The entire Christian world may some day take lessons from India in the things that pertain to the progress of Christianity.

When King Arthur enrolled his Knights of the Round Table he made them take the oath to "speak no slander; no, nor listen to it." Diogenes, that quaint philosopher who with a lantern searched the streets for an honest man, when asked what beast was most to be feared replied: "Of wild beasts the backbiter; of tame, the flatterer." Demon is an English term derived from the Greek word for slanderer. God gave as one of His fundamental laws of life, both personal and social: "Thou shalt not bear false witness against thy neighbor." This is a divine command, not against lying in general, but against lying about other people. The Bible says, "A good name is rather to be chosen than great riches," and Shakespeare declares—

"Good name in man or woman, my Lord,
Are the immediate jewels of their souls.
Who steals my purse steals trash,
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

Yet there are men and women calling themselves Christians whose daily delight is to blacken the good reputation of other people. Can we qualify for a seat among the Knights at King Arthur's Round Table because we speak no slander; no, nor listen to it?"

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"O. O. McIntyre, one of the very best among syndicated writers, is invading the South. Glad he is. Writers, as a rule, are strangely ignorant of the meaning of the South to this nation. Its racial solidarity will yet be our salvation. Mr. McIntyre had an experience that illustrates this. Leaving New York, he says, he handed out half a dollar through a car window for a newspaper. The newsboy set thumb to nose, twiddled his fingers and made off with the change. At a station in North Carolina, Mr. McIntyre tried the same experiment. The boy handed back the correct change and said 'Thank you.' The explanation is simple. The North Carolina boy was an American; the New York boy was not. It is good, once in a while, for dwellers in Manhattan's foreign isle to make a trip into the United States."

It's really refreshing to hear somebody admit that, as a rule, writers are ignorant of the South, as the Dearborn Independent does in the foregoing. It must be the first instance on record. Most of these Pullman car window experts can in one trip learn more about Dixie than the oldest inhabitants ever dreamed of. Mr. McIntyre, however, got his facts straight. The newsboys of North Carolina are both honest and polite. Not all men in North Carolina will do to trust, but you can trust the newsboys on the streets. They have not yet gotten away from their mother's teaching and learned the ways of dishonest and dishonorable men. Our hat is off to the boy who is out at daylight to earn honest pennies and nickels by selling papers.

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

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A. W. PLYLER ..... Editor
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WASHINGTON AND THE CONVENTION

At 11 o'clock last Friday night I climbed into an "upper" on Southern train No. 32, bound for the great Foreign Missionary Convention that had been in session since Wednesday, January 28, in Washington, D. C.

By 8 o'clock Saturday morning I was in the lobby of the Hotel Raleigh, which was headquarters for the delegates from the Methodist Episcopal Church, South. The presence of bishops, missionary secretaries, presiding elders and leading pastors from all sections of the church made one think that the vanguard of a general conference had arrived.

After one has attended a session of this convention, which represented practically all the missionary boards of all the Protestant churches of the United States and Canada, and where more than 5,000 delegates were in their seats at every session, while missionary and other church leaders, many of them of international reputation, occupied the platform, he is surprised, if not amazed, that the news agencies for the daily press of the country seemed to regard the convention of little news value.

When Burke Culpepper, a little while ago in a Washington church, made some slight remark about a bob-haired flapper, the story was flashed across the continent. When the Pope of Rome, in observance of a mediaval ceremonial knocked down the back door of the Vatican or the side door of St. Peters or some other door of little interest to anybody but a Roman Catholic, the incident is published in every part of the broad earth. But when a Foreign Mission Convention that represents missionary agencies which have 19,000 laborers on the field in every nook and corner of the whole earth and that disburse $40,000,000 for Christian missions is about the King's business, little mention is made of such a world assembly.

But in this the old world runs true to form. Jesus Christ came, lived and died and rose from the dead, but no pagan historian of his day even mentioned his name. It is, also, a fulfillment of that ancient prophecy, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." But we are at the same time reminded that Christian people must look to the church papers for information about world evangelization.

On page five of this issue of the Advocate is a story by another of the first day of the convention, and it will serve very well to give the reader a glimpse of the other five days of that notable convention, except each day's program brought to the platform new speakers who discussed some new aspect of the general theme, Christian Missions. Hence I attempt no detailed report of Saturday's and Sunday's program except to say that Sunday afternoon John R. Mott delivered an impressive and statesmanlike address upon "Christian Co-operation" to an assembly that filled every seat in the auditorium, said to be 6,600.

At the Representative Church.

Sunday morning at 11 o'clock I heard Bishop Edwin D. Mouzon preach an excellent sermon in the Representative church to a congregation that filled the house upstairs and down, the chancel, the aisles along the walls and even overflowed into the vestibules. An usher told me that the congregation was not much larger than the average. The church has a vested choir of 70 and the music adds greatly to the service.

Upon inquiry I learned from Dr. W. A. Lambeth—I prefer to call him "Will"—that he has received approximately 400 new members this year, about 200 of these as a result of Burke Culpepper's meeting. The church now has a membership near the 2,500 mark. The men with whom I talked were enthusiastic in praise of their pastor.

President and Mrs. Coolidge Figure in a Farewell to Two Missionaries.

While the delegates to the convention had joined in worship at 11 o'clock with the Washington churches, where many of the delegates occupied the several pulpits, President and Mrs. Coolidge attended worship at the "down town" Congregational church of which he is a member. The services of the hour consisted in a formal farewell, as is the custom, to a young missionary and his wife who are leaving for China as missionaries from that church.

The rule is for the congregation to remain seated until the President and Mrs. Coolidge retires from the church preceded by the pastor. Last Sunday this simple order was varied by the President departing from the church with the young missionary's wife and Mrs. Coolidge with the youthful representative of Christ in far away China. Several Methodist preachers who were present seemed to be greatly impressed by the services and by the part that the President of the United States had in the day's ceremonials.

Two Hours of Methodist Union.

Saturday afternoon Bishop and Mrs. W. F. McDowell were at home to the Methodists attending the convention. In the receiving line with the bishop and his wife were representatives of the Canadian church, the Methodist Protestant and the Methodist Episcopal Church, South. The ice cream, the cake and the coffee tasted just like they had been made by some good cook in South Carolina or Alabama and a very large company enjoyed the fine fellowship of those delightful hours.

A. W. P.

UP FROM A SLAVE HUT

Prof. George Washington Carver, famous negro chemist of Tuskegee Institute, Tuskegee, Ala., has been lecturing recently in North Carolina. Among other places, he filled engagements at the University of North Carolina and at the North Carolina College for Women. We heard him at North Carolina College, where he spoke and exhibited 118 different products which he had made from the sweet potato. Approximately 700 young women of the college gathered to hear him, notwithstanding it was in the midst of the winter examinations.

Prof. Carver showed to the young women of the college a great number of things made from the potato. In tin containers he had samples of stock food, several kinds of paint, coffee, several kinds of flour, breakfast foods, meal, mock cocoanut concoction for making pies, instant tapioca, chocolate bonbons, corn starch, substitute, after dinner mints, flavorings, chocolate compound, yeast, orange drops, molasses, caramel, ginger, vinegar, rubber compound and many other things just as interesting and useful.

This wizard in the field of productive chemistry, has alife history equal to the wildest dreams of romance. He was born of slave parents on a farm near Diamond Grove, Mo., about 1864. In infancy he lost his father and several years later he and his mother were stolen and carried into Arkansas. The little boy had such a severe case of whooping cough that the thieves left him on the way not expecting him to live, but the mother was carried on and never heard of again. When the former owner of the parents heard of what had happened to the mother and boy, he sent messengers to recover them and bring them back. The boy was found and recovered in exchange for a race horse valued at $300. He returned to his former home in Missouri, where he remained till a good sized boy when he began the struggles for an education by working his way through high school in Minneapolis, Kans., and later through college in the Iowa State College of Agriculture and Mechanical Arts. After his graduation in 1894, he was elected professor of his alma mater and placed in charge of the greenhouse, devoting special attention to bacterial laboratory work in systematic botany. In 1896 Booker Washington secured him as a teacher in Tuskeege Institute, where he has been these 29 years. He now devotes his entire time to the department of research, except he teaches one Bible class.

This plain, unpretentious genius who appears to be as unmindful of himself and of the world about him as a hard working negro "field hand" who makes his living hoeing and digging sweet potatoes, and withal as religious, is a member of the Royal Society of Arts, London, and his work is the admiration and wonder of the scientific world.

The head of the department of science in North Carolina College began his brief speech of introduction by saying: "We are highly honored this evening in having with us one of the world's most renowned chemists." It is a long way from the pinnacle of fame in the scientific world to a slave hut in the last days of the Civil War. But one life of 60 years, and that of a negro, extends from the one extreme to the other in human experience.

VIGOROUS PROTEST AGAINST AN EFFORT TO DISCREDIT THE BIBLE

The Charlotte Herald uses incisive language in its reference to a recent incident in Charlotte that aroused the ministerial association of that city. Here is a part of what the Herald has to say:

"The ministers of Charlotte were entirely within their rights in condemning the utterances of the Greensboro professor before a crowd of local teachers. If reported correctly he went out of his way to try to discredit the Bible and to undermine the faith of his auditors.

"This particular professor has a right, of course, to his views and opinions on the Bible. If he wants to believe that the account of creation as recorded in Genesis is folklore, that Moses was an ignoramus, and that the miracles are all myths, why that is his privilege in this land of freedom. But when he comes around with a supercilious smile and a cynical look and speaks these opinions in ex cathedra tones as though they were the ultima thule of human wisdom, he simply makes an indecent exposure of his ignorance."

IMPRESSIVE FIGURES

The records show that Princeton College from 1778 to 1782 enrolled only one church member, Bodwoin had only one in 1807, and Yale in a record of four years had only one student who was a professor of religion. It is now reported that 130,000 out of 180,000 students in 80 of our universities have church affiliations.

These figures fail to give encouragement to the man who believes that everything was ideal in "the good old days," but they serve to hearten one who is interested in the future welfare of his people. Evidently things are not growing worse quite as rapidly as the pessimist contends that they are.

A WOMAN LEADS THE FIGHT

Miss Julia Alexander of Charlotte, the only woman who is a member of the House, last Tuesday when the measure was up for discussion, drove the nails strong and deep into the coffin of the easy divorce bill. That anti-Christ among proposed legislative enactments was buried deep by the overwhelming vote of 86 to 17. The deplorable thing is that 17 votes could be mustered for such a measure.

Mecklenburg should be proud of the woman who represents that great old county and it would do well to send another woman the next time so that such bills would not even find a place on the calendar.

What we ought to have even before the present General Assembly adjourns is such an arousing of public sentiment on this question in North Carolina that it would demand the repeal of every statute that is not in accord with the repeated declarations of Jesus Christ and the explicit teaching of the Word of God on the subject of divorce.

PEOPLE AND THINGS

"Bethel, Asheville, is getting along fine. We have a loyal, plucky and liberal little congregation."—T. C. Jordan.

Rev. M. W. Mann, our pastor at Rural Trinity, Charlotte district, is home again from a Charlotte hospital, where he underwent an operation for appendicitis.

Rev. O. C. Fortenbury, pastor at Lowesville, Shelby district, is in the Presbyterian hospital, Charlotte, where he underwent an operation last Friday for gall stones. We have no report as to his condition.

Last Friday, January 30, Rev. G. W. Vick, pastor of Franklin Avenue church, Gastonia, was called to Wilson, N. C., on account of the death of his mother, who died at her home there Friday afternoon. We extend to Brother Vick our sincerest sympathy in the loss of his good mother.

"We have had two sad deaths recently, Miss Nannie Arthur, a splendid Christian young woman, and Bro. W. L. Gudger, who was fully ready to go. He leaves a wife and two young children."—T. C. Jordan.

The dedication of Kirby Hall, the new building at Southern Methodist University, Dallas, Texas, will take place on February 12. Bishop John M. Moore, Bishop W. F. McMurry, and Mr. Kirby will be the speakers at the dedication exercises. At 8 o'clock in the evening a reception will be given in honor of Mr. and Mrs. Kirby.—New Orleans Advocate.

Rev. J. H. Barnhardt, pastor of Tryon Street, Charlotte, has since November received 80 new members into the church and when the total reaches 100 a church reception will be given complimentary to the new members. The reception will probably take place within the next few weeks.

"What Mr. Duke's Gift Means to the Methodist Church in North Carolina" is the caption of an article by President W. P. Few that will be one of the features of next week's Advocate. The article is on our desk and after a careful reading we are convinced that the Methodists in North Carolina should ponder every word contained therein.

The Lincoln County News with the following will strike a responsive cord in the heart of every newspaper man. The News says: "Don't blame the newspapers for not printing what you want to read unless you tell them about it. Don't blame them for not printing something about something you are interested in unless you are interested enough to send in the news."

Rev. A. D. Wilcox will begin revival services in Grace church, Wilmington, March 22. Rev. Walt Holcomb will assist the pastor in these services.

Rev. J. D. Pyatt, a local preacher, of Nealsville, N. C., and who has had experience as pastor, is open for engagements to assist in protracted meetings. Brother Pyatt has been very successful as an evangelist, and will render good service to any one who may be able to use him.

Rev. V. L. Marsh, pastor of the Danville circuit, composed of eight churches, is doing a good work among an appreciative people. The parsonage of this charge is located just outside of the corporate limits of Danville. The interior of the building has recently been renovated and made exceedingly comfortable and nice for the pastor and his family.—The Methodist.

"On the evening of January 26 Brother Dargan and the good people of his church and of all the other churches came to the parsonage and filled our dining room table full of the many good things they brought with them. May God richly bless all of these good people and help them to remember the words of the Master. "Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me."—J. N. Wise.

A fire of undetermined origin completely destroyed the main administration building and teachers' cottage and slightly damaged the girls' dormitory of the Weddington Industrial Institute of Weddington, Union county, about four o'clock Tuesday, January 27, according to reports received. Half of the equipment was saved by the men of the institution, but $800 worth of furniture belonging to the Weddington Methodist church, which was being stored at the school while a new parsonage for the church is under construction, was completely destroyed.—Daily Observer.

Rev. J. M. Culbreth, secretary of religious education, preached two splendid sermons in Elizabeth City February 25. He was at First church at 11 a. m. and at City Road in the evening.

"I am happy to announce that Mrs. Groce, who underwent an operation January 26 at the Meriwether Hospital in Asheville, is on her road to recovery and is expecting to be able to return home in the near future."—J. W. Groce.

The finest rural church in Florida is claimed by the United Brethren in Christ. This church, located at Magdalene, Florida, was dedicated January 18, 1925, and including furnishing is valued at $16,335. The original church at Magdalene is the mother church of the United Brethren in Florida. The church was organized 40 years ago.

Few ministers who ever have resided in Albemarle can claim a large number of genuine friends here than Rev. N. R. Richardson of Mt. Pleasant. Rev. Mr. Richardson was pastor of First Street Methodist church here just before retiring from active work. He was also pastor of Central church a number of years ago. He is a licensed attorney and posseses an abundance of good horse sense. He loves just about everybody and nearly every one who knows him loves him. He was an Albemarle visitor Thursday.—Stanly News-Herald.

Next Sunday will be a historic day for the Trinity Sunday school, Durham. Dr. W. W. Peele and his forces in religious education will be happy to get into their new departments in the new church. Hardwood floors and everything that goes with an equipment of that sort characterize the new Trinity building and the intention is to do a grade of work that is in harmony with the building. "We are now getting ready to grow" is the way the pastor expresses it. Since the church was burned more than a year ago the work of the Sunday school has been handicapped but now all hinderances have been removed. The church services will continue for several months to be held in a theatre, as the new church is not complete.

The Marion Progress commends editorially a recent sermon by Rev. W. E. Poovey. Among other things the Progress says: "Those who were privileged to hear Rev. W. E. Poovey, pastor of the Marion Methodist church, on last Sunday, were fortunate. Our Duty to the Poor and Unfortunate of the Community was the subject of the morning sermon. The manner in which all civilized nations have met their responsibility to the weak, infirm and unfortunate was well presented. The causes of poverty as explained by Mr. Poovey was very instructive. Figures showing expenditures for various public purposes in McDowell are a startling revelation when compared with what is being spent to care for the poor of the county. In the past five years there has been spent by the state for roads in McDowell approximately $1,000,000, by the county for the same purpose $400,000. Four school buildings and equipment cost more than $250,000; court house $225,000. All of which has been wisely invested for present and future needs. But compare the comfortable and well kept quarters for prisoners with the poor facilities for taking care of the poor and unfortunate of our county. We boast of our modern court house and jail for law-breakers, but never a word about the county home for the weak and indigent poor."

GREENSBORO DISTRICT IN FOUR SECTIONS

At the conference of clerical and lay leaders of the Greensboro district held in West Market Street church January 26, the district in order to facilitate the work that is just ahead in behalf of missions was divided into four sections with leaders for each section. At Reidsville M. F. Moores and R. B. Chance are leaders with Ruffin, Wentworth and Reidsville in that section. At Ashboro W. H. Willis of Ashboro and I. F. Craven of Ramseur as leaders. That section embraces all pastoral charges in Randolph county, except the Randolph circuit, which goes to the High Point section where E. K. McLarty and Fred N. Tate are leaders and the High Point churches with Jamestown belonging to the High Point division.

The Greensboro section has L. B. Hayes and A. C. Davis as leaders with all the Greensboro churches, Pleasant Garden and Gibsonville belonging to the Greensboro section.

The meeting decided to enter into this work in earnest and collect back subscriptions to the Centenary and also secure missionary specials for the carry on program of world evangelization.

GREAT MEETING AT GREENVILLE

Just a few lines with reference to our laymen's group meeting which was held in Greenville on the 25th:

We began the service in the morning with a wonderful sermon from Dr. Blakenmore of Washington, D. C. Then, in the afternoon, we had Jarvis' Memorial church packed to its capacity, with women and men from all over the district to hear the wonderful address of Dr. J. L. Neill, our missionary to Czechoslovakia.

This was a great meeting and I feel sure that our lay women and laymen were wonderfully impressed with the responsibility that rests upon us at this time to put across the balance of the Centenary pledge.

C. G. Morris,
Lay Leader Washington District.

RESOLUTION OF SYMPATHY

Whereas, our esteemed fellow pastor, Rev. J. F. Kirk, has been called upon to pass through deep sorrow in the sudden and tragic death of his beloved wife; therefore, be it

Resolved, That we, the Ministerial Association of Greensboro, assure Brother Kirk of our loving sympathy in his great affliction, and commend him to the tender mercies of our Father who has promised that "all things work together for good to them that love God."

E. A. Schenck, Chairman.
H. P. Marley, Secretary.

The Methodist Ministerial Association at its regular meeting Monday morning passed resolutions assuring Brother Kirk of the sympathy and love of his brethren in the hour of his sorrow.

NOTICE

The executive committee of the Western North Carolina Conference Board of Church Extension will meet at West Market Street church on March 10, 1925, at 2:00 p. m. to consider applications for loans and donations to be made to the General Board of Church Extension. Applications will be furnished by the secretary on request. It is urgent that those intending to ask for loans or donations secure applications at once as the completed forms should be in the hands of the secretary not later than March 5. Applications to the Conference Board of Church Extension are not to be considered at this meeting. J. H. Barnhardt, President.

Fred C. Odell, Sec., Box 137, Greensboro, N. C.

THE CAMPAIGN

The seventieth anniversary campaign is now on in earnest. We have had a fine beginning, and we are sure that momentum will be gained as we go on. Each week the results will be published, and we want to see every pastor's name, with his charge, in the list. Now for a strong pull and a pull all together. Ten thousand new subscribers during February, March and April is the goal. It is just as important to hold our present list as it is to get new subscribers. Let's do both. We will begin the publication of the list next week.

CHURCH EXTENSION COMMITTEE TO MEET

Please announce that the executive committee of the N. C. conference will meet March 10 to consider applications to general board. All applications must be considered and recommended by this committee to get before the board this year. Blank applications may be had of J. E. Holden, Clinton, N. C. The committee will meet at Durham at ten o'clock.

J. E. Holden, Sec.

ANNUAL MEETING OF BOARD OF EDUCATION M. E. CHURCH, SOUTH

The regular annual meeting of the Board of Education of the Methodist Episcopal Church, South, will be held at the Publishing House, Nashville, Tennessee, Wednesday and Thursday, April 15th and 16th. The first session will open promptly at 9 a. m. Wednesday morning.

H. H. Sherman, Secretary.

LAYMEN'S MEETING OF THE GREENSBORO DISTRICT

The laymen's meeting for the Greensboro district will be held in West Market Street church February 15. Mr. Fred N. Tate of High Point will be in charge. There will be prominent speakers and a great time is expected. Laymen from all parts of the district will be on hand.

THE NEGRO QUESTION

By Dr. George R. Stuart.

One of the most unfortunate, if not uncalled for, pieces of propaganda sent out by the friends who are opposed to the Unification of the two great Methodist churches is the unreasonable, impossible, and improbable scarecrow and hobgoblin sent out concerning what the negroes will do if the two churches shall unite. In this hour when the Christian church in all denominations, and especially in the Methodist denomination, since its great Centenary offering, is making such worthy and earnest efforts to send the Gospel of Christ, the Gospel of love and good fellowship to all the nations of the earth, for any member or members of our church to undertake a propaganda to create race prejudice and race antagonism is almost unthinkable. Every devout Christian and fair-minded man and woman is expected to consider this question from a Christian standpoint, carefully and without prejudice or race antagonism.

The two Methodist bodies have dealt with the negro question very similarly, and both churches have shown a Christian spirit in their dealings. After the two churches divided in 1844 the Southern church found in its membership a large number of colored people. Neither branch of the Methodist church has ever had associate members of any race. These negroes were full fledged members.

The Southern Methodist church continued to give the gospel to the colored people of the South and to receive them as members. It has never placed in its door a bar against any creature of God, black, white, yellow, or brown. Its door has never been officially closed against the negro. But under the fixed and unalterable conditions produced by race differences and customs, both the Southern church and the Northern church with a very similar spirit have encouraged the colored people to build their own churches, establish their own congregations and worship reparate and distinct, in order that their church's relation might be in harmony with all the other relations of life. The white people of the Southern Methodist church have been quite liberal in their gifts to aid colored people in their work of building churches and establishing congregations. After many years of quiet, sympathetic and systematic work, the colored members of the white Methodist church were largely grouped into colored congregations worshipping in churches built especially for colored people. The feeling grew both with colored people and white people that under Southern conditions and customs it would be far better for both white and colored if they should worship separately. The colored congregations in the South grew so rapidly and the spirit of race distinction and race pride and personality gradually grew until the wise conclusion was reached that it would be better for both races if all the colored members of the white Southern Methodist church would organize into a separate and distinct church to be called the Colored Methodist Episcopal church. This was done. A large number of colored people, however, declined to leave the white church, and many of them lived and died as members of the white Southern Methodist church. Others slowly transferred into the Colored Methodist Episcopal church. Ever since their division the Southern Methodist church has given the most friendly and brotherly aid to this sister church. It established in Augusta, Ga., Paine College, a school for the education of teachers and preachers for this sister church. This school has been run under the aid and sympathetic care of the white Southern Methodist church since its foundation. The trustees of this school have always been, and are, white and colored, with a bishop of the white Southern Methodist church and a bishop of the C. M. E. church on the board.

There is no good reason now why a colored person should apply to a white church in the South for membership since they have ample provision in their own churches, with their own people, in their own congregations. If a colored person should persist in trying to join a white church in the South today, that would be the highest evidence of his unworthiness to belong to any church. In view of the present friendly relations of white and colored people in the South, in view of the long sustained custom regulating the relations of the two races in the South—any persistent effort to break through these relations would show not only an unchristian spirit, but a spirit contrary to the peace and good order of a community. No well-meaning colored person would any more ask for relationship in a white church of the South—of any denomination—than a white person would ask for membership in a colored church, unless it be a very rare case of some old and childish colored man or woman who having been long attached to some white family, would desire to become a member of the church of their best friends. This would be such a rare and anomalous case that it would not be at all regarded as customary. None of the white churches of the South, Methodist, Baptist, Episcopal, or Presbyterian, have their doors barred against colored people, but none of these churches ever have been or ever will be bothered by Christian colored people.

The Northern Methodist church has pursued and is pursuing precisely the same plan as the Southern Methodist church pursued. In a very few years—if vicious and unchristian propaganda shall not interfere—the colored people of the Methodist Episcopal church will in all probability do as the colored people of the Southern Methodist church did; they will withdraw into a church of their own, or into a united negro Methodist church. Practically all of them are already worshipping in their own churches and in their own congregations. When the Northern Methodist church established separate conferences for its colored membership, gave them their own pastors and presiding elders, and elected by a distinct and separate ballot (with no white man in the race) two colored bishops to preside over these colored conferences, it clearly prepared the way for a separate organization just as was done in the Southern church.

The Northern Methodist church is organized all over the South from Tennessee to Florida and from Virginia to Texas. It has been in the South since the war. While negroes are today worshipping in a few of the Methodist Episcopal churches in the North, where the numbers are not sufficiently large to form congregations of their own, and for a few other and specific reasons, the two races belonging to the same church in the South are as separate and distinct as the Southern Methodist church and the Colored Methodist Episcopal church. Nowhere in the South do white and colored people worship together in the Methodist Episcopal church. There are Methodist Episcopal churches in many Southern cities. There are also colored congregations and churches of the same denomination; but in all the past years not a single case has occurred where a colored member of the Methodist Episcopal church has asked to join the white church, or where a white member of the Methodist Episcopal church has asked for membership in the colored church. One case is as rare and as impossible as the other. If colored people do not ask for membership in their own church in the South, what would induce them to change all their behavior, to break through all their past customs and traditions and undertake to force their way into the white Southern Methodist churches, or the white churches of the Southern jurisdiction? Every fair-minded man knows that for years and years the members of the Methodist Episcopal church in the South have been worshipping in separate and distinct churches, according to race distinctions, and that the spirit and Christian fellowship is commendable and proper, though they are absolutely distinct in their churches and in their worship. There is absolutely nothing in the Plan of Unification that would bring about anything contrary to the long established rules, customs, and traditions of the South.

Birmingham, Ala.

ENVIRONMENT

By Geo. D. Herman.

Big word—hobby of shallow thinkers—worked overtime—rode by all uplifters and social service cranks—rode with spur and whip until it has become "lean and ill-favoured"—a bundle of rattling bones, dry and without marrow.

It takes more than hot soup, good soap, a clean bed, and a comfortable home to make a saint. The rose and the nettle grow side by side from the same soil and in the same sunshine. A saint and a murderer may be born and reared by the same parents under the same instruction and associations. The environment that counts is not even external, it is within.

Yes, I believe in good environment in spite of the ignorance and blunders of the hobby-riders, who have tried to save the lost without the cleansing blood of Jesus Christ and the renewing power of the Holy Spirit. Environment means much to a plant that has life—it means nothing to a dead plant. Environment can nourish life, but it can't quicken the dead. "Ye must be born again!"

Moral environment is within us. As a free, self-determining, personal spirit, the human soul creates its own environment. The natural, unregenerate man creates an evil environment within, because that is the kind of environment such a soul wants—evil thoughts, evil desires, evil volitions, and evil imaginations constitute the environment of the unsaved. Nothing less than Jesus Christ in us by a vital faith can change this evil environment within, so that we can and will love that which is good and pure and holy. Give the sinner a new heart (a new n ature) and he will begin at once to change his external environment, such as godless companions and evil deeds. The soul that has Jesus Christ within will think good thoughts and do good deeds as naturally as a mocking bird sings. Thank God for the holy environment within the heart where Christ is enthroned.

Civilization did not make man what he is, but man made civilization what it is. Give the nude savage the Gospel and he will begin at once to change his unhallowed environment. To change civilization we must change the human heart.

A good external, material environment has never saved anyone; in fact, a good material environment tends to make men and women satisfied in sin. This explains why Jesus called attention to the fact that "harlots and publicans" were more likely to enter the Kingdom than the highly favored sinners. "Ye must be born again!"

THE MEMBERSHIP CAMPAIGN AND EVANGELISM

By M. W. Brabham.

For several months past the General Sunday School Board, co-operating with the conference Sunday school boards, have been sending out large quantities of printed matter in response to requests for help in building up the membership of Methodist Sunday schools. There is little doubt but that the results of these efforts will be reflected in the reports to be made to the annual conferences this year. It is to be greatly desired that the figures shall show a healthy and decided increase.

Just at this time the campaign of evangelism in Methodist Sunday schools is getting under way. This is a natural sequence of the membership campaign. Hundreds and even thousands of Sunday school members are not now professing Christians, and have not identified themselves with the church. The campaign of evangelism should seek to definitely reach these who have recently come in, as well as those who have been identified with the Sunday school in times past. No school can be fairly said to have carried forward an effective membership campaign without having linked up with it very intimately efforts for evangelism.

It is quite likely that in many instances the effort to reach new members will be put on simultaneously with the campaign of evangelism. This is a desirable thing, and the two efforts are so closely related that they may be very profitably interwoven one with the other.

The General Sunday School Board is prepared to furnish leaflet material, posters and other printed matter for use in reaching new members, and also in conducting campaigns of evangelism. A careful study of this matter will reveal the fact that the General Sunday School Board has invested heavily along this line. It is one of the evidences of their faith in the ability of the leaders of local churches to effectively reach and teach the people. It is also an evidence of their earnest desire to co-operate with local churches in bringing every available person into right relationships.

Any one desiring samples of the printed materials available on either evangelism, or membership campaigns, may secure these by addressing the General Sunday School Board, 810 Broadway, Nashville, Tenn.

We have in the Methodist Episcopal Church South approximately 400,000 more church members than Sunday school members, but at the same time we have thousands of Sunday school members who are not members of the church. It is also true that there are something like 3,000,000 white people right here in the South, for whom we may be said to be directly responsible, who are not members of any church of any kind. These figures indicate something of our opportunity. Systematic, intelligent, sympathetic, and prayerful efforts should lead us to excellent achievements along these lines during 1925.

LETTERS FROM THE FIELD

Prof. J. M. Ormond.

In response to your request of last week I am herewith appending some statements which I have clipped from the large mass of letters recently received from some of the leading presiding elders and rural pastors of the two N. C. conferences of our church. Some of these letters might with much profit be reproduced in full, but at this time we can only select a few suggestions which are immediately before us.

It is interesting to see the outstanding notes of emphasis which run throughout these letters. Of these there are two especially which should be mentioned. One of them is the deep sense of appreciation of the magnificent gift of Mr. James B. Duke. The other is the strong determination to more adequately meet the obligations resting upon the leaders of the church. All of us feel very keenly now the necessity of a forward move. The hour has struck for advance. We have come into the kingdom for just such a day as this.

In the light of these general impressions the following suggestions coming from the minds of the preachers out on the field will show how eager they are for an advance and how much response there will be to a definite and progressive policy which may be agreed upon. They are also anxiously looking to Duke University to lead out in this direction with some definite extension plans as well as to furnish a better trained ministerial and lay leadership through the academic and graduate departments.

"Every word you said in your letter is vital to me," says Rev. E. N. Harrison. "We preachers are going to follow where you lead in these matters of practical service to the rural church."

Rev. H. C. Sprinkle, P. E. of the Asheville district, says: "To my mind Mr. Duke's plan for the distribution of his magnificent benevolence is the finest and most far-reaching of anything of its kind ever conceived by human mind. Such a conception must have been born from above. If the Methodist church in North Carolina can be able to display, in a reasonable measure, the type of wisdom and skill in utilizing this gift that Mr. Duke has manifested in accumulating and dispensing it, there are wonderful possibilities ahead of us. This responsibility, I realize, rests largely on the faculty of Duke University and on the Methodist preachers of North Carolina."

"I think Duke University can do much to solve the practical problems of the rural church," writes Rev. J. W. Bradley. He says: "We will send the best selected men and women to you for training if you will send them back to us with a willingness to invest their lives, trained and consecrated for service in rural sections."

Rev. E. L. Stack says: "You have in your department of Rural Life at Duke University a great opportunity for molding and shaping sentiment and creating leadership for the future, but I am sure that there should be some connection between your department and the field at large other than this."

More efficient leadership and better equipped buildings are the needs most generally recignized among the preachers. Nearly all of them mentioned these two. A suggestion which ranks next highest in mention is that of church consolidation. Rev. Jim H. Green writes, "In this day of better roads and more convenient and larger schools, our country churches should be consolidated. Many circuits have too many churches and too weak. They do not make any appeal to the young people and the work done must of necessity be less than the best." This is a sample of what many preachers have said about consolidation.

Rev. Herbert Miller says: "Duke University might arrange schools on the field similar to those conducted by the Sunday School Board for the purpose of better rural work. You should also publish a little bulletin dealing with the problems of the country."

"I would like to see a central fund for building churches in the rural section and no more money wasted on buildings with only one room. This might be accomplished by the supervision of the Sunday School Board and Church Extension Board working together," is the thought of Rev. Lawrence A. Watts.

"The Rural Life Department at Duke University should be a bureau of information from which any country pastor could get information on any problem confronting him." This is Rev. J. C. Humble. He also says that "The department should have space in the Advocate known as 'The Rural Church Department,' where all matters of importanee to the rural church might be discussed."

One of the letters which should be published in full is that of Rev. H. C. Sprinkle. Among the many wise suggestions which he makes are these: "The need of trained preachers can be met through the Theological Department of Duke University by putting on those courses and giving that practical type of training, in spirit and mind, that will fit the men for their work. This will be done in course of time if the institution can be put in touch with the young life of the country, and if the church itself will back up the cause with heart and prayer." "It seems to me that Duke University might do some extension work in the way of establishing summer schools in other sections closely in touch with rural life."

Other suggestions may stimulate the reader's mind and some of them will stir the heart, such as: "Group meetings held in each charge for training workers in the country church." "Special team of trained leaders to go here and there over the two conferences as the Sunday school leaders do to teach the laymen better methods of church work." "All applicants for the ministry should be sent to Duke University for a four-year training in practical administration before assuming responsibility for a charge alone, during which time they could get off their conference course of study." "Conferences at the regular preachers' summer school for better rural work." "Better pay for the rural preachers." "Better business methods in the finances of the rural church." "Some means of training the laymen." "Come out and preach for us and see what we are up against."

If these suggestions should stimulate any preacher or layman to worthy ideas along this line I should be pleased to hear from him. The rural church situation may not be remedied completely in a day, nor may it be done by any one or a few persons. If it is ever improved much it must be by the hearty co-operation of all those who are interested.

UNIFICATION IN BALTIMORE

Whether Unification does or does not prevail, it is essential for the welfare of Methodism that the Wilson Memorial church in Baltimore be completed according to the original plans—a marble church named in memory of Bishop Alpheus W. Wilson—that there may be a great church home in Baltimore with a congenial atmosphere for Methodists coming from the South to this city. The first unit of this church has been completed and it craves to serve our people. Thousands of them who have come to Baltimore heretofore have drifted from their old moorings and have been permanently lost to our cause. It is important at this time that our pastors notify the undersigned, pastor of the Wilson Memorial church, in the vicinity of the Johns Hopkins University, of their people who have moved or contemplated moving to Baltimore, that they may be immediately looked after and saved to the church. If they are too far away from the Wilson Memorial their names will be placed in the hands of pastors of our other churches.

Pastors and parents should not fail to send me the names of their young people in attendance upon our educational institutions and in training in our hospitals that their moral and spiritual welfare may be safeguarded during their stay in Baltimore.

Carlton D. Harris,
309 E. University Parkway,
Baltimore, Maryland.

GREAT MISSIONARY CONVENTION IN WASHINGTON

The place, the personnel, the themes, the churches represented, and the speakers heard on platform and in conference, all enter into the making of this epochal meeting.

The Opening Significant.

Fully an hour before the opening at three o'clock Wednesday, January 28, the stream of delegates began to flow into the great new Washington Auditorium. They came from all of North America, with some beyond the seas. The Indian with his turban reminded of the far away East. The Japanese acting as usher told of the oriental at home in America. Dignitaries of both church and state found a place in the boxes. A few minutes before the hour for opening the Secretary of State arrived and took a place in the balcony immediately in front of the platform. He drew the first round of applause.

The First Session.

More than five thousand were in their seats when the presiding officer announced the opening hymn, "All hail the power of Jesus' name."

The President and Mrs. Coolidge were on the platform, the Secretary of State, and other notables were in their places, but more significant than presidents, and secretaries, and bishops, were the many gathered from the ends of the earth given to the task of making the Christ supreme among all people. One rarely sees such an assembly gathered from all the churches of America.

The President of the United States gave a most appropriate and significant message, spoken with a ring of conviction.

Bishop Edwin Mouzon won the convention with his ringing words on "The Compulsion" in missionary effort. None failed to understand him in his plea for the divine Christ and cross.

Miss Jean K. McKenzie made clear "The Promise" as she had seen it realized in Africa.

The theme of the afternoon was "The Gospel for the Whole World" and all felt that a good start had been made, if one is to judge by the manifestation of the hour.

At night Bishop Hebert Welch (Methodist) and Bishop Charles H. Brent (Episcopal) discussed "The Present World Situation." These two utterances thrilled the great assembly and sent the delegates to their hotels, forgetful of the cold and sleet through which they had gone, filled with admiration and enthusiasm.

Thursday opened cold and wet, with sleet and rain falling on the thickly snow covered earth. It was one of the worst of the bad winter days that come in the valley of the Potomac. But one would never have known it within the Auditorium. To hear that company sing "Faith of our fathers," "Jesus shall reign," and "Oh, for a thousand tongues to sing" is to catch the swing of conquest. All denominational lines fall into the background and one does not find many opponents of unification of Methodism at missionary meetings. The lines drawn in the long ago pass out of sight in the presence of the Christ and the coming kingdom.

The theme of Thursday morning was "Christ; the Solution of the Problems of the World." Rev. John McLaurins, India, spoke of his message to the individual; Miss Mabel K. Howell spoke of his message to society; Mr. J. H. Oldham of London, of his message to nations and races; and Rev. E. Stanly Jones, India, of the aim and motive of foreign missions. Without in any way disparaging the other speakers one can say that the utterance of E. Stanley Jones ranked among one of the truly notable addresses. Seldom does one find such discrimination of thought and effective presentation in any speaker. But this must stop.

The effort has been to give a glimpse of the first day of the convention. These three sessions are to be followed by thirteen more to say nothing of numerous conferences on many and varied themes and denominational gatherings. Little time remains for anything else after the hours demanded for eating and sleeping.

All the addresses gather about the Christ, the only hope of the world. The program is notable, but the assembly is more striking, recognizing the one Name that is above every name.

Among the North Carolinians at the convention are Mr. and Mrs. C. H. Ireland, Rev. E. K. McLarty and Rev. and Mrs. W. W. Peele. M. T. Plyler.

LOVE OF BOY SAVES DOG

The story of a boy's devotion to his dog is printed in the Chattanooga Times. Franklin Ross had a dog for which he was too poor to pay the license fee. One day it was picked up by the dog catcher and Franklin was frantic lest he should lose his pet. Accordingly, he went to the county jail and inquired of the jailer:

"Has anybody here seen my dog? He wasn't much of a dog; just a little old hound, but he was all I got and the wagon done got him. I know you folks ain't going to keep him; my mother told me to pray and I would get him back, and that's what I have been doing all night. What about it, mister? I ain't got no money, but I can work and I would do most anything to get him back; I'll work for you the rest of the year if you want me to."

The officer answered: "We haven't got your dog, but if he is in the city I'll get him for you." He kept his word and now Buster is wearing a bright license tag and a brand new collar.—Central Advocate.

LAYMEN AT ASHEVILLE

An interesting meeting was held at the Imperial Theatre on Sunday afternoon at which was gathered laymen from all parts of the district.

They came from all parts of the Asheville district, numbering somewhere near one thousand men and women who had the interests of their church at heart, and were here to discuss questions of vital importance in the furtherance of the work of their church both in the district and at large.

The meeting at the Imperial was opened at three o'clock Sunday afternoon with an inspirational song service conducted by J. Dale Stentz, from Junaluska, and the dimly-lighted walls of the theatre rung with the earnest voices of those who were interested in the religious life of the home land and the world.

Dr. Ashley Chappell's scripture reading and prayer set the key for the spirited talks and addresses that followed.

H. A. Dunham outlined the purpose of the meeting, and as district lay leader, guided things to the finish. He had prepared a most interesting and valuable program, as was evidenced by the speakers that followed.

Rev. H. C. Sprinkle, presiding elder of the district, told in terse and crisp sentences, in the five miuutes allotted to him, of the need and hope of a revival of religion in every charge and church in Asheville district, and referred to the evangelical spirit of early Methodism as the hope of Methodism and the world today.

Well-known business men of Asheville, Hendersonville and Brevard were on hand to take a part in the program.

Edwin L. Brown made an earnest plea for the full payment of salaries and benevolences, putting this upon the same basis as that of a commercial enterprise—as to the responsibility of the church meeting its financial obligations promptly and fully.

C. F. Bland of Hendersonville, on "Church-wide Stewardship and Tithing," wasted no words in his clear and full statement of this long established plan of managing and financing the church.

Guy Weaver, in speaking of the Conference Brotherhood, a mutual association of preachers and (honorary) laymen that contributes a death benefit to the family of a deceased preacher-member, evidently knows something of the life of the Methodist circuit rider and the preacher on a small salary. He called for every Methodist layman to become an honorary member and thus contribute a dollar to the family of the preacher who dies in service.

S. P. Burton presented the claims of The Methodist Layman and L. B. Rodgers took the subscriptions.

L. B. Rodgers may not be a newspaper or book man, but he knows how to "go after" his crowd in the support of and circulation of The Methodist Layman, a magazine for the laymen of the church. In his ten minutes, he spoke on his subject, secured subscriptions and sold forty copies of "The Task Ahead"—a book published by the church.

Dr. Rollins of Nashville, Tenn., held his crowd, without a break, for fifty-five minutes in his striking and brilliant delineation of "The Achevements of the Centenary," as he told of the great advance made by the church in both the home and foreign missionary enterprises—of new fields opened, the thousands of converts made through the means contributed by the Centenary. The church is confronted with new problems, for which he begged the continuance of Centenary operations, and the co-operation of the entire membership of the church. X.

WHY SHOULD WE HAVE UNIFICATION?

About eighty years ago our Methodist Episcopal church was divided for good reasons, and "South" was added to our name. The name "South" we love and honor, especially in connection with our beloved church. It has been handed down to our children and to our friends and it has also been carried to foreign lands in establishing our holy religion. The M. E. Church North and the M. E. Church South have done wonderful work. From statistics it appears that our Southern church has been more successful. These two Methodisms have been important factors in the dissemination and growth of the Gospel of Christ in our beloved nation. They have been of unbounded assistance in our political, educational and commercial life, and the question arises in my mind, Why unify?

It may be considered obtuse on my part, but I am unable to see in the arguments the real wisdom of, or neecssity for, unification. In my judgment a plan can be worked out by the two great Methodisms by which the spirit of unity will prevail, without the formal legal unification, as proposed.

My father was a member of our beloved Southern church for seventy years of his life, and I have been a member for over fifty years. It is needless for me to say that we Methodists love our church and desire to do the best for its general interest, and especially for the glory of God. Our forefathers were privileged to inhabit a country which provided that they could worship God according to the dictates of their consciences. We of the South are naturally different from our brothers of the North, in our methods and customs, and it is possible that unification may engender strife.

Again, unification, as I see it, would be cumbersome. Our North Carolina conference grew to such an extent that it became necessary to divide it in order that the best work might be done. In prayerfully considering the matter, I do not think we should emphasize the question of the division of Methodism for the same reason that it was originally done in 1844, but strictly on the merits of the case as they are presented today—that our great Methodist church, North and South, can do better work divided.

I think this is one of the most important matters that has arisen in connection with our church, and delegates should pray fervently over the question. See John 15-7. W. H. Newell.

Rocky Mount, N. C.

MR. I. F. BENNETT DEAD

Mr. I. F. Bennett, one of the best known citizens of Guilford county, died at his home on the Guilford Battle Ground road January 29 after a brief illness with some heart affection. For several months Brother Bennett had been in declining health, but up to a day or so before his death there was nothing about his condition to alarm his family. Mr. Bennett was just a little more than seventy years old and had spent half his whole life in the community where he died. He joined the Methodist church when a mere boy and was faithful to the vows he assumed at the altar of the church. For half a century he was an official in Mt. Pisgah church near his home and at the time of death he was the district steward of the Summerfield charge. The funeral services were held at his old church Saturday afternoon by his pastor, Rev. W. L. Dawson, assisted by several other ministers who were friends of the deceased, a large number of people being in attendance. Brother Bennett leaves five children, three sons, one of whom is Rev. J. W. Bennett, of the Western North Carolina conference, and two daughters. He was a good man, and his neighbors had confidence in him and held him in high esteem.

LAYMEN OF MOUNT AIRY DISTRICT TO MEET

The Lay Activities Board of the Western North Carolina conference assembled in Salisbury to have an inspirational meeting of laymen in each district at the earliest possible date.

The time fixed by them for this meeting in the Mount Airy district is next Sunday, February 8, in Central Methodist church, Mount Airy.

The first session is scheduled to open at ten in the morning, and will be followed by a splendid lunch in the dining room of the Blue Ridge hotel. The afternoon session will close in time for all in attendance to return to their homes if they desire to do so.

In behalf of this meeting it is urged that our district lay leaders, all charge and church lay leaders, and as many of our other leading laymen and lay women of the district be in attendance on this conference next Sunday.

We expect Mr. Charles H. Ireland of Greensboro, lay leader of the Western North Carolina conference, and other distinguished speakers to address the body.

Let the pastors of the district do their utmost to induce as many of their laymen to attend as possible. J. H. West.

Some time ago there was a head-on collision on a certain railway, and numbers of people were injured. When the wrecker arrived, its crew began to search the wreckage for bodies before attempting to move any of the cars and found an old negro Pullman porter fast asleep in the wreckage. After waking he was asked: "Didn't you know that you were in a serious wreck?" He replied: "No, sah, boss; I did feel sumpin' kind o' jolty, but I thought dey was aputtin' on de dinah."—Exchange.

FINE FOLKS AND GOOD PREACHERS

Our first round of quarterly conferences on the Winston-Salem district for the current year was a very happy experience for a very sick presiding elder. We attempted to hold all the conferences of this round in the month of November. Little more than a beginning was made when I contracted a bad case of "flu." I blundered on with a high fever and much discomfort until the physicians put me to bed and called a halt in the proceedings.

But all the way round we found the folks happy and hopeful, in love with their preachers and devoted to the church. In this first round we gave most attention to organizing for the work of the year and in fixing the salaries of the pastors. In both endeavors we had the hearty co-operation of the official members and results are very gratifying.

The following increases were made for the pastors: Advance $50; Cooleemee $400; Davidson $100; Farmington $300; Forsyth $200; Hanes-Clemmons $100; Kernersville $100; Lewisville $300; Erlanger $400; Linwood $200; Mocksville $250; Oak Ridge $100; Thomasville Main Street $500; Trinity $100; Thomasville Circuit $100; Ardmore $2500; Centenary $500; Grace $250; Green Street $400; Ogburn Memorial $500; West End $500; total $7,850.

Our total for last year was $56,870. This year it is $64,720. In addition to this we have special contributions from churches and friends for some of the weaker charges which total $36,000. This gives us a total for pastoral support, exclusive of missionary appropriations of a little over $68,000. Our average salary for the district is $2,440 exclusive of missionary support. This is well distributed. Only four pastors will receive less than $2,000 and none less than $1,800 including appropriations. The charges composing the district have made a clear gain in four years of a little over 70 per cent on this item. The collections on the regular church benevolences will show a like rate of gain.

With each preacher claiming the finest folks and each charge insisting that it has the best preacher in the conference we are moving forward in abundant hope for a great year. With all our joy in the growing work of the local field we must now bend our efforts to the extension of the Master's kingdom to "the regions beyond." May His richest blessings be upon us as we turn to the task.

W. A. Newell.

WHY UNIFICATION?

1st. It provides for a broader and more aggressive world program.

2nd. It heals a division in two branches of God's church which by every token should be one.

3rd. It does in the church that which the state and commerce has long since done—put back of them the things that divided and are acting and living in the present.

4th. It cements and presents the one force that the Roman church dreads above all others.

5th. It does away with our provincialism, at the same time permits the retention of traits and feelings which are peculiarly our own.

6th. It gives us a wider sweep of outlook on world problems which are necessary if we are to help shape the kingdom of God in this physical world, and yet leave us in full charge of our own church management, so that none of those problems that are peculiarly Southern in their influence can be interfered with by any outside party.

7th. It lays out and safeguards the rights of all concerned by constitutional limitations, and still provides for larger liberties by enlargement of that constitution in a legal and orderly manner.

8th. It provides for a duly constituted court separate and apart from the executive branch of the church, which will ever make sure of the judicial branch never becoming entangled with the executive.

9th. It provides for racial freedom, but protects racial infringements.

10th. It is not a complete plan foreclosed or iron clad, but a developing plan with eyes turned to the future, in which it sees the form of its living Lord walking amongst the stricken, toiling and suffering ones of earth, bidding them hope, because He and His church which are one have come to heal the broken-hearted, to open the eyes of the blind, to unstop the ear of the deaf, and in the early shadows of this 1925 morn, as did Peter and his brethren after an all night's toil, enable us to say "It is the Lord." C. H. Ireland.

THE COUNTRY CHURCH

Much is said and written about the country church, and I am glad some interest is manifested in a few places. But what about the country church where the pastor never visits his members (even though he stays four years on the work)? Some of his members he never gets acquainted with; they have grown cold and neglectful and never go to church. Presiding elder comes, possibly one time, some day in the week (hardly ever on Sunday), preaches one fine sermon to just a few; goes through with church conference (no time for communion of our Lord's Supper), gets through conference as fast as possible, shakes hands with the few and rushes on to the next appointment. Like the pastor, he does not know the members if he should meet them on the road. They don't know each other during four years. There used to be time enough for two-day quarterly meeting, communion and fellowship with one another. What's gone with those good old times? This busy, rushing world is joy-riding and pleasure mad, and unless our presiding elders and preachers come to our assistance what can we expect? Rush in the city and rush in the country—city folks and country folks go spinning by and can't stop long enough to hear a sermon. The country church can never be built up unless there is time, co-operation and fellowship with one another. What the church needs is a revival of the old time gospel.

Interested One.

BISHOP WILLIAM A. QUAYLE

Born in Parkville, Missouri, June 25, 1860. He received his education at Baker University, 1885 (A.B., A.M.), and later received the honorary degree of LL.D. from his alma mater; he received the degree of Ph.D. from Allegheny College and D.D. from DePauw University. Ordained to the Methodist Episcopal ministry in 1886, he was a pastor until 1908, when he was elected a bishop. He was a fraternal delegate to the Wesleyan Methodist church in 1902, and was a member of the joint Hymnal revision committee of the Methodist Episcopal church and Methodist Episopal Church South. Well known as a dramatic preacher and a writer of strong, vigorous English prose, Bishop Quayle, besides contributing to the church press and magazines, is the author of The Poet and other Essays, A Study in Current Social Theories, A Hero and Some Other Folk, The Blessed Life, In God's Out-of-Doors, Eternity in the Heart, The Prairie and the Sea, God's Calendar, The Song of Songs, The Pastor-Preacher, The Climb to God, Beside Lake Beautiful, Recovered Yesterdays in Literature, The Dynamite of God, The Throne of Grace, Books as a Delight, The Uncommon Commonplace, With Earth and Sky, The Healing Shadow, and Out-of-Doors with Jesus. His present address is Baldwin, Kans.

MAGNOLIA PREACHER LIVES HIGH

On the first Sunday in January I went to Centenary church, and although the weather was bad, I found the church full of some of the finest people on earth, Methodist and Baptist—you can't tell one from the other. On account of three unprecedented bad crop years, and the gloomy conditions for us all, I left off the sermon I had prepared and took these words as our text: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." I knew the gun would kick, and I felt that I needed it, so I pulled the trigger. Well, it kicked all the gloom out of me and, I think, out of the congregation too, and before it was over most of us felt richer than the kings on thrones. We had found the key to God's commissary and He seemed to smile upon us and say, "Help yourselves, children, as you may have need." When we had finished feasting on the bread of life, and were shaking hands with the crowds that came forward to greet us, some one said, "Preacher, come back here to the Sunday school room." And when we entered the room there was a car load (Tin Lizzie load) of provisions. Our gloom had already vanished and the sweet calm of peace had settled like an infinite calm. Our digestive organs were ready to handle the sausage and many other good things to eat. We were reminded of the words, "Our God shall supply all your needs according to his riches in glory." This pounding was suggested by Brother Triplett, who is not a member of my church. We preached again at night to a crowded house and spent the night with Brother Marshburn, a Baptist deacon, and so much enjoyed the hospitality and Christian fellowship of this splendid home.

Last Thursday night our door bell rang, and we heard a car running away from our door. On opening we saw the receding rear light on the departing car, but on the piazza floor was a pile of groceries enough to last many days. This was from the good people of Magnolia, including all the denominations of our town. I did not say, "Soul, take thy ease; eat, drink and be merry." But I did say, "O Lord, help me to be a good pastor and servant of these people who thus supply us with food to eat." Brother preachers, let's quit grumbling and fault-finding. (The door bell is ringing; a lady with a quart of buttermilk for my dinner). Yes, I was talking about fault-finding. The people are good to us preachers—God is so good to us all. I fear we have already spent so much time finding fault that we are away behind in our praises to God for His wonderful goodness and mercies to us.

Saturday morning Brother Humble, our new elder, came over and held our first quarterly meeting. What a fine type of Christian manhood, preacher, presiding officer and companion he is. We enjoyed every moment of his two days with us, and sorry to see him leave. He has his hands full in following J. M. Daniels, but he is going to do it. I don't know, however, when he leaves us, whether the conductors of these trains will be bothered carrying him as much molasses and potatoes as they are having to carry to Goldsboro to Daniels or not. Now let us all sing, "Saviour, more than life to me," while we follow Him with an unfaltering faith to the home He has gone to prepare for His saints.

W. E. Hocutt.

DOT PARAGRAPHS

We had been reading in the Advocate concerning the "pep, live wires, breezes, and hurricane preachers." We have been wondering ourselves if those were good terms to use in speaking of religious activities. In the issue of January 15, 1925, in the article, "Noah—A Preacher of Righteousness," we were pleased to read the editor's comment, also we enjoyed the theme.

Much attention is now being placed upon farm life. As Dr. Few has been selected to write in regard to the country churches, we trust that his articles will be beneficial.

Miss Mary Rudisill.

MRS. C. L. STEIDLEY SAFE EVANGELIST

To the brethren who want some one to assist them in meetings my judgment is that no better help can be secured than that of Mrs. C. L. Steidley. She has conducted three meetings in succession at West End church, Gastonia, and they have all been the means of strengthening the church, and numbers have been added on profession of faith. Mrs. Steidley emphasizes every side of the work in a positive way. She is especially successful with the children. I recommend her to those who want assistance.

Dwight Brown.

CARD OF THANKS

We wish to thank the good people of Cherryville circuit, of Lincolnton, and others for their many acts of kindness and expressions of sympathy shown us during the illness and death of our dear wife and mother. The kind words and help which come from so many during our dark hour have strengthened our faith in the belief that God does all things well and that He has a dwelling place in the hearts of men.

J. E. B. Houser and Children.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for eumatism. Am entirely free from pain."

Mr. McClain of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

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WOMAN'S PAGE

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Western North Carolina Conference

NEARER THEE

If there be some weaker one,
Give we strength to help him on;
If a blinder soul should be,
Let me guide him nearer thee.
Let my mortal dreams come true
With the work I fain would do;
Clothe with life my weak intent,
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated
Until all things sweet ad good
Seem my natural habitude.

—Whittier.

In the tentative program of the Foreign Missions Convention of the United States and Canada which was held in Washington, D. C., January 28-February 2, we find among the speakers listed for Thursday, January 29, the name of Miss Mabel K. Howell, one of the secretaries of our Woman's Missionary Council. The theme of this special service was "Christ—the Solution of the Problems of the World," and Miss Howell's particular subject was "His Message to Society." We are sure that Miss Howell brought to the interested hearers a message of profit and inspiration. Other speakers on the program were "His Message to the Individual," Rev. John MacLaurin of India; "His Message to Nations and Races," Dr. J. H. Oldhom of London; "The Aim and Motive of Foreign Missions," by Rev. E. Stanley Jones of India. Three meetings were held each day during the eight days of the convention and many notable speakers from the United States, Canada, India, Africa, Korea, China, Scotland, Germany, Bombay and Chile took part on the wonderful program of those days.

A MESSAGE FOR THE NEW YEAR

By Paul L. Berman, in The Hebrew Messenger.

Forget the past. Not of course its lessons, its disciplines, its experiences, but its bondages. There is a sense in which the past may be too much for us. We may be the slaves of tradition and convention. But new times demand new thoughts, new methods. Moses has done a great work for Israel; Joshua will also do a great one, but it will be different. The one is a law-giver, the other a soldier. The past may be an inspiration, but it must not be a bondage.

Make good resolutions as you cross your Jordan into the undiscovered land of the new year. The Israelites did this. They were determined to be strong and courageous. They did not always keep their resolutions, but they were the better for having made them. A resolution is an ideal, it sets a standard of behaviour, it is a goal toward which we strive.

Take short views of life. This is a phrase borrowed from Sidney Smith, but the real author is Jesus, who said, "Take no thought for the morrow, the morrow will take thought for itself." I have known many persons whose lives have been ruined by a foreboding spirit. If it is a fine day they say, "It will rain tomorrow." If their business is good they shake their heads and say, "There is no knowing what will happen next month." Whatever happens in the future we shall be better abel to meet it by not having envisaged it a long while ahead.

Trust God for what lies out of your power to achieve. And here the past should be remembered, for the past is the witness to the Divine Hand guiuing and protecting your lives. It is the lesson Browing teaches in his poem, "Saul":

"Let one more attest.
I have seen God's hand through a lifetime
And all was for the best."

If we observe these rules we will not be affrighted or dismayed as we go to possess our future. We shall achieve the courage which is based on faith, whose watchword is "If God be for us, who can be against us?"

From the Presbyterian Standard we quote the following items:

The following story of a Bible is told by Rev. Paul Penzotti, agent of the American Bible Society, who was recently in Chile on the business of the society:

"A little while back I returned from Chile, where I visited many of the evangelical churches. In one place the pastor of the church told me the following incident: A colporteur took a trip to the south of the country to sell Bibles. He met a woman who was about to go on board a little steamer that was leaving for a place named Imperial, and sold her a Bible. This she read on board to pass away the time. After a little while a priest, who was also traveling, came and asked her what she was reading. On being told that it was the Bible, he roughly snatched the Book from the woman's hands and threw it into the river. A fisherman nearby saw the Book and picked it out of the water. He took it home to his house and, excited by curiosity, began to read it. He and all his family accepted the truth which had in some strange way come to them. Soon they could not keep it to themselves, and they invited several neighbors to read with them the precious Book. The interest began to grow, and others obtained Bibles, and they organized a Bible class and sought the help of an evangelical pastor. Later a church was organized, and now, in that town, a beautiful building has been consecra ted to the worship of God by a congregation which had its beginning in this truly remarkable fashion."

San Te was a convert from heathenism. He became a teacher in a mission school. At the end of his first month he brought his salary for the month, twenty-five rupees, equal to $8.50, to the missionary, and said he wished to give it to the work. "How is this, San Te?" asked the missionary, in surprise. Modestly he replied: "Teacher, I made up my mind a long time ago that if ever I had a salary of my own I would always give God the tenth. And I have thought, too, that I would like to give my first month's earnings all to him."

Peking has an "old ladies' home," maintained entirely by Chinese women who have patterned it after a home for friendless old women started many years ago by foreign ladies in the city. Although the directors are all heathen, they realize, says The Continent, that their home could not be a success without a Christian woman at its head, so chose for their matron a member of the native Presbyterian church. The result has been really remarkable, for in the three years this woman has been in care of the place nearly sixty per cent of Ler charges have become Christians. These new Christians believe in prayer. Miss A. H. Gowans, of the Presbyterian mission in Peking, often calls at the home and tells about the problems she meets with in her evangelistic work. After telling these difficulties, she is sure the next time she calls to meet with the query, "Is your friend that we prayed for last week any better?" In one case a newcomer reviled the home and all its occupants. It seemed impossible to keep her in the place lest she harm the other inmates. But Miss Gowans suggested that they all pray for her. Standing in the courtyard, her arms about the termagant to prevent her harming herself or anyone else, Miss Gowans began to pray and all the old women joined in. Soon the excited newcomer grew quieter, and her companions say her temper is much improved ever since.

North Carolina Conference

OUR NEW CANDIDATES

At a recent meeting of the candidates' committee of the Council the application for foreign missionary work of Euline E. Smith and Ruth Merritt were cordially accepted. Mrs. Hume R. Steele, the chairman of the committee, writes that "these young women are well prepared for work and I am sure that they will make strong missionaries. They were well recommended by the Scarritt faculty."

These young women are at Scarritt College for the second year. Miss Smith is from Hamlet and her cholarship at Scarritt has been given by the Hamlet auxiliary. Miss Merritt is the daughter of Rev. W. C. Merritt of the N. C. conference. Her scholarship has been provided by Mrs. Clay Foreman of First church, Elizabeth City.

What a fine example to other auxiliaries and individuals of our conference the donors of these scholarships are!

And what a splendid example the consecrated lives of these young women are to the young people of our conference. The N. C. conference is so proud of all of her daughters at Scarritt. They have our love and our prayers. May Edla Smith Earley.

HELPS FOR JUNIOR SUPERINTENDENTS

Mrs. Wilson would call the attention of the superintendents of children's work to the following helps for the study of the new study book for juniors, all of which may be ordered from Lamar and Barton, Richmond, Va.:

Study book, Chinese Lanterns, price 50 cents; adult study book, valuable for leaders, Southern Methodism in China, Parker, price 25 cents; wall map showing all Protestant mission stations in China, price 60 cents; picture sheets for juniors, each 25 cents —Chinese Boys and Girls, Chinese Snap Shots; Friendship Center in China, a teacher's handbook containing material for worship, study, story telling, with plans for the building of a model mission station and a Chinese village; Chinese home cut out, price 50 cents; with scissors and crayon, for juniors, handwork suggestions in study of China, 25 cents; Children of China, post card painting book, 60 cents; and China primary picture stories, 50 cents.

SOUTHPORT AUXILIARY

The Southport missionary auxiliary held its regular meeting Monday afternoon, January 12, at the home of the president, Mrs. E. H. Cranmer, with fourteen present.

The January program given in The Missionary Voice was successfully carried out, the general subject being "Friendship." The spiritual atmosphere was good. The manner in which each one readily and heartily responded showed that there was an intense feeling of the Holy Spirit in each heart.

It was decided that each member pay her yearly $3.00 dues plus 25 cents to help meet the increase of money pledged by the conference. Our president devised a plan for raising money to be used as the society sees fit, as follows: Have a birthday box arranged, and let each member pay to the keeper of the box as many cents as she is years old when her birthday comes. If any member does not want to tell her age, then she can just drop in $1.00.

Delightful refreshments were served by the hostess, after which the meeting adjourned with the Mizpah benediction. Those present will remember the meeting as being helpful, inspiring and inteersting.

Mrs. G. L. Norment,
Supt. of Publicity.

THE N. C. CONFERENCE OF 1924

May Edla Smith Earley.

It is always interesting as well as worth while to review something of our past at the beginning of a new year. We can't so easily make plans for a new year until we know what we have done during the year preceding it.

As the poet beautifully expresses it, we must "build on our dead selves to higher things." So the past is dead. It is ever beyond our .recall. How shall we as a conference build on it?

My congratulations to each auxiliary and to each district on the splendid record made for 1924. The N. C. conference went far beyond what it had ever done before and because the financial record was the best of the years, I fee lthat the conference learned anew the meaning of prayer and self-denial.

The grand total reported for 1924 was $117,703.49. The total sent to Council treasurer was $54,328.41. We did not make the $56,250 which was needed so much on the mission field and which our 25 per cent increase called for. While we are sorry that every penny of that $56,250 was not paid, let us all be profoundly thankful for all the love gifts and all the gifts of self-sacrifice that have gone into making up the $54,328.41.

However, shall we not build on that to higher things for 1925?

Beginning with the first of the first quarter of the year, may each one of us—adults, young people and children —endeavor again to do our best to reach the $56,250 and beyond that, if possible.

It has interested me very much to make a comparative statement of the N. C. conference by districts and for the young people and children's work for 1924, 1923 and ten years ago, 1914. Some of you will be surprised to see how much you have grown. Some of us have not grown so much, yet all of us have grown with the exception of the young people.

Yes, as a conference, we have grown from the $23,457.44 of ten years ago to the $54,328.41, and we have had a very noticeable advance since 1923, which had a total for Council treasurer of $49,299.76.

Before the close of the fourth quarter of last year our conference was much ahead of any other conference in the Council on the Bennett Memorial with its cash contribution of $8,097.51. The fourth quarter's report carried us to $11,461.40.

As you look through the following financial statement of the conference, remember the $544 which the Methodist women of the entire state of N. C. gave in 1879. Think of the $837.21 which the treasurer, Mrs. E. J. Lilly, sent for the conference in 1881. Think of those days of beginning and we can not without thanking God for the saintly women who spent their lives "building for higher things." However, I little believe that they could realize the great harvest that was to come from their early plantings, but "whereunto shall we liken the kingdom of God? It is like a grain of mustard seed, which when it is sown in the earth is less than all the seeds, but when it is sown it groweth up and becometh greater than all herbs."

	1924	1923	1914	Inc. in 10 yrs.
Durham	$5801	$4033	$2675	$3126
Elizabeth City	4423	3674	1777	2646
Fayetteville ..	3476	2886	1324	2151
New Bern	6233	5305	2171	4061
Raleigh	6016	5919	3063	2952
Rockingham	10130	8756	3358	6772
Washington ..	5328	5083	1286	4041
Weldon	5225	4584	1415	3809
Wilmington ..	3192	2937	2027	1164
Jr. & Baby Div.	5055	5537	3078	1976
Young People	1973	2349	2119	*135

*Decrease.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

SANFORD GETTING READY

With Mr. J. W. Gilliam, an energetic and level-headed layman as general chairman of the committee on arrangements, Sanford is getting ready for our second annual conference-wide Sunday school conference to be held in Sanford April 7, 8, 9, 1925. An important meeting of this committee was held in Steele Street church, Sanford, Friday evening, at which time plans were set on foot to entertain the hundreds of Sunday school leaders from all over the conference expected to attend this big Sunday school meeting.

H. A. McNeely, secretary of the local chamber of commerce, was named chairman of the committee on homes; Mrs. D. M. Gurley, chairman of the committee on meals; and F. Y. Hanner, chairman of the reception committee. Associated with these will be others of Sanford and of Jonesboro, which will have a part in taking care of the delegates. Systematic plans are being worked out to guarantee the maximum of comfort, pleasure and profit for those who attend.

OUR CONFERENCE PROGRAM

We are striving to make the program of our conference-wide Sunday school conference even more interesting and worth while than that of last year. So satisfactorily did it work last year that the same general plan will be followed. The business of the conference will be conducted in general sessions and in sectional meetings. There will be three sections: an Elementary Section for workers with children 12 years of age and under; a Wesley Class Section for representatives of organized classes, and an Administrative Section for pastors, superintendents and other officers of the Sunday school. Leading Sunday school workers of Southern Methodism will assist in the section meetings.

The general sessions will be given over to inspirational addresses by speakers of national reputation and outstanding ability and to general discussions of live topics of interest to all the delegates.

DURHAM COUNCIL MEETS

The City Elementary Council of the Methodist churches of Durham held a largely attended meeting at Memorial church last week, with Miss Mary Knight, president of the council, presiding. The feature of the meeting was an address by Prof. B. G. Childs of Duke University, which was followed by an informal round-table discussion on the work in the elementary departments of the Sunday school. This council was organized through the leadership of Miss Georgia Keene, our conference elementary superintendent, a year ago and has been increasing in membership and interest. The workers of the elementary departments of the schools constitute the membership, with the pastors and superintendents as honorary members.

A RECORD AND A CHALLENGE

"We are going some at East Laurinburg. Have about doubled our attendance since conference. Had 295 present last Sunday. If we have good weather next Sunday we will go over three hundred. We are now ahead of any school in the county and are headed to beat the district."

This is the information coming from the Caledonia charge, Rockingham district. Attendance doubled since conference! Who said it was necessary for Sunday schools to go into winter quarters? This looks as if really the best defensive is a strong offensive. Let's increase our Sunday school enrollment and attendance, and begin NOW.

MT. GILEAD SEEKS MEMBERS

Mrs. R. B. Henly, superintendent of the home department of Mt. Gilead Sunday school for the past four years, is going to promote the "One Hundred Per Cent Sunday School Home" campaign in her community. In writing for one-hundred-per-cent home certificates, Mrs. Henly expressed a desire to see every member of her church enrolled in some department of the Sunday school, and she is leading out in a campaign to bring this very desirable end.

RICHLANDS HOME DEPARTMENT

Another home department superintendent, Mrs. Nettie DeFord, of Richlands, is doing big business through her department, and she sets forth some interesting facts which we consider worthy of reading:

"Our home department was organized in 1923 while Rev. A. S. Parker was our pastor. The object of this department is to secure regular weekly study of the Sunday school lesson in the home. Our reason is to bring the home and the Sunday school closer together and thus secure family interest and parental co-operation. As this was a new work, we went out with this aim: to do the best we could, for we never know what w ecan do till we try; and we went to work to find out if the people really wanted a home department; and the success of that canvass was six members on our roll.

"This work has opened the Bible in many a home; it has brought the home in close touch with the Sunday school. It has set Christian heads to thinking, reading, and, we hope, praying. We now have 20 members on roll. We are much interested in this work. If we can get folks in this department, we will have them headed for the Sunday school and the church as well."

This bit of testimony comes from one who has observed. We should like to see many other home departments organized and will be glad to furnish information and helps.

PARENT-TEACHER WORK

"On last Monday afternoon a parent-teacher organization of Edenton Street Sunday school (Raleigh) was completed," writes Miss Vera L. Herring, "and we are planning to use Mrs. Court's suggestive programs for this organization. Miss Blanche Barringer is the director, Mrs. U. B. Blalock is the president, and Mrs. Jule B. Warren the secretary. I have just written to Mrs. Court of our organization. Our women are responding quite satisfactorily to it, and we hope to have a strong and effective orgaization soon."

A start is being made at a few places, such as Edenton Street, Raleigh, Hay Street, Fayetteville, First church, Wilson, and Grace, Wilmington, to promote closer relationships between the home and Sunday school and to set the parents to studying certain phases of their responsibility for the religious training of their own children. The formation of parent-teacher organizations is one phase of this promotion. Mrs. Cora Trawick Court, of 810 Broadway, Nashville, Tenn., is in active charge of this work throughout the Southern Methodist church and will assist those interested in this highly important work.

AT BETHEL THIS WEEK

A training school for Bethel, Conetoe, Robersonville, and other Sunday schools of the Washington district is being conducted at Bethel this week. Two courses are being offered. Rev. L. L. Smith, pastor of the church at Bethel, is responsible for the organization of this training school, which is now in its second annual session.

Western North Carolina Conference

COMMENDATION

The following has been received in our office from Mr. L. F. Sensabaugh, director of leadership training in the Southern Methodist church:

"Analysis of the training school program of the Western North Carolina conference shows a history of steady progress. The multiplying of schools has resulted in a steady increase in the number attending and the number of credits issued. The number of students per class indicates that the standard training school is becoming a permanent institution in the mind of Sunday school workers and that courses have been selected with good judgment. One of the significant features of this program is that the per credit cost which was $7.33 in 1920 has been reduced to $2.80 in 1924. We believe that there is a point below which it is unsafe to go and there will be danger of weakening the faculty in an effort to reduce expenses, but the Western North Carolina conference is to be congratulated upon the present showing of a standard training school program."

A FINE RECORD

During 1924 there were held in our conference nineteen standard training schools, offering 106 courses, in which were enrolled 2,104 officers and teachers, of which number 1,551 obtained credit, this being 20 enrolled to the class, 141-2 of whom obtained credit. These figures are taken from a tabulation of the work of all standard training schools presented by Rev. J. Q. Schisler, assistant director of leadership training in the Southern Methodist church, in the "Workers' Council" for February. Commenting on this tabulation Mr. Schisler says:

"The annual conference which leads in the number of standard schools is the Little Rock, with 21. Western North Carolina and North Georgia are close seconds with 19 each. The annual conference which leads in the total enrollment in these schools is the Virginia, with 2,169. Western North Carolina follows with 2,104 and Little Rock with 2,056. Virginia also leads in the number of credits awarded through standard schools with 1,908. Western North Carolina follows with 1,551, Little Rock with 1,384, and North Georgia with 1,254."

It might be said that in the Virginia, Little Rock and North Georgia conferences are located Richmond, Little Rock and Atlanta, big cities, which enables these conferences to secure in each school around 500 credits. Without a real big school our conference is listed among the top-notchers. We are not yet through climbing.

CORRESPONDENCE CREDITS

From time to time it is proposed to give in these columns a list of those taking leadership training credits by correspondence. During last month the following persons did this:

Rev. J. W. Fitzgerald, Welcome.
Mrs. Chester Hunnicutt, Asheville.
Miss Eva Candle, Rural Hall.
Miss Esther Caldwell, Greensboro.
Rev. John Cline, Winston-Salem (incomplete diploma).
Rev. H. C. Byrum, Lowell.
Mrs. J. P. Morgan, Asheville.
Mrs. George P. Phillips, Greensboro (incomplete diploma).
Mrs. Ethel W. Mathes, Asheville.

ENROLLMENT RECORD

In this paragraph is given the total church membership, the Sunday school enrollment and percentage of enrollment on church membership for every charge in the Greensboro district. This district has a larger Sunday school enrollment than any other in the conference and on a percentage basis shares with the Winston-Salem district in Sunday school enrollment leadership. The first figures stand for membership, second for enrollment and third for percentage.

Greensboro District.

Highland	48	217	452
East End, High Point	147	354	241
Bethel, Greensboro	180	414	230
Deep River	260	534	205
Jamestown-Oakdale	268	504	188
Caraway Memorial	356	563	158
Gibsonville	251	378	151
Coleridge	382	559	146
Glenwood	238	346	145
Walnut Street	386	548	142
Randolph	668	908	136
Ramseur-Franklinville	541	715	132
East Greensboro	379	472	125
Randleman	642	718	112
West Market St.	1482	1600	108
Spring Garden St.	803	824	103
West Greensboro	445	435	98
Asheboro	531	512	96
Liberty	379	365	96
Pleasant Garden	745	665	89
Reidsville	714	638	89
Wentworth	721	630	87
Main St., High Point	688	595	86
Park Place	513	428	83
Centenary	741	604	82
Wesley Memorial	1366	1090	80
Uwharrie	562	434	77
Ruffin	424	275	65
New Hope	383	234	63
District total	15,229	16,559	108
Conference total	131,067	127,535	96

GASTONIA SCHOOL

In a well attended organization meeting held in Main Street Sunday school building, Gastonia, last Sunday afternoon, the fourth annual Gaston county standard training school was set up. The school will be held in Main Street Sunday school building, Gastonia, March 29-April 3, and will offer seven courses as follows:

Beginner Pupil.
Primary Worship.
Junior Pupil.
Intermediate-Senior Agencies.
The Church and Its Work.
Pupil Study.
The Life and Letters of Paul.

Headed by Rev. C. S. Kirkpatrick, presiding elder, Marshall Dilling, district superintendent, and John R. Rankin, superintendent at Main Street, a live organization of our superintendents and pastors of Gaston county promises to put this school across in a big way.

MONROE SCHOOL

In a meeting in Bro. H. G. Hardin's study Monday morning, January 26, the second annual Union county standard training school was organized with W. B. Brown, chairman of the board of managers, W. A. Henderson and W. Z. Faulkner, vice chairman, C. W. Walten, secretary, and J. S. Stearns, treasurer. The following courses will be offered in this school:

Beginner Organization.
Junior Lesson Materials.
Intermediate-Senior Characteristics.
The Church and Its Work.
Principles of Teaching.

It will be remembered that last year this school was a most successful one and that Central, Monroe, earned in it sixty-six credits, which is fourteen more than any other church in our conference has ever earned at one time. Central proposes to keep up this good work. The school will be held in Central Methodist church, March 15-20.

Among the several honors conferred upon Miss Virginia Jenkins while attending the General Elementary Council of the Southern Methodist church at Nashville last month was her selection as one of the three delegates representing the General Elementary Council to attend the National Motion Picture Conference held recently in Washington, D. C. The object of this conference is the purification of the moving picture. Outstanding Christian welfare leaders from the entire country considered this important work for three days, and, according to Miss Jenkins, the conference was of very far-reaching importance. Very few of us realize the extent of influence exerted by the movies.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

Greensboro district leaguers! Meet us at the District Efficiency Institute, West Market Street church, February 23, 24, 25, 26, 27.

Western N. C. conference leaguers! Meet us at conference, First church, Salisbury, June, 1925.

OUR NEW FIELD SECRETARY

I suppose all have noticed that Miss Brooks, who was our field secretary of Epworth Leagues in our conference, has been providentially called home by the death of her father. We were sorry to have to part with Miss Brooks. She was beginning a great work, and suceeding nicely. This is to inform you that we have secured the service of Mr. B. L. Lunsford to take the field until the meeting of our conference the last of June. I consider that we were fortunate in securing Mr. Lunsford for this work. He has already entered actively in the work and has a number of calls already. We want to keep him busy, and I've no doubt he will be kept going all the time. He is full of life as well as full of love for the work, and I predict for him great success. Give him your sympathy, fellowship and prayers, and use him as often as you can get him. If you need him just write and make the dates—he will gladly come if possible.

We are already planning our conference to be held in Salisbury, June 30 to July 3. Salisbury is going to show us how to entertain and we are going in large numbers. An attractive program is now in a formative period, and will soon be given to the public.

The recent meeting of the Epworth League presidents held in Dallas, Tex., was a great meeting. I was privileged to attend all the sessions. The work generally is in a most prosperous condition and the future is bright with possibilities. The growth of the league work throughout the church is very wonderful. Growth in numbers is not to be discounted, but in that way is the least success attained. The effective work being done is the thing of which we are most proudly boasting. The league is the only organization that is 100 per cent with the Centenary subscription. Two great objectives were planned at our meeting. A great gathering of thousands of leaguers in some city in 1926, and a great revival campaign is likewise to be lauched soon. The future is bright with prospects. Lee A. Falls.

GREENSBORO DISTRICT EFFICIENCY INSTITUTE

To be held in West Market Street church, Greensboro, February 23, 24, 25, 26, 27, 1925. Subjects and names of instructors follow:

Administration—B. L. Lunsford, 1st period; Berryman Jones, 2nd period.

First Dept. Work—G. Ray Jordan, 1st period; J. F. Kirk, 2nd period.

Second Dept.—R. E. Nollner, 1st period; R. E. Nollner, 2nd period.

Third Dept.—L. B. Hayes, 1st period; W. A. Barber, 2nd period.

Fourth Dept.—Dr. E. K. McLarty, 1st period; Dr. E. K. McLarty, 2nd period.

Juniors and Intermediates—Billie Webster, 1st period; Mrs. D. L. Web ster, 2nd period.

Classes.

First period—7:30 to 8:15.

Assembly—8:15 to 8:30.

Second Period—8:30 to 9:15.

Rally—3:00 p. m. Sunday, Feb. 22.

Introduce faculty. Central Office representative to be principal speaker.

Assembly Leaders.

Monday—Rev. W. F. Womble.

Tuesday—B. L. Lunsford.

Wednesday—J. F. Kirk.

Thursday—L. A. Falls.

Friday—W. A. Barber.

Social committee for social Monday night, 9:00 p. m.: W. A. Barber, chairman; Berryman Jones, Carl Ljung, B. I. Hoffner, Mrs. D. L. Webster.

Credit committee: Faculty.

LEAGUERS HEAR DR. J. F. PRETTYMAN

Rev. Dr. J. F. Prettyman, pastor of the Gastonia Main Street church, was the principal speaker at the district quarterly meeting, held at Trinity church, Charlotte, January 25. He ridiculed the idea of H. G. Wells that it took the Almighty 16,000 million years to evolve man. He chose as his text Psalm 90, 12th verse: "So teach us to number our days, that we may apply our hearts unto wisdom." He stressed the value of time—the value of man with and without gumption. He outlined Wells' opinion of how man was made through all the ages—sea scorpion, fish, reptile, mammal, etc., until 50,000 years ago man emerged from the lower order. "Do you believe that man was your daddy?" the speaker demanded? I don't. I believe that teaching is a lie."

He urged the young people to catch a vision of life, and lift up their hearts to God.

Dr. J. H. Barnhardt of Tyron Street church conducted the devotional exercises.

Our conference president, Mr. B. L. Lunsford of Marion was with us and installed the officers. Also our conference treasurer, Mr. Sarle Reese of Hickory.

Mr. Lunsford told us our conference will be held at the first Methodist church of Salisbury June 30 to July 3.

The banner was won for attendance by the Monroe delegation.

The following officers were installed:

President—Rev. J. F. Armstrong, Charlotte.

Vice President—Miss Mary Lee, Monroe.

Rec. Sec.—Joseph Stewart, Monroe.

Cor. Sec.—Mrs. Frank Harris, Charlotte.

Era Agent—Miss Lillian Lewis, Charlotte.

Junior Supt.—Miss Mattie McLaughlin, Matthews.

The meeting was full of information and inspiration from beginning to end. The district secretary, Mrs. C. V. Fite, presided.

Mrs. Frank Harris, Cor. Sec.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

LOOKING AHEAD

How far do you see? For many centuries the question has been asked, and ever and anon the person to whom it has been given to look ahead and see has stood out as a leader in the world's great enterprises. It was Anatole France who said that never a single step of progress has been made in the world's history that was not dreamed about for years by some "dreamer" until that dream and that vision became a reality.

As Epworth Leaguers, let us stop and consider how far ahead we are looking today. Are we looking beyond the weekly devotional meetings, with the mechanical planning of each, or beyond the monthly business meeting with its sometimes monotonous round of reports and collection of dues and pledges? Until we can really see beyond these and get a vision of the goal and purpose of the Epworth League, we cannot put into our weekly or monthly service their truest meaning and make them sources of real power.

And I know of no height to which we can look forward as a real source of inspiration as a N. C. Conference Summer Assembly, to be held this year, June 29, at Louisburg College. This assembly offers various attractions and advantages—recreation, fellowship, personal contact with the prominent leaders in league work, practical lessons in the organization and administration of Epworth Leagues. But, more important than any of these is the inspiration that may be derived, for without an overpowering and all-possessing inspiration for the cause and goal of the league our motto shall never become a reality. If it be true that one can never experience the thrill and inspiration of great moments and days that are filled with great things, without being filled with higher ambitions and lifted to greater and nobler heights—if this be true, then how shall we measure the inspiration that will proceed from an assembly of earnest Epworth Leaguers consecrated to the task of making the world "All for Christ?"

During the months to come may we truly look ahead to that "vision heights," and may we so plan and so work in every district and every local chapter that the 1925 assembly may be the highway to which truly high souls shall climb, and from whence inspired leaguers may go down to accomplish the greatest task to which youth has ever been committed—that of making the whole world Christian!

WHITAKERS JUNIOR LEAGUE

The officers of the recently organized Whitakers Junior Epworth League are:

President—Annie Lee Cutchin.

Vice President—Laure Battle.

Cor. and Rec. Sec.—Matilda Mann.

Treasurer Margaret Louise Braswell.

Jr. Epworthian Agent—W. R. Mann, Jr.

Committee on Announcements—DeWitt Mann and Richard Cutchin.

Supt. First Dept.—Maltida Mann.

Second Dept.—Annie Lee Cutchin.

Third Dept.—Margaret Louise Braswell.

Fourth Dept.—Pearl Hunt.

Wednesday night, January 4th, we gave Pearl Hunt an old-fashioned storm party. We gathered at our superintendent's home, Mrs. B. F. Boone, each laden with a part of the "eats"—fruits, candies and nuts. When we reached Pearl's home we tiptoed on the porch and gave a yell for the Junior Epworth League. We were met at the door and welcomed by a very surprised leaguer. We played numerous games, sang songs, had singing contests and everybody had a jolly good time. Then came our part of the surprise, when Mrs. Hunt served us delicious hot chocolate with wafers and then the league's surprise refreshments which we had smuggled to Mrs. Hunt as we entered. After giving three cheers for Mrs. Hunt and Pearl we left for our homes, each boy and girl declaring he had had the best time ever. Matilda Mann, Cor. Sec.

JONESBORO LEAGUE

Despite the bad weather on Christmas eve the members of the league realized much joy in playing Santa Claus to the unfortunate ones of our community. Inmates of the county home, county prisoners, also five families were visited and each given a Christmas stocking filled with confectioneries.

After seeing the great joy brought by these gifts the leaguers felt that they had received a great blessing by helping those less fortunate.

As an act of love and appreciation for their faithful work the members of the league presented the president, Miss Bess Barnes, with a leather bound hymnal and pastor, Rev. B. E. Stanfield, with a 32nd degree Masonic pin.

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The Rugged Cross

1018 75c I Will Sing of My Redeemer
Keep Me on the Firing Line

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When They Ring Those Golden Bells

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40248 75c Nobody Cares
Farewell

40249 75c Sail On
The Silver Lining

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A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

The Legislature—We extend a welcome to all the members of the legislature to visit our Home during the present session. It is always a pleasure to our big family to have friends to come and see us.

* * * *

Knightdale—Bro. S. J. Starnes, pastor of Millbrook circuit, extended our singing class a cordial invitation to visit his charge on the fourth Sunday in January. Knightdale and surrounding country turned out in large numbers to hear our boys and girls give a sacred concert. That was a warm welcome Brother Starnes gave us. The congregation was very attentive and highly appreciative. Knightdale and the entire circuit, under the leadership of Brother Starnes, will do more for our beloved Orphanage in the future than ever before. The pastor is enthusiastic over our Home and is going to bend every energy to make our work more successful.

* * * *

The S. C. Vann Building—It will be a source of joy to scores of friends of the Methodist Orphanage to learn that the Vann building is rapidly going up. The roof should be on within the next few weeks if the weather will permit. We are put to a great disadvantage in our school work by not having proper room for teaching. We feel, however, that we can well afford to undergo many disadvantages for the sake of having one of the most beautiful and up-to-date school buildings in the state. Taking all of the difficulties into consideration, I think our teachers and pupils have done remarkably well. Our teachers and scholars are looking forward with great enthusiasm to the opening of school next September. Next year will witness a great forward advance in every department of our school work.

* * * *

Franklinton—I have visited our Methodist people at Franklinton often and written requently about their fine qualities. In the absence of Brother Davis, I took our singing class over on the fourth Sunday morning and gave a sacred concert. The congregation was large and was enthusiastic over the concert. Franklinton always gives our Orphanage children the right of way on all occasions. Years ago they found a warm place in the heart of Franklinton Methodism and the place is secure. Of course things do not seem as they once did before two choice spirits left the church and community for their heavenly reward. God was good to give to Methodism and to our Orphanage Brother and Sister S. C. Vann, whose memory will always be as precious ointment poured forth. Two monuments, one at Franklinton and the other at the Methodist Orphanage in the shape of magnificent school buildings, perpetuate the noble deeds of their beautiful lives. These are but the outward expressions of two great souls who found their greatest joy in rendering unselfish service to God and humanity. Not to see these servants of God in their accustomed places in the church brought to me a keen sense of our great loss. No one will ever know how sadly I miss them in my work which occupied such an important place in their affections.

It is a source of genuine regret to the many friends of Bro. E. H. Davis, the beloved pastor, that he is forced to remain away from his work for a few months because of sickness. It is sincerely hoped that rest and medical attention in a Maryland sanatorium will result in the restoration of his health. As we kneel at a throne of grace, let us not forget him.

* * * *

Our Objectives—It is well to survey the field, see our needs and then determine to supply as many of them as we can. The following are the main objectives for the good year 1925:

1. The completion and furnishing of the Vann building.
2. To secure additional funds which will enable us to begin and complete the Baby Cottage.
3. To furnish our new dining hall with tables and chairs.
4. To induce every Sunday school in the conference to give us a monthly offering.
5. To secure one hundred organized Sunday school classes to support a child each at fifteen dollars per month.
6. To obtain a Thanksgiving offering from every church in the North Carolina conference.
7. To persuade scores, through our pastors and leading laymen and laywomen, to write the Methodist Orphanage in their wills.
8. To inform all our church members as to the inadequacy of the ten per cent Orphanage assessment in meeting our current expenses.
9. To solicit money from older people on the annuity plan.
10. To endeavor to make our beloved Methodist Orphanage worthy of the sacrifices, prayers and affections of our great constituency.
11. To spend all money given us as economically and wisely as conditions will permit.
12. One-half or Orphanage assessment from every charge by Easter.
13. To secure one hundred individuals who will give fifteen dollars each per month for support of a child.
14. To impress upon children under our care the supreme importance of giving their hearts and lives unconditionally to Jesus Christ.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for		Arrive from
6:15 a.m.	a Norfolk	8:10 p.m.
7:30 a.m.	b Charlotte	5:15 p.m.
3:00 p.m.	Washington	1:05 p.m.
9:45 p.m.	d Norfolk	7:05 a.m.

a-Parlor car, Marsden to Norfolk.
b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

S. C. HIGH,
City Ticket Agent.
J. E. SINGLETON,
Depot Ticket Agent.

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It is the most speedy remedy we know.

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For ten years I have been connected with the WICKER TOURS of Richmond and have made several tours of travel and study in Europe and the Near East. We have been working hard to get a tour giving the most for the least money. It has been hard with past war prices, but we have it. Palestine and Egypt, $795-$895. European extension added—$995-$1250. Reservations are limited and should be made early.
Sailing March 15 June 23.

REV. J. M. ROWLAND
Editor Richmond Christian Advocate
P. O. Box 584, Richmond, Va.

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Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.
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Fall Semester opens September 3, 1924. For further information, apply to

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In addition to the regular college courses, Classical and Literary, attention is called to the departments of Art, Business, Education, Expression, Home Economics, Music (Piano, Voice, Violin, Theory, etc.), and Religious Education.

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1925 NOTICE

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You can do it with a fair season. Hastings' Seeds, The Standard of the South, have no superiors. They are the best in all America. You know you can't go wrong in planting them.

This big, new, 1925 Catalog—the Standard Planting Guide—makes selecting and ordering the right kinds easy. 112 pages, 250 pictures from photographs with many in natural colors, culture directions and accurate descriptions.

You get it by return mail, entirely free. Plant Right! Know what's Right! Write for this great Seed Book! A POST-CARD WILL DO.

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ATLANTA *The South's Seedsmen* GEORGIA

GRAPES, MILK AND HONEY---TWO WONDERFUL REVIVALS

At the close of our last annual conference we received our commission to go to an unknown region. We were told that it was a land that flowed with milk and honey, and with cattle upon a thousand hills. On November the fifth we proceeded to the land of the sky, and about four o'clock in the afternoon we were told that we had reached this land of promise.

Upon reaching the parsonage we found a large number of people, both Methodist and Baptist, waiting to greet us. After spending a few moments by a good warm fire, we were ushered in to the dining room, where we found a table literally loaded with the grapes, milk and honey. The floor was also packed with potatoes, apples, cabbage, meat, lard, sugar and other things too numerous to mention. After the crowd left we proceeded to investigate our new home more closely, and found more apples, more potatoes and other good things.

On November 15 our presiding elder, Brother Seymour Taylor, held our first quarterly conference at Henson's Chapel. Having been one of the former pastors of this charge, and knowing of this goodly land, Brother Taylor arranged to begin his year's work with us. At this quarterly conference the board of stewards raised the salary $300 and are now paid up to date.

But the best of all is the spiritual progress of the work. On November 30 we began a meeting at Valle Crucis which continued for 15 days. In this meeting there were about 130 conversions and reclamations at the altar. Seventy-seven pledged themselves to tithe, and 20 pledged themselves to erect family altars. We received 15 into the church by vows, and several joined other churches. On December 21 we began a meeting at Henson's Chapel which continued for 18 days. In this meeting there were about 185 conversions and reclamations in the altar, besides others who renewed their covenants with the Lord. Eighty-two pledged themselves to tithe and six pledged themselves to erect family altars. We received 33 members here by vows and four by certificate, and quite a number joined the Baptist church. These were truly great meetings, the Holy Ghost was present in wonder working power. Conviction seized the people as in days of old. Some were so convicted that they could neither eat nor sleep two days before they were converted. Men who had not been to church for years were moved to come and were converted. Some would not even come inside the church, but the Holy Ghost moved upon them so that they could find no peace until they surrendered their hearts to God. Having found the Christ they would return to the church and in the praise services testify to the wonder working power of the Holy Ghost. May the Lord be praised for it all. Bless the Lord, O my soul: and all that is within me, bless His holy name.

R. A. Taylor.

BACK HOME

The whole-hearted welcome accorded us by the people of our own community as a result of Bishop Denny sending us to Straits circuit has inspired me to write something on the text that "All things work together for good to them that love the Lord." In the hope that it will encourage some one who needs it, or perhaps carry a word of comfort or a ray of sunshine to those who, like us, ar walking down toward the sunset of life with hope in thei hearts that the evening of our lives made so many of our disappointments work out for the good of our souls.

One of the indellible memories of my childhood is the visits to our home of pastors and preachers of various denominations who always found a welcome there. To me they were great characters, who brought to our humble home not only the news of salvation, but were about the only link we had with the outside world. They were an inspiration to us children and fired my imagination with a zeal that knew no bounds. I became intensely interested to do something for humanity, that I might follow in the footsteps of Jesus, whom I adored. I did what I could in the best way that I knew how. I had much more zeal than knowledge, as my educational advantages were very poor, so I made many mistakes. As I look back through the years and realize what my difficulties were I rejoice that the seeds sown in the heart of a child could so live and thrive.

When I grew up to womanhood I married a man who was preparing for the ministry. I had learned by that time that I was a weak vessel and could not do much of myself. So with gratitude in my heart I took up the work of helpmeet to an itinerant preacher. After having served for seven years some of the hardest circuits in our conference his health broke down and he had to give up the work. We came back home discouraged and sore at heart. After resting a bit he made several attempts to take up the work again, but failed each time. So he located and took up another kind of work that he could do to support his family.

Straits circuit at that time was doing very little for its pastors, paying a salary of three hundred dollars. In a little while after coming home we began to feel that we could do no greater work anywhere than that of building up the church in our own community. For twenty years we worked in our little field and felt that we were being blessed in our labors. And then my husband, who had never lost sight of the fact that what he most wanted to do was to preach, learned that he could preach again. The stewards on this circuit asked that he preach for them a year. Their request was granted and he missed only one appointment during the year, because of sickness. We were delighted. Then came an urgent request to go to Ocracoke. We went and stayed two years. He missed only one appointment during those two years because of sickness. Being thus encouraged he asked that he be readmitted into the conference. He was not admitted because of his age. Again we were disappointed though not cast down, as he could still be of service as a local preacher. Brother Wooten kindly arranged for us to come back home.

It was with some misgivings that we turned our faces toward home, though naturally we were thrilled with the thought of kindling a fire on our own hearthstone, and mingling again with the friends of our youth. We are here, home again, and have entered upon the year's work with the wine of gladness in our hearts and faith that this, too, will work out to the advantage of all concerned who love and serve God. The work will be hard, and as I cast about me for inspiration my mind reverts to those old circuit riders who served this charge during my childhood. The most prominent among them is F. B. McCall. A few kindly words of encouragement spoken by him to my young brother stand out in my memory as a light that was set upon a hill. Later as I struggled in my inefficient way to do my bit I was greatly encouraged by R. A. Willis of sacred memory, because he noticed my efforts and gave me some good advice. Brother Willis was at that time presiding elder of this district. He was also, to my great delight, our presiding officer during the last four years of our work in the conference. My husband was to have had through his influence the year following his breakdown a so-called good appointment as reward for a service rendered the N. C. conference at a time of great need. Our reward is in heaven. However, there is nothing within the gift of that conference more sacred to us than Straits circuit. We shall hope and work to that end that this circuit may become in the near future a desirable appointment. There are worthy people here and loyal to the church who need only a good leader to bring them into their own.

If any who may read this article should become bored with the length of it, or thing it too personal, forgive me. I have noted the restlessness of a soul hungry world, hence my desire to divide with them the crumbs that have fallen to me from the Master's table, and the imperative demand that we let our light shine, and justifies me in speaking of the fulfillment in my own life of the promise that "All things work together for good to them that love the Lord.

"Until the tale of the day is done
We never can tell what the morning meant;
But it is enough if the thread holds strong
All through, of our good intent."

Mrs. Sam Leffers.

THE WORK OF THE CONES APPRECIATED

The Methodist Ministerial Association of Greensboro, in regular session, adopted the following resolutions, with the request that a copy be forwarded to you:

Recognizing the fine record made by your corporation in welfare work and in general philanthropic endeavor for the good of the people of your communities and of that city, and recognizing further the stimulus given by you to all the agencies for moral uplift and spiritual development operating in these sections through schools, churches, Y. M. C. A., Y. W. C. A. and public health service, we desire to give expression to our sense of deep appreciation for your substantial interest in these agencies.

We appreciate the spirit of co-operation thus shown, and the practical demonstration of the fact that all forward looking agencies may find a basis of mutual understanding and mutual effort.

We desire also to express our thanks for the magnanimous spirit recently shown in the generous contributions made for the erection of Christian churches in your communities.

L. B. Hayes, Chairman, Pastor Park Place Church; W. F. Womble, Presiding Elder of Greensboro District; W. T. Albright, Pastor Walnut Street Church; T. V. Crouse, Pastor Carraway Memorial Church; John F. Kirk, Pastor West Market Street Church.

Committee for the Association.

MANY NEW INDUSTRIES ESTABLISHED IN SOUTH

Continued industrial development in the territory served by the Southern Railway System is shown by the annual report of the Southern's development service covering the year 1924.

The report lists a total of 132 new industries placed in operation during the year, 28 new industries under construction on December 31st, 84 enlargements of existing industries placed in operation during the year, and eight enlargements under construction at the end of the year, a total of 253 new industries and enlargements.

As in former years, the greatest activity was in the building and enlarging of textile plants. New installations of textile machinery in new mills and in enlargements at points served by the Southern included 172,473 spindles, 4,307 looms, and 1,380 knitting machines.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

HEAD COLDS
Melt in spoon; inhale vapors; apply freely up nostrils.
VICKS VAPORUB
Over 17 Million Jars Used Yearly

It's Not a Home 'till it's Planted
It's only just a house until you have some Roses over the porch, Shrubs for the border, and Shade Trees for the lawn. Let our landscape planners help you. Write us Also send for our new catalog of ornamentals and fruit trees.
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SEEDS WITH A "GROWING" REPUTATION
We Are Making the Following Remarkable Offer:

½ Lb. Beans, Burpee's Stringless Green Pod	$ .20
1 Pkt. Beans, Kentucky Wonder Green Pod	.10
½ Lb. Beans, Henderson Bush Butter	.20
1 Oz. Beet, Detroit Dark Red	.15
1 Pkt. Carrot, Danvers Half Long	.10
1 Pkt. Corn, Norfolk Market	.10
1 Pkt. Hanover Salad	.05
1 Pkt. Lettuce, Big Boston	.10
1 Pkt. Parsley, Double Curled	.10
½ Lb. Peas, Prolific Early Market	.20
1 Pkt. Radish, Scarlet Globe	.10
1 Pkt. Spinach, New Zealand	.10
1 Pkt. Pepper, Ruby King	.10
1 Pkt. Collard, N. C. Short Stem	.05
1 Pkt. Squash, White Bush or Patty Pan	.10
1 Pkt. Okra, Perkins Mammoth	.05
1 Pkt. Tomato, Bonny Best	.10
$1.90 VALUE FOR $1.00	$1.90

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Hill's stop millions of colds every winter—and in 24 hours. They end headache and fever, open the bowels, tone the whole system. Use nothing less reliable. Colds and Grippe call for prompt, efficient help. Be sure you get it.
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cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.
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Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually ready built, and represent a wonderful money-saving.
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OUR LITTLE FOLKS

WHEN "SKIP" WAS HAPPY

"Skip," the squirrel, had always been a lively little fellow. All day long he had raced up and down the tree trunks, and jumped fearlessly from branch, and played tag through the treetops with his brothers and his sisters and his little squirrel cousins.

But Skip wasn't skipping any more. Instead of romping through the treetops he sat in the corner of a cage looking out at the free world. The only time he looked half happy was when Mark and Marie gave him nuts to eat. They could not understand it.

"Why doesn't he jump into his wheel and spin?" asked Marie. "I thought he would love it."

"I don't know, he doesn't seem lively," said Mark. "Perhaps if we took his cage out and hung it on the branch of a tree he would like it better."

But Skip did not seem any happier. The children left the cage hanging on the tree, and some of his old friends came to see him when he was alone, but poor Skip, who longed more than ever for the old free life, did not have much to say to them.

"I think your squirrel will die soon," said a caller who looked at him. "Squirrels do not like to be shut up in cages."

"Do you think he will die, mother?" asked Marie after the caller had gone.

Mother put down her knitting. "You and Mark run all around all day," she said. "In and out of the house, around the yard, down town and to school. How would you feel if you were shut up in one room and could only look out of the window and see others coming and going as they pleased?"

Skip still sat in the corner of his cage looking at all the wild, free life around him. All at once he saw Mark and Marie coming toward his cage. They did not bring nuts as usual, but fumbled around the cage a minute and went away.

All at once Skip noticed a hole where he had never seen one before. He started slowly and carefully toward it. All at once he saw it led to the glad, free out-of-doors, and in a minute he was through, whisking toward the highest treetops and chattering with his friends who had been so unhappy to see him shut in the cage.

What a nice flavor the nuts had, now he was free! How good each bud and leaf tasted! And how fine it was to play tag once more through the trees!

Two quiet little children stole back to mother. "We opened the door," they said, "and we are never going to keep anything wild in a cage again." —Our Dumb Animals.

HELPING THE LITTLE ONES

Sister was a great deal of trouble in the playroom. She tipped over the glass of water when Claire and the other girls were painting dresses for paper dolls. She would get down on her hands and knees and crawl into the lower floors of the big dolls' house, which upset it ever so badly. She always wanted to do the things that Claire did, instead of playing with her own toys.

"I feel like slapping sister," complained Claire to Aunt Louise one day.

Aunt Louise, who was not so many years older than Claire herself smiled. "That is just the way I felt about you, Claire, when you were two and a half years old, she said, "but I didn't."

Claire looked surprised. "Did I get in your way and spoil your fun and tag?" she asked.

"You did all that and more," replied Aunt Louise laughing.

"Well, what did you do about it?" asked Claire, puzzled.

"Tried to understand why you were so in the way and why you did things," answered her aunt. "I remember that it was because you loved me that you wanted to play as I played. I tried to be patient with you. Look out, Claire, there is sister going into the doll house again."

"I'll make her a dolls' house of her own," decided the girl, "out of that big box in the garage."

If you are troubled in your play by your younger brothers and sisters, let them use those of your things which they can't harm. Another way is to show them how careful you are about not breaking, spilling or spoiling anything. Then they will be careful, too. —Dew Drops.

"THE CAT AND THE FIDDLE"

Little Hans loved music. He would lie flat on his back in the cool green grass, and listen to the sound back of the wind in the fir trees, the water running over the smooth pebbles in the brook, and the songs of the birds in the tall treees. One day the Magic Men came to town. Hans followed them as they tramped through the village street, watched their clever tricks, and admired their gay coats of red and green, but never for one moment did his eyes leave the man who played the violin. More than anything else in the world Hans wanted a violin, but there were many mouths to fill, and bread was often scarce.

When autumn came, and all the leaves were crimson, orange and red, Hans went with the men to the corn fields, to husk the corn, and lay it in great yellow heaps. One day a happy thought came to him. He took a corn stalk, and by cutting and trimming it with great care made himself a fiddle from which he was able to bring several musical sounds. This only made him long the more for a real violin. Hans' grandfather had a flock of little downy chickens.

One morning two were missing and the next day one was gone. Suspicion pointed to an old gray cat that skulked about the chicken yard, and the grandmother offered Hans enough money to buy a violin if he would put an end to the marauding cat. Hans hesitated, but he remembered the despairing cries of the little chicks and his fingers tingled and ached to handle a violin of his very own. So one evening he told his grandmother that the skulking cat was gone, and the rest of the little chicks were safe.

Then came the journey to town to buy the longed for violin, which Hans loved so much he could not bear it out of his sight. How many happy hours he spent drawing sweet music from the wonderful strings! As time passed many people traveled long distances to hear Hans play, but only a few knew the story of "The Cat and the Fiddle."—Exchange.

"Now, Bobby," said his mother sternly, "did you ask Mrs. White for that cookie?"

"No, mother, I didn't. I jes' saw a plate full of cookies in her kitchen and I said, 'You sure is some cook, Mrs. White, if I's any judge.' An' she gimmie one to see was I."

Cave Man, Sr.: Son, stop throwing those snowballs at your aunt.

Cave Man, Jr.: But, father, the snow has covered up all the rocks.—Black and Blue Jay.

Teacher—What are the three essential ways of caring for the body?

Garage Owner's Son—Wash, grease and Simonize—Utah Humbug.

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TRINITY COLLEGE

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Classical and scientific courses leading to the bachelor's degree.
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The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

Teach your child Internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life, of her little one.

Fretfulness, feverishness, night terrors, grinding the teeth in sleep, biliousness, coated tongue, loss of appetite, any of these may indicate constipation. Poisons from the child's stagnant intestine are flooding the little body, and if left unchecked may lead to serious consequences.

Avoid Laxatives—Say Doctors

A noted authority says that laxatives do not overcome constipation, but by their continued use tend only to aggravate the condition.

Medical science has found in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Let your infant or child have Nujol regularly, and see rosy cheeks, clear eyes and happiness return once more.

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MRS. WINSLOW'S SYRUP

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Burlington, North Carolina

MOTHER, OH MY MOTHER

By Alma Stikeleather Wall.

I am thinking of you
And my childhood hours—
Your tenderness and care,
Mother, oh my mother.
The friendship we shared—
And how you understood
And forgave—and forgot—and prayed,
And held my hand—and stuck close by,
Mother, oh my mother.
And as the years have gone by
And the work was hard,
And you were hungry and sore,
And gloomy was your life—
It was you that strengthened,
It was you that I saw
Leading me on to the Light that is true
Mother, oh my mother.
Disappointments have come,
But your encouragement was there—
Many the times when not a dime have I had,
And no one—not one to share the misery I beheld everywhere—
But your faith and trust have beckoned me on,
'Till in my breast, hope spring,
Mother, oh my mother.
The pain you have suffered,
The sorrow I caused
By carelessness, errors, forgetfulness
And, yes, sin even too,
You have borne all these
You have been faithful and true,
And so there is neither height, depth, or distance
That can separate you and your love
From one so untrue,
Mother, oh my mother.
Sacrifice is your life, mother of mine.
It can not be explained any more than the exquisite skill
That so delicately painted the sea shell;
Or how the rose gathers her form of loveliness
And scatters her fragrance—
Nor how the wind blows;
Imbedded deep are these facts,
And mysteries are they,
But I understand, and you understand,
Mother, oh my mother.
And so, when you are lonely and all by yourself
'Tain't the flow'rs you miss so much
When the sky looks gray, and you have the north wind,
And it rains—and rains—and rains;
The longing that lies down deep
Keeps comin' more an' more,
And you reach for a hand out there in the dark,
And worlds would be small to give
For one touch on your head or one hour with you;
And so in the East,
There is a light that I see
Beckoning me on to God and thee.
Falter I may, stumble I will,
But mother, thy love guides me still,
And I am thine, all thine—
May I do thy will,
Mother, oh my mother.

PROPER ORDER

"Bill's girl has dropped him; he's broke."

"As usual when girls drop things, eh?"

"No; she broke him before she dropped him!"—Answers, London.

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Thirty Five Thousand Subscribers - -

¶ Is there a Methodist in the State who would not like to know that the North Carolina Christian Advocate had reached the largest circulation of any Church organ ever published in our Church.

¶ In the words of Billad Akers, "It can be Did."

¶ The three score and and ten anniversary is now in full blast. If the friends of the Advocate will do a little work for it that desired goal will be reached by May 1st.

¶ Here is what C. K. Proctor is doing. He has sent this letter to every member of his church, and is getting results. Queen Street, Kinston is always near the top.

Dear Friend:

"Your subscription to the North Carolina Christian Advocate expired, March 31, 1924, and I hope when the canvasser calls on you that you will not only pay her for a renewal but also for all arrears. In case the canvassser has called and this matter was not settled please see me personally in regard to this, as the Advocate is holding me responsible.

Trusting that you will co-operate with me in this matter, I remain,

Sincerely,
Your Pastor."

¶ Look what that fine pastor of the "Orphanage Church," Raleigh is doing. You can't stop Brown.

"This is one more than my quota and I sent you one before Christmas, I told you was to go on my quota. But this isn't all, I have five more who are to hand me the money by Sunday. You see I preached on Christian Literature and made an appeal and secured these. That was the first Sunday I had preached since the Sunday before Christmas as I had been shut in for five weeks with 1918 Flu.

More to come.

Sincerely,
W. H. BROWN.

¶ The full list of renewals and new subscribers will be published next week. Will your name be written there?

10,000 New Subscribers *during* February, March *and* April *is the* GOAL!!

COME ON—LETS BE GOING!

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

February

Rosman, Selica, 11 8
Brevard, night 8
Weaverville Ct., Salem, 11 14-15
Haywood Street, night 15
Asheville Ct., Sardis, 11 22
Central, night 22

March

Flat Rock-Fletcher, Fletcher, 11 1
Oteen, Oakley, night 1
Mars Hill, Beech Glen, 11 7
Marshall-Hot Springs, Walnut, 11..... 8
Weaverville, night 8
West Asheville, night 11
Mills River, Mills River, 11 14-15
Hendersonville, night 15
Skyland, Naples, 11 22
Saluda-Tryon, Tryon, night 22
Spring Creek, Antioch, 11 28-29
Mt. Pleasant, night 29

April

Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26

May

Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

February

Rural Trinity, 11 8
Hawthorne Lane, night 8
Pineville, Harrison, 11 15
Weddington, Union, 3 15
Waxhaw, Heath Memorial, 11 21
Hickory Grove, 11 22
Dilworth, night 22
Bethel and New Hope, Bethel, 11 28
Lilesville, Lilesville, 3 28

March

Matthews, 11 1
Belmont Park, night 1
Marshville, Gilboa, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Monroe, Central, night 22
Wadesboro, 11 29
Trinity, night 29

April

Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

February

Randolph, Fairview, 11 and 3 7-8
East End, High Point, 11 8
Highland, night 8
West Market Street, 11 15
Main Street, night 15
Wesley Memorial, 11 22
Gibsonville, Whitsett, 3 22
Walnut Street, night 22

March

Pleasant Garden, Rehobeth, 3 .....Feb. 28 & 1
Liberty, Liberty, 11 1
Centenary, night 1
Park Place, 11 8
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

February

Pilot Mountain, Chestnut Grove 7-8
Rural Hall, Trinity 8-9
Sandy Ridge, Mt. Herman, 11 & 3...14-15
Madison, 11 15

March

Leaksville, 11 1
Stoneville-Mayodan, Centenary, 2:30... 1
Stokesdale, Eden 7-8
Mt. Airy Ct., Zion 14-15
Summerfield, Gethsemane 15-16
(Sunday and Monday)
Yadkinville, East Bend 21-22
Ararat, Hunter's Chapel 22-23
Danbury, Pine Hall, Sat. & Sun.....28-29
Walnut Cove, Bethlehem 29-30
(Sunday night and Monday)

April

Jonesville, Maple Springs 4-5
Elkin, evening 5
Dobson, Pleasant Ridge, 3..... 5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

February

Rutherford College, Mt. Harmony, 11.. 8
Morganton, First Church, 7 8
Table Rock, Linville, 11 22
Glen Alpine, 7 22
Old Fort Ct., Bethel, 11 28

March

Old Fort, 11 1
Henrietta-Caroleen, Henrietta, 11 8
Cliffside, Cliffside, 7 8
Mill Spring, 11 13
Broad River, Kisler, 11 14-15
Spindale, Alexander, 7 15
Bostic, 11 21
Forest City, 11 22
Cross Mill, North Catawba, 11 26
Marion Ct., Murphys, 11 27
McDowell, Snow Hill, 11 28
Marion Mills, Clinchfield, 11 29
Marion First Church, 7 29

April

Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville, Bakersville, 10 12

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

February

Todd, Calvary 7-8
Avery, Pine Grove 14-15
Elk Park, Cranberry, night 15
Helton, Helton 21-22

March

Warrenville, Clifton ..... Feb. 28 & 1
Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

February

Crouse, Antioch, 11 7
South Fork, Russell Chapel, 11 8
Lincolnton, night 8
Lowesville, Snow Hill, 11 14
Rock Springs, Bethel, 11 15
Stanley, Iron Station, night 15
Lincoln Ct., Asbury, 11 21-22
Dallas, High Shoals, 3 22
Maylo, night 22

March

Cherryville Ct., Mary's Grove, 11 .....28 and 1
Cherryville, First Church, night 1
Belwood, St. Peters, 11 7-8
King's Mountain, night 8
Park Street, Ebenezer, 11 21
Mt. Holly, 11 22
Main St., Gastonia, 11 and night 29

April

Shelby, Central, 11 5
Bessemer, Concord, 3 6
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

February

New London-Bethel, 11 7
Gold Hill-Wesley Chapel, 11 8
Park Avenue, night 8
Salem-Tabor, 11 14
Albemarle Central, 11 15
Badin, night 15
Albemarle Ct., Stoney Hill, 11 22
First St. Albemarle, night 22
Landis, Landis, 11 28

March

Kannapolis, 11 1
China Grove, night 1
Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, ngiht 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

February

Dudley Shoals, Ebenezer, 11 and 1 8
Rhodhiss, 3 8
Statesville, Broad St., 11 and 7 15-16
Alexander, Marvin, 2 and 3 15
Mooresville, Borad St., 7 15
Statesville Ct., Chapel Hill, 3 and 11.....21-22
Mooresville, Central, 7 22-23

March

South Lenoir, Harpers, 11 and 1 1
Lenoir Ct., Olivet, 3 1
Granite Falls, 6 and 7 1
Olin, Macedonia, 11 and 1 8
Hiddenite, Midway, 3 7-8
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Bail Creek, Mt. View, 3 29

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

February

Dellwood, Maggie, 11 and 11 7-8
Franklin, night 12-15
Franklin Ct., Iotla, 11 and 3 13-15
Macon, Pattons, 11 and 11 14-15
Robbinsville, 11 and 11 21-22
Andrews, night 22
Wanyesville, night 25

March

Bethel, Harmony Grove, 11 and 3 .....28 and 1
Haywood, Davis Chapel, 11 and 3 1
Judson, Judson, 11 and 11 7-8
Bryson City, Ella, 3..... 8
Webster, Love's Chapel, 11 and 3 14-15
Cullowhee, night and 11 14-15
Glenville, Norton, 11 and 3 20-22
Highlands, Horse Cove, 11 and 11 21-22
Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29

April

Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
SECOND ROUND

February

Thomasville, Main St., 11 8
Thomasville Ct., Unity, 3 7-8
Advance, Advance, 11 14-15
Cooleemee, Cooleemee, night 15
Denton, Newsmo, 11 21-22
Trinity, Trinity, night.....22

March

Walkertown, Walkertown, 11 1
Oak Ridge, Oak Ridge, night 1
Forsyth, Pine Grove, 11 7-8
Farmington, Bethlehem, 3 7-8
Welcome, Vernon, 11 14-15
Ogburn Memorial, Oak Summit, night 15
Kernersville, Shady Grove, 3 15

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

February

Gregson, night 8
Front Street, 11 15
Webb Avenue, night 15
Burlington Ct., New Salem, 11 21-22
West Burlington, night 22

March

Mt. Tirzah, Hurdle Mills, 11 .....28 & 1
Person Ct., Lea's Chapel, 11 7-8
Long Memorial, night 8
Memorial 15
Brooksdale Ct., Brookland, 11 21-22
East Roxboro, Longhurst, night 22
Hillsboro, New Sharon, 11 28-29
Carr, night 29

April

Yanceyville Ct., Prospect, 11 4-5
Graham and Haw River, Graham, 11..12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11...19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26

May

Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11...2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

February

Perquimans, preaching at Epworth, 11.. 8
Hertford, night 8
Roper, Pleasant Grove, 11 15
Plymouth, Plymouth, night 15
Belhaven-Pantego, Pantego 22
Pasquotank, Newbegun 27

March

Camden-Wesley's ..... 28 and 1
Moyock, Baxter's, 3 1
Pasquotank, (Qr. Con. Unon) 5
Columbia, Alligator 7-8
Edenton, night 13
Chowan, Evans 14-15
Perquimans, Oak Grove 18
Hertford, night 18
Dare, Mashoes 20
Kitty Hawk, Collington 24
Manteo, 11 22
Wanchese, night 22
Kennekeet, Avon 28-29
Hatteras, Buxton, night 29

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

February

Hay Street, morning 8
Fayettville, Camp Ground 44-15
Person St. and Calvary, Calvary, night 15
Roseboro, Bethel 21-22

March

Parkton, Hope Mills ..... Feb. 28 & 1
Bladen, Bethlehem 7-8
Lillington, Pleasant Plains 13-14
Mainers, Cool Spring 14-15
Elizabeth, Singletary 21-22
Stedman, Bethany 28-29

April

Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26

May

Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

The district conference will convene at Dunn on Wednesday morning, March 25, at 10 o'clock, and will be in session two days.

NEW BERN DISTRICT
J. C. Wooten, P. E.

February

La Grange, Hickory Grove, a.m. 7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

February

St. Paul, St. Paul 7-8
Lumberton, Chestnut Street 8-9
Mt. Gilead Ct., Wadesville 14-15
Mt. Gilead 15-16

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

February

Maysville, Maysville, a.m. 7-8
Swansboro, Swansboro, p.m. & a.m. 8-9
Town Creek, Zion, a.m. 13
Shallotte, Shallotte Camp, a.m. 14-15

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Also a 35 cent pamphlet on the chronology of Dan. 12, "How Long to the End?", from same address 3 copies for $1.00. (No stamps, please.)

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In Memoriam

CULBRETH—On Christmas eve as Bro. Mack D. Culbreth was distributing Christmas gifts to members of his family the Master called him into that eternal land to spend Christmas there. It was my pleasure two years ago to receive him into Salem church on profession of faith. He was loyal to the church and seemed to be walking daily with his Lord. To the dear wife and children and friends Christmas day was indeed a disappointment and a time of great sorrow, yet they sorrowed not as one without hope, for they feel that they know where to find their beloved dead. May the great Comforter abide with them alway.

W. L. Maness.

WINDSOR—When Sarah Armstrong Windsor answered the call of the death angel on December 9, 1924, our community lost one of its choice spirits. When a child Sister Windsor joined the Methodist church, so the greater part of her seventy-one years was spent in the service of her Lord.

One daughter preceded her to the grave. Her husband, Nathaniel Windsor, also preceded her many years. These all await the coming of one son, Millard, a daughter, Mrs. Ellen Ulery, a brother, E. D. Windsor, a sister, Mrs. Henry Bucher, and two grandchildren.

May the Lord bless and keep them until he shall call them home.

John R. Edwards.

TAYLOR—Carrie Celia Taylor was born August 21, 1837, and died December 8, 1924. She was converted in childhood at Hickory Grove and was one of the charter members of the Methodist church there and remained a faithful member to the day of her death. Her maiden name was Nolen. She married Robt. C. Taylor when she was 25 years old and they had eight children, four boys and four girls.

Sister Taylor had been sick a long time, so the end was expected by all. She left assurances of her complete peace with God. Three daughters and four sons and a number of other relatives and friends are left to mourn her passing away.

The funeral service was conducted in Hickory Grove church by her pastor, assisted by Rev. E. Myers, and loving hands laid her tenderly away in the cemetery nearby. A. R. Bell.

DARDEN—Brother W. J. Darden was born November 27, 1860, and died December 13, 1924. From young manhood he had been a loyal member of St. Andrew's Methodist church. On February 27, 1888, he and Miss Chloe McKay were happily united in matrimony at the altar of this good old church. To this union there were born ten children—four boys, Lewis, James, Charlie and Troy Darden, and six girls, Mrs. Susan Warren, Mrs. Mary Graham, Mrs. Annie Bill, Mrs. Rachel Piner, Misses Alice and Chloe Darden. He also leaves four brothers, Tom, Ben, Henry and George Darden. The beloved wife and all these children and relatives and a host of friends gathered at the church on Sunday afternoon, December 14, for the funeral service, which was conducted by his pastor, W. L. Maness. The interment was made in St. Andrews cemetery, and the care-worn body was left to rest beneath a covering ol lovely flowers. His was a life toil, yet he took great delight in providing for his household. Since God has called him from his labors here we trust he has gone to enjoy that rest that remaineth to the people of God. May the blessings of God rest upon those who were so near and dear to him.

W. L. Maness.

BRYSON—In the early morning of December 22, 1924, at the home of her son, Henry Bryson, Mrs. Eva S. Bryson quietly and peacefully passed into the home prepared for her in the many mansions.

Mrs. Eva S. Bryson was the daughter of Dr. J. J. Coates of Townville, S. C. She was born at Townsville, S. C., August 23, 1845. She married Carson P. Bryson February 23, 1867, and to them were born eight children, four of whom survive her: Holmes Bryson, Asheville, N. C.; Sanders Bryson of Texas; Henry Bryson, Cullowhee, N. C.; Dr. Ed. J. Bryson, Cullowhee, N. C.

Mrs. Bryson had lived at Cullowhee, N. C., over thirty years and during that long period had been one of the pillars of the church. She contributed so much to the success of the Sunday school work and to the work of the Woman's Missionary Society. She was one of those rare souls who sought first the kingdom of God and His righteousness. She laid up her treasures in heaven. She did good unto all men, especially unto them who are of the household of faith. She was steadfast, unmovable, always abounding in the work of the Lord, for she knew that her labor was not in vain in the Lord. She was instant in season and out of season. She continued instant in prayer. She was not slothful, in business, fervent in the spirit, serving the Lord. Her heart was burdened for lost souls. Jesus Christ to her was a great Saviour and she labored to bring others to Christ. She has gone to share the reward and wear the crown of the faithful.

The funeral was conducted by Rev. Sam Hilliard, assisted by Rev. A. W. Lynch, pastor, and Rev. Tom Hawkins.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and love has called from our midst our sister, Mrs. C. A. Nash, we, the members thereof, resolve:

First, That we, the members of the Church Helpers Class, the Ladies' Aid and Missionary societies, bow in humble submission to the will of our heavenly Father, feeling that our loss is her eternal gain.

Second, That we thank our heavenly Father for her Christian life and for that divine grace which comforted and sustained her through months of bodily affliction.

Third, That while our hearts are full of sorrow, we rejoice in the thought that she is with the Lord she loved so well.

Fourth, That a copy of these resolutions be sent to the bereaved family, one to the North Carolina Christian Advocate and one be placed on the minutes of our books.

Mrs. S. R. Secrest.
Mrs. J. A. Hatley.

PIGATT—James Chadwick, the son of Mr. and Mrs. J. S. Pigatt, of Gloucester, lost his life September 8, 1924, by an air tank explosion on a gas tanker, in the twentieth year of his age in New York harbor. The community was shocked and deeply grieved that this young life, so noble, so generous and so full of promise should come to an end so suddenly and seemingly so untimely. He had been a member of the Straits circuit Tabernacle church from boyhood. He had the qualities of personality that made him an esteemed companion and friend. James was a kind-hearted and unselfish boy whom everybody loved. He was especially gifted for making friends. An unusually large concourse of people attended the funeral services, which were held from the home by his pastor he loved so much, Rev. H. M. Jackson. He was buried in the family burial place at four o'clock Thursday afternoon. Floral tributes were many and beautiful, which bore testimony of the high esteem in which he was held. May the blessings of the kind Father rest upon the heart-broken mother, father and all his kindred ties. A Friend, Sadie W.

RESOLUTIONS OF RESPECT

In view of the fact that our heavenly Father in His wisdom has seen fit to call our beloved brother member and teacher, E. A. Daniel, unto Himself, we, the members of the Baraca class of the First Methodist church of Washington, N. C., and feeling the deep loss that we have sustained by his death; therefore be it resolved:

First, That we will ever cherish his memory, who by his daily walk among us and the instructions so ably given us as teacher of this class has left an enduring example which we commend for emulation.

Second, Although our hearts are made sad because of our loss, we bow in humble submission to the will of Him who doeth all things for the best for the mthat love the Lord. We rejoice in the fact that in his last hours he expressed an abiding faith and assured those about him that his summons had come from heaven.

Third, That we extend to the family our deepest sympathy in this time of great affliction, assuring them that we are partakers with them in their sorrow.

Fourth, That a copy of these resolutions be sent to the family, a copy to each of the town papers, a copy to the North Carolina Christian Advocate for publication, and a copy spread upon the class records.

W. K. Jacobson,
Committee.

HOWIE—William Henry Howie of Pleasant Grove church of Waxhaw circuit, Union county, passed to his reward January 2, 1925, at the ripe age of 86 years. He came into the church when a young man and lived faithfully to the end. He filled the various offices of his church. He was quiet in his makeup, but firm in his convictions. He loved honesty and ppreciated character. He was married to Miss Sarah E. Winchester in 1860. Unto this union there were nine children born, of which four sons and three daughters survive him. His wife having died, he was again married to Mrs. Mittie Niven in 1904. He served his country as a soldier in the war of the sixties for about three years. He leaves a wife and seven children, but they know where to find him.

E. N. Crowder, P. C.

LANDIS—Malcom Key Landis was born August 30, 1899; died October 29, 1924; age 25 years, one month and 29 days.

He was converted and joined the M. E. Church South at 12 years of age, and was faithful to the church till death. Brother Landis finished his high school work at Nebo high school. He then went to Detroit School of Pharmacy and finished his course there. He had just finished his preparation for life's work when God called him to a greater work above.

The funeral service was conducted by Rev. W. E. Poovey of Marion. His remains were laid to rest at Trinity church cemetery.

While we miss him here, we expect to meet him in that home prepared for the people of God. H. E. Stimson.



"Aren't you going to invite that Mr. Johnson who plays so well, to our anniversary party? A good piano player certainly 'makes' a party."

"Yes, that's just why I'm afraid to invite him. Imagine how awful it would be when he started to play on that piano of ours. Naturally, people would pretend to like it, but you know what they'd think. And as for Mr. Johnson, I'll bet he'd never come here again if he could help it."

She hadn't the courage to invite him

OH, the disappointment and embarrassment a poor piano can cause. Think of the lost pleasures, the lost pride of ownership, the lost opportunities to have a jolly party of friends in for an evening of songs; the lost hours of enjoyment just playing whatever the mood calls for.

Not so in the homes where there are Weaver Pianos. Assurance, satisfaction and enjoyment are theirs. For the tone of the Weaver Piano is unsurpassed. Its mechanism is so perfect that it removes all thought of mechanics. And these wonderful qualities of the Weaver give a lifetime of splendid service.

When you try the Weaver, remember that the beautiful tone that you find—when it's new—will stay beautiful. You'll always be proud to have your friends play it.

Your home should have a good piano. Write for the interesting Weaver catalog, describing how the Weaver Piano is built, and why it gives years of genuine satisfaction. Convenient terms are easily arranged, and a liberal allowance will be made for your former piano.

R J Aiken 29Oct24
W Chapel Hill

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WEAVER PIANOS

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, FEBRUARY 12, 1925 Number 7

EDITORIAL PARAGRAPHS

Dr. Chas. C. Selecman, president of Southern Methodist University, Dallas, Texas, after investigating as to how certain church leaders stand upon the question of unification obtained the following results: Of the bishops 9 are for and 5 against the plan. General conference delegates, 298 for and 74 against. Unification Commission, 22 for and 3 against. General secretaries, 27 for and 1 against. College presidents and educational leaders, 34 for and none against. Editors, 20 for and 6 against.

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Are any so stupid as to think that home training availeth not? If so, let them learn of the man who entered a wager that he could pick the married men from the single among the employes of a big Philadelphia warehouse as they returned from dinner. The test was made and in almost every instance his guess was correct. "How did you do it?" inquired the manager of the warehouse. The wise one replied, "The married men wipe their feet on the mat; the single ones do not."

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The wonder working power of God's grace is a central theme of the Word of God. The Prodigal Son, for example, is not the hero of that matchless story of Jesus. The story has no hero. Both of the sons in themselves present a rather sorry spectacle. The true emphasis of the story rests upon the amazing love of the father. Saul had in him the roots of bitterness and carried in his mouth a sharp tongue and in his hand a pointed dagger until converted. Then he became an amazing monument of God's grace and a wonder even unto himself. "By the grace of God I am what I am" became the insistent declaration of the world's greatest Christian. The outstanding figures of civilization are the handiwork of the grace of God. Why should mortal man in himself be proud?

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Homer could have squatted at the gates of Grecian cities in the pose of a blind beggar and have received the coins tossed into the cup of penury. But instead he wrote the Iliad and had seven cities clamoring for the honor of his birthplace. Milton was Homer's brother in blindness, and likewise a brother of his in writing another immortal epic, Paradise Lost. Pope was a hunchback. Carlyle had chronic indigestion. Robert Louis Stevenson was a consumptive. And the names of those who, in spite of some serious handicap, stand in the very forefront of human achievement would form a list of incredible length if gathered together on the honor scroll of the world's illustrious. "Seeing then that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and run with patience the race that is set before us."

The Bible never tells a man to be short or to be tall or to have red hair or black hair. For these are beyond the limits of his free moral agency. But it does command: "Thou shalt worship the Lord thy God and him only shalt thou serve"; "Thou shalt not take the name of the Lord thy God in vain"; "Remember the Sabbath day to keep it holy"; "Honor thy father and thy mother," and so on through all the commandments, both negative and positive. The Bible could not be a book of science, because all books of science run out of date, while the Holy Scriptures are for the ages. The Book of books deals primarily with the things that are eternal. The character of our God, the things that are permanent in our humanity and the moral and spiritual relations existing between God and man and the world are the primary themes of the Book.

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The Methodist Advocate reports one of the most interesting incidents that we have heard of in connection with the discussion of the present plan of Unification. Dr. Burrow says:

"Here is an actual occurrence 'away down South in Dixie.' A certain pastor, who was opposed to unification, called his congregation together to pass resolutions against the pending plan. He made a talk and pointed out some of the dangers involved. Among other things he said, in substance: 'Why, some negro woman might come into this church and ask me to baptize a negro baby.' At this juncture a layman said in substance: 'Wait a minute; let's go slow here. I am a physician. Suppose some stormy night a call comes to me to go to a negro home to help a negro baby into the world, what am I to do? If humanity says to the doctor 'Go,' why should Christianity say to the preacher 'Stop'?" There was great seriousness in that meeting. The preacher went home thinking along fundamental lines. He will never think again as he did before this incident."

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A bantam rooster out in the great state of Oregon by his persistent crowing had greatly disturbed the slumbers of his owner, an inoffensive Methodist preacher. W. H. Nelson, editor of the Pacific Methodist Advocate, says that this bird was like the one George Elliot tells about in Adam Bede, which believed the sun would not get up unless he crowed in the morning, and seemed to be akin to Shakespeare's bird of the dawn who in order that no other rooster might get an edge on him "crowed all night long." The unfortunate owner of the irrepressible bantam having been told that a rooster could not crow unless he threw his head back, put the little fellow in a box where he could not throw back his head. But this remarkable bantam overflowing with crow made the welkin ring in spite of man made restrictions. You cannot stop a rooster who has the crow in him. Neither can you stop a man who has the stuff in him. Victory belongeth to the bantam even when he disturbs the slumbers of a tired Methodist preacher.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00
To all Preachers of the Gospel, year 1.00

NO REPAIR SHOP

The Christian church is set to the all important task of making people anew. It is not a repair shop.

"Gun and Locksmith" reads the sign. That is where old locks are mended and rusty and almost worthless firearms are taken for repairs. Another sign reads, "Boot and Shoe Shop." That's where shoes are half-soled and rundown heels are straightened. "Jewelry Store, Repairing a Specialty." Such a sign admonishes you to turn in with your watch that has refused to go. But no such signs belongs over a church door. Repairing is not its specialty. In fact, it has very little interest in the repair business. The church caters to an altogether different line of business. The church of God proposes to make men and women over, to make them new creatures in Christ Jesus.

There is no other such institution upon the face of the earth. New York, Chicago, London, Paris and other great metropolitan cities claim to have pretty much everything within their borders, but not one of them has an institution the sole business of which is to make men and women new creatures, except the Church of God.

Jesus when upon the earth did not engage in the repair business. He gave to the cripple, it is true, but he gave him strength to rise up and walk. He had compassion upon the blind beggar, but Jesus sent him seeing. It was not a partial but a complete job when Jesus got through with it. His was a passionate and uncompromising protest against a work which made clean the outside of the cup and left the inside full of uncleanness. Like some fiery prophet of judgment he cried over and over again, "Woe to you Scribes and Pharisee hypocrites! for ye are like unto whited sepulchres." He was supremely concerned about the inner life.

A prophet of the Lord, a few weeks ago in a church where millionaires worshipped, emphasized this necessary and fundamental truth of Christianity that men must be made over. The same evening down in a mission chapel where the poor from all nations gathered and where the down and out assembled for some message of encouragement the same truth was uttered in burning words by a Salavation Army woman who labored to lift up the fallen who had been unable to stem the current that bore them down.

So in all classes of society the true gospel messenger has but one message which can be uttered with confidence and that will apply to all alike. It is this: men must become new creatures in Christ Jesus.

A YEAR OF TRUTH-SEEKING

The Rock Island Railroad, in a magnificent advertisement not so very long ago announced: "1924 will be a year of truth-seeking."

Would that it might be such a year among the churches. It would greatly clear up the confusion and relieve the tension if all would approach religion in the spirit of true discipleship; that means prejudice, distrust and bigotry be laid aside and that we come in humble fashion to learn of Him who is the Way, the Truth, and the Life.

If the 1925 mooted questions and speculative doctrines, and what Roosevelt described as "theology without moral implication," could be dropped into the Pit of Silence, the world would be better off.

Jesus never set up creedal tests or doctrinal standards of religion. His call was: "Follow Me"; "walk in the Light; receive the Spirit of Truth; love God and serve one's fellows." And Paul's supreme test still stands: "If any man have not the Spirit of Christ he is none of His."

The business of the followers of Jesus is not to defend the historic creeds of the past, or to encamp upon the graves of the fathers, but to seek the truth as it is in Christ Jesus; and with open mind welcome the breaking Light from any source, and thrust that living flame into the dark places of the world, thereby winning new victories.

If all Christian men would during 1925 give up the attempt to explain Christ and devote their attention to following Him, it would hasten the kingdom of God and put Christianity in a position of conquering religion.

MUST LOOK TO CHURCHES FOR COUNSEL AND SUPPORT

"In every possible way, on every available occasion, in season and out of season, those who help to form public opinion must insist that no kind of human warfare is inevitable, that it is not a legitimate expression of but is diametrically opposed to human nature at its best, that it is the enemy of civilization; and they should utilize every faculty they possess to demonstrate its futility, to devise and make known effective means of avoiding it, and finally to make it impossible In the onward march of civilization other forms of barbarism have been abolished; the time has come when the worst, most colossal, most calamitous form of barbarism should be outlawed. Religious leaders are urging the churches to lead the crusade against this modern anti-Christ, and those most active in working for peace apart from organized religion are saying that without the aid of the churches they cannot hope to succeed. Says Dean Burroughs: 'It is ultimately just a question whether we believe that Christ's way of life is practicable.' Lord Cecil says that the League of Nations must look increasingly to the organized churches for counsel and support. Dr. Maxwell Garnett says: 'After Wilberforce's day, the day of the emancipation of the slaves, that great act of humanity and justice brought with it a new hope for the church. So would the securing of world peace; it would resuscitate and revive and recommission.'"

These weighty words of Mr. Albert Dawson of England serve to remind the churches, not only of how leading thinkers regard the churches as social agencies of tremendous influence, but, also, of the grave responsibilities that rest upon them in these momentous days when great world problems are crowding upon us for settlement. If the churches of Christ do not lead in the crusade against war the cause is already lost.

THE FATE OF THEOLOGY IN CONFLICT WITH TRUTH

Jesse Lee, the outstanding leader among the early Methodist pioneers of America, began his first service on Boston Commons by using Charles Wesley's well known hymn:

"Come, sinners, to the gospel feast;
Let every soul be Jesus' guest;
Let not one be left behind,
For God hath bidden all mankind."

A rigid old Puritan, who was standing by to see what the strange visitor intended to do, remarked to other bystanders, "That is not true."

And the broad, gracious invitation which carried a message of hope and salvation to every child of the human race was not true according to the iron-bound theology in which the New England of that day was schooled. But the theology whose tenets dared to limit the love of God and to circumscribe the extent of the atonement, no longer has the courage to utter its voice in modern pulpits. Like many other theological notions which once spoke with authority, its tongue now lies silent in musty, if not moth-eaten, libraries, while the world around sings:

"Let every creature rise and bring
Peculiar honors to our King."

LET'S HAVE NO PROFESSIONAL BOXING IN NORTH CAROLINA

Both the North Carolina and the Western North Carolina conferences in their last annual meetings adopted resolutions by unanimous vote asking for the repeal of the recent act of the legislature that legalized boxing bouts in North Carolina. The Baptist State Convention and other organizations that have an abiding interest in the moral welfare of the state have taken similar action.

We believe that the General Assembly should give heed to these appeals which come to that honorable body of the people's representatives to repeal the law that recognizes the questionable character and the tendency of these bouts by the very safeguards that they threw about them. Better entirely do away with a thing that has to be so carefully safeguarded in an effort to keep it above blame.

A GOOD BEGINNING

"I believe in God" are the first four words of the historic creed which we recite in the hour of worship at church. And it is a good beginning.

"I believe in God." That faith gives us confidence in the final triumph of the right.

"Right forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold rules the world,
For behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

"I believe in God." That gives the man in the storm and stress of middle life and the aged saint amid the splendors of the sunset when at the close of his earthly pilgrimage the inclination to utter the prayer that his mother taught him in childhood:

"Now I lay me down to sleep,
I pray thee Lord my soul to keep,
If I should die before I wake
I pray thee Lord my soul to take."

"I believe in God." When storm-tossed and night has settled down as if there is to be no day, even then faith sings:

"I know not where His islands lift,
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

DOG WINS A PLACE IN THE HALL OF FAME

Balto, the big Siberian wolf hound, leader of Gunnar Kasson's team that carried 300,000 units of anti-toxin to relieve Nome, Alaska, from a scourge of diptheria, deserves a place among canine immortals. On the last lap of the journey from Bluff to Nome, a distance of sixty miles, the team encountered a blizzard. With the temperature at 35 below zero and the storm such that the driver could not see his dogs, much less his trail, he placed his trust in Balto and the big brave wolf hound never faltered but led the team through to Nome, covering the sixty miles in seven and a half hours.

"I gave Balto his head and trusted him. He never faltered. It was Balto who led the way; the credit is his." Thus Gunnar Kasson paid tribute to his dog when he arrived at Nome with the anti-toxin that was to save defenseless children from the deadly hand of the scourge.

This is a tale of daring, of fidelity, of victory that gives added renown to the brave spirits who battle with Arctic storms in that north country, and men and women of distant generations will thrill with the story of how Balto, the leader of the dog team, carried antitoxin to the little children who were dying of diptheria in Nome, Alaska.

A member of the legislature the other day in speaking before a committee said that sixty years ago, when lying under an old apple tree, he dreamed of some day being President of the United States, but it had taken him seventy-two years to get to the legislature. That was a fine bit of humor. We are curious, however, to know where he would now be if, like Joseph of old, he had not dreamed of bending sheaves and and of stars that made obeisance to him.

PEOPLE AND THINGS

The Greensboro district conference will be held at Trinity, Randolph circuit, Tuesday and Wednesday, April 14 and 15.

Rev. R. H. Daugherty, pastor of Hawthorne Lane church, Charlotte, has received more than 100 new members since conference.

Rev. J. W. Dimmett, pastor of the Vanceboro circuit, will begin a meeting at Epworth church March 23. Rev. J. L. Smith will do the preaching.

Dr. S. T. Senter of Danville, Va., is this week conducting revival services at Duke University. Two services are being held each day, one at the daily chapel services and the other at 7:30 p. m.

Rev. W. E. Moretz, Lincolnton, writes: "I would be glad to assist in two or three revivals this winter and spring. If any of the brethren are in need of help I would be glad to hear from them."

"I am not much of a mathematician," said Carelessness, "but I can add to your troubles, subtract from your earnings, multiply your aches and pains, divide your attention, take interest from your work, and discount your chances for safety and promotion."—Selected.

Rev. S. S. Ellington, a young local preacher of Jonesboro, N. C., has some time that he could give in aiding pastors with their revivals. Rev. B. E. Stanfield, our pastor at Jonesboro, can give information about the qualifications of Brother Ellington for work in revivals.

Last week's issue of the Wesleyan Christian Advocate was a South Georgia Woman's Missionary Conference Special. There was a full presentation of what the woman's missionery societies are doing in the South Georgia conference. Cuts of conference and district officers and other leaders added greatly to the interest of this excellent number of the Wesleyan.

J. W. Bradley says roads can't get much worse in Person county. The best roads have been impassable. The folks are still thoughtful of the preacher. They listen well when he tries to preach. They are expecting some real preaching when Dr. Bradshaw comes to Lea's Chapel the second Saturday and Sunday in March. Trust the roads will improve. Big crowd expected.

Rev. W. T. Albright, pastor of Proximity Methodist church, Greensboro, will begin revival services in his church March 22. Rev. J. C. Fink, pastor Broad Street church, Mooresville, will do the preaching. His unusual success in revival meetings cause the people of Proximity to look forward with great interest and expectancy to his coming among them. Preparations for the meeting have already begun. Not a great while after the close of the revival this congregation expects to move into their new $35,000 church which is going up very rapidly.

"The note of progress is still in the air on Moyock charge. We have been handicapped by the weather and roads. I preached at all three churches yesterday, traveling in motor boat, buggy, automobile, on foot and by train. But I got there just the same. At Moyock yesterday morning we had the largest communion service that any one remembers in many years. Moyock and Perkins have pounded us liberally. Members are being added to the church. We are hoping and praying for great things this year."—C. T. Thrift.

At the home of her daughter, Mrs. J. I. Futrell, near Conway, N. C., Mrs. Geo. B. Pope passed away at the age of 78 Thursday, February 5. She had been in very feeble health for several years, but always bore her afflictions patiently as befitted the fine Christian character that she was. All that medical skill and loving hands could do was done to relieve her and stay the hand of death. But her mission on earth was done and she went to receive her reward.

Dr. G. T. Rowe is holding a Bible conference this week in Tryon Street church, Charlotte. This conference in Charlotte is the first of a series in the South that has been planned by the General Board of Education of the Methodist Episcopal Church, South. Dr. Rowe leads the discussions each morning at 10 o'clock and each evening at 7:30. The morning hour is given to a study of the prophets and at the evening hour Dr. Rowe discusses the Bible in its relation to the thought of the present day. The speaker invites oral or written questions on the subjects under discussion.

They had an intelligence test the other day at the Michigan (Henry Ford's state) Agricultural College, and the newspapers are not through making sport of the revelations of ignorance. It was made known by some of the aspiring freshmen (averaging 19 years), that the battle of Lexington was fought in 1620, the Mayo brothers are manufacturers of cough-drops, an oyster bed is an acre of diamonds, a cutlass is a cannon, Robert La Follette is "a Frenchman who came to America during the war."—Sydney Strong, in Unity.

W. S. Surratt writes: "Hardy Eskimo dogs they were that Gunnar Kassan drove. By working relays Kassan carried the precious serum 650 miles to Nome in five and one-half days, braving blizzard and cold. Our hat is off to the dogs and to Kassan and to Emily Morgan, Nome's lone Red Cross nurse. Her name deserves to be remembered with Florence Nightingale, Clara Barton and Edith Cavel. Heroic tales of men and dogs are not new to Alaska. The remarkable part of Nome's story is that we in this section of the country knew about it as it happened. It took five days for the news of George Washington's death at Mt. Vernon on the potomac to reach Philadelphia."

There were no charges for Rev. R. A. Swaringen to meet when he recently emerged from the Statesville hospital following an operation and treatment. His "bill" had been called for and fully liquidated by one of his own members. This member was Captain Thomas M. Denning, superintendent of the Wiscassett mills. It was the expression of friendship between the two men, a token of the estimate Mr. Denning places upon the good work being done by Mr. Swaringen, and likewise, it was characteristic of Mr. Denning himself. This mill superintendent moves along quiet lines; one learns him only through close association. Number after number of good deeds and fine impulses can be told of him, but it is only by chance when a item like this gets into print. He does not do things for publication sake, and the Press did not gain its information through him.—Albemarle Press.

"Joe" Rowland is a North Carolina product. He ran away in his youth and joined the Virginia conference and for the last two decades has been a missionary to the "Mother of Presidents." He is now a quill driver in the city of Richmond. But he still retains his North Carolina "gumption," as the following observations conclusively show: "I believe we would settle unification if we would stop quarreling and go to laughing and playing. We never will settle it by getting all "het up" and barking at the nigger in the woodpile. We ought to meet together on a big picnic and have a foot race between a certain M. E. bishop and a certain Southern bishop whose names I will not give. We ought to have a game of mumble peg between Dr. Sam Steele and Dr. Claudius Spencer. We ought to go swimming and go fishing and wind up with a "weiner roast" and ice cream cones and get Bishop Candler and Bishop Quayle to see who could tell the best stories. Then when we looked for the nigger in the woodpile, he would be gone."

NOTES FROM GRAHAM

While numerous gifts have previously been received the first regular donation party for the current year was held at the Methodist parsonage here last night at seven thirty. It was composed of men, women and children, many being well represented who could not come.

The first act was staged in the dining room while the halls rang out with laughter and good cheer. It looked like everybody really felt that "It is more blessed to give than to receive."

The second act was in the parlor, consisting of a song and prayer service followed by social fellowship of the highest type. The whole occasion was a perfect success and goodbys were said without naming the time for another meeting. These are splendid people to work with and I think all are hopeful for a good year.

A balance of $474.34 over due on the parsonage debt has been paid, while 46 members have been added to the church roll and 18 new subscribers to this paper have been sent in.

We are now getting ready for a church-wide mission study and will look carefully into "The Task Ahead" week following 22nd of this month.

Greatly appreciating the kind co-operation of these people, my constant prayer is to be used faithfully to represent my Lord here. G. W. Starling.

An exchange says: "Have you ever noticed: When the other fellow is set in his way, he's obstinate; when you are, it is just firmness? When the other fellow doesn't like your friend, he's prejudiced; when you don't like his, you are simply showing that you are a good judge of human nature? When the other fellow dresses extra well, he's a dude; when you do, it is simply a duty one owes to society? When the other fellow runs great risks in business, he's foolhardy; when you do, you are a great financier? When the other fellow says what he thinks, he's spiteful; when you do, you are frank? When the other fellow proposes changes in the church, he's radical; when you do, you are progressive?"

LAYMEN IN GREENSBORO SUNDAY

On Sunday, February 15, there will be a laymen's meeting of the Greensboro district in West Market Street church. At this time the laymen of the district, including the lay leaders and the associate lay leaders of the churches and charges, will be together for an all-day meeting.

Bishop James Cannon will address the meeting in the morning on the subject, "God's Challenge to the Church of Our Day." In the afternoon Rev. E. K. McLarty will give us a talk on "The Centenary Carrying-On Campaign." In addition to these main addresses there will be a number of talks by different laymen on varied topics pertaining to this work. The program promises to be very entertaining.

Fred N. Tate is district lay leader of the Greensboro district with I. F. Craven, R. B. Chance and A. C. Davis as associate district lay leaders.

Luncheon will be served in the church for the visiting brethren and it is expected that much benefit will accrue to the church by reason of the thrill that will come as the result of this meeting. It is earnestly hoped that members from the charges within reach of Greensboro will not fail to be present. The preachers will release their laymen so that they may attend this meeting.

C. H. Ireland.

WHO'S WHO!!

On page 14 of this issue will be found the first weekly report of the seventieth anniversary campaign for new and renewal subscribers to the Advocate. The showing is not so bad, considering weather conditions, and we are confident that it will grow better as the campaign advances. A full report will be published each week. If your name, brother preacher, is not in the list this week, we hope you will see to it that it is there next week. Come on, and let's make this the biggest subscription campaign in the history of the paper. It can be done. Let's do it.

LAY LEADERS AT MARION

The Lay Leaders conference of the Marion district will meet at Marion First church on February 15th at 10 a. m. All the charge and church lay leaders of the district, all the pastors and all the laymen are urged to be present. The presiding elder calls off his quarterly conference, requests the pastors of the district to call off their services and bring their people to Marion to hear Bishop Denny, who has promised to be with us.

We are also expecting Chas. H. Ireland, conference lay leader.

Brethren, come and let us have a great day. A free lunch will be served. Z. Paris, P. E.

REV. J. D. BUNDY PRESIDING ELDER OF THE FAYETTEVILLE DISTRICT

The Advocate has received from Bishop Collins Denny the following announcement that is of wide interest:

Please announce that I have appointed Rev. J. D. Bundy presiding elder of the Fayetteville district, North Carolina conference, to take the place made vacant by the lamented death of Brother R. H. Willis. Very truly yours,

Collins Denny, Bishop in Charge.

CHURCH DEDICATION

This is to state that we are expecting to have with us Bishop Collins Denny on the night of the 15th of February at 7:30, an dedicate our church at East Marion—East Marion Methodist church—and that all former pastors and members with all others who would like to come are cordially invited to come and attend our dedication. We also send special invitation to the Advocate to send a representative if possible. G. L. Wilkinson, P. C.

What Mr. Duke's Gift Means to the Methodist Church in North Carolina

BY PRESIDENT W. P. FEW

It is but a commonplace to say that the benefits of Mr. Duke's great gift for charitable and educational purposes will endure as long as American civilization endures—and God grant that that may be long! A vast benevolent foundation like this, and it is truly one of the most munificent in the history of mankind, may be looked at from many different points of view and will be so looked at not only in this generation but for ages to come. If at this moment I seem to put a good deal of emphasis on what it means to the Methodist church in North Carolina I am sure no one will feel that I am unmindful of its meaning in many other ways, and I am equally sure that all readers of the Advocate rejoice with me because the benefits of Mr. Duke's Endowment will extend to men of all creeds and all classes.

But what are some of the larger meanings that the Duke Endowment has for North Carolina Methodism; what are the opportunities it brings and what the corresponding responsibilities; and what are our personal relations to it? I am persuaded to put first Mr. Duke's admirable provision for the country church, so sure am I that the promotion of Christianity and the very perpetuity of civilization depend at last upon the soundness of life, particularly the religious life, in the great open spaces of the country. This does not have to be argued. It is everywhere admitted, and an abundance of sentiment is lavished on the country church. But none the less it is languishing., while conditions are better here than in many other parts of this country, even here the old order in the country church seems to be doomed. However dear they may be to the childhood memories of some of us the log school house and "the little brown church in the dale" belong with the mud road to a pioneer age that is rapidly vanishing from the countrysides of North Carolina.

The old order of things is inevitably passing and this passing is hastened, as everybody knows, by good roads and all they imply, by good schools and good schoolhouses, and by other changes that are taking place in our country life. If we are to make sure that in North Carolina there is a new and better order to take the place of that which is passing we must have better equipped church houses and better prepared preachers for all country church work.

Mr. Duke has provided us with the resources that will enable us with what we ourselves can supply to do just this, and now it is our duty to provide the men and the machinery for making the best possible use of the available resources. We must first make a thorough-going investigation into the exact conditions and present needs of all country churches within the bounds of the two conferences. This sort of investigation is now going on and it ought to be facilitated in every possible way. At the Pastors' School here on this campus in June opportunities will again be offered to study under expert guidance the special tasks of the country church, and afternoon conferences for the more minute county-by-county study of the whole rural field will be held, to which all the presiding elders are invited and all pastors of country churches.

Meantime the rural life department of this university is gathering information on the subject and committees of the two conferences are co-operating. With the prompt and full co-operation of the presiding elders and the pastors we can without too much delay get together the information that must be in hand before Mr. Duke and his trustees can begin intelligently to distribute the money that will be available for this purpose beginning, as I understand it, in the calendar year of 1826.

We are going to have the opportunity and the obligation to put thoroughgoing business methods into the administration of all our country church affairs. This is one of the many useful lessons we can learn from the example and precept of Mr. Duke. If thoroughly competent methods can be put into the work of the country churches the same sort of business competence will tend to go into all church work and thus an incidental but very large service will be rendered to the whole cause.

We must learn, too, the lessons of hard and intelligent work, of utter consecration to our tasks. "Seventy-five per cent of all the talent God has created goes to waste." Surely this is true of every country church I ever knew, and perhaps, for that matter, it is true of every other church and nearly every individual. The sacred trust Mr. Duke has committed to us should be so administered by us as to influence its beneficiaries, preachers and laymen, towards becoming, in words he has written into his indenture, men of "determination, application, and character."

We have, so far as I know, the best chance that any people have had to make church work in the country just what it ought to be. And since a large part of our people still live in the country and our denominational activities are carried on so preponderatingly in the country it follows that the making of these activities as effective as it is possible to make them will lift to a high level the entire work of the denomination in the state and will give the denomination an opportunity rare among men to carry forward the causes of the kingdom of God:

Mr. Duke has made handsome provision for hospitals. I have no doubt that in due time the state will take enlightened steps to promote hospitals in co-operation with Mr. Duke's great foundation and that by these and other means we shall have at no distant day an adequate county system of hospitals. This will supply an element which when it is properly supplied will bring untold satisfaction and security to life in the country. In this our Methodist people, preachers and laymen, men, women, and children, will share with all the other people of the state. And this is a most valuable element that goes into the making of our wonderful opportunity for the carrying on of our church work in the country.

Mr. Duke's fund makes provision for superannuated preachers and for the widows and orphans of deceased preachers. With this, together with what is being done by our annual conferences and by the Methodist Episcopal Church, South, through its "Special Effort," I believe our preachers in the future can look forward to an old age relatively free from anxiety. This freedom from anxiety will give them a better chance to lay out everything that is in them, first to fit themselves for their work and then to spend themselves freely in that work. It is significant in this connection that both conferences last autumn took steps looking towards a firmer standard for admission into the itinerant ranks. In other days and in other conditions it would not have been wise to insist too strongly on intellectual training, but under circumstances as they exist today I am sure there will be widespread approval if the conferences beginning at once will do their best to see to it that the men who are admitted must have not only spiritual but intellectual fitness for the great and inspiring tasks which lie just ahead of us. This is another of the solemn responsibilities that now rest upon us.

And this training can be had; for Mr. Duke has provided for us a university, which built as it is upon Trinity College, I am sure is destined to become one of the great educational foundations of the world. A well equipped school of religious training will be a part of this university and will be available for all who would fit themselves for the ministry or for other forms of Christian work.

Duke University, as everybody understands, has many other obligations; but it has special obligations to the Methodist church, which it gladly recognizes and which, I doubt not, it will always be loyal to fulfil. This adds immeasurably to the possibilities for service that lie ahead of the denomination in this and all future generations; and also adds to its most solemn responsibilities. For we must set about here the building not simply of a new university but a new kind of university. Noble as that is, pursuit of the truth, about which we hear so much as being the true aim of a university, can never be motive high enough for us. Our motive must also contemplate the rule of righteousness in the world. And this will come not through even high and disinterested search for the truth but through a certain cogency of character, moral as well as intellectual, in which inheres a power to know the truth and a will to live it. All this must be done, if done at all, in an atmosphere that is perfectly free and at the same time whole-heartedly Christian. This is a task that should engage the best that is in us all, here at the university and out among our constituency all over the wide world.

If in all these ways we can meet our hard responsibilities and rise to our high privileges I am sanguine enough to believe that we can here in our own time and country give to Christianity a chance that it has never yet had upon this earth.

THE FEBRUARY CAMPAIGN OF EVANGELISM IN THE SUNDAY SCHOOLS

By John W. Shackford.

Our Sunday schools are schools in which to find Jesus Christ and to learn His way of living. If they fail in this they fail root and branch. Our Sunday school teachers must be teachers of Christ, not mere instructors in Biblical information, but revealers of a person, transmitters of an experience of living fellowship with a living Christ.

Some instruction is mere instruction, and this is a poor and thin thing. But teaching is more than instruction. Teaching and especially Christian teaching, must also be a matter of the heart and of the will. The Christian teacher must be a guide into the way of life in Christ Jesus, a friend who actually introduces his pupils into the living realities of the Christian experience.

It is well for pastors, officers and teachers together to face this whole problem squarely. Is the Sunday school really accomplishing this purpose? Are the teachers seriously working to this end, that the pupils may every one come to know Christ as a personal Savior, and may live the life which He alone can enable them to live? If not, a time of heart searching and rethinking the task and responsibilities of the Sunday school and its working force is needed. A time of reconsecration to Jesus Christ on the part of those who undertake in His name to teach the Christian gospel to the young life of the church.

Now that our Sunday schools are entering upon the February campaign of personal evangeliism, first of all let the officers and teachers see that their own hearts are right, lest they enter this holy service in a perfunctory and mechanical fashion. How can they hope to pass on to others an experience that is foreign to their own hearts? Or how c an they stir the hearts of others when their own hearts are cold?

Surely this is a time for rededication, for seeking a deepening of our own religious experiences as we enter into the sanctuary where we hope to bring our pupils into the presence of a divine Savior. This is a work that must begin in the spirit of prayer and continue in that spirit.

The officers and teachers, who in January have been planning and praying for the special evangelistic work in February, will continue to meet for prayer and for consultation throughout the February campaign.

Now as we enter upon this campaign of personal evangelism, let us see that every pupil in the school has a fair chance to see Jesus Christ as He is in His appealing loveliness and in His commanding and saving power. Let us find the door to the heart of these pupils of ours, and let us seek to discover how to touch that spring that will swing this door open upon its own hinges, if we but touch it aright. Let us seek to bring into play that fine insight and sympathy that the true friend and teacher of the pupil has. Let us remember the characteristic viewpoints and attitudes of the children or youth, or other special groups with which we shall deal, and likewise the variety of experiences and individual differences, even within groups of the same age. Let us not try to force our pupils to enter our own type of experience, or into any particular type of experience, but rather let us seek to bring them into such relationship with the spirit of God that He may have His way with them, and that all who have not done so, may come into actual possession of a vital and personal faith in Jesus Christ, and a joyous consciousness of life with Him and for Him.

The teacher, and in the class from the juniors on, the Christian members of the class may go far toward rendering the service of bringing all members of the class face to face with Jesus Christ and His claims upon the life. There will, however, be many instances when the teacher will need to call in the pastor. In some instances a teacher can help much by arranging special appointments for personal interviews with the pastor. In other cases the teacher should leave notations with the pastor so that at his earliest opportunity he may arrange

by visit or interview to talk with those who have special need of his assistance. Sometimes a teacher, who for any reason does not feel qualified to deal with cases that may arise in the classes, needs to have the assistance of Christian workers of more mature experience and understanding.

These, and other like matters, will of course be carefully considered in the prayer and consultation meetings of the workers' council, and such provision will be made for the help of any teacher as it may seem best.

Those desiring literature outlining the plan of evangelism recommended by the general board and giving detailed suggestions regarding the campaign, should address the General Sunday School Board for the literature that is being sent free of charge upon request.

THE SPIRITUAL APPEAL OF A NATION

By Bishop W. B. Beauchamp.

Bishop W. B. Beauchamp, D.D., Lambuth Building, Nashville, Tenn., U. S. A.

Dear Bishop Beauchamp: We, the undersigned, have the honor to transmit to you, as representatives of the White Russia people, the present request to come to our help in sending Methodist teachers and preachers to us. We do so for the following reasons:

1. The White Russia people in Poland number about two and a half million souls. Formally they have been attached to the Greek church or to the Roman Catholic. For a long time there has been an increasing conviction of the need of a reformation of spiritual life among us if ever our nation is to rise out of its present position. We need the gospel as the foundation of our national life. We want teaching founded on holy Scripture and not a religion materialized into ceremonies and adoration of relics.

2. The Greek church has lost its influence owing to events in Russia. It was largely a political agency of the Russian government. The Roman church is being used among us in the same way. We do not want politics in our religion; we want vital, spiritual truth.

3. During the World War the eastern front passed through our country for seven hundred kilometers (five hundred miles). Germans and Rusians devastated it in turn. Then the Polish-Bolshevik war was fought largely on our soil, thus increasing the damage done. The material damage was great; the hindrance to normal intellectual and spiritual life caused by these years of war were greater. Schools and churches were closed, whole populations were and are left without intellectual and spiritual direction.

Our people are waiting and longing for light. Their hearts are empty and hungry to be filled with intellectual and spiritual food. We therefore turn to you, sir, and to the great Methodist church you represent and ask you to come to our aid. Bring us the pure Word of Life, without which no nation or individual can become what God wants them to be. We will help you all we can.

May the blessing of Almighty God be on your labors and all your efforts to spread his kingdom, and may they soon be extended to us is the wish and prayer of Yours very sincerely,

Alexander Wlasow, Senator;
B. Taraskevitch, Member of Seym.

Wilno, 26.X.1924.

S. Kazoe, F. L. Secherw, Y. Jawoglew.

P. S.—Thirty-two (32) other signatures, which I have retained here, as they are in Russian. More are coming. E. C.

Perhaps no church ever had a more real and heart-stirring appeal than comes from this section of Poland where live these White Russians. Our workers have met with the leadership of this people and together in conference and prayer have worked out a program by which we can effectively give the gospel as preached by the Methodist people to them. The plan is as follows:

1. We have arranged to bring to Klarisew, our fine gymnasium and Bible school, a group of teachers from the public schools of these Russians for thirty days to study the Bible and our interpretation of the Bible. These teachers will come in groups until we have given their entire force of public school teachers this Bible training.

2. We shall place a religious teacher in their two large high schools. These two teachers will have charge of the religious and Bible instruction of all of the classes. These two items of our program are now going on,

3. We must build one training school in a central village of this people where we can carry on in some intensive and widespread way the religious training of the young. While the lands of this people have been devastated by the war, as indicated in the petition, they are giving out of their poverty to help establish the work among them. They have offered us an old castle in which Napoleon had his headquarters during his invasion of Russia. This castle they will make as a gift; they will also furnish lumber and stone to rearrange it for a school house. They also offer to give their labor in building this school. They have also agreed to give the land, as many acres as we need, to this old castle. We estimate that it will cost us $5,000 in addition to what this people can do themselves to complete this school building, and it is the unanimous opinion of the leaders of this people and our workers in Poland that this school center must be had in order to carry on the task of making Christian this people.

4. We must send at once two native preachers and one American preacher who speaks Polish, or the White Russian tongue, to carry on the evangelistic program. In the providence of God we have these three men—two Russians and an American, and all have been trained in our Bible school at Klarisew—ready to go. It will cost us to maintain these two native preachers and the American preacher a minimum of $3,000 per year.

5. We must also have colportage work, distributing the Word of God, and also give them certain pamphlets to teach them the Bible and doctrines of our church. This will mean in addition to the other force a few colporteurs, which we estimate will cost $2,000 a year—the publication and the colporteurs. This means it will cost us about $10,000 the first year to enter upon this work in an adequate way.

If our people who made Centenary pledges and have not paid them would pay their pledges, we can do this work out of the appropriations which were allotted for Poland. If the subscribers who have not paid their pledges do not pay them, then we must ask men and women of our church, or some man or some church, to give us this $10,000 that this crying appeal may be heeded.

WHAT OUR BRETHREN IN FOREIGN LANDS THINK OF US

By Bishop Edwin E. Mouzon.

What will our brethren in foreign lands think of us if we fail to meet our solemn obligations? By "our brethren in foreign lands" I mean, first of all, our native Christians who, in China and Cuba and Mexico and Brazil and elsewhere, have been encouraged to believe that we are going to do greater things than we had ever done for them and their children. By "our brethren" I mean also our non-Christian brethren who had come to think that now at last we were in real earnest about the propagation of Christianity in all parts of the world. I do not like the word "heathen," therefore I do not often use it. But to put the question bluntly: What will the heathen think of us? We have started new schools and churches. Some of these schools will be closed; some of these churches will stand there uncompleted. What will every passer-by think of us, if having begun to build we are unable to finish? We shall stand disgraced before the eyes of the non-Christian world. Every uncompleted task will be a standing monument to our lack of faith and want of consecration.

And we are well able to do it. This is not a new responsibility we are called upon to assume. It is only the meeting of an obligation already recognized. With enthusiasm and splendid consecration we made our pledges and took our solemn vows to God and his church. We began well. But we have failed. Up to the present moment it has to be said that we have failed. For our Board of Missions already faces a debt of more than one million dollars. One million dollars must be raised within a few months, and then other millions must be raised if the work of the board is to go forward. The money is all pledged. But it is not paid. Honorable members of the church signed their names to papers agreeing to push forward the work of the kingdom in the uttermost parts of the earth. Never did any man make a more solemn pledge. A note given to the church of Jesus Christ ought to be, to say the least, just as sacred and as binding as a note given to a national bank. The debt our Board of Missions faces, with the frightful possibility of having to call home some of our missionaries and to keep back from the field fine young men and women who are prepared and waiting to go, was not brought about by any fault or failure of the Board of Missions of the Methodist Episcopal Church, South. The board had confidence in the membership of the church. We believed that our people could be trusted. It is because, for some reason or other, our people have failed to understand and appreciate the crying needs of the mission field and the vastness of the missionary enterprise that our work is crippled and halting today.

Meantime we have been spending larger sums of money on ourselves than ever. I do not refer to personal expenditures for ourselves and our families. I have in mind the large sums of money we spend in support of our churches in the homeland. Salaries of our pastors in city churches have been increased; and that was just and right. Magificent church edifices have been erected, and nothing is too good and great for Him who gave his life for us. Some of our city churches are paying their choirs more than they give to the missionary enterprise; and this cannot be justified before God. As a church we are abundantly able to do anything we ought to do.

And I dare believe that we are going to do it. I cannot bring myself to think that our own Methodist people will fail to respond nobly to the call we are now sounding. Many of them simply did not know how great the need is. Some have been occupied with other matters. The time has now come for every man to do his part. We must begin today. The next three months will tell the tale. January, February and March will show the kind of stuff we are made of. Let everybody fall in line. Let no man be weary in well doing. Emergencies test our mettle. Crises show the quality of our faith. Dear friends and brethren, your church calls you, the needy mission fields of your church appeal to you, the Saviour who died for you asks you to bring your offerings and lay them at his feet.

BULBS AND ROOTS FOR WEAVER COLLEGE

The campus at Weaver College is naturally one of the most beautiful in the country. The buildings stand on ridges pierced by a cove which makes the most attractive natural amphitheatre imaginable. There is room for seating 5,000 people within the sound of the voice, and the natural acoustics are almost perfect. The southern end of the campus consists of about twenty acres of pasture land which can be developed into an excellent golf course or can be utilized for orchards. Beyond the pasture land lies Lake Louise with its acres of placid water for boating and bathing.

From each of the buildings the land falls away in gentle slopes. In front of Skinner Hall stand the old trees which sheltered the tents of the historic Reems Creek camp ground. The ground between the Administration Building and Crutchfield Hall has already been terraced and is being supplied with hedges and native mountain shrubbery. The ground is not very productive but is being built up and should this summer produce a beautiful lawn.

The slope between the Administration Building and the entrance to the campus seems to have been designed from the foundation of the world for a beautiful park. The terraces on the slope are just what one would wish, but the trees have absorbed the nourishment from the ground so that a considerable amount of patience must be applied to getting good soil. Except where the trees have been removed for gardens, lawns, pasture and athletic fields the campus is thickly timbered with fine oaks and pines. The foliage has been so thick that the mountains were hardly visible from the buildings, but lanes are being cut in the timber to permit people to see the buildings from the highway and to bring the mountains into view.

A number of friends of the college have offered to divide their stock of bulbs and roots with the institution for the beautification of the campus. Some of these plants are already thriving and are producing cuttings or roots for future planting. The unoccupied corners are so numerous, however, that it seems impossible to get too many bulbs and roots, and any friend is a true friend who will help in the ornamentation of the campus in this way. The college will appreciate communication from those who can spare any bulbs and will be glad to pay transportation for such plants as it can use.

Mail should be addressed to C. H. Trowbridge, Weaverville, N. C. Freight and express should be sent to Weaver College, Asheville, N. C.

ITEMS OF INTEREST CONCERNING WELDON DISTRICT

The Methodists at Seaboard have already contracted for their new parsonage and the foundation has already been laid. They are planning to have their new brick church dedicated on the Sunday following district conference, which will be the 16th and 17th of April, if Bishop Denny can come at that time.

Conway Methodists are just completing their new Sunday school building. They hope to be in it some time during the early spring.

The people at Milwaukee on the Conway charge are beginning work on a nice brick veneer church, which will have about ten or eleven Sunday school rooms.

It looks now like the Ahoskie people are going to soon be ready to begin the construction of a modern brick church.

The Methodists of Windsor are having their church completely made over and are providing nice Sunday school rooms.

The new church at Cashie has been completed.

The church at Williamston probably had the best year in its history. About 75 were added on profession of faith during last year. At the first quarterly conference on the charge this year two young men were recommended for license to preach. One of them, Mr. G. Buck Critcher, was a prominent young attorney. They will be recommended for admission to our annual conference cn trial. Brother Dodd is in high favor with his people.

At the first quarterly conference held with the First church of Henderson this year Brother Vickers' report showed about 75 had come into the church on profession of faith.

Northampton charge, notwithstanding that Pleasant Grove, which paid $500 on salary, was transferred to Seaboard charge, put the salary for this year at $2700. Brother B. P. Robinson is in his fourth year and he hopes to leave a new parsonage to be occupied by his successor on the charge.

The new parsonage at Halifax, where Brother Midgette is the popular pastor, is one of the nicest parsonage homes in this section.

Brother Perry, pastor of our Weldon church, is preaching to large congregations and from all reports delivering real gospel sermons. He is planning with his people to study the Bible at the Wednesday night services, beginning with Exodus and studying a book a week. X.

ASHEVILLE DISTRICT

Having just completed my first round of quarterly conferences I am glad to report the Asheville district in a most hopeful condition. The preachers are all in their places, busy and happy, and the congregations seem pleased with their pastors.

That enthusiastic laymen's meeting which you reported last week, followed up by another district meeting which was well attended, on February 2, where we heard a strong address by Rev. R. M. Courtney in the interest of the Centenary carrying-on campaign, leaves us stirred on the subject of missions. It is our purpose to press the collection of our balances on Centenary pledges and to fall in line with the advance world program of our great church.

An interesting phase of the local work of the district at this time is its building program. Asheville's great enterprise which will give Central church, when completed, one of the best plants in Southern Methodism, is progressing rapidly. Meanwhile, Dr. Chappell continues to preach to great congregations at the Imperial Theatre morning and evening, and is receiving new members into the church at almost every service. The roof is now being placed on our handsome new church at Hendersonville and Brother Smathers, the gifted pastor, is swinging things his own way. A harmonious spirit of progress reigns with Hendersonville Methodism. Haywood Street church has just installed a handsome pipe organ. This new attraction, added to the strong sermons that are being preached by their new pastor, Brother Howie, man of sterling character, brings good congregations and Haywood Street may be counted on to keep up her fine record and progress. Chestnut Street is getting ready to enlarge her plant in order to take care of an overflowing Sunday school. Brother Stamper is popular in the pulpit and as pastor and will lead this church to victory in the worthy tasks that are her own. Bethel has recently made marked improvements in her Sunday school equipment and the work is moving well. No man is making a finer contribution to the work of the kingdom in the field he serves than T. C. Jordan. West Asheville is carefully laying her plans for a large building enterprise in the near future. This is one of the most promising fields in the district and Brother Colson, serving his fourth year, is preaching to the largest congregations he has had during his quadrennium. Dr. Dan Atkins, the youngest and most enthusiastic man among us, has just installed a heating plant at his Elk Mountain church and is finishing up and seating the church at Woodfin. This little two-point charge is not only getting on its feet but is actually beginning to run. The church at Azalea, with Brother Cox as pastor, is being finished and beautiful electric lights have been installed, while his parsonage at Swannanoa has had water placed in it, together with other improvements. Brother Cordell at Leicester and Brother Tate of the Mills River charge are no longer in the dark, since their parsonages have been given electric lights.

The Asheville district is fortunate in that it has two of our splendid mountain schools located within its borders, Weaver College and Brevard Institute. Weaver College has a fine student body and a strong faculty and has never done better work than she is now doing. Brother Reavis, the popular pastor of Weaverville station, now in the fourth year of a most successful administration, is also college pastor and is making a contribution of inestimable value to this institution. Brevard Institute, with a full student body made up of a fine type of boys and girls and with a satisfactory corps of teachers, is maintaining its splendid record of usefulness. Brother Welch, our pastor at Brevard, through his constant interest and untiring service has made himself an essential part of this institution. At the same time he is preaching to large congregations and leading his people well. In this connection I would say our Conference Board of Missions has never adopted a wiser policy than that of undertaking to strengthen the pulpit of our church in our educational centers. No service can possibly be more fruitful for good than the extra service rendered to these student bodies by the well equipped pastor.

The peculiar work in our district that is of interest to the church at large is that of Rev. T. A. Groce, pastor at Oteen, who looks after the spiritual interests of our broken soldier boys. This work is supported partly by the home department of our General Board of Missions and partly by our Conference Board of Missions. The general board, it is understood, will take over the entire support of this work just as soon as it is able to do so, and it should, for our conference is especially obligated to the task only because the institution is located at our door. Brother Groce is well adapted to this work and is giving his life, without stint, to the service of these unfortunate soldier boys coming up from our Methodist homes all over the land, who laid their all upon the altar in the World War. Brother Groce serves our growing Oakley church also, which makes part contribution to his support.

We are praying for a revival on every churge, with not less than one thousand additions on profession of faith this year, for an increased Sunday school enrollment of one thousand, for the best attended standard teacher training school in our history, and for the payment in full of the finances of the district. H. C. Sprinkle.

SALISBURY DISTRICT PLANS

At a call meeting of the pastors and numerous officers of the churches of the Salisbury district which met in South Main Street church, Salisbury, Tuesday, February 3, plans were made for direct efforts to collect the balance on the Centenary pledges. R. M. Courtney presented to the meeting the fact that the church was facing a big debt today caused by the undertakings in various fields. This work was started feeling that the pledges were good. Since the pledges remain unpaid, the church is facing a big debt. The things done were all good and nothing has been wasted, but the reason for the debt is in the unpaid pledges. It is very necessary therefore that we save our church from the debt by trying to pay our pledges.

Dr. Blakemore, the Centenary secretary of the Baltimore conference, spoke to the gathered workers and caused us to feel like the task was worth doing. He spoke direct to the pastors and said that the pastor is in charge of the work of the local church and that much depended on the interest he takes in such work. He stated that this is not a load shoved off on the pastors, but rather it is the work of God and that the pastors should feel that it is a task worth doing. He feels that if the pastors are interested and if the Centenary secretaries in the local churches become interested that the pledges can be collected.

Plans were made for a study of the book, "The Task Ahead," by E. T. Clark. Rev. W. A. Jenkins was appointed to the task of teaching this book, and the preachers and all lay members who can are urged to take this course for credit. Each pastor is urged to form a mission study class in his church.

The district lay leader, Mr. J. F. Shinn, and his two assistant lay leaders, C. J. Goodman and P. N. Peacock, were chosen to head up the special mission work in the district. Three pastors were selected to assist in this work. The pastors are: T. F. Higgins, J. H. Moser, R. O. Eller. These lay leaders and pastors are to endeavor to carry the advance world movement into every church in the Salisbury district. The task is worth doing and every preacher, officer and member ought to do his part.

Plans for a special meeting for laymen of the church and for officers of the organizations of the churches were perfected. This meeting will be held Sunday, February 22, First church, Salisbury. The program for the day shall be of great help and each church ought to have numbers of interested workers present. Pastors should send a number of their stewards to this meeting to see if they can get inspiration to go back and do the task that is just ahead. T. F. Higgins.

ROCKINGHAM DISTRICT LAYMEN

On Sunday morning, February 1, at eleven o'clock quite a number of representative laymen of the Rockingham district of the North Carolina conference met with a large body of local church folk in the First Methodist church of Hamlet for the serious consideration of interests of common and immediate concern. Mr. J. P. Gibbons, lay leader of the Rockingham district, was in charge of the deliberations. He had wisely prepared his program, and from the moment Presiding Elder Read of Rockingham entered upon the inspiring devotionals unto the hour of adjournment at four o'clock in the afternoon everything moved with minute precision. Themes of vital and timely significance were aptly discussed. The list of subjects and speakers was as follows:

"Full Payment of Conference Assessments," by W. L. Parson of Rockingham.

"Church-wide Stewardship Cultivation," by E. C. Few of Hamlet.

"Wesley Brotherhood, Purpose and Organization," by E. H. Gibson of Laurinburg.

"Circulation of Methodist Laymen," by J. P. Gibbons of Hamlet.

"A Religious Service in Every Community Every Sunday," by Prof. L. J. Bell of Rockingham.

"A True Revival of Religion, Or Personal Evangelism," by W. H. Humphrey of Lumberton.

The chief address of the day was delivered by Dr. D. L. Blakemore of Washington City.

An hour's recess was taken at one o'clock, and the visitors were ushered to the basement of the Sunday school building, where the ladies of the church gave a most delightful exhibition of Hamlet cooking and hospitality. E. C. Few.

RESOLUTIONS FOR NEW YEAR

"I will start afresh this New Year with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will case to sit repining while my duty's call is clear;
I will waste no moments whining, and my heart shall know no fear.

"I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another gets ahead.

"I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll try to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine." —British Weekly.

CANTON GOING BY LEAPS AND BOUNDS

Our church fell in love with the new pastor, Bro. A. C. Gibbs, right at the start and this love has not waned, but to the contrary has warmed as we have come to know him better.

Sometimes preachers are wonderful in their pulpit utterances, but lack both the push and personality to make them the most successful and acceptable pastors; sometimes they have either of the other qualifications and lack the first; and sometimes they have all but one, and in a measure fail because of lack of this one. This writer is one of those who believes that there are at least four P's necessary to make up a really successful pastor—Preaching, Personality, Push and Preparation; these of course in addition to the one outstanding necessity without which the others are of no avail, i. e., a good case of the religion of Jesus Christ. Brother Gibbs has all of these—plus, and therefore, in the language of the street, our people are "crazy about him." Nor is this all, by any means, for fine as he is, he has even "outmarried himself," for his better seven-eighths is an ideal preacher's wife (grammarians please read last clause both ways), and a real addition to our church and community.

Our church, under the leadership of Brother Gibbs is, we believe, just on the threshold of real accomplishments. The board of stewards, to a man, is determined to stand by our pastor, and are working as a unit—to first pay off our parsonage debt, which is expected to be accomplished this month, and then having this out of the way, to get ready for a real revival, which is to be held in the spring, with Brother Gibbs doing the preaching. The Sunday school is going strong. The Woman's Missionary Society is in the most flourishing condition in the history of the church, and is presenting a solid front in backing up the pastor in his plans for the upbuilding of the spiritual state of the church—nor are they forgetting the financial side either. The Young Woman's Missionary Society is also very much on the job, as is the Epworth League; in fact, every organization within the church seems to be ready not only to do its best but "a-rarin' to go."

An enthusiastic preliminary mass meeting looking to the organization of a Wesley Brotherhood has been held, and plans perfected for the organization.

We realize our need of a great revival and are praying and planning to bring this about. First in our church, then in the town—and we intend to keep it going and have our church take and hold its rightful place as a church that really does things in His service.

We have placed the pastor's salary at $4,000, and when Brother Gibbs makes his report at conference we give warning now that none of those who have felt in the past that Canton was not a very desirable charge need look with longing eyes toward it. They have had their chance. Nor need any church begin to try to get up a trade, for we wouldn't trade with any of them. We have just the preacher we want and will back him so strong he won't want to leave. And it's no use for any to say, "Canton will never do those things and will never pay that salary." Why, folks, that's nothing for Canton when it gets started—and is only the start.

Robt. D. Coleman.

EDENTON STATION

Our work here is picking up since the new year has opened. The congregations at both services last Sunday doubled, and we had two of the best services we have had since coming to this work. Four new subscriptions to the Advocate, and one of the most spiritual services we have had on this work.

Since conference at Wilmington the ladies of the church have remodeled the lower rooms of the parsonage, and have had a bit of outside work done which makes our living quarters far better than they have been. We join our brethren in joy and thanksgiving for this and the abundant poundings, all of which we highly appreciate, and try to use it for the advancement of God's kingdom.

Our work has had two distinguished visitors of recent date. Mrs. Hawkins, district secretary for the woman's work, paid a visit to the society, stirred up things with a fine message on the woman's work. Plans are developing for the organization of a children's society, under the leadership of Mrs. T. E. Bunn.

Last Sunday night the Rev. Daniel Lane of Elizabeth City preached for us. He came for a special service with the young people, who have adopted the policy of taking one Sunday evening service each month and conducting all the service except the sermon, which is always a special sermon adapted to their work. The league attends service in a body. This has greatly increased our Sunday evening attendance, and is bringing more of our young people to church.

Plans are under way for a great revival service here during the month of May. Evangelist A. Victor Lightbourne, evangelist for the Virginia conference, and his party will lead the meeting. We are praying for a great meeting here in Edenton.

J. Vincent Knight.

AID SOCIETY CELEBRATION BIG SUCCESS

The twentieth anniversary of the Ladies' Aid Society of the Roanoke Rapids Methodist church, which was celebrated last Wednesday evening, was a pronounced success and was greatly enjoyed by a large gathering of members and their friends. A brief program of song, prayer, reading, speaking, and society history was rendered, after which delicate refreshments were served, the spirit of the social hour being very fine. This organization of workers began twenty years ago with fourteen charter members, and the enrollment is now eighty-one. There have been eleven presidents, the present one being Mrs. A. E. Akers, but the same treasurer, Mrs. J. H. Collier, has served throughout the years, and, though she has handled probably $500 annually of the society's funds, not one dollar has eevr been misplaced, and no one questions the integrity of her character nor the accuracy of her record. In token of the members' love and confidence and appreciation, Mrs. Collier was presented with a bouquet of lovely carnations. This society carries fifty-five shares of building and loan stock, and is a decided auxiliary to church operations. The pastor was understood to say from his pulpit last Sunday evening that, in a ministry of more than thirty years, he had never known anywhere a more efficient woman's organization, and he challenged the church for its greater encouragement. —Reporter.

ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL

The fifteenth annual meeting of the Woman's Missionary Council will be held in the Boston Avenue Methodist Episcopal Church, South, Tulsa, Oklahoma, March 18-25, 1925.

The first service will be held at eight o'clock Wednesday evening, March 18. The first business session will be called to order Thursday morning at nine o'clock.

Preliminary meetings will be held on Wednesday as follows: Executive committee at 9 a. m., and the workers' conference at 2 p. m.

The program following the general theme, "The Christian Way of Life," gives promise of inspiration and interest.

Reduced railway rates of one and one-half fare, according to the certificate plan, have been secured, provided there is an attendance of at least two hundred and fifty (250) persons holding certificates of the standard form showing that normal one way fares of sixty-seven cents or more have been paid for the going trip. The selling dates for tickets to Tulsa are March 15-21 inclusive. From remote sections the dates will be sufficiently advanced to admit of delegates reaching the Council on time. A delegate desiring to start to Tulsa before the first selling date of tickets is requested to buy ticket to point where change of train is made and there re-buy ticket and secure certificate.

Co-operation is necessary in order to secure the required two hundred and fifty certificates

Council headquarters will be the Mayo Hotel. The general chairman of arrangements is Mrs. L. Wheeler, 1339 N. Main St., Tulsa, Oklahoma, and the chairman on homes is Mrs. F. W. Purdy, 734 South Peoria St.

Mrs. F. F. Stephens, Pres.
Mrs. Fitzgerald S. Parker,
Recording Secretary.

ELLERBE CIRCUIT

We have just closed a two weeks' meeting at Norman and we were assisted in this meeting by Rev. William Stewart, evangelist of Burlington, and Rev. C. A. Jones of the Richmond circuit. This meeting was a success. The weather was cold and snowy, but the people came to the services and the Lord blessed them. Stewart believes in the Bible plan of salvation and preaches the same with all the powers of his being. The devil has a mighty hard time where Stewart goes and preaches, for he never lets up on him either in or out of the pulpit. He uses no slipshod or shortcut methods to secure numbers. However, sinners return to God at his call. I believe that Stewart has religion and that he is being used of God as an evangelist.

To any pastor of the North Carolina conference who desires the services of a strong, sound, gospel preacher who will do good work and work that will last, I do not hesitate to recommend Rev. William Stewart, Burlington, N. C. W. F. Trawick.

NEW CHURCH NEARS COMPLETION

We are grateful and are glad that we are able to report in this the first issue of The Methodist News Herald, in that the goodness of God and by the faith and loyalty of his people, we are making progress. It is no new story, to most the readers of this paper, that our physical equipment has to the present time been very ordinary and inadequate. It is also true that some of our good people have felt themselves very poor in this world's goods. This, too, as you may know was, in some cases, a false impression which had fastened upon the minds of these good people. This false impression or spell being in some measure broken, we are seeing gradually how it is possible for us to put $55,000 into one of the most modern and certainly most unique church and parsonage plants in this part of the state. I am perfectly free to say that no minister, not even in Asheville or Charlotte, has a more modern and better equipped house to live in than does this poor scribe. If this should seem overdrawn to any, all he has to do is to come and let us show him over. We are not hard to find on Main street, and on the Charlotte-Asheville Highway No. 20. Not only have we a parsonage of the first rank, but our church and Sunday school accommodations are unsurpassed in this section for service and for appearance, viewed from the outside or from within. When we remember that we had two good old frame buildings and about two acres of land facing on Main street to begin with, it is easy to see that our plant is not worth less than $75,000 to $100,000. This will be the more interesting if we reflect that three years ago all the church and parsonage property in our town, counting all denominations, was not valued at as high a figure as that.

J. O. Ervin.

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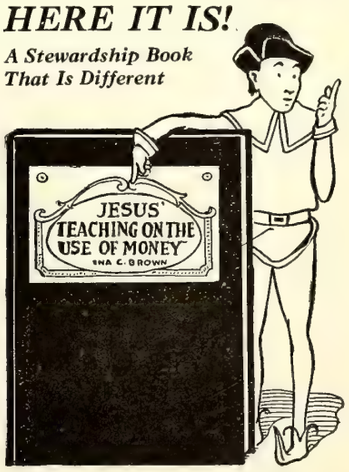
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WOMAN'S PAGE

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19 Orange St., Asheville, N. C.

North Carolina Conference

The following letter written by Miss Esther Case during her recent visit to Brazil will be of special interest to the N. C. conference, because of Miss Elizabeth Lamb's splendid work as a teacher in the Porto Alegre School and because of her heroic efforts to keep open this school while she was a member of the Council:

Buenos Aires, Argentine,
October 9, 1924.

My Dear Friend:

In my former letter I endeavored to give a chronicle of the visits to the various stations and institutions in the Brazil and Central Brazil conferences. Now that the visit to Brazil is over, and we are about to turn our faces northward and homeward by way of the west through Argentine and Chile, I desire to tell you of the work as I saw it in the South Brazil conference, in the State of Rio Grande do Sul.

To our great regret the revolutionary movement in the State of Sao Paulo caused interruption in the passenger train service from Sao Paulo to South Brazil. Therefore, it was necessary to make the voyage from Rio de Janeiro to Porto Alegre on a small steamer of the Costeira Line. The little freighter, which was light for want of freight going south, was crowded in the passenger cabins. Mrs. Stephens. Miss Haskin and I occupied one small cabin, and when I proved to be the poor sailor of the party, we were all thankful that a fourth person was not assigned to the cabin. Bishop Dobbs, Mr. Wiley Clay and Rev. and Mrs. J. L. Kennedy and their little son, Embree, were also passengers on the "Itaquatia." The voyage of six days from Rio de Janeiro to Porto Alegre was broken by short stops in Santos, where Mrs. J. W. Clay and Miss Leila F. Epps of Sao Paulo met us, and where the members of the missionary society entertained us at a breakfast party in the hospitable home of Rev. and Mrs. W. G. Borchera; in Rio Grande do Sul; and in Pelotas.

Our party of three was met in Porto Alegre by Misses Mary Sue Brown, Sarah Stout, Mary Jane Baxter and Helen Hardy, and were taken to Collegio Americano as soon as we could claim our baggage.

It would be difficult to imagine a more attractive home for the school than the residence which we bought with the property, and which has been remodeled for dormitories, bed rooms and living quarters for missionaries, teachers and boarding pupils. However, the space is all filled now, and if the boarding department grows, more room will be needed.

The new school building is complete, but some of the rooms are already too much crowded. This building was named "Ypiranga" in honor of Brazil's independence. When I was in Porto Alegre four years ago the school was in the small rented house which it had occupied for about 17 years, and the present poreptry was bargained for but was not bought until later. The contrast, now that it has been so well housed and equipped with Centenary funds to the amount of one hundred thousand dollars, is marked, and it is not surprising that new pupils are being brought to the school constantly by parents who desire the best possible educational advantages for their daughters.

Porto Alegre College, another Centenary enterprise in Porto Alegre, under the general department of the board of missions, is educating boys and young men, so Collegio Americano receives only girls as students.

The more than one hundred girls in the school are earnest, attractive, and fine in every way, and I am confident leadership for our woman's work will emerge from that student body.

We visited the day school, night classes and other forms of work at the institutional church with Miss Hardy, who divides her time between that work and teaching in Collegio Americano. The mothers and children in the Italian community around the institutional church are a fertile field for service. With regret we will surrender Miss Hardy to the general department of the board of missions at the end of the present school year. (Marriage.)

One ofternoon Miss Brown had the Bible women and the teachers in Collegio Americano and the institutional church meet us, and on another occasion we met the scholarship girls in a group.

From Porto Alegre we went to Santa Maria. We were in Collegio Centenario there as the guests of Misses Eunice Andrew, Louise Best and Rosalie Brown. The annual conference was in session in Santa Maria, so we were not the only guests in the Collegio.

The spacious new Centenary building is a joy, and it is good to see one of our schools with adequate class rooms, auditorium, dining room, dormitories, etc., but, alas! the building is not entirely finished, and is very poorly equipped. Sixty thousand dollars has performed wonders by wise management, but ten thousand more will be required if this training center for teachers and women workers is to accomplish the work it is set to do in South Brazil.

After short visits to the schools of the general work in Passo Fundo, where we were entertained by Rev. and Mrs. D. L. Betts (Miss Fannie Scott) and a visit to Collegio Uniao in Uruguayana, for which we are indebted to Mr. and Mrs. W. R. Schisler, we came to Beunos Aires to take the train for Valparaiso, our sailing port for the United States.

While waiting for our steamer, we are having the opportunity of seeing the work of other boards of missions in Buenos Aires and Montevideo.

After making the second visit to the work in Brazil, I realize even more keenly than before that it is good. I covet for you the privilege of seeing it for yourself. Each school and every line of work is well organized, and is meeting needs and developing Christian character and leadership under the direction of a body of splendid, well prepared and consecrated missionaries. Esther Case.

OVER AGAINST THE TREASURY

Every consideration which prompted the giving of the tithe in ancient times applies with increased force today.

If God asked a tenth when his entire cause was centered in a handful of runaway slaves, is it reasonable to suppose that he would lower the portion in such a day as this, when his church spreads from pole to pole and tackles at last the supreme task of making the whole earth Christian?

Is it good common sense to believe that God expects to solve the problems of this day with a smaller percentage of his people's substance than he required in the day of Moses?

If you are a reasonable person you are aware that Christian people are under an obligation to support Christ's cause. Your common intelligence also tells you the only sensibile way to render that support is for each Christian, rich and poor alike, to set aside for the purpose a certain part of his income. You may practice haphazard giving, but you cannot well defend it.

The only remaining question then is this: What part shall we set aside?

In answering this let us follow our common sense a little further. In all history no other portion has ever been mentioned save the tenth. If God ever had any other part in mind, he never made it known to men. Therefore, any other basis you may select will be a random choice of your own, without any scriptural basis or suggestion whatever.

Western North Carolina Conference

DOORWAYS

Doorways—each tells a tale
Of him within,
Whether he lives in pride,
O love or sin;
Whether he lives in pride,
Alone, apart,
Or gathers his brother in,
Unto his heart.

Doorways that frown their pride,
Through bolts and bars,
Shutter a man who's blind
To sun and stars.
But the worn door, vine-laced,
Whose key is rust,
Speaks of a soul that loves
The grain of dust.

Doorways—open them wide,
The world to greet—
Places whe rerfiend and child
Set eager feet.
My doorway is more a shrine
Than church could be,
Where I meet God
Through all humanity.

—Mrs. John Oaf Todahl, in American Poetry. From the O. M. Page, Charlotte Observer.

Through Mrs. E. C. Yarbrough, superintendent of publicity of the Hawthorne Lane Missionary Society, we have the following:

"The Woman's Missionary Society of Hawthorne Lane church, Charlotte, held its first meeting of the year January 5. A large number of members entered into the discussion, pledging personal interest in the work which promises a bigger and better year for our woman's work than ever before."

FOREIGN MISSIONARY CONVENTION

Your editor spent a week in Washington D. C., recently in attendance upon the great Foreign Missions Convention of the United States and Canada, where she went as a representative of the Woman's Missionary Society of the Western North Carolina conference—a convention than which there has never been a greater or a more inspirational. During those days 4800 delegates representing 58 denominational boards, 27 missionary and religious organizations other than boards, 11 training schools and 500 student volunteers sat together and heard the wonderful messages and entered into the plans for the great missionary work in which the churches represented were engaged. It was surely a feast of good things, an occasion long to be remembered by those in attendance. During the convention there were sixty-two addresses delivered and the outstanding feature of each was the love and power of Jesus Christ and the responsibility of the church at home in its duty in the evangelization and redemption of the world. "Brotherhood" and "unity" were terms often heard during those days, and we realized as never before that all the nations of the earth are our "brothers" and that we must all be united in the one great object of giving Christ unto the world, or bringing the world to know Christ as its Saviour and Redeemer.

This convention is the agency through which the foreign boards of United States and Canada act together in dealing with the problems of common concern which belong to the foreign mission enterprises of today. Each added year seems to increase its acceptance and to broaden its scope of activity. A pioneer of the great cooperative undertaking of today, the conference is a distinctive example of the way in which earnest men and women of different views on many details of administration and opinion may exhibit a true unity of spirit and act together in a common program of moment, breadth and forcefulness.

The purpose of the convention was the information and inspiration of the churches of Canada and the United States. It was an educational, not a deliberative or legislative assembly. It did not deal with questions and problems of administration on the foreign field. Its messages were designed to enlarge the vision and interest of the Christian people at the home base as to their foreign missions responsibilities and obligations.

The Methodist Episcopal Church, South, was entitled to 156 delegates and the entire number with an added three or four were in attendance. Among those from our church included in the "who's who" among the speakers and leaders, we find the names of Bishop W. B. Beauchamp, in charge of our missionary work in Europe; Bishop Edwin D. Mouzon, president of the board of education of our church; Rev. E. H. Rawlings, foreign secretary of the board of missions; Miss Mabel Howell, secretary of the department of foreign missions; Mrs. Hume R. Steele, of the woman's department of the board of missions and recording secretary of the committee of reference and counsel of foreign missions conference of North America, and Rev. W. A. Lambeth, pastor of Mount Vernon church, Washington, D. C.

There were three services in the Washington Auditorium daily—morning, afternoon and evening, and on three afternoons of the week preceding the auditorium meeting simultaneous conferences were held in the various churches of W ashington, dealing with subjects of vital interest in the missionary work. Thursday afternoon the subjects discussed were evangelistic work, medical work, educational work, agriculture and industry, social service, Christian literature, work among the Mohammedans and training and recruiting for missionary service. Friday afternoon's programs of these conferences dealt with the work in Japan, Korea, China, India, Siam and Malaysia, Near East, Africa, Latin America and foreign missions in the church school. Saturday afternoon was given over to the discussion of foreign missions in the denominational program, foreign missions in the congregation of the parish, foreign missions and the new generation, stewardship and foreign missions, training and recruiting for missionary service, translation and dissemination of the Bible, and religious education in the mission field. Round table discussions of these subjects were most helpful and uplifting.

Inspirational, uplifting and illuminating intercessions were led each day by prominent members of the clergy who were in attendance on the convention. This was a great meeting and its influence will be felt for a long time, and we trust that its results may be far-reaching in the work of the churches represented there.

HEARD AT THE CONVENTION

"The dynamic of Jesus' transforming power alone will save the world. The church is ready, the young life of our church is ready, are we ready?"—Miss Mabel Howell, M. E. Church, South.

"No one is seriously bidding for the heart of the world but Jesus."—Rev. E. Stanley Jones, India (M. E. Church).

"Practicing Christianity at home is more essential than living it abroad."—H. A. Doan, layman of Columbus, O. (Christian Church).

"The pastor is the key to the foreign missionary work. If he is a burning light his members will shine, but if he is a smoking flax they will become asphyxiated."—H. T. Kerr, D.D., Presbyterian pastor in Pittsburgh, Pa.

"Prayer is the linking of your life with the life that makes your life worth living."—Rev. W. P. Schell, D. D. (Presbyterian).

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference



MR. W. B. BROWN

Here is the picture of a man who superintends a Sunday school whose membership earned sixty-six certificates of credit in a single standard training school, the greatest number earned by any Methodist church at one time in North Carolina. Mr. Brown leads our Sunday school at Central, Monroe, in no indifferent fashion. While making a living in the insurance business he finds plenty of time to make a success in the Sunday school business. His school is now working towards reaching the entire ten points on "Program of Work B."

TRAINING SCHOOLS

The most extensive as well as the most intensive Sunday school training program yet attempted in our conference is scheduled to begin March 1 and extend through three months. The schools, dates, courses and instructors are as follows:

Shelby, March 1-6.

Beginner Organization—Mrs. O. V. Woosley.
Primary Worship—Miss Corinne Little.
Junior Lesson Materials—Miss Virginia Jenkins.
Pupil Study—Mr. O. V. Woosley.
The Church and Its Work—Prof. J. M. Ormond.

Lincolnton, March 8-13.

Primary Organization—Miss Corinne Little.
Junior Organization—Miss Virginia Jenkins.
Principles of Teaching—Prof. C. T. Carr.
The Sunday School—Mr. O. V. Woosley.

Monroe, March 15-20.

Beginner Organization—Mrs. O. V. Woosley.
Junior Lesson Materials—Miss Virginia Jenkins.
Intermediate-Senior Pupil — Miss Barnett Spratt.
The Church and Its Work—Rev. J. F. Kirk.
Principles of Teaching—Prof. C. T. Carr.

Concord, March 22-27.

Beginner Lesson Materials—Miss Willette Allen.
Primary Lesson Materials—Mrs. W. B. Ferguson.
Junior Lesson Materials—Miss Virginia Jenkins.
Intermediate-Senior Organization—Miss Barnett Spratt.
The Church and Its Work—Rev. C. S. Kirkpatrick.
Principles of Teaching—Prof. C. T. Carr.

Rutherford College, March 22-27.

The Sunday School—Mr. Paul F. Evans.
Principles of Teaching—Rev. G. T. Bond.
Pupil Study—To be selected.
Bible—The Life and Letters of Paul—Rev. O. J. Jones.

Gastonia, March 29-April 3

Beginner Worship—Miss Willette Allen.
Primary Worship—Mrs. W. B. Ferguson.
Junior Pupil—Mrs. E. R. Michaux.
Intermediate-Senior Agencies—Miss Barnett Spratt.
The Church and Its Work—Rev. C. S. Kirkpatrick.
Pupil Study—Prof. C. T. Carr.
Bible—The Life and Letters of Paul—Dr. G. F. Bell.

Salisbury, April 5-10.

Beginner Organization—Miss Willette Allen.
Primary Organization—Mrs. W. B. Ferguson.
Junior Organization—Miss Virginia Jenkins.
Intermediate-Senior Lesson Materials—Miss Barnett Spratt.
Pupil Study—Supt. G. B. Phillips.
Missionary Message of the Bible—To be selected.

Asheboro, April 12-17.

Primary Organization—Mrs. W. B.
Junior Organization—Miss Virginia Jenkins.
Intermediate-Senior Organization—Miss Barnett Spratt.
Principles of Teaching—Prof. C. T. Carr.
The Sunday School—Mr. O. V. Woosley.

High Point, April 19-24.

Beginner Worship—Mrs. C. L. Van Noppen.
Primary Pupil—Mrs. W. B. Ferguson.
Junior Lesson Materials—Miss Virginia Jenkins.
Intermediate-Senior Pupil — Miss Barnett Spratt.
Bible—New Testament—Rev. E. K. McLarty.
Pupil Study—Dr. C. C. Weaver.

Asheville, April 26-May 1.

Beginner Pupil—Miss Willette Allen.
Primary Pupil—Mrs. W. B. Ferguson.
Junior Pupil—Mrs. E. R. Michaux.
Intermediate-Senior Organization—Miss Barnett Spratt.
Missionary Message of the Bible—Prof. A. M. Trawick.
The Christian Religion—To be selected.

Morganton, May 3-8.

Beginner Organization—Mrs. O. V. Woosley.
Junior Organization—Miss Virginia Jenkins.
Principles of Teaching—Prof. C. T. Carr.
The Sunday School—Mr. O. V. Woosley.

Waynesville, May 10-15.

Primary Organization—Mrs. W. B. Ferguson.
Junior Organization—Miss Virginia Jenkins.
Principles of Teaching—Rev. G T. Bond.
The Sunday School—Mr. O. V. Woosley.

Mount Airy, May 17-22.

Beginner Organization—Mrs. O. V. Woosley.
Primary Lesson Materials—Mrs. W. B. Ferguson.
Junior Lesson Materials—Miss Virginia Jenkins.
The Church and Its Work—To be selected.
Pupil Study—Prof. C. T. Carr.

North Carolina Conference

WILSON SCHOOL IS SET UP

Plans for the second annual session of the Wilson standard training school, to be held at First church, Wilson, March 1-6, were formulated at a meeting of representatives of Wilson, Stantonsburg, Elm City, and Fremont charges in Wilson Saturday afternoon. A board of managers, composed of Rev. F. S. Love of Wilson, chairman, Rev. D. H. Tuttle of Elm City, Rev. B. H. Black of Stantonsburg, Rev. J. A. Dailey of Fremont, Rev. B. B. Slaughter of Farmville, Rev. E. C. Maness of Bailey, and Rev. J. H. Miller of Pinetops was named, committees were appointed, and courses of instruction outlined. The writer was present and assisted in the making of plans. Five courses will be offered, as follows:

1. "Educational Task of the Local Church," M. W. Brabham of Nashville, Tenn., instructor.
2. "Intermediate - Senior Organization and Administration," Rev. J. Calloay Robertson of Petersburg, Va., instructor.
3. "Junior Pupil," Mrs. H. E. Spence of Durham, instructor.
4. "Primary Lesson Materials and Teaching," Miss Keene, instructor.
5. "Beginner Organization and Administration," Mrs. M. H. McArdle of Norfolk, Va., instructor.

Enrollment of pupils for the various courses is being promoted by a committee headed by A. E. Bishop of Wilson, H. W. Clarke, and J. W. Moore. They will work with the superintendents of the various co-operating Sunday schools for the purpose of enrolling, well in advance of the opening of the training school, pastors, superintendents, other officers, teachers, prospective teachers, parents, and others.

The work of the school starts Sunday evening, March 1, at 7:30.

LENOIR-JONES-GREENE-ETC.

Meeting at Kinston Saturday morning, representatives of some of the charges of that section of the New Bern district centering about Kinston, embracing portions of Lenoir, Jones, Greene, and Pitt counties, made plans for a big standard training school to be held at Kinston April 19-24. Charges expected to participate in this training school include Queen Street, Kinston, LaGrange, Pink Hill, Dover, Snow Hill, Hookerton, Grifton, Jones and Ayden. Rev. C. K. Proctor is chairman of the board of managers and is promoting an advance enrollment of pupils for the various classes. Courses to be offered, and instructors, are as follows:

1. "Sunday School Organization and Administration," Prof. H. E. Spence or L. L. Gobbel, instructor.
2. "Pupil Study," Rev. W. W. Peele or Prof. H. E. Spence, instructor.
3. "Primary Lesson Materials and Teaching," Miss Keene, instructor.
4. "Junior Pupil," Mrs. H. E. Spence, instructor.

GOLDSBORO GETTING READY

En route from Kinston to Wilson Saturday the writer stopped over in Goldsboro for a brief conference with Rev. J. M. Daniel, chairman of the board of managers of the standard training school to be held at Goldsboro March 22-27, for the charges within a radius of 20 or 25 miles of Goldsboro. The chairman has been working for some time enrolling pupils for regular work in the training school, and indications are that we are going to have a jimdandy school. Courses and instructors will be announced shortly.

GOOD CLASSES AT BETHEL

Splendid attendance and interest characterizes the Bethel training school last week. Two courses were offered, as follows:

"The Training of the Devotional Life" and "The Organization and Administration of the Sunday School."

LOUISBURG COLLEGE

Louisburg College is making a real contribution to the cause of religious education. The December report of the Department of Leadership Training of the General Sunday School Board indicates that 156 units of credit on the Standard Training Course were issued last term to students at Louisburg. The following young women earned six units each:

Ila McNeil, Pembroke.
Eva Draper, Lasker.
Anna Catherine Shaw, Littleton.
Mary Lee Starling, Garner.
Velma Strickland, Wendell.
Ethel Jane Tucker, Chicod.
Elizabeth Sanderford, Raleigh.
Frances Robinson, Jackson.
Addie Reaves, Mt. Olive.
Mary Ruth Newell, Scotland Neck.
Lucille McDade, Hillsboro.
Elva Meeks, Jonesboro.
Jessie Duncan, Lumberton.
Elizabeth Carter Grant, Hookerton.
Etta Hester, Roxboro.
Sallie Mann, Holly Springs.
Ella Zena Cartwright, Fairfield.
Vera Campbell, Siler City.
Zefina Burton, Timberlake.
Sibyl Brady, Garner.
Mildred Barrow, Farmville.
Frances Bacon, Stem.
Emily Atkinson, Goldsboro.
Hzel Lee Wilder, Louisburg.
Louise Maye, Youngsville.

These two young women received two units each: Lucy T. Allen, Louisburg, and Annie Woods, Cedar Grove.

This is a record forecasting better things for the Sunday schools in which these persons teach. Coming from our good Methodist homes, some of them from Methodist parsonages, they will, many of them, become teachers in the Sunday schools of our conference.

At Louisburg College May 3-8 we will hold a standard training school for the Methodist Sunday school workers living within a radius of 20 or 30 miles of Louisburg. Many of the young women of the college will take advantage of the opportunity to take work in this chool. President A. W. Mohn is a member of the board of managers and is giving the training sscool hearty support.

WELDON DISTRICT BOARD

A forward step in the Weldon district is the formation of a district Sunday school board, composed of E. S. Yarbrough of Henderson, district secretary, as chairman, Rev. G. W. Perry of Weldon, Rev. Rufus Bradley of Rich Square, Rev. C. T. Rogers of Enfield and Rev. T. G. Vickers of Henderson. The function of this board is to study the Sunday school needs and possibilities of the district and be a connecting link between the conference board and the local Sunday schools. Its formation is not a theoretical venture but comes as a result of a practical necessity, and we welcome it and expect to be able to render a greater service to the district as a result of its co-operation. One of the first recommendations of this new board is that leadership training work be promoted at three or four stategic points in the district. We are planning one at Murfreesboro or Rich Square for May 31-June 5, Norlina July 5-10, and Weldon July 12-17. Another will be held for the Windsor and Williamson charges at a time to be agreed upon.

YARBROUGH BEGINS AT HOME

Mr. E. S. Yarbrough, Weldon district secretary, is superintendent of the Sunday school of First church, Henderson. One of the fine services he is rendering his school and his district is the promotion of leadership training work within his own school. Workers of his school have already studied two or three books in the standard training course. Not only is he getting his co-workers to take these courses; he is taking them himself. Here is a leader who is leading. And he is commanding a following. This is one reason why we are urging every presiding elder, pastor, and superintendent to take annually at least one unit of credit.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

WITH THE EDITOR

Procrastination has been termed "The Thief of Time." Since time is a prime requisite for all good deeds and accomplishments, we may correctly say that Procrastination is the thief of many good turns in life. Further, real life is the gleaning of the harvest of the good things of life; it is not amiss to observe that Procrastination is the thief of Life. It would be altogether well for us to indict this Thief, arraign him before the court of our better judgment, sentence him to die the death. Then, with our time unmolested, and with its proper uitilization, we may enrich the life within and without us.

Our minds turn to Abraham Lincoln, whose birthday we celebrate on February 12th. A man who rose from abject poverty to a place of great leadership among his fellowmen, and who became one of the greatest Presidents our country has ever known. His love for the right stands out as the greatest of his many virtues. He was a doer as well as a believer, and accomplished much for the cause of right during the whole of his illustrious life.

We desire to inaugurate a new department for this column, to be called "THIS HELPED MY LEAGUE." We will welcome short, snappy contributions from the leaguers of the Western North Carolina conference, telling of something that was done in or for the local chapter that has been helpful. If an interesting program was put on, an inspiring talk made, a new stunt, an outing, or in fact anything that will prove helpful to the rest of us in our league work, shoot it in for publication in this department.

We give below just one example of what we mean:

THIS HELPED MY LEAGUE

The president of my league has been present at each Sunday evening meeting since holding office. She has inspired her department leaders to be present with prepared programs. Result: A healthy, happy chapter.

A THOUGHT FOR TODAY

Just to be tender, just to be true;
Just to be glad the whole day through!
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle and kind and sweet;
Just to be hopeful with willing feet.
Just to be cheery when things go wrong;
Just to drive sadness away with a song,
Whether the hour is dark or bright.
Just to be loyal to God and right.
Just to believe that God knows best;
Just in His promises ever to rest.
Just to let love be our daily key—
This is God's will for you and for me.

—Anonymous.

TWO LEAGUES JOIN MOORESVILLE UNION

The Epworth League Union of Mooresville held its last meeting at Davidson January 9, with the president, Mr. Ray Howard, in the chair.

The devotional exercises were in charge of Mr. Gurley.

The address of welcome was delivered by Rev. M. B. Clegg, pastor of Davidson M. E. church. Rev. G. W. Fink of Broad Street, Mooresville, responded to the welcome address.

The audience was favored by a duet by Messers, Ethel and Naomi Hartman of Broad Street League, Mooresville.

After the usual business session Rev. Mr. Price, pastor of Vanderburg church, delivered an interesting and helpful address on the subject, "What the church is worth to the young people." This was followed by an address from Rev. G. W. Fink of Broad Street on the subject, "What the young people are worth to the church."

The purpose of the meeting was to reorganize the league at Davidson and to receive the leagues of Dadvidson and Cornelius into the union. Davidson reorganized with thirty-one members and both leagues were heartily received into the union.

After the closing of this part of the service there was a short secial hour consisting of a pageant by Broad Street League. Fruits and sandwiches were served to those present.

The Mooresville Union was reorganized two years ago with four leagues having membership in the union. Since that time four more leagues have been added, Centenary and Vanderburg under the presidency of Mrs. Brown, and Cornelius and Davidson have been added through the efforts of Mr. Howard. The original four leagues being: Central, Broad Street, Triplets and Jones Memorial, all of Mocksville.

President Howard is making things "hum" in leaguedom. Our slogan is "What the Union Grow."

Florence M. Brown,
Reporter.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

BLACK'S CHAPEL LEAGUE

Members and visitors of the Black's Chapel Epworth League motored over to the home of Mr. and Mrs. C. H. Randall Friday evening, January 23, at Falcon, where they enjoyed a most delightful social. Many games were played and contests, etc., enjoyed.

The president of our league, Miss Willard Hemingway, was awarded a prize as a faithful leaguer. Then came one of the most enjoyable parts of the social when gelatine, whipped cream, pound cake and oranges were served.

About 10:30 o'clock the party adjourned, proving Mr. and Mrs. Randall a wonderful host.

Sallie Williams, Cor. Sec.

WEBB AVENUE, BURLINGTON

We're starting in a new year with new hopes and new aspirations, for we have put our failures of 1924 behind us and are striving that this year we may be able to do more than in previous years in every phase of our work and we're wishing the same for this organization everywhere.

In order to reimburse our treasury we have decided to have a contest in which each member is to either make and sell some candy, sandwiches or fancy work or lay away some money in some way each week for the league, and on the first of April we are going to have a social and the one who has the most money will get a prize. In this way we may carry on the social life, which I think is very essential for a live league.

At one of the devotional meetings recently was given this little poem, which it seem to me is very true:

If you want to be in the kind of a League
That's the kind of a League you like,
You needn't slip your clothes in a grip
And start on a long- long hike.
You'll find elsewhere what you left behind,
For there's really nothing that's new.
It's a knock at yourself when you knock your League;
It isn't your League—it's You.

Real Leaguers are not made by men afraid
Lest somebody else gets ahead;
When everyone works and nobody shirks
You can raise a League from the dead.
And if while you make your personal stake
Every Leaguer will make one, too,
Your League will be what you want to see;
It isn't your League—it's You.

Lillian Horne, Cor. Sec.



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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Sickness—Recently we have had a large number of children sick with colds. We are hoping that we will be spared an epidemic of influenza.

* * * *

Room—All our space is practically taken up. There has been a heavy demand made on us during the last few months. The little space that is left must be reserved for whole orphans. We will not have any more room before July the first, when our senior class goes out. No one is more embarrassed or hurt over this situation than our board of trustees. By early fall we shall be able to take fifty more than we are now caring for. Because of our crowded condition I am going to ask my friends to be as patient and lenient as possible. The need is great, and we are doing our level best to provide for that need.

* * * *

Baby Cottage—It would be a great thing for our Orphanage to be in a position to care for orphan children under five years of age. The most pressing need that confronts us today is for a Baby Cottage. We have in cash and good subscriptions nearly one-half of the necessary amount for building such a cottage. It would be a magnanimous thing on the part of some noble-hearted Methodist layman or laywoman to make possible the Baby Cottage. By all means we ought to begin on the erection of the cottage in early spring. Let me urge our friends to think seriously on this matter.

* * * *

Fine Address—Seaton Gales Lodge I. O. O. F. was highly favored recently by a strong and helpful address by General August Hohenstein of Minnesota. While visiting North Carolina he spent a night at the Odd Fellows Orphanage located at Goldsboro. He was particularly pleased with the home and stated that he had come to North Carolina to learn that an orphanage of high grade could be operated for twenty-four ($24) dollars per capita cost per month. He declared that the Odd Fellows Orphanage in Minnesota cost the Order forty-four ($44) dollars per capita each month. In Minnesota the children have nothing to do but go to the public school and play the balance of the time. He thinks the way we are running the orphanages in North Carolina is far better than the way they are conducted in the far Northwest. Here we send the children to school part of the day, always giving them ample time for recreation and play. If we were to follow the advice of some would-be leaders in conducting our home it would cost us forty-four dollars per month for each child. We are honestly and sincerely endeavoring to operate the Methodist Orphanage so that we may train our children physically, mentally and spiritually. Mr. and Mrs. Hohenstein paid our home a visit and were very complimentary in their remarks concerning our buildings and children. Bro. John D. Berry, grand secretary of I. O. O. F. in North Carolina, accompanied the distinguished guests to our home. I felt honored in having General Hohenstein visit our lodge and the orphanage. I feel proud over the fact that our beloved order can produce such a great and good leader.

State Supervision—The Methodist Orphanage is in hearty sympathy with the law that gives the State Board of Charities and Public Welfare supervision over orphanages conducted by church and fraternal orders. From the very beginning we have indorsed the purpose of the work of the State Department of Public Welfare. As superintendent I am in hearty sympathy with all child welfare work. Mothers' aid and placing children in private homes as well as institutional training have my hearty endorsement. I think it would be a serious mistake to remove sane and sympathetic supervision of all the agencies for training orphan children. There is a vast difference, however, between supervision and control of orphanages. The Methodist Orphanage is open day and night for inspection and investigation. We welcome all to examine into every detail of our affairs and administration. It is impossible as well as undesirable to carry out all the suggestions and directions from everybody that is interested in child welfare work. If those charged with the responsibility of supervision of orphanages will exercise tact and common sense and will give us sympathetic co-operation we shall doubly welcome them to our beloved Methodist Orphanage. In order to give helpful and constructive supervision one must be in hearty sympathy with institutional care of children. Otherwise supervision will be unsympathetic and antagonistic. I make bold the assertion that there is not a member of the State Board of Charities who is more concerned about the welfare of orphan children than our board of trustees and those who operate it under their direction. They want to work in harmony with all such welfare agencies because the fields are white to harvest and the laborers are far too few. Their earnest prayer is that perfect harmony may exist between all the orphanages in North Carolina and the State Board of Charities and Public Welfare.

SPECIAL STUDY OF THE OLD TESTAMENT AT PAMLICO

Bro. W. C. Jones is giving us a special study this year on the books of the Old Testament. He is using the lecture method and is bringing to light some new truths that are contained in them which some of us have failed to comprehend. Why will people not avail themselves of the opportunity to become acquainted with God and to learn to see Him in the universe and in our lives? The Bible is one of the best books on earth. Herewith I am giving in a condensed form some things that are contained in the Bible: In the Bible the word Lord is found 1853 times; the word Jehovah 6855 times; the word Reverend but once, and that in the ninth verse of the 111th Psalm. The second verse of the 117th Psalm is the middle verse of the Bible; the 9th verse of the 8th chapter of Esther is the longest verse; 35th verse of 11th chapter of St. John is the shortest. In the 107th Psalm four verses are alike—the 8th, 15th, 21st and 31st; each verse of 136th Psalm ends alike. No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and the 19th chapter of 2nd Kings are alike. The word girl occurs but once in the Bible, and that in the 3rd verse and 3rd chapter of Joel.

There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1179 chapters and 66 Books.

We are also putting on a Sunday school conference at Alliance. Our church needs covering and everything is in readiness to commence the work with the spring coming on and the weather clearing up. We are looking forward for much progress by the help of God, for without His help we are helpless.

J. H. Hill.

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

Martha Mann Wood.

A visitor once called in to see a farmer's wife who was laid up in bed with a broken leg. The visitor expressed her sympathy with the afflicted one. But, as the farmer pointed out, the woman in bed was really having a good time, enjoying the rest and unusual period of leisure and opportunity to read; and it was the rest of the family who were having a hard time with all the house work to do.

I suppose the observer was excusable in classing the broken leg as a misfortune. As a general thing broken legs are diagnosed as unpleasant experiences. But a little enforced leisure sometimes comes in mighty handy to the patient.

The writer slightly scalded her foot yesterday and today I haven't a thing to do but stay on the couch and catch up with Home news.

We were congratulating ourselves too soon on our good health this winter. For the last two weeks numbers of the children have been sick with colds, or influenza. Nearly every bed in the Heath Memorial Hospital held a patient at one time. Most of the cases have been mild, though several ran considerable fever for a day or two, and one little girl, Charlsie H., was quite sick with pneumonia, and Richard J. had to go to the city hospital for appendicitis. Most of the children have gotten well and back to their cottages. This fine, sunny weather ought to help us to get to feeling good again.

The superintendent of the Children's Home was invited to eat with the Lions the other day, and was not only served a nice dinner and accompanying entertainments, but the Lions took that occasion to present him a nice radio set for the Children's Home.

It has been put up at the Cornelius building, and Mr. Wood and I went over to hear its voice the evening it was installed. Mr. Frank Morris, Jr., came over to try it and instruct the superintendent in turning on the music. The girls were studying across the hall and when they had brought their chairs across to the sitting room, an orchestra in Miami, Florida, was playing some delightful music in a nearby way that seemed to make Miami, Florida, and Winston-Salem, N. C., just next door neighbors.

While we were listening in, Miami got a telegram from some town in New Jersey expressing appreciation for the music just played. Receiving the telegram, delivered by the Western Union Telegraph service, Miami acknowledged the telegram—all in fifteen minutes after the piece of music was played!

Such wonderful achievements by science almost make us dubious sometimes as to what presumptuous lengths may attain. We can see a fellow's backbone by X-ray, measure his mind with a question list, find the vanished one with a finger print. Will the next invention be a listening-in-on-private-thoughts devise? Science is not of those who would forbear to "Rush in where angels fear to tread." But let us hope the inventor's skill unequal to turning this last key.

One would feel unhoused and unclothed without a little soul privacy, and as unadmiring toward a psychomicroscope as once a citizen of Greensboro felt toward a mayor of the city who ordered compulsory vaccination. The citizen got a sore arm and a sore temper and wrote the mayor a postal card, saying with a grim threat, "You have went too far."

A large number of the children had a pleasure this week that they very much enjoyed—the opportunity to go over to town and see a good picture. A line of Children's Home children on their way to see an entertaining picture is about as happy a group of folks as the world contains.

Mrs. Thurmond Chatham sent to all who could go tickets to "Peter Pan," by J. M. Barrie. About a hundred and twenty-eight had the pleasure of enjoying the entertainment.

Margaret Wood spent a few days recently in Richmond with a friend. She planned to go during the Christmas holidays, but could not well be spared at that busy season. But after having to postpone the trip several times she finally got off.

One of the interesting places that Margaret visited in Richmond was the book department of the Southern Methodist Publishing House. And she had the pleasure of buying there $25 worth of books.

The $25 was a gift from Mr. Walter Lambeth, Jr., of Thomasville, to be invested in books for boys. And as numbers of nice books were marked down in price after the holidays, Margaret was enabled to get more than twenty-five books for the money.

I am sure the boys will like Whistling Jimps, Pep, the Story of the Brave Dog, Land and Sea Tales, The Cynthia-B., Another Cynthia-B. Story, Just Then Something Happened, Secrets of the Earth, Work-a-Day Heroes, Whitefoot the Wood Mouse, Billie Mink, Travel Stories, Buster Bear's Twins, Happy Jack, African Adventures, Tales of Southern Rivers, The Boy's Own Book of Adventures, The Island of Appledore, Heroes of the Wilds, and the rest of the interesting looking tales for big and little boys.

Margaret Wood has been filling the place of assistant superintendent since last March. When she undertook the work it was thought she would have to fill the place for only a short time until it could be suitably supplied. But it was not easy to find the right combination of personality and efficiency for so important a part of Home machinery, needing for its success a person of good judgment, of sympathetic understanding toward the children and her co-workers, capable of fair-minded weighing of difficulties and of making decisions; a person of observation and alertness as well as energetic and likable, and one who has the good of the institution as a whole on her heart and can loyally co-operate with the superintendent in carrying out the details of the domestic affairs of the Children's Home.

And so instead of choosing an unknown worker from the outside the place has now been offered to Mrs. Hasty, one of our own matrons.

Mrs. Hasty has been at the Children's Home two years and has had the exhausting task of mothering a house full of troublesome little boys, holding them in the line of good behavior, mostly by the effective tether of heart-strings, and has given a devotion and patient Christian training they would have been fortunate to find in an own mother.

She entered on her new work the first of the month and a room and office has been fitted up for her at the Corneilus building.



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STATEMENT FROM BISHOP CANNON

At a meeting of a number of the "Friends of Unification," held in Nashville on December 23rd, it was decided to form a Committee on Organization, and it was unanimously voted to request Bishop James Cannon, Jr., to act as chairman of this committee, and to associate with himself on the committees such other persons as might seem wise. Bishop Cannon was notified of the action taken, and he has given out the following letter ta the church press:

Richmond, Va., Jan. 17, 1925.

To the Friends of Unification.

Dear Brethren:

I have received your letter requesting me to accept the chairmanship of a Committee on Organization of the Friends of Unification. While appreciating your request, I have hesitated to comply with it, because the issue involved is so exceedingly vital that it properly demands all the time and thought and energy of any man, which owing to my duties in connection with other matters I cannot give. However, while I would not voluntarily have attempted this work, and while I think it should have been begun at an earlier date, I have finally decided that I cannot decline to accept the responsibility which your unexpected request has laid upon me.

Having jointly with Bishop DuBose presented the resolution which was adopted by the College of Bishops, calling upon the church to endeavor by thorough investigation and earnest prayer to find out and to follow the will of God in this great matter, it will be my sole aim to place before our people through the printed page, by public speech and private conversations the facts concerning the grave responsibility resting upon our church for the Unification of American Episcopal Methodism, and the facts concerning the proposed plan, its advantages and disadvantages.

Wherever the people desire it—in quarterly, district and annual conferences, and in special meetings called for that purpose—I believe there should be the fullest and freest discussion of the purpose of the plan of Unification, and of every item in the plan, not simply to praise it on the one hand, or to discredit on the other hand, but to explain just what the plan proposes, and what will be the probable immediate effect, and the effect in years to come. As there are able, honest, true Christian men on both sides, I do not think that a vote on the question should be taken in any congregation or conference when only one side of the question has been fully presented, for, if the people should hear both sides, the vote might be very different. Furthermore, I do not think any lay delegate should be elected either to district or to annual conferences pledged to vote either in the affirmative or in the negative. The preachers are not so pledged. Lay delegates should be elected pledged to try to find out God's will and to follow it. If, after his election, a layman changes his mind as to what he believes the will of God is, he should follow his conscience. The church is not a political party with conferences composed of instructed delegates.

My special endeavor will be to assist by fair, full presentation of facts those charged with the responsibility of voting upon the acceptance or rejection of the plan to reach a decision which will be based finally upon a definite conviction of the will of God, and of what will be the advancement of His kingdom. It of necessity follows that such a decision will be made entirely apart from the approval or disapproval of speeches, writings or activities of particular individuals, as such, on either side, entirely free also from racial prejudices, and entirely free also from purely local and provincial considerations.

However, I shall honestly endeavor in doing this work to remember that whether the proposed plan is adopted or rejected, our preachers and our people must continue to live together to carry on the work of God, and it is of paramount importance that as an aftermath of this discussion there shall be no roots of bitterness or festering sores which will poison the life blood of the church and weaken its efficiency in its great work in seeking and saving the souls of the lost. But this thought need not diminish the activity of Christian brethren for or against the proposed plan. It will positively determine the spirit with which one carries on his work. If it could be shown that more harm than good would result to our church as a whole from the adoption of the proposed plan, I certainly would not wish it to be adopted. But believing as I now do most sincerely that the adoption of this plan at this time would be for the glory of God, and the advancement to the best interests of His kingdom, I shall until convinced that I am mistaken, do whatever I possibly can do to present to others facts and the arguments which have led me to secure the adoption of the plan. For the prosecution of this special work I have opened an office in Richmond, Va., and those desiring to communicate with me on this subject will kindly address me at P. O. Box 605.

James Cannon, Jr.

THE CENTENARY CARRY ON CAMPAIGN FOR MARION DISTRICT

A meeting was held at Morganton January 28 to launch this campaign.

The opening service was conducted by Dr. Z. Paris, presiding elder. Then a statement of the Centenary cause in the district was made by him. It was very helpful. It showed the firm grasp he has on the situation. There has been a marked increase along financial lines during his three years on the ditrict. The Centenary cause will doubtless receive careful attention.

The following pastors and Centenary treasurers were present: J. J. Gray, Cross Mill;; W. E. Poovey, pastor, and Brother Aughtz, treasurer, Marion; G. L. Wilkinson, pastor East Marion; G. T. Bond, pastor, and W. E. Harbison, treasurer, Morganton; L. L. Smith, pastor, Morganton circuit; M. W. Dargan, pastor, Old Fort; B. Sisk, pastor, Oak Forest; A. L. Jones, pastor, and J. T. Stover and G. A. Hauss, treasurers, Rutherford College; W. J. Hackney, pastor, and R. A. Winters and M. S. Arney, treasurers, Table Rock circuit; R. C. Goforth, pastor, and Mrs. T. E. Garrison, treasurer, Glen Alpine.

Dr. J. L. Neil, superintendent of European missions, addressed the meeting. To use the phrase of Dr. Paris, it was a "wonderful address." I wish every Methodist in the home land could hear Dr. Neil. It was easily one of the most illuminating and inspiring addresses of a lifetime. In some way these stirring facts ought to be presented to the entire church.

A telegram was read by Dr. Paris announcing the death of Mrs. J. F. Kirk of Greensboro. She was struck by an automobile and died in a few hours. A telegram was sent to Brother Kirk by the presiding elder and pastors assuring him of sympathy.

An excellent luncheon was served by the ladies of the church. When we reassembled Rev. R. M. Courtney made a strong plea for the Centenary cause. He then discussed the plan of the campaign in a very helpful way. W. E. Poovey made some valuable suggestions, and Dr. Neil made a strong speech in commendation of our book on missions, "The Task Ahead." A number of copies were then subscribed for by those present. The price is 50 cents per copy. The usual price for such a book would be about two dollars. Every Methodist ought to own and read this book. Do not fail to order it. Write R. M. Courtney, Thomasville, N. C.

Dr. Paris made some excellent suggestions about putting on the campaign. The following sub-district directors were appointed: G. T. Bond for Burke county, W. E. Poovey for McDowell county, and W. R. Ware for Rutherford county. He is also to assist in Polk county.

Dr. J. L. Neil made some instructive statements about the Advance World Campaign. Brother Courtney made further explanations. Poovey, Bond and Stover made good short speeches.

Rev. J. M. Lowder, a superannuate living at Rutherford College, told of a daughter he has in the foreign field, and of one who is a deaconess in the home field. Mr. Goodwin of the Baptist church, who has a daughter in the foreign field, made some inspiring remarks.

The laymen of the district are to meet in Marion February 15. The pastors were requested to be present if possible. The purpose is to create enthusiasm on the Centenary campaign and the Advance World Program. It is suggested that pastors and active church workers read all the literature on these two subjects.

J. J. Gray, Sec.

SUGAR-COATED HIGHER CRITICISM

By Rev. W. E. Poovey.

I am putting an old institution to a new use. At the mid-week prayer meeting hour I am leading a teacher training class. There are more than twenty-five enrolled. Our text is "The Worker and His Bible." Part III was covered in the standard course given here last summer, so we are taking up Parts I and II.

I am writing to utter a word of caution to those who may take this course in the standard training schools that may be conducted within the bounds of the W. N. C. conference. In chapter VII Mr. Eiselen gives us in sugar-coated form the same dose that caused considerable theological nausea when administered by one Dr. Bland at Junaluska less than two years ago.

By breaking up the Pentateuch into five different codes and by assigning them historically and chronologically to successive periods, he brings Duteronomy down to the period of Reform under Josiah. The author brushes aside the Authorship of Moses as it relates to most of the legal portions of the Pentaeuch with the sweeping statement: "Israel's system of laws . . undoubtedly had its **beginning** with Moses." "On the other hand, it **seems** equally clear that the foundation laid by Moses was built upon by later generations, **in the spirit of Moses,** to meet the needs of a more complex and complicated state of society." "This movement, **which continued through the centuries,** resulted finally in the legislative system embodied in the Pentateuch." (Black face are mine).

When I came to this chapter in our training class I went into the orthodox view of the Mosaic authorship very carefully and gave the class the benefit of this view.

But I am wondering if those who have been assigned to the task of teaching this portion of this text in our standard training schools take issue with the author and take the time to present the fundamental view of the Mosaic authorship or whether they may not pass over this point or whether this sugar-coated tablet of Higher Criticism may not have been laid on the tongues of unsuspecting pupils by their teachers and swallowed before they tasted more than the coating.

"It is better not to know so much than to know so much that is not true."

So it is the prospect, the hope, of the eternal life that makes the best safety of this life. The man who is anticipating heaven is armed not only against the troubles, but the sins of earth. The sinfulness of life is bound up everywhere with the littleness, the temporariness of life.—Philips Brooks.

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OUR LITTLE FOLKS

MY DOG

By Leona B. Cox.

Who is gladdest when I'm there,
Who is saddest when I'm gone,
Who is maddest when I share
The love he claims his very own?
My dog.

Who loves me with a love so true
He would part with kindred
And the whole world, too,
And be happy with me anywhere?
My dog.

He never questions this or that
But trust me absolutely, and
Would give his life for my love pat
And dying lick my hand.
My dog.

A tender heart both good and kind,
To whom a word gives great delight
Or will his feelings wound. I find
My own I hurt whene'er I slight
My dog.

He will laugh and bark and weep,
And pleasure show in wagging his tail;
Yet some folks say dogs cannot speak.
One can, and he understands where humans fail,
My dog.

And so I feel and nurse and pet,
And love with a love akin to his own;
Our hearts on each other are firmly set,
And nothing can ever either dethrone
Me and my dog.

Asheville, N. C.

WHY MINNIE COULD NOT SLEEP

She sat up in bed. The curtain was drawn up, and she saw the moon; and it looked as if it were laughing at her.

"You need not look at me, Moon," she said. "You don't know about it; you can't see in the day time. Besides, I am going to sleep."

She lay down and tried to sleep. The clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it; but tonight it sounded just as if it said, "I know, I know, I know."

"You don't know either," said Minnie, opening her eyes wide. "You weren't there, you old thing, you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing and cried out, "Polly did."

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't."

Pretty soon there came a very soft patter of feet; and her pussy jumped up on her bed, kissed Minnie's cheek, and then began to pur-r-r, pur-r-r." It was very queer; but that too, sounded as if pussy said, "I know, I know."

"Yes, you do know, kitty," said Minnie; and then she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want—to—see—my mama!"

Mama opened her arms when she saw the weeping little girl coming, and then Minnie told her miserable story.

"I was very, very naughty, mama, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie; and then—I—I—or,—I don't want to tell, but I 'spect I must,—I shut kitty in the pantry to make you think she did it. But I'm sorry, mama."

Then mama told Minnie that she had known all about it. But she had hoped that the little daughter would be brave enough to tell her all about it herself."

"But, mama," she asked, "how did you know it wasn't kitty?"

"Because," replied mama, sadly, "kitty would never have left a spoon in the pie."—Little Men and Women.

VOICES AND EARS OF FISH

Are fish deaf and dumb? By no means. Science says that some three hundred kinds of fish are known to produce sound audible to human ears. Perhaps none can equal that African frog that has an under-water call which can be heard several miles, but many can speak up very decidedly. The common red gurnard of the English coast grunts loudly when he is hauled out of the sea. Seamen say that it is a croaking sort of noise, such as would be expected from a young rook.

The butterman fish, best known in Scotland, makes a distinct hooting noise from the back of his troat when caught. This fish is not large, but a shoal of them can give an unearthly serenade The shellfish of Ceylon are actually musical. In still weather, when the water has ebbed from the mussel beds for a few hours, these shellfish can be heard producing a long, low, fluty sound. They have no throats, so the sound must come from manipulation of their double shells.

There are several kinds of fish that make a noise like pigs, some of them being called pig-fish and hog-fish. The sea-cock-fish is so called because it "crows." Yet another kind emits a note like the deep pedal of an organ. There is a certain kind of fish that utters a shriek, and another that makes night vocal with a constant boom.

And fish hear. Not only that, but there is some evidence that they possess at least rudimentary power of discrimination. Experiments proved that some sounds repel them, while they are somewhat attracted by music. Sensitiveness to lightning has been noted in fish; in several cases they have died in tanks and pools from effects of lightning that really struck some distance away.—Our Dumb Animals.

WANTED

The following books, second hand: "An Outline of the Study of the Old Testament Prophecy, Wisdom, and Worship," Frank Seay; "Grounds of Theistic and Christian Belief," Geo. P. Fisher; "Evidence of Christian Experience," L. F. Stearns; "The Church and Ministry in the Early Centuries," T. M. Lindsay; "Christianity and the Nations," Robt. E. Speer; "Life of William McKendree," Robt. Paine; "Life of Joshua Soule," H. M. DuBose, and "The Romance of Preaching," Sylvester Horne. Allen H. Whisner, Greensboro, N. C.

RECITAL AT LOUISBURG COLLEGE

The department of music and expression at Louisburg College gave a students' recital Tuesday evening, February 3. The following were on the program and reflected credit on both themselves and their instructors: Hazel Johnson, Mary Fuller Beasley, Gertrude Holden, Douglas Perry, Margaret Holden, Tempie Yarborough, Sarah Hicks, Kate Allen, Cora Beasley, Lucile Person, Sidney Holden, Louisburg; Minnie Perry, Durant's Neck; Tressie Sloan, Jonesboro; Anna Shaw, Littleton; Annie Morris Dixon, Elm City; George Wilcox, Richmond, Va.; Mary Frances Respess, Middletown, N. C.

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SEVENTIETH ANNIVERSARY CAMPAIGN

We are giving below the first week's work in the campaign for 10,000 new subscribers. We hope next week to add many more names and charges to this list. The standing will be published every week until the campaign closes. If your name and charge is not there this week, see to it that it is next week.

	New	Ren'wl
ASHEVILLE DISTRICT		
Asheville-Bethel—T. C. Jordan	6	2
Biltmore—W. F. Sanford		3
Central—A. C. Chappell (in budget)		
Chestnut St.—G. A Stamper		1
Haywood St.—R. S. Howie		1
Hendersonville—M. T. Smathers	1	1
Henderson Ct.—J. W. Parker	2	1
Leicester—L. T. Cordell		2
Sandy Mush—J. W. Groce	2	
Swannanoa—J. O. Cox		1
Total	11	12
CHARLOTTE DISTRICT		
Ansonville—O. B. Mitchell		3½
Dilworth—G. D. Herman	1	1
Hawthorne Lane—R. H. Daugherty		1
Trinity—J. E. Abernethy		3
Tryon St.—J. H. Barnhardt		4½
Marshville—Elzie Meyers		1
N. Monroe-Icemorlee—D. S. Richardson	2	
Peachland—J. C. Umberger	5½	1
Pineville—R. E. Hunt		3
Wadesboro—J. H. Armbrust		3
Waxhaw—E. N. Crowder	1	5
Weddington—T. J. Huggins		1
Total	9½	27
GREENSBORO DISTRICT		
Asheboro—W. H. Willis		1
Gibsonville—E. H. Nease		1
Park Place—L. B. Hayes	½	1
Spring Garden—G. R. Jordan		1
Walnut St.—W. T. Albright		½
West Market St.—J. F. Kirk	5	8½
E. Greensboro—A. Burgess		1
W. Greensboro—E. E. Williamson		3
Main St.—W. B. Davis	28	5
Wesley Memorial—E. K. McLarty		3
New Hope—J. A. Howell		3
Pleasant Garden—J. W. Hoyle, Jr.	½	3½
Randleman—J. A. Cook	1	
Randolph—W. R. Harris		5½
Reidsville—M. F. Moores		7
Uwharrie—G. W. Clay	1	1
Wentworth—C. P. Goode	2	5
Total	38	56
MARION DISTRICT		
Bostic—E. J. Poe		4
Broad River—J. C. Gentry	7½	7
Cliffside—M. W. Heckard		1
Forest City—W. R. Ware		1
Henrietta-Caroleen—J. P. Hornbuckle		2
Marion—First Church—W. E. Poovey		2
Marion Mills—G. L. Wilkinson	6	2
McDowell Ct.—H. E. Stimson		2½
Mill Spring—Elmer Simpson		1
Morganton—First Church—G. T. Bond		12
Morganton Ct.—L. L. Smith		1
Oak Forest—B. A. Sisk		1
Old Fort Ct.—J. N. Wise		2
Rutherford College—O. J. Jones	1	
Spindale—O. L. Simpson	1	8½
Total	15½	47
MOUNT AIRY DISTRICT		
Ararat—J. J. Eads	4	2
Dobson—J. E. Hipp		1
Draper—J. P. Morris	½	2
Elkin—L. B. Abernethy		1
Madison—T. J. Rogers		½
Mt. Airy Ct.—W. J. S. Walker		1
Rural Hall—E. E. Snow	1	1
Stokesdale—M. E. Leftwich		3
Summerfield—W. L. Dawson		3
Walnut Cove—J. T. Ratledge		2
Yadkinville—R. E. Ward	1	5½
Total	6½	22
NORTH WILKESBORO DISTRICT		
Avery—T. S. Roten		4
Boone—M. B. Woosley		2
Creston—W. A. Thomas		1
Jefferson—J. L. Reynolds	½	3
Moravian Falls—W. I. Hughes		4
Sparta—A. L. Lucas	1	1
Watauga—R. A. Taylor	2	3
Total	3	18
SALISBURY DISTRICT		
Albemarle—Central—C. M. Pickens	1	
Badin—C. R. Ross	½	
Concord—Central—W. A. Jenkins		2
Kannapolis—J. F. Moser	1	3
Mt. Pleasant—M. A. Osborne		2
New London—J. S. Folger		3
Norwood Ct.—G. G. Adams		1
Salem—H. L. Powell		3
Salisbury—First Ch.—L. D. Thompson		6
South Main St.—W. A. Rollins		1
Spencer—Central—R. O. Eller		2
Woodleaf—T. A. Plyler		¾
Total	2½	26
SHELBY DISTRICT		
Bessemer—E. P. Stabler	½	1
Gastonia—Main St.—F. J. Prettyman		7½
West End—D. W. Brown		1
Lincolnton—W. B. West	4	42
Lincolnton Ct.—W. E. Moretz		1
Mount Holly—O. P. Ader		1
Rock Spring—R. C. Kirk		2½
Shelby—Central—A. L. Stanford		3½
Lafayette St.—A. S. Raper		2
Shelby Circuit—B. Wilson		4
Stanley—J. C. Keever		1
Total	4½	66
STATESVILLE DISTRICT		
Alexander—J. A. Peeler	½	
Balls Creek—T. W. Hager		1
Catawba—A. C. Kennedy		½
Davidson—M. B. Clegg		2
Dudley Shoals—P. H. Brittain		2
Elmwood—J. W. Strider		4½
Granite Falls—N. C. Williams		1½
Westview—D. A. Lewis		1
Hiddenite—D. P. Waters		1¾
Lenoir—First Church—Carlock Hawk		4
South Lenoir—M. H. Tuttle		1
Lenoir Ct.—E. E. Yates		2
Central—A. L. Aycock		1½
Mount Zion—J. H. Bradley		2
Newton—E. W. Fox		2
Olin W. M. Rathburn		5
Statesville—Brd. St.—Z. E. Barndahrdt		4
Race St.—H. H. Robbins		5½
Statesville Ct.—R. L. Melton		3½
Stoney Point—J. M. Barber	1	12
Total	1½	53
WAYNESVILLE DISTRICT		
Andrews—T. J. Houck	6	18
Bryson City—D. V. Howell		9
Canton—A. C. Gibbs		1
Franklin—W. M. Smith		1
Fines Creek—J. A. Brown		½
Hayesville—F. L. Setzer	½	1
Haywood—P. L. Terrell	1½	
Highlands—J. G. W. Holloway	1½	2
Judson—	1	4
Sylva—W. M. Robbins	1	24
Waynesville—J. T. Mangum		4½
Total	10½	41
WINSTON-SALEM DISTRICT		
Advance—R. P. Fikes		2
Cooleemee—J. A. J. Farrington		3
Davie—James H. Green		1
Denton—S. T. Barber		1
Farmington—C. M. McKinney	3	7
Kernersville—L. A. Falls		3
Lewisville—J. W. Vestal		2
First Church—W. R. Shelton		3
Thomasville—Main St.—W. L. Hutchins		1
Thomasville Ct.—D. R. Proffitt	7	4
Welcome—J. W. Fitzgerald		1
Centenary—C. C. Weaver	4½	12
Grace—J. P. Hipps		1
Total	14½	38
DURHAM DISTRICT		
E. Roxboro-Longhurst—M. C. Ellerbe	5	
Yanceyville—W. C. Merritt	1	7
Branson—W. F. Elliott		1½
Mt. Tirzah—B. O. Merritt		4
Front St.—J. B. Hurley		1
Trinity—W. W. Peele	1	4
Mebane—L. E. Thompson		½
Webb Ave.—L. V. Harris		3
Cedar Grove—E. C. Durham		5
Memorial—H. E. Myers	2	2
Leasburg—E. R. Clegg	1	1
Person—J. W. Bradley		3
Hillsboro—S. F. Nicks		7
Durham Ct.—W. F. Craven		4
Roxboro—F. M. Shamburger		2
Rougemont—J. F. Starnes		3
Graham—G. W. Starling	11	
Total	21	58
ELIZABETH CITY DISTRICT		
Eliz. City—First Ch., N. H. D. Wilson	¾	
Hertford—L. S. Massey	1	5
Chowan—M. R. Chambers		2½
North Gates—J. O. Long	1	8
Hatteras—J. M. Joliff		1
Pantego-Belhaven—J. P. Bross		2½
A. W. Price		5
Currituck—E. W. Hurst	5	
Kitty Hawk—W. A. Chambers	1	
Columbia—S. Salyer		1
Pasquotank—W. T. Phipps		3
Gates—R. F. Mums		4
Roper—R. A. Taylor		4
Dare—R. L. Beasley		1
Perquimans—J. T. Stanford		4
Moyock—C. T. Thrift	8	2½
South Mills—A. B. Crumpler	1	2
Edenton—J. V. Knight	5	
Total	21	39½
FALETTEVILLE DISTRICT		
Carthage—John M. Wright		3
Jonesboro—B. E. Stanfield		5
Elizabeth—H. E. Lance	1	2
Sanford—L. B. Jones		2
Siler City—O. I. Hinson		3½
Goldston—H. L. Witten		5
Hay St.—J. H. Shore	½	4
Hempt—G. C. Wood		1
Stedman—W. A. Riland		½
Pittsboro—C. M. Lance	1	9
Duke—L. C. Brothers	1½	3
Fayetteville Ct.—W. L. Maness	1	9
Lillington—H. L. Hendrix		4
Person St.-Calvary—M. F. Hodges		2
Total	5	45
NEW BERN DISTRICT		
Snow Hill—J. A. Russell	8	33½
La Grange—R. E. Pittman		3
Mt. Olive-Calypso—L. T. Singleton		6
Centenary—J. W. Harrell		4
Queen St.—C. K. Proctor	10	17
Oriental—J. C. Wheedbee		1
St. Paul—J. M. Daniel	½	9
Elm St.-Pikesville—C. P. Jerome		1
Morehead City—W. A. Cade	1	29½
Hookerton—R. R. Grant		5
Goldsboro Ct.—R. E. Brown		4
Craven—W. L. Dawson, Jr.	2	5
Pink Hill—K. S. L. Cook		2
Gloucester		1
Pamlico—W. C. Jones	2	
Total	23½	120
RALEIGH DISTRICT		
Zebulon—E. M. Hall	5	5½
Cary—W. C. Ball		3
Princeton—G. B. Perry	½	1
Oxford Ct.—M. B. Strickland		4
Bailey Ct.—E. C. Maness		3
Millbrook—S. J. Starnes		1
Granville—L. H. Joyner		¾
Smithfield—A. J. Parker		11
Oxford—E. M. Snipes		4
Fuquay—K. F. Duval		2
Youngsville—W. B. Humble		3
Clayton—M. Y. Self		1
Edenon St.—W. A. Stanbury	4	6
Four Oaks—W. J. Watson		3
Jenkins Memorial—W. H. Brown	11	2
Total	20½	46
ROCKINGHAM DISTRICT		
Rowland—P. D. Woodall	2	6
Raeford—N. C. Yearby	2	5
Laurinburg—W. R. Royal		1
Laurel Hill—W. J. DuBois		1
Biscoe—F. B. Peele	1	4½
West End—A. J. Groves		2
Montgomery—F. B. Noblett		1
Lumberton—T. M. Grant		1
Roberdel—S. T. Moyle		2
Troy—J. H. McCracken		2
Lumberton Ct.—N. L. Seabolt		1
Mt. Gilead—B. C. Thompson	1	3½
Laurinburg—W. R. Royal		1
Total	6	25
WASHINGTON DISTRICT		
Tarboro—R. C. Beaman		2
Elm City—D. A. Tuttle		3
Mattamuskeet—W. M. Wall	3	9
Spring Hope—W. E. Trotman		2
Fremont—J. A. Dailey	1	3
Greenville—V. P. Scoville	1	2
Fairfield—H. M. Jackson	½	
Robersonville—F. F. Eure		3½
First Church—H. M. North	2	5
Wilson—F. S. Love		2
Grimesland—J. J. Lewis		2
Total	7½	33½
WELDON DISTRICT		
Warrenton—H. B. Porter	2	1
Henderson—T. G. Vickers	1	3
Murfreesboro—L. C. Larkin		4
Aulander—W. L. Clegg		3
Northampton—B. P. Robinson		4
Littleton—G. F. Smith	½	
Pinetops—Herbert Miller		1
Halifax—J. L. Midgett		2
Rosemary—Norman Harrison		2
Roanoke Rapids—R. H. Broon	1½	1
Weldon—G. W. Perry		3
Middleburg—J. T. Draper		11
Seaboard—Frank Culbreth		3
Windsor—N. M. Wright		6½
Warren Ct.—W. M. Towe	1	
Conway Ct.—E. B. Craven		2
Ahoskie—R. G. L. Edwards	1	
Total	7	40½
WILMINGTON CIRCUIT		
E. C. Sell—Mayesville		4
Grace—A. D. Wilcox		4
Ingold—A. E. Brown		1
Whiteville—L. D. Pattishall		2½
Wilmington Ct.—C. H. Phillips	1	1
Epworth—J. A. Snow		9
Trinity—H. C. Smith		1
Kenansville—J. W. Sneeden	½	1
Carver's Creek—J. C. Harmon	1	
Swansboro—D. A. Futrell		1
Southport—J. R. Edwards		½
Whiteville—L. B. Pattishall		1
Total	2½	26
Miscellaneous	2½	15½

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

February
Weaverville Ct., Salem, 11 14-15
Haywood Street, night 15
Asheville Ct., Sardis, 11 22
Central, night 22
March
Flat Rock-Fletcher, Fletcher, 11 1
Oteen, Oakley, night 1
Mars Hill, Beech Glen, 11 7
Marshall-Hot Springs, Walnut, 11..... 8
Weaverville, night 8
West Asheville, night 11
Mills River, Mills River, 11 14-15
Hendersonville, night 15
Skyland, Naples, 11 22
Saluda-Tryon, Tryon, night 22
Spring Creek, Antioch, 11 28-29
Mt. Pleasant, night 29
April
Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26
May
Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

February
Pineville, Harrison, 11 15
Weddington, Union, 3 15
Waxhaw, Heath Memorial, 11 21
Hickory Grove, 11 22
Dilworth, night 22
Bethel and New Hope, Bethel, 11 28
Lilesville, Lilesville, 3 28
March
Matthews, 11 1
Belmont Park, night 1
Marshville, Gilboa, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Mornoe, Central, night 22
Wadesboro, 11 29
Trinity, night 29
April
Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

February
West Market Street, 11 15
Main Street, night 15
Wesley Memorial, 11 22
Gibsonville, Whitsett, 3 22
Walnut Street, night 22
March
Pleasant Garden, Rehobeth, 3 .....Feb. 28 & 1
Liberty, Liberty, 11 1
Centenary, night 1
Park Place, 11 3
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

February
Sandy Ridge, Mt. Herman, 11 & 3...14-15
Madison, 11 15
March
Leaksville, 11 1
Stoneville-Mayodan, Centenary, 2:30... 1
Stokesdale, Eden 7-8
Mt. Airy Ct., Zion 14-15
Summerfield, Gethsemane 15-16
(Sunday and Monday)
Yadkinville, East Bend 21-22
Ararat, Hunter's Chapel 22-23
Danbury, Pine Hall, Sat. & Sun.....28-29
Walnut Cove, Bethlehem 29-30
(Sunday night and Monday)
April
Jonesville, Maple Springs 4-5
Elkin, evening 5
Dobson, Pleasant Ridge, 3..... 5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

February
Table Rock, Linville, 11 22
Glen Alpine, 7 22
Old Fort Ct., Bethel, 11 28
March
Old Fort, 11 1
Henrietta-Caroleen, Henrietta, 11 8
Cliffside, Cliffside, 7 8
Mill Spring, 11 13
Broad River, Kisler, 11 14-15
Spindale, Alexander, 7 15
Bostic, 11 21
Forest City, 11 22
Cross Mill, North Catawba, 11 26
Marion Ct., Murphys, 11 27
McDowell, Snow Hill, 11 28
Marion Mills, Clinchfield, 11 29
Marion First Church, 7 29
April
Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville, Bakersville, 10 12

NORTH WILKESBORO DISTRICT
Seymour Taylee, P. E., North Wilkesboro, N. C.
SECOND ROUND

February
Avery, Pine Grove 14-15
Elk Park, Cranberry, night 15
Helton, Helton 21-22
March
Warrenville, Clifton ..... Feb. 28 & 1
Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

February
Lowesville, Snow Hill, 11 14
Rock Springs, Bethel, 11 15
Stanley, Iron Station, night 15
Lincoln Ct., Asbury, 11 21-22
Dallas, High Shoals, 3 22
Maylo, night 22
March
Cherryville Ct., Mary's Grove, 11 .....28 and 1
Cherryville, First Church, night 1
Belwood, St. Peters, 11 7-8
King's Mountain, night 8
Park Street, Ebenezer, 11 21
Mt. Holly, 11 22
Main St., Gastonia, 11 and night 29
April
Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

February
Salem-Tabor, 11 14
Albemarle Central, 11 15
Badin, night 15
Albemarle Ct., Stoney Hill, 11 22
First St. Albemarle, night 22
Landis, Landis, 11 28
March
Kannapolis, 11 1
China Grove, night 1
Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, ngiht 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

February
Statesville, Broad St., 11 and 7 15-16
Alexander, Marvin, 2 and 3 15
Mooresville, Borad St., 7 15
Statesville Ct., Chapel Hill, 3 and 11.....21-22
Mooresville, Central, 7 22-23
March
South Lenoir, Harpers, 11 and 1 1
Lenoir Ct., Olivet, 3 1
Granite Falls, 6 and 7 1
Olin, Macedonia, 11 and 1 8
Hiddenite, Midway, 3 7-8
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Ball Creek, Mt. View, 3 29

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

February
Franklin, night 12-15
Franklin Ct., Iotla, 11 and 3 13-15
Macon, Pattons, 11 and 11 14-15
Robbinsville, 11 and 11 21-22
Andrews, night 22
Wanyesville, night 25
March
Bethel, Harmony Grove, 11 and 3 .....28 and 1
Haywood, Davis Chapel, 11 and 3 1
Judson, Judson, 11 and 11 7-8
Bryson City, Ella, 3..... 8
Webster, Love's Chapel, 11 and 3 14-15
Cullowhee, night and 11 14-15
Glenville, Norton, 11 and 3 20-22
Highlands, Horse Cove, 11 and 11 21-22
Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29
April
Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
SECOND ROUND

February
Advance, Advance, 11 14-15
Cooleemee, Cooleemee, night 15
Denton, Newsmo, 11 21-22
Trinity, Trinity, night.....22
March
Walkertown, Walkertown, 11 1
Oak Ridge, Oak Ridge, night 1
Forsyth, Pine Grove, 11 7-8
Farmington, Bethlehem, 3 7-8
Welcome, Vernon, 11 14-15
Ogburn Memorial, Oak Summit, night 15
Kernersville, Shady Grove, 3 15

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

February
Front Street, 11 15
Webb Avenue, night 15
Burlington Ct., New Salem, 11 21-22
West Burlington, night 22
March
Mt. Tirzah, Hurdle Mills, 11 .....28 & 1
Person Ct., Lea's Chapel, 11 7-8
Long Memorial, night 8
Memorial 15
Brooksdale Ct., Brookland, 11 21-22
East Roxboro, Longhurst, night 22
Hillsboro, New Sharon, 11 28-29
Carr, night 29
April
Yanceyville Ct., Prospect, 11 4-5
Graham and Haw River, Graham, 11..12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11...19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26
May
Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11...2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

February
Roper, Pleasant Grove, 11 15
Plymouth, Plymouth, night 15
Belhaven-Pantego, Pantego 22
Pasquotank, Newbegun 27
March
Camden-Wesley's ..... 28 and 1
Moyock, Baxter's, 3 1
Pasquotank, (Qr. Con. Unon) 5
Columbia, Alligator 7-8
Edenton, night 13
Chowan, Evans 14-15
Perquimans, Oak Grove 18
Hertford, night 18
Dare, Mashoes 20
Kitty Hawk, Collington 24
Manteo, 11 22
Wanchese, night 22
Kennekeet, Avon 28-29
Hatteras, Buxton, night 29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

February
Fayetteville, Camp Ground 44-15
Person St. and Calvary, Calvary, night 15
Roseboro, Bethel 21-22
March
Parkton, Hope Mills ..... Feb. 28 & 1
Bladen, Bethlehem 7-8
Lillington, Pleasant Plains 13-14
Mainers, Cool Spring 14-15
Elizabeth, Singletary 21-22
Stedman, Bethany 28-29
April
Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26
May
Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

The district conference will convene at Dunn on Wednesday morning, March 25, at 10 o'clock, and will be in session two days.

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

February
Mt. Gilead Ct., Wadesville 14-15
Mt. Gilead 15-16

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

February
Town Creek, Zion, a.m. 13
Shallotte, Shallotte Camp, a.m. 14-15

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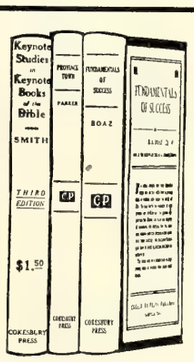
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In Memoriam

RATHBONE—Samuel A. Rathbone was born June 25, 1847, and died at his home at Windom, N. C., January 4, 1925, aged 78 years, six months and 11 days.

He was converted and joined the Methodist church at Windom in early life and remained a faithful, loyal member until God called him home. He loved the church and was faithful to all of her interests. He believed in her doctrine and loved the old Methodist hymns. No one will be missed from the church and community more than Brother Rathbone. None was more liberal and loyal. His sickness was only of a few weeks' duration. His suffering was intense at times, but he bore it with Christian resignation. His death was peaceful and triumphant. He leaves a brother, a sister, three sons and two daughters and a host of friends to mourn their loss.

J. B. Tabor.

ROGERSON—Mrs. Annie Rogerson, the daughter of Nathan and Cordelia Morris, was born January 8, 1876, and departed to dwell with Jesus August 8, 1924.

She was a kind and loving wife and mother. Besides her husband she leaves two children, Elizabeth and Vernon. She was an earnest church member, present at services if possible in body, if not in spirit.

The funeral was conducted by her pastor, Rev. W. T. Phipps, at Union church, Pasquotank county, and her body awaits the resurrection in the cemetery nearby.

She was a faithful member of the Woman's Missionary Society, by whom she is greatly missed.

Mrs. W. G. Smith,
Com. for W. M. S

MASON—In the death of Bro. James Wilson Mason, Columbia church has lost one of its most faithful stewards.

He was born in Tyrrell county near Columbia, N. C., December 22, 1849. He was happily married to Miss Amanda Sykes December, 1874, who survives him. From this union there are four children, Mrs. Carrie Knight, Columbia, N. C., Miss Essie Mason, Columbia, R. C. Mason, Harrellsville, N. C., and Mrs. Nora Schmidt of New Jersey.

Brother Mason was an upright Christian and lived a consistent life. Everyone who knew him had the utmost confidence and respect for him. All the people of the community feel their loss in the going of this good man on November 25, 1924. But we bow our heads in humble submission to Him who doeth all things well.

The funeral was conducted by the writer, assisted by pastor of Edenton church, and then he was laid away to sleep in the nearby cemetery.

F. A. Lupton, Pastor.

RESOLUTIONS OF RESPECT

Again we are very truly reminded of the unecrtainty of life and the certainty of death.

Or, as it is written in the Bible, "In the midst of life we are in death."

This was especially true in regard to the sudden death of Rev. R. H. Willis, presiding elder of the Fayetteville district, who was called home January 21, 1925.

He was present with us in our first quarterly conference January 8th, a little more than two weeks ago and to all apperances was in the vigor of health and the prime of life. Now he has gone the way of all the earth.

Therefore, the officials of Broadway, Jonesboro, Lemon Springs, Memphis, Morris Chapel and Poplar Springs churches, which constitute the Jonesboro charge, wish to record our appreciation, love and esteem for him.

He greatly magnified his office as presiding elder.

In the business sessions of the quarterly conferences he was considerate, careful, business-like and ever alert to all the interests of the church. In the pulpit he preached a strong, gospel sermon, full of inspiration, love and hope, and we all heard him gladly. In the social life he was the very soul of politeness, courteousness and genuine friendship. So in all the different relations of life we recognized in him all that makes a well rounded, beautiful type of a Christian gentleman and a man of God.

Now we feel very greatly our loss at his untimely going in the hey-day of his life and usefulness in the church. Therefore be it resolved:

First, That we extend to his bereaved widow and the other relatives of his immediate family our sincere sympathy in this sad hour and lovingly commend them to the great Head of the church.

Second, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication, a copy to the family and a copy spread on the minutes of our quarterly conference record.

W. L. Thomas, Chairman.
G. T. Chandler, Secretary.

McPHERSON—Mrs. Mary McPherson after an illness extending over several years died at the home of her daughter, Mrs. A. J. Campbell, at Laurel Hill, N. C.

She was laid to rest in the McEachern cemetery, Robeson county, funeral services being conducted by her pastor, Rev. W. J. DuBois. The grave was covered with beautiful flowers, tributes from friends.

Mrs. McPherson had been an invalid for a number of years, but she bore her suffering with great patience. For the past sixteen years she had made her home with her daughter, Mrs. A. J. Campbell, and the love and devotion of the daughter to her mother was beautiful and tender.

She was born May 31, 1847. Fifty-five years ago she was married to Archibal McPherson. Four children were born to this union. Two are still living, Mrs. A. J. Campbell and Mr. D. S. McPherson. There are also two sisters surviving, Mrs. Nannie Peele and Mrs. Sarah Covington; three brothers, P. H., J. A. and Charles L. Livingston.

The family has the sympathy of our entire community. We shall miss Aunt Mary, as she was know, and to know her was to love her.

Rev. W. J. DuBois.

WILLIS—The people of Gloucester were struck with awe in the midst of their preparations for Christmas, and their joyful anticipations of Yuletide cheer were forgotten when they learned the sad news of the death of Mrs. Wilbur Willis of Greensboro. Mrs. Willis, nee Livia Whitehurst, was the daughter of John A. and Marine Whitehurst of Gloucester, N. C., and like them was ever in the foremost ranks of any progressive movement for the betterment of their community. Her youth and early married life was spent in the community. During that time she made many friends. She was never strong physically and could do many of the things that her heart so longed to do, but gave encouragement to those about her who were striving to carry forward the cause of righteousness. Having joined the church in early youth she remained faithful to its obligations. She was a true wife and mother, and leaves them a legacy that should be an inspiration in their lives to high and noble living. There are seven chilren to mourn their great loss. Surely they will "rise up and call her blessed." I have written these lines in memory of her friendship to me and the many kindly words of encouragement received during the years of our acquaintance. She died at forty-six, but we feel that she lived her four score years.

Mrs. Sam Leffers.

RESOLUTIONS OF RESPECT

On the 8th day of November, 1924, Bro. Joseph P. Kramer, in the prime of his mature manhood and usefulness, was called to his reward.

As a business man he was careful, painstaking and exact. As a member of our church he was faithful and loyal. As a member of the official boards of the church he shirked no duty, but was always ready to assume and bear his full share of her burdens. In the planning and erection of our new church building he gave his best energy, his best thought, and much of his time and love, and it was indeed the loved child of his best architectural and constructive skill and ability. He was reserved in his manner, but he was a warm-hearted friend and prized real friendship. He disliked shams, but loved the truth. Our church had no truer friend, no more resourceful and helpful member, no one more watchful of her best interests, and the place left vacan by his call will be exceedingly hard to fill.

Therefore be it resolved, That in the death of Brother Kramer our church has sustained a real loss and one that will be felt, but we believe that our loss is his eternal gain.

That these resolutions be spread upon the minutes of the church, a copy sent to the Advocate for publication, and a copy sent to his bereaved family.

Board of Stewards of First M. E. Church South.

S. B. Parker,
J. B. Leigh,
M. L. Sheep,

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RESOLUTIONS OF RESPECT

On November 23, 1924, as the bells of Christendom were calling God's people to worship, one whose custom was to meet with us in Parker's church, North Gates circuit, but who for weeks had been ill in a Lumberton sanitarium, heard the call of the Master, and donning the robe of immortality quietly slipped away from earth to worship with the redeemed.

Therefore we, the members of Parker's Missionary Society, realizing that in the passing of one of our most loyal and consecrated members, Mrs. Willie Kittrell, our society has sustained a great loss, resolve:

That we, though hearts are bruised and torn, will endeavor to carry on the work she so loved and for which she gladly labored with renewed zeal, loving and serving in His name who wounds to heal.

That we extend to her daughter, Mrs. R. F. Benton, of Evergreen, and brothers, Messrs. Mills and Tucker Savage of Florida, and C. C. Savage of Corsapeake, N. C., our love and sympathy. Remember, dear ones, she is in his keeping who said, "I go to prepare a place for you." Then, if we are faithful and loyal, some day we will find her. Yes—

"He will give her back
He will but keep our ov
til we fall asleep,
And even though heaven be fair,
He will not change the spirit entering there,
And make the glorified so new
That she is lost to me and you."
"Father, in thy gracious keeping
Leave we now our loved one sleeping."

Mrs. R. G. Savage,
Mrs. Earl Barnes,
Mrs. Lee Morgan.

R J Aiken 29Oct24
W Chapel, Hill

TILLEY—Miss Ollie Alma Tilley was born the sixth day of December, 1877; died September 27, 1924. She was the daughter of the late Wiley Tilley, who preceded her to the grave several months ago. She leaves a dear old mother and sister to mourn their loss. Ollie was always a good, quiet girl and liked by all who knew her. The last few weeks of her life she suffered a great deal with throat trouble, but bore it calmly without a complaint. She was laid to rest in the Mt. Bethel cemetery, there to rest until the great judgment morning has dawned.

J. F. Starnes, Pastor.

DICKEY—William Wiley Dickey peacefully fell asleep August 5, 1924, in his seventy-third year. He was a faithful member of the Methodist Episcopal Church, South. He loved his church and served his Lord faithfully. Besides his children he leaves a broken-hearted companion in the home all alone to mourn his going. In the absence of his pastor, F. B. Noblitt, burial service was conducted by Rev. J. H. McCracken. He was laid to rest in the Bruton cemetery to await the resurrection. Farewell, dear husband. We hope to meet some sweet day in a brighter world.

His wife, Mrs. W. W. Dickey.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite goodness and mercy has seen fit to remove from this earth and transplant in that land of promise our dear brother, A. N. Fisher, we bow in humble submission to His will, feeling that our loss is his eternal gain.

We, the pastor (Rev. W. H. Garman), members and friends of Old Zion Christian church, Norfolk, Va., desire to offer to the widow and fatherless our sincere sympathy and prayers in this, your sad bereavement. But remember our loss is his eternal gain. W[illegible] will never hear him sing on [illegible]in, we have the blessed assu[illegible]ce that he is singing around the throne in heaven and the promise that if we live faithful here, we will go to see him there.

God will be a husband to the widow and father to the fatherless.

Done at the request of pastor and congregation of Old Zion Christian church. W. M. Gunter, Clerk.

We do not need the theory of religion half so much as we need the practice of it.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, FEBRUARY 19, 1925 Number 8

EDITORIAL PARAGRAPHS

"Faith is the victory." Faith in God, faith in one's self, faith in one's cause, faith in the future. Doubt is a prophecy of failure, skepticism has no fellowship with victory. A negative philosophy spells ultimate defeat. Faith generates the world's motive power. Atheism not only has no God, but it, also, has no worthy achievements to its credit. Without intelligence and love the universe is both a riddle and a farce.

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It is said that twenty-five million American boys and girls out of every generation are never taught to pray, or to read the Bible, or to go to church. What an army of little folks is this to grow up in a Christian country without being taught to know a heavenly Father, and where the story of the Babe of Bethlehem is never told unto them! These children are deprived of their spiritual birthright. They grow to manhood and womanhood ignorant of those vital truths that must go into the very foundation of character. Parents, are you giving your children all the religious advantages at home that they have a right to expect of you?

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An old slab in the Cathedral of Lubeck, Germany, has engraved upon it, "Thus speaketh Christ our Lord:

Ye call me Master and obey me not,
Ye call me Light and see me not,
Ye call me Way and walk not,
Ye call me Life and desire me not,
Ye call me wise and follow me not,
Ye call me fair and love me not,
Ye call me rich and ask me not,
Ye call me eternal and seek me not,
Ye call me gracious and trust me not,
Ye call me noble and serve me not,
Ye call me mighty and honor me not,
Ye call me just and fear me not;
If I condemn you, blame me not."

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"Do this in remembrance of me." Jesus did not ask many personal favors for himself. The occasional hospitality of his Bethany friends, a cup of water at Jacob's well in Samaria, a friendly and sympathetic hour of watching with him in the Garden, and a request at the last Passover supper with his disciples that they remember him are about all the requests that our Lord made for himself. "The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many." The hospitality at Bethany, the cup of water in Samaria, the hour of watching in Gethsemane were confined to his earthly life. But the command, "Do this in remembrance of me," extends to the end of the ages. This is the one insistent and never failing request of our Lord and Master—to keep him in perpetual and everlasting remembrance.

Some men gather their intellectual meat and drink from the gutter and the sewer. Their minds are a sort of garbage can. While other minds are like a jewel case filled with jewels and all sorts of precious things. Such men can fulfill to the letter the apostolic injunction: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "And as a man thinketh in his heart so is he."

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E. Stanley Jones, that brilliant and consecrated missionary to India, who last year at Springfield, Mass., refused to be elected bishop lest the details of official administration might hinder him in his work as evangelist among that great people, has given a remarkable summary of civilizations and religions as follows:

Greece said: Be moderate; know thyself.
Rome said: Be strong; order thyself.
Confucius said: Be superior; correct thyself.
Buddhism said: Be disillusioned; annihilate thyself.
Hinduism said: Be separate; merge thyself.
Islam said: Be submissive; bend thyself.
Judaism said: Be holy; conform thyself.
Materialism said: Be efficient; cultivate thyself.
Dilettantism said: Be broad; enjoy thyself.
Christianity said: Be Christ-like; give thyself.

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North Carolina's true wealth at the end of 1922, according to a recent United States census bulletin, was $4,500,000,000, an average of $1,703 to each inhabitant. These are big figures, yet North Carolina is near the foot of the column in the sisterhood of states. She stands forty-second and only Kentucky, Arkansas, South Carolina, Georgia, Alabama and Mississippi occupy a place below her. The large per cent of negroes in these states has something to do with their low per capita rating. The total wealth of North Carolina, however, as compared with the total in other states puts North Carolina twenty-first from the top and twenty-seven states make a poorer showing. Nevada ranks first in per capita wealth with an average of $6,998, Wyoming comes next with $4,693 to each inhabitant and in order follow South Dakota, Iowa, Oregon, California, Nebraska, North Dakota, Montana, Connecticut, Washington, New Jersey, Arizona, Kansas, Minnesota and New York stand in the sixteenth place with an average per capita of $3,436. The average citizen in Nevada has $7,000 while the North Carolinian reaches the average with $1,700. In Mississippi a man can strike an average with a bit over $1,200.

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A. W. PLYLER ..... Editor
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COL. WADE H. HARRIS ARRIVES AT THE GOLDEN MILESTONE

Col. Wade H. Harris, the editor of the Charlotte Observer, this year completes fifty years of continuous service in North Carolina journalism. Just half a century ago he began his editorial career on the Concord Sun.

In writing about those far off days of his callow youth, Col. Harris says:

"We had begun in the office a year previously as 'printer's devil,' in which capacity we learned to wash rollers, set type and run the press—a trigger-four Washington hand, the mechanism of which, let out too much by the lever, would come tumbling to the floor, to considerable disturbance of the loafers in the store below. Those were rough old days in the state, when we look around at present conditions, and our first editorial was an undertaking to stir up the county commissioners on the matter of good roads. It was a good road editorial away back in 1875, when a good road meant one with ditches cut alongside and the dirt piled on the roadway, the mud holes being filled with pine tops covered over with clay. Slanting ridges were constructed across the surface of the hillside road to carry off the water. We remember that the chairman of the board of commissioners became wroth at the editorial, and ordered out a force of citizens to "work" the big red clay hill west of the depot. We were drafted and were given choice of pick and shovel. We selected the pick, because, with that, one had only to dig in and loosen up the earth, while the man with the shovel had to lift and scatter the dirt. But we made a good road, as good roads went in those days, and received 60 cents for the day's work."

The Colonel in the foregoing gives a vivid description of print shops and of North Carolina roads as they were back in those days. It is an accurate description of roads up to twenty-five or thirty years ago.

The distinguished editor of the Observer should enjoy a constant sense of gratification that his first editorial plea was for good roads. His was the voice of a John the Baptist crying in the wilderness, and it is a great thing to be a prophet who goes before and tells people what they ought to do.

While yet in the vigor of life Colonel Harris has come to see asphalt and concrete roads being built and kept in repair by a state highway commission. Great modern road machines have taken the place of pick and shovel. The pine tops with a shovel of clay upon them have gone with the things that were, and strange to say no mourners go about the streets lamenting for "them good old days."

Congratulations to the Charlotte editor as he drives up to the golden milestone with an undimmed eye and without his physical force being abated. From present appearances his editorial career is not more than half completed.

THE BOOK IS OUR BOOK

Why all this useless fret and worry about the security of the Word of God? Why should we fear for the safety of eternal truth even amid a stupid and perverse generation? The superficial things may pass, but the deep things of God and of our humanity remaineth steadfast forever.

There are universal experiences which belong to every generation; and it is of these that the Bible tells us. We are living in the same world of passion as that in which Cain slew Abel, and David lusted for Uriah's wife. Murder and lust still stalk over the earth. Ours is the same world of friendships as when the soul of Jonathan was knit to the soul of David. Heartbroken fathers are saying with the stricken King, "I shall go to him, but he shall not return to me." God calls today even as He spoke to Samuel. Jacob's wrestling with the angel is not ancient history but a present day experience. Men are still asking with Job, "If a man die shall he live again?" The very heart of humanity with its sins and sorrows, its hopes and its fears, its helplessness and its one source of salvation is revealed in this ancient and blessed book, as in a mirror. Why then should the children of men put away their eternal picture book? Why then should the eternal God of wisdom, justice, and power suffer defeat, even if some enemy should desire to do what the faint-hearted seem to fear is about to come to pass?

CHURCH AFFILIATION OF COLLEGE STUDENTS IN NORTH CAROLINA

The Christian Education Magazine gives the number of colleges belonging to each of the leading denominations in North Carolina, the number of students enrolled from the several churches and the relative percentage in state and church schools. The figures follow:

Institutions: Baptist, 2; Methodist, 5; Presbyterian, 5; Disciples, 2; Lutheran, 1; Friends, 1; Moravian, 1; State, 5; independent, 1; total, 23.

Enrollment: Total, 10,587; Baptists, 2,746; Methodists, 3,580; Presbyterians, 1,857; Disciples, 457; Episcopalians, 513; Roman Catholics, 36; Lutherans, 327; Friends, 98; Moravians, 42.

Distribution: Baptists—In State institutions, 53 per cent; in Baptist colleges, 31 per cent; in all other colleges, 16 per cent. Methodists—In State institutions, 50 per cent; in Methodist colleges, 38 per cent; in all other colleges, 22 per cent. Presbyterians—In State institutions, 43 per cent; in Presbyterian colleges, 46 per cent; in all other colleges, 11 per cent. Disciples—In State institutions, 33 per cent; in Disciples colleges, 52 per cent; in all other colleges, 15 per cent.

In the Baptist colleges of this state 79 per cent of the students are Baptists; in the Methodist colleges 73 per cent are Methodists; in the Presbyterian colleges 77 per cent are Presbyterians; in the Disciples colleges 51 per cent are Disciples; in Friends colleges 40 per cent are Friends; in the Lutheran college 72 per cent are Lutherans; and in the Moravian college only 13 per cent are Moravians.

NEW POWERS FROM WORSHIP

The Psalmist wrote: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." The church ministers primarily to this longing; that is her first concern.

The thrill that makes soldiers steadier and bolder when they touch shoulders magnifies and focuses the impulse to worship in every member of a congregation. You know how you have often gone into a place of worship in ordinary frame of mind, but the singing of a noble hymn, the utterance of a great Scripture, the hush of a single prayer, and the light of a text through which you could see God, has touched some weakness, some sorrow, some hope of your own. All these elements of worship have their cumulative effect upon you, and you are lifted into new powers, new appreciation and new directions.

Worship always potential in that it may become a walk to Emmaus, beginning with a faith that is cold and dim, and climaxing in the warmth and light of an eternal comradeship. Isaiah, in all probability, was not alone in the temple when he saw the Lord "seated upon His throne high and lifted up," and it is from public worship that men most often go with a sense of God which might not have come had not their spirits been stirred by the massed needs of the congregation, and the proportionate outpouring of the mighty presence.

The church, alone, is able to do this for men, and in the doing, deserves the attendance and support of every living creature. "Let everything that hath breath praise the Lord."

REV. O. C. FORTENBERRY PASSES TO HIS ETERNAL REWARD

We are called to mourn the departure of a faithful and consecrated minister who gave a little more than eleven years of devoted service to his Lord. His life has given an added glory to the Methodist itinerancy. Rev. O. C. Fortenberry wrought well and his passing leaves a big gap in the itinerant ranks of his conference.

Rev. C. S. Kirkpatrick, his presiding elder, gives an account of his last days and an intimate glimpse of his life as a Christian minister and Rev. O. P. Ader, also, kindly sends us an appreciation of this good man. We are very glad to favor our readers with these sympathetic tributes to Brother Fortenberry.

Brother Kirkpatrick writes:

"Rev. O. C. Fortenberry passed in peace at the Presbyterian Hospital, Charlotte, last Friday morning, February 13. His life had hung in the balance for two weeks following an operation which revealed a ruptured gall bladder.

Brother Fortenberry was but little past forty years of age, and leaves a wife and six children to mourn his departure. His mortal remains sleep in the little cemetery at Asbury church on the Lincoln circuit, where he was pastor for four years.

He joined the conference in Charlotte in 1913, and was assigned to the Wilkes circuit as his first charge. With the exception, however, of one year there and one year (1922) at Troutman, he spent the remainder of his ministerial life in the Shelby district. He was a native of the Polkville section of Cleveland county, and his parents now live at the old home place.

Other charges served by Brother Fortenberry were Cherryville circuit, Lincoln circuit, and Lowesville circuit, this being his third year at Lowesville.

He had never been strong physically. Much of his work had to be done while in the midst of bodily suffering. He said to me not long ago, "I suffer almost all the time." He went to his pulpit some times in such shape as most of us would have gone to bed.

At the conference in Greensboro last year he suffered an attack which made it necessary for him to be brought home. At such times one could but be impressed with his Christian fortitude and resignation. On the return from the hospital after his first attack, he said to me, "I have had such fellowship with the Saviour that it has been a blessing rather than a hardship." His faith in God was firm to the end.

He was an exceedingly likable man. Neighbors have always a kind word to say about him. His people idolized him. Those two weeks of suspense and anxiety found many of his members on the road between Lowesville and the hospital in Charlotte. The people of the Lowesville charge are sorely bereft in his death.

His solicitation for wife and children was manly and beautiful. His interest in the children led him to work for schools, and the schools of Lincoln county had no better friend.

A good preacher and a faithful pastor has gone from us."

The appreciation by Rev. O. P. Ader of Mt. Holly follows:

"February 13, 1925, the spirit of Brother Fortenberry returned to God who gave it.

'Mark the perfect man, and behold the upright; for the end of that man is peace.' He believed in holy living and in holy dying; he lived and he died in the faith. 'Precious in the sight of the Lord is the death of His saints.'

Born January 11, 1885; born again and united to the church in 1897, when he was twelve years old; united in holy matrimony to Miss Lottie Buff February 18, 1906; joined conference in 1913. These are red letter days in his life.

After joining conference he served these six charges: Wilkes circuit, Lowell, Cherryville, Lincolnton circuit, Troutman, and Lowesville—where he died. Thus he spent eleven years preaching the Gospel, and he was greatly appreciated by his people as a consistent Christian of deep consecration and as a minister devoted to his Lord and diligent in his service. His life was an inspiration and his ministry a benediction.

Nature and grace did great things for

(Continued on page six)

PEOPLE AND THINGS

The Asheville district conference will be held at Weaverville on Wednesday and Thursday, April 1 and 2. Bishop Denny is expected to preside.

Rev. E. H. Davis, who has been in a hospital near Baltimore for some time, has now returned home very much improved and expects at an early day to be in his pulpit at Franklinton.

Rev. A. J. Burrus is in his fourth year on the Weaverville circuit and expects this to be the best year of the quadrennium. He travels this eight point circuit with a horse and buggy and gets there on time.

Our congregation at Weaverville sprung a surprise on its pastor the other day by putting a stiff purse in his hands and giving him a mid-winter vacation. So Rev. B. C. Reavis is touring Florida this week with the Asheville booster party.

Miss True Hubbard, a student at Eastern Carolina Training School, Greenville, N. C., underwent an operation last Sunday at the hospital there for appendicitis. Last news is that she is rapidly recovering. Miss Hubbard is a daughter of Mr. and Mrs. W. R. Hubbard of Moravian Falls.

Rev. W. B. Humble, pastor of the Youngsville circuit, has been suffering the greater part of the winter with a bronchial trouble. He has not been able to preach for several weeks, but expects with the approach of better weather to be free from his bronchitis.

The Madill Record, Oklahoma, reports that both the Baptist and the Methodist are beginning churches this week following in the wake of the big revival closed Sunday night at the Methodist tabernacle by Dr. Theodore Copeland, Dallas, Tex., after four weeks of services.

Rev. R. F. Taylor in writing about other matters incidentally remarks: "Bro. C. B. Culbreth was with us yesterday a. m. at Pleasant Grove and preached for us at eleven o'clock. His sermon was strong and forceful and had the ring of the spirit of aggressiveness. Brother Culbreth is in high favor with his people on the district and a very aggressive man."

Rev. E. C. Sell, Maysville, N. C., writes: "At our first quarterly conference on the 7th instant the following delegates were elected to the district conference which will be held at Kenansville: D. S. Thomas, A. C. Foscue, F. H. Foy and I. N. Sanders; alternates, R. L. Parker and Mrs. J. M. Taylor."

Rev. W. H. Brown, pastor of Jenkins Memorial church, Raleigh, went to the hospital last week for a minor operation but hopes to be out before long. Brother Brown is just recovering from a very severe attack of "flu" which has kept him in for five weeks. We trust that he will at an early date enjoy his accustomed good health.

Rev. R. S. Howie, pastor of Haywood Street church, Asheville, accompanied the elder to Salem church, on the Weaverville circuit, last Saturday, where he delivered an unsually strong sermon on the occasion of the second quarterly conference. Brother Howie got the habit while he eldered on the Waynesville district and he just keeps it up.

The North Carolina Presbyterian Convention of Men of the Church is in session Thursday and Friday of this week in the First Presbyterian church, Greensboro. The sessions are held in the church auditorium. At the same time there is a parallel convention of the North Carolina Synodical Auxiliaries. This convention of the women of the church assembles for the day sessions in the Smith Memorial building and the evening sessions are held in conjunction with the men in the church auditorium. There are morning, afternoon and evening sessions and a long list of prominent speakers are on the program. Preparations have been made for a great convention.

The steady growth of the Belmont Park Methodist church under the leadership of Rev. J. F. Armstrong, the new pastor, was exemplified Sunday in record attendance at Sunday school and the morning service. More than 500 of the 650 persons enrolled in the school were present while 171 men attended the Bible class, enrollment in which has risen from 80 to 240 in six weeks. The morning service congregation included about 150 children, Mr. Armstrong preaching especially to them. His text was Psalms 139:16, "I am fearfully and wonderfully made."—Observer.

"Please announce that the Mt. Airy district conference will be held at Boonville, Yadkin county, April 7-8, Tuesday and Wednesday, the opening session at 9 a. m. Wednesday morning."—J. H. West.

"Rev. John A. Russell of the Snow Hill charge will hold a revival with the pastor in the Fremont church, beginning with the fourth Sunday in March, and continue for ten days or two weeks. Pray that we may have a spiritual awakening."—J. A. Dailey.

Last Monday morning Dr. Sam. T. Senter of Danville passed through Greensboro on his way home from Duke University, where he had been in a week's meeting. He reported that the services were very largely attended and a deep interest on the part of the student was manifested.

Rev. G. T. Bond, for four years the popular pastor of Spring Garden Street church and who now is winning golden opinions as pastor of First church, Morganton, spent last Monday night in Greensboro, the guest of Rev. L. B. Hayes. We were delighted to see this princely itinerant who brings a good report from Burke.

Mr. William Lineberger, chairman of the board of managers of the Cleveland County Standard Training School, authorizes the statement that Shelby Methodism will entirely finance the standard training school to be held in Shelby beginning Sunday afternoon, March 1. All neighboring communities are asked to join in the school as Shelby's guests. Mr. Lineberger further states that the five instructors in the school will be placed at Cleveland Springs Hotel throughout the first week in March, the duration of the school.

Duke University has five car loads of stone from as many different quarries of the country out of which will be erected walls so that by comparison of these walls in perspective the architects engineers and others interested may determine which stone is the most desirable for the university buildings. One could hardly conceive of a more intelligent method upon which to proceed in this all important matter of the selection of stone for these great buildings. It would be unfortunate to make a mistake in the selection of building stone for a great university that is to stand through the centuries and in which will be invested many millions. We have been informed that the same care is being taken in the selection of plans for the buildings. These buildings when completed will doubtless be superior to those of any other university on the continent if not in the whole world.

Welcome is to have a new Methodist church building, construction on which will begin at an early date. The committee appointed at Center February 8 met last Friday and selected the site near Olin Hinkle's store on the Winston-Lexington highway, and not far from the school building, as the most suitable location. The membership as a whole appear well pleased with the selection, it is stated, and are co-operating heartily with the pastor, Rev. J. W. Fitzgerald, in advancing plans for the building. The plans for the building have already been adopted and call for a frame structure with tapestry brick veneer, the total cost to be about $10,000. The result is expected to be one of the prettiest rural churches in the county. Midway church recently completed a new building under Mr. Fitzgerald's pastorate. Cutting of the logs to provide lumber for the new church is expected to begin tomorrow. Wesley Koonts, a member of the congregation, is contributing all the lumber to be used in the building.—The Dispatch.

Last Monday night the eight quarterly conferences of Greensboro met in joint session at West Market Street church. The presiding elder, Rev. W. F. Womble, occupied the pulpit platform and he had the pastors and secretaries of each quarterly conference stationed within the chancel of the church. Altogether these dignitaries reminded one of the Speaker of the House, the battery of clerks and newspaper reporters that occupy their stations immedi ately in front of the Speaker's stand, and quite a bit of the business was carried on like the dialogues which take place in the General Assembly when the Speaker and clerks are passing local bills. The joint session transacted its business with dispatch and completed its work in one hour and thirty minutes. An important piece of work of the evening was the election of a city board of church extension. This board is to secure a lot amid the developments in the western part of the city for the purpose of some day building a great church in that rapidly developing section. There are other points, also, that will demand the attention and help of this board.

Rev. G. F. Smith, the genial and popular pastor of our church at Littleton, and one of the Advocate's best friends, while in Greensboro to attend a meeting of the trustees of Greensboro College Wednesday called to say howdy and to tell us that the Advocate is growing in favor all the time. We are always pleased to have Brother Smith call. He leaves sunshine behind him.

Those who have sent obituary notices and resolutions of respect for publication will please exercise patience. We are doing our very best to be prompt but at times such seems to be out of the question. Permit us to suggest that meaningless formalities of expression be omitted from resolutions of respect. This will save space and at the same time add to its quality.

When sending his list of quarterly conference appointments Bro. H. A. Humble, presiding elder of the Wilmington district, adds: "This section was ruined by the excessive rains last year, but in spite of that there is a fine spirit of hopefulness everywhere, and the folks have faith in the ultimate outcome of things and have dared to raise salaries in many instances. The preachers are in high favor everywhere, and filled with zeal and enthusiasm and a grim determination to make good in their charges this year."

In a story of the great six-day missionary convention in Washington the last of January, we referred to the fact that the news agencies of Washington regarded the convention of little news value and for that reason gave it scant space. The Raleigh News and Observer quoted a part of our story and not only gave its editorial approval, but expressed regret that such meetings frequently failed to get the recognition that they justly merit. As a result of these things we are just in receipt of the following letter from Dr. Willis J. Abbot, editor of the Christian Science Monitor, Boston, Mass., and with it eight columns of clippings which carry the story of the convention. Dr. Abbot writes: "The Christian Science Monitor took some pride in the fact that it covered very fully the news of the Foreign Missionary Conference at the national capital. We also printed a summary editorial article on the subject, a copy of which is enclosed. In reading an editorial in my friend Josephus Daniel's News and Observer I find you quoted as criticising the daily press in general for not covering this very important meeting. I wonder if in view of the enclosures you do not feel like qualifying this criticism to some extent." We most gladly qualify our statement and at the same time add that the Monitor has proven that a daily paper can succeed in a large way without featuring stories of crime and without giving prominence to the base and ugly things of of life. It is high class in every particular.

WESLEY MEMORIAL, HIGH POINT, CONTRIBUTES AS MISSIONARY SPECIAL OVER $4,000

At the great Laymen's Conference of the Greensboro district last Sunday in West Market Street church Mr. Fred N. Tate announced that Wesley Memorial church will this year contribute $4,200 as a mission special. This church paid its Centenary pledge in full more than a year ago.

Among other features of the conference was the masterly address at 11 o'clock by Bishop James Cannon, Jr., and the interest and enthusiasm manifested by these leading laymen from every part of the district to the number of almost 200. Fred N. Tate, the district lay leader, shows himself a superb leader of the hosts of the Greensboro district. To secure the Centenary pledges in full, to bring up all collections 100 per cent and to hold big rallies at Reidsville and Asheboro later in the year are among the objectives set for themselves by these militant Methodist laymen.

TO THE PREACHERS AND OFFICIAL MEMBERS OF WASHINGTON DISTRICT

As some of you know, I have been suffering from an ulcer on the eye for nearly five weeks, and have been unable, therefore, to do any work whatever. I hope, however, to be active again within the next few days. I know you are busy with the work of the church, but I am particularly anxious about the Centenary and the Advocate campaigns. I write to ask you to do everything possible to make these campaigns a success in your various charges. Knowing your love for the church as I do, I believe you will do your best. Pray for me. S. A. Cotton.

SOME OBJECTIONS TO THE PROPOSED PLAN OF METHODIST UNIFICATION

Bishop Collins Denny.

When two great and prosperous churches propose to unite, prudence demands that the basis of agreement shall be definite. Every Christian heart responds gladly and hopefully to a call for a closer union of the followers of our Lord; but it must be a union that preserves the usefulness and life of those who unite. A so-called union that sacrifices the essentials of usefulness and life is to be avoided, because it is a delusion. It is not life but death. This plan permits rival Methodisms in the same community, and at the same time declares that "those two churches are essentially one church." Unification on this plan leaves too many essentials of a constitution unsettled. The churches are entering a union blindfold. They are experimenting with success. In the words of the brother who claims to be author of the Plan, "It is a loose federation." Another advocate publishes that the Plan "is an experiment."

Not thus do men deal even with property. An acceptable title must be unclouded. In matters of government people properly demand that constitutions shall be specific, that property, freedom, all rights shall be securely guarded. Virginia refused to adopt the Constitution of the United States until assurance was given that the first ten amendments would be added. North Carolina refused until Congress had passed these amendments. Rhode Island refused until eight states had adopted those amendments.

Can the Church of God show less caution, especially when it is remembered that within the first fifty-eight years of organized American Methodism there were seven divisions, most of them relating to government?

Except with the church in the South, in no part of the world has the Methodist Episcopal Church been unwilling to make and keep agreements touching geographical divisions. The official records show that the frictions growing out of invasion, overlapping of the work of the two churches, waste of men and means, led to the appointment of commissions to correct these defects. The present Plan does not correct them, it legalizes them and provides for a continuance of the very troubles from which relief was sought; indeed it specifically provides for their possible increase. The Northern branch covers our entire country. This Plan sanctions that, yet confines the Southern branch to its present territory. The Southern General Conference in 1902, the Northern in 1904, enacted: "Where either church is doing the work expected of Methodism, the other society shall not organize a society, nor erect a church building until the bishop having jurisdiction in case of the work proposed shall be consulted and his approval obtained."

In January, 1914, the two commissions **unanimously** agreed: "It is apparent that the agreements entered into by the General Conferences make it inconsistent for the Federal Council to approve the use of Missionary, Church Extension, or other connectional or conference funds to enter communities where the other church is doing the work expected of Methodism." In Atlanta, December 17, 1914, the building of the Methodist Episcopal church on Pone de Leon Avenue in that city came for adjudication before the Federal Council. The Methodist Episcopal members announced in open session that in spite of the enactment of their General Conference, their bishops and boards could not be controlled. A Southern bishop offered the following resolution, which was adopted: "This Federal Council is convinced that any decision it could reach in this case under existing circumstances would be futile, and would hurt American Methodism more than it could help either of its branches." The Northern Commission proposed in addition, and the Joint Commission adopted: "It is the sense of the members of the Federal Council of Methodism, until the authority and binding power of the Federal Council, as constituted by the two General Conferences of our respective churches, is fully recognized by the entire appointing power and the boards, which make appropriations, it would be unwise and involve needless expense to have further sittings."

A joint commission of the two churches on exchange of territory met in Cincinnati, February 14, 1923, and agreed: "That neither church shall organize a new society in any community in which the other church has a duly organized society, except by the conesnt of the quarterly conference of the existing society." In July, 1923, in the Commission on Unification, substantially the same resolution was introduced and received not a single vote from the Northern commissioners, and two Southern commissioners who voted for it in February, voted against it in July. Further, with a Southern bishop in the chair, numerous interruptions of this writer were permitted and questions asked, and this writer submitted and courteously answered every question asked, yet when he asked a question touching an agreement made by the General Conferences of the two churches, using the very words contained in that agreement, the chair on his own motion ruled the question out of order, and was sustained by every commissioner from the North.

It is evident that this Plan is not Unification, but is either the absorption of the church in the South, or it will lead to unseemly wrangling and ultimately another and worse division.

Liberty is a priceless possession to Americans, including Methodists. Nothing can compensate for the loss of it. Wars have been fought to obtain it, and to preserve it. By the million our boys went to Europe because our liberty, as well as the liberty of others was threatened. This Plan says: "Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effected." Heretofore each church has for eighty years been free to conduct its own affairs according to the accepted wisdom of God. This Plan puts each church in bondage to the other. It has been repeatedly said in the South that we can hold our own against the North, and that we are willing to try. Certainly we have, under difficulty, held our own as a separate church. We have prospered as no other Methodism in the world. To enter a new organization in which we must sink, or swim in turbulent waters, makes not for peace, but for war. Not by matching wits can we expect to promote the kingdom of God. The one reply to the question, How will this plan promote the interests of Methodism? is a pursuit of the delusive phantom of hope, it is a forsaking of the solid ground of experience and reason, it is a refusal, indeed at times, a contempt to profit by the lessons of history.

Again and again we are informed, particularly, though not exclusively, by the Northern brethren that this Plan is but "A first step," the ultimate goal being the absorption of the South. Then what will become of the "protection of minorities," so much lauded?

Four years ago at the Northern General Conference in turning down a Plan signed by every member of the Northern Commission, yet not voted on by that General Conference, it was said: "In view, however, of the fact that there appear to be in each church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form, and in order that the members of each church shall be in full accord when Unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both churches at home and abroad." Now we hear nothing of that "considerable number who are not entirely satisfied with the plan suggested for consideration," who are "distressed," deeply distressed. In the South, not simply "considerable numbers," but unnumbered thousands, whose hands hang down, whose knees are feeble, are crying out because of the possible loss of that to which they have given their lives. This Plan so far from being "acceptable to all members of both churches" is producing such divisions among us as never before existed.

When eighty years ago the Plan of Separation was adopted, it was submitted "through the Southern Conference," "to the members of the annual conferences, and the local ministry and membership of our entire territory amounting to nearly 500,000," and "the declaration had been sustained, and a separate organization called for by as great a majority as 95 to 5." At the recent Chattanooga meeting, a motion to submit this Plan to the 2,500,000 members was laid on the table. The people who built and continue to support the church were not given an opportunity to state whether they were willing to dispose of what they owned, nor yet in the determination of the organization to which they should belong.

From the beginning the basis of the government of organized American Methodism has been the annual conferences. Ultimately they determined the fundamental law of the church. An effort in the commission to preserve these annual conference rights was defeated, and it was asserted and argued that it was desired that the annual conference should have as little to do with the government of the church as was possible. So far as this Plan provides, the sole right of the annual conferences is to elect delegates to the Super-General Conference, and that General Conference can on its own motion, without the consent of the annual conferences, reduce the representations of those conferences to "one ministerial delegate for every 120 members of each annual conference and an equal number of lay delegates." This reduces representative government almost to a vanishing point.

This plan expressly put into the fundamental document of the proposed new church the interpretation adopted by the North in 1844, the interpretation the South then insisted was erroneous, the interpretation which because the majority could lawlessly enforce caused the division of the church. The Plan gives the Super-General Conference "full legislative power" "to define and fix the conditions, privileges, and duties of church membership," "to define and fix the qualifications and duties of" preachers: "to define and fix the powers, duties and privileges of the episcopacy." What did the men of '44 say to these powers then claimed by the General Conference though not legally then existing? "Will assurance be given . . . . that there will be no further curtailment of rights as it regards the Southern ministry?" . . . "We protest against the act of the majority . . . because the act must be understood as the exponent of principles and purposes, as it regards the Union of the North and South in the Methodist Episcopal Church, well nigh destroying all hope of perpetuity." . . . "The entire action of the General Conference (that of '44) . . . must be understood as belonging to the premises and language employed as including all the principles avowed, as well as the action had by the late General Conference."

"Later, participants in those proceeding state: "Certain principles were adopted . . . certain constructions of the powers and prerogatives of the General Conference were assumed and acted on, which we considered oppressive and destructive of the rights of the numerical minority represented in that highest judicatory of the church."

Still later, our fathers said: "In our view of the subject, the reasons for the separate existence of these two branches of Methodism are such as to make corporate union undesirable and impracticable. The events and experiences of the last thirty years have confirmed us in the conviction that such a consummation is demanded by neither reason nor charity. We believe that each church can do its work and fulfill its mission most effectively by maintaining an independent organization. The causes which led to a division in 1844, upon a Plan of Separation mutually agreed upon, have not disappeared. Some of them exist in their original form and force, and others have been modified, but not diminished."

To attain a phantom union, we are asked to deprecate the fathers who gave us the church heritage we now possess. Multitudes in the South say they cannot, they will not thus belittle the men to whom under God they owe all the religious life they have. Surely some solution of the distressing existing difficulties can be found which will not demand of us such a reflection on the men whom for a lifetime we have honored. If these fathers sinned, we can sorrow, if they were in error we can correct it; but let it be shown that in this matter they were in error or that they sinned. They did neither, and we cannot by our action condemn them.

THE FINAL STAGE OF UNIFICATION

By Bishop H. M. DuBose.

The controversial stage of the Unification discussion has largely passed. From this time forward Methodists will form their conclusions, let us hope, as the result of sober and prayerful reflection. It will be a calamity if any considerable number of those charged with the church's suffrage should, at last, take counsel of their sectional prejudices or partisan feelings. It will be a calamity, equally, if those who hold the balance of the ballot should heed the voice of the past rather than the call of the future. But a still greater hurt will come of the decision of those who think of Southern Methodism as an isolated, self-sufficient and exclusive ecclesiasticism, rather than as a part of the larger kingdom of God.

The separation of 1844 was an expediential step, the necessity of which was mourned even by those who held it to have the divine sanction, awaiting a "time of restitution." Even in the distresses of that day, the hope was expressed that both bodies might live together as two annual conferences, subsist in contiguity and accord; the hope was even more certainly voiced in the pledge to consider at any and all times an overture for a new coalescence. The whole attitude and protest of our church during the one and eighty years that have supervened has been that of waiting and praying for this reconciliation of the dissevered households of Methodism. Our own record stares us in the face. It solemnly calls us to the test. We cannot lightly put it aside. The present juncture is potential judgment. The voice of this issue is a divine mandate, and not a shibboleth at the fords of party vantage.

Should not the one and eighty years of Methodist separation suffice to heal the sadness of our olden hurt? In weighing the arguments for and against a present reconciliation, let us be sure that we are true to the protests of our history, and true to every possible ideal and chance of Christian unity. Let us be sure, if our decision is against Unification at this time, that it is not against **the essential unity of Methodism,** rather than simply against **this Plan.** It should be the glory of Methodists that the first real opportunity to close up the breaches which describe the chief weakness of Protestantism has come to us, and that at a time when realization is possible, and, moreover, when the example will count with tremendous emphasis on Protestantism and the world.

The present Unification issue calls for a truly loyal Christian leader, not for the emphasis of a denominational bias. The vote should stand as a prospectus of the wider kingdom of Messiah, and not as a recall to the program of a provincial ecclesiasticism. The largest, truest things of unity should be emphasized, and the sinister and irrelevant things of the past should be retired from discussion and sight. Only a lofty thought level befits a worthy ideal. Opportunist and partisan objections mark themselves as selfish and obstructive. Every honest Methodist, whatever his view of Unification, will admit the correctness and justice of this view. It will be for each to decide, in the presence of so august and world-influencing a question as this Unification plan, how he can apply to it a trivial and partisan logic. With the decision to be given in the coming annual conferences we must go to the destinies of the future and to the throne of the eternal assize. This present calendar year is the most momentous in the history of American Methodism. The "Separation" of 1844 was easy, logical, and not to be debated; the reconciliation of 1925 requires wisdom, judgment and heroic faith. Those who support it must put their shoulders under the pillars; while those who reject it give bond of destiny for themselves and their children. The constituencies of the coming annual conferences will hold the issues of a thousand years in their hands. To few generations of men has such a responsibility, such an opportunity come. We tread upon chords that vibrate through eternity. We can make the test of this question a partisan joust, or we can make it a Christian triumph. If we think **upward** toward a larger Protestant hope, a truer evangelical advance, and not along the dead level of traditionalism and provincial self-sufficiency, we shall be brought into conditions of uplift and enlarged spiritual realizations.

The readers of this paper, possibly without exception, will accept the claim that Southern Methodism represents the most spiritual interpretation of Protestantism and Christianity that has yet emerged. If that be true, what is our duty to Protestantism and the general Christian spirit of the world? Is it not to put ourselves in a position where our message and our influence may be more fully delivered on Protestantism and the Christian world in general? Can we do that by more completely withdrawing ourselves into the provincialism of the states of the South? An unwise decision on the question now pending will crowd us more thoroughly back into our old confines. I solemnly warn my fellow Methodists that, after this vote, however it goes, we cannot again assume our old position. Change, tremendous, tragic or triumphant, is at the point of going out. We shall go with it, to whatever destination. It is only for us to decide which decision will bring tragedy and which triumph. We cannot hope to hold the border and the West under such a manifesto as rejection of Unification will prove. From the day that we enter an adverse decision against Unification, our borders will begin to shrink. This is not an idle voice, but that of one crying from the angles of onset. Southern Methodism is today at its Kadesh Barnea. If we decide that we be not able to possess the future, then the wilderness of provincialism will swing wide its gates to receive us.

For a half century we have maintained a relation of balance in the light of a strong and challenging protest in favor of Methodist unity and co-operation. That has saved us on our border from the mills of fate. A deliberately registered rejection of Unification at this time will cut the ground of vantage from under our feet, and put us on the defensive, even in the heart of the old South. Under the old covenant, God separated Israel from the gentile peoples, but reunited them under the covenant of Christ. The old covenant of "Separation" should have served its day and use. It is for us to say if the larger day of Christ has come.

These are plain words, devoid of the letter and spirit of personal controversy; but they deal with facts which call for high and unselfish thinking. The men who find themselves willing to have responsibility for a continually divided Methodism affirmed on their tombstones are not here charged with insincerity; but it is urged upon them that the issue is large and eternal enough to entitle it to another going over in thouht and prayer.

ROBERT HENRY WILLIS

By N. H. D. Wilson.

Robert Henry Willis, son of Rev. Robert A. and Ellen White Willis, was born in Warrenton, N. C., December 1, 1872, and died in Fayetteville, N. C., January 2, 1925.

"His life was gentle, and the elements
So mix'd in him, that Nature might stand up
And say to all the world, 'This was a man.'"

These words of the master-poet apply more fitly to him than to any other whom it has been my privilege to know intimately. All the elements were mix'd in him. All the forces which make for good character met in his creation. Heredity? What inheritance could excel those two lines which culminated in Robert A. Willis and Ellen White? And of our brother it has been said that he inherited the best qualities of each parent. Environment? Some foolish ones have avoided or even surrendered the ministry that by more lucrative employment they might give their children "a fairer chance in life." But the history of greatness in commerce, in finance, in the law and in statesmanship, as well as in the ministry, has proven that there is no more favorable nursery for greatness than the manse, the rectory and the parsonage. And no preacher's home combined more truly "simple living and high thinking" than that into which Robert Wilis was born. The greatest sermon on "Parental Responsibility" I ever heard was preached by his father, and what that father preached both he and "Mother Willis" practiced. Then the mystery of the human will?

"Our wills are ours, we know not how;
Our wills are ours, to make them thine."

From early childhood the will of our departed brother was set to do the will of God. He was always obedient to the divine and the human law. His sisters say that even in childhood they never knew him to commit a sin. Truly the Triune God, Creator, Redeemer and Inspirer, had freedom of action in our brother's life, and thus was able to produce the highest creation known to us, a Christ-like man.

After graduation at Trinity College, where he made a record which any young man might covet, in the first class which was graduated from the new college at Durham in 1893, he taught in Plymouth and Kernersville. Though the main purpose of his teaching was to secure funds to prepare himself for the ministry, he gave such service that his name is still as an ointment poured forth in each of these towns. In 1894 he entered the Biblical department of Vanderbilt University, taking a two years' course. In 1896 he joined the North Carolina conference at Kinston. He was ordained deacon the next year and elder at the earliest possible time. The vows taken, at entrance and when ordained, by every Methodist preacher bind to the highest life and it is well that the fathers have bidden us answer: "I will endeavor so to do, the Lord being my helper." Yet high though the obligations be and many sided, I can not lay my finger on one phase in which this man failed to live up to his vow. By God's good grace, he kept them all.

His appointments have been as follows: South Edgecombe circuit, 1896-7; Edenton, 1898-1901; Elizabeth City, City Road, 1902; Morehead City, 1903-5; Tarboro, 1906-8; Littleton, 1909-12; Warrenton district, 1913-4; Oxford Station, 1915-7; Elizabeth City district, 1918-21; Fayetteville district, 1922-5. In each of these his success was uniformly great.

I question if anyone would have called him "a great preacher." But he carried no unbeaten oil into the sanctuary, and in teaching, in feeding, and in inspiring to high thought and noble living, doubt not that his sermons far surpassed many which would be popularly called great. But more effective than what he said was what he did. His organization, his administration, his shepherding of the flock, made his every pastorate a true success. But greater even than what he did was what he was. "The love of God was shed abroad in him." "Men took knowledge of him that he had been with Jesus." "His light so shined that men seeing his good works glorified his Father which was in heaven." As a presiding elder he was painstaking, laborious, sympathetic, a skillful administrator and an inspiring leader, and, as Bishop Denny so truly testifies, "He was a particularly useful man in the cabinet, for he seemed always to make the interest of the church the first consideration." He asked no more of any man that he was willing himself to invest in his Lord's work. Men therefore followed him gladly. Churches and preachers knew that there was no limit to his service except the limit of his ability and that that limit was enlarged by his constant and trustful dependence on divine guidance. When he lacked wisdom, he asked of God who gave liberally, and few, if any, were the mistakes of his administration.

As a member of the Conference Board of Missions and as its secretary for many years, he was largely instrumental in increasing liberality in giving and wisdom in expending those sacred funds. He served also as a member of the General Board of Missions. In 1911 he was elected secretary of the conference, and retained that office until his death. Quiet, systematic, resourceful, alert, accurate, he was an ideal secretary. The conference could never estimate nor repay its obligation to him, but it showed its confidence and its appreciation by electing him to serve twice in the General Conference, thus granting him larger opportunity for service.

So through the years ran the widening, deepening river of his service. We had hoped that it would bless us for years to come. But no. It is suddenly lost to view. But we do not believe that it is swallowed up in the fruitless sands of the desert of death. We believe that it has emerged on heavenly plains, a river of life eternal. His call came suddenly. There was no opportunity for dying testimony. But none was needed. We all know where to find him. No one can doubt that he has heard the "well done, good and faithful servant." No one can doubt that he has been given heavenly rewards.

In 1907 he was married to Miss Annie Blanchard of Hertford, N. C., a wife in every way worthy even of such as he. It was my privilege to be the pastor of Mrs. Wilils at the time and to watch sympathetically the courtship of my friends. I was the first guest to enjoy the hospitality of that new made home in Tarboro. Through the years I have been associated in many ways with the family, rejoicing in their joys and sharing their sorrows. Such a wife is from the Lord. Such a husband few have found. Such a home is a little bit of heaven here on earth. Only divine grace can comfort the sorrowing survivor, but let us pray that the heavenly Father may give to her the "peace which passeth understanding." Let his brethren pray also for the three sisters who had come to lean so trustfully on his strength: Mrs. J. P. Kramer, so recently bereft of her husband, now doubly widowed, and Misses Minnie and Emma Willis.

In what I have said or shall say, I would not indulge in unconsidered eulogy or exaggerated praise. But how can one rightly estimate or record the life of Robert Henry Willis without seeming to those who knew him not to be guilty of such exaggeration. Joseph doubtless had his faults, but the Book makes no such record. Robert Willis doubtless had his faults. "To err is human." But neither I, nor some who knew him better than I, ever discovered them. In his private life, in his home and family, in his pastorates, in his district administration, in

the larger activities of the church, he was loyal, faithful, and sympathetic toward those committed to his care; in his labors he was obedient unto heavenly visions, faithful in that which was little or great, alert that he might know and to the will of God, ever looking unto Jesus the Author and the Finisher of his faith, and in life and death more than conquerer through him that hath loved us.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy."

"BETHEL AMONG THE OAKS"

Dr. G. T. Rowe, in The Methodist Quarterly Review.

The recent history of North Carolina is a romance of transition from the most backward position among "the original thirteen" to the most advanced and prosperous state in the South. The author of "Bethel Among the Oaks" was born up in the "hill country" in a settlement where German and Scotch-Irish settlements interlapped, received his training at Trinity College, and has been a member of the annual conference which covers the eastern half of the state for more than thirty years. During the greater part of his ministry, Dr. Plyler has stood in the front rank as a leader, and his work as presiding elder has given him a good opportunity to study the country church and its relation to the town. This book has grown out of that study, and offers a solution of the country church problem.

Starting with pioneer days, the author describes the forces that build the humble house of worship out in the oak grove, traces the history of that church and congregation under the trials of war and migration, and shows how changed conditions are being met by corresponding changes in the equipment, organization, and activity of the country church. He is a rare combination of the dreamer who reproduces the past and the practical seer who visualizes the church of the future. One moment the reader is moved to tears by a picture of the dear days that are gone, and the next he is thrilled with the pulsations of the new life that has come to the "little brown church in the dell."

As anyone who knows the author might have expected, there is a charming thread of love between man and maid, and the rights of the young people are all the more forcefully presented for being in story form. The young preacher carries his plans through to complete triumph,and when the first revival in the new church is at its height, Hezekiah Slavin, the old exhorter, who had feared that the preacher would "tear the church to pieces with his new-fangled ways," shouts himself to exhaustion, and says, "Brother Younger, this is the best meeting Bethel ever had, and we never had so much religion before."

It is quite a coincidence that just as this book, which so strikingly presents the need of the country church for support from outside sources, comes from the press, James B. Duke sets aside a large fund, the income from which is to be expended in aiding in the erection and support of country churches in North Carolina.

Bethel Among the Oaks, by Marion Timothy Plyler. Nashville: Cokesbury Press, 1924. Pages 217; price $1.25.

HELP GREATLY NEEDED

Cullowhee is located eight miles from Sylva, North Carolina, the county seat of Jackson county. Located at Cullowhee is the Cullowhee Normal School, a co-educational two year normal school. The faculty of this institution consists of 21 men and women specially trained for this work, holding degrees from the best colleges, universities and teacher training institutions in the United States. Cullowhee enrolled in 1922-23 160 pupils. The enrollment in 1923-24 was 213. The enrollment during the coming spring term will likely exceed 300. Some 300 teachers took training in the summer school here last year. Since 1923 $500,000 has been invested by the state in enlarging and improving the equipment at Cullowhee.

Located in the very heart of the campus of this state institution is our Methodist church, a one-room frame building. We try to conduct Sunday school in this one room. We have a young ladies' class with an attendance of fifty and a young men's class with an attendance of over thirty-five. We have an Epworth League here second to none in the state. It is not unusual for a group of seventy-five to a hundred young people to be present at the league's devotional services.

These young people are North Carolina's best. They are at this institution to receive professional training for leadership—to teach the public schools of the state. The present situation at Cullowhee is a challenge to Methodism of the Western North Carolina conference. We need a new church plant with adequate Sunday school rooms and equipment. Such a church located on a campus of a state institution has a great opportunity to reach those who are to stand before the children of today.

The local congregation with a membership of 80 members is struggling to maintain a station at Cullowhee. The congregation has never failed to pay its assessments in full. The congregation is willing but not able to build the church and parsonage needed.

Our church responded to the call from Chapel Hill, Boone and other state institutions. These young people here need church facilities just as badly and the church at Cullowhee is just as eager to have an unhampered opportunity to serve these college students. Has any country church in the state a better claim for aid than this church? At the present rate of increase in enrollment there will be enrolled at Cullowhee over five hundred students by 1926-27. Shall we recognize this opportunity to minister unto the spiritual welfare of these who are to assume the role of teacher tomorrow?

A. W. Lynch.

MT. HOLLY IS COMING

This is our fourth year here. We speak with the exactitude of the scientific man who has his facts before him, and we can say it in song—

"We've tasted and tested and tried it,
And we know God's promise is true"—

and we know what Mount Holly will do. This church has made a record to be proud of, and she is growing with this growing city; her record is still in the making. Our Sunday school here is now riding on a rising tide. The men's Bible class is leading, and has incrased its attendance this year from some 26 to 86. Their goal is 100. Then they will enlarge the Sunday school annex and set another goal. Prof. E. A. Thompson is the teacher of this class, and he has strong men backing him and boosting the class. The whole Sunday school feels the inspiration of this paternal leadership, and its membership has increased 33 per cent.

Prof. McIlvane of Charlotte is training for us a junior choir to sing for us especially on Sunday nights, and this is attracting wide attention.

Our junior board of stewards is an enthusiastic bunch backing up the senior board bravely and making some little rusty wheels hum a bit.

What pastor would not enjoy seeing such sights? On his birthday the pastor with a few friends was enjoying a quiet six o'clock birthday dinner when the church folks came pouring in with packages of all sorts and sizes and proceeded to fill up the pantry. Good gifts were these, and greatly appreciated, but finer still is the good spirit back of these good gifts. The board of stewards are well organized and they are meeting in fine form, too, that weekly stipend that most preachers are interested in a bit. That is solid business that speaks well for any people. The pastor who gets this place next year has a good chance to be happy. "So mote it be."

O. P. Ader.

A $100 PRIZE AND A $50 PRIZE

The Commission on Temperance and Social Service of the Methodist Episcopal Church, South, offers two prizes (a first prize of one hundred dollars and a second prize of fifty dollars) for the best essay on the subject, "What is social service and what part should it have in the work of the church?"

Those eligible for this contest are undergraduates in the annual conferences of our church and students in our church schools who expect to enter ministerial or missionary work.

The essays should not exceed 3,000 words in length nor should they show the names of the authors.

The decision as to prizes will be made by a committee to whom the essays will be submitted.

Essays should be mailed by July 1, 1925, to

Edgar H. Johnson,
Emory University, Ga.

REV. O. C. FORTENBERRY PASSES

(*continued from page two*)

Brother Fortenberry. He had a fine figure and a goodly face, a gentle spirit and a genial nature, a princely bearing and a winning personality. And to his natural endowments were added the Christian graces that made him a masterful man highly honored by all know him best. He was one of nature's noblemen, and the grace of God in his heart added to his nobility.

Brother Fortenberry had won success and was getting along well in the world when he heard the call of God to him; and then and there he 'laid in dust life's glory dead,' and laid his life on God's altar, 'All for Christ.'

He was an 'out and out' Christian. God loved him; he loved God; and love lifted him into a supernatural life where he lived in fellowship with his Lord. He saw in the sinless life of Jesus a shining miracle in the moral world that moved him to lay his all at His feet. He saw in the 'Fountain filled with blood, drawn from Immanuel's veins,' a chance to be cleansed from all sin, and he stepped into the Fountain. His happy experience justified his faith; and this was the Gospel he lived and preached. He had a simple sincerety that saved him from stupid hypocrisy. His heart was tender and his soul was true. His spirit was brave and his life was beautiful. Happy in heart and holy in life, he possessed the beauty of the Lord, 'the beauty of holiness,' for he put on the Lord Christ as a garment of righteousness and as a wedding robe to fit him for the skies. He preached the righteousness of God, and he lived the Gospel he preached. And God gave to him, just as He gives to all His dear children who love Him, 'wine that maketh glad the heart of man, and oil to make his face to shine.' Brother Fortenberry had the shining face.

He had a good heart. He had a great heart. He loved all mankind. He was a true friend to man, and his friendship was so pure and perfect that we might say of him also,

'None knew him but to love him;
None named him but to praise.'

Being a devout lover of the Lord, he faced death calmly, and as a little child he folded his hands to say,

'Now I lay me down to sleep.'

He loved to live, but he was not afraid to die He had that perfect love that casts out all fear. He loved the brethren and had the witness in his heart that he had passed from death to life. God gave him grace to live a godly life, and God gave him dying grace. He fought a good fight, he kept the faith, he finished his course; and having fought as a true soldier he fell on sleep as a saint whose death is 'precious in the sight of the Lord.'

He died in the Presbyterian Hospital, Charlotte. He was taken to the old Asbury church by Lincolnton for burial. A great concourse of old friends and parishioners gathered to pay their tribute of love and respect for him. Rev. H. H. Jordan, who knew him intimately, preached his funeral, repeating often in his message the sweet refrain, 'He was a good man.' Rev. J. W. Combs and the writer spoke earnest words of high appreciation for our fallen comrade. Others preachers present were Rev. J. C. Keever and Rev. R. M. Stafford. Rev. C. S. Kirkpatrick, presiding elder, was not present owing to sickness.

Brother Fortenberry leaves a widow and six children, clothed in garments of sorrow. His departure from them is as the going down of the sun. As they sit in the darkness and shadow of death may the Son of righteousness rise upon them with healing in His wings.

We part today; we meet tomorrow. Lord of life, lead us on. God of all grace and hope, help us on our way."

OUT OF PRACTICE

A colored woman in Florida, presenting herself as a candidate for confirmation, was asked to repeat the creed, the Lord's prayer and the commandments. She got through the first two fairly well, as somebody had evidently been coaching her, but when it came to the last she bungled and hesitated, and finally remarked in a confidential tone to the officiating clergyman, "De fac' is, Mistah Turpin, ah hasn't been practicin' de ten commandments lately."—Boston Transcript.

Signing a card is a weak substitute for repentance and baptism.

A WARM WELCOME TO THE YOUNG PREACHER

Just a word from the Auland circuit. Two months ago the people here gave their new preacher a hearty welcome. I still feel just as welcome as I did the day I arrived. One of my stewards showed me the parsonage and the garage when I first came and told me I needed a car and a cook. They have assisted me very liberally in getting the Ford.

The people on this charge are certainly kind to a young preacher. They come to church just the same as if he were a big preacher. The people at Lewiston don't stop at all. Unless it is a very, very bad day, the church is about full every service. Last Sunday night the church couldn't accommodate the crowd.

At our mid-week prayer services at Aulander we are studying the Life of Christ. A number have purchased books and much interest is being manifested. We can show some churches with four times as large membership a few things when it comes to attending prayer meeting.

Ebenezer, the other church on this circuit, is ten miles out in the country. Notwithstanding the fact that the roads have been very bad this winter, every appointment has been filled there as well as at the other churches. Sometimes horseback is the only way to get there, but enough get there to have service just the same.

The officials of the three churches on the circuit are exhibiting a genuine interest in the work. An every member canvass has been made at Aulander and Lewiston. The people pledged voluntarily more than they were assessed last year. The entire membership, as well as the officials, is optimistic concerning the work. We have determined to do more and better work.

At the beginning I mentioned the parsonage. It is a new, well-built brick bungalow of six rooms. It is a credit to the work and to Brother Hodges under whose pastorate it was built.

LAYMEN MEET IN NORTH WILKESBORO

The laymen and preachers of the North Wilkesboro district of the Methodist Episcopal Church, South, met in the Methodist church, North Wilkesboro, Tuesday, February 10, from 10 a. m. to 4 p. m. About forty delegates were present from over the district, which is composed of Wilkes, Watauga, Avery, Ashe, and Allegany counties. Some of the delegations came as far as sixty-five miles over bad roads in order to attend the conference.

Rev. Seymore Taylor took the chair and explained the object of the meeting, which had gathered for the purpose of finishing the collections on the Centenary pledges and for planning for the task ahead.

Rev. H. G. Allen, pastor of the Methodist church of this city, told of the work the Centenary has done and of the present needs of the mission fields. Mr. J. R. Hix, district lay leader, also made a short talk and told of the work that the laymen of the district were expected to do.

The ladies of the local church entertained the out-of-town delegates at dinner in their homes during the noon recess period.

The afternoon session was given over to a discussion of the question, "How can we as a district pay out in full this year all of our assessments?"

Rev. R. A. Taylor of the Watauga circuit, gave an inspiring address on "Tithing" and the presiding elder, Rev. S. Taylor, asked for a discussion of plans as to how to get the district to pay out. Rev. H. G. Allen suggested that every pastor and lay leader put on an every member canvass in their charges and report the results at the district conference, which will be held at Boone early in May. This plan met the approval of all present and was unanimously adopted.

W. H. Worth of Jefferson heartily endorsed this plan and assumed responsibility for the reports from Jefferson circuit, Warrensville circuit, Creston, Helton and Laurel Springs. J. S. Stanbury of Boone took the responsibility for the written reports from Boone, Watauga circuit and Elk Park circuit. Rev. A. L. Lucas of Sparta will be responsible for the reports of the Sparta circuit. J. R. Hix was appointed to get the reports of the every-member canvass from North Wilkeboro, Wilkesboro circuit, Moravian Falls, Ronda and Roaring River.

The meeting was pronounced one of the most inspirational and helpful ever experienced by any of the delegates. Rev. Seymore Taylor, the presiding elder, is in high favor and the greatest work in the history of the North Wilkesboro district is expected. The conference was adjourned with the benediction by the presiding elder.

The following were the delegates from out of town: Rev. M. B. Woodly and J. S. Stanberry of Boone; Rev. R. A. Taylor, Mrs. N. L. Mast, Dan Horton, W. P. Henson, Watauga county; Rev. W. A. Thomas and C. W. Brown, Creston; Rev. J. L. Reynolds, Mrs. J. L. Reynolds and W. H. Worth, Jefferson; Rev. W. I. Hughes, Moravian Falls; Mrs. Gaither of Miller's Creek; Dan Bumgarner; Rev. R. K. Brady and J. R. Richardson, Wilkesboro; Rev. A. L. Lucas of Sparta. About twenty-five delegates from the Methodist church of this city attended the meeting and eight pastoral charges were represented by delegates.—Wilkes Journal.

A KIND-HEARTED PEOPLE

You can say to our friends that Mrs. Hughes is at home doing well. Our friends throughout the land have done everything for our comfort and happiness that kind hearts could think of to do. Have never witnessed a greater expression of love—sympathy, personal interest—than has been expressed toward the parsonage occupants by words, deeds, money, meat and bread and automobile service.

We hope soon to be able to write more about the loyalty of this people. For the time being I want to express our gratitude to one and all, to let them know that with all our heart we thank them, and hope that in spiritual administration unto them and theirs we shall in some measure express a lasting gratitude. W. I. Hughes.

A GRATEFUL PASTOR

It is a real joy to serve a people who are so appreciative of one's efforts, and who are so generous in expressing their appreciation in a material way. The pastor and his family cannot express in words their thanks to the various churches and individuals who have brought and sent to the parsonage so many good things to eat. Representatives from the churches at Rolesville, Knightdale, Oak Grove, Pleasant Grove and Millbrook all remembered us on the occasion of our quarterly conference by bringing to the parsonage fresh meats in the form of sausage, ham and backbone, also potatoes, both Irish and sweet, pound cake, and a nice big turkey for Christmas dinner brought by the stewards of Pleasant Grove, together with many smaller articles. The people of Pleasant Grove placed a large number of groceries in our car on the last third Sunday afternoon while we were inside the church and then drove off and let us to find them when in company with another brother we came out of the church. Millbrook people placed a collection of groceries under the Christmas tree for us. The good ladies of Rolesville started us into the chicken business by presenting us with several chickens the first Sunday in December, to which number three others have been added from Oak Grove and Millbrook. Other tokens of appreciation and love have been received, for all of which we are deeply grateful. We rejoice to live among such a splendid people, and shall try to show our appreciation of these things by giving the best service possible. The pastor has already gained about ten pounds since coming to Millbrook circuit. May the good work continue!

The work of the charge seems to be progressing fairly well, considering the winter weather conditions. We are not negligent of the Advocate interests on our charge. S. J. Starnes.

MRS. MATILDA WISE DEEDS HOUSE AND LOT TO BAKERSVILLE METHODIST CHURCH

Mrs. Matilda Wise peacefully passed away at her home in Bakersville, N. C., on January 17, 1925. Mrs. Wise had been ill for several months, but she endured the affliction with patience and was always cheerful. She had lived to the ripe old age of 74 years. Early in life she professed faith in Christ, joined the M. E. Church, South, and has been a consistent member of said church for more than fifty years.

A short time before this saint went to her reward she executed a deed conveying her house and lot in Bakersville, N. C., to the M. E. Church, South, of Bakersville. This property, if improved some, would be ideal for a parsonage. She gave her property as a token of love for her church and for the advancement of the kingdom of God. May others follow her example.

Her body was laid to rest in Oak Grove cemetery of Mitchell county. May God grant her a mansion in heaven, for she bore the marks of a Christian lady. H. C. Freeman, Pastor.

RESOLUTIONS OF RESPECT

On November 18th our Father in His wisdom and love called from declining years of suffering the spirit of our friend and co-worker, Mrs. Jennie Wall McRae.

Our Missionary Society has hereby lost a member faithful to every call of duty. She was ever ready to do in the best way possible whatever her hands found to do; therefore, resolved:

That we bow in submission to the will of Him who doeth all things well. That we express our grateful appreciation of her life and character, and that we emulate her devotion and faithfulness in every walk in life.

That we extend our heartfelt sympathy to her family and her loved ones.

That a copy of these resolutions be sent to the North Carolina Advocate, and a copy to the family.

Miss Fannie Steele,
Mrs. W. C. Leak,
Mrs. W. T. Covington,
Mrs. G. P. Entwistle.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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WOMAN'S PAGE

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Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL

Announcement has been made of the fifteenth annual session of the Woman's Missionary Council, which will be held in Boston Avenue church, Tulsa, Oklahoma, March 18.25. The general theme of the meeting will be "The Christian Way of Life." Missionaries from many of the foreign fields, and home missionaries and deaconesses in charge of home fields will be present, and will bring reports of their work. The annual sermon, on Sunday of the meeting, will be preached by Bishop John M. Moore, and on Sunday evening Dr. Luther Lovejoy of Chicago, secretary of stewardship in the M. E. church, will speak on "Stewardship Dividends." The home and foreign missionaries will be consecrated by Bishop James Cannon who will deliver the charge to them. The Bible lesson each day at noonday, will be conducted by Miss Bertha Conde, former national secretary of the Young Women's Christian Association for first-grade colleges and universities.

HONOR ROLL OF CHILDREN'S MISSIONARY SOCIETIES W. N. C. CONFERENCE

I am so glad there is such an increase of children's missionary societies having attained the roll of honor during the year 1924. It takes real work to make the necessary credits, and I do indeed congratulate these societies who have worked so faithfully all through the year. The following are on the honor roll:

Asheville district—Biltmore, Bethel, Central, Chestnut Street, Weaverville.

Charlotte district—Harrison, Hawthorne Lane, Monroe No. 1, Monroe No. 2, Pineville, Polkton, Wadesboro No. 1.

Greensboro district—Asheboro, Centenary (Greensboro), Park Place (Greensboro), Reidsville, Spring Garden (Greensboro), Wesley Memorial (High Point), West Market (Greensboro).

Marion district—Burnsville, Caroleen, Forest City, Henrietta, Marion No. 1, Spindale.

Mt. Airy district—Elkin, Leaksville, Pilot Mountain.

North Wilkesboro district—Boone, Jefferson.

Salisbury district—Albemarle, Norwood, Spencer.

Shelby district — Belmont (Main Street), Shelby No. 2.

Statesville district—Lenoir, Maiden, Newton, Statesville.

Waynesville district—Canton, Murphy.

Winston-Salem district—Burkhead, Centenary, West End (all of Winston-Salem), and Thomasville.

Amy B. Hackney,
Conf. Supt. Children's Work.

WHAT SOME OF OUR SOCIETIES ARE DOING

We have the following interesting account of a recent meeting of the Woman's Missionary Society of Bethlehem church, near Reidsville. This meeting was held at the home of Mrs. E. W. Pugh, and in the absence of the president, who was ill, Mrs. Pugh was the presiding officer. "The Writing of the Gospel" was the theme of the devotional for the day, and Mrs. J. L. Burton read the Bible lesson, Luke 24:14-22, which was also given in an interesting and instructive trialogue by Mrs. Nat Anderson, Misses Lottie Burton and Ivey Moore. A series of sentence prayers followed. An interesting feature of the meeting was the discussion of plans for the betterment and enlargement of the society for the local work and the financial budget.

A splendid program of readings and appropriate songs was given, after which the program closed with a song, "When Methodists Learn to Tithe," fllowed by a prayer. After the meeting the hostess served a delicious salad course, and a social hour was enjoyed.

From Mrs. W. J. Frady, conference assistant treasurer, we learn of a most successful meeting of the Grace McCubbins Society of First church, Salisbury, when Mrs. R. P. Burke and Mrs. George Weant were point hostesses to that live organization of the younger matrons of the church. The opening devotional service was conducted by Mrs. Loy D. Thompson, who gave a most inspirational and uplifting talk from the first chapter of the Book of Acts. A unique feature of the meeting was a debate on the question, "Resolved, That the M. E. Church and the M. E. Church, South, Should Unite." The affirmative side of the question was most ably discussed by Mrs. E. M. Hoffman, while the negative was equally as well upheld by Mrs. Roy Beaver. Most interesting arguments were brought out in the discussion, but the majority of the ladies present decided in favor of the affirmative. The books for the mission study course, "China's Real Revolution," were distributed by Mrs. Hedrick, superintendent of mission study, and the study will begin at an early date. At the close of the meeting the hostesses served a tempting salad course to the thirty members who were present.

MOTHER-DAUGHTER BANQUET

Mrs. Corpening of Lenoir writes us most interestingly of a recent delightful affair given under the auspices of the Woman's Missionary Society of Lenoir. This pleasant gathering was held in the First Methodist church with a large attendance of mothers, each of whom had her daughter as her guest. Promptly at seven o'clock the guests began to arrive and were welcomed at the vestibule door by Mrs. J. L. Nelson, Mrs. L. F. Stine and Mrs. Minnish, and were directed to the church auditorium, where a few minutes of social interecourse were enjoyed before the invitation to the basement of the church was extended by the pastor, Rev. Carlock Hawk. With its decorations of ferns and narcissi the basement presented a most cheery and home-like appearance and proved an ideal place in which to serve the delightful banquet, which had been prepared by the mothers.

Mrs. M. M. Courtney was toast-mistress and in her own characteristic way gave each feture its proper setting. After the returning of thanks by Mrs. French of Davenport College, the evening was given over to the toasts and musical program which had been so well arranged. Miss Mary Lee Nelson gave a beautiful toast to "Mother," which was responded to in a most gracious manner by one of the elderly mothers, Mrs. M. M. Gwyn, who had for her subject "Our Daughters." "Modern Mothers" was the toast given by Mrs. Charles Corpening, and which was responded to by Miss May Puett, who discussed "An Old-Fashioned Mother." Mrs. Carlock Hawk, wife of the pastor of the church, gave a humorous toast to "The Flapper," with response by Mrs. F. W. Kraft of Davenport College on "The Emancipation of the Bobbed Hair Girl." A most interesting feature of the occasion was a musical program rendered by mothers and daughters.

The Woman's Missionary Society of the Methodist church of Brevard met Thursday in the ladies's parlor. Mrs. O. H. Orr, the president, conducted the business meeting. Reports from chairmen of committees were heard. Six new names were added to the membership list, and 12 ladies indicated a desire to join the mission study class.

North Carolina Conference

Neither for these only do I pray, but for them also that believe on me through their word:

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.—John 17:20-21.

A WOMAN'S PRAYER FOR HER CHURCH

O thou God of our salvation, as we belong to thee, do thou make very dear to us the church which thou dost love, and do thou help us to center our service for thee in the life of the church. As we strive to build up thy church and thy kingdom may we be true to thee and to our duty in our place, in our day. Teach us to see the priceless value of every human life in every part of the world. Keep us from prejudice that would hinder us from following where thou dost lead.

For our Christian ancestry, O God of the nations, we thank thee. Help us to be true to our heritage as we pray and work for the unification of the churches as long divided by an issue long since dead. We thank thee that in spite of our divisions thou hast loved us and blessed us and guided us. Continue to guide us we pray thee in our purpose to unite in the bonds of fellowship. We pray for our bishops, our editors, our ministers and our laymen that they may lead the church according to thy will. Give us a clear vision of the truth and the zeal of a quickened life.

Stir thy church to a renewed energy of life and service that we may realize that the winning of the nations is dependent upon the unity of the church. We ask these blessings in the name of Jesus Christ, our Lord and Master, who is the great Head of the church. Amen.

Maria Layng Gibson.

Come boldly unto the throne of grace. The rent veil has opened to all believers the way to the mercy seat. God is more willing to answer than we are to ask. Let us not interpret beseeching as though it were besieging. We have only to ask and receive.

Believers have never reached the limits to the possibilities of prayer. Whatever has been attained or achieved has touched but the fringe of the garment of a prayer-hearing God. We honor the riches, both of His power and love, only by large demands.

RESOLUTIONS OF APPRECIATION

Whereas, Mrs. J. H. Shore has moved from our community, after having spent four years as our counselor and official member; therefore,

Resolved, That during this time we have felt the uplifting influence of her life among us, we desire to express to her our sincere gratitude for her work and constant support of the interests of "The Woman's Missionary Society" of Rockingham M. E. church.

Resolved, That a copy of these resolutions be spread upon our minutes, a copy sent to Mrs. J. H. Shore, and a copy forwarded to the North Carolina Christian Advocate.

Miss Fannie Steele,
Mrs. W. C. Leak,
Mrs. W. T. Covington,
Mrs. G. P. Entwistle.

STOP! LOOK! LISTEN!

Stop! look! listen! What a familiar warning, you say. Yes, I'll admit it is familiar. Doubtless everyone who can read has read this over and over again—and heeded, knowing the probable consequence of disobedience.

The government places these signs at all railroad crossings for our safety, and each motorist and pedestrian stops, looks and listens.

Have you ever thought that God is displaying this same warning? He is, but we pass it by heedlessly, seemingly forgetting the consequences of such disobedience.

Whenever we are on the threshold of temptation God displays His warning of stop by speaking to our conscience, but do we stop? No. We trespass His commands and enter forbidden territory. When we are thinking of saying some unkind word God again speaks to us to stop, but many times we fail to hear Him and suffer thereby. We, as a nation, claim that we are too busy to stop—yet stop at these material railroad crossings for fear death many overtake us. But wh at do we think of the eternal punishment that God, the righteous judge, has for us for not obeying His commands when He says "stop"? We have forgotten, in our rush, that there is a God, and while He is one of love, He is also one of justice and will punish every evil deed committed. For this very reason, out of a heart of love and compassion, He pleads with us to stop. but we must look. We must look to the right and to the left of us. Just as the motorist or pedestrian must look up and down the railroad track, so we must span the track of life as it lies before us. We cannot afford to go to sleep on the track of life any more than the motorist on the railroad track, for the devil will lurch upon us and wound us seriously just as the train would wound or probably kill the motorist. "Watch, therefore, and pray, lest ye enter into temptation," are the words of our Master given us to obey. Do we do it? Let us not only look out for the devil, but let us look about us and find those who are in need of spiritual or financial help, or perhaps a kind word. Friends, there are so many around us, if we will only open our eyes, who are suffering for a kind word or whose souls may be saved by only a little interest shown.

Let us not withhold that which may be given free. Remember Christ upon Calvary, and show to others the love and compassion of Him who died for the remission of our sins. We, on the trac kof life, have a greater advantage of looking than does the motorist, for we may not only look to the right and to the left, but we may look "up" and "in." May we each one look within our own lives and take an inventory. Is there anything there which is not Christ-like or that which would keep us from entering into close fellowship with Him? If so, then we have the sacred privilege of looking up and asking that He remove all such things fro mour lives, that we may become more like Him.

God is ever speaking to our hearts, but are we always listening? No, I fear not. If we will only listen we may hear that still, small voice saying to us, "Follow me." Have you heard Him? He wants you and He wants me to accept and acknowledge Him as a personal Savior and friend. What wonderful riches He has in store for us if we will only listen to His tender voice, as He stands without our heart's portals pleading for entrance. See Him upon Calvary, the crown of thorns upon His brow. See Him as He hangs upon the cross in anguish, an innocent man among thieves; then hear Him say as they spat upon and scourged Him, "Forgive them, Father, for they know not what they do." This same man is speaking to your heart and mine today. Are we going to turn Him away or are we wiling to say, "Here, Lord, take me as I am and use me, for I am yours and am at your service?" Is this going to be our answer, and are we going to stop, look and listen when He speaks, so that when that final day comes we may hear Him say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I shall make thee ruler of many things; enter thou into the joy of thy Lord?" God grant that we may all give Him entrance into our lives and let Him use us for the upbuilding of His kingdom on earth.

Miss Ethel Sugg.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

MARION DISTRICT

The church membership, Sunday school enrollment and percentage of enrollment on membership by charges for the Marion district are given in the following table. It will be noted that ten of the twenty-five charges have a larger Sunday school enrollment than church membership. Spindale-Alexander leads and McDowell circuit brings up the rear.

Charge.	Ch.Mem.	S.S.Mem.	Pct.
Spindale	244	414	170
Cliffside	362	697	165
Marion Mills	253	399	158
Old Fort	174	262	151
Morganton	709	841	119
Glen Alpine	279	325	116
Cross Mills	351	402	115
Rutherford College	685	722	105
Old Fort Ct.	384	394	103
Spruce Pine	184	189	103
Marion	563	560	99
Gilkey	346	338	97
Micaville	335	311	93
Henrietta-Caroleen	228	210	92
Marion Ct.	268	235	88
Rutherfordton	407	342	84
Mill Spring	417	330	79
Morganton Ct.	744	526	71
Broad River	404	274	68
Bostic	703	456	65
Forest City	624	376	60
Burnsville	296	175	59
Bald Creek	403	233	58
Table Rock	633	354	56
McDowell	561	305	54
Total for district	10,555	9570	91
Total for Conf.	131,067	127,535	96

COKESBURY

The first Cokesbury training school held in North Carolina has just concluded its sessions at Southmont, Davidson county, with Mr. P. F. Evans in charge. Of the twenty-three who attended the school fifteen attended regularly throughout the twelve forty-five minute class periods and eight took the final examination and will receive credit. This school was held with the active co-operation of Rev. J. W. Campbell, pastor of the Linwood circuit, and D. L. Crowell and Leroy Miller, superintendents of Macedonia and Cotton Grove Sunday schools respectively.

KING'S MOUNTAIN

Miss Virginia Jenkins reports a most satisfactory and profitable sojourn recently with our fine congregation at King's Mountain. After meeting with the Sunday school and presenting the religious needs of childhood to the congregation she met with a large and representative body of religious educational leaders Sunday afternoon in which meeting the Sunday school "Program of Work" was presented and certain portions of it emphasized. Miss Jenkins reports a most enjoyable sojourn with her King's Mountain friends. Bro. J. Ed. Thompson, the youthful pastor of seventy-two winters, is in fine favor with his people and is leading in the construction of a splendid parsonage. Other signs of progress were manifest, one of which was the decision to liberally attend the Cleveland county standard training school to be held at Shelby March 1-6.

A FULL SUNDAY

After an early arising a few Sundays ago your humble servant by the aid of a Ford, visited the Stony Point Sunday school, spoke at eleven o'clock to the Taylorsville congregation, held a conference with Rev. D. P. Waters of the Hiddenite circuit and met in a city-wide council of our Sunday school leaders in Statesville. Rev. J. M. Barber and Supt. K. W. York were found most willing to establish at Stony Point a local training class which Mr. Paul F. Evans will lead. After a brief conference with Capt. W. T. Rowland and his workers a training school was arranged for Taylorsville and Alexander county. Rev. J. A. Peeler and his good wife furnished a good noon-day meal and then the pastor and I hurried off for the afternoon's work. Brother Peeler is whole-hearted in his desire to bring representatives for his entire work into our contemplated school at Taylorsville. The conference with Rev. D. P. Walters dealt with plans for stimulating his rural work, the consolidation of churches and better community roads, which will be got at through institutes. At Statesville it was decided to have another standard training school for Iredell county in the late fall.

FOX, JONES AND COMPANY

A flying trip was recently made to Newton and Rutherford College. At Newton in a conference with Rev. E. W. Fox plans were laid for our Sunday school workers there to attend the Lincolnton standard training school, sixteen miles away. Miss Jenkins met with the elementary superintendents and checked up on their "Program of Work." Then hurrying on to Rutherford College in company with Rev. O. J. Jones the church building project there was inspected. President M. T. Hinshaw was found with saw and hammer rearranging his office, but in a few minutes a standard training school for the college and community was agreed upon for March 22-27. Brother Hinshaw promises sixty ministerial students for this school. Pastor Jones and Supt. W. E. Howard are working towards making the Rutherford College Sunday school a standard "B" type school and both know definitely what is involved in this enterprise.

FARMINGTON

Farmington has one of the neatest churches in one of the prettiest places in our conference. Located in a beautiful grove on an elevation it stands as a constant reminder of the Christian religion to a fine section of Davie county. Recently at the invitation of Supt. T. H. Redmon I met with a committee, one of whom was the likeable Rev. C. M. McKinney, to discuss the proper enlargement of the church for better Sunday school facilities. Redmon is never happier than when pushing some altruistic enterprise.

CENTRAL, SPENCER

Miss Jenkins reports fine work at Central, Spencer. Pastor R. O. Eller has recently conducted a training class for his Sunday school workers, using Betts' "How to Teach Religion" as a text. Supt. M. L. Kiser is leading his workers in an earnest effort to meet conditions on the "Program of Work B." Things are looking mighty good at Spencer.

FRUITFUL WORK

Last week end found our three conference workers in three different sections. Miss Jenkins spent the day with our fine folks at Central, Mooresville, meeting with the Sunday school in the morning and with the workers' council in the afternoon. She reports Rev. A. L. Aycock and Supt. Mort McKnight thoroughly on the job.

Paul F. Evans spent Saturday, Sunday and Monday with Rev. J. H. West on the Pilot Mountain and Rural Hall circuits in two quarterly conference-Sunday school institute meetings. Evans reports the presiding elder, Rev. H. M. Wellman of the Pilot Moun-

(*Continued on page twelve*)

North Carolina Conference

WILMINGTON BEST YET

The fifth annual session of our Wilmington standard training school proved to be the biggest and best of all previous sessions. By assiduous representation from all the Methodist churches of the city, there were in attendance splendid delegations from Scott's Hill, Rocky Point, Wesley Memorial Methodist, and a few representatives from the Presbyterian and Baptist churches of the city. The bona fide enrollment was about 125, which, of course, does not include quite a number who attended as visitors. Out of this number 100 worked for credit. Names of those earning credit will be published next week.

Five courses were offered, as follows: "Primary Worship," Miss Keene; "Junior Worship," Mrs. Spence; "Young People's Agencies," Mr. Gobbel; "Pupil Study," Prof. Welborne Summers; "The Missionary Message of the Bible," Dr. C. B. Duncan.

Major W. A. Graham, superintendent of Grace Sunday school, is chairman of the board of managers. Marvin J. Cowell, Wilmington district secretary, is secretary of the board. The school was held at Grace.

ROCKY POINT-SCOTT'S HILL

One of the finest features of our Wilmington school was the delegation from Rocky Point and from Scott's Hill Sunday schools. Between 15 and 20 officers, teachers and prospective teachers were in attendance. Among them were Rev. E. W. Downum, pastor, A. N. Rhodes, superintendent of Rocky Point, and Mrs. J. T. Culbreth, superintendent at Scott's Hill.

CHURCH ATTENDANCE FACTS

We frequently hear it said that too many Sunday school pupils do not attend the regular morning services of the church. No doubt this is true in many cases, but, in the absence of accurate information, there is a danger that we may overestimate the percentage of non-attendance. In order to settle this question as to Grace Sunday school, Wilmington, Mr. L. C. Walsh, the assistant superintendent, has kept accurate records for all pupils above the beginner department, that is all pupils six years of age and over, attending Sunday school since the second Sunday in January, and here are the percentages of church attendance:

January 11	72 Pc.
January 18	74 Pc.
January 25	70 Pc.
February 1	70 Pc.
February 8	65 Pc.

We should, of course, like to see 100 per cent of the Sunday school pupils attending church, certainly those of junior age and above, and we are seeking to encourage this. We should also like to see all church members attending Sunday school. Wonder how many congregations can claim 70 per cent Sunday school attendance?

MORE INTERESTING FACTS

Similar to the frequent remarks concerning church attendance upon the part of Sunday school pupils, is the rather common agreement that the home is giving very little thought to matters religious. We hear it said that family altars and family devotions are passing away. What we are about to relate does not disprove or prove anything in particular, but it does come as a delightful surprise to many people.

Rev. C. N. Phillips, pastor of Wilmington circuit, who is teaching a group of ninth grade boys and girls in Wilmington's week-day school of religious education, asked his class to indicate on a slip of paper, without signing name, whether or not they had family devotions in their homes. Out of 33 in the class 23 answered in the affirmative!

To be sure, this class is hardly representative, for the fact that the members elected the course indicates they are above the average. This record, nevertheless, is a revelation and an heartening one.

AT SANFORD, APRIL 7-8-9

Some important facts, these:

Second annual conference-wide Sunday School Coneference, Sanford, April 7-8-9.

Each charge entitled to three delegates, provided:

Pastor sends in names of delegates to L. L. Gobbel on or before March 15.

Room and breakfast furnished free to duly accredited and registered delegates. Meal ticket for all other meals for three dollars.

Registration fee of one dollar to be sent to H. A. McNeely, chairman, Sanford, N. C., on or before April 1, to guarantee reservation. Receipt for this fee, however, will be accepted as part payment on meal ticket.

Big program being prepared—important topics, lively discussions, gifted and interesting speakers!

Much attention to country Sunday schools—buildings, programs, and leadership.

A WEEK-DAY EXPERIMENT

Wilmington has just recently begun, in connection with the high school and the churches, an experiment in week-day religious education. It has been in operation now for three or four weeks, and it is working more satisfactorily than the most optimistic dared hope. Over half of the high school pupils of New Hanover county have elected one of the five courses offered, and teachers and pupils both have been free in their expressions of delight with the work.

Protestants and Cahtolics alike are included in this experiment. None of the classes are held in the high school building, but Methodist pupils go to Trinity Methodist church for the period from 9 to 10 o'clock each Wednesday morning, the Presbyterians to the Presbyterian Church of the Covenant, the Baptists to the First Baptist, the Catolics to the Catholic church, and so on. When the matter first was discussed, there was considerable objection to the project on the part of a few of the churches, but they have fallen in line.

No credit as high school work is given, and only the eighth, ninth, tenth, eleventh, and twelfth grades are included now. It is quite possible, however, that by next year an arrangement whereby credit may be given will be worked out and the week-day religious instruction offered also to grammar school pupils.

Methodist high school pupils enrolled number 17, divided among the five classes as follows: Eighth grade, 44; ninth, 35; tenth, 14; eleventh, 15; and twelfth, 11. Teachers of these groups are Miss Edna Wilkins, Rev. C. N. Phillips, Rev. W. C. Martin, Rev. H. C. Smith, and Rev. A. D. Wilcox, respectively.

It will be noted that the higher the grade the smaller the enrollment. In explanation of this one is reminded that the regular high school work in the higher grades is rather strenuous already and, also, that quite a number have made-up courses to work off.

Wilmington is, so far as we know, the first of the larger cities of the state to undertake such an extensive program of week-day religious education. The realization of the need for such work, however, is rather widespread, and it is only a matter of time before many more communities will be undertaking this work.

WRITE TO MRS. McDONALD

Foreseeing the demand for week-day religious education, the Southern Methodist church, through its Sunday School Board, has established a department of week-day religious education, with Mrs. V. R. McDonald, of 810 Broadway, Nashville, Tenn., in charge. Mrs. McDonald is in a position to render great service to those communities interested in this important work. If interested, write to Mrs. McDonald.

BUSY EPWORTH LEAGUERS

Western North Carolina Confer

Editor, The well by a Epworth League City

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

WITH W. A. B.



February 22nd is the birth date of George Washington, our first President, and known as the father of our country. Let us thank our heavenly Father for Washington and for America. May we ever be true citizens of our country, and of our Father's kingdom.

THIS HELPED MY LEAGUE

With our league near dead from stagnation, a little "pep" was injected by a good play production, then a topping social. Make your league appeal to the four-fold young person, and it will prosper.

The Greensboro District Epworth League Efficiency Institute will be held at West Market Street church beginning Monday, March 9, and continuing through the 14th. A complete program will appear in this column in the near future.

The Providence Epworth League of the Belmont City Uniion reorganized on Sunday evening, January 24. Officers were elected as follows:

President—R. L. Carson.
Vice President—Miss Mamie Rhyne.
Secretary—Avery M. Smith.
Treasurer—Miss Edna Bush.
Era Agent—Miss Mabel Carson.

Mrs. Avery M. Smith, Cor. Sec.

POLKVILLE LEAGUE SOCIAL

We as leagues are thankful that our lives have been spared to meet again in another social which each and every one enjoyed very much. As the league motto is "All for Christ," we as Polkville leaguers are trying to live day by day up to our motto by the help of God. He is blessing us in our league work and we now are beginning to get things on the glow again. On the night of January 17 in spite of the downpour of rain, 40 leaguers gathered at the lovely new home of Mr. and Mrs. W. H. Covington. Mrs. Covington had her home so beautifully decorated with potted plants and big baskets of flowers each member felt the warmest welcome down deep in his heart, where the most enjoyable games were played. Mrs. J. J. Bridges and Mozell Lee made the most words out of Stonewall Jackson and were awarded the prizes. It being two of our leaguers' bitrhdays a newsboy came running in with a package for both of them, and to the other leaguers nice boxes of candies. Following this came an old Gypsy with a tray of Bobs, each taking one box, and on the inside were their fortunes written out. We were invited into a room where we had our pictures made, the pictures being cut from an old magazine, pasted on paper, which made them look like folders sure enough. We used as our camera a quart fruit jar box with the black cloth. This was enjoyed very much.

After all the games we were invited to the dining room, where we were served grape juice, orangeade, hot chocolate and cake.

Everyone returned home feeling glad that they had been to another lively league social.

The Jr. Epworth League City Union held their regular meeting Sunday afternoon, February 1, at Duncan Memorial church, Marion. This was one of the best meetings we have had since the organization of the union. We had 191 juniors present and a number of visitors, including four of our mini sters, conference intermediate superintendents and district secretaries. The program was well carried out almost entirely by the juniors. The scripture lesson was given from memory by two juniors, after which Rev. Mr. Short offered an appropriate prayer. We had duets by Calvary, Duncan Memorial and Belmont Park juniors, which were enjoyed by all. Also had two recitations followed by a talk by Rev. Mr. Armstrong, a very "live wire" in the league work. Rev. Mr. Armstrong also delivered the new attendance banner, Spencer Memorial being the winner, having 100 per cent of their members present, which was 44. Belmont Park came near making a "home run," having 50 present and 52 on roll. Every one of the superintendents deserve credit for making such an effort to have every member present. Union officers were installed, this being done by Rev. Mr. Billups, who very impressively told each officer their duty. We have eight junior leaguers in the city and they are doing some real work. Our city union efficiency institute will be held the second week in March and we are looking forward to this with great interest, as we not only expect to get priceless league help but inspiration and pep enough to last us a whole year. If any of you leaguers feel blue and discouraged over your work let me suggest that you attend our institute (or one nearest you) and we will give you so much enthusiasm that you will just have to work with new interest and pass it on. Let us boost our league work more and let folks know what we are doing. Can't we hear from more of the leagues? It inspires us to do greater work when we know what others are doing. Come on, junior union superintendents, let's have a report from you.

Mrs. Jennie M. James,
Jr. Supt. Charlotte City Union.

WEST VIEW LEAGUE

The West View Epworth League of West View church, West Hickory, is progressing steadily under the efficient leadership of our live wire president, Mr. W. S. Abernethy. Our membership was increased 100 per cent during the last six months.

About 25 new members were welcomed into the league Sunday night, February 1. The special service for the recognition of members was used.

We are trying to raise all our expenses by free will offerings and not depending on oyster suppers, etc. We find that our league has prospered more by doing this than ever before.

The department superintendents have been on the job trying to give us the best programs possible. Several pageants have been given. We feel that interesting programs are one of the greatest helps in building up a league.

Our present officers are:
President—W. S. Abernethy.
Vice President—Lenoir Cowell.
Secretary—Miss Norva Hawn.
Treasurer—Mrs. Lenoir Cowell.
First Supt.—Miss Grace Jones.
Second Supt.—Mrs. Lalah Hartley.
Third Supt.—Miss Dora Crockett.
Fourth Supt.—Miss Willie Abee.
Era Agent—Miss Rhoda Gross.
Cor. Sec.—Miss Ethel Thorneburg.

Ethel Thorneburg, Cor. Sec.

We, the North Wilkesboro Leagues, think we have begun the new year right. We have reorganized our leagues and now have a large enrollment with a good attendance. Nearly all the young people of our church are enthusiastic leaguers.

The senior league has been divided into four departments, which are at present doing fine work and expecting to do better during the year. We are now planning to raise money to help the poor in our community, to repair our parsonage and other things we think it would be well to use it for. Our programs have been very educational, interesting and helpful during the first month of this year, and we are sure they will keep up their good record.

The leagues have been helped very much by our ready and thoughtful pastor, Rev. H. G. Allen, and other good workers of our church. We are sure our leagues are on the road of progress Inez P. Spainhour, Sec.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

ANNOUNCING THE NEW EDITOR

We have with us today one Miss Blanche Barringer, assistant extraordinary to Rev. W. A. Stanbury, pastor of Edenton Street Methodist church. Chime ringer, the piano player at Wednesday's prayer meeting, church reporter, superintendent of intermediate league, teacher in Sunday school from the primary to adults, recreational director at our summer assembly—in fact any worth while task possible to perform—she does 'em all, and now in addition we have Miss Blanche Barringer, editor Epworth League column in Christian Advocate, North Carolina Conference Epworth League. Address care Edenton Street Methodist Church, Raleigh, N. C., succeeding Mr. Lee Davis. Welcome to our conference cabinet, Miss Barringer.

Leaguers, govern yourselves accordingly and mail all your leagus news items for publication in our Advocate direct to our new editor.

MISSIONS AND SLOGANS

In the conference secretary's report of our 1924 North Carolina Assembly held at Morehead City we find statistics pertaining to all nine districts. It is interesting to note that according to this report our janitor, intermediate and senior leagues average but $14.06 per chapter for its African missionary pledges, or a total of $3,709. If we refer to our annual conference minutes we discover that this means less than four and one-half cents per member a year. Four and one-half cents per member for missions! Think of it, and compare it with all we leaguers spend on other things.

All but three districts have adopted a slogan. Durham broadcasts "The Gold Seal District; Elizabeth City, "Best City Wins"; Fayetteville, none; New Berne, none; Rockingham, none; Washington, "Washington to the Top, March"; Weldon, "Weldon District Works"; Wilmington, "Wilmington, the Standard District"; Raleigh, "Boost Raleigh District—Raleigh District Boosts." Come and join us, Fayetteville, New Bern, and Rockingham districts.

RALEIGH DISTRICT DOINGS

Coming—Raleigh District Institute —April, 1925, at Central church, Raleigh, N. C.

The Cary circuit is fortunate in having Brother Ball as their pastor. He brings them a spirit of youth that should cause the Epworth League work on this charge to prosper. The Apex and Cary leagues are on the move and look forward to greater activity.

Edenton Street seniors are boosting their quota of Epworth Era subscribers. Miss Jeanette Ernst, Era agent for this league, is working hard at the task and enjoys doing it.

Jenkins Memorial Senior League continues to go forward under the splendid guidance of their President Mr. Ashley Allen.

Central League has recently put on a membership campaign which has resulted in bringing a goodly number of young men into league recently. Last Sunday these young men had charge of the devotional service and had a very interesting program. Miss Mabel Day is president of this league. Central Intermediate League is also growing. Both these leagues are eagerly looking forward to the Raleigh District Institute which will be held at their church in the month of April.

Selma League has over sixty-five per cent of its membership attend their weekly devotional meetings which are held on Tuesday evenings. This Tuesday they plan to hold a social after their devotional hour. Brother Fitzgerald, their pastor, is a one hundred per cent Epworth Leaguer and is helping to develop a real Epworth League spirit there.

Beckwith chapter, Smithfield, is in need of a "Here am I, send me," person to lead their intermediate leaguers, this group having suspended operations due to lack of leadership. Here is an opportunity for a Smithfield senior leaguer to engage in real service. Won't somebody accept it?

COMING! The North Carolina Conference Epworth League Summer Assembly, June, 1925, at Louisburg, N. C. And lest we forget—"Boost Raleigh District—Raleigh District Boosts."

THE LEAGUE THAT WAS

Blanche Norwood is
A prety girl
With big blue eyes;
And Jack Horton
Is handsome,
(So the girls say).
But that is n't
What we started
To tell you.
Our Epworth League was
Doing splendidly
In all four departments.
You see,
Jack was President
And Blanche was
First Department Superintendent.
The Cabinet met
Regularly every month
Without fail.
These meetings were good,
Many new plans
Were discussed
And later voted upon
At our business meetings.
All our Leaguers
Took part.
It was n't
What you'd call
A "Cabinet League."
The weekly
Devotional meetings
Were always fine.
You see, Blanche
Took her task seriously,
And made others
Do so too.
But then
Something happened.
Our Summer Assembly
Met at Morehead City.
Blanche went;
So did Jack
And there one night
The moon came out
And shined right
Into Blanche's blue eyes,
Then reflected
Into Jack's heart—
And he became
Moonstruck.
He looked at Blanche,
She looked at him.
"Wedding Bells," President;
"Orange Blossoms," First Supt.
Rice and old shoes.
And now our League
Needs another Blanche
And another Jack
To fill their places,
And make our League
Go again
Like it used to.

P. S.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseales Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

A Welcomed Visitor—It would be hard to tell which was the happier, Capt. Edgar L. Hart or our children, upon the recent visit of Brother Hart. It was a source of great pleasure to have him as our guest for a day and night. He thinks the world of our children and they think the world of him. They look upon him as their real friend who is ever thinking of their happiness. Upon his return to Wilmington he sent them four boxes valentines. He has also promised to send them a lot of fine books. Capt. Hart has discovered the secret of happiness—doing for others and particularly orphan children.

* * * *

Anna Case—Through the kindness of Mr. D. A. Terry sixty of our girls and boys had the rare privilege of hearing Anna Case sing at the City Auditorium one night last week. Without doubt she is one of the greatest singers in this country. After the program was over she asked that she might shake hands with each child. As they filed by she asked each one to give his or her name. She remarked that our children looked well and happy. She left with Mr. D. A. Terry a beautiful photograph of herself with this inscription on it: "To the children of the Methodist Orphanage in appreciation of their coming to my recital in Raleigh, N. C." Our children are very fortunate in having so many privileges that other children do not enjoy. We are exceedingly grateful to Mr. Terry for his thoughtfulness and generosity.

* * * *

Easter—The board of trustees, together with the superintendent, desire that one-half of the Orphanage assessment be paid by Easter. No one knows better than I how many demands there are made on our hard-worked pastors. In the long run this plan will make it easier for them and better for us. Our collections the past year were off some several thousand dollars, and it is going to take united effort upon the part of all to meet our financial obligations. I trust that the churches will heartily co-operate with the pastors in securing one-half of the Orphanage assessment by Easter, which comes about the middle of April.

* * * *

Tables and Chairs—Several friends and missionary societies have responded to my appeal for tables and chairs for the new dining hall. Since my last report the following have sent their checks for thirty ($30) dollars to be applied on the purchase of the dining room furniture: Missionary Society of Louisburg, Mrs. Nannie E. Morton, Roxboro, Mrs. J. L. Bryan's class at Wilson, Mrs. W. T. Gordon, Edenton, Woman's Missionary Society of Wilson, Elizabeth Lamb Missionary Society of Wilson. We are sincerely grateful to these kind friends for their generous consideration of us. I am depending on others to join in this worthy undertaking. It is not a big job for over one hundred thousand Methodists to give us fifty tables and three hundred chairs. Just thirty dollars from a number of missionary societies, Sunday school classes and individuals will give us the desired number of tables and chairs.

Baby Cottage—I feel that our greatest need now is a Baby Cottage. For the past two or three years I have prayed earnestly that the Father of the fatherless would give us this much needed building. It will materialize some of these days. I am hoping that some friend or friends will make it possible this spring. Just today I had a letter from a friend who stated that a father had died and left a widow with ten children. There are two or three under the age of five who are knocking at our door for help. We can't do a thing for them, as we have no accommodations for children under five years of age. Frequently I am asked to take real small children for which we have not made provision. Shall our great Methodism in the N. C. conference turn a deaf ear to all such cases? I believe it is God's will that we shall have the Baby Cottage. Shall we defeat His will? Let's rise up as one man and erect this much needed building during the present year!

STEWARDSHIP BEATITUDES

Blessed is he that studieth the true nature of man; for thereby he shall find God.

Blessed are ye in that ye are God's child through creation; but twice blessed in that ye are his through redemption.

Blessed is the man who knows he is called to be a steward in God's kingdom.

Blessed are ye who are faithful in stewardship; for ye shall be called sons and partners.

Blessed are ye when men shall no longer say, "He believeth more in the dollar than in God's promises."

Blessed are ye if ye give occasionally to the poor, but more blessed if ye provide a portion punctually for the kingdom.

Blessed are they whose hand is open unto the church; for they shall be remembered with love.

Blessed is the man who keepeth his ledger with the Lord; he shall not be found insolvent on the great day.

Blessed is the man whose tithe is only the pledge of complete service in time, talents and money; he shall be loved of the Lord.

Blessed is the man who reckoneth not the dollars given to the poor; but his delight is in the good wordks God shall yet enable him to do.

New Flat Iron Makes Its Own Heat

Saves Half Home Ironing Work and Time. Costs Two Cents an Ironing

A new flat iron, not electric, which heats itself ,and according to experts, is the best home ironing invention ever made, is the latest achivement of W. C. Fowler, 30-G Factory Building, Kansas City, Mo. This new flat iron requires no fire tending, no carrying of irons, and banishes the drudgery of ironing day. Only one iron does a family ironing in half the time of a full set of old style sad irons, and for only two cents cost. No wires, no connections of any kind, no dirt, no worry. Instantly regulates to any desired heat—never too hot, never too cold. It irons all materials perfectly. No heavy pressure is ever needed, yet the new iron weighs less than one old style iron. A blessing to every home, especially on farms and in small towns. It is absolutely safe and gives universal satisfaction. A child can use it. Works perfectly outdoors in summer. It is the ambition of Mr. Fowler to have every home enjoy the greater comfort of this pleasing labor saving and money saving new flat iron, and he will send one on free trial to any reader of the North Carolina Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.

Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

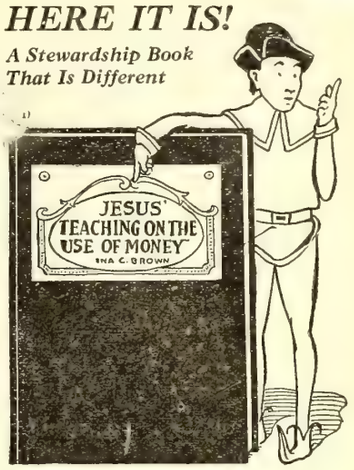
Shivar Springs,
4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

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Why Not Spend Your Vacation in Bible Lands?

For ten years I have been connected with the WICKER TOURS of Richmond and have made several tours of travel and study in Europe and the Near East. We have been working hard to get a tour giving the most for the least money. It has been hard with past war prices, but we have it. Palestine and Egypt, $795-$895. European extension added—$995-$1250. Reservations are limited and should be made early.
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A. W. MOHN, President Louisburg, N. C.

CHUCKS

Folks who kick, growl and otherwise lean backward in these days when the churches are confronted with grave problems, remind us of the story of the green brakeman who was making his first trip up the steep Sierras. The train was laboring up a very steep grade. It was only with unusual difficulty that the engineer succeeded in reaching the top.

At the station, looking out of his cab, the engineer saw the new brakeman and said with a sigh of relief, "I'll tell you what, we had a job to get up there, didn't we?"

"We certainly did," agreed the brakeman, "and if I hadn't put the brakes on we'd have slipped back."

Alarming reports keep coming from the mission board.

Evidently quick action is necessary if the great Centenary program is to be saved from heart-breaking retrenchment.

The conference and general organs and other church publications need subscribers and ought to have them. The iron must be kept hot in the matter of superannuate endowment. Problems at home that challenge to valiant endeavor. Clearly there is no need for even an occasional "green brakeman."—Oscar L. Simpson, in the Rutherford County Methodist News Herald.

A NEWSY LETTER FROM THE MILTON CIRCUIT

It has been some time since I have written a letter to the Advocate. But I will write a line or so while I am at leisure.

We are trying to forge ahead on the Milton circuit. We are doing things that we are not bragging about to the public, but of which we are not ashamed. We are going to do something for the Advocate—at least get our allotment of new subscribers. We started the conference year with the prime interest in the Sunday school work. Our people on the five-point circuit, however, are widely scattered, and at this time of the year it is very difficult for many of our members to attend Sunday school. We are endeavoring to keep all the schools going during the winter, a thing which has never been done heretofore.

Since conference we have lost four members by death: Mrs. Hammock, J. T. Newton, J. H. Lea and E. D. Winstead. All of whom we shall sadly miss. Two of these are prominent officials and workers in the church.

One of our stewards, Mr. J. M. Jones of Semora, took a notion to get married (I don't know why he ever took such a notion) Saturday after Christmas. I can well testify to the date, for it happened on the circuit rider's pay day (or partial pay day) quarterly conference, I mean. The funny and yet sad part about it all was that Joe's father was mighty anxious to get his son off his hands. The bridal party drove up to the parsonage door just about the time for the conference. Joe's father says to me to get on my duds and lose no time for the old man is coming. I was all out of breath myself and sorter amazed, for Joe had not breathed this important matter to me. But I was delighted that I had one more member of my church who believed in getting married in North Carolina, which is strictly against the religion of most of the people in this part of the state. The marriage took place in Yanceyville, and so far as I know well done, for the couple are not through smiling yet. The bride was Miss Sallie Matlock of Semora. The quarterly conference of course had to wait, as Brother Bradshaw will testify, but was held. J. Bascom Hurley.

A WORD FROM OAK FOREST

We get lots of pleasure from reading the Advocate, but as Brother Hauss says, we believe it will be more interesting to us if we can see our name in it.

We are having the time of our life up here at Morganton on our new work, for we are not confined to any particular ward or cell, but are what they call trustes—just go where we please and do almost as we please.

You talk about your fine people, and the royal treatment you are receiving and the poundings—I want to tell you that you don't know anything. You ought to be on our work a while. We have the cream of the land. They won't let us rest for giving us something, or doing some kind deed for us, or saying some kind word to us. They have pounded us until it has hurt—them.

Our people are a working people. They more than doubled the budget this year, and they will pay every cent of it, too.

The Sunday school attendance has grown so that we are thinking of having to build more room. They have bought and paid for a new organ recently. The mid-week prayer service is flourishing. Very nearly every man in attendance—and that is not a few—will lead in public prayer. Part of the time the women conduct the service.

Every second Sunday afternoon our school goes to the county home and has service with the folks there. We get lots of pleasure out of that.

Well, the truth of the matter is we are beginning to see the dawn; and we believe that we are going to see a new day at Oak Forest, the likeness of which we have never seen before. We are praying to that end. Help us by praying for us.

The building committee of the proposed church in North Morganton are dreaming dreams and seeing visions, and if they continue to do so it will not be long until the rest of us will behold realities.

The committee has brought and paid for two lots and have another partly paid for. We are now asking for contributions, large or small, so that we may begin our building. If you have any of the Lord's money and don't know where to place it, please consider us a moment.

B. A. Sisk, P. C.

THE LAND OF THE SKY

On the fourth day of November we left the Landis circuit, Salisbury district, for our appointment in "The Land of the Sky." It was with some reluctance that we took our departure from among a people of whom we had served for five years and loved to serve. We arrived at the parsonage about five o'clock the same day, a distance of two hundred and two miles, finding a number of good ladies present and soon supper was on the table, and many good things in the pantry, and this preacher and his family were made to feel at home. Not many days from this date a number of our good people came in, and my, how they pounded us with good things to eat, and it has been coming all along the way. There are some among the best people in the world here on Fines Creek charge. On the 17th day of December, this being on Wednesday, our presiding elder, Rev. P. W. Tucker, came to us and held our first quarterly conference—preached us a real good sermon in the morning, and after a real good dinner and a social hour together our conference convened. Brother Tucker presided as if he had been a presiding elder for years. Some of the brethren said it was the best they ever had at this place. Our Advocate committee, Miss Nellie Graham, Mrs. Dee Clark, Mrs. Wiley Noland, are working in the interest of our church paper. A number of us are studying "The Task Ahead." Our Sunday schools are growing in number and interest. We have attentive congregations and growing in interest. We are expecting great things this year. Our charge lay leader, Dr. W. A. Graham, has his heart in the work and is a progressive man. Brethren, pray for us. J. C. Brown, P. C.

EXPRESSION OF DISAPPOINTMENT

We, the laymen and preachers present at the North Wilkesboro district, called to meet at North Wilkesboro M. E. Church, South, on February 10, 1925, from 10 a. m. to 4 p. m., (which meeting having been called by Mr. C. H. Ireland and Rev. R. M. Courtney), wish to express our disappointment. First, because those who called the meeting are not present; and secondly, because those appointed by Brother Ireland and Brother Courtney, namely, Brother H. K. Boyer and Brother J. H. West, did not meet their appointment.

We realize our district is small, but, nevertheless, our people are trying to go forward in doing the work of the church, and are willing to make still greater efforts if our leaders will give us a little more of their confidence and time.

There are about forty of us present, and some of us have traveled fifty or sixty miles over muddy mountain roads through the rain in order to be here We believe such disappointment as we experience today will not do our district any good; nevertheless, we trust our meeting will prove of worth to the kingdom.

Praying, hoping and working for the kingdom's progress here and everywhere.

The above expression was read to the conference and atfer careful discussion was adopted by unanimous vote. J. H. Henry, Sec.

WOMAN'S PAGE

(*continued from page nine*)

tain circuit, and Rev. E. E. Snow, of the Rural Hall circuit, in hearty accord with the better Sunday school movement. Ten "Programs of Work" were placed, four for Pilot Mountain circuit and six for Rural Hall circuit.

Your humble servant took a flying trip by Ogburn Memorial, Winston-Salem, where the Sunday school was briefly visited, looked over the new Sunday school building at Walkertown and organized the Surry county standard training school with a fine group of Mt. Airy workers Sunday afternoon. One of the best schools held last year was at Mt. Airy and even a better one will be held this year during the middle of May. Rev. H. K. Boyer and Supt. H. M. Foy, of Central, and Rev. G. W. Williams and Supt. J. R. Kiger, of Rockford Street, are thoroughly committed to the plans of the school. E. H. Kochtitzky will lead the local board of managers in their part of the undertaking.

AN URGENT APPEAL

In every church throughout the land
A crying need we see,
Of making 1925
A year of prosperity.

And so as missionaries,
Although in numbers small,
Our prayers, our deeds, our money goes
In answer to the call.

The call from dear old China,
Where our missionaries strive
To keep the love of Jesus
In the heathens' hearts alive.

The call from far away Japan,
The call from Mexico,
For all the countries o'er the sea
Need the gospel message so.

And not alone in foreign lands,
But around us every day,
Are those in need of a kindly deed;
Let's help them along the way.

So whether our members are many or few,
And whether they're rich or poor,
Let's all pull together, our efforts renew;
We'll be richly rewarded, I'm sure.

Mrs. V. P. Warrick.

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Apply over throat and chest —cover with hot flannel cloth.
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75c Me an' Pap an' Mother
1015 The Half Has Never Yet Been Told
75c The Rugged Cross
1018 I Will Sing of My Redeemer
75c Keep Me on the Firing Line
1060 The Ninety and Nine
75c When They Ring Those Golden Bells
1115 Glorious City
75c Does Jesus Care

The Jenkins Family, noted Southern Evangelists, are now recording Sacred songs on Okeh Records. The beautifully blended voices of these wonderful singers produce the most appealing and inspiring melody.

40247 Make Jesus Your Choice
75c I Got Mine
40248 Nobody Cares
75c Farewell
40249 Sail On
75c The Silver Lining
40214 The Church in the Wildwood
75c If I Could Hear My Mother Pray Again

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OUR LITTLE FOLKS

POEM FOR THE CHILDREN

Mrs. E. M. Anderson.

Keep summer time in your hearts, my dears,
Though the wintry days are here,
And the clouds hang low, and cold winds blow,
And the days seem dark and drear.

Keep summer time in your hearts, little ones,
Let them ever be warm and true;
And your faces bright with a happy light,
As you do what you have to do.

Keep summer time in your hearts, my dears,
Though your lessons are hard and long,
Just do your best, your very best,
And fill your days with song.

Keep summer time in your hearts, my dears,
Though you hover around the fire;
And the world is cold with the chilling frost,
And of cold bleak days you tire.

Keep summer time in your hearts, my dears,
Let the weather be what it will;
For the light spring time will come again
To gladden the children still.

VALENTINES FOR ALL

When Jack and Rita were getting their valentines ready to take to the party in the evening, they discovered that they had miscounted and needed two more to go around.

"What will we do?" Rita cried. "We don't want to leave anyone out."

"No, and we won't," declared Jack. "We'll go to the store and get two more."

It was fun going down to the store, for the big, blustering wind was at their backs and hurried them along.

"It pushes me so fast that my feet have to just paddle to keep up," Jacob said.

"Mine paddle fast, too, but they can't keep up with my skirts," and Rita laughed at her short skirts snapping ahead of her.

Going home they had to face the wind, and it twisted their scarfs about and made them stagger.

"It acts like it was playing tricks on us," Rita laughed.

"It's a tricky wind, sure. Look out for the hedge!" Jack shouted.

Rita snatched at the whipping ends of her scarf, but one of them got away from her and caught on a branch above her reach.

Jack carried the valentines in a large envelope, and as he reached up to loosen Rita's scarf a sudden gust swooped upon them, snatched the envelope and whirled it away.

Rita screamed, and Jack shouted, but the envelope sailed on, and the wind roared as though teasing them.

"It's going up that street that leads to the hollow, Rita; maybe we can find it. Come on!" Jack seized her hand, and they dashed around the corner into the street that ran along the bottom of the hill.

"Yonder it goes!" Jack shouted, for way ahead of them was the large envolope. "We must watch it sharp, Rita, so as to see where it lights if it comes down."

They raced along, slipping and stumbling, their eyes on the envelope that sometimes plunged and dived as if going down, then whirled away again on a fresh puff of wind. Suddenly it was gone!

"The wind threw it down!" Rita exclaimed.

"Yes, and it fell away up there close to those square houses," Jack said.

"I hope it didn't fall on the walk so somebody will find it before we get there," Rita panted.

"We'd just tell them they have our valentines," Jack declared.

As they passed they looked carefully in the yards of the "square houses," but they did not find the envelope. Just as they reached the large snow-covered clump of lilac bushes in the last yard a little girl ran out of the house, picked up something from the steps, and shrieked: "Bobbie! Bobbie! Come quick! Somebody did leave valentines for us!"

A small boy rushed out, shouting, "O, O, they did, and we thought we would't get any because we'd just moved here and didn't know anybody?"

"That's the reason the mailman did not bring them. The folks didn't know our names, so they left them on the steps," the little girl said as they ran into the house.

Jack and Rita, standing behind the lilac bushes, had been too surprised to say a word; they just stood looking at each other.

At last Rita whispered, "They did not see us."

"No, and we don't want to go in and tell them they have our valentines, do we?" Jack said stoutly.

They turned and hurried away, struggling away, struggling with the wind, and suddenly Jack began to laugh so hard that he had to turn his back to get his breath. "Didn't the big wind play a joke on us, Rita?" he exclaimed.

"It did that, but we don't care," Rita giggled. "Only now we won't have valentines enough to go around, and we've spent all our money."

"Yes, we'll have enough," Jack asserted. "You can put in the new one you have for me, and I'll put in the new one I have for you and we can give each other some of the nice ones we got last year."

"So we can! And that makes valentines enough for all—that little boy and girl too!" Rita exclaimed. And again they laughed.—Louise Jackson strong, in Picture World.

RECITAL AT LOUISBURG COLLEGE

The audience assembled in the Louisburg College music hall on Monday evening, February 9th, thoroughly enjoyed the piano, violin, cello, clarinet, and saxophone numbers, together with the vocal selections and readings on the program given by the following students: Francis Allen, Mary Malone Best, Ernest Ferguson, Helen Fleming, Mary Lelia Honiker, Annie Perry Neal, Arthur Ragland, Gladys Taylor, Charles Timberlake, Margaret Wilder, and Tempie Yarborough, Louisburg; Sarah Burns, Carthage; Vera Campbell, Siler City; Eva Draper, Lasker; Carter Grant, Mookerton; Inez Hooker, Boardman; Elizabeth Huggins, Red Springs; Ida Mae Langston, Kinston; Katie Moseley, Kinston; Joyce Peacock, Fremont; Mary Frances Respess, Middletown; Mary Lee Starling, Graham; Velma Strickland, Bunn; Maxine Watkins, Laurel Hill.

A new hospital at Wembo Nyama, Africa, a joint enterprise of the general board and the woman's department of missions, is being erected. This is the first brick building to be erected in Africa. The bricks were manufactured by the natives and missionaries. It is a two-story building. Dr. Charles Scheffey is at the head of the hospital, assisted by Miss Kathron Wilson, registered nurse.

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WHOS WHO IN THE CAMPAIGN

The seventieth anniversary campaign for new and renewal subscriptions is warming up, and if the Groundhog will behave himself during the next sixty days the 10,000 new subscribers will, it seems, be on our mailing list. No doubt about it, the Advocate is growing in favor. One good friend in renewing her subscription says: "The paper gets better all the time," and this is the general verdict. The only thing needed during the next sixty days to put the campaign over the top in good shape is a little work by the pastors and those appointed to make the canvass. Do it now.

The standing of the charges up to last Saturday is as follows:

ASHEVILLE DISTRICT

	New	Ren'wl
Mills River—C. F. Tate		1
Hominy—A. L. Latham		1
Saluda-Tryon—P. E. Parker	2	
Asheville-Bethel—T. C. Jordan	6	2
Biltmore—W. F. Sanford		3
Central—A. C. Chappell (in budget)		
Chestnut St.—G. A Stamper		1
Haywood St.—R. S. Howie		1
Hendersonville—M. T. Smathers	1	1
Leicester—L. T. Cordell		4
Sandy Mush—J. W. Groce	2	
Swannanoa—J. O. Cox		1
Total	9	15

CHARLOTTE DISTRICT

Wadesboro—J. C. Armbrust		3
Matthews—D. F. Carver		1
West Charlotte—J. A. Smith	1	2
Calvary—C. M. Short	22	10
Ansonville—O. B. Mitchell		2½
Dilworth—G. D. Herman	8	3
Hawthorne Lane—R. H. Daugherty		2
Trinity—J. E. Abernethy		3
Tryon St.—J. H. Barnhardt	1	11
Marshville—Elzie Meyers		1
N. Monroe-Icemorlee—D. S. Richardson	2½	
Peachland—J. C. Umberger	7½	1
Pineville—R. E. Hunt		3
Waxhaw—E. N. Crowder	1	11
Weddington—T. J. Huggins		1
Total	43	54

GREENSBORO DISTRICT

Deep River—O. P. Routh		1
Glenwood—W. A. Barber		4
East End—E. J. Harbison	1	
Bethel—J. E. Woosley		1
Asheboro—W. H. Willis		1
Gibsonville—E. H. Nease		1
Park Place—L. B. Hayes	½	1
Spring Garden—G. R. Jordan		1
Walnut St.—W. T. Albright		½
West Market St.—J. F. Kirk	5	9½
E. Greensboro—A. Burgess		3
W. Greensboro—E. E. Williamson		3
Main St.—W. B. Davis	29	5
Wesley Memorial—E. K. McLarty		3
New Hope—J. A. Howell		4½
Pleasant Garden—J. W. Hoyle, Jr.	½	3½
Randleman—J. A. Cook		1
Randolph—W. R. Harris		3½
Reidsville—M. F. Moores—		9
Uwharrie—G. W. Clay	1	1
Wentworth—C. P. Goode	2	9
Total	38	61

MARION DISTRICT

Glen Alpine—R. C. Goforth	1	4½
Table Rock—W. J. Hackney	1	2
Bostic—E. J. Poe		4
Broad River—J. C. Gentry	7½	7
Cliffside—M. W. Heckard		1
Forest City—W. R. Ware		1
Henrietta-Caroleen—J. P. Hornbuckle		2
Marion—First Church—W. E. Poovey		2
Marion Mills—G. L. Wilkinson	6	2
McDowell Ct.—H. E. Stimson		2½
Mill Spring—Elmer Simpson		1
Morganton—First Church—G. T. Bond		12
Morganton Ct.—L. L. Smith		1
Oak Forest—B. A. Sisk		1
Old Fort Ct.—J. N. Wise		2
Rutherford College—O. J. Jones	1	3
Spindale—O. L. Simpscn	1	8½
Total	17	55½

MOUNT AIRY DISTRICT

Walnut Cove—A. J. Bowling		3
Ararat—J. J. Eads	3	2
Dobson—J. E. Hipp		1
Draper—J. P. Morris	½	2
Elkin—L. B. Abernethy		1
Madison—T. J. Rogers		½
Mt. Airy Ct.—W. J. S. Walker		1
Rural Hall—E. E. Snow	1	5½
Stokesdale—M. E. Leftwich		3
Summerfield—W. L. Dawson		3
Walnut Cove—J. T. Ratledge		2
Yadkinville—R. E. Ward	1	6½
Total	5½	30½

NORTH WILKESBORO DISTRICT

Avery—T. S. Roten		4
Boone—M. B. Woosley		2
Creston—W. A. Thomas		1
Jefferson—J. L. Reynolds	½	4
Moravian Falls—W. I. Hughes		6
Sparta—A. L. Lucas	1	1
Watauga—R. A. Taylor	2	3
Total	3½	21

SALISBURY DISTRICT

Norwood—F. O. Dryman		1
Concord Ct.—A. G. Loftin		1
Albemarle—Central—C. M. Pickens	1	
Badin—C. R. Ross	½	
Concord—Central—W. A. Jenkins		3
Kannapolis—J. F. Moser	1	3
Mt. Pleasant—M. A. Osborne		2
New London—J. S. Folger		3
Norwood Ct.—G. G. Adams	1	3
Salem—H. L. Powell		3
Salisbury—First Ch.—L. D. Thompson	½	7½
South Main St.—W. A. Rollins		1
Spencer—Central—R. O. Eller		2
Woodleaf—T. A. Plyler		1
Total	4	30½

SHELBY DISTRICT

Belwood—John H. Green		8½
Cherryville—R. F. Mock		7
Polkville—S. M. Needham		1
Bessemer—E. P. Stabler	½	1
Gastonia—Main St.—F. J. Prettyman		10½
West End—D. W. Brown		1
Lincolnton—W. B. West	4	39
Lincolnton Ct.—W. E. Moretz		1
Mount Holly—O. P. Ader	3	4
Rock Spring—R. C. Kirk		2½
Shelby—Central—A. L. Stanford		3½
Lafayette St.—A. S. Raper		2
Shelby Circuit—B. Wilson		4
Stanley—J. C. Keever		1
Total	7½	76

STATESVILLE DISTRICT

Hickory—First Ch.—R. M. Stafford	¼	3
Mooresville Ct.—C. L. McCain		½
Alexander—J. A. Peeler	½	
Balls Creek—T. W. Hager		3
Catawba—A. C. Kennedy		1½
Davidson—M. B. Clegg		2
Dudley Shoals—P. H. Brittain		2
Elmwood—J. W. Strider		7½
Granite Falls—N. C. Williams		1½
Westview—D .A. Lewis		1
Hiddenite—D. P. Waters		1¾
Lenoir—First Church—Carlock Hawk		4
South Lenoir—M. H. Tuttle		1
Lenoir Ct.—E. E. Yates		2
Central—A. L. Aycock		1½
Mount Zion—J. H. Bradley		2
Newton—E. W. Fox	1	1
Olin—W. M. Rathburn		5
Statesville—Brd. St.—Z. E. Barnhardt		5
Race St.—H. H. Robbins		5½
Statesville Ct.—R. L. Melton	1	4½
Stoney Point—J. M. Barber	1	9
Total	3¾	64¼

WAYNESVILLE DISTRICT

Lake Junaluska—Frank Siler	1	1
Andrews—T. J. Houck	6	21½
Bryson City—D. V. Howell		9
Canton—A. C. Gibbs		1
Franklin—W. M. Smith		1
Fines Creek—J. C. Brown		½
Hayesville—F. L. Setzer	½	1
Haywood—P. L. Terrell	1½	1
Highlands—J. G. W. Holloway	1½	2
Judson—F. C. West	4	1
Sylva—W. M. Robbins	1	24
Waynesville—J. T. Mangum		5½
Total	15½	68½

WINSTON-SALEM DISTRICT

Advance—R. P. Fikes		1
Cooleemee—J. A. J. Farrington		3½
Davie—James H. Green		1
Denton—S. T. Barber		1
Farmington—C. M. McKinney	3	8
Kernersville—L. A. Falls		3
Lewisville—J. W. Vestal		2
First Church—W. R. Shelton		3
Thomasville—Main St.—W. L. Hutchins		1
Thomasville Ct.—D. R. Proffitt	7	4
Welcome—J. W. Fitzgerald		1
Centenary—C. C. Weaver	6½	17½
Grace—J. P. Hipps		1
Total	16½	47

DURHAM DISTRICT

West Durham—J. A. Martin		1
Chapel Hill—Walter Patten		3
E. Roxboro-Longhurst—M. C. Ellerbe	5	
Yanceyville—W. C. Merritt	1	7
Branson—W. F. Elliott		3½
Mt. Tirzah—B. O. Merritt		4
Front St.—J. B. Hurley		2
Trinity—W. W. Peele	1	5
Mebane—L. E. Thompson		½
Webb Ave.—L. V. Harris		3
Cedar Grove—E. C. Durham		5
Memoiral—H. E. Myers		2
Leasburg—E. R. Clegg		12
Person—J. W. Bradley	3	13
Hillsboro—S. F. Nicks		7
Durham Ct.—W. F. Craven		4
Roxboro—F. M. Shamburger	1	2
Rougemont—J. F. Starnes		3
Graham—G. W. Starling	16½	1
Total	27½	78

ELIZABETH CITY DISTRICT

South Camden—T. S. Coble	1	
Eliz. City—First Ch., N. H. D. Wilson		¾
Hertford—L. S. Massey	1	5
Chowan—M. R. Chambers		4½
North Gates—J. O. Long	1	8
Hatteras—J .M. Joliff		1
Pantego-Belhaven—J. P. Bross		2½
A. W. Price	1	
Currituck—E. W. Hurst		8
Kitty Hawk—W. A. Chambers		2
Columbia—S. Salyer		1
Pasquotank—W. T. Philpps	4	4
Gates—R. F. Mums		5
Roper—R. A. Taylor		4
Dare—R. L. Beasley		2
Perquimans—J. T. Stanford		4
Moyock—C. T. Thrift	12	15
South Mills—A. B. Crumpler	1	2
Edenton—J. V. Knight	5	
Total	26	68¾

FALETTEVILLE DISTRICT

Carthage—John M. Wright		1½
Jonesboro—B. E. Stanfield		5
Elizabeth—H. E. Lance		2½
Sanford—L. B. Jones		2
Siler City—O. I. Hinson		4½
Goldston—H. L. Witten		5
Hay St.—J. H. Shore	½	4
Hempt—G. C. Wood	1	1¾
Stedman—W. A. Piland		1
Pittsboro—C. M. Lance	1	9
Duke—L. C. Brothers	1½	6½
Fayetteville Ct.—W. L. Maness	1	16
Lillington—H. L. Hendrix		4
Person St.-Calvary—M. F. Hodges		2
Total	5	64¾

NEW BERN DISTRICT

Harlow Ct.—J. E. Carter	3	5
Ocracoke—W. T. Cheek	½	4
Snow Hill—J. A. Russell		26½
La Grange—R. E. Pittman		3
Mt. Olive-Calypso—L. T. Singleton		6
Centenary—J. W. Harrell		4
Queen St.—C. K. Proctor	10	20
Oriental—J. C. Wheedbee	1½	1½
St. Paul—J. M. Daniel	½	1½
Elm St.-Pikesville—C. P. Jerome		1
Morehead City—W. A. Cade	1	29½
Hookerton—R. R. Grant		8
Goldsboro Ct.—R. E. Brown		5
Craven—W. L. Dawson, Jr.	2	5
Pink Hill—K. S. L. Cook		2
Gloucester—Samuel Leffers		1
Pamlico—W. C. Jones	2	
Total	20½	106

RALEIGH DISTRICT

Tar River—J. C. Williams		5
Louisburg—O. W. Dowd		1
Creedmoore—J. J. Boone		2
Zebulon—E. M. Hall	5	9½
Cary—W. C. Ball		3
Princeton—G. B. Perry	½	1
Oxford Ct.—M. B. Strickland		4
Bailey Ct.—E. C. Maness		3
Millbrook—S. J. Starnes		1
Granville—L. H. Joyner		8
Smithfield—A. J. Parker		11
Oxford—E. M. Snipes		4
Fuquay—K. F. Duval		2
Youngsville—W. B. Humble		3
Clayton—M. Y. Self		1
Edenton St.—W. A. Stanbury	4	7
Four Oaks—W. J. Watson	9	30
Jenkins Memorial—W. H. Brown	12	2
Total	30½	97½

ROCKINGHAM DISTRICT

Robeson Ct.—N. B. Johnson		1
Aberneed-Vass—E. H. McWhorter		2
Rowland—P. D. Woodall	2	6
Raeford—N. C. Yearby	2	5
Laurinburg—W. R. Royal		2
Laurel Hill—W. J. DuBois		1
Biscoe—F. B. Peele	1	5¾
West End—A. J. Groves		2
Montgomery—F. B. Noblett		1
Lumberton—T. M. Grant		1
Roberdel—S. T. Moyle		2
Troy—J. H. McCracken		2
Lumberton Ct.—N. L. Seabolt		1
Mt. Gilead—B. C. Thompson	1	5
Total	6	36¾

WASHINGTON DISTRICT

Pinetops—J. H. Miller		1
Farmville—B. B. Slaughter		1
S. Rocky Mt.—W. C. Huckabee	4½	2
Tarboro—R. C. Beaman		2
Elm City—D. H. Tuttle		3
Mattamuskeet—W. M. Wall	7	5
Spring Hope—W. E. Trotman		2
Fremont—J .A. Dailey	1	3
Greenville—V. P. Scoville	1	2
Fairfield—H. M. Jackson	½	
Robersonville—F. F. Eure		3½
First Church—H. M. North	2	5
Wilson—F. S. Love		2
Grimesland—J. J. Lewis		2
Total	16	33½

WELDON DISTRICT

Battleboro-Whitakers—B. F. Boone		2
Warrenton—H. B. Porter	2	1
Henderson—T. G. Vickers	1	3
Murfreesboro—L. C. Larkin		4
Aulander—W. L. Clegg		3
Northampton—B. P. Robinson		5
Littleton—G. F. Smith		2½
Halifax—J. L. Midgett		2
Rosemary—Norman Harrison		2
Roanoke Rapids—R. H. Broom	2	1
Weldon—G. W. Perry		5½
Middleburg—J. T. Draper		11
Seaboard—Frank Culbreth		3
Windsor—N. M. Wright		6½
Warren Ct.—W. M. Towe	1	
Conway Ct.—E. B. Craven		4
Ahoskie—R. G. L. Edwards	1	
Total	7	55½

WILMINGTON CIRCUIT

Magnolia Ct.—W. E. Hocutt	1	1
E. C. Sell—Mayesville		5
Grace—A. D. Wilcox		10
Ingold—A. E. Brown		1
Whiteville—L. D. Pattishall		3½
Wilmington Ct.—C. H. Phillips	1	1
Epworth—J. A. Snow		9
Trinity—H. C. Smith		1
Kenansville—J. W. Sneeden	½	1
Carver's Creek—J. C. Harmon	1	
Swansboro—D. A. Futrell		1
Southport—J. R. Edwards		½
Total	2½	34
Miscellaneous	2½	25½

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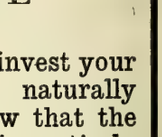
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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCES

Fayetteville, at Dunn ..... March 25-26
Asheville, at Weaverville ..... April 1-2
Raleigh, at Creedmore ..... April 3-4
Mount Airy, at Boonville ..... April 7-8
Greensboro, at Trinity ..... April 14-15
Weldon, at Seaboard ..... April 16-17
New Bern, at Trenton ..... May 26-27

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

February

Asheville Ct., Sardis, 11 22
Central, night 22

March

Flat Rock-Fletcher, Fletcher, 11 1
Oteen, Oakley, night 1
Mars Hill, Beech Glen, 11 7
Marshall-Hot Springs, Walnut, 11..... 8
Weaverville, night 8
West Asheville, night 11
Mills River, Mills River, 11 14-15
Hendersonville, night 15
Skyland, Naples, 11 22
Saluda-Tryon, Tryon, night 22
Spring Creek, Antioch, 11 28-29
Mt. Pleasant, night 29

April

Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26

May

Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

February

Waxhaw, Heath Memorial, 11 21
Hickory Grove, 11 22
Dilworth, night 22
Bethel and New Hope, Bethel, 11 28
Lilesville, Lilesville, 3 28

March

Matthews, 11 1
Belmont Park, night 1
Marshville, Gilboa, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Mornoe, Central, night 22
Wadesboro, 11 29
Trinity, night 29

April

Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

February

Wesley Memorial, 11 22
Gibsonville, Whitsett, 3 22
Walnut Street, night 22

March

Pleasant Garden, Rehobeth, 3 .....Feb. 28 & 1
Liberty, Liberty, 11 1
Centenary, night 1
Park Place, 11 8
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

March

Leaksville, 11 1
Stoneville-Mayodan, Centenary, 2:30... 1
Stokesdale, Eden 7-8
Mt. Airy Ct., Zion 14-15
Summerfield, Gethsemane 15-16
(Sunday and Monday)
Yadkinville, East Bend 21-22
Ararat, Hunter's Chapel 22-23
Danbury, Pine Hall, Sat. & Sun.....28-29
Walnut Cove, Bethlehem 29-30
(Sunday night and Monday)

April

Jonesville, Maple Springs 4-5
Elkin, evening 5
Dobson, Pleasant Ridge, 3..... 5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

February

Table Rock, Linville, 11 22
Glen Alpine, 7 22
Old Fort Ct., Bethel, 11 28

March

Old Fort, 11 1
Henrietta-Caroleen, Henrietta, 11 8
Cliffside, Cliffside, 7 8
Mill Spring, 11 13
Broad River, Kisler, 11 14-15
Spindale, Alexander, 7 15
Bostic, 11 21
Forest City, 11 22
Cross Mill, North Catawba, 11 26
Marion Ct, Murphys, 11 27
McDowell, Snow Hill, 11 28
Marion Mills, Clinchfield, 11 29
Marion First Church, 7 29

April

Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville, Bakersville, 10 12

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

February

Helton, Helton 21-22

March

Warrenville, Clifton ..... Feb. 28 & 1
Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

February

Lincoln Ct., Asbury, 11 21-22
Dallas, High Shoals, 3 22
Maylo, night 22

March

Cherryville Ct., Mary's Grove, 11 .....28 and 1
Cherryville, First Church, night 1
Belwood, St. Peters, 11 7-8
King's Mountain, night 8
Park Street, Ebenezer, 11 21
Mt. Holly, 11 22
Main St., Gastonia, 11 and night 29

April

Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

February

Albemarle Ct., Stoney Hill, 11 22
First St. Albemarle, night 22
Landis, Landis, 11 28

March

Kannapolis, 11 1
China Grove, night 1
Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, ngiht 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

February

Statesville Ct., Chapel Hill, 3 and 11.....21-22
Mooresville, Central, 7 22-23

March

South Lenoir, Harpers, 11 and 1 1
Lenoir Ct., Olivet, 3 1
Granite Falls, 6 and 7 1
Olin, Macedonia, 11 and 1 8
Hiddenite, Midway, 3 7-8
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Bail Creek, Mt. View, 3 29

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

February

Robbinsville, 11 and 11 21-22
Andrews, night 22
Wanyesville, night 25

March

Bethel, Harmony Grove, 11 and 3 .....28 and 1
Haywood, Davis Chapel, 11 and 3 1
Judson, Judson, 11 and 11 7-8
Bryson City, Ella, 3..... 8
Webster, Love's Chapel, 11 and 3 14-15
Cullowhee, night and 11 14-15
Glenville, Norton, 11 and 3 20-22
Highlands, Horse Cove, 11 and 11 21-22
Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29

April

Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
SECOND ROUND)

February

Denton, Newsmo, 11 21-22
Trinity, Trinity, night.....22

March

Walkertown, Walkertown, 11 1
Oak Ridge, Oak Ridge, night 1
Forsyth, Pine Grove, 11 7-8
Farmington, Bethlehem, 3 7-8
Welcome, Vernon, 11 14-15
Ogburn Memorial, Oak Summit, night 15
Kernersville, Shady Grove, 3 15

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

February

Burlington Ct., New Salem, 11 21-22
West Burlington, night 22

March

Mt. Tirzah, Hurdle Mills, 11 .....28 & 1
Person Ct., Lea's Chapel, 11 7-8
Long Memorial, night 8
Memorial 15
Brooksdale Ct., Brookland, 11 21-22
East Roxboro, Longhurst, night 22
Hillsboro, New Sharon, 11 28-29
Carr, night 29

April

Yanceyville Ct., Prospect, 11 4-5
Graham and Haw River, Graham, 11..12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11...19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26

May

Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11...2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

February

Belhaven-Pantego, Pantego 22
Pasquotank, Newbegun 27

March

Camden-Wesley's ..... 28 and 1
Moyock, Baxter's, 3 1
Pasquotank, (Qr. Con. Unon) 5
Columbia, Alligator 7-8
Edenton, night 13
Chowan, Evans 14-15
Perquimans, Oak Grove 18
Hertford, night 18
Dare, Mashoes 20
Kitty Hawk, Collington 24
Manteo, 11 22
Wanchese, night 22
Kennekeet, Avon 28-29
Hatteras, Buxton, night 29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

February

Roseboro, Bethel 21-22

March

Parkton, Hope Mills ..... Feb. 28 & 1
Bladen, Bethlehem 7-8
Lillington, Pleasant Plains 13-14
Mainers, Cool Spring 14-15
Elizabeth, Singletary 21-22
Stedman, Bethany 28-29

April

Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26

May

Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

The district conference will convene at Dunn on Wednesday morning, March 25, at 10 o'clock, and will be in session two days.

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

March

Elm St.-Pikeville, Pikeville, a.m. 1
St. Johns, p.m. 1
Mt. Olive Ct., Smith's Chapel a.m. 7-8
Mt. Olive, Calypso, p.m. 8
Craven Ct., Clark's, a.m. 15
Centenary, p.m. 15
Riverside-Bridgeton, Bridgeton, p.m. 17
Goldsboro Ct., Pine Forest, a.m. 21-22
St. Paul, p.m. 22
Beaufort, a.m. 29
Morehead City, p.m. 29

April

Snow Hill, Jerusalem, a.m. 4
Hookerton, Maury, a.m. 5
Atlantic-Sealevel, Atlantic, a.m. 11
Straits, a.m. 12
Ocracoke, p.m. 13
Pink Hill, Woodington, a. m. 19
Queen St., p.m. 19
Pamlico Ct., Barnes, a.m. 25-26

May

Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24
District Conference May 26-27 at Trenton.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

February

Four Oaks, Corinth 21-22
Central, 7:30 22
Cary-Aper, Apex, 7:30 25

March

Fuquay, Cokesbury .....28 & 1
Youngsville, Youngsville 7-8
Franklinton Ct.—Rock Springs, 3 8
Millbrook, Knightdale 9
Kenley, Lucama 14
Salma, 11 15
Smithfield, 7:30 15
Princeton, Stevens 16
Benson, 3:30 18
Garner, Mt. Zion 21
Bailey, Mt. Pleasant 28-29

April

Creedmore, Creedmore (D. C.) 3
Granville, Calvary 4-5
Oxford Ct., Marrows 11-12
Oxford, 7:30 12
Zebulon, Zebulon 19
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

February

Seaboard, Pleasant Grove 22

March

Aulander-Ebenezer 1
Windsor, Cashi, 11 5
Ahoskie, Harrellsson, 11 7
Murfreesboro, Winton, 11 8
Warren Ct.—Prospect, 11 14-15
Warrenton, Macon, 11 21
Norlina, Union 22-23
Williamston, Hamilton 29

April

Garysburg, Smith's, 11 4
Rosemary Station, 11 5
Roanoke Rapids, night 5
Battleboro-Whitakers, Battleboro, 11 12
Enfield, night 12
Northampton, Rehobeth, 11 18
Littleton, 11 26
Halifax, Calvary, afternoon 26

May

Scotland Neck, Holgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17
District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

February

Epworth, a.m. 22
Grace, p.m. 22

March

Southport, a.m. 1
Fifth Avenue, p.m. 1
Trinity, a.m. 8
Wilmington Ct., Bethany, p.m. 8
Scott's Hill, Snead's Ferry, a.m. 13
Jacksonville-Richlands, Richlands, a.m. & p.m.....15
Kenansville-Friendship, a.m. 22
Faison-Warsaw, Warsaw, p.m. 22
Burgaw, Herrings, a.m. & p.m. 29

April

Wallace-Rose Hill, Charity, a.m 5
Magnolia, Centenary, p.m. 5
Clinton, Clinton, a.m. 12
Ingold, Epworth, p.m. 12
Hallsboro, Peace, a.m. 19
Carver Creek, Shiloh, p.m. 19
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26

May

Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Queun's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

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McCoy's Cod Liver Oil Tablets Helps You Gain Strength and Put on Needed Weight—Great.

Nothing like the vitamines in Cod Liver Oil to help convalescing people to quickly get stronger and well—everybody knows that.

But nobody wants to take the ill-smelling, horrible tasting stomach upsetting oil itself, so nowadays, up to date medical men are ordering a tablet of Cod Liver Oil and it surely does do the work.

Ask any regular druggist for a box of McCoy's Cod Liver Oil Tablets. They are sugar coated and as pleasant to take as candy.

Skinny men and women take them to speedily put on plenty of good healthy flesh and for this purpose they are so extremely good that thin men and women often take on five pounds or over in 30 days. As a matter of fact, your druggist will return your money if you don't take on five pounds in 30 days.

Great for weak, run-down children, too, and gives them a hearty appetite—60 tablets, 60 cents.

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$ $ $ $ $ $ $ $ $ $

Notice To All Agents

You are not working merely for exercise, nor for amusement. You are working for an income. Sooner or later, everybody requires a headstone or some other form of monument. Not so with most things. Therefore we suggest that you sell something that every man, woman and child must have some day. There's a good profit in the sale of monuments. Fill out the coupon, and let us fill up your bank account.

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THE WITNESS
of the
GREAT PYRAMID

A Fulfilment of Isa. 19:19, 20

New Prophetic Light Supporting the Time Evidence Found in the 12th of Daniel.

The last lap in the Grand Gallery measurements discovered to be in sacred cubits.

A 15 cent pamphlet (2 for 25c, second edition enlarged) with this title can be obtained from W. R. Young, 4481 Mission Drive, San Diego, Calif.

Also a 35 cent pamphlet on the chronology of Dan. 12, "How Long to the End?", from same address· 3 copies for $1.00. (No stamps, please.)

In Memoriam

RESOLUTIONS OF RESPECT

Whereas, God in His love and goodness has removed from our midst one of our most beloved members and coworkers. It is with sadness that we, the members of the Hookerton Sunday school are compelled to chronicle the passing away of Miss Bettie Lillian Sugg.

We realize the loss of one of our most faithful and devoted members, which the Sunday school feels most keenly. She ever had a cheerful and loving disposition and was always ready and willing to answer every call to duty.

God has called her home, therefore be it resolved:

First, That we bow in humble submission to the will of our heavenly Father, and pray truly "not our will but thine be done" and be grateful to Him for having permitted her to dwell among us and shed her influence about us though only for a few years.

Second, That to the sorrowing family we express our sincerest sympathy in their loss, and pray that God may be near in this time of sorrow to cheer the hearts of those who loved her, bless the friends she loved so well, and strengthen the bond that will lead them to meet her in the land beyond, where—

"Not now, but in the coming years;
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Third, That a copy of these resolutions be sent to the family, be recorded in our minutes, and be published in the North Carolina Christian Advocate.

Mrs. J. E. Albritton,
Miss Rachel May Taylor,
Mr. E. S. Edwards.

USRY—Among the good and faithful who have been called higher during 1924 is Miss Ellen Usry of Banks church, Creedmoore circuit.

Early in life she gave her heart to God and joined the Christian church at Pope's Chapel. Later the family moved to Wilton and she brought her membership to Banks church.

Strong physically, mentally and spiritually she was fitted to be a tower of strength in the home, the neighborhood and the church. Helpful and capable as a child, as she grew into womanhood there was no better housekeeper, no more efficient nurse, no member of the church more faithful to her vows.

Her childhood was saddened and her opportunities limited by the Civil War and its aftermath. This developed in her the spirit of sympathy and service. When duty called to the toilsome or the dangerous places in life she did not shirk, but cheerfully, faithfully and lovingly served. When she had finished a task there was nothing to be added—it was complete.

So after a life of beautiful devotion to others, of patient suffering for more than a year, on November 21 she quietly passed to her reward.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Mrs. J. A. Morris.

WEAVER—Lou Turrentine Weaver, daughter of W. H. and Annie Stroud Turrentine, was born in Chatham county November 20, 1857; died August 4, 1924. She was the oldest of nine children. Three are still living, Dr. S. B. Turrentine of Greensboro College for Women, E. O. Turrentine and Mrs. M. C. Blackwood of Blackwood, N. C.

Mrs. Weaver was converted in childhood and joined Cedar Grove Methodist church. Later with her parents her membership was transferred to Orange church, where she lived a consistent member till the day of her death.

November 13, 1879, she was married to T. M. Weaver. To this union two daughters were born. They with her husband and one little grandson survive her.

Mrs. Weaver's health for many years was very poor. She suffered a great deal but never murmured, bearing it all with patience and Christian fortitude. She did not attend church as much as she wished, but she loved her church.

Her home life was simple and beautiful. She was a devoted wife and a fond mother. She was so devoted to those committed to her keeping that those who knew her best often spoke of her fidelity to her home. She was loved by a wide circle of friends; not only among the white but the colored people who knew her thought what Mrs. Lou did was bound to be right.

We commend her loved ones to Him who loves and keeps. J. W. Autry.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His divine wisdom saw fit to remove from our midst our esteemed and much beloved brother, E. A. Daniel, whose passing has profoundly touched our hearts, we, as a board of stewards of the M. E. church of Washington, N. C., offer a tribute of respect and esteem to our brother and colaborer who was an honored member of this official body; therefore, be it resolved:

First, That while we bow in humble submission to the will of our heavenly Father who doeth only those things that are just in His wisdom and providence in taking our brother unto Himself, we can but express our manifestation and appreciation for the exemplary godly life our brother lived as an example for us to emulate.

Second, That we who knew him intimately and as a co-temporary fully appreciated his masterful mind, gifted in analysis to dissect most difficult problems an ddispel their mazes with a tenseness and clarity of expression unexcelled. His mind was stored with valuable matter garnered from study and reading, and from this he often quoted and used aptly and most effectively. He was conscious of his gifts and power—within modesty. In mental combat he was unafraid. He loved his Lord, his church and his fellowman, and always stood in the forefront to advance our Father's kingdom.

Third, That while our brother loved this life and the beauties thereof, his family, and his friends with zealous felicity, nevertheless, when the Master called he remarked, "The summons has been issued, and I must answer the call; therefore I am ready." With these words upon his lips our brother, E. A. Daniel, passed from this earth on the 23rd day of December, 1924, and now has joined the heavenly host in our Father's house to greet us who are faithful when we present ourselves to our Lord and King.

Fourth, That we commend his bereaved family to the comfort and care of our Saviour and Lord, that a copy of these resolutions be sent to his family, and spread upon the minutes of the secretary to the board of stewards and published in The Washington Daily News and the North Carolina Christian Advocate.

E. R. Mixon,
J. D. Webb,
J. F. Buckman,
Committee.

WILLIS—Robert Henry Willis is dead. We were made sad when we read of his going so soon. We knew Robert Henry Willis when a student, sincere and blameless in his every work of life. He was a great scholar and profound thinker. His father was pastor of old Centenary church in New Berne. It was there we learned of this saintly Willis family. Then we knew of him as pastor in Oxford, and we remember the great sermon he preached on the memorial Easter, "The Power of the Resurrection," and it lingers with us yet.

His was a successful ministry and it seems hard to part with him just at the time when it seems that he is needed most. Our heartfelt sympathy goes out to his lonely companion in this dark hour of grief.

Happy times "over there" with "father" and "mother" Willis as they welcome their loved ones home.

Mrs. Nettie DeFord.

RESOLUTIONS OF RESPECT

On January 26, 1925, the spirit of Brother S. J. Loy passed out. He was superintendent of Mt. Zion M. E. church. We as teachers realize we have lost our leader and friend. We remember his faithfulness to our Sunday school and church. We sorrow with the church, Sunday school and his family in their loss.

Resolved, That a copy of this notice with our prayers and sympathy be sent to his lonely companion and that a copy be published in the Roxboro Courier and North Carolina Christian Advocate.

Mrs. J. R. Moore,
W. P. Moore,
Mrs. J. T. Blackard,
Miss Alma Moore,
Miss Maude Foushee.

CHANDLER—Hiram, son of Mr. and Mrs. James Chandler, was born January 5, 1904; died December 5, 1924.

He professed faith in Christ when a child and we hope that this faith soothed and sustained him when he passed through the valley and shadow of death.

The funeral services were conducted at New Hope church by the pastor and his body laid to rest amid a host of sorrowing friends and loved ones. May the God of all grace comfort the sorrowing ones. Mrs. J. A. Howell.

LUTHER—Celia Annie Luther was born February 22, 1845, and died January 7, 1925, age 79 years, ten months and 15 days. Early in life she professed faith in Christ and joined the church at Oak Grove and later moved her membership to New Hope church, where she lived a consistent Christian life. She was a loving mother, a faithful wife and a friend to all. She leaves a husband, Mr. Alsom Luther, and one son, Mr. Jessie Luther, to mourn her loss. Her funeral services were conducted at New Hope by her pastor and her body was laid to rest in the New Hope burying ground, there to await the resurrection morn. May the God of all grace comfort the sorrowing ones. Mrs. J. A. Howell.

TOLBERT—Mrs. Della Tolbert was born February 19, 1861, died December 7, 1924. In January, 1882, she was happily married to Mr. R. L. Tolbert, who with six children, five sons and one daughter, are left to mourn her loss. Sister Tolbert was a member of Center M. E. church. She was a great sufferer, but she bore it with Christian fortitude. She lived well and died strong in the faith of her Lord and Christ. The funeral service was conducted at Center church by Rev. Mr. Culp and her body laid to rest in the Center burying ground, there to await the resurrection morn. May the God of all grace comfort the sorrowing ones. Mrs. J. A. Howell.

RESOLUTIONS OF RESPECT

At a call meeting of the board of stewards of the M. E. church at Littleton, N. C., held in the church January 25, 1925, Rev. G. F. Smith, pastor, announced the death of Rev. R. H. Willis, our former pastor. The undersigned were appointed a committee to draft resolutions expressing our love and the esteem in which the people generally held our departed brother.

Rev. R. H. Willis died January 21, 1925, in the morning of a useful and splendid life.

Brother Willis was for several years our pastor and later presiding elder for this district. He was a man of purity and strength of character, of a kind heart and modesty which moved the admiration of all who came in contact with him; he exercised a large charity and a wise forbearance.

Whereas, it has pleased our heavenly Father to remove from his earthly labors to that rest where troubling ceases and the weary rest eternally, our brother, we wish to record the following:

First, That we bow in humble submission to the divine will, knowing that God is never unkind and all wise.

Second, That the M. E. church has lost one of its most useful members and his life's inspiration to those who have or may observe his life.

Third, That we, the board of stewards of the M. E. church of ... N. C., for our church ... community extend ... bereaved family our sincere sympathy and pray that God may bless and comfort them in this time of great grief.

Fourth, That a copy of these resolutions be sent to Mrs. R. H. Willis, the North Carolina Christian Advocate, the quarterly conference and be spread upon the records of this church.

This the 25th day of January, 1925.

L. M. Johnston,
S. G. Daniel,
M. Nelson,
Committee.

Trinity College Library

PARKER—Mrs. Lena Phelps Parker, wife of Joseph Parker, died in Spicer Hospital, Goldsboro, N. C., November 5, 1924.

Mrs. Parker was born in Washington county, near Roper, N. C., October 17, 1884. She was a good woman, loved the Lord devotedly, and served the church faithfully, joining at the tender age of twelve years. Her home was in Faison, N. C., and she was buried in Faison cemetery. We commend her loved ones to the Lord she loved so well and served so faithfully.

W. C. Merritt.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite wisdom and love has removed from our midst, December 25, 1924, our friend and co-worker, Mrs. Docia Gaither, we, the members of the Ladies' Aid Society of Clarksbury church, Cool Spring charge, pay this last tribute of respect to our departed sister. Therefore be it resolved:

That while we so keenly feel our loss, we thank God for the beautiful Christian life and faithful, cheerful service in eevry good work.

That we extend to her bereaved children and loved ones our heartfelt sympathy and love.

That a copy be sent them, one reserved by us and one for publication.

Miss Blanche Jones,
Mrs. Hattrie Stroud.

BUTTS—Joseph C. Butts was born December 25, 1855, died January 12, 1925. He was married September 21, 1882, to Miss Lucy Monroe Grizzard. To this union were born five children, four of whom are living. They are: Joseph G. Butts and Mrs. C. F. Musselman of Halifax, N. C., Mrs. Henry Joyner, Garysburg, N. C., and Mrs. Lee Parker, Edenton, N. C.

April 21, 1915, we was married to Mrs. Mary Virginia Froleich. She, a brother and sister mourn with the children their loss.

Brother Butts joined Ebenezer M. E. Church, South, when a boy and was an active member at this and several other Methodist churches to which he belonged. He served as a steward for many years and was faithful, taking delight in doing the work of the Lord.

He was what we term as the "salt of the earth and the light of the world."

For the past ten years he had lived in Halifax, and while he was very feeble we could count on him being present at all services of the church if possible; he was a sweet spirited, consecrated man of God and so patient that one felt that he was in the presence of one of God's saints.

May the blessings of God rest upon all of the loved ones, and may the Spirit comfort them in these hours of sorrow and bereavement.

J. L. Midgette.

GUYTON—Mary Evelyn, daughter of Mr. and Mrs. Austin Guyton, was born March 20, 1918, died June 6, 1924, age six years, two months and 17 days. She was a bright and sweet little girl. She was the sunshine of her home. She loved her Sunday school; her teacher was her grandfather. But God had need of such in His kingdom. She was never known to complain. Although her health was bad for a year she always tried to be as cheerful as could be and was able to be up until within a few hours of her death. Our home is so sad without her. But may we live so as to meet her again. She leaves to mourn her going her farher and mother, three little sisters, Myrtle Lee and Henrietta and Florence Edna, a grandfather and grandmother and a host of loved ones and playmates. Her body was tenderly laid to rest in Mt. Horeb cemetery on June 7.

Thou art gone, our precious darling;
Never more we'll see thy face
Till we meet beyond the river
In that happy dwelling place.

There we'll meet you, precious darling,
There we'll clasp dear hands once more,
In a city bright eternal;
There we'll never say farewell.

There we'll spend countless ages,
Ever by our Saviour's side;
There we'll never know a sorrow,
There our tears will all be dried.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, FEBRUARY 26, 1925 Number 9

EDITORIAL PARAGRAPHS

"Behind every doubt there is a sin" was the dogmatic utterance of a man who claimed to be a teacher of truth. And to some that sounded amazingly pious. But Browning described such a self-appointed teacher of men as a—

Finished and finite clod
Untroubled by a single spark.

⚜ ⚜ ⚜

The Methodist Episcopal Church, South, has in the United States 7,889 traveling preachers and 2,478,296 members, a net gain of 58,680 for the year 1924. There is now a total of 17,832 church buildings valued at $16,000,000. The net gain last year in churches was 217, parsonages 146. Of the eighty-two churches with more than 1,000 members, seventeen are in North Carolina. The highest salary paid a pastor in North Carolina last year was $6,600, the highest in the entire church $8,200.

⚜ ⚜ ⚜

Said John Hay: "To take a child by the hand and conduct him to his own is better business for men and angels than swinging censers and loafing about the throne." What then has become of mitered priests and winged angels who desire to render the highest and best service? They have forsaken the altar with its incense and the throne with its glittering splendors and have become fellow workers with the Son of Man who while on earth set a little child in the midst of his deciples and said, "of such is the kingdom of heaven." To take a child by the hand and lead it into the Father's way and into the Father's house, is to follow closely in the footsteps of our Lord and Master.

⚜ ⚜ ⚜

The King is dead, the King of the Wesleyan pulpit, William L. Watkinson. He went away February 14, in the eighty-seventh year of his life. "The golden mouthed" pulpiteer drew immense audiences and his published sermons were models for the study of ministers of all churches. Young ministers will do well to lay to heart these words of counsel from this gifted preacher. He said: "Let every young preacher make the very best of college days and probationary years, for farther on he will find that it will tax his utmost strength to meet the high demands of the pulpit and pastorate. It is a pathetic thing when a preacher in active service has to consume precious hours in doing work that properly belongs to school days, but a good many of us have suffered this dilemma. If a man has enjoyed few educational advantages he need not bitterly bemoan himself, but he who has wasted golden opportunities of culture in the morning of his ministry will have many painful reflections in the heat and burden of the day."

Mr. W. O. Saunders' article a little while ago in Collier's Weekly on "Why I Am Not a Church Member" received 1514 replies, 1113 in favor of the church and 401 that endorsed the article. The prize winning reply in behalf of the church closed with these incisive remarks: "I, too, have been dragged through irreligious revival meetings as a boy. I, too, once left the church. I, too, reread the words of Jesus. I, too, see the church's weakness. I am a man, however, and a part of the world as it is, a recipient of its benefits as well as its problems. It is because of this I say, 'Give me a job—in the best institution for good in the world, the church. Give me a job,' I say, 'let me help lift.' That's why I am a member of the church."

⚜ ⚜ ⚜

Goliath is not to be feared if there be a David in the camp. A shepherd lad, trained in heart by communion with the Eternal, and trained in hand amid the pursuits of peace, is a bigger national asset than implements of war. It is a significant fact that Israel's most picturesque leader and king got his early training, not in the council chambers of war, but under Syrian stars when keeping the sheep. The American nation, like early Israel, turns to the fields and the open country for its leaders, in business, in political affairs and in religious activities. The shop, the store, the bank, the political arena, the pulpit all turn for reinforcements to where frugality, industry and good morals are enthroned. While David is present with sling and shepherd's bag and water-worn pebbles, there need be no alarm because Goliath struts and brags.

⚜ ⚜ ⚜

Bishop E. E. Hoss was an East Tennesseean. Born in 1849, he grew to young manhood amid the turbulence and bloodshed of the sixties. And nowhere on the American continent were the passions of civil strife so bitter as amid the hills and mountains of his boyhood home. That whole section for years was in the grip of lawlessness and swept by all those dark and deadly passions which are engendered by war. If any man who lived through those eventful years of our national history should have been excused, if he had carried sectional prejudices to his grave, that man was Elijah Embree Hoss. But instead we hear him as early as 1900, twenty-five years ago, saying: "The world is sweeping forward at a rate that makes contentions look distant and small. The only people, North and South, who still cherish the hates and discords of 1844 and 1861 are those who, like the Gadarene demoniacs, make their dwelling place among the tombs. Far be it from us who stand fronting the surpassing glories of the future ages to waste our energies by digging forever in the cold ashes of burned out controversies."

North Carolina Christian Advocate

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Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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BRING ALL ATHEISTS INTO THE OPEN

"The Journal of Social Forces," a medium of social study and interpretation, with an impressive editorial staff and bearing, as it does, the imprimatur of the University of North Carolina, gave promise of becoming an agency of value in the field of social progress. It appears unfortunate, therefore, not to use a stronger term, that one of the contributing editors should use this journal to advance his atheistical social theories. And in the same number another writer advocated similar social theories. Theories, it is true, that are not new, and that are more widely taught than most people know.

The Presbyterian ministers of Charlotte in our judgment has rendered a fine service in offering a protest against the publication of such theories in "The Journal of Social Forces."

Not a great while since we walked one evening up Broadway, New York, and on the sidewalk was a man selling atheistic literature. Upon his chest was a large placard with the inscription, "There is no God." I admired his candor and no American citizen who appreciates our dearly bought liberties could object to what he was doing. He was open, frank and fair and left it to the individual to accept or reject his theories.

But to teach atheism, infidelity and kindred doctrines in the name of social progress and at the same time have it bear the stamp of a Christian institution, is altogether without justification, even though it seeks to take refuge under cover of "the liberty of the press" or "academic freedom."

The articles complained of declare in substance, when the matter is boldly stated, that God did not make man, but that men made the gods, that there is no Divine revelation, that Christianity has degraded women, that there is no authoritative moral standard, and that there should be a call of expert scientists for the purpose of formulating such a scientific code of conduct as would result in social betterment.

What are we to do about these impractical and absurd social theories which not only discount but would destroy everything that our civilization has held sacred? Bring them out from under cover, and let these theorists stand out in the open where the hard, common sense of humanity can pass judgment upon them and they will die the death of all who declare there is no God. But we do not want any of them taking cover under the institutions that a Christian civilization has built.

AT THE TEXTILE HUB

We spent Sunday in Gastonia, the capital of Gaston, that county which modestly wears the distinction of having more cotton mills than any other county on the face of the earth. Our place of worship Sunday morning was at Franklin Avenue church, where Rev. G. W. Vick is the vigorous and successful leader of that growing congregation. Sixty were added to that church last year, most of these on profession of faith. The membership is now beyond 400 and they are planning to make it 500 this year. Without any help from the mission board they pay their pastor $2,500 and are forging ahead in all departments of church activities. It was Brother Vick's day to begin his Advocate campaign and at the first pass out of the box he secured six new subscribers and a number of renewals. We greatly enjoyed the hour with the Franklin Avenue congregation. In company with Brother Vick we in the afternoon attended a laymen's meeting at Main Street church, where Dr. F. J. Prettyman delivered an instructive and eloquent address on the Methodist's Heritage and Responsibility. As a pulpit orator and as a ready and interesting speaker on any and every occasion Dr. Prettyman holds the palm in the mill city west of the Catawba, the river that turns more spindles than any other water course that flows from the mountains to the sea.

FIRST AND FOREMOST IS EXPERIENCE

All great thologians were men with a deep, rich, religious experience. Their theology was born out of their experience and not their experience out of their theology. There is not in all the Christian centuries a more striking example than the first great Christian theologian —St. Paul. And what was true of him was strikingly true of all who came after him. What was true of those men we call theologians was likewise true of all the apostolic spirits of our faith. The Western Christian Advocate with great propriety asks:

"What if we could call St. Paul to witness to what Christ did for him?

What if we could call St. Augustine to witness to what Christ did for him?

What if we could call Savonarola to witness to what Christ did for him?

What if we could call Luther to witness to what Christ did for him?

What if we could call John Calvin to witness to what Christ did for him?

What if we could call Melanchthon to witness to what Christ did for him?

What if we could call John Wesley to witness to what Christ did for him?

What if we could call Dwight L. Moody to witness to what Christ did for him?

What if we could call William Booth to witness to what Christ did for him?

Yes ,and what if we could call a crowd of living witnesses to tell what Christ has done for them?

Would not the testimonies thrill the world and set their faith on the high level of reaching out for men in all climes and in every walk of life? It is the testimony of a saved man, not a marooned man, not an anchored man so much as the man who has been out on the stormy seas of life and perchance become a derelict, and who is brought back into harbor and salvation, who has the mighty, striking, convincing testimony to the power of Jesus Christ to save."

SCIENCE AND RELIGION

One of the finest declarations on this topic that we have seen is by Dr. Horace Williams. This professor of philosophy at the University of North Carolina says:

"Religion has never had to back down when it came in contact with science. When the theories of science prove unstable and fall by the wayside, cluttering the path of mankind, the beautiful idea of religion continues to work and bind men back to God. It is that inner law that relates man to his creator and never gives way to theories, because it is a law and not a theory. There is not a theory in existence that is 1,000 years old."

LIQUOR CROWD RUNNING TRUE TO FORM

You can at all times count on the unfailing deviltry of the liquor crowd. It was so in the days when the traffic was legalized, and it is none the less true now when bootleggers with the assistance of those who purchase their unlawful goods continue to do business.

A case in point is the burning of Corinth Baptist church seven miles north of Louisburg because the pastor, Rev. N. F. Britt, had dared to wage a relentless campaign against these lawbreakers, and as a result four have been convicted and sentenced to prison terms ranging from six to eighteen months. Seventeen others are to be presented to the grand jury in addition to ten who now await trial. The bootleggers are living hard in that community and by way of retaliation have gone to burning churches.

A DAY ON THE WENTWORTH

At the session of the Western North Carolina conference held at Concord in 1899 about fifteen young fellows knocked at the door of conference for admission on trial. The feet of those young men have trod many paths since that day. They have been separated by mountains, coves, swamps, sounds and wide stretches of miles. Among that number was the Rev. Charles P. Goode and the writer. We have met at conferences for the past several years and occasionally Brother Goode has come into our office. He has always been a good friend of the Advocate and a hard working pastor. He knows his people and they love him and he does them good in many ways—most of all by his holy living. He is at the present time serving the Wentworth charge in his fourth year. The work has grown under his ministry and at the present time is in fine shape.

Last Sunday, on invitation of this royal friend, it was our pleasure to preach at two of the churches in his charge, Bethlehem and Mount Carmel. These churches were built before the exodus to town when large congregations attended the regular preaching services, and are too large at the present time for the congregations that attend, but they are the church homes for some of the most substantial citizens of Rockingham county and the state. Last Sunday was a beautiful spring day and we were greeted by good congregations, and it was a distinct pleasure to try to preach to them. At Mount Carmel in the afternoon Rev. M. F. Moores and Bro. R. B. Chance, of Reidsville, were out to talk to the people about Centenary. They did it well. The writer talked Advocate and the people responded liberally. The day was a real joy to the Advocate representative. T. A. S.

"LEG THEOLOGY"

That term has been imported by young Brother Brown, pastor of the Goldsboro circuit, who is waking up those Wayne county Methodists. It is the theology that he practices with marked success. It will work anywhere, but nowhere quite so effectively as in the country. All classes and conditions of people are sensative to the "personal touch" and will respond to the work of a faithful, consecrated pastor. The man who visits his people and shows a personal interest in them invariably has a full house when he preaches.

It was the Master's method. "He went about doing good." And should not the servant tread it still? We need a revival in "Leg Theology."

A QUESTION OF MINISTERIAL SUPPLY

Dr. R. H. Bennett has on page six of this issue of the Advocate a communication that should command the prayerful attention of all our readers. Take note of what he has to say and then assist young men in choosing their life work. Many of them, perhaps all of them, stand in need of such assistance as pastors and others of wide experience can give them. This is especially true as relates to their call to the ministry. Quite a few debate that question for years and then toward middle life enter the ministry without due preparation and without time and opportunity to prepare. This perhaps would not have occurred if the spiritual advisors had done their full duty.

Put the question squarely up to the young with such instructions as they ought to have and they will give due attention to what you say. The church has been amazingly remiss at this point. Let's do better and before many years we will have the ministers that we need. Note what Dr. Bennett says in his own fine style.

John Bunyon wrote of Christian's death: "All the trumpets sounded for him on the other side." Paul at the end saw the crown. Bunyon heard the trumpets. The Christan has an interest in two worlds—the one that now is and the world to come. Sometimes it's the hard prison fare that comes from being persecuted for righteousness sake. But Bunyon can hear the trumpet "on the other side." Praise God for such a faith.

PEOPLE AND THINGS

The Marion district conference will convene in First church, Morganton, on April 21-23.

Rev. H. C. Byrum of Lowell has been quite indisposed recently. He was in Charlotte for medical examination last week.

"By order of Bishop Denny, Moore's Chapel has been transferred from the Morganton circuit to Oak Forest charge."—Z Paris, P. E.

Rev. R. E. Hinshaw of North Charlotte has been incapacitated for work, suffering from a stubborn attack of "flu." He is better, however.

Rev. J. B. Craven and family of Charlotte are spending two weeks in Florida. They expect to return the first of next week.

Rev. Jim Green will assist Rev. R. E. Ward in a meeting at Center on the Yadkinville circuit, beginning the first Sunday in March.

The Mt. Airy district conference will be held at Booneville April 7 and 8. The first session will be at 9 o'clock Tuesday, 7th, instead of Wednesday as was stated in the Advocate last week.

The congregation at Summerfield has decided to erect a new and modern brick church edifice on the new lot recently secured on the main highway near the parsonage. Work is expected to begin in a short while on the new house of worship.

Rev. Van B. Harrison, pastor of the Macon circuit in the Waynesville district, is giving the very best satisfaction as pastor and preacher. The people on the circuit say he is the best preacher they have had in years. The work is moving along nicely under his administration.

The reports that percolate through from beyond the Blue Ridge indicate that Rev. P. W. Tucker, the new presiding elder of the Waynesville district, is making his work count for good. The people like him, he works hard and it is the opinion of the pastors that he is going to bring things to pass.

Bishop Collins Denny announces that he has transferred Dr. C. M. Hawkins from the East Oklahoma conference to the North Carolina conference and stationed him at Rockingham. Dr. Hawkins takes the place of Rev. J. D. Bunday, who was appointed presiding elder of the Fayetteville district.

Rev. R. G. Tuttle will begin revival services at Centenary church, Greensboro, April 5, with Rev. Luther Bridges, general evangelist, assisting. The evangelist is a good preacher and an excellent singer—a rare combination—and he does excellent work.

The second quarterly conference for the Asheville circuit was held at Sardis last Sunday. A hopeful note from that charge was the report of the pastor, Rev. G. A. B. Holderby that plans are now being projected by which the splendid new church at Emma may be completed and the debt on the church at Riverview lifted.

Rev. A. J. Burrus is the faithful pastor of the Weaverville circuit, and for his assistants he has a group of ministerial students of the college. These consecrated young men, by this use of their talents, are receiving valuable training for their life work under the experienced supervision of Rev. Mr. Burrus.

Rev. W. E. Hauss, pastor at China Grove, has been for more than a week in the Charlotte Sanatorium for treatment and may have to undergo an operation. That has not yet been determined, but he hopes to be out before a great while. The Charlotte pastors will see that he does not lack for good fellowship.

"For three weeks I suffered with an infected hand, but it has healed so that I feel safe on that score. Now I have a case of mumps. Because of these two ailments I've been deprived of the privilege of meeting with the brethren when called by Dr. Marr at Salisbury. I guess the work is moving on the Concord circuit as well as could be expected under the circumstances."—A. G. Loftin.

About three hundred new members have been added to the Belmont Park (Charlotte) Sunday school since conference. There were sixty-one new scholars in the men's Bible class last Sunday, which brings the total enrollment of this class to three hundred men. Brother Armstrong began a revival meeting Monday night. For the first week or ten days the services will be for men only. The women of the church will hold group prayer meetings in the homes.

Rev. D. F. Carver, pastor of our church at Matthews, had a "get-together" meeting at his church last Friday night. The speakers were Rev. J. F. Armstrong and Rev. C. M. Short of Charlotte. After the speaking the ladies served an elegant supper. Rev. Carl A. Gaddy and Mr. Dewey L. Maness began a revival meeting with Brother Carver Sunday morning.

Rev. O. W. Dowd will begin a meeting in Louisburg March 1. Rev. G. Ray Jordan, pastor of Spring Garden church, Greensboro, will do the preaching and Rev. A. S. Parker, pastor at Maxton, will lead the singing. Plans are being made for a great meeting. The pastor has been busy for some time with the work of preparing for this series of revival services.

Rev. R. A. Truitt of the Franklin circuit in Macon county has recently closed a three weeks' meeting at Snow Hill church with good results. Plans are being made to build a new church there in the near future. Brother Truitt is popular on the circuit and is working hard. An addition has recently been made to the parsonage. Two new rooms have been added, also water and lights put in.

The new church home of the Morehead congregation on the Summerfield charge was dedicated by Rev. W. L. Dawson, the pastor, on last Sunday. Rev. J. A. Bowles, who was pastor when the old church was built, was present, but was unable to speak on account of a throat affection, but wrote a short sketch of the church which was read by Mrs. Lee Smith of Guilford College.

William B. Oliver, lay evangelist from New England, called at the Christian Advocate office this week. He is holding meetings at the Friends church in Greensboro, although he is a Methodist. For a dozen years he was editor of Daily Bible, and known as the Morning Watchman. His work is quiet, and he follows the line of personal evangelism which results so splendidly in large accessions to the church. By a shift of dates he has open a short period of service before Easter. Communicate with him through the Rev. Kirby V. Bowen, 226 E. Lee Street, Greensboro.

A pretty safe thermometer by which to judge the twentieth century pastor, whether he is dead or alive, is his attitude toward the Sunday school. Judged by this criterion Rev. L. T. Cordell has recently proved himself very much alive by calling to his assistance an expert in the person of Paul Evans and staging a round of Sunday school institutes on the Leicester circuit. It is predicted that following the activities of this live pastor and this live field agent there will be signs of life in the Sunday school work on this charge.

Thurston B. Price, assisted by Jeff Wall and wife, have just closed a great meeting in our First church in Clearwater, Florida. There were hundreds of folk who found a deeper religious experience, and scores were saved and brought into the churches. The Daily Press of that city says: "Dr. Price is a great preacher, a deep student of the Bible and human nature, and his appeal reaches the minds of thinking men and women and secures results that will last foever. This party will go soon for meetings in Birmingham and Gadsden, Ala."

Rev. J. H. Barnhardt of Tryon Street, Charlotte, has had remarkable growth in this historic old church since beginning his pastorate here a few months ago. One hundred and twenty have been received into membership—fourteen on profession of faith. There has been no special campaign for new members. These accessions have come amid the normal work of the church. A reception will be tendered the new members on the evening of March 2 in order that the church may become better acquainted with this large group of new members and that they may come to know the membership of the church. We have an invitation to the reception and hope to be on hand.

Walt Holcomb begins a meeting with Dr. Wilcox at Grace church, Wilmington, March 22. In connection with this announcement the following will be of interest: "The Modesto News prints a picture of Evangelist Walt Holcomb, who began on Sunday, February 1, a meeting for the two Methodist churches in Modesto where our church, under the pastorate of H. M. Bruce, is uniting with the Methodist Episcopal church in a meeting. The meetings are held in the M. E. church. The News declares that 'Numbers were turned away, and Dr. Holcomb quickly won his congregation by his attractive personality, his pungeant wit, his bubbling good humor and the unusual tenderness of his appeal for the Christian life.'"

Rev. W. M. Smith, pastor of the Franklin station in the Waynesville district, has started his third year there in good style. The Sunday school is the largest in years. For the last four months there has been an average increase of about 25 per cent in attendance, compared with the same period last year. He is preaching to a larger congregation this winter than usual. In the every-member canvss made at the beginning of the year about 75 per cent of the members voluntarily increased their assessment. Many more than doubled. The work at Franklin is progressing.

Under the blessing of God and the wise and untiring efforts of Rev. B. C. Reavis, the pastor, Weaverville Methodist church is meeting real needs of the people of the community. Cordial relations exist with the pastors and people of other faiths in the community Brother Reavis' people hold him in such esteem that they have given him a trip to Florida, and he is now there on a two weeks' vacation. With the passing of this pastor's fourth year in Weaverville he becomes more and more endeared to his flock.

The East Roxboro and Longhurst charge is improving every day. Ten names have been added to the Longhurst church roll. Three family altars have been established in each church this year. The people at Jalong do not talk Sunday school rooms at their church any longer. They are planning a new church. Keep your eye on our charge. We are printing a nice parish paper. A revival spirit is in the air at both churches. We have more Advocates on our charge than ever before.

If Rev. John W. Moore can preach as well as he is a pastor, then the congregation of West End Methodist church and the city in general have drawn a prize. This busy man with upwards of a thousand members took enough time off one day the past week to drop into the Union Republican office, got acquainted with the force and invited any that were not in the habit of attending church services to come around and make West End their headquarters. Mr. Moore is a very pleasing gentleman and we were glad to have him call.—Union Republican.

Mr. John B. Heath, of Lee's Chapel on the Summerfield charge, died at his home near that church last Friday, February 20th, and was buried at Lee's Chapel Sunday afternoon, funeral services being conducted by Rev. W. L. Dawson, pastor, assisted by Rev. J. F. Kirk, pastor of West Market Street church. Brother Heath had been a steward in his church for about 15 years and was respected by all who knew him. His family wishes to express their appreciation for the many acts of kindness rendered them by friends and neighbors during the sickness and death of Mr. Heath.

The congregation at Epworth church yesterday had anticipated a sermon by the presiding elder, Rev. H. A. Humble, and were all set for it when to their surprise the pastor announced that he had been informed that Mr. Humble is confined to his bed and that under the circumstances he felt it incumbent upon himself to attempt to assume the role of presiding elder, and he proceeded to deliver what to his mind was a sermon suitable to the occasion, but insisted that he was unable to have the dignified poise becoming a presiding elder. His subject was the "Luke-warm Church."—Wilmington Star.

Rev. J. H. Armbrust writes in the Messenger-Intelligencer as follows: "On last Wednesday morning the Methodist preachers and some laymen of Anson county met at the parsonage for the purpose of unifying the work of the church in the county. Every preacher was present. Rev. J. B. Craven, presiding elder of the Charlotte district, had charge of the business. The main feature was a discussion of the Centenary program. There are seven Methodist charges in the county and they have contributed in actual cash to the Centenary fund a total of $20,445.10 up to December 31, 1924. Of this amount the Wadesboro church paid $11,356.34. This is a wonderful record for the county and shows that our people believe in the great program of the church. Our church owes a balance of $878.66. Our aim is to pay it in full and finish the job. We hope that our church will be the first in the Charlotte district to pay out. At the same meeting the preachers organized themselves into Anson County Methodist Ministers' Association and will meet at the various parsonages. Rev. J. C. Umberger was elected president, Rev. J. S. Gibbs, vice president, and Rev. O. B. Mitchell, secretary. The next meeting will be held at the Morven parsonage on the second Tuesday in April."

WHO'S WHO IN UNIFICATION

REV. CHAS. C. SELECMAN, D.D.

This momentous issue of the unification of the two great branches of American Methodism is by no means to be settled by a mere classification of the leaders in the church. But our people will unquestionably be interested to know the position of their various chosen and trusted leaders with reference to this question. If our men and women of vision, consecration and prayer who know the church, its history and doctrines, who travel widely visiting conferences and colleges, who edit papers, create literature and organize great movements for the kingdom are against Unification, the people will naturally regard the movement with suspicion and approach the examination of the plan with considerable aversion. On the other hand, if our leaders are favorable to Unification, and believe that it will work and accomplish wholesome and satisfactory results, the people will be predisposed to lay aside any prejudices and misgivings and be hospitable to arguments in its behalf. Our people want to know the position of their church leaders. With this in mind this exhibit of the attitude of the chief men and women in our Methodism is given.

General Conferences.

The General Conference has always been regarded as representative of the church. The last three regular sessions of our General Conference were held in Oklahoma City, 1914; Atlanta, 1918; Hot Springs, 1922. All three declared for Unification by overwhelming majorities. The vote at Oklahoma City and Hot Springs was all but unanimous and marked by great enthusiasm.

The special session of the General Conference was held at Chattanooga July 2 and 4, 1924, and after three days' discussion the vote was taken on the pending plan and it stood 298 to 74, or a little more than 4 to 1 in favor of the plan. In this vote only four annual conferences showed a majority against the plan. If it should be argued that the delegates to these conferences were not elected on the Unification issue, the obvious answer is that they were for that very reason more equitably representative of the whole church.

The Unification Commission.

The Hot Springs General Conference not only adopted a report expressing its decision for Unification, but it also appointed a commission composed of five bishops, ten ministers and ten laymen to act with a like commission of the Methodist Episcopal church in developing a plan of Unification. This commission gave an overwhelming majority vote for the plan, namely 20 to 3, or nearly 7 to 1. The two members of the commission who were absent when the final vote was taken subsequently endorsed the plan, making the vote of our commission stand 22 to 3.

Our Chief Pastors.

Our bishops stand 9 to 5 in favor of Unification. Three of the five bishops opposing Unification are from one state—Georgia—the fourth is the presiding bishop in Georgia. Two of the number are approaching the end of their active leadership, having served in their high office longer than the average tenure. Of the nine bishops who favor the plan of Unification all have had service in the mission fields, five are now in charge of such fields and one other has just returned. There is Bishop Beauchamp, director general of the Centenary movement and bishop in charge of Europe. Bishop Cannon is in charge of an episcopal district which embraces Africa, Cuba and Mexico. He is also a moving factor in the Anti-Saloon movement of this country and of the world. Another ardent advocate who even goes so far as to assert that the very life of our work on the Pacific Coast hangs on the success of Unification is Bishop H. M. DuBose of the West and Northwest, an expansive empire across which one could hardly travel so often without forfeiting provincialism. Bishop Dobbs of Brazil and Bishop Boaz of the Orient, both with a background of educational efficiency and trained to live with and for "the present age," are among the supporters of this plan. There is Bishop Hay, great city pastor before he was chosen chief pastor, just returned from the fields of China before he was chosen and Siberia; and Bishop John M. Moore whose intimate touch with many departments of our church is not matched by any man among us, as editor, city pastor, educator, author, eight years missionary secretary, four years bishop in charge of Brazil, and is now chairman of the executive committee of the Federal Council of the Churches of Christ in America. Bishop W. F. McMurray, superb executive, rugged and sane, reared on the border and understanding its problems, has a record as church extension secretary toward which future secretaries shall strive. There is Bishop Edwin D. Mouzon, chairman of our Unification Commission, pastor, professor, once in charge of Brazil, whose outlook sweeps the horizon, whose heart holds the smitten world in its embrace, whose prophetic message challenges our best.

Confidence in the cause of Unification is strengthened by a survey of such leadership as these men represent.

Connectional Secretaries.

Every connectional officer in our church, excepting one, favors the plan of Unification now before us. That exception is a very much loved, aged man. The general secretaries who are working for a united Methodism represent the Board of Missions, the Board of Education, the Sunday School Board, and the Epworth League, the men who are executing our missionary policy and those who are educating the future leaders, clerical and lay. There is Pinson, the originator of the Centenary movement, and Rawlings, Perry, Russell, and Cram, with Ruff, Hounshell and Zumbrunnen of the Board of Missions; E. B. Chappell, with an unbroken record of leadership of about twenty years, and with him J. W. Shackford, L. F. Sensabaugh, Ed. F. Cook, Emmett Hightower and C. A. Bowen, Ferguson and Schissler of the Sunday School Board; Stonewall Anderson, H. H. Sherman and R. H. Bennett of the Board of Education.

Then there are those upstanding men, T. D. Ellis, of Church Extension, John Wynn Barton of the Publishing House, Fitzgerald Parker of the Epworth League, Luther E. Todd of the Board of Finance, C. C. Jarrell of the Hospital Board, A. F. Smith of the Christian Advocate, A. J. Weeks of the Missionary Voice, Gilbert T. Rowe of the Methodist Review, and G. L. Morelock and J. M. Way of the Board of Lay Activities.

As for women leaders, their line is unbroken with Mrs. F. F. Stevens, Mrs. J. H. McCoy, Miss Mabel Howell, Mrs. J. W. Downs, Mrs. Hume R. Steele, Mrs. B. W. Lipscomb and Mrs. Luke G. Johnson, working, praying and organizing for the success of this movement. Who can believe that so many good and wise men and women are being duped and misled, and are in turn misleading the church?

College Men.

Another remarkable unanimity!

It is doubtful if more than one or two outstanding, outspoken advocates of the opposition are to be found among our college presidents and educational leaders. Three of our most prominent college presidents have been very active supporters of Unification I refer to President Reynolds of Hendrix College, President Snyder of Wofford and President Blackwell of Randolph-Macon. Beginning with Emory University there are Cox, Parker, Shelton, Durham, Woodward, Howard, Smart and Young whose voices are frequently heard in the councils of the church.

At Southern Methodist University there are Kern, Bradfield, Kilgore, Dickenson, Jennings and Hyer, and so far as I know, every member of the faculty.

Other outspoken advocates of the plan are Cunninggim of Scarritt, Hillman of Emory and Henry, Anderson of Randolph-Macon, Stout of Texas Woman's College, Barcus of Southwestern, Sexton of Centenary, Few of Duke University, not to mention Alderman and Quillian, Workman and Williams who have utmost faith in this Unification plan.

Great City Pastors.

Another group of men with whose leadership we must reckon are the preachers of our great, historic city churches. When you mention those of this class who support Unification you will have called the roll of at least nine-tenths of the group. Here are a few of them: George R. Stewart and W. R. Hendrix of Birmingham, C. W. Tadlock and Ivan Lee Holt of St. Louis, Clovis Chappell and Felix R. Hill of Memphis, Trimble, Stoves and Smith of Nashville, Lambeth and Tyler of Washington City, S. H. C. Burgin and Arthur Moore of San Antonio, Forney Hutchinson of Oklahoma City, Rice of Tulsa, Walter J. Johnson of Wichita Falls, Smith and Barton of Houston, Knickerbocker of Knoxville, John W. Bergin of Ft. Worth, Gregory Gibson, Williams, Scales, Davis and Lee of Dallas, Goodrich of Shreveport, Harrell and Rogers, Meeks and Williams of Atlanta, Walter Anthony of Macon, Johnson of Louisville, Harris of Baltimore, Goddard of Conway, Fletcher and Reves of Little Rock, Hammons of Texarkana, James W. Moore and J. B. Winn of Norfolk, Ashley Chappell of Asheville, and Spragins of Montgomery. There are also Bishop of Muskogee, Waldrop of Kansas City, Caskey of St. Joseph, Duren and Harper of New Orleans, Alderson of Texas, Monk of Texas and Arkansas, Booth of Waco, Taylor of Charleston, Smoot of Danville, Aker of Fresno, Gray of Phoenix, Evans of Chattanooga, Asbury Christian of Richmond, Clark of Petersburg, Combs of Lexington, Pearson of Springfield, French of Bristol, Means of Jackson, and a host of others who are molding the sentiment of our church of tomorrow. Very few of our great pulpits are occupied by pastors who oppose Unification.

Pretty much the same story is to be told of the leading districts of our church. The presiding elders on the large city districts are for Unification by a majority that approaches unanimity: Wells of St. Louis, Wells of Baltimore, Grider of Louisville, Culver of Ft. Worth, Ellison of Montgomery, Ragsdale of Nashville, Price of Birmingham, Swinney of Kansas City, Scarborough of St. Joseph, Grimes of Memphis, Drake of New Orleans, Knickerbocker of Dallas, Bulls of Los Angeles, Werlein of San Francisco, Sims of Phoenix, Hawk of San Antonio, Steel of Little Rock, Harris of Tulsa, Babcock of Oklahoma City, Holnes of Shreveport, Plyler of Raleigh, Dunkle of Jacksonville, Long of Chattanooga, Wiley of Knoxville, Joliff of Petersburg, and Anthony of Savannah. These men were chosen without reference to this question of Unification. In fact, many of them were on their respective districts before the issue was sharply drawn.

Leading Laymen.

Now in closing let me mention one other group, namely, our leading laymen—the men who furnish the sinews of war and who love the church with a devotion both beautiful and abiding. These laymen do not observe the Mason-Dixon line in business affairs, in medical associations, in the American Bar Association, in Masonry and Odd Fellowship, or in bankers' conventions. They feel at home in New York and Chicago talking business or professional matters. They are asking why the survival of this expensive and unpleasant division; they are weary of endless explanations; they want to get together and work together. These laymen would long ago have united if they had known how to go about it. I refer to such men as John R. Pepper of Memphis, Josephus Daniels and Joseph G. Brown of North Carolina, Carter Glass of Virginia, John S. Candler of Georgia, Murray Carlton of St. Louis, Robert S. Hyer, of Dallas, John Wynn Barton of Nashville, Paul W. Horn of Texas, Governor Brandon of Alabama, ex-Governor Donaghey of Arkansas, ex-Governor Williams of Oklahoma, T. S. Southgate of Virginia, Judge M. E. Lawson and Judge P. S. Rader of Missouri, Judge Erskins Williams of Texas, Judge H. H. White of Louisiana, Judge W. D. Newman of Virginia, Col. J. E. Edgerton of Tennessee, W. W. Millen of Washington, Dr. S. P. Cresap of Missouri, W. C. Everett of Texas, L. W. Davis of Maryland, Robt. O. Randall of Louisiana, C. H. Ireland of North Carolina, Prof. G. L. Morelock of Tennessee, President D. C. Hull of Mississippi, Judge E. Frank Story, Dr. J. W. Torbett, Judge W. L. Dean, W. E. Brock, Judge John H. Gilliam, W. M. Buie, C. C. Walsh, John W. Fristoe, and on indefinitely. These men and others like them have plainly lost interest in inter-sectional strife. Business partnerships, intermarriage of children, lodge and club affiliations, interdenominational movements, the telephone and the radio, and a multitude of other influences have jostled them together with the men of our sister church until they have achieved a sense of neighborliness and sympathy that enables them to believe that it is desirable to abolish the expensive competition we now have and adopt Unification. They do not relish the thought of sending money from the North to Florida and from the South to Oregon and Colorado for church extension and missionary purposes.

The war has had something to do with it. Their boys marched side by side and some of their bodies

lie side by side in Flanders' fields. Our laymen want Unification.

Our Editors.

A study of the editors of our church papers, some of whom have already been mentioned, reveals the following encouraging results:

Twenty editors and General Conference papers are supporting Unification and six opposing it. Of these six it is interesting to note that two grew up in Alabama, two in Georgia, and two in South Carolina. To revert to a trite old story of the Civil War times, this may explain their position!

The purpose of this article has been to show that the men upon whose shoulders rests the administration and promotion of the great departments of our church, who are teaching and training the Methodist youth in the South in the universities, colleges and schools, in the Epworth League and the Sunday schools, as well as those who are carrying the burden of the promotion and administration of missionary activities, together with the missionaries in the field, are as a group overwhelmingly in favor of Unification and are supporting the plan now before the church.

Summing up the several classes above mentioned we get the following result: Of the bishops 9 are for and 5 against the plan. General conference delegates, 298 for and 74 against. Unification Commission, 22 for and 3 against. General secretaries, 27 for and 1 against. College presidents and educational leaders, 34 for and none against. Editors, 20 for and 6 against.

This makes a total of 410 for Unification and 89 against the present plan. Many of those who oppose this plan profess to favor Unification as a general principle. This makes the case still stronger. The leadership of Southern Methodism is for Unification. I think I have conclusively shown this. For the church to reject the plan which is the only thing now before us, amounts to the repudiation of her leadership. The things set forth in this article ought to be enough to convince the rank and file of Southern Methodism that the time has arrived, the hour has struck and success is at hand.

"The morning cometh."

THE COUNTRY CHURCH

By W. A. Newell.

The country church is, at this time, receiving some measure of attention. It is an institution that deserves the very closest study for in it is the hope of Protestant Christianity. Our great cities are becoming Roman Catholic in religion or pagan without religion. Protestantism is still a force to be reckoned with in our smaller cities, but these lesser urban communities are rapidly growing into cities of metropolitan character. We make no prediction as to the future of our Methodism in these larger centers but if the history of cities like New York and Boston is to be repeated in other similar cities then Methodism will disappear from urban life by becoming a force too weak for consideration. Urban character will never be more forceful than the character and morals permeating the rural life surrounding the cities.

We hear much of the failure of the country church. We dare to assert that no institution in America has shown such vitality, under more adverse conditions, than has the rural church. For a century the movement of our people has been away from the country sections of the eastern half of the nation. For more than fifty years this movement was toward the great open spaces of the west. For the last half century it has been toward the cities and towns. In North Carolina this latter movement has had two phases. The first was the movement of the unprivileged whites to the mill towns which have sprung up all over the state. The landless came to the mills seeking employment. Practically all the toilers in the factories of North Carolina were recruited from this source. Much as we deplore the trend of population toward the city this movement had ample justification. As growers of the South's staple crops these landless peoples were in direct competition with another people who had just emerged from chattel slavery. Economic conditions were expressed in five cent cotton and six cent tobacco. Under this system North Carolina reached the very bottom of the scale in illiteracy and average earnings. The ease with which this vast movement of population was accomplished was due to the fact that those who first moved to the mills became active agents in inducing their neighbors and friends to follow the quest of higher wages, lighter work, and larger social life of the mill village.

Later in date was the movement of the landed class from the farms and plantations into the towns and cities. They came that their children might enjoy better educational advantages and engage in more active social life. It is probable that this desire for town life was more insistent among the women than it was among the men. The middle aged countryman does not care for city life. But his wife has a great yearning to get away from the loneliness of the country and in her is that eternal desire for the promotion and prosperity of her children.

In the last few years we have seen still another migration—that of the negroes to Northern cities. Many sections of North Carolina that only a few short years ago were considered as in the "black belt" are now almost without colored inhabitants.

All of these movements have affected the country church. The movement of the white landless went on without notice. For a long time the places of these tenant farmers were taken by negro tenants. The churches were largely supported by the land owners and the migration to the mills did not greatly affect the financial work of the rural church. The real problem at this point was to gather those who removed to the villages into churches of their own. In this effort the church made many tragic mistakes the most potent of which was the effort to absorb the mill workers into the "uptown" church. Only recently has our church learned the most simple facts of group psychology as applied to this important element in our population.

The movement of landlords to the towns attracted immediate attention because of its striking economic effect upon all phases of country life, the country church included. As a rule these landlords did not dispose of their farm holdings but attempted to secure tenants who would cultivate the land. The amazing fecundity of our native stock made this possible. In most rural communities there has been a slight decline in population, but the products of our farms have increased in volume and value.

The great trouble lay in the fact that tenants in North Carolina have had no certain tenure and were constantly on the move. It takes at least a generation to create a real country church. The most progressive country churches are those composed of well rooted families who have dwelt in the community since the settlement of the state. As a rule a country church is prosperous in proportion to the number of local land owners included in its membership. No church can make permanent progress through a homeless membership.

When the landed countryman moves to town his wife and children often unite with the town church, but in many instances the retired farmer remains without active church connection. He contributes little to the support of the town church and practically nothing to the rural church from whence he came. All of our larger towns and cities in North Carolina have great numbers of these "countrymen in town" who have never become allied with the town. Depending, as they do, upon support drawn from the farm, they deplete the rural life without enriching the town life. A country income will not support town life. When economic stress enforces retrenchment the church is the first institution to feel the effect of reduced income. With the tenant only loosely attached to the local church and the landlord residing at a distance from the church the rural church under such conditions finds itself in a state of decay. It shares this reverse of fortune with schools, roads, and all other public enterprises.

Another phase of this distress is only just now becoming apparent. Wealthy residents of the city, who are without knowledge of rural life, are purchasing large tracts of land and building up great country estates. The work is done through hired labor directed by superintendents. This hired labor is an even less permanent element in the country church than is the tenant. His tenure is not even for the year. The city man does not hold this land as a source of revenue but as a place for retirement. His home is still in the city, but he takes his ease in the country. His "week end parties" takes him away from the city church on the Sabbath day, nor does he attend the country church whose very life blood is being drained out through the extension of his belongings. His presence at the "farm" requires the service of his "hired help" and detains them from the hour of worship. Some of these "city farmers" have recognized their obligations to the country church serving their neighborhood in which their farms are located and contribute liberally and regularly to the support of the local church. This is to be commended. Nor should they be content with sending a check for this purpose. No man should habitually absent himself from the house of the Lord. The city man spending the week-end in the country would find his spiritual life greatly enriched by the services of the rural sanctuary. He should attend for the good of his own soul and that his example may inspire those who struggle to keep his neighborhood under the sovereignty of Jesus Christ.

The last migration—that of the negroes—has affected the rural church only in that many landlords who have remained on the farm have been unable to secure tenants and helpers for the cultivation of their holdings. This has reduced their incomes to the point where they are unable to contribute as liberally as they otherwise would to the work of the kingdom. This untoward condition is only temporary. In the end this migration will be of untold benefit to the country church and school. When the demand for farm products becomes strong enough to make farming as remunerative as other occupations all our now idle land will be brought under cultivation. This will make for a denser population, permanent and homegeneous in character. If the church enters into this heritage with vigor and purpose these will develop into a great, free, prosperous rural folk. If the church fails them they will become a hopeless peasantry.

These are some of the economic factors which have in a large way depressed the work of the country church. Perhaps, if the church could have foreseen them she would have given up in despair. But our God is the God of the wilderness journey just as truly as he is Lord of fruitful Canaan. While the pessimistic sigh "Change and decay in all around I see," the real worker looks upon the bosom of the passing cloud and sees a radiant rainbow lifted high with rising hopes.

Through all the years of this rural readjustment faithful souls have been toiling on and we stand at the opening of a new day for the rural church. Those who prate of the failure of the rural church have had in mind only these financial aspects of the problem. Yet through it all the country church has lived and grown great in the real things of the kingdom. Next week we wish to follow this with some thoughts concerning other influences which have retarded the growth of the rural church. A later article will give some observations as to the means by which she may attain unto the rich destiny which awaits her.

A TRIBUTE TO A SUPERANNUATE

Half-my-life ago I heard a great sermon by a good bishop on the few words "Only Luke is with me." Among other striking facts he asserted, "If you have as many friends as you have fingers on one hand you are fortunate. With the eagerness of youth I thought, "Ah, I am more than fortunate!" but the bishop's definition of friendship and the experience of succeeding years have given me a deeper appreciation of friendship and a clearer knowledge of its meaning and rarity. Did not Christ most highly honor His followers when He said, "I have called you friends?" Please let me lay a tiny tribute at the feet of a faithful friend who has loved and comforted and helped me all the days of my life. He is my father, a superannuate member of the North Carolina conference.

In the foothills of "the dear Old North State" some sixty odd years ago a quiet little mother closed her eyes for the long sleep and after the funeral a stricken father caught his tiny boy's hand to return to a broken home. "No, father," said the lad, "I want to wait for mother," and through all the long years of his eventful life he has been missing that mother's care. At the age of sixteen this lad, with his father's permission, went out from a home where a stepmother failed to understand the boys, to fight life's battles alone. He never went to school any more—had not attended much before—but during the ensuing years while he worked hard he studied diligently and is today a scholar in English and knows enough of Hebrew and Greek to be able to study and expound the Bible to the best advantage. It has been said of him that he is one of the greatest arguments against college education.

One marked characteristic of this friend of mine is his never-failing cheerfulness. When for months he hobbled about on crutches he would declare he

felt "fine as silk,' 'and his bright smile helped many —in fact, that happy smile is a part of one's idea of him. Now when illness is giving him a hard battle he never complains but often smiles cheerily.

Forty years save one he served as a faithful itinerant in the North Carolina conference. Though he sometimes had eight churches under his care at one time he never thought he was overworked or underappreciated, and he was wont to declare, "I have a good charge. The 'powers that be' have been quite kind to me." Many souls have been added to the Lord by his ministry and in "that great day that's coming" scores will "rise up to call him blessed." Perhaps the hardest point in his life was when he had to ask for superannuation: because of love for his Captain a brave soldier had fought valiantly long after disease's darts had pierced his frame, but when he feared his physical ailment would hinder his Captain's cause he retired from the field gracefully but with an ache in his heart that only the superannuate can know. Since then he has been joyfully teaching and preaching the Word whenever opportunity permitted. "The Emergency Pastor" he is lovingly called in the town where he is watching the sun slip toward the west.

As faithful assistant in his itinerant life and during the three years since is the wife of forty odd years. Bravely has she faced every hardship and industriously has she toiled with hand and heart to do her full part and more. Seven children came to the parsonage home and all grew to maturity, with far better chances than their parents had. One son has finished his earthly career and is waiting in the better land for his loved ones to come.

The hour-glass casts a lengthened shadow. High noon is past, but the eventide promises only peace. When the sun has set, the star of faith will gleam bright and brighter till its broadening light has merged into eternal day. X.

WANTED, PREACHERS—800 OF THEM

By Rev. R. H. Bennett, Secretary Department of Ministerial Supply and Training.

What do we want with them? To fill our pulpits. "I thought our pulpits were all filled." They are. Methodism's unrivalled system insures every preacher a pulpit and every pulpit a preacher. And Southern Methodism is better off in its supply of preachers than any other church. But in order to fill our pastorates we have to use eight hundred "supplies," a number equal to several large annual conferences. A "supply" is a preacher not sufficiently advanced in his education to be admitted to membership in an annual conference, or else a man in secular business who gives a part of his time to preaching. Some years ago we needed and used twelve hundred "supplies." That number has been reduced to about eight hundred. This is a fine advance—provided the men we admit on trial are properly equipped—but of that I may write another time. The progress is notable. In 1922 we admitted on trial 262 preachers. In 1923 this number rose to 340 (1924 minutes not yet to hand). But we are still short 800 properly equipped preachers. With all our progress in many ways, and no church today is more virile than Southern Methodism, we shall fail without enough strong leaders in our pulpits. The preaching of the gospel will ever remain our Lord's supreme method of spreading the "good news" and saving the race.

There is no reflection to be cast upon our "supplies." They are noble men, and have our brotherly appreciation and esteem. We are doing the best we can with them and they are doing the best they can with us. And many of them by earnest prayer and study are coming into the class of prepared preachers. But we covet for our Lord's work many more of our brightest and most devout young men. Shall we not have them? Must we not have them in these days of increasing education, widening intelligence and intellectual ascent?

How? The method is plain. First and foremost, let us pray the Lord of the harvest that he send forth laborers into his harvest. Let each of us in the pastorate play Paul to the young Timothys in his pastorate, sometimes in his own home. Let us have that annual sermon (or oftener) on the claims of the Christian ministry required by the Discipline in each congregation.

Let the call to the ministry alone and on its merits be sounded in Epworth League and Sunday school. When the great preacher James H. Jowett was a boy he announced in the Sunday school class that he expected to study law. "James," said his teacher, "I think you ought to consider the claims of the ministry." What untold difference in a great life's results was made that day!

Let our presiding elders appoint the right man to discuss this subject at their approaching district conferences. Let more of our seminary professors visit our colleges and schools and hold up to the students the joy and glory of the ministry as a life work. Men never crowded to hear real preaching more than they do today.

Let our editors sound out the same glad call with their devoted and brilliant pens.

Let our pastors visit the neighboring grammar schools, high schools, colleges and universities, and put this question strongly and attractively up to the students.

Is there any joy or privilege greater than that of a preacher? Methodism calls ever for personal testimonies. Very well then, let me say that I have had one good time (using the word in its best sense) through these years up and down this land making assaults upon various audiences with attempt to preach. I do not know whether or not the audiences have always had a good time, but I have. I would not give one life in the ministry for a dozen other lives. And in saying this, I do not reflect in the least on other worthy vocations. I speak only from the standpoint of one who knows he is called to preach—a call which was a radiant vision of youth, which sounds like a trumpet call in these middle years and which I trust will be the glory of life's sunset days.

Let all of us sound the bugle to the youth of our day calling out perchance many a Saul hid among the stuff to come and take his kingdom. Even thus shall we fill up the ranks of God's heralds.

Write to R. H. Bennett, 810 Broadway, Nashville, Tenn., for free literature on the subject.

ENDOWMENT FOR GREENSBORO COLLEGE

An important meeting of the board of trustees of Greensboro College was held February 18, when action was taken authorizing a two-fold campaign on endowment, including Guilford county and the alumnae and students of the college. The financial objective of this two-fold campaign is $250,000. The Guilford county quota will be $150,000 and the alumnae-student quota $100,000. The total objective already planned by the board calls for the raising of $500,000 on endowment. It is expected that the remaining $250,000 of the proposed half million dollar endowment will be contributed by friends throughout the state.

This community co-operation is in line with similar favorable co-operation by communities elsewhere, including Queens and Davidson colleges by Charlotte and that vicinity, and the recent successful campaign for Catawba College by Salisbury and Rowan county.

This citizens' movement of Salisbury and Rowan county exceeded the goal of $150,000 by more than $10,000. The campaign was completed last week.

Campaign headquarters will be opened for the Greensboro College endowment campaign and organization work begun March 2.

Greensboro College is the oldest chartered college for women in the state and has made a valuable contribution to the cause of education throughout its long history. It has made steady progress in physical equipment, in the increase of student enrollment and in meeting advanced standard requirements for the higher education of young women. The assets of the college are now estimated to be about one million dollars.

DEDICATION OF EAST MARION CHURCH

The church at East Marion was dedicated by Bishop Denny Sunday evening, February 15. A steward of the church sends us the following historical sketch and a report of the dedication:

East Marion Methodist church was first built in 1912 as a union church and continued as such until 1917, when it was made Methodist and continued steadily to grow until the year 1923 we found it necessary to enlarge to take care of Sunday school and church service.

Under the pastorate of Rev. J. I. Spinks we spent seven thousand five hundred dollars on our church, part of which was collected the same year, the remainder being raised in full January 1, 1925, under the pastorate of Rev. G. L. Wilkinson.

On the night of February 15, 1925, we were fortunate in having with us Bishop Collins Denny who, after a very interesting and inspiring sermon on the visit of Mary Magdalene to the tomb, the trustees presenting the church to the bishop in regular order for a dedication and the usual form being carried out.

Appreciation of Bishop Denny's visit among us was shown by a filled house to hear him.

Our obligations this year are all paid up to date. We have a large and enthusiastic Sunday school and our aim is to do more and more.

A Steward.

NOTICE

The executive committee of the Western North Carolina Conference Board of Church Extension will meet at West Market Street church on March 10, 1025, at 2:00 p. m. to consider applications for loans and donations to be made to the General Board of Church Extension. Applications will be furnished by the secretary on request. It is urgent that those intending to ask for loans or donations secure applications at once as the completed forms should be in the hands of the secretary not later than March 5. Applications to the Conference Board of Church Extension are not to be considered at this meeting. J. H. Barnhardt, President.

Fred C. Odell, Sec., Box 137, Greensboro, N. C.

OVER THE TOP WE GO

Many thanks to our people of Rock Springs charge for their liberal response on the district parsonage debt. We are out in full and I feel very grateful to every one that took part in putting this over the top.

Now to the Shelby district, every charge. It ought not to be the goal for cents and dollars in this matter, but it ought to be the opening up of the channels of our churches that the Spirit of God may have His way in them. Think our people are ready for a real revival. A. P. Little,

Lay Leader Rock Springs Charge.

FORTY CARS AND FOUR MULES

My father used say: "Folks, we are having a great meeting; yonder comes a man riding a mule." The meeting days are coming; but the thing we want to state here is that at regular sessions people are coming and last Sunday by Sunday school time there were forty cars, four mules and two horses parked around the Pine Forest church of the Goldsboro circuit.

The secret of this is "leg theology." We have visited 849 people since conference—and Bible reading with prayer in the homes makes it hard for the average member to miss the regular Sunday services. Robert E. Brown.

LAYMEN'S MEETING, STATESVILLE DISTRICT

After consultation with Rev. D. M. Litaker, presiding elder of the Satesville district, we have decided to use Dr. D. L. Mumpower to speak to the laymen of the Statesville district at Statesville Sunday, March 1, at 11 a. m., with a conference on laymen's work in the afternoon. Every layman of the Statesville district who can possibly do so should hear Dr. Mumpower, who is a very forceful speaker, and participate in the afternoon conference. I think Mr. Charles H. Ireland, conference lay leader, will also be present for the laymen's conference. Dr. Mumpower is expecting to speak at Newton Sunday night. R. M. Courtney,

Centenary Field Secretary.

WORK BEGINS ON NEW ARDMORE CHURCH, WINSTON-SALEM

The first brick with appropriate ceremonies was laid for the new Ardmore church at 9 o'clock Monday morning, February 23. Rev. J. S. Hiatt, the pastor, called the workmen about him and after the prayer took a trowel in hand and put the first brick in place. This is the sixth church that Brother Hiatt has begun since a pastor in Winston-Salem. Five of these churches have been completed and the expectations are that this will be finished before the end of the year.

This is a new charge established by the last annual conference and promises before many years to become one of the leading churches in the city. The church began by paying the pastor $4,000 salary.

White folks' preachers mought misagree on 'ligion, but dey's all "funnymentalists" on fried chicken!—Hambone.

EDENTON TO HAVE EVANGELIST LIGHTBOURNE

The Rev. J. Vincent Knight and his people at Edenton are to begin a great evangelistic campaign on the 10th of May, and continue for at least two weeks with two and three services per day. Plans are now under way for making this the greatest meeting the town has ever had. The meeting has already been a success, for the ladies of the church not being satisfied with present conditions, have decided to remodel the church auditorium and get things in better shape. The work is now going forward and will be completed by the opning day of the meeting.

The aim of the meeting is to reach the town and out in the county, and invitations will be sent to Center Hill and Evans, asking these churches out just a few miles on the hard surface roads to co-operate with the meeting, since a thirty-minute drive will bring them in town. The churches of the town will be invited to co-operate with us and make it a blessing to the whole town.

Brother Lightbourne is the popular evangelist for the Virginia conference and has had wonderful success there. He is now in his twelfth evangelistic campaign in greater Norfolk, a most enviable record. His work in the Virginia conference has been a great success. He and his helpers have been a great blessing to the churches large and small all over the Virginia conference, and Edenton is fortunate in being able to get him away from the conference for this meeting.

No means will be spared in making this meeting a great success while the evangelist and his party are here. One of the first line-ups will be a prayer organization, which is expected to run on after the meeting comes to a close. All the church is asked to pray for the work here that it may have the greatest meeting in its history.

GET RID OF BOOTLEGGERS

A letter just received at this office says: "I believe that in a very few days, he (meaning the detective) could get twenty or thirty stills, for I have never seen the time that there was so much whiskey in this community as at the present. If you will send the detective I will give him any information I can."

This communication reveals the fact that citizens want to get rid of blockaders but don't know how to go about it. The proper way is to use the evidence. Any citizen has access to the grand jury and to the police officer. The grand jury is the proper place to investigate. It is the purpose of the grand jury to investigate all cases of crime and present indictments of all such as need trial to the courts. Therefore we advise citizens to visit the grand jury and lay any case or cases before that body that need investigating.

It is the duty of all citizens, men and women, to tell the facts to the grand jury in investigating and later to go on the witness stand and testify. Nothing less than this will rid our state of the blind tiger.

Don't wait for the grand jury or some officer to subpoena you. Remember it is the duty of every citizen to defend his country against all criminals, so take the initiative and approach the grand jury or the sheriffs.

R. L. Davis.

DOCTOR ROWE IN CHARLOTTE

The Board of Education of the Southern Methodist church has decided to establish conferences on Bible study, modern thought and all that pertains to religion in all of the leading cities of the South. Rev. Gilbert T. Rowe was chosen pioneer of this great educational movement and to him was left selection of a place in which to begin. He selected Charlotte and held the first conference in Tryon Street Methodist church during the past week; the closing session of the conference will be held this afternoon at three o'clock. All the pastors of all the Methodist churches in Charlotte and their congregations have had their minds riveted upon this new movement, and judging from the interest manifested, the fine attendance and the commendation of all who have attended the conference, there is no doubt that Dr. Rowe has succeeded in laying the foundation of something that will become permanent in the life of Methodism in the community. Doctor Rowe is broad-minded, liberal and profound. The word genius has often been applied to him. Certainly he has a true insight into questions of peoples, history and doctrines that muddle people ordinarily, and his gifts as a speaker are brilliant.

Doctor Rowe was at one time pastor of Tryon Street Methodist church and is greatly beloved for his ministry. He is now a resident of Nashville, Tenn. He is book editor of the Southern Methodist church and editor of The Methodist Review.

The probabilities are that this Bible conference will become an annual conference in Charlotte and the hope is that Doctor Rowe will come again next year—even though a corps of workers are to be sent out. One of the most powerful topics with which Doctor Rowe has dealt with was "Applied Christianity." This was in the line of modern thought—industry, sociology and war.—Editorial in Charlotte Obesrver.

A SUNDAY SCHOOL TOWN

It was the privilege of the writer to spend a Sunday in Brevard, where the progressive pastor of the Methodist church is Rev. E. R. Welch. It is very unusual to get into a town of that size where religious conditions are anything like as prosperous.

Last fall the Methodist people completed their Sunday school addition, which was constructed at a cost of approximately $10,000. The Sunday school annex contains ten class rooms in addition to the dining room and kitchen in the basement, which is used on Sunday as a primary class room.

The erection of this building is very largely due to the urgent insistence of the assistant superintendent, Mr. H. C. Ranson, who has beem a member of the Sunday school for quite a number of years. He is a railroad engineer who sensed at once the need for Sunday school equipment. He talked it and urged it day by day for six years without very much encouragement, but his vision has materialized not only in a very convenient Sunday school building, but also in the marvelous increase in attendance of the Sunday school, and in corresponding growth of every activity of the church.

The attendance this year is about 100 per cent above the average before the opening of the Sunday school annex. February 15th was a disagreeable day, when an attendance of 75 formerly would have been considered good. On that day the men's Bible class alone numbered that many. The collection from that class was $21.50. The Sunday before, including a special collection to help a sick member of the class, the collection was $35. The total Sunday school collection for these two Sundays was $47 and $59.26, respectively. A year ago a total collection of $10 was considered liberal.

The Sunday school interest is manifest outside of the church biulding. The Brevard Institute Sunday school, with an enrollment of about 150, is a branch of the local Sunday school. The teachers and pupils from the institute are active in the administration of two branches of their organization, one at Oak Grove and the other in the cotton mill section of the town. The cotton mill management has recently fitted up a room for their Sunday school, and there is, therefore, a Sunday school enrolled in all branches and departments of approximately 500, where the church membership is a little more than half that number.

(continued on page eleven)



Why Not Spend Your Vacation in Bible Lands?

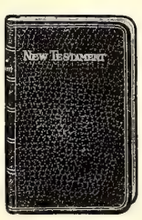
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REV. J. M. ROWLAND
Editor Richmond Christian Advocate
P. O. Box 584, Richmond, Va.

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North Carolina Conference

MEMORIAL TO MRS. MEADOWS WILL BE ESTABLISHED

As a Jane K. Meadows memorial, a scholarship to Scarritt was established at the February business meeting of the Jane K. Meadows auxiliary of Centenary Methodist church. The decision comes as a result of a great deal of planning. A young girl at Kinston will be the first beneficiary.

Announcement was made during the business that a school of missions would be organized during the latter part of the month. Reports of various committees were also heard. Mrs. Gertie Matthews, president, presiding.

Coming before the business was a program, based on the topic of the Fellowship of Jesus. Beginning with a hymn, "Blest be the tie that binds," and a prayer by Mrs. J. C. Wooten, with the reading of an article by Mrs. O. W. Lane, "From Wedding Diamonds to a Jade Bracelet" and a closing prayer.

The main lecture of the program was the presentation of a scene from Methodist Womanhood's Great Adventure, parts being taken by Mesdames W. C. Chadwick, John Holland, Reagon, and Alton Robinson and Miss Pearl Dawson. Interposed was a song in form of a prayer, "Take my life and let it be," by Mrs. J. W. Harrell. A large number of members attended the meeting which was held in the church parlors.

ANNUAL MEETING AT GREENVILLE APRIL 20-30

All auxiliaries should elect delegates to this meeting in March if possible.

The first service will be Monday evening, at which time there will be an executive meeting and the district secretaries will meet the delegates from their respective districts.

The conference will meet for business on Tuesday morning and close Tuesday night.

Note the following:

Report of Committee on By-Laws and Standing Rules.

1. That our conference body shall be composed of one delegate from each adult auxiliary, one from each young people's auxiliay and superintendents of children's work; these, or their officially elected alternates, together with the executive committee, district secretaries, and county chairman, shall constitute the voting body of the conference.

2. That a registration fee of $1.00 be sent with the name of each delegate, this amount to be applied on the delegates luncheon two days of the conference. All delegates who fail to send their names at least five days before the opening day will not be assigned a home by the local committee; they must look out for their own entertainment.

3. The annual conference session shall include three days for the transaction of business.

WASHINGTON AUXILIARY

On Monday, the 2nd of February, the Washington auxiliary was favored with a visit from our district secretary, Mrs. W. C. Vincent, of Greenville, N. C. Arriving in time for our regular business meeting on the first Monday she was given a warm welcome by the president, also the officers and a large majority of our members. Her talk to us was a great inspiration to each member for better work and greater interest in the great cause of missions. She ably presented many things of importance which we so greatly needed to know and asked for our co-operation in carrying forward all the plans of our conference. At the close of the meeting she graciously invited us to attend the conference which meets this spring in Greenville, her home town and our near neighbor.

Mrs. J. T. Lewis, Cor. Sec.

APPROACHING COUNCIL MEETING

If you wish to get an interesting account of the coming Council meeting, to be held in Tulsa, Okla., March 18-25, be prompt about ordering the Council Bulletin, which will record many of the important happenings at this meeting. Price 25 cents. Order now from Literature Headquarters, Lambuth Building, Nashville, Tenn. The Bulletin will be mailed to you within ten days after the close of the meeting. Order now.

CONCERNING SPECIALS

My Dear Mrs. Earley:

Your letter of January the 24th asking for budget specials for 1925 that can be counted on the pledge has been received.

I can offer you the following: In China, the support of Miss Mary Culler White's houseboat, $200; the rent of the Bible woman's home in Soochow, $250, and the Bible woman's home at Taichang, $120. These are the two homes in which Miss Mary Culler White's Bible women live. The support of a music teacher in Susan B. Wilson School in Sungkiang, $500; the support of an afternoon school for women in Moore Memorial church in Shanghai, $200; the Public Health Center and Clinic at the same church, $150, and the salary of a Chinese writer to assist Miss Martha Pyle in preparing the Christian literature, $500.

In Korea: Three scholarships in the Union Bible Training School in Seoul at $50 each; ten Keul pangs in Korea (these are small country day schools) at $120 each; Bible omen in Choon Chun at $120.

In Japan: Kindergarten at Yamazaki, $399, or a kindergarten teacher only in Yamazaki, $300; rent for the Sunday schools in Kobe, $180; Sunday school supplies for Kobe, $50; social activities in our social evangelistic center in Oita, $50.

I judge these will be sufficient. If you need more let me know. I shall, of course, want you to report to me if you succeed in placing any one of these specials. They are all within the budget and will count on the pledge.

I am indeed proud of the North Carolina conference. It is a wonderful achivement and my heart goes out in gratitude to our heavenly Father who has made it possible through your co-workers. I wonder sometimes if you women who bear the burdens of these large conferences realize what a wonderful thing you are doing. I am sure it is the greatest work in all the world. I have always known it was but certainly since the great Washington conference and in the light of all the discussions there, I know it beyond a doubt. May God bless you all richly for all that you are doing.

Mabel K. Howell.

This letter is in answer to a request for a list of "specials" which we could count on the pledge. Several auxiliaries in the conference wished such specials.

If there is any auxiliary that would like to take one of these specials or any other that Miss Howell or the Woman's Board could furnish, please correspond with Mrs. Harvey Boney, Rose Hill, N. C., our corresponding secretary. May Edla Smith Earley.

Western North Carolina Conference

ANNUAL MEETING

At a meeting of the executive committee held in Statesville, Thursday, February 12, the date of the thirteenth annual meeting of the Woman's Missionary Society of the Western North Carolina conference, was set for April 14-17, and will be held in Tryon Street church, Charlotte, N. C. A large representation from the societies is desired and each society is asked to elect delegate at the March meeting and send name to Mrs. C. C. Kennedy, 501 North Church Street, Charlotte, N. C., so that entertainment may be provided.

REPRESENTATION AT ANNUAL MEETING

As the time for the annual meeting draws near we feel it is well to refresh our minds as to the representation at this meeting. By reference to the "Standing Rules of Our Conference," found on page 49 of the annual report for 1924, we find the following: "The delegation shall consist of executive officers, district secretaries, one elected adult delegate, one representative from the young people's society and the superintendent of children's work, or her substitute, representing the children's work."

The following resolution was introduced and adopted at the annual meeting of our conference at Statesville, N. C., in 1924, and we wish to call the especial attention of our delegates to this ruling, and ask that they govern themselves accordingly:

"Owing to the fact that the hostess auxiliary is debarred from the inspiration and enjoyment of the annual meeting, the district secretaries recommend that our conference follow the plan adopted by a number of other conferences, viz: when a delegate's name is sent in, she enclose one dollar to pay for her lunches, and that the hostess auxiliary arrange for the serving of the lunches in some manner that will leave free to enjoy the conference." Now let us heed this and when we send in the name of delegate to Mrs. Kennedy do not forget to enclose the dollar.

NEW ORGANIZATIONS

We congratulate Mrs. W. G. Ballard, district secretary of the Greensboro district, on the organization of three new societies on her district. Two of these are young people's societies, one at Trinity, the other at Muir's Chapel, and a junior organization at Jamestown. We wish for them the greatest success.

MRS. HUME R. STEELE

We are sure that the numerous friends in our conference of Mrs. Hume R. Steele of Nashville, Tenn., will be pleased to know that she is to be the Council representative at our annual meeting in Charlotte, April 14-17. Mrs. Steele is the Council secretary in charge of student work and candidate cultivation, and is a most interesting and forceful speaker. She was present at the annual meeting in Charlotte in 1915 and in Greensboro in 1916, and her coming to us again is anticipated with a great degree of pleasure. We are also expecting to have a missionary from one of our fields present at the meeting.

Our conference is to be congratulated this year on having four of our own girls among the outgoing missionaries during the summer. These girls art Miss Mabel Jetton of Shelby, who will go to Brazil; Misses Olive Lee Smith of Reidsville, Ethel Bost of Cornelius and Naomi Howie of Asheville, who will go to the Orient. Our conference is greatly interested in these splendid young women and we wish for them the greatest success as they enter into their work as foreign missionaries. We congratulate the districts from which they come, the Shelby, Greensboro, Statesville and Waynesville (the district in which Miss Howie was living when she volunteered.) We shall watch with great interest their careers and feel sure that the inspiration that comes to us from having these splendid girls as our representatives will mean much to us. "Let us hold the ropes for them," as they go forth as our messengers to carry the good news of the gospel to those in foreign lands.

CREDITS TO BE GIVEN FOR STUDY OF "THE TASK AHEAD"

Mrs. M. B. Goodwin, superintendent of mission study in our conference, sends us the following paragraph from a letter from our home cultivation secretary, Mrs. B. W. Lipscombe, regarding the credits for the study of "The Task Ahead." We are glad to quote it for the benefits of our readers. She says: "Credit will be given the Woman's Missionary Societies for the use of the book, "The Task Ahead," where they take it as a regular class study in co-operation with the other agencies of the church according to the plan which is being promoted by the Centenary Commission, and wherever the women feel that they cannot do this and their other study plan. Wherever they can put this, "The Task Ahead," in as a special, we should be glad to have them do it and to finish up their regular course later, but we are committed to the promotion of this co-operative plan and will give credit where the women claim it."

THINGS HEARD AT THE MISSIONS CONVENTION AT WASHINGTON

"The finished product of the different faiths might be stated to be as follows: Greece said, Be moderate—know thyself; Rome said, Be strong—order thyself; Confucianism says, Be superior—correct thyself; Buddhism says, Be disillusioned—annihilate thyself; Hinduism says, Be separated—merge thyself; Mohammedanism says, Be submissive—bend thyself; Judaism says, Be holy—conform thyself; Modern Materialism says, Be industrious—enjoy thyself; Modern Diletantism says, Be broad—cultivate thyself; Christianity says, Be Christ-like—give thyself.—Rev. E. Stanley Jones of India.

"One of the greatest things that a missionary movement could do for the less favored communities would be to assure that all who go out from the Christian to the non-Christian communities, should carry with them the spirit and the purpose of Christianity. The Christian churches and governments have no greater responsibility than to make sure that the best and not worst of which Christian society is capable, shall be given to other peoples. To accomplish this is the dominating purpose of your missionary movement."—President Calvin Coolidge.

"The work which must be shouldered by the Christian people of the world is growing so increasingly heavy and complicated that we cannot consent to limit the workers to any country or class. All countries and all classes must go forward. We have long recognized our responsibility toward the depressed classes, and rejoiced in their powers which promise great things for the future. We must have the help of the women of the East too. The Christian women of the West have one more than can be measured. What may we not hope for when the women of the Orient have equal training and vision?"—Miss Helen K. Hunt, Judson College, Burma.

"Christian education not only strengthens and inspires the religious life of the one already Christian, opening up to him new vistas of service, showing him more clearly the importance of Christ in the world, but it is also a direct evangelizing factor of the first importance and brings into the church such a stream of leadership as otherwise would never enter. The leaven which can leaven the whole lump is the leaven of Christian education."—Rev. J. M. Henry, Canton College, China.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

MOUNT AIRY DISTRICT

Rev. J. H. West, the jovial presiding elder of the Mount Airy district, desires it made plain that his district did not suffer a Sunday school enrollment loss last year as reported in these columns. While our figures are right on the face of the returns he reminds us that five congregations were transferred to other districts and that when the enrollment of these is counted his district will show a gain, thus placing the Mount Airy district in the growing column alongside the Greensboro, Winston-Salem and North Wilkesboro districts. Below are given the figures by charges first for church membership, then for Sunday school enrollment and finally for percentage of the latter on the former for the Mt. Airy district:

Rockford St., Mt. Airy	157	244	219
Draper	219	460	212
Danbury	106	190	179
Ararat	168	280	167
Sandy Ridge	128	181	141
Dobson	424	550	130
Jonesville	292	345	118
Mt. Airy Ct.	173	207	116
Walnut Cove	663	748	113
Stoneville-Mayodan	331	367	111
Salem-Oak Grove	357	347	97
Elkin	293	281	96
Rural Hall	832	772	93
Summerfield	781	693	89
Yadkinville	476	410	86
Leaksville	259	218	84
Central, Mt. Airy	639	535	84
Stokesdale	651	530	81
Pilot Mounatin	519	400	77
Madison	208	123	59
Spray	348	172	49
Total for district	8,027	8,155	102
Total for Conf.	131,067	127,535	96

NUMBER TWO

The official report from the Leadership Training office at Central headquarters at Nashville showing the total number of leadership training awards during 1924 is just out. This reports shows that 42,697 awards were distributed among 42 conferences. An award stands for one unit of credit in the standard training course, which of course means the studying of a book of twelve or more chapters, the attending of twelve fifty minute recitation periods, or their equivalent, and the passing of test on the subject. In the succeeding list of leading conferences earning credits it will be noticed that our conference stands second:

Virginia	3208
Western North Carolina	2621
North Georgia	2595
North Carolina	2444
Little Rock	2428

BOONE

A most successful two-teacher training school has come to a close at Boone, the seat of the Appalachian Training School. At the invitation of the pastor, Rev. M. B. Woosley, Miss Jenkins and I went over and gave two courses, the one dealing with the work of the elementary departments and the other with the organization and administration of the Sunday school. Some seventy-five attended the school in a more or less deree. Of the fifty who attended regularly it is thought that twenty-five will make the examination in the one course leading to credit. Miss Jenkins and I met two groups each day. Each afternoon we met some very fine young people at the Appalachian Training School and at night a most flattering attendance from the town of Boone came out. In our group we had five members of the training school faculty, two of the public school faculty, the county farm demonstrator, the mayor of the town, the leading banker, and of course the pastor and his wife and Sunday school superintendent. It was a fine group of mountain whites.

Our congregation at Boone is in a healthy condition. It is growing under the leadership of its constructive young pastor, Rev. M. B. Woosley, and the energetic superintendent, J. B. Steele, who also leads the county in farming and marketing. Among those who lead and refuse to lag are Revs. J. M. Downum and J. D. Rankin, now instructors in the Appalachian Training School. Prof. L. E. Logan, a newcomer from Missouri, will at once lead a local training class composed of young people through the course in "Pupil Study."

REV. J. M. DOWNUM

When I was a high school boy I came under the tutorage of Rev. J. M. Downum, then headmaster of Belwood Institute, located thirteen miles north of Shelby, N. C. Prof. Downum gave me my first lessons in many things, among them public speaking, and was through them all patient and forebearing. Since then I have often rejoiced to meet him from time to time, but never more so than during the past week when we came together each evening to discuss better Sunday school endeavor. My distinguished instructor is yet young in heart and spirit and therefore all the young people love him. Those who read from time to time his splendid poems in the daily press will recognize at once a personality who lives close to God.

RACE STREET, STATESVILLE

Some evenings ago I hustled over to Statesville to attend a jim dandy banquet given by the Sunday school at Race Street for the purpose of boosting the building of a new Sunday school building for their greatly overflowing Sunday school. Under the leadership of Pastor H. H. Robbins and Supt. E. M. Smith some fifty of the leading men were present and in a most enthusiastic manner decided to build and to get at it right away. Definite plans were agreed upon for financing the enterprise and something is going to be stirring there soon. Our congregation at Race Street is of the doing variety. Some fifteen years ago Brother Robbins led in the building of the present plant. Now he will lead in the enlargement of what was then large enough but now all too small.

STONEY POINT

During the past week Mr. Evans, our rural worker, has been conducting a training class at Stoney Point, where Rev. J. M. Barber and Supt. K. W. York lead in Sunday school endeavor. In spite of the ravages of influenza, it seizing upon the pastor in no uncertain way, the school reached a large number of people. Mr. Evans reports that fifteen bought books and will read them carefully. About half that number will take the examination for certificate of credit. Mr. Evans himself came home with influenza and therefore a more extended report is not available.

WELCOME-REEDS-TYRO

Plans are going forward for the erection of new Methodist churches at Welcome, Reeds and Tyro, seats of county and state high schools in Davidson county. Rev. J. W. Fitzgerald, of the Welcome circuit, and Rev. R. F. Hunnicutt, of the Davidson circuit, are collaborating in this good work and are progressing in their desire to consolidate and relocate the Methodist churches of the western border of the county. The presiding elder, Rev. W. A. Newell, has been agitating this matter for some time and now that the Duke fund will soon come into being a new stimulus for consolidation is manifest. Rev. R. O. Eller, J. W. Fitzgerald and your humble servant, members of the advisory committee of the Duke Commission, visited these places recently and assisted in the locating of the three churches.

North Carolina Conference

WILMINGTON SETS A PACE

The churches of Wilmington and vicinity sponsoring the first standard training school of this conference year set a lively pace and one which we hope will characterize the other 18 or 20 standard schools which we have scheduled for 1925. Out of a bona fide enrollment of 123, 98 earned certificates of credit, two of them office credits. Rev. C. N. Phillips and Miss Hazel Collins were, on account of sickness, unable to make the attendance required. They will complete their work in a few days, however. Thirteen Sunday schools were represented in the list of credits as follows: Grace, 33; Fifth Avenue, 14; Trinity, 14; Rocky Point, 9; Scott's Hill, 5; Wesley Memorial, 3; First Presbyterian, 3; Epworth, 2; Castle Heights, 2; Presbyterian Church of the Covenant, 2; Winter Park Presbyterian, 1; Rocky Point Baptist, 1.

Writing of the results of the training school Miss Edna Wilkins says, "You should have seen the pride registered on the faces of folks here Sunday morning. The echoes have all been of the best."

The following credits were issued: "Training Primaries to Worship," Miss Georgia S. Keene, instructor: Miss Lillian Carpenter, Francis Davis, Major W. A. Graham, Mrs. Walter Jones, Mrs. W. D. Jones, Mrs. L. C. Legwin, Mrs. Alex Martin, Miss Vera Mills, Miss Leonora Mills, Miss Blanche Parsley, Mrs. J. W. Plummer, and Miss Eunice Fay Williams.

"Junior Worship," Mrs. H. E. Spence, instructor: Mrs. J. B. Armstrong, Mrs. J. T. Barker, Miss Laura Carpenter, Mrs. Rufus Chadwick, Harry Daniels, Miss Thelma Davis, Miss Ola Giles, Miss Dorothy Jackson, Miss Florence Jones, Hiram Jenkins, M. N. Nelson, Miss Pearl Purvis, Miss Janie Russ, Miss Daisy Richardson, Miss Sallie Swing, Miss Martha Tuckham, Miss Christiana Woods, Miss Bessie Hollowell, and Mrs. G. L. Sanders.

"Young People's Agencies," L. L. Gobbel, instructor: Miss Jennie Balcombe, Miss Susie Balcombe, Mrs. E. J. Callahan, Miss Mary Cumming, Mrs. John L. Fairly, Mrs. John J. Fowler, Mrs. J. D. Kelly, Mrs. D. C. Marshall, Miss Isabel A. McDougall, Mrs. W. H. Smith, Miss Elizabeth Sneeden, Miss Marion Summerell, Mrs. Jack Thompson, L. C. Walsh, Miss Eliza M. Whitted, David Armstrong, Wilma Casteen, and Mrs. H. S. McGirt.

"Pupil Study," Prof. Welborne Summers, instructor: Miss Sue M. Boon, Miss Andriene R. Bailey, Mrs. G. C. Bordeau, Mrs. M. P. Craig, Mrs. T. F. Cartrette, Mrs. J. T. Culbreth, Miss Maud Carr, Mrs. J. R. Croom, M. J. Cowell, Mrs. C. C. Davis, J. E. Durham, Mrs. E. W. Downum, Rev. E. W. Downum, Miss Blanche DeVane, Miss Merl Edwards, Mrs. F. D. Rick, Mrs. G. R. Galloway, Miss Elsie McClaughon, Mrs. R. K. Bryan, Mrs. W. B. Herrin, Mrs. E. G. Stellings, Mrs. T. H. Tate, Miss Allie Mitchell, and A. N. Rhodes.

"The Missionary Message of the Bible," Dr. C. B. Duncan, instructor: M. D. Armstrong, Mrs. M. D. Armstrong, Miss Virginia Bishop, Mrs. F. G. Bleeker, Mrs. M. M. Caldwell, Mrs. E. R. Clarke, Mrs. M. J. Cowell, Mrs. W. R. Dosher, Mrs. J. F. Edwards, T. C. Ellers, Mrs. L. O. Ellis, Miss Helen Eure, Miss Sallie Futrelle, Miss Ruth Loman, Rev. W. C. Martin, Mrs. A. B. McNair, Mrs. P. H. Raspberry, Miss Callie Scott, Rev. J. N. Snow, Rev. A. D. Wilcox, Mrs. A. D. Wilcox, Miss Edna A. Wilkins, Miss Hattie Willis.

ALL ROADS LEAD TO SANFORD

"All roads lead to Sanford." Leastwise sufficient roads—railroads and good state highways—lead in that direction to enable all interested in our big conference-wide Sunday school conference to get there Tuesday, April 7, without difficulty. The conference will be in session from Tuesday afternoon to thursday noon. Each charge in the conference is entitled to send three delegates, provided the pastor sends in the names of his charge's delegates on or before March 15. A timely, interesting and constructive program is being arranged. Let's go!

GOOD SCHOOL AT RALEIGH

At this writing we are in the midst of our third annual standard training school at Raleigh. Not only are all our churches of Raleigh represented in the enrollment but also churches of the Cary and Millbrook charges. Instructors in this school are Prof. R. N. Wilson, Mrs. C. L. VanNoppen, Mrs. H. E. Spence, Miss Georgia Keene, and Prof. H. E. Spence.

AGAIN, LEST WE FORGET!

Standard training schools scheduled for the immediate future include the following:

Wilson, March 1-6.
Burlington, March 8-13.
Smithfield, March 15-20.
Goldsboro, March 22-27.
Durham, March 20-April 3.
Kinston, April 19-24.
Roxboro, April 26-May 1.
Louisburg, May 3-8.
Other schools being planned are:
Murfreesboro, May 31-June 5.
Norlina, July 5-10.
Weldon, July 12-17.
Maxton, August 17-22.
Elizabeth City, September 6-11.
Rocky Mount, September 13-18.
Fayetteville, October 4-10.
Sanford, October 11-16.
New Bern, October 25-30.

In addition, we are including in our plans for the year a series of Cokesbury training schools, for such places as Whiteville, Clinton, Vanceboro, Cedar Grove, Bayboro, Williamston, Yanceyville, Scotland Neck, Troy, Trenton, and so on.

REPORT WESLEY CLASSES

We are making a special effort to clean up our records on organized Wesley classes. Some classes, organized ten or even fifteen years ago, have never made a report. Such classes as are dead or discontinued we want to remove from our records. From such as still live we want a report and renewal of certificate of registration. The Wesley class movement was probably never more alive than today, and we want to be of real service to every organized class in the conference. It is necessary that we know the names of the officers. Is your class organized? If so, has it made a report recently?

"CLIMBERS" WESLEY CLASS

The latest addition to the great family of Wesley classes is the Climbers Intermediate-Senior class of Cokesbury Sunday school, Stedman charge, Fayetteville district. This class has just made application for its certificate of registration. Officers are Miss Elizabeth Fussell, president, Miss May Swann, secretary, Thomas Shutt, teacher.

SUNDAY SCHOOL ORGANIZED

On Sunday, February 1, a Sunday school was organized at Johnson's Chapel church near Smithfield. Rev. J. S. Irvine, the pastor, was the organizer. Literature has been ordered and the school set to work.

TRAINING CLASS IS FORMED

At a recent meeting of the officers and teachers of Trinity Sunday school, Elizabethtown, a teacher training class was organized, according to information from Rev. H. E. Lance, the pastor.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

WITH W. A. B.

Are you preparing to go to Salisbury to the League conference in June? This conference will be entertaining, of course, but it will also be highly instructive. No young Methodist, who desires to become equipped to render real service in the church will do well to pass by an opportunity such as this. It is hoped that the Salisbury conference may be the best attended and most helpful of all our conferences. Make your plans now to be there. Let every league in the conference be well represented.

Instead of running an article on "This Helped My League," suppose we use this, for this week:

"THIS DISCOURAGED W. A. B."

A few weeks ago we attempted to inaugurate a little department for the League page, to be known as "This Helped My League." For this department we asked that leaguers send in short, snappy articles, telling of the outstanding happenings in the respective leagues. We wanted only paragraphs; we got—well, nothing. Come, leaguers, help to make this page interesting and helpful.

A MORAL CODE SUGGESTED BY COLLIER'S WEEKLY

If I want to be a happy, useful citizen I must have:

Courage and Hope: I must be brave. This means I must be brave enough and strong enough to control what I think, and what I say and what I do, and I must always be hopeful because hope is power for improvement.

Wisdom: I must act wisely. In school, at home, playing, working, reading or talking, I must learn how to choose the good, and how to avoid the bad.

Industry and Good Habits: I must make my character strong. My character is what I am, if not in the eyes of others, then in the eyes of my own conscience. Good thoughts in my mind will keep out bad thoughts. When I am busy doing good I shall have no time to do evil. I can build my character by training myself in good habits.

Knowledge and Usefulness: I must make my mind strong. The better I know myself, my fellows and the world about me, the happier and more useful I shall be. I must always welcome useful knowledge in school, at home, everywhere.

Truth and Honesty: I must be truthful and honest. I must know what is true in order to do what is right. I must tell the truth without fear. I must be honest in all my dealings and in my thoughts. Unless I am honest I cannot have self-respect.

Healthfulness and Cleanliness: I must make my body strong. My eyes, my teeth, my heart, my whole body must be healthful so that my mind can work properly. I must keep physically and morally clean.

Helpfulness and Unselfishness: I must use my strength to help others who need help. If I am strong I can help others, I can be kind, I can forgive those who hurt me and I can help and protect the weak, the suffering, the young and the old, and dumb animals.

Charity: I must love. I must love God, who created not only this earth but also all men of all races, nations and creeds, who are my brothers. I must love my parents, my home, my neighbors, my country and be loyal to all these.

Humility and Reverence: I must know that there are always more things to learn. What I may know is small compared to what can be known. I must respect all who have more wisdom than I, and have reverence for all that is good. And I must know how and whom to obey.

Faith and Responsibility: I must do all these things because I am accountable to God and humanity for how I live and how I can help my fellows, and for the extent to which my fellows may trust and depend upon me.

Granite Falls has a lively Epworth League. We owe this largely to the faithful attendance and work of our president, H. V. Bolick. Another reason is the willingness of the members to lead or take part in the program.

We recently put on a contest for new members. Victor Yount was chosen as captain of one side and Gladys Payne of the other. Those on Gladys Payne's side succeeded in gaining the most new members. The losing side then gave a party at the home of Ruth Yount. Many games were played, then Mayme Deal and Lena Russell favored us with several piano solos, after which refreshments were served. Everyone had a fine time. Will be glad to have any leagues visit us.

Gladys Payne, Cor. Sec.

At the union meeting in January old Calvary-Charlotte came up 100 per cent. Yes, we got the merit banner again, but Hawthorne Lane came up 100 per cent also. The league that had the most present got the banner. We owe it to our pastor, Mr. Short, and Mr. C. Crowell for having so many present. Are we proud of that banner? We appreciate it more than ever. We are proud of Hawthorne Lane, too. Just watch and see who wins next time. We hear that Belmont Park is humping along also. Come on, leaguers, let's go.

At our business meeting in January the league decided to raise the superannuate fund for our pastor this year. Of course he didn't object. We had an old-time spelling match and lots of fun. One of our shut-ins at St. Peter's Hospital had a birthday February 5. The leaguers each sent to Miss Lottie Bixby a little gift with their name. She wrote a date on each gift. Our shut-in is to open two on her birthday and one each day following. There are enough to last the month of February. The patients and nurses are getting as much fun out of the birthday boxes as our friend. Such a little thing to do, but so much pleasure given to others. The league also has made 54 little gingham dresses for the little orphans at Winston-Salem. Had them on display at the league with the name of giver. Just a little trouble for so much pleasure those children will have. This comes under the head of second department. Miss Elouise Crowell is our superitnendent and she is hard to beat. The way she and Miss Bixby worked together—they not only do things hemselves, but they have a way of getting others to do. Mrs. Smith had such a good program last night. She had invited some of our friends of the Salvation Army to be with us. The music and talk was splendid. Working together, see! This same week the City Union League orchestra gave a musicale at our church along with songs and readings from leaguers. A silver offering was taken for the orchestra. Ten dollars may not seem much, but it will help buy some music for the boys. Their music was grand on this occasion and was enjoyed by all. We at Calvary only want to let the boys know we appreciate their work and help along this line. Our mission study class on the book of Acts is very interesting and helpful. Lillian Click.

If there is a virtue in the world at which we should always aim, it is cheerfulness.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

MISSION STUDY IN EDENTON STREET CHURCH

Have you had a mission study class? Well, it is not too late. Get busy and organize one and study "Jesus' Teaching on the Use of Money," by Miss Ina C. Brown. We believe if all the leagues in our conference would study that book, there would be no trouble about our missionary pledge. We leaguers would come to a deeper realization of what comes first and we as stewards of our heavenly Father would place Him first in our money matters, as in everything else.

The Edenton Street League has had perhaps the best and most interested mission study class it has ever had. Miss Blanche Barringer, together with several other interested leaguers, led our discussions, and after these discussions we feel that we have a truer conception of what a steward is and realize as we have never before what a privilege we have of being a steward of our Master. Don't neglect the opportunity of studying this book even if you have to give up something else—deny yourself for your mission study class, and I feel sure you will not regret it. Eunice Blair.

THE CONFERENCE SECRETARY SPEAKS

Our year is almost three-fourths over, and it is time to begin thinking of our conference. Is your league ready to register 100 points in efficiency? Get busy and see what is lacking. You still have time to do lots. We are anxious that all our leagues show that they have been working. Plan who you are going to send to the conference, and send someone that will not only come back with a greater enthusiasm but will bring you a new vision of your work and your Master.

TO THE DISTRICT SECRETARIES

District secretaries, spring is almost here. Plan to visit your leagues before Conference. Organize more leagues and see that they have a representative at Louisburg. We have time now to do a great work and close our year feeling that we have done what we could for the leagues in our district. Report to your conference secretary—she wants to know about your work. May we all work together for the young people of our conference and do what we can to give them a higher conception of the work and bring them into a closer fellowship with God.

AN APPEAL FROM OUR CONFERENCE TREASURER

To Chapter Officers and Members:

I am sure each one of you would like to know just how much has been received on this year's mission pledge. While the amount pledged at our last assembly was more than that of preceding years yet the amount received to date is far below what it should be for the conference that ranks like ours.

While the total amount pledged was well over $3,000, yet the small sum of only $600 has thus far been received by your conference treasurer. This is a very poor record for us to face with our assembly only four months off. I have faith though in the young people of our conference and know that such will not long exist against us.

I am asking therefore that each chapter make a special effort to collect as much as possible during the month of March and forward to me. Now each chapter that appreciates our president, Brother Grant, and the work he is doing in our behalf enlist in this great work for March. Let the following be the slogan of each chapter in our conference, "March forward with Grant and pay your mission pledge."

The names of the chapters responding to this appeal will appear in the Advocate, so watch and see your chapter fall in line for the grand March to victory. Remember every chapter at work means every pledge paid. All together now for the start. Which chapter will be first? How many chapters will respond?

Your for a successful March,
C. Gehrman Cobb,
Treas. N. C. Conf. Epw. League.

DAVENPORT COLLEGE

With the approach of spring Davenport is experiencing a kind of rennaissance with regard to speech. On February 1 a drive for better speech, to be continued until commencement, was begun by the whole student body and faculty. From lists of colloquialisms and barbarisms submitted by students, a master list of fifteen current expressions was made up and posted on the bulletin boards. Also an alphabetical list of all the students and faculty members in the college was posted. When any individual hears another use one of the proscribed expressions, he may, after notifying the offending one, place a check opposite the name of the offending person. At the end of a week or two weeks the check marks are examined, and the people who have received no checks are given a hundred per cent rating before the whole college. From time to time new words are added to the list of interdicted terms. The result has been to make everybody on the Hill very careful of his speech. Expressions like "ain't," "can't hardly" and "done got" are becoming rarities at Davenport.

On Thursday, February 26, The Masquers are presenting Booth Tarkington's "Seventeen," a comedy of breezy and joyous youth. The cast is an all-star one, and bids fair to give the best playing of the season. Though it is true that no girl has ever been seventeen, in love, and a boy at the same time, yet every player has caught the spirit of Tarkington himself and is giving to her part a conscientious study that will serve to offset her lack of experience as a boy. Mabel Anderson, as Willie Baxter, and Mildred Sherrill as Jane, his little sister, are the central luminaries around which the humorous action will center. They alone could keep a house a-roar with laughter; but when they are aided and abetted by Angelita Harrelson (Genesis), Winnie Leatherwood (Lola Pratt), Florence Price (Mrs. Baxter) and a dozen others, the audience may expect a riotous evening. X.

Cancers Treated Successfully at the Kellam Hospital

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Mr. Palk, of Oklahoma, writes us: "Enclose the fifth order from Mr. Crenshaw, and the Gamble order enclosed was unsolicited." He speaks from ten years' experience, and says further: "Your monuments have always been better than we have expected."

For spare or full time, write for particulars and confidential contract.

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THE CHILDREN'S HOME

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

Martha Mann Wood.

The young people of the Children's Home, with the assistance of Miss Lola Long of West End church, and Miss Calvert and Miss Conley of our school, have organized an Epworth League.

The league holds its meetings Sunday afternoons and the programs give a pleasant hour in song and other service suitable to the day and talents of the young folks.

Nellie Binkley is president, and Jettie Shaver, Robert McCracken, Maggie Tuttle, Eben Morgan, Mary Thomas, Gorden Ogburn and Leta Marr are the other officers.

At the meeting of the installment of the officers the presence of our pastor, the Rev. John W. Moore, added interest and honor to the occasion.

Mr. Moore is always a welcome visitor at The Home. His cordial friendliness and sincere interest in folks are easily responded to by stranger or friend.

* * * *

The influenza still hangs around and keeps the Heath Memorial well filled. Even the reserve cots have been in use the last week. Two of the matrons, Mrs. Ballou and Miss Bertha Gant, have been sick, and Miss Plyler, the nurse, was sick and away on a week's visit home; and now Miss Jones, who came to help nurse, was taken sick and went home in an ambulance to High Point.

But all the patients seem better today, and five were well enough to return to their cottages. More perhaps could go, but it is easier to wait on the convelescents and keep them in at the hospital building.

* * * *

The superintendent was in Raleigh recently, interested in the defeat of the Wright bill—a bill, I am told, that proposes to give welfare officers powers extraordinary over North Carolina orphanages.

Welfare officers and orphanage workers are natural allies. Both are in the same big busines of saving the child from the hardships of misfortune, but the partnership would seem to be best preserved on a level, twin-brotherly plane rather than to elevate the one to authority over the other.

Present day orphanages do not object to inspection. In fact, they invite and desire inspection. All the affairs of a well managed institution are open to all interested observers, and their best advertisement and friendliest source of aid are the visitors who have seen for themselves the home life of the institution.

The orphanages are responsible to their own boards of directors and would be under a disadvantage if outside agents of visionary enthusiasm were able to put suggestions into laws.

And even many things that are desirable are not always practicable in large groups. But group children have their own advantages and their own happiness material which is not necessarily identical with the program of the child of the small family. I can imagine that many a lonely child would willingly swap his linen table cloth and silver spoon for the jolly times of crowd frolic.

The institution child probably has more work to do, more regularity of hours and less independence of action. But on the whole the final result in health and training is superior to the average child of ordinary homes.

Recently I was waiting in a car before the door of a small grocery store at noon. A group of boys from a high school in the vicinity came across the road and into the store to supplement their lunch with purchases from the store.

I was interested in their choice of fare. Only two bought milk. Others got cold drings, crackers, sandwiches, ice cream—whatever struck their fancy and fitted their purse. Five were smoking cigarettes.

In my mind I compared the group with our Children's Home boys and, at least to my partial eye, our boys have a more upright carriage, a more straightforward look of the eye and a manlier bearing. Certainly they have a more wholesome bill of fare—and do not smoke cigarettes.

But of course they are very far from always being a hundred per cent good. Seventy-five boys in one family will deepen wrinkles in any paternal brow and multiply grey hairs of responsibile guardians.

Little Angel Joe was in before breakfast (at the superintendent's request) the other morning, and while he (the Supt.) shaved, had a heart to heart talk about the advisability of Joe trying for a higher line of conduct.

* * * *

In response to an urgent request from the preacher at Danbury Mr. Wood recently took a trip up in Stokes to see a family of six destitute children.

The father, a tenant farmer, had recently died and the family, utterly without resources, had been dispossessed of the farm home, and were temporarily crowding the small home of a neighbor, a distant relative, I think. But the couple were old and the old lady feeble and unable to continue their hospitality.

So one morning, in the Home car, John Henry driving, Mr. Wood started to Danbury to get the preacher there to direct him the rest of the way to the back country spot in the hills of Stokes.

At Danbury the preacher, the Rev. A. J. Bowling, took them in his car over some surprisingly slick roads—roads that took a master hand at the wheel to keep the car headed in the right direction. Even at that, Charles said, the car pranced around the road like a young colt. But Mr. B. held the car to the roadway with admirable skill. But he must have felt, in the end, that he had taken two Jonahs aboard, for they had a lot of bad luck. Tires went flat, a wheel came off and Mr. B. walked five miles to borrow another car. And when the car was running in exceedingly deep ruts on a narrow piece of road they met another car running in the same and only pair of ruts, and all hands had to get out in the mud and get the machines by. And it was just a few yards beyond where the other car turned down a side road!

However, in spite of all delays, and thanks to the Good Samaritan preacher, the business was accomplished and the visit made and Mr. Wood and John Henry got back home by late supper time.

In course of time four of the children, little girls, were received into the Children's Home.

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for	Arrive from
6:15 a.m. a Norfolk	8:10 p.m.
7:30 a.m. b Charlotte	5:15 p.m.
3:00 p.m. Washington	1:05 p.m.
9:45 p.m. d Norfolk	7:05 a.m.

a-Parlor car, Marsden to Norfolk.
b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

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City Ticket Agent.
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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Goldsboro Orphanage Band—It was our happy privilege to entertain the band from our I. O. O. F. orphanage one day last week. About twenty-five of the boys and girls, accompanied by Mr. and Mrs. Warren and the music teacher, took supper with us after rendering a fine concert at the dedication of the Raleigh Odd Fellows' temple. It was my happy lot to attend the dedicatory service of this temple which cost about four hundred thousand dollars. There were many appropriate speeches made on the occasion. Bro. J. G. Brown, master of ceremonies, presided with ease and dignity. He paid our Orphanage Home at Goldsboro a fine compliment and told the boys and girls who were present how much they were honored and loved by this great fraternal order. The concert the class rendered was of a very high order. After taking supper with us the band gave several selections which our boys and girls, together with the officers, enjoyed immensely. I predict that the band will have a successful tour of the state during the summer. It is sincerely hoped by all the members of our beloved order that the local lodges in the communities to be visited during the summer will arouse as much interest as possible in the visits of the class from our home in Goldsboro. This splendid institution, the joy of every loyal Odd Fellow, deserves the hearty support of every member of our great fraternity.

* * * *

Amicable Agreement—It is unfortunate that there should have appeared a difference between the State Board of Charities and Public Welfare and a number of the orphanages of North Carolina. There would have been no controversy upon the part of the orphanages if the Board of Public Welfare had not introduced a bill in the House which was detrimental to the best interest of the orphanages of North Carolina. The fight was forced upon us ,and we were compelled by strong convictions to oppose any legislation which would embarrass or cripple us in our work. Never for once have we been opposed to inspection and sympathetic supervision of our homes. We not only think it desirable, but we welcome constructive supervision. While this is true, we do not think that orphanages owned by fraternal orders or religious denominations and operated by competent boards of trustees under state charters should have their license revoked at will by any one person or board because of failure to carry out in detail some unreasonable demand made upon them. To strengthen that law and to give the commissioner of public welfare still greater power, a bill was introduced a few weeks ago in the legislature to make it a misdemeanor to operate our homes if the commissioners should revoke our license, and upon conviction the orphanage superintendents and boards of trustees and directors could be fined or imprisoned. I am frank to say that superintendents and boards who fail to do their duty should be held accountable to the state and not to some individual or board that is not in full sympathy with orphanage work. Our orphanages must have sufficient latitude in which to work out their destiny. Any uniform law that destroys initiative and self-expression and establishes uniformity in child-training institutions is a bad law and ought not to be tolerated. Let every orphanage have its own individuality and distinct way of living and doing things. Uniformity would be a grave crime against innocent childhood. Because we stood for these things we were forced to register our protest against any legislation that would interfere with the progress and success of the orphanages committed to our care. Since the disturbing cause has been removed and the State Board of Charties and Public Welfare has agreed to the compromise which is satisfactory to the orphanages, I trust that there may be the most amicable relation existing between these two great agencies which are doing so much for the betterment of mankind. I want to say this much for myself, that I am in perfect accord and sympathy with the spirit and aim of the State Board of Charities. If any one has construed my position as an attack upon this great department of the state government, let me say with emphasis that such is not the case. Since the atmosphere is clarified and a law enacted to safeguard the orphanages of North Carolina, I call upon all the friends of orphanages to unite their forces with the Board of Charities and Public Welfare, because there is too much at stake to allow any strife to divide us when the task calls for united effort.

A Sunday School Town.

(*continued from page seven*)

The teacher of the men's Bible class is Hon. Welch Galloway, now attending to his duties as a member of the state legislature. During his absence the class is taught by his brother, T. H. Galloway, who brings with him his own class of young men. Mr. T. W. Whitmire is the energetic president of this class, having recently transferred his membership from Dr. Chappell's church. It is doubtful if any town in the state has a higher percentage of its adult male population attending Sunday school. Brevard claims about 2000 people, and there must be well over 200 men attending Sunday school every Sunday.

The energetic superintendent is Dr. J. F. Zachary, who has within the past three years become a member of the church. Mrs. Zachary is the daughter of Rev. Mr. Thomas, whose life has been a beneficent influence throughout the whole mountain section. Dr. Zachary is putting his heart and soul into his church life, and his teachers and officers all seem to be loyally doing their best. If any church has a superintendent woh is discouraged, it would be well worth the trip for him to spend a Sunday in the Brevard Methodist church.

The aggressiveness of the Sunday school is manifest also in every department of the church life. The Woman's Missionary Society is thriving, the Epworth League is one of the best in the district, the children's missionary society is firmly established and prosperous, the prayer meeting is increasing in interest and attendance, and a troop of boy scouts has just been organized in the church. The atmosphere of the entire organization is invigorating and stimulating.

The distinguished pastor, Rev. Mr. Welch, preached on the Sunday mentioned a remarkable sermon from the text, "And Jesus saw." He brought out in his forceful manner the breadth and vision of the Master, as He saw the beauties of nature, the relative importance of material and spiritual things, the value of the human soul, and the individual needs and possibilities of all who come to Him.

Under such leadership, such men and women make up the Brevard church have a right to expect great things. C. H. T.

QUESTION OF PERSONAL PRIVILEGE

On the front page of the North Carolina Christian Advocate of February 12, under the general caption, "Editorial Paragraphs," is the following:

"The Methodist Advocate reports one of the most interesting incidents that we have heard of in connection with the discussion of the present plan of Unification. Dr. Burrow says:

"'Here is an actual occurrence 'away down South in Dixie.' A certain pastor, who was opposed to unification, called his congregation together to pass resolutions against the pending plan. He made a talk and pointed out some of the dangers involved. Among other things he said, in substance: 'Why, some negro woman might come into this church and ask me to baptize a negro baby.' At this juncture a layman said in substance: 'Wait a minute; let's go slow here. I am a physician. Suppose some stormy night a call comes to me to go to a negro home to help a negro baby into the world, what am I to do? If humanity says to the doctor Go, why should Christianity say to the preacher, Stop?' There was great seriousness in that meeting. The preacher went home thinking along fundamental lines. He will never think again as he did before this incident."

The implication is clear. The editor of the Methodist Advocate and the editor of the North Carolina Christian Advocate seem to desire to create the impression that the preachers opposed to the plan of unification are unchristion in their attitude toward the negro race and less catholic in spirit than ministers of the gospel should be.

I have read all that I could find in the secular and church press upon the question of unification. Some things have been said by individuals on both sides which perhaps should not have been said. This paragraph, whether intentional or not, casts a slur and stigma upon those of us who oppose the plan of unification which should not be allowed to pass unchallenged.

To my mind it does another thing which is of far more consequence, namely, it adds to and feeds the misunderstanding of our brethren in the North as to our real attitude towards the negro.

I happen to have been brought up "away down South in Dixie." My father served before the war between the states as a missionary to the negroes who were working in the lumber and turpentine camps along the shores of Mobile Bay. I was reared in a county where there were ten thousand white people and forty-five thousand negroes. I accompanied Bishop Lambuth and helped to establish our mission in the Congo. I have preached to and done religious work amongst negroes both at home and abroad. While acting as general secretary of the Army Y. M. C. A. at Camp Greene at Charlotte, North Carolina, I had on my staff twelve negro secretaries who sat in council with the white secretaries of the camp. The government and the Army Y. M. C. A. recognized that it was wisest to keep the races separate both in military unit and in welfare buildings even in the time of the stress of war.

No man can say that my attitude toward the negro is not one of Christian love and sympathy.

I never saw but one negro baby baptized by a white preacher. I was present when Bishop Lambuth baptized an African baby at a village somewhere on the Kasai River in the Congo. I do not know a Methodist preacher—and I know several hundred in "the black belt"—who would not gladly and joyfully baptize any baby of any race at any time.

For the editors of two of our church papers to create the impression that the preachers opposed to the plan of unification would refuse religious ministry unto the colored race, because some preacher, according to Dr. Burrow, made a foolish remark, is to my mind the most unfortunate thing that has happened in all this controversy over the plan of unification.

Bishops Candler, Denny, Ainsworth, Darlington and Dickey, are doubtless as much interested in the welfare of the negro as any five men in our church. I am sure the acts of their lives and ministry show it. I am persuaded also that there are several hundred of us, preachers of the M. E. Church, South, opposed to the plan of unification, who resenting the implication in the paragraph quoted, would like to say to the church, North and South, that this paragraph does not in any sense represent our attitude towards the negro. J. T. Mangum.

[If John Smith and Bill Jones join in a verbal encounter in Mississippi, by what manner of logic should John Smith in North Carolina, Georgia or Virginia regard it a personal assault upon him? To argue the tariff, or the League of Nations with one Democrat does not involve all other Democrats on the face of the earth. There is such a thing as overworking the group consciousness.—Ed.]

BEAUFORT

We arrived in Beaufort in the afternoon of December 4th and were soon ushered into the spacious dining room of the parsonage on Queen street to a bountiful supper, all made ready by the ladies of the church. After a ride of two hundred miles through the country one can imagine how much to the point was a circumstance like that. It should be said that several men were there also ready to welcome and assist us.

On our first Sunday we were greeted by large and appreciative congregations morning and evening. We recognized that we should soon feel at home among these good people.

One of our first observations was that here was a large membership and a large opportunity for service. A new modern Sunday school annex containing fifteen rooms greeted us and seemed a happy augury for progressive methods in Sunday school work. But it was immediately discovered that this annex was waiting for completion ,and that both it and the church proper should have steam heat.

The pastor called a meeting of his board of stewards to consider these matters. It was unaimously agreed to proceed at once to raise the sum of $2,700, the amount necessary to complete the annex and to install steam heat in both the annex and the church proper. More than this amount has been raised, the contract for the heat has been let and the contractors will enter immediately upon the work of installing the same. When completed Ann Street church will have a very comfortable and withal commodious Sunday school building, and the entire church plant will have many more facilities for carrying forward its church and religious activities program than ever before.

It was gratifying on coming to learn that the church has a live Ladies' Aid Society, a membership of 100, most of them active. They have given valuable assistance toward the heating fund, and there are some other forms of valued service which they are planning for the near future. Among these are some much needed repairs on the memorial windows of the church.

The young people were not so fortunate, there being no active organization among them. However, on the second Sunday in December they assembled at the church and two organizations were effected. These were a Junior Epworth League and a Senior Epworth League, both of which were sponsored by capable leadership. From week to week they are holding fine and helpful services.

The attendance upon our prayer meetings has been most encouraging. On Wednesday evenings the pastor has led his people for the space of two months in a study of the Book of Acts of the Apostles with Peter and Paul as the all-engaging and inspiring examples of gospel preaching and forward world-missionary activity in the first Christian century. In all these meetings a deep interest has been manifest. And now we have the privilege of studying together the great world advance program of missions lauched by our church in 1919 through the Centenary. We are using 40 copies of "The Task Ahead" recommended by our mission board at this time.

Let us say parenthetically that, as for fishing, we have not so much as cast in hook or line. However, this has not been for lack of appreciation of Sir Izaak's great sport. We have had to be content for the nonce with casting a wistful eye over into the pond. But when hilarious spring heaves in we shall take tackle in hand and prove to the unpersuaded that we, too, can angle a bit.

E. Frank Lee, Pastor.

THE NEGRO THEN AND NOW

Those who read Dr. George Stuart in Advocate of February 5th could do other than note how much he has toned down since the extra session of th General Conference at Chattanooga; but with all that he passes over the matter of the Negro in the Methodist Episcopal church all too lightly. It is not a question of whether "Mr. Nigger" is "fit to belong to our or any other church," but whether he will not exercise a right (?) he is now denied. None know better than Dr. Stuart that when the Methodist Episcopal General Conference voted 800 to eight to join us, and at same session the eight joined with the 800 in saying the Negro, the Asiatic and all the rest of humanity were as good as we, they served notice right then that we would be expected to be the same to the Negro as they are. He also knows full well that you cannot put the Negro race (in this part of the country) on an equal with the white race, not even in the name of religion. All readers after Unification for all the decade it has been agitated know full well that the Negro in the Methodist Episcopal church has been the stumbling block, and know equally as well that that church has held steadfastly to the Negro, and today are more concerned about holding him in the church than they are about a union with the M. E. Church, South, else knowing, as the M. E. church does, our standards it would give him up and set him up in a church of his own. No, the talk about the negroes we had in our church at the close of the war has no place here. They were the humble folks that had nowhere else to worship, and had their place partitioned off. They were well meaning, but it would not be so now. C. W. Hunt.

A TIMELY ARTICLE APPROVED

I am writing to express my sincere thanks to Rev. W. E. Poovey for his timely article in the Advocate February 12, 1925, under the caption, "Sugar-Coated Higher Criticism." I have not seen the book referred to by Brother Poovey, but if his quotations are correct I do not think it is a safe book for our young people to study. And I believe, dear brethren, that we all as preachers and leaders in the church should try to be true watchmen on the walls of our beloved Zion. We should guard her gates with great care.

Ingersol and his crowd with their strong battering rams of infidelity could do but little harm to the church. They were on the outside. But if we allow the Bible to be attacked from within the walls without protest, there sin lieth at our door and the blood of lost souls will be required at our hands.

This to my mind is a very serious question. I hope and pray that our great church may never come under the power of this "Sugar-Coated Higher Criticism." But is not caution the parent of safety? Then let us "watch and pray." T. J. Houck.

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OUR LITTLE FOLKS

CLARA'S JOURNEY

Girls of twelve don't get many letters addressed to themselves, with an invitation to visit an uncle and a $20 check to cover expenses.

These delightful things happened to Clara. Do you wonder that she danced and down with joy when she read it? There was one sentence in the letter which read: "Or, if there is something else you would much rather use the money for, dear little Clara, you may do so. I want you to enjoy it all you possibly can in your own fashion."

With joyous feet the little girl skipped into the kitchen to tell her mother. Outside, Clara had been so happy that she had almost forgotten the heat; but the furnace warmth of the little kichen reminded her.

"I don't need you just now, little girl. You'd better stay outside a bit longer; it's dreadfully warm in here."

Clara looked at her mother's tired face and forgot her good news.

"When are you going to order the fireless, mother?"

"I don't suppose we can this summer, dear. Yes, I know we planned to, but the baby's being ill so long, at such a great expense, has made it impossible."

"Uncle Harry has invited me to see him, mother. He sent me a twenty-dollar check," said Clara, soberly, holding out the check for mother's inspection.

Mother's sweet face lighted up. "That's lovely, dear. I'm awfully glad for you to get out into the country. It will do you good, and I am sure you will have a good time at Uncle Harry's."

"Yes, mother; but who'll help you with the baby? He's so cross these warm days."

"Never mind, Clara," came the answer, after the fashion of mothers. "Mother'll manage somehow."

"She'll just about work herself to death," Clara reflected, as with slow steps she sought the swing—her "thinking place," she expressed it. In the swing the blue sky smiled at you, the little green leaves whispered the nicest things to you, and the birds sang: "Be happy! Be happy!"

"How can I be happy," asked Clara, "when mother works herself to death, and hasn't any fireless cooker these hot days?"

And then an idea popped into her mind. It was such a big idea that it almost bounced her out of the swing.

"Why, I could give mother a fireless if I wanted to."

"Yes, but you'd have to stay at home," somebody seemed to say.

"I could have the best time at Uncle Harry's," Clara reflected. "I'd have some new dresses and ribbons to wear, and I'd play in the hay and eat peaches and ride the colt bareback. I want to go."

"And mother would roast in the kitchen, and be worn out at the day's end with the care of the baby and all the other things she has to do."

"So you are going to Uncle Harry's?" her father reminded the solemn child who walked with him to the gate after dinner.

"No, daddy."

"What, not going? What better thing have you found to spend your money for?"

"A fireless for mother. Here is the check. I know it will buy a nice one. Please get it this afternoon."

Her father gave her a long, square look. "You are right sure you want to do this?"

"Yes, daddy."

Her father swung her up into his arms, held her very tight and kissed her. Then he took the check and walked away. When the fireless came home, mother put her head down on it and cried; and when Clara tried to comfort her, she kissed the little daughter many times.

"My dear dear little girl!" was what she said.

"So our little one prefers to play Lady Bountiful," Uncle Harry wrote in answer to mother's explanatory letter. "Well, I'm sure she couldn't have thought of a better use for her money. I'm coming to your town in August, and I want to bring her back with me. However, she has already had her best journey to the Land of Self-forgetfulness and Thought for Other Folks."

"I don't quite understand Uncle Harry, mother," Clara commended, "but I know I'm happy."—Gospel Advocate.

HIS BIT OF WORK

"O John, John," exclaimed the father, shaking his head sadly, "what slithering work you do!"

"It's all right father," replied the boy. "I get it past the boss and get my pay too!"

"There's more in the work, my boy, than in the pay," said the father.

"The pay's the main thing," retorted John.

"No, John, it is not the main thing either. Let me tell you something that I heard today.

"In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiselled out a stem here, a leaf there and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"Today the young man was walking through the great and beautiful building that the city has just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. 'Why,' he exclaimed, 'there's my bit of work!' And, taking off his cap, he gazed at it and said reverently: 'Thank God, I did that job well!'

"I happened to overhear the remark, and I spoke to him. Then he told me the story of that bit of work. When I heard the young man's remark and saw the light in his eye, John, I knew then, if I had never known before, that work is a holy thing! Right wages and just treatment for our workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.

"The Bible speaks of the 'workman that needeth not to be ashamed.' That young man toiling in the dirt and din of the stone works fashioned his bit with his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy of the workman? And if that bit of work happens to be the crowning piece of a well-hewn character, calling forth the praise of the Great Master, 'Well done, good and faithful servant!' the joy of the workman will not be measured by time or by anything that belongs to the world of time!"—Youth's Companion.

HINDOO PROVERB

He that knows not and knows not that he knows not is a fool—avoid him. He that knows not and knows that he knows not is ignorant—teach him. He that knows and knows not that he knows is asleep—wake him. He that knows and knows that he knows is a wise man—follow him.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

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W. E. WEBB, Secretary
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Get rid of constipation by internal cleanliness

HEADACHES, biliousness, sleepless nights, heaviness, are Nature's warning that intestinal poisons are flooding your system. If this is allowed to continue, you may become a victim of serious organic disease.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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Take Nujol regularly and adopt this habit of internal cleanliness. For sale by all druggists.



Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness

ONE MONTH GONE–TWO MONTHS LEFT

The first month of the Seventieth Anniversary Campaign for new and renewal subscriptions to the North Carolina Christian Advocate is a matter of history. February gave larger returns than any first month's work in any campaign during the past three years. We are hoping that March will be the biggest March in the history of the Advocate. The importance of a religious paper in the home cannot be estimated. Every Christian home needs a religious paper to keep informed on religious subjects and the movements of the church just as badly as the farmer needs the agricultural paper or the intelligent citizen the secular paper. This year will be a year above all others when every Methodist should have his church paper, and read it. The Centenary is to be completed, the Superannuate Endowment campaign is on, the matter of Unification which is paramount at this time is being discussed pro and con, and every Methodist ought to read what the brethren have to say on both sides. The Advocate will give its readers each week just as much reading matter as posible along all these and other lines of church endeavor, and it is very much desired that as many of our people as possible be reached through its columns.

We call upon all Advocate friends to talk Advocate and work Advocate during the next two months.

The following is the way the charges stand, the report being up to last Saturday:

ASHEVILLE DISTRICT

	New	Ren'wl
Oteen-Oakley—T. O. Groce	1	2
Flat Rock-Fletcher— J. O. Banks	2	5
Mills River—C. F. Tate		4¾
Hominy—A. L. Latham		1
Saluda-Tryon—P. E. Parker	2	
Asheville-Bethel—T. C. Jordan	10	2
Biltmore—W. F. Sanford		3
Central—A. C. Chappell (in budget)		
Chestnut St.—G. A Stamper		1
Haywood St.—R. S. Howie		1
Hendersonville—M. T. Smathers	1	1
Leicester—L. T. Cordell	4	2
Sandy Mush—J. W. Groce	2	
Swannanoa—J. O. Cox		1
Total	22	23¾

CHARLOTTE DISTRICT

Unionville—O. L. Brown		2
Wadesboro—J. C. Armbrust		3
Matthews—D. F. Carver		1
West Charlotte—J. A. Smith	1	2
Calvary—C. M. Short	22	10
Ansonville—O. B. Mitchell		2½
Dilworth—G. D. Herman	8	4
Hawthorne Lane—R. H. Daugherty		2
Trinity—J. E. Abernethy		3
Tryon St.—J. H. Barnhardt	1	11½
Marshville—Elzie Meyers		2
N. Monroe-Icemorlee—D. S. Richardson	2½	
Peachland—J. C. Umberger	8½	2
Pineville—R. E. Hunt		3
Waxhaw—E. N. Crowder	1	11
Weddington—T. J. Huggins		1
Total	44	60½

GREENSBORO DISTRICT

Jamestown-Oakdale—J. E. Womack		3
Carraway Memorial—T. V. Crouse	1	3
Deep River—O. P. Routh		1
Glenwood—W. A. Barber		5
East End—E. J. Harbison	1	
Bethel—J. E. Woosely	½	3
East End—E. J. Harbison	1	
Asheboro—W. H. Willis		1
Gibsonville—E. H. Nease		2
Park Place—L. B. Hayes	1	½
Spring Garden—G. R. Jordan		1
Walnut St.—W. T. Albright		½
West Market St.—J. F. Kirk	5	10½
E. Greensboro—A. Burgess		3
W. Greensboro—E. E. Williamson		3
Main St.—W. B. Davis	29	5
Wesley Memorial—E. K. McLarty	3	12½
New Hope—J. A. Howell	2½	7
Pleasant Garden—J. W. Hoyle, Jr.	1½	4½
Randleman—J. A. Cook		1
Randolph—W. R. Harris		3½
Reidsville—M. F. Moores—		9
Uwharrie—G. W. Clay	1	1
Wentworth—C. P. Goode	2	11
Total	48½	91

MARION DISTRICT

Old Fort—M. W. Dargan		2
Glen Alpine—R. C. Goforth	1	4½
Table Rock—W. J. Hackney	1	2
Bostic—E. J. Poe		4
Broad River—J. C. Gentry	7½	7
Cliffside—M. W. Heckard		1
Forest City—W. R. Ware		1
Henrietta-Caroleen—J. P. Hornbuckle		2
Marion—First Church—W. E. Poovey		2
Marion Mills—G. L. Wilkinson	6	2
McDowell Ct.—H. E. Stimson		2½
Mill Spring—Elmer Simpson		1
Morganton—First Church—G. T. Bond		19
Morganton Ct.—L. L. Smith		1
Oak Forest—B. A. Sisk		1
Old Fort Ct.—J. N. Wise		2
Rutherford College—O. J. Jones	1	3
Spindale—O. L. Simpscn	1	8½
Total	17½	55½

MOUNT AIRY DISTRICT

Central—H. K. Boyer		13½
Walnut Cove—A. J. Bowling		3
Ararat—J. J. Eads	3	2
Dobson—J. E. Hipp		1
Draper—J. P. Morris	½	2
Elkin—L. B. Abernethy		1
Madison—T. J. Rogers		½
Mt. Airy Ct.—W. J. S. Walker		1
Rural Hall—E. E. Snow	1	5½
Stokesdale—M. E. Leftwich		3
Summerfield—W. L. Dawson		3
Walnut Cove—J. T. Ratledge		2½
Yadkinville—R. E. Ward	1	6½
Total	5½	45½

NORTH WILKESBORO DISTRICT

Ronda-Roaring River—W. J. Miller	1	2
Avery—T. S. Roten		4
Boone—M. B. Woosley		2
Creston—W. A. Thomas		1
Jefferson—J. L. Reynolds	½	4
Moravian Falls—W. I. Hughes	2	6
Sparta—A. L. Lucas	1	1
Watauga—R. A. Taylor	2	3
Total	6½	23

SALISBURY DISTRICT

Landis—W. E. Rufty	1	
Forest Hill—T. F. Higgins		2
Norwood—F. O. Dryman		1
Concord Ct.—A. G. Loftin		2
Albemarle—Central—C. M. Pickens	5	23
Badin—C. R. Ross	½	
Concord—Central—W. A. Jenkins		3
Kannapolis—J. F. Moser	1	3
Mt. Pleasant—M. A. Osborne		2
New London—J. S. Folger		3
Norwood Ct.—G. G. Adams	1	3
Salem—H. L. Powell		3
Salisbury—First Ch.—L. D. Thompson	½	7½
South Main St.—W. A. Rollins		1
Spencer—Central—R. O. Eller		3
Woodleaf—T. A. Plyler		1
Total	9	57½

SHELBY DISTRICT

Lowesville—O. C. Fortenberry		1
East End—C. M. Campbell		2
Goodsonville—J. W. Combs		4
Belwood—John H. Green	7½	46½
Cherryville—R. F. Mock		7
Polkville—S. M. Needham		1
Bessemer—E. P. Stabler	½	1
Gastonia—Main St.—F. J. Prettyman		10½
West End—D. W. Brown		1
Lincolnton—W. B. West	4	39
Lincolnton Ct.—W. E. Moretz		1
Mount Holly—O. P. Ader	5	4
Rock Spring—R. C. Kirk		2½
Shelby—Central—A. L. Stanford		3½
Lafayette St.—A. S. Raper		2
Shelby Circuit—B. Wilson		4
Stanley—J. C. Keever		1
Total	17	131

STATESVILLE DISTRICT

Hudson—Paul R. Rayle		4
Hickory—First Ch.—R. M. Stafford	¼	3
Mooresville Ct.—C. L. McCain		½
Alexander—J. A. Peeler	½	
Balls Creek—T. W. Hager		3
Catawba—A. C. Kennedy		1½
Davidson—M. B. Clegg		2
Dudley Shoals—P. H. Brittain		2
Elmwood—J. W. Strider		7½
Granite Falls—N. C. Williams		1½
Westview—D .A. Lewis		1
Hiddenite—D. P. Waters		1¾
Lenoir—First Church—Carlock Hawk		4
South Lenoir—M. H. Tuttle		1
Lenoir Ct.—E. E. Yates		2
Central—A. L. Aycock		1½
Mount Zion—J. H. Bradley		2
Newton—E. W. Fox	1	1
Olin—W. M. Rathburn		7
Statesville—Brd. St.—Z. E. Barnhardt		5
Race St.—H. H. Robbins		13½
Statesville Ct.—R. L. Melton	1	6½
Stoney Point—J. M. Barber	1	9
Total	3¾	80¼

WAYNESVILLE DISTRICT

Murphy Ct.—T. E. H artsfield		½
Bethel—F. W. Cook		1
Franklin Ct.—R. A. Truitt		5
Lake Junaluska—Frank Siler	1	1
Andrews—T. J. Houck	6	23½
Bryson City—D. V. Howell	5	10
Canton—A. C. Gibbs		1
Franklin—W. M. Smith		1
Fines Creek—J. C. Brown		½
Hayesville—F. L. Setzer	½	2
Haywood—P. L. Terrell	1½	1
Highlands—J. G. W. Holloway	1½	2
Judson—F. C. West	4	1
Sylva—W. M. Robbins	1	24
Waynesville—J. T. Mangum		5½
Total	20½	79

WINSTON-SALEM DISTRICT

Green St.—W. B. Shinn		1
Linwood—J. W. Campbell		1
Advance—R. P. Fikes		1
Cooleemee—J. A. J. Farrington		3½
Davie—James H. Green		1
Denton—S. T. Barber		1
Farmington—C. M. McKinney	3	8
Kernersville—L. A. Falls		3
Lewisville—J. W. Vestal		2
First Church—W. R. Shelton		3
Thomasville Ct.—D. R. Proffitt	7	4
Thomasville—W. L. Hutchins		1
Welcome—J. W. Fitzgerald		1
Centenary—C. C. Weaver	6½	18½
Grace—J. P. Hipps		1
Total	16½	50

DURHAM DISTRICT

Lakewood—D. A. Clark	1½	1
Carr—J. H. Buaffoloe		1
West Durham—J. A. Martin		1
Chapel Hill—Walter Patten		3
E. Roxboro-Longhurst—M. C. Ellerbe	5	
Yanceyville—W. C. Merritt	1	7
Branson—W. F. Elliott		3½
Mt. Tirzah—B. O. Merritt		4
Front St.—J. B. Hurley		2
Trinity—W. W. Peele	1	5
Mebane—L. E. Thompson		½
Webb Ave.—L. V. Harris		3
Cedar Grove—E. C. Durham		5
Memoiral—H. E. Myers		2
Leasburg—E. R. Clegg		12
Person—J. W. Bradley	3	18½
Hillsboro—S. F. Nicks		1
Durham Ct.—W. F. Craven		4
Roxboro—F. M. Shamburger	1	2
Rougemont—J. F. Starnes		3
Graham—G. W. Starling	16½	1
Total	29	79½

ELIZABETH CITY DISTRICT

South Camden—T. S. Coble	1	
Eliz. City—First Ch., N. H. D. Wilson		¾
Hertford—L. S. Massey	1	5
Chowan—M. R. Chambers		4½
North Gates—J. O. Long	1	8
Hatteras—J .M. Joliff		1
Pantego-Belhaven—J. P. Bross		2½
Manteo—A. W. Price	1	
Currituck—E. W. Hurst		8
Kitty Hawk—W. A. Chambers		2
Columbia—S. Salyer		1
Pasquotank—W. T. Philpps	4	4
Gates—R. F. Munn		5
Roper—R. A. Taylor	2	1
Dare—R. L. Beasley		2
Perquimans—J. T. Stanford		2½
Moyock—C. T. Thrift	12	15
South Mills—A. B. Crumpler	1	2
Edenton—J. V. Knight	5	
Total	28	64¼

FAYETTEVILLE DISTRICT

Newton Grove Ct.—W. J. Underwood	3	1
Roseboro—R. B. John		1
Haw River—C. H. Caviness	1	1½
Carthage—John M. Wright		1½
Jonesboro—B. E. Stanfield		7
Elizabeth—H. E. Lance		2½
Sanford—L. B. Jones		2
Siler City—O. I. Hinson		4½
Goldston—H. L. Witten		5
Hay St.—J. H. Shore	½	6
Hemp—G. C. Wood	1	1¾
Stedman—W. A. Piland		1
Pittsboro—C. M. Lance	1	8
Duke—L. C. Brothers	1½	9½
Fayetteville Ct.—W. L. Maness	1	16
Lillington—H. L. Hendrix		4
Person St.-Calvary—M. F. Hodges		2
Total	9	74¼

NEW BERN DISTRICT

Harlow Ct.—J. E. Carter	3	5
Ocracoke—W. T. Cheek	½	4
Snow Hill—J. A. Russell		7½
La Grange—R. E. Pittman		3
Mt. Olive-Calypso—L. T. Singleton		6
Centenary—J. W. Harrell		4
Queen St.—C. K. Proctor	10	21
Oriental—J. C. Wheedbee	2½	4½
St. Paul—J. M. Daniel	½	11½
Elm St.-Pikesville—C. P. Jerome		1
Morehead City—W. A. Cade	1	29½
Hookerton—R. R. Grant		8
Goldsboro Ct.—R. E. Brown		5
Craven—W. L. Dawson, Jr.	4	5
Pink Hill—K. S. L. Cook		2
Gloucester—Samuel Leffers		1
Pamlico—W. C. Jones	2	
Total	23½	118

RALEIGH DISTRICT

Central—H. I. Glass	2	
Garner—G. W. Fisher	1	3
Tar River—J. C. Williams	½	7½
Louisburg—O. W. Dowd		1
Creedmoore—J. J. Boone		2
Zebulon—E. M. Hall	5	9½
Cary—W. C. Ball	1	5
Princeton—G. B. Perry	½	1
Oxford Ct.—M. B. Strickland		4
Bailey Ct.—E. C. Maness		3
Millbrook—S. J. Starnes	½	5
Granville—L. H. Joyner	2	10
Smithfield—A. J. Parker		12
Oxford—E. M. Snipes		4
Fuquay—K. F. Duval		2
Youngsville—W. B. Humble		3
Clayton—M. Y. Self		1
Edenton St.—W. A. Stanbury	4	9
Four Oaks—W. J. Watson	9	30
Jenkins Memorial—W. H. Brown	12	2
Total	37½	114

ROCKINGHAM DISTRICT

Gibson—J. B. Thompson		1
Richmond Ct.—C. A. Jones		3
Red Springs—G. M. Daniel		1
Rockingham—C. M. Hawkins		4
Robeson Ct.—N. B. Johnson		1
Aberdeen-Vass—E. H. McWhorter		2
Rowland—P. D. Woodall	2	6
Raeford—N. C. Yearby	2	5
Laurinburg—W. R. Royal		2
Laurel Hill—W. J. DuBois		1
Biscoe—F. B. Peele	1	5¾
West End—A. J. Groves		1
Montgomery—F. B. Noblett		1
Lumberton—T. M. Grant		1
Roberdel—S. T. Moyle		2
Troy—J. H. McCracken		2
Lumberton Ct.—N. L. Seabolt		1
Mt. Gilead—B. C. Thompson	1	8
Total	6	47¾

WASHINGTON DISTRICT

Pinetops—J. H. Miller		3
Farmville—B. B. Slaughter		2
S. Rocky Mt.—W. C. Huckabee	4½	2
Tarboro—R. C. Beaman		2
Elm City—D. H. Tuttle	9	6
Mattamuskeet—W. M. Wall	7	5
Spring Hope—W. E. Trotman		3½
Fremont—J. A. Dailey	2	11
Greenville—V. P. Scoville	1	2
Fairfield—H. M. Jackson	½	
Robersonville—F. F. Eure		3½
First Church—H. M. North	2	5
Wilson—F. S. Love		2
Grimesland—J. J. Lewis		2
Total	26	49

WELDON DISTRICT

Battleboro-Whitakers—B. F. Boone		2
Warrenton—H. B. Porter	2	8
Henderson—T. G. Vickers	1	3
Murfreesboro—L. C. Larkin		4
Aulander—W. J. Clegg		3
Northampton—B. P. Robinson		5
Littleton—G. F. Smith		2½
Halifax—J. L. Midgett		2
Rosemary—Norman Harrison		2
Roanoke Rapids—R. H. Broom	2	1
Weldon—G. W. Perry		5½
Middleburg—J. T. Draper		11
Seaboard—Frank Culbreth		3
Windsor—N. M. Wright		7½
Warren Ct.—W. M. Towe		1
Conway Ct.—E. B. Craven	½	4
Ahoskie—R. G. L. Edwards		3
Total	5½	67½

WILMINGTON DISTRICT

Magnolia Ct.—W. E. Hocutt	4	1
E. C. Sell—Mayesville		5
Grace—A. D. Wilcox	1	13
Ingold—A. E. Brown		1
Whiteville—L. D. Pattishall		3½
Wilmington Ct.—C. N. Phillips	3½	2
Epworth—J. A. Snow		9
Trinity—H. C. Smith		1
Kenansville—J. W. Sneeden	½	1
Carver's Creek—J. C. Harmon	1	1
Swansboro—D. A. Futrell		1
Southport—J. R. Edwards		½
Total	10	39
Miscellaneous	5½	28
Grand total	390	1379

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Old people who want to overcome their feebleness and gain vigor and more power of endurance are advised to grow younger in spirit with McCoy's Cod Liver Oil Tablets for 30 days.

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Burlington, North Carolina

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCES

Fayetteville, at Dunn ..... March 25-26
Asheville, at Weaverville ..... April 1-2
Raleigh, at Creedmore ..... April 3-4
Mount Airy, at Boonville ..... April 7-8
Greensboro, at Trinity ..... April 14-15
Weldon, at Seaboard ..... April 16-17
Marion, at Morganton ..... April 21-23
New Bern, at Trenton ..... May 26-27

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

March
Flat Rock-Fletcher, Fletcher, 11 1
Oteen, Oakley, night 1
Mars Hill, Beech Glen, 11 7
Marshall-Hot Springs, Walnut, 11..... 8
Weaverville, night 8
West Asheville, night 11
Mills River, Mills River, 11 14-15
Hendersonville, night 15
Skyland, Naples, 11 22
Saluda-Tryon, Tryon, night 22
Spring Creek, Antioch, 11 28-29
Mt. Pleasant, night 29
April
Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26
May
Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
I. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

February
Bethel and New Hope, Bethel, 11 28
Lilesville, Lilesville, 3 28
March
Matthews, 11 1
Belmont Park, night 1
Marshville, Gilboa, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 13 20
Morven, Pleasant Hill, 11 22
Monroe, Central, night 22
Wadesboro, 11 29
Trinity, night 29
April
Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

March
Pleasant Garden, Rehobeth, 3 ..... Feb. 28 & 1
Liberty, Liberty, 11 1
Centenary, night 1
Park Place, 11 8
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

March
Leaksville, 11 1
Stoneville-Mayodan, Centenary, 2:30... 1
Stokesdale, Eden 7-8
Mt. Airy Ct., Zion 14-15
Summerfield, Gethsemane 15-16
(Sunday and Monday)
Yadkinville, East Bend 21-22
Ararat, Hunter's Chapel 22-23
Danbury, Pine Hall, Sat. & Sun..... 28-29
Walnut Cove, Bethlehem 29-30
(Sunday night and Monday)
April
Jonesville, Maple Springs 4-5
Elkin, evening 5
Dobson, Pleasant Ridge, 3..... 5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

February
Old Fort Ct., Bethel, 11 28
March
Old Fort, 11 1
Henrietta-Caroleen, Henrietta, 11 8
Cliffside, Cliffside, 7 8
Mill Spring, 11 13
Broad River, Kisler, 11 14-15
Spindale, Alexander, 7 15
Bostic, 11 21
Forest City, 11 22
Cross Mill, North Catawba, 11 26
Marion Ct., Murphys, 11 27
McDowell, Snow Hill, 11 28
Marion Mills, Clinchfield, 11 29
Marion First Church, 7 29
April
Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville, Bakersville, 10 12

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

March
Warrenville, Clifton ..... Feb. 28 & 1
Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March
Cherryville Ct., Mary's Grove, 11 ..... 28 and 1
Cherryville, First Church, night 1
Belwood, St. Peters, 11 7-8
King's Mountain, night 8
Park Street, Ebenezer, 11 21
Mt. Holly, 11 22
Main St., Gastonia, 11 and night 29
April
Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

March
Kannapolis, 11 1
China Grove, night 1
Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, nght 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

March
South Lenoir, Harpers, 11 and 1 1
Lenoir Ct., Ollvet, 3 1
Granite Falls, 6 and 7 1
Olin, Macedonia, 11 and 1 8
Hiddenite, Midway, 3 7-8
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Ball Creek, Mt. View, 3 29

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

March
Bethel, Harmony Grove, 11 and 3 ..... 28 and 1
Haywood, Davis Chapel, 11 and 3 1
Judson, Judson, 11 and 11 7-8
Bryson City, Ella, 3 8
Webster, Love's Chapel, 11 and 3 14-15
Cullowhee, night and 11 14-15
Glenville, Norton, 11 and 3 20-22
Highlands, Horse Cove, 11 and 11 21-22
Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29
April
Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
SECOND ROUND

March
Walkertown, Walkertown, 11 1
Oak Ridge, Oak Ridge, night 1
Forsyth, Pine Grove, 11 7-8
Farmington, Bethlehem, 3 7-8
Welcome, Vernon, 11 14-15
Ogburn Memorial, Oak Summit, night 15
Kernersville, Shady Grove, 3 15
Hanes-Clemmons, Clemmons, 11 21-22
Grace, Grace, night 22
Ardmore, Ardmore, 11 29
West End, West End, night 29
April
Lexington, First Church, 11 5
Erlanger, Erlanger, night 5

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

March
Mt. Tirzah, Hurdle Mills, 11 ..... 28 & 1
Person Ct., Lea's Chapel, 11 7-8
Long Memorial, night 8
Memorial 15
Brooksdale Ct., Brookland, 11 21-22
East Roxboro, Longhurst, night 22
Hillsboro, New Sharon, 11 28-29
Carr, night 29
April
Yanceyville Ct., Prospect, 11 4-5
Graham and Haw River, Graham, 11.. 12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11... 19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26
May
Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11... 2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

February
Pasquotank, Newbegun 27
March
Camden-Wesley's ..... 28 and 1
Moyock, Baxter's, 3 1
Pasquotank, (Qr. Con. Unon) 5
Columbia, Alligator 7-8
Edenton, night 13
Chowan, Evans 14-15
Perquimans, Oak Grove 18
Hertford, night 18
Dare, Mashoes 20
Kitty Hawk, Collington 24
Manteo, 11 22
Wanchese, night 22
Kennekeet, Avon 28-29
Hatteras, Buxton, night 29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

March
Parkton, Hope Mills ..... Feb. 28 & 1
Bladen, Bethlehem 7-8
Lillington, Pleasant Plains 13-14
Mainers, Cool Spring 14-15
Elizabeth, Singletary 21-22
Stedman, Bethany 28-29
April
Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26
May
Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

The district conference will convene at Dunn on Wednesday morning, March 25, at 10 o'clock, and will be in session two days.

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

March
Elm St.-Pikeville, Pikeville, a.m. 1
St. Johns, p.m. 1
Mt. Olive Ct., Smith's Chapel a.m. 7-8
Mt. Olive, Calypso, p.m. 8
Craven Ct., Clark's, a.m. 15
Centenary, p.m. 15
Riverside-Bridgeton, Bridgeton, p.m. 17
Goldsboro Ct., Pine Forest, a.m. 21-22
St. Paul, p.m. 22
Beaufort, a.m. 29
Morehead City, p.m. 29
April
Snow Hill, Jerusalem, a.m. 4
Hookerton, Maury, a.m. 5
Atlantic-Sealevel, Atlantic, a.m. 11
Straits, a.m. 12
Ocracoke, p.m. 13
Pink Hill, Woodington, a. m. 19
Queen St., p.m. 19
Pamlico Ct., Barnes, a.m. 25-26
May
Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24

District Conference May 26-27 at Trenton.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

March
Fuquay, Cokesbury ..... 28 & 1
Youngsville, Youngsville 7-8
Franklinton Ct.—Rock Springs, 3 8
Millbrook, Knightdale 9
Kenley, Lucama 14
Salma, 11 15
Smithfield, 7:30 15
Princeton, Stevens 16
Benson, 3:30 18
Garner, Mt. Zion 21
Bailey, Mt. Pleasant 28-29
April
Creedmore, Creedmore (D. C.) 3
Granville, Calvary 4-5
Oxford Ct., Marrows 11-12
Oxford, 7:30 12
Zebulon, Zebulon 19
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

March
Aulander-Ebenezer 1
Windsor, Cashi, 11 5
Ahoskie, Harrellsson, 11 7
Murfreesboro, Winton, 11 8
Warren Ct.—Prospect, 11 14-15
Warrenton, Macon, 11 21
Norlina, Union 22-23
Williamston, Hamilton 29
April
Garysburg, Smith's, 11 4
Rosemary Station, 11 5
Roanoke Rapids, night 5
Battleboro-Whitakers, Battleboro, 11 12
Enfield, night 12
Northampton, Rehobeth, 11 18
Littleton, 11 26
Halifax, Calvary, afternoon 26
May
Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17

District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

March
Southport, a.m. 1
Fifth Avenue, p.m. 1
Trinity, a.m. 8
Wilmington Ct., Bethany, p.m. 8
Scott's Hill, Snead's Ferry, a.m. 13
Jacksonville-Richlands, Richlands, a.m. & p.m. 15
Kenansville-Friendship, a.m. 22
Faison-Warsaw, Warsaw, p.m. 22
Burgaw, Herrings, a.m. & p.m. 29
April
Wallace-Rose Hill, Charity, a.m 5
Magnolia, Centenary, p.m. 5
Clinton, Clinton, a.m. 12
Ingold, Epworth, p.m. 12
Hallsboro, Peace, a.m. 19
Carver Creek, Shiloh, p.m. 19
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26
May
Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

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In Memoriam

GARRETT—On December 15, 1924, Bro. M. H. Garrett was translated into the world of spirits. On December 13 he suffered a stroke of paralysis from which he never rallied. In early life he was converted and joined the Methodist church at Brooksdale, but later moved his membership to Hurdle's Mill. He loved his Lord and was faithful in every task which He called on him to perform. Before his going he bore testimony to the fact that all is well with his soul. He leaves a wife, two sons and two daughters to mourn their loss. May God comfort them in this hour. B. O. Merritt, P. C.

KIRBY—James E. Kirby died January 23, 1925. At the time of his death he was about 55 years old. He joined the church in early life. For the last four years he had been a member of the Methodist church in Stanley, N. C. As long as he was able he was faithful to attend services in the church. During the last year of his earthly life he suffered much. He seemed to be conscious of the fact that he could not live long. He said to the writer not long before his death that he was ready to go if it was God's will.

J. C. Keever.

DOUGLAS—Sister Margaret Douglas was born April 27, 1846, and died January 17, 1925, her age being 78 years, seven months and 20 days. She was never married. She joined the Methodist church at Bethlehem in early life, later moving her membership to Bethel church, where she remained a consistent member until her death. She was loved by all who knew her, was a good woman and lived a life of noble service. Her body was laid to rest at Bethel the day following her death, the funeral services being conducted by the writer. She will be greatly missed in her community.

R. L. Melton.

KISER—Amanda Jane Kiser, born September 14, 1843, was released from bodily suffering December 8, 1924. She was a little more than 81 years old. She was the daughter of William and Polly Moser of Tobaccoville, N. C., and was married to Bynum Kiser May 28, 1893. Sister Kiser was converted early in life and became a member of the Methodist church in which she remained a devoted member through her entire life. She had a quiet, pleasant home into which her friends were always welcome. She passed away with a living faith in Christ and the assurance of His presence.

J. W. Vestal, P. C.

SHERRILL—Iris Clyde Sherrill was born November 2, 1895, died January 10, 1925. Her age was 29 years, two months and eight days. On July 23, 1912, she was married to Nellie Sherrill. To this union were born five children, all of whom are living. At about the age of 12 years she professed faith in Christ and joined the Methodist church at Trinity and remained a faithful member until her death. Her remains were laid to rest at Trinity on Sunday, January 11. The funeral services were conducted by the writer. She leaves her husband and children and many friends to mourn her loss. R. L. Melton.

TURNER—Kate, daughter of Willis P. and Mollie Edmundson Turner, passed away on January 21, 1925, at the home of her sister, Mrs. Gardner, in Wilmington, N. C. The funeral services were conducted from the First Presbyterian church in Raleigh by Rev. W. B. Sullivan, assisted by Rev. G. W. Fisher, pastor of Hollands M. E. church. The interment was in the cemetery at Hollands by the side of her parents.

Kate Turner, the youngest of seven children born to Willis P. and Mollie E. Turner, was born in Wake county near Garner on September 9, 1905. Since her mother's death she has made her home with her sister, Mrs. E. M. Gill, of Raleigh, N. C.

During her illness of several months Kate, though a great sufferer, was so patient and so submissive to the Father's will that her life was an inspiration to those around her. When on January 21 God in His infinite love called home the spirit of this beautiful young girl, many heatrts were smitten with sorrow, and many loved ones in their human weakness were prone to wonder why God had taken her away so soon. Kate loved life and had won a warm place in the hearts of many friends who will miss her sadly. It is hard for her sorrowing loved ones to remember that this earthly life is but a preparation for that bigger, fuller life in the world beyond. So early in life did Kate surrender herself to the will of her heavenly Father and so submissive was she to His will that only a short period of earthly training was needed to prepare her for citizenship in the heavenly kingdom. So God, in His great love for her, spared her the many hardships of life and took her early to be with Him.

May God heal the wounded hearts of her loved ones and help them, like her, to be submissive to His will.

R. C. T.

RENDLEMEN — Miss Mary Jane Rendlemen died December 25, 1924. She was 83 years and four days old. She was a member of the Methodist church at Iron Station, Stanley circuit. When a young woman she was converted and joined the church and has since lived a faithful Christian life. During the last few years of her life she suffered much. Yet under all of her suffering she was patient and resigned to God's will. A good woman has gone from us to her reward. The funeral service was held at her home church. A large congregation attended the service. Her body was laid to rest in the cemetery at Orebank Lutheran church. J. C. Keever, P. C.

SPRINKLE—William Thomas Sprinkle was born in Forsyth county February 26, 1859. He passed from this life January 13, 1925. In July, 1882, he was united in marriage with Sarah Lee Shouse, who has been an admirable companion through these 43 years. This union was blessed with ten children, eight of whom are living. Brother Sprinkle was one of the foremost farmers of Forsyth county and a most excellent citizen. The last two years of his life was spent with much suffering. He was conscious of his rapidly approaching death and met it calmly. He was a splendid member of New Hope Methodist church.

J. W. Vestal, P. C.

MERCER—Mrs. Ethel Mercer, wife of Rev. S. E. Mercer, passed to her reward December 24, 1924.

When she fell on sleep, a faithful wife, a devoted mother, a loyal Christian, a big sister, a friend to all, went to her reward.

Calvary church of Durham, N. C., has lost one of its most faithful and zealous workers. The Woman's Missionary Society feels the loss most keenly, but knows she has gone where sufferings cease.

In person, our sister was delicately organized, being an invalid many years. She possessed much power of endurance. Her fragile body was the temple of a martyr spirit, singularly ready to do or suffer as the Master might will. Her life was one of steady growth of "Grace and the Knowledge of Jesus Christ."

Gifted with fine intellect, well disciplined by meditation, and richly stored with available knowledge, she laid all at the Master's feet. Upon such a foundation her character grew in beautiful proportions.

A habit of introspection made her familiar with human weakness and no sin or worldliness, or fear or doubt escaped her search. She brought every lurking evil resolutely out to the light and held her soul up in the sight of mercy until all guilt was shriven and she hated ungodliness more and more.

What a blessing it was to be with or near her! We never left her presence without feeling she had much we desired and that the "field is the world" which must be conquered for Christ.

In days when her hands were not crippled she did much good with her pen, which she dipped in her own heart and wrote out her thoughts and feelings with charming simplicity and naturalness which made her letters a great blessing, especially the "shut-ins" with whom she kept in touch from various portions of our entire country.

When she found her days were soon to end, thoughts of her precious children weighed heavily upon her. Questions pressed hard—"Who will shield my daughters?" "Who will guard my boys?" But she was saved from murmurings and praised the Lord for what was past and trusted him for that which was to come.

Those who have given children back to God without murmurings have done well, but she who puts the hand of her children into the hand of God and turns aside into the valley with a smile hath done gloriously! This our beloved sister did when, fading slowly like the morning star, which vanishes with the light of heaven, she fell sweetly asleep in Jesus.

The memory of the just is blessed and, though dead, our sister still speaks. Her stricken husband's desolation has often been relieved by letters from different ministers of our conference and elsewhere, all of which were burdened with sorrow for his loss and magnifying the grace of God, which was so exemplified in her life. Cheered by the thought that she lives in bliss and awaits his coming, and sustained by the Saviour's assurance, "Lo, I am with you alway," he awaits the will of God and looks forward [illegible] hope to the reunion in the [illegible]

J P Breedlove 30aug24
407 Watts St

DWIGGINS—M[illegible]ne Dwiggins, wife of the late D. B. Dwiggins, died February 7, 1925. She leaves six children—two sons, W. S. and J. A. Dwiggins; four daughters, Mesdames W. M. Barrow, N. J. Dillon, A. D. Dillon and W. S. Jones; twenty-nine grandchilren and twenty-four great-grandchildren to mourn their loss. Her husband preceded her to the glory world little more than a year ago. Since his death she has made her home with her children. She died at the home of her daughter, Mrs. A. D. Dillon. She was 79 years of age, and has been a faithful member of the M. P. church almost all of her life. The funeral service was conducted at Bethel church Sunday afternoon by her pastor, Rev. J. B. Trogdon, assisted by Dr. S. H. Sparr, pastor of Grace church, Greensboro. The crowded house and beautiful flowers showed in what high esteem she was held by the people who had known her all of their lives.



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RESOLUTIONS OF RESPECT

Whereas, the grim reaper, Death, has taken from our midst one of the best loved members of our class, Bro. Joseph C. Butts, it is resolved:

First, That the class expresses its profound respect and love for him as one who has consistently lived a clear, upright, Christian life, and whose membership was an honor to the class.

Second, That we greatly miss him and deplore his loss, we rejoice in the faith that he has been called from his labor and suffering to rest in that beautiful home of the good and faithful not made with hands eternal in the heavens.

Third, That we deeply sympathize with his devoted wife and family in their bereavement, and request our secretary to furnish them a copy of these resolutions.

E. L. Travis,
W. D. Wilcox,
J. A. Dickens,
Committee Wesley Bible Class, M. E. Church, Halifax, N. C.
W. D. Dickens, Secretary.

RESOLUTIONS OF RESPECT

Whereas, the members of the board of stewards of Dilworth M. E. Church, South, have in the death of their chairman and brother, C. L. Watts, suffered the loss of a wise leader in the affairs of the church and of an associate courteous and upright in all the relations of life; and

Whereas, in the life of our deceased brother the highest ideals of Christian character were exemplified, affording inspiration to those who knew him to find through the Christian church the life of service and happiness.

Resolved, That it is our sincere conviction that in the death of C. L. Watts, Dilworth M. E. Church, South, has lost one of her most valuable leaders and members, and that from among his associates in life a man imbued with the fine spirit of the Master has been called.

Resolved further, That this resolu[illegible] be spread in ful on the minutes of [illegible]is meeting, that a copy of this resolution be forwarded to Mrs. C. L. Watts, that from this memorial of our affection and regard for her husband she and her children will find comfort in their bereavement, and that a copy of this resolution be presented in an appropriate manner to the members of our church and to the public.

At Charlotte, North Carolina, this 4th day of February, 1925.

Wm. H. Bobbitt, Chm.
M. H. Courtney,
C. F. Robinson,
J. L. Wiggins,
J. L. Redwine,

NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

The Methodist Episcopal Church, South, last year had a net increase in membership that totals 58,578. Each of the fourteen episcopal districts, except the fifth, which include the Denver, Missouri, Southwest Missouri and St. Louis conferences, showed numerical gains. The fifth district records 1,043 decrease. It is interesting to note that the Belgium, Polish and Czechoslovakia missions report a net increase of 8,225. Our total membership beyond the borders of the United States is 58,718 with an increase last year of 12,513. The work of the Southern church in foreign lands is quite limited when compared with the Northern church which has in foreign countries more than half a million members.

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Gaiety and grief are closely intermingled in human experience. The multitude that sings is also the multitude that weeps. Garlands for the brow of victory and wreaths for the casket of the dead are woven in the same shop. The florist who provides boquets for the banquet supplies boquets for the sick chamber. There are days of sunshine, of success, of victory. Then there are days of gloom, of sorrow, of defeat. Is there no escape from these? None. Joy and sorrow are the common lot. The one question is whether we know, as Paul puts it, "how to be abased and how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Can we thank God for the "thorn in the flesh?" Can we go singing to the mountain tops and then descend into the valley, all the way singing? If so, we have won the supreme victory, a complete triumph over life's circumstances.

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The North Carolina conference stands second among all the conferences in the amount paid on Centenary and on the Superannuate Endowment Fund. It contributed last year $53,688 for superannuates and has paid on Centenary pledges $1,014,457. The Virginia conference with its 149,892 members lead in these contributions as it does in the amount paid pastors and presiding elders and in value of church property. The Western North Carolina conference stands next to the Virginia in amount contributed for the support of the ministry and in the value of church property. These items last year were $532,164 and $8,245,694 respectively. First church, Houston, Texas, with a membership of 3,500 is the largest church in Southern Methodism and pays the pastor $8,000. First church, Birmingham, Ala., (Dr. George Stuart's church) stands next with 3,383 members. The pastor's salary is $7,500. Central church, Asheville, from the viewpoint of membership is outclassed by ten churches in our Methodism. Central last year reported 2,009 members. Johnson Memorial, Huntington, West Virginia, pays the largest salary, $8,200.

In return for obedience and worship, satan invariably promises the kingdoms of this world. But the promises of sin are amazingly fictitious. Achan was tempted to steal the wedge of gold, but he had to bury it and it buried him. Gehazi was dazzled by a scarlet robe and then he was mocked by a scaly, leprous face. Judas got the "thirty pieces of silver," but with them he purchased a gallows and a suicide's grave. Sin is supreme sophistry, and supreme satire. Make no compromises with untruth or unrighteousness. If you do: "It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh and his soul is empty: or as when a thirsty man dreameth, and, behold he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed and that the shame of thy nakedness may not appear."

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Dr. S. Parkes Cadman each Sunday afternoon broadcasts his answers to questions that he has received. A few weeks ago, according to the New York Christian Advocate radio fans who were listening in heard the following question and answer:

Q. "The cross, the symbol of Christianity, suggests torture and death. Do you think a shining star would be a more fitting symbol inasmuch as the Wise Men said, 'We have seen His star in the East and have come to worship Him?'"

A. "When you get somebody to be crucified on a star and raised again on the third day, we might take on a star. The reason the cross will never disappear from our thought is because He died on it, and by that fact He transformed it into the very heart of God, drawing the gaze of the world. 'In the Cross of Christ I glory, towering o'er the wrecks of time.'"

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We are prone to judge man by the circumstances of life. If the circumstances be commonplace and uninteresting, then the individual is regarded as commonplace and of no particular interest. Who, for example, should have an interest in the beggar maid of the tenement or the fisher boy by the sea. But prince and princess who have been cradled amid palatial splendors, appeal to the imagination of poet and novelist and to them are ascribed the attributes of royalty. It is difficult even for us who have been schooled for generations in the fundamentals of a democracy to believe that rags can cover a heart of gold and that a cabin can be the home of a prince, notwithstanding Benjamin Franklin and Abraham Lincoln are bright luminaries in our national sky. Not the royalty of circumstances, but the royalty of character counts with God. Not a monarch's throne, but a rugged cross has God exalted above every instrument of earth. The Eternal laughs at man's absurd estimate of values.

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MEET GOD'S FRIENDS AT CHURCH

We should go to church first, because church attendance puts us in touch with the very best society—not the hollow-hearted, fashionable, but the very best in the very best sense of the word. The society that has the promise in the life that now is, as well as that which is to come, is Christian society.

Any man who will glance over his history and take an inventory of the forces which have shaped his life will acknowledge that his social relations have contributed largely to make him what he is. Is it not of much worth to name among your friends the friends of God? Acquaint yourself with Christ's friends—you will meet them and be greeted by them at church.

Second, we should go to church because church attendance offers superior intellectual advantages. No one who is ignorant of the Bible can claim the honors of a liberal education, or be versed in the facts of history, or jurisprudence, or the science of how to live.

The office of the ministry, which has been honored by the gifts of Paul and the grace of John, is filled by some of the ablest and best of men. Become informed through and by their ministry—go to church.

We should go to church, third, because church attendance offers a superior spiritual advantage. The church provides an embankment against which the waves of care and sorrow, which for six days have been rolling over the heads of anxious men and weary women, may break and spend themselves in harmless spray and beautiful foam. The church is God's benediction on a troubled world.

Browning says: "Earth changes, but thy soul and God stand sure." The church is the only ordained institution that seeks to keep the soul of the individual in vital contact with the eternal God. Therefore, go to church.

THE BUILDERS ARE ALREADY AT WORK

Quite a bit has been said recently about the country church, particularly about the new and better day that is just ahead for the country churches of North Carolina. The skeptics and cynics with a sneer have replied, "Just some additional hot air!" But skepticism and cynicism do not build the Kingdom of God, they do not build anything. And the builders are not asking wisdom of those who are trying to beat a retreat. On the contrary, some of these men and women are already hard at work on the biggest and best job that has been laid upon North Carolina Methodism, that is to make the country churches such as they ought to be.

It appears that Davidson county, sometimes thought of as the home of conservatism, is to have the honor of being leader in this great task. In fact some of those churches have already set the pace. Midway church on the Lexington and Winston-Salem highway is one of these. This congregation is completing one of the best country churches I have seen anywhere. It is built of tapestry brick, has a spacious auditorium, ample Sunday school equipments, dining room and is in all respects an up-to-date church building. It is unusually attractive in the grove back a little distance from the highway. The corner stone was laid last Easter and the church is to be dedicated this approaching Easter.

When I arrived at 10:30 Sunday morning, I counted 56 automobiles on the grounds and still they came notwithstanding the day was cloudy and "raw." Everybody remained, as is the custom, for church.

Rev. J. W. Fitzgerald, the pastor, has led in a monumental work, but is not yet content. He has plans for a church equally as good at Welcome, where the parsonage is located. Tabernacle church, a mile or so away, is to be moved to Welcome. Logs are being cut for the lumber and the brick are in hand for the proposed new church. Fitzgerald is a leader who leads. Like some master pioneer he takes his axe and joins in cutting the logs and has the name of being the best woodsman of the whole countryside.

In the afternoon I went with Brother Fitzgerald to Vernon, one of his churches near the Forsyth county line and only a few miles from Winston-Salem. That congregation is adding six Sunday school rooms and expects to paint the entire church both inside and outside. That is a live, growing church and those good people face the future with confidence and enthusiasm.

I learned from Brother Fitzgerald that Wesley's Chapel, the church that has sent out ten preachers, is to be moved to Tyro and a modern church erected, and a new church is to be built also at Reed's, six miles from Tyro. Both these points are on the state highway.

These plans were agreed upon at a public meeting of the pastor, R. F. Honeycutt, the presiding elder, W. A. Newell, and the people of the churches concerned. J. W. Fitzgerald and O. V. Woosley were also present to aid in this important movement that promises much for the future of Methodism in that section.

A. W. P.

A DELIGHTFUL DAY AT MT. GILEAD

When this writer was a barefoot boy over in Union county it was an accepted fact that the counties of Union, Stanley and Montgomery were the most "backward" of any in the state, but it is not so now. There are no more progressive counties in North Carolina than these. Good roads, splendid school houses, elegant churches, modern homes are to be found in almost every section of those counties at the present time. In neither of them has there been more genuine advance than in Montgomery. Troy is about the center of the county and is the county seat. This is a thriving town with all modern conveniences and is growing. Our Methodist people are entitled to a better church building than the one that stands near the center of the town. In passing the thought occurred to the writer that a new location is needed and a building erected that would give prestige to the fine congregation of Methodists in Troy.

Twelve miles west of Troy near the Yadkin river and just on the border line of the Western and North Carolina conferences is a beautiful little town with splendid homes, paved streets, an elegant school house, and in fact everything that goes with an up-to-date town. Mount Gilead is beautiful for situation. On a high knoll, overlooking the country for miles around. This little city boasts of some of the best citizens in North Carolina. There are the McCauleys, Brutons, Ingrams, Safrits, Rosses, etc. It would take a column to call the roll of all those fine citizens who make up the population of that splendid place.

The one thing that is outstanding in Mount Gilead is the Methodist church. It is in the center of the business district of the place and stands on a beautiful lot that is possibly the highest spot in the town and one of the best equipped church plants in any small community in the state. A spacious auditorium and ample Sunday school rooms for the teaching of God's Word and for departmental work is included in the plant.

Rev. B. C. Thompson is entering upon his first year as pastor of that splendid congregation and from all that we could learn he and his people are happy together. He preaches to a house full every Sunday and those with whom we talked say that he is filling the bill as preacher and pastor. They also speak well of their former pastors, which is immensely to their credit.

The writer had the pleasure of spending Saturday night with Brother Thompson and his splendid family. My advice is when you are invited to turn in to the place where Rev. B. C. Thompson and his excellent family reside do so at once. It is a good place to stay. On Sunday morning we visited the Sunday school and preached at the eleven o'clock hour. A fine congregation greeted us and gave us a fine hearing.

Mrs. L. L. Ross has for several years represented the Advocate at Mount Gilead and she always does it well. She gave us a nice list of renewals and new subscribers Sunday and said that there will be more to follow. T. A. S.

VOTE ON METHODIST UNION IN ENGLAND

From the Central Christian Advocate we learn that the vote on the union of the three Methodist bodies in Great Britain which began in December has been completed with the following results:

The Wesleyan Methodists, who form the largest church as they are the oldest, have polled no fewer than 652 out of their 760 circuits in favor of union with only ninety-six against, a percentage of eighty-six to fourteen.

The Primitive Methodist, the next church in size, has voted 575 for union and ninety-two against.

The United Methodist vote is 275 "for" and sixty-five "against."

The percentage of individual votes in the three churches for union varies from seventy per cent to seventy-five per cent. The vote against union is thirty per cent in the Wesleyan church and also in the United Methodist church, but in the Primitive Methodist church the adverse vote falls to twenty-five per cent.

The combined body will contain far the largest Nonconformist church in Great Britain, second in fact only to the Church of England. It will have 4,368 ministers, 37,697 lay preachers; 898,936 members and probationers in addition to adherents; 1,541,517 Sunday school scholars with 173,261 officers and teachers. It will possess 13,558 Sunday schools and 12,242 churches. The property it will own is probably $150,000,000. It will also have valuable properties and a large membership in the foreign mission field.

REV. W. A. PILAND PASSES

Rev. W. A. Piland, pastor of the Steadman circuit, North Carolina conference, died at his home in Steadman Thursday, February 26, and the funeral services were conducted by Rev. J. D. Bundy, his presiding elder, in Goldsboro, Friday afternoon following and interment was in Willowdale cemetery.

We had expected that some one in position to do so would send us an account of his last days and the cause of his death with a sketch of his life. But in this we have been disappointed. A suitable memoir will appear later.

Brother Piland leaves a widow, Mrs. Lillian A. Piland, three children, M. G. Piland, Mt. Olive, J. H. Piland, Best's Station, Miss Edith Piland, Steadman, and five grandchildren. To the bereaved we extend our tenderest sympathies.

CUBAN CONFERENCE UNANIMOUS FOR UNIFICATION

The Cuban annual conference, the first to vote upon the question of Unification, has cast a solid vote in favor of unification. This conference has twenty-eight traveling preachers, four presiding elders' districts and a church membership of approximately 6,000.

The next conference to vote on Unification will be the Baltimore, a few weeks hence. But the great majority of the conferences of the Methodist Episcopal Church, South, will not cast their ballots till late summer and the autumn.

The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.—Isa. 59:1.

The Spirit itself beareth witness with our spirit that we are the children of God.—Rom. 8:16.

PEOPLE AND THINGS

"The Fayetteville district conference has been postponed from March 25 to a later date to be announced in good time."—J. D. Bundy.

Rev. B. E. Stanfield will begin a revival at Jonesboro March 8. Rev. H. E. Meyers, pastor of Memorial church, Durham, will assist him in these services.

"1960-1925. Rev. Benjamin F. Hargett will be at home on Wednesday evening, the fourth of March, from eight-thirty to eleven o'clock, Charlotte, North Carolina."

Dr. W. B. Russell, physician in charge of the Changchow Hospital, Changchow, China, died of typhus fever February 24. He leaves a wife and five children.

Rev. E. C. Glenn, Greensboro, has a set of McClintock & Strong's Encyclopedia which he will sell at a bargain. Anyone in need of this set of books will do well to write him at once.

Rev. A. J. Parker, according to the Smithfield Herald, is making things happen in that good old town. Who would expect any other report from that weighty and vigorous itinerant?

Sympathy for Rev. and Mrs. J. O. Banks on account of the continued illness of their eldest son will be extended by their friends everywhere, and many prayers will go to the throne of grace for this bright boy in his suffering .

Rev. O. I. Hinson, the alert pastor of the Siler City charge, has just had published an attractive directory for the five churches he serves. The booklet is attractively printed and carries a great deal of information that will be helpful to his people. The names of all officials are given as well as a roll of the membership of the charge.

A great sorrow has come to Dr. David H. Alston, editor of the Oklahoma Methodist, in the death of his beloved wife, who went away Saturday, Feb. 21. This patient and courageous sufferer had made a long, brave fight but finally was compelled to surrender. A wide circle of friends esteemed her most highly. To Dr. Alston we extend our deepest sympathies in this sore bereavement.

Our new church at Oakley, which was organized by Dr. Atkins three or four years ago, is making fine progress. We have there a splendid church building, beautifully located in a rapidly growing community on the Hickorynut Gap road, and almost paid for. T. A. Groce, the present pastor, is drawing large congregations and his people are enthusiastic in all lines of their church work.

The large number of Methodists throughout the state of North Carolina who are interested in the Methodist church at Boone, the seat of the Appalachian State Normal, will be glad to know that our church work there is prospering. For the first time in the history of the town the Methodists have the largest Sunday school, the attendance record for last Sunday being as follows: Methodist 254, Baptist 247, Adventist 30, Lutheran 20.

The Flat-Rock-Fletcher charge, of which Rev. J. O. Banks is the popular and consecrated pastor, made a fine report at its second quarterly conference. A fine revival has been held at one of the churches, with a goodly number of accessions to the church on profession of faith, the Sunday schools are alive, and finances are up to date. With consecrated leadership among the laymen, however, such as is to be found in Claude Sales, a near preacher, and C. P. Rogers, the son of a preacher, together with the fine fellows who work with them, Banks would be expected to succeed.

Dr. A. J. Weeks, missionary editor, and his daughter, Miss Agnes Weeks, a member of the music faculty of Southwestern University, Georgetown, Texas, are organizing a party for a tour of Europe next summer. The itinerary includes the British Isles, France, Italy, Switzerland, Belgium and Holland. Anyone interested in joining a small select party for a carefully planned and intelligently directed tour of Europe can secure full information by addressing Dr. A. J. Weeks, Box 509, Nashville, Tenn. Before returning Dr. Weeks will visit our missions in Belgium, Czechoslovakia and Poland and will attend the Universal Conference on Life and Work in Stockholm, Sweden, as one of the delegates from our church. Following the Stockholm meeting he expects to make a brief visit to the Near East.

Those who believe that a monkey, and not Adam, was the original daddy of the race, should consult Eugene Ashcraft of Monroe, who has found the first Adam still living. Ashcraft says: "It is related that on a Monroe boy's report card his teacher wrote: "Bobby does creditable work, but he talks too much." The boy's father signed the report card, adding, "So does Bobby's mother."

A vacancy having occurred in our church at Rockingham, North Carolina, Bishop Denny wrote Bishop Moore for permission to transfer Dr. C. M. Hawkins, of First church, Muskogee, to that field. Bishop Moore consented, and the transfer has been made. Dr. Hawkins reluctantly leaves First church, where he has had such happy associations, and such signal success. The one great attraction to him in the transfer is that it puts him near his daughter, the wife of Rev. F. S. Love, of Wilson, N. C.—Oklahoma Methodist.

Press dispatches from Durham report that Rev. W. W. Peele, pastor of Trinity Methodist church, is confined to his bed at his home on Cleveland street, and probably will not be able to resume his duties as pastor of the church for three or four weeks. Mr. Peele has been slightly ill for the past several weeks, and it was only after a request from his physician that he agreed to give up his work for a few weeks. Officials of Trinity church have given their pastor a leave of absence for one month in order that he might fully recuperate from his illness.

If the Iredell Republicans don't give Representative Turlington a medal, or something, they will confess their utter lack of appreciation of a generous disposition. When the Australian ballot bill was pending in the House the Raleigh correspondent of the Greensboro News reports that Mr. Turlington voiced opposition because he "thought it unfair to illiterate Republicans who desire to vote under it. He opposed it for that reason." Mr. Turlington's concern for the "illiterate Republicans" is touching. He didn't mention the illiterate Democrats. He probably realizes that they will be able to take care of themselves.—The Landmark.

A little while ago an alert citizen of the great state of Arkansas visited a backwoods community of the Ozark Mountains in search for a job as school teacher. The committee when inquiring into his qualifications for the place asked whether he taught that the earth is flat or that it is round. To this direct question the prospective schoolmaster diplomatically replied that he taught whatever a majority of the committee preferred. The vote being taken two of the committeemen voted that the earth is flat and one that it is round. As a consequence of that vote the children in that district of the Ozark Mountains are now being taught that the sun goes round the earth.

Dr. R. S. Satterfield, former associate editor of the Christian Advocate, connectional organ of the M. E. Church, South, has accepted the pastorate of the First Methodist church, Muskogee, Oklahoma. The charge to which he has been appointed by Bishop John M. Moore was served until recently by the Rev. C. M. Hawkins, who has been transferred to and stationed at Rockingham. Muskogee is the third largest city in the state of Oklahoma, and is known to Southern Methodists as the home of the late Bishop E. E. Hoss, who died there several years ago. The First church has a membership of over 1,000 and a Sunday school with a larger enrollment in all departments than the church membership.

In the course of a copyrighted dispatch in the Boston Transcript, dated Saturday of last week, and dealing with the saving of $8,570,000 on the part of Germany as a republic over its expenditures under a monarchical form of government, a list of pre-war salaries of the heads of the chief European powers is furnished. The paragraph reads: The Czar of Russia naturally heads the column with his $8,000,000 Then comes the Emperor of Germany, who got just a little more than half of his cousin's wages, $4,500,000. The Emperor of Austria received $3,750,000; the King of Italy, $3,000,000; King of England, $2,000,000; King of Spain, $1,800,000; King of Saxony, $1,100,000; King of Bavaria, $1,000,000; King of Wurttemberg, $500,000; Queen of Holland, $495,000; Duke of Anhalt, $400,000; King of Sweden, $350,000; King of Denmark, $275,000; Duke of Brunswick, $270,000, and the Duke of Saxe-Altenberg, $200,000. And yet there are those who wonder why there was a Russian revolution.—Zion's Herald.

What is a Christly home? It is a place where father, mother and children live and love, and where Christ is known, loved and obeyed. Here the father is God's high priest, the mother is His ministering angel and the children are the seal of divine love and favor, fed and nourished on the Word of life, growing up into Christ the living head in all things. In such a home God's word is reverenced and read regularly, private and family prayers are daily observed by parents and children, God's ministers are respected, the services of His house are esteemed and attended, the Sabbath is properly observed, and all the affairs of the household are sought to be regulated by the teachings of our Saviour. Such homes are the greatest need of the world and the greatest blessing to our land—Rev. W. R. Ware, in the Herald.

DAVENPORT COLLEGE

The Davenport Builders' Club, working in conjunction with a committee from the town of Lenoir, has collected enough outstanding pledges to pay off the indebtedness on the house which was donated to the colelge three years ago by the citizens of Lenoir. At the time of the donation the pledges were accepted by the banks as collateral so that the college could have immediate use of the house. All the pledges are not due until the first of next year, but the college and the town decided to pay them off immediately, so that Davenport could go ahead with the new program of building. Although the townspeople have been unsually accommodating about meeting their obligations before they were due, the Builders' Club is deserving of much credit for its excellent work. To the class that made the best showing in the drive a dinner was promised. This dinner has been won by the junior class, led by Miss Mildred Sherrill of Cornelius. The dinner will be given during the first part of next week. It will serve to mark the most progressive step forward that the college has made in many years.

The past week has been successful in several ways. On Thursday evening, February 26, The Masquers made the hit of the year in their presentation of Booth Tarkington's "Seventeen." The players had thrown off their own personalities and were thinking in terms of the pathos and humor of a boy's first love. Willie Baxter, Jane Baxter, Mrs. Baxter and Lola Pratt, played respectively by Mabel Anderson, Mildred Sherrill, Florence Price and Winnie Leatherwood, became living exemplifications of a broad section of normal American life. The presentation as a whole was distinguished by wholehearted effort on the part of the cast to secure dramatic versimilitude throughout.

On Friday the basket ball team went to Boone and defeated the Appalachian Training School by a score of 33-16. The Davenport team, playing with absolute sureness, found no difficulty in scoring at will on their larger opponents. With this decisive defeat of the A. T. S., Davenport may justly lay claim to having the strongest girls' team in this part of the state.

THEY BORED HIM FOR THE HOLLOW HEAD

They bored him for the hollow head. Why? Because he had time to go to the movies, but was always too tired to go to prayer meeting. Because he had time to read the comic sheet, but no time to read the Bible. Because he found the Sunday daily very entertaining, but the church and the Sunday school could not interest him. Because he had time for "clubs" and lodges," but no time to visit the sick. Because he was all enthusiasm over cards, but did not pray, nor did he even know how to pray. They bored him for the hollow head, but it did no good—the fool-killer got him at last.

Geo. D. Herman.

DATE FOR DISTRICT CONFERENCE CHANGED

I find it expedient to make a change in the published date for the Mt. Airy district conference. Please announce March 26-27, Thursday and Friday.

Our opening session will be on Thursday, March 26, at 9 a. m. We expect to finish all the business of the conference Friday afternoon.

The expectation of our good people at Booneville is running high, and liberal preparation is being made to care well for all who elect to be present.

J. H. West.

The world gives its admiration not to those who do what nobody else attempts but to those who do best what multitudes do well.—Macauley.

THE COUNTRY CHURCH

By W. A. NEWELL

In the last issue of the Advocate we attempted to discuss some economic changes which had retarded the growth of the country church. We now wish to observe some factors which operate against rural life and its best development.

Farming is not a remunerative business. We know thousands of farmers and we have yet to meet one who has, in the modern meaning of the term, grown rich from the tillage of the soil. It requires many years of toil for a young couple, who start life with no resources, to accumulate enough to pay for a farm and equip it for successful operation. To do this means that the best years of active life are spent in hard work and constant saving. Of course, we know that farm life has its compensations and that, of all occupations, it is most free and independent. But farming has not been carried on successfully through the employment of hired labor. This is simply because farm labor does not yield enough to pay those engaged in it a standard wage.

From time immemorial the United States of America has been a nation that exported her surplus of staple crops. This has brought the American farmer into competition with the peasant labor of the world. Free land from the public domain and larger production per man through the use of machinery has enabled us to meet this competition, but has resulted in mining the soil without enriching the farmer. The movement to the city has been of benefit to the farmer in that it created a home market for his products. The American farmer will come into his own when the home market overtakes the national production and there is no surplus to ship beyond the seas. This balanced condition will arrive at an early date. Then through co-operative marketing the American farmer will enter into the greatest prosperity that has ever come to tillers of the soil. If the rural church ever fails it will fail in that tragic moment when it can say, "I am rich, and increased with goods, and have need of nothing."

Country Church Making Headway.

A study of the minutes of our annual conference will reveal this upward trend in the country church. Few among us realize that the country church, in our conference, is making greater gains financially than is the town and city church. This is most apparent in the matter of pastors' salaries. To show this I shall use the statistics of two districts which I have served. In 1917 the circuits of the Statesville district paid on this account $10,402. In 1921 they paid $22,499. This is a gain of 116 per cent. The stations in 1917 paid $12,270. In 1921 they paid $25,204. This was a gain of 106 per cent. In this I have included all churches found on circuits in 1917.

The churches on circuits in the Winston-Salem district in 1921 paid on salaries $14,322. This year they will pay $27,950—a gain of 95 per cent. In 1921 the stations paid $23,510. This year they will pay $36,750—a gain of 56 per cent.

Another striking proof of this rising tide of prosperity, in the rural church, is found in the new church buildings springing up all over the land. There are still hundreds of the old type, one-room, country church buildings. But on the other hand there is in evidence the desire for commodious church buildings of the most modern type. The value of churches on circuits on the Winston-Salem district is $356,650.

In 1920 the value of all churches on these circuits was $174,650. The gain is $182,000 or 104 per cent. In other words the value of our country church property was doubled in four years.

If we had the time or space we could show that the country church is making similar gains in attendance upon worship and Sunday schools. In the Winston-Salem district last year the Sunday schools made a gain of over 3,000 in average attendance upon the Sunday schools. This was a gain of practically 50 per cent in one year. In this gain the country church held her own with the city church.

Of course, figures are often incomplete and sometimes inaccurate, but anyone who travels our country roads and observes the evidences of development will arrive at the conclusion that a new day has dawned for the rural district and that the church is bearing no small part in the task.

Inherent Conservatism.

Another difficulty which retards our rapid growth, in the rural church, is the inherent conservatism of our constituency. The slogan in most of our country churches is "Let well enough alone." The farmer handles little real money and improvements always call for an outlay of cash. After seven years experience I do not recall a single advance in the rural church for larger salaries, better buildings, collections in full, more efficient organization in church or Sunday school, or better financial plans for the business of the church, that did not require considerable pressure for its realization. Because of the opposition by the people to these forward movements our leaders have too often been content to take the easier path and rather than provoke the resentment of local leaders, would themselves cease to be real leaders for the upbuilding of the kingdom. It is much easier to let a country church die than it is to re-vitalize it. It is easier to talk of its decay than it is to arrest the dry rot of conservatism. The fact that the opposition is usually composed of elected leaders, the richest, wisest, and best men of the community renders the task so unpopular that the leader for better things must often throw his own popularity into the balance before he can achieve the plans of the Master.

But the man who strives for a better rural church must remember that he is only one in the thin line fighting for the new day. Out in the open country others are toiling for better roads, better health, better schools, better farming, better social organization, and the wise church leader joins his forces with these warriors of the Great Cause. And these others are meeting exactly the same opposition from exactly the same sources. O, that the church would realize that these aggressive movements for better rural life are the children of her prayers! A conservative ministry has no place in the work of the rural church of today. There is plenty of conservatism along the quiet lanes to last for quite a while. The great work of the ministry is not merely to secure for rural folks these great benefits but rather to so expand the souls of our people that they shall desire the public good before any personal advantage.

Diatribes and Claptraps.

After all our community life is but an expression of the life of the church and our people believe what we have taught them. I sometimes fear that our leaders do not fall under the censure of preaching an "easy gospel" so much as they do that of proclaiming a gospel that is "easy to preach." A good deal of our doctrinal disputation was worn thin by rough handling before we were born. Diatribes against modern sins and amusements serve as frosting for much raw dough. Claptrap methods can be made to simulate a real work of grace. No wonder our folks become "as sheep without a shepherd." The above was not written without due reflection and I stand ready to assume my due share of the blame for whatever failures we may have made by such methods. The fact that our people react favorably to such things shows how "far gone" we are in this error. The way out is too evident for elaboration. A real gospel is not what people most desire, for original sin is still strong within our wills. **A real gospel is what Jesus desires for all his people.** And that will change not only the minds of men but the face of the world. The business of the church is to create a real heart hunger for the kingdom of God.

And this brings us to another difficulty which retards the growth of the country church. I think all will agree that the success or failure of the church is in its regular ministry. Under our itinerant system this responsibility becomes church wide. And we have not been fair with the country church. Our circuit salaries are, on the average, only 60 per cent as large as our station salaries. The plea is often made that our country preachers can live on less than our city preachers. They do **live on less** and that's about all there is to it. The country preacher has no time to engage in any other occupation to eek out his small salary. He promised to give his entire time "to this one thing." He often lives in the same town and under identical conditions as does his "station" brother. His traveling expenses are much higher. The country flock can not thrive while under the care of a starved shepherd. Great improvement has been made along this line within the last few years, but many of our brethren are still striving to be good soldiers of the cross on less than a living wage. But some one will arise with the allegation that some of these brethren receive all that they are worth as servants of the church. If this be so, it is the fault of the annual conference. Think of being doomed to sit under the ministry of men, year after year, who could earn less than $1,000 per year at some other occupation! It requires just as much native ability and adaptability, just as much training, and just as much religion to serve a country church as it does to serve a city church. And yet, at this late day, we are urged, at each annual conference, to admit men on the ground that they "can serve some of our hard circuits." Such circuits will always be "hard circuits" under such leadership.

"Chosen of the Lord."

The truth is that many of these men who have spent their entire lives upon these fields of service are the "chosen of the Lord." Shut off from their fellows by the remoteness of the charge, denied the stimulation of books and summer schools through rigorous poverty, harassed by fear of debt these good men have struggled on through personal sacrifice to the glory of God. We can not create great preachers through adequate salaries, but we can slay them with silly avarice.

How often we see delegations from prosperous city churches at the annual conferences demanding this preacher or that preacher for the delectation of the saints. Not one of these great churches has ever had a preacher one whit above its need, but one of the principal reasons for their greatness is that they have been able to secure the services of a competent pastor. Our country charges, as a rule, do not send delegations with the true loyalty of the children of God stand by those who are sent. I do not in the least upbraid those who seek the best pastor they can secure, but I am pleading with the church to provide an equally efficient ministry for the charge that makes no demands. From this time forward none should be admitted to our conference unless "their gifts, grace and usefulness will warrant" a reasonable hope that they may be able to serve with acceptability any charge to which they are sent. Neither personal affection nor morbid sympathy should sway the conference one iota from this course

Another difficulty which we wish to observe is that our church is rapidly becoming a city church in its organization. Practically every "movement," "campaign," "effort," or what not, that is sent down to us from headquarters is evolved and planned with the city church in view. Sometimes an adaptation is made in favor of the country church. Any plan that is not applicable to our rural churches will miss 75 per cent of our people. The city plan may reach the dollars but a country plan would reach the folks. The Sunday school forces have devoted much time and attention to the country church and so we have a Sunday school in almost every rural church. The Epworth League and the Woman's Missionary Society have devoted most attention to the city church and so we find the country church without these helpful agencies. It requires no gift of prophecy to discern that the Woman's Missionary Society will continue to fail in reaching the rural church so long as the annual dues remain at $3.00 per member. All these organizations would be of untold benefit in the rural church but before they can thrive in country air they must be divested of city "airs." As at present they serve with great efficiency the city church, which is pretty good evidence that the organization will have to be modified to meet the needs of the country church.

Next week we hope to note some of the factors that are promoting the growth of the rural church.

DROPIOWSKI—METHODIST PREACHER

Wladyslaw Dropiowski was the director of a noted "gymnasium" or boys' preparatory school in Lwow, Poland. He was one of the most distinguished educators in the country, a powerful orator and a member of an aristocratic family.

All his life Director Dropiowski had been a faithful son of the Roman Catholic church.

During the war this man casually read some pamphlets which American Protestant relief agencies had translated into the Polish language. One

of these was Drummond's "The Greatest Thing in the World."

Though familiar with much literature, Director Dropiowski had never read such thoughts before. Conviction, repentance, regeneration, personal salvation—he had never heard of these ideas.

He could not have heard of them, for there are no words in the Polish tongue to express such conceptions.

These doctrines struck to the heart of Director Dropiowski, and he went to our Methodist missionary, just arrived in Lwow, to obtain more light.

He received it. Before many days this noted man experienced "the peace that passeth understanding" and was wonderfully converted.

He went at once to the Roman Catholic archbishop and informed this prelate that he was leaving Rome forever. As usual in such cases the priest threatened him with the flames of eternal damnation.

"Your grace," replied Director Dropiowski, "I have been hearing you speak for more than twenty years and you gave me no personal touch with God. Last night a greater Voice spoke to my heart, and I shall obey it."

The director hastened to Warsaw to receive baptism and instruction from Bishop Beauchamp, and to offer himself for service.

His coming was providential, for the whole mission had been praying for a superintendent of the Methodist school and orphanage at Klarysew—though they scarcely hoped that a man so noted and experienced would appear. The bishop asked Director Dropiowski to accept the post at a salary of $1,000 per year. He accepted on the spot, giving up a government position with a salary three times as great.

Today Director Dropiowski superintends Klarysew and conducts what Bishop Beauchamp calls "the most religious school I ever saw." Each Sabbath he preaches in the new chapel, with five hundred people inside and as many pressing around the building outside. All the villages in a radius of a dozen miles are represented. Some of the rich and cultured—atheists and Catholics—motor each week from Warsaw to hear his burning words of eloquence.

He signs himself simply—"Dropiowski, Methodist preacher." And in his school is a large class of boys who will also be Methodist preachers.

Though no longer in its employ the Polish government continues to send his monthly pay-checks, in appreciation of his service. Dropiowski always returns them, to be used for the education of Polish boys.

Dropiowski's brother is the richest man in Poland—and he heartily approves the director's course. This new preacher is electrifying his country. We may not know what triumphs God may achieve through this man.

This is but a sample incident in the advancing work of our church in Poland and the other European fields which we have entered since the Centenary campaign. The Centenary has done everything that has been done in these lands. Our work there has never received a cent from any other source.

If it is to be continued, the Centenary must continue it. If the Centenary fails, this work will fail, and for the first time in history Methodism will be driven out of places where in it has entrenched itself and is prospering.

There are no persons in our church who would openly argue that this work ought to be stopped.

But there are thousands who act as if it ought to be stopped. And if others followed their examples it would be stopped.

These are they who have not paid their Centenary pledges.

Are you in this list? Has your pledges been paid in full? Has your church paid out?

Remember what is at stake! You must pay, or Methodism must retreat! Which shall it be?

MISTAKES

Mistakes there are. One of them is to think that the discussion of unification began in May, 1924. It would be easy for me to believe that prayers and plans for it were begun by a heavy-hearted few in both divisions of the church as far back as 1844. For the past twenty years our church papers and our General Conferences have discussed it freely. Many of the fraternal addresses in these conferences, as well as in the M. P. church conferences, have dwelt upon it.

Another mistake is to decide that a plan will or will not work before you try to work it; or that it could not be altered so that it would work.

Some of us make the mistake of thinking the "Springfield resolution" is a bombshell, and means "social equality." The resolution is in keeping with the constitution and the Bible.

Another mistake is that "border warfare" under any plan of unification would not be greatly lessened. As long as there are opposing forces, it is possible there is friction, and even open strife. With the union of forces it will most certainly decrease. The experiences "on the border" differ. With some these are most pleasant. When the writer was at Scarritt Bible Training School the principal and most of the faculty were from the M. E. Church, South. The Bible teacher and, I think, several of the students were from the M. E. Church. If you think there was any strife in our household, you are vastly mistaken. Also the pastors of the M. E. churches in the city were most helpful and friendly.

Still another mistake is that we will lose our church property. The same fear filled many of our hearts when the W. F. M. Society and the W. H. M. Society became the Woman's Missionary Council. No property has been lost, and the work everywhere has had a wonderful increase.

Perhaps the greatest mistake of all is to think that anything is being gained by debate and delay. It is coming; and as those who favor it stood together with those who opposed it in past years, so it is right and fitting that the whole church wholeheartedly enter into the present undertaking.

X.

MISSIONARY MATTERS

Dr. Elmer T. Clark's new book, "The Task Ahead," which is to be used in the church-wide study period, February 22 to March 1, is having an unprecented circulation. Within four weeks after its publication more than 32,000 copies were distributed, and it is expected that the sales will total 50,000 by the last of February. This far surpasses any book ever published by our church. The volume covers every mission field at home and abroad and presents every item of work being done by our church, and it is being promoted jointly by the Board of Missions, Centenary Commission, Woman's Missionary Council, Epworth League Board, Sunday School Board, and Board of Lay Activities. It is a volume of 256 pages, elegantly printed, fully illustrated, and bound in cloth. The price is only fifty cents per copy.

* * * *

From all sections of the church come reports that the laymen are mobilizing as they have never done since the original Centenary campaign. Under the direction of Mr. G. L. Morelock, general secretary of the Board of Lay Activities, more than two hundred district mass meetings are being held. In these meetings the laymen carry out their own program and consider the five objectives of the Board of Lay Activities: namely, the full payment of all assessments, stewardship cultivation and the payments of all pledges, the use of lay speakers in vacant pulpits, the organization of Wesley brotherhoods, and the promotion of lay evangelism. Missionary speakers have appeared at all of these district meetings and the laymen are solidly behind the movement to complete the payment of Centenary pledges.

* * * *

Rev. Robt. H. Ruff, home cultivation secretary of the Board of Missions, reports that much interest is being evinced everywhere in the Advance World Program. This program is the plan by which our church expects to continue its missionary operations without retrenchment after the Centenary period has passed, and provides that churches, organizations, and individuals may take shares in our missionary work. One presiding elder's district has already taken a $25,000 share annually, and many individuals are likewise responding.

* * * *

The Methodist Laymen, official organ of the Board of Lay Activities, has changed its site and now comes out as one of the leading publications of our church. Although but a few months old the paper already has more than 20,000 subscribers and the board is attempting to secure 100,000 during 1925. The price of the paper is fifty cents per year.

* * * *

The subject of Christian stewardship seems to be very appealing to churches everywhere. Pastors and laymen are realizing that the cultivation of a conscience on Christian stewardship is essential. The Board of Missions and the Centenary Commission have recently issued two stewardship booklets which pastors may have free for distribution. These booklets are "Over Against the Treasury" and "Jesus Says So," and both are written by Dr. Elmer T. Clark, publicity secretary of the Centenary Commission. "Over Against the Treasury" has already proved exceedingly popular. Within two weeks after its publication two thousand pastors requested copies. More than 150,000 copies have already been distributed.

* * * *

One of the hopeful signs of the times is the hearty co-operation of all the connectional boards in our missionary work. In the present Centenary carrying-on campaign, the object of which is to collect the Centenary pledges and launch the Advance World Program, the Board of Missions, Centenary Commission, Epworth League Board, Woman's Missionary Council, Sunday School Board, and Board of Lay Activities are all co-operating in the various phases.

* * * *

Bishop W. B. Beauchamp has recently returned to America from his European field and is working night and day in the Centenary campaign. He tells a wonderful story of the triumphs of the Gospel in Belgium, Poland and Czechoslovakia. Churches and gatherings everywhere are clamoring to hear Bishop Beauchamp's story.

* * * *

The booklet, "Would You Take Sides With the Pope," by Dr. Elmer T. Clark, published by the Centenary Commission, has met with a hearty response in the church. The demand has been so great that three editions have already been printed, and circulated, and requests for it have come from all parts of America. The booklet tells the story of the persecution of our church in Poland by Roman Catholicism.

* * * *

Dr. W. G. Cram, directing secretary of the Centenary Commission, has recently declared that the prospects for Centenary collections this year were brighter than they have been for the past several years. According to Dr. Cram the decrease in such collections last year involved the Board of Missions in an indebtedness of a million dollars, and this fact seems to have aroused the church as nothing else could have done. Nearly three hundred presiding elders have called their preachers together in district meetings to consider ways and means of completing the Centenary collection and saving our missionary work. The spirit is running high in many of our conferences.

AT WORK ON A LARGE MAP

A huge map of North Carolina upon which every church in the state, large and small, and of all denominations, will be indicated, is to be made at Duke University this spring by students in the rural sociology classes conducted by Prof. J. M. Ormond of the department of religious education.

Already the students in the classes have begun to collect their material for the work and several months will be required to complete the work. Colors will be used in making the map. Maps of counties will be sent to each county and thoroughly informed persons in each county will assist in the work. It is intended that no church will be overlooked.

When completed the map will be of great use to students of church and social conditions of this state. It is the belief of many students that rural development and good roads have made many small country churches not only unnecessary but harmful to church progress. Before the advent of the automobile and concrete roads churches naturally had to be closer together in order to serve all people. Now, however, too many churches in one small area makes all of them weak. It is only a matter of time, it is pointed out, until country churches will see the wisdom of consolidation as have county schools seen it.

The map will indicate the size and strength of various churches and will form a basis of study in rural church problems and their relation to city churches. In many communities students are expected to find that consolidation of several churches of one denomination into one better equipped plant would mean a great deal of the religious welfare of the co-operating congregations.

Duke University News Service,
By Albert Wilkinson.

UNION CHORUS CHOIR IS ORGANIZED

A representative committee from the Presbyterian, Methodist and Baptist churches of North Wilkesboro met in the men's Bible class room of the First Baptist church Sunday afternoon and effected an organization known as the North Wilkesboro Union Chorus Choir. The purpose of this organization is to stimulate more interest in congregational singing and develop church choirs in North Wilkesboro to a higher plane of service Also to encourage community singing.

The first definite work of this chorus choir wil be to give a union song service on the fifth Sunday night in March in the First Baptist church, directed by Mrs. C. S. Sink. It is planned to have a union service on each fifth Sunday night, rotating among the three churches.

The organization is composed of the following officers and committees: Rev. H. G. Allen, president; A. O. Bray, secretary and treasurer. Executive committee: Mrs. T. B. Finley, Miss Ellen Robinson, Miss Ellen Finley, Mrs. Genio Cardwell, Rev. H. G. Allen, P. J. Brame, Mrs. C. S. Sink, Mrs. W. B. Scott, and A. O. Bray. Program committee: Mrs. T. B. Finley, Mrs. C. S. Sink, and P. J. Brame.

The union chorus choir is composed of the above mentioned churches.—Wilkes Journal.

A WORD PERSONAL

Some kind words in recent issues of the Advocate regarding myself and the inquiries that have followed are responsible for this personal word. Last fall by reason of some dental work that my physician recommended as imperative, and following close upon that an attack of influenza, I was put for the time somewhat out of the running, being able to remain at conference only long enough to prove my attendance. We have a son who is an M. D. in Maryland, who endeavors to keep us both under his filial supervision. Through his mother he kept his hands on my pulse, or thought he did. To give an idea how he viewed the matter and the whole situation I quote from one of his letters: "I want you to come up here to see me for at least twelve days. Do not say it can't be done for in the last analysis that is conceit. No one is absolutely necessary to anything. If you feel below par your work will be below par, and it is far better to lay off a few days and then do the thing right. You owe it to yourself and the rest of us as well as to your charge that you keep yourself in good shape. Temporizing and fooling yourself are little better than criminal. In regard to the trip—ride a Pullman, patronize the diner, and if you see a place where you can spend two dollars instead of one spend the two. Do not make any preparations for leaving but **come on.** Read this letter to the stewards, park mama in High Point or in Warrenton, take a bath, shave and come on in the Pullman, etc." Obeying, though not in the letter, this gentle hint, kind invitation or command, whichever it be, I went to the sanitarium in the mountains of Maryland, a magnificent institution, where expert physicians after thorough examination loc ated the trouble and prescribed a course of treatment, which they thought would lead to complete recovery. I am endeavoring to follow it. It involves cessation from work for a couple of months and the open air. These Franklinton people and my presiding elder are helping me in every way to obey these instructions. He preached for us one Sunday when it was not his regular appointment, to the delight of the people. Two resident pastors, Dr. Long and Brother Blanton, have also kindly done the same thing, as has Brother Royal from a neighboring charge, who came through much difficulty in order to do it. Arrangements have now been made with Brother Kale, theological student at Trinity College, to fill the pulpit for a while, and he did so the past Sabbath, to the great pleasure of all who heard him.

These people have been and still are wonderfully kind and considerate towards us. They are not only willing for me to give up the pulpit for a while and to supply it, but in order that the rest may be as complete as possible they actually want me to go elsewhere that I might feel the responsibility less. But I am afraid to go—at least, very far—there might be somebody else in the parsonage when I got ready to return. We are grateful to you for your references, to friends for their thoughtfulness, and to God for His continuing mercies.

E. H. Davis.

A GREAT DAY FOR MARION DISTRICT

The laymen and preachers came to Marion from many points in the district in response to the call of Dr. Paris, the presiding elder, on Sunday, February 15. It was a laymen's meeting, but quite a number of preachers were present. The purpose was to devise plans for collecting the Centenary subscriptions and also to kindle enthusiasm.

I heard it remarked that it was the largest congregation ever seen in Central church at Marion. The membership of that excellent church was out in full force and the suburban churches were well represented. Rev. O. L. Simpson of Spindale-Alexander was there with a great force of laymen. Rev. J. O. Ervin was present with some of the most substantial laymen of Rutherfordton. Dr. W. R. Ware, Revs. M. W. Dargan, J. N. Wise, E. D. Ballard, B. Sisk and T. J. Hackney were present, and Rev. O. J. Jones of Rutherford College was there contesting with Brother Simpson for the prize for largest attendance. I did not learn who won. I may have overlooked some point which was represented. But for the rain more would have been present.

The music by the Central choir was most excellent. This included a solo by Miss Paris, daughter of the presiding elder. A very impressive prayer was made by Dr. Ware.

Bishop Collins Denny preached the sermon. The bishop was at his best. Those who have heard him at his best understand. Those who have not heard him at his best can be given but a meager idea of the effort. He has an extraordinary memory. He read the morning lesson, as is his wont, without glancing at the Bible; read it with unusual impressiveness. He has an inexhaustible fund of historic illustrations. His descriptive power is unsurpassed. Those who have read many books and have long been hearing the best from pulpit and platform are agreed on this.

But what places him in a rare class is the tremendous logical powers combined with the above named gifts. When it comes to philosophy, psychology and theology he is "at home." His sermons ought to start an intellectual ferment in every young preacher who hears him; they will where there is studiousness and capability.

However, it is not simple are and cold logic; he has the passion of the true orator. But where did he get this passion? Where is a Methodist preacher supposed to get it?

His appeal to collect the Centenary subscriptions was strong. Surely it will prove a great source of inspiration. Surely it will appeal to the pride and the honesty of every Methodist in the district whose name is on a Centenary card. Our work at home and abroad is suffering on account of Methodist delinquency—rather from the delinquency of the "people called Methodists."

The delegates and preachers were taken to the homes of the people for dinner. Marion exercised her traditional hospitality. Dr. Paris, Rev. Mr. Poovey and the committee are to be congratulated on how carefully every detail was looked fter. But we all expected this. We have a live wire leader in Dr. Paris for the district, and a live wire leader in Brother Poovey for the Methodist forces of Marion.

At two o'clock the laymen's meeting for the district was called together by Prof. D. F. Giles, our district lay leader, He presented the purpose for which the meeting was called in his happy fashion, and then requested all the charge lay leaders to come to the front. The number present was encouraging; but there were many other loyal men and women present.

Several short speeches were then made by the lay leaders. Captain Smith, principal of the Spindale high school and lay leader for that point, made a significant statement: "We have in Brother Simpson, our pastor, a great leader. He does not do all the work himself, and this is a strong proof of the efficiency of his leadership." We are not leaders as pastors in the highest sense unless we enlist and direct the activity ot our memberships. Mrs. Jones of Central church made a helpful speech. One lay leader after another sounded a hopeful note. One expressed an earnest desire to know what to do. It is up to preachers and experienced laymen to show them what to do. A great potential leadership sat there that afternoon, and a tremendous responsibility rests somewhere. If plans are further perfected, and perseveringly carried into effect, large results will follow. But it will take consecration of brains and time. Dare we hope that the best things will come? A leader of the M. E. church has lately said that the church's experience and enthusiasm needs to be tied onto a great world task. This task is our case—is the Centenary program.

Like Napoleon's drummer boy at Marango. Methodists cannot beat a retreat because they have never learned how.

J. J. Gray.

A WONDERFUL REVIVAL

We have just closed the most wonderful revival in the history of Flat Rock Methodist Methodist church, according to the st atement of several of the older people. The preaching was done by the consecrated mountain evangelist, Rev. Bob Self. The singing was led by the talented and devoted young preacher of Hendersonville. Both these men put their soul in their work and congregations that taxed the capacity of the large church were held in rapt attention every night from February 15 to 27. Day congregations were also large and many conversions were among the high school students attending the afternoon services. The beautiful part was that Baptists and Methodists forgot their non-essential differences and worked for the salvation of souls around an altar crowded every night and day with seeking souls. The very soul of the church and community is aroused and religion is the most popular topic of the day. There were 23 who gave their names for membership in our church and some will join the Baptist church, and we all rejoice together. The community is unanimous in their call for Bro. J. C. Coston, singer, and Bro. Bob Self, evangelist, to come back next year for another battle for souls. The Advoc ate is not being neglected and all departments of the church are pushing forward toward a great victory this year for Flat Rock-Fletcher charge.

J. O. Banks, Pastor.

Those who flare up do not shine long.

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NEWBEGUN IN PASQUOTANK

The second quarterly conference at Newbegun, Pasquotank circuit, observed the following printed program:

11:00—The Children and the Home. Dr. Zenas Fearing.

11:20—Christian Literature. Rev. Daniel Lane.

11:40—The Main Business of the Church. Duckworth Glover.

Dinner on the grounds.

1:30—The Steward and His Work. W. C. Sawyer.

Discussion—The Greatest Need of Our Sunday School. The five superintendents.

2:15—The Task Ahead of the Church. Dr. N. H. D. Wilson.

2:35—The business session.

In addition to the printed program, Mr. Ira Parker and Mr. Harry Kramer of Elizabeth City made interesting addresses and the presiding elder, Brother Culbreth, who presided, made a number of very pertinent remarks.

Newbegun church is a splendid country church at Weeksville, the remodeling of which was completed early last year. It has six class rooms and two galleries over them. The main auditorium is seated with circular oak pews; the entire house is ceiled with metal ceiling.

Union church, the other large church on the charge, is completing an extensive addition which will take care of eleven classes, including departments for the primaries and juniors.

A very pretty tower has been added and a choir loft, which add greatly to the appearance and convenience of the church.

Our Sunday schools and church services are showing an encouraging attendance and interest. We are looking after the Advocate.

W. T. Phipps.

CALLED BY OTHER NAMES

We are still here and are beginning to feel at home. Faithful men have labored here before. We came and we have entered into their labors. The people here remember their former pastors pleasantly, and they often call me Proffitt, or Hipps, or Groce, or Smathers. I hope these dear brethren will forgive them, and I'll try to. Recently our Woman's Missionary Society asked me to announce that they would serve supper in the basement of the church the following Saturday evening, which I did, and then added, "It goes without saying that these good Pineville ladies always have something good to eat." And the ladies smiled, and I caught on and remembered that I was at Andrews and not at Pineville. But after all, I was getting even with them, and they are still friendly with me. This is a great country and we have some of as good people here as can be found in the state. And we have a true Christian man to lead us as presiding elder—Rev. P. W. Tucker. He has made a very fine impression on our people. He is a hard worker, a strong gospel preacher, a man of good, sound judgment and a lovable man. He loves his preachers and we love him, and he loves the people and the people love him. He is going to do a great work in this country. He has faith in God and faith in the people. How could he fail? And we mean to stand by him and follow his splendid leadership. We too have faith in God and in the people, and we are anxious to see Zion prosper in the mountain country.

Dear brothers and sisters, please pray for us. I verily believe that the one supreme need all over this great conference of ours is a sweeping revival of old time religion, and I beg you, one and all, to pray that we may have it soon. T. J. Houck.

BOSTIC CIRCUIT

The Oak Grove congregation took the pastor by surprise recently and loaded up the Ford with a great pounding. With three children going to school away from home, and prices soaring, we were not specially angered by it, but rather pleased.

Have had communion at two of the churches recently, have held three church conferences, made over one hundred pastoral visits, and organized a Woman's Missionary Society. The brethren are raising the money to pay off the debt on the parsonage. We have some of the finest people in the state to serve. E. J. Poe.

To Fertilizer Users:

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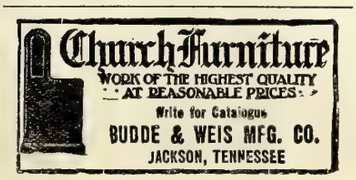
To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

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REV. J. M. ROWLAND
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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

TO AUXILIARY PRESIDENTS

Will you please send to me the names of all members in your respective auixilaries that have died since the last annual meeting, that they may be entered upon the memorial roll before our next meeting to be held in Greenville, N .C., April 20th.

Mrs. S. H. Scott.

GREENVILLE, N. C., APRIL 20-23

All auxiliaries elect delegates to the annual meeting in March if possible. Jarvis Memorial church has a band of fine missionary workers. It is a privilege to be the guests of these charming women. Make your plans to attend this meeting.

"THE TASK AHEAD"

The question is being asked about credits for "The Task Ahead," in reply to which Mrs. B. W. Lipscomb, Council superintendent og study, writes:

"Credit will be given the Woman's Missionary Societies for the use of the book, "The Task Ahead," when they take it as a regular class study in co-operation with the other agencies of the church according to the plan which is being promoted by the Centenary commission and wherever the women feel that they can not do this and their other study work also. Wherever they can put this, "The Task Ahead," in as a special, we should be glad to have them do so and to finish up their regular course later, but we are committed to the promotion of this co-operative plan and will give credit where the women claim it."

In addition I wish to say for our own conference work, that "The Task Ahead" may take the place of the book on the home mission subject, if the calss cannot do both, in working for conference credits; but if any class will take both books, "The Task Ahead" and one of those recommended by Council for the home mission study, during this and the next quarter, I will give an additional five points for credit on the study honor roll, or study honorable mention, for this year. I add my earnest plea to that of our leaders that we do all in our power to help collect the unpaid Centenary pledges. If we would help in this task we need the inspiration and stimulus that comes with the knowledge of existing conditions in the missionary work of our church. So let us all study "The Task Ahead," and then do all we can to accomplish that task.

The book is priced at 50 cents in cloth binding, and can be bought from Lamar and Barton, Nashville, Tenn., or Richmond, Va. If you have not the necessary enrollment cards, please let me know and I will be glad to send them to you at once.

Mrs. J. LeGrand Everett,
Conf. Supt. of Study.
Rockingham, N. C.

LOCAL WORK AND MISSIONARY ENDEAVOR

Any church is in a sad plight that doesn't have an organized band of women to carry forward the everyday demands that arise in every congregation. Pray tell me how would the laymen hold a meeting, or the presiding elder be able to dispose of his quota of quarterly conferences, if the women of the church didn't come to the rescue and furnish meat and a "cup of cheer" to strengthen them along the way.

Then, too, there is the question of church and parsonage furnishings that must be given over to the women for a final settlement. The women are usually expected to supply discriminating taste and financial ability to bring about a happy solution of the church carpet, the kind and quality of household goods that the preacher and his family should use as well as be ready at all times to furnish suitable refreshments for every church meeting from the cradle roll department up to the juniors, seniors, adults, and the general federation of all concerned.

Certainly all these things have to be done; they are necessary and must claim the time and attention of those are willing to serve, yet all these have to be subordinated to the "better part" that Mary so wisely chose.

Is your auxiliary putting the emphasis upon the great business of saving men from sin? If your auxiliary devoting its best service to the great purpose of teaching all nations? Is your auxiliary cultivating the spiritual life of its membership? Is your auxiliary developing its resources so that the children and young people may have teachers and leaders and others to guide and instruct them?

If you are doing these latter things the future of the missionary cause in your community is well assured.

ANOTHER TITHER

The Woman's Missionary Society of Jarvis Memorial church, Greenville, N. C., for several years had found itself spending a much larger sum under the head of local work than it was sending to the conference treasurer. This proportion grieved the hearts of many who wanted to help take the light to those who had not heard of Christ as well as care for the needy ones at home. At a meeting of the local work and social service department on January 19, 1925, it was suggested that this department become a tither, give over to the treasurer each quarter one-tenth of all the money it had received, the same to be reported by the treasurer as undirected pledge. The suggestio nwas enthusiastically received. A motion to this effect was made and carried easily. Here is a new tither!

STANTONSBURG AUXILIARY

Mrs. B. J. Thompson writes: It has been so long since we have written anything about our auxiliary we fear you think we are dead. But not so; we are a live wire on the Washington district. We have several new members and have a good attendance at every meeting. We held our installation service at the January meeting conducted by our pastor, Rev. B. H. Black. Our new officers are anxious to serve in the highest way possible.

ALLICE SPENCER AUXILIARY, SOUTH MILLS

Our new officers are beginning to get a firm hold on the work. As soon as we formulate definite plans for 1925 and get our machinery to working you will hear from us.

All good wishes for all the auxiliaries throughout the conference.

Emily Love Spencer, Cor. Sec.

Prayer is an all-inclusive duty. The injunction to "pray" is, at least, a sevenfold command: it means "acqauint thyself with God," "Keep thyself in His love," "Study to show thyself approved unto God," "Taste and see that the Lord is good," "Walk by faith, not by sight," "Be anxious for nothing," and be a co-worker together with Him.

True prayer is seeking first the kingdom of God and His righteousness. It puts first things first, and so according to His promise, God adds the secondary good, unsought. When we guard His interests He takes care of ours. Nothing so tends to merge our will into His as real prayer.

Western North Carolina Conference

"THE NIGHT COMETH"

When we come to life's "evening time" at last,
And are close to the end of the way,
Shall we fearfully wait as death's shadow is cast,
Afraid of the price we must pay?

Does your life hold no treasures all garnered in store
And secure in your memory's shrine,
Of a soul that was tempted, a heart that was sore,
When you gave of the strength that was thine?

Did you look down beneath the disguise of a smile
To a heart that was burdened with care,
Did you go with a friend just a short little mile,
Did you sweeten his life with a prayer?

Did you plant hope and courage and beauty today
Where before there was doubt and despair,
Did you pass by another gone down in the fray,
Heal his wounds with the oil of your prayer?

For the days are so short and the years so few,
And the world is so needy for love,
No hand can be idle, no heart can be true
When it gives not the Light from above.

Mrs. E. O. Chandley.

Mrs. J. L. Woltz, district secretary of the Mount Airy district, is rejoicing over the organization of a new adult society recently organized at Draper, N. C. This society was formerly a Ladies' Aid, but realizing that their local work could be done as effectively through the local department of the Woman's Missionary Society, they met on February 3rd and effecteu the organization. Thirteen members are enrolled and the officers are: President, Mrs. J. P. Morris; vice president, Mrs. T. A. Caston; corresponding secretary, Mrs. W. L. Caston; recording secretary, Mrs. J. A. Terry; treasurer, Mrs. J. S. Mitchell; Supt. children's work, Mrs. Ralph L. Ellis; Supt. mission study and also of publicity, Mrs. S. G. Hawfield; Supt. social service, Mrs. G. P. Dillard; Supt. supplies, Mrs. C. W. Bolick; Missionary Voice agent, Mrs. T. A. Caston. Because of the fact that there is a live league in the church which has the young people for its members no young people superintendent was elected. P. O. address of all officers is Draper, N. C.

A PLEASANT OCCASION

Many years ago the Woman's Missionary Society of Central church, Asheville, N. C., adopted the "circle plan," and so effectively and efficiently has it "worked" that the entire membership of the society advocates and approves the plan. Each month most pleasant and helpful meetings are held by these circles, and each with a good attendance of its members. Each circle is doing some kind of local work, several having adopted wards at Oteen, others being responsible for visiting the sick in the sanatariums in and about the city, while others have special kinds of work in which they are engaged.

A most delightful occasion of Monday was an all-day meeting held by one of the circles, with the "grandmothers" of the church, as the honor guests. Though the day was rainy and disagreeable seventy women (with the assistant pastor, Dr. O. J. Chandler, and presiding elder, Rev. H. C. Sprinkle, thrown in for good measure) gathered at the home of Mrs. W. E. Glenn to enjoy the program that had been arranged by the hostesses for their pleasure and enjoyment. The meeting was called to order by the chairman, Mrs. R. E. Lewis, who expressed her joy at the presence of so many of the elderly women of the church. Then in a most impressive manner Mrs. O. J. Chandler conducted the devotional service and prayer was offered by Mrs. H. C. Sprinkle.

In a few well chosen words Dr. Chandler expressed his appreciation of the occasion and paid a most beautiful tribute to the "grandmothers" present. Then each one of the guests was asked to name her favorite hymn, and a verse of each was sung, with Mrs. S. H. Bryan at the piano. As the seventy voices sang together "Jesus lover of my soul," "How firm a foundation," "Sweet hour of prayer," "Amazing grace," "Rock of ages" and others, unbidden tears were seen in many eyes as the days of the past were brought to them so vividly through the singing of these precious favorites of their mothers and fathers. In a most informing, but brief paper, Mrs. S. E. Dilworth gave a most interesting review of "Some Hymns That Will Live." Two beautiful vocal solos added to the splendid program "When you and I were young, Maggie" being sung by Mr. R. H. Cooke, followed by "Long, long ago" by Mrs. Addie Lutz, whose round, mellow tones seemed especially sweet on that occasion. Miss Marguerite Smathers gave a beautiful piano solo.

After a picnic lunch, with hot coffee and tea, had been served by the members of the circle (Circle Four) an afternoon program was given. The first number, "The Foreign Missions Convention," recently held in Washington, was given by Mrs. W. R. Harris, the delegate from the W. M. Society of the W. N. C. conference to that great and interesting gathering.

Then the study book, "Adventures in Brotherhood," was reviewed by Mrs. W. M. Adams in a most interesting manner. A talk by Dr. Sprinkle most appropriate to the occasion was followed by the closing prayer by Mrs. V. L. Stone, district secretary of Asheville district.

THE JANIE TUTTLE MISSIONARY SOCIETY

We are indebted to Miss Lillian Yow, of Thomasville, for the following announcement of a new Young Woman's Missionary Society in Main Street church:

"At main Street Methodist parsonage Monday evening more than 20 young women met to organize a young woman's missionary society. Mrs. J. N. Hauss, superintendent of young people's work, and Mrs. W. L. Hutchins, president of the adult society had charge of the meeting. They conducted the devotional service and Miss Isabel Martin read an interesting story. A large per cent of the members had been enrolled in the young people's society when Mrs. R. G. Tuttle was the efficient leader. Desiring to give a renewed expression of their sincere appreciation of Mrs. Tuttle's untiring service to them and to the beautiful and consecrated life they unanimously adopted her name as the name for the society—'The Janie Tuttle Missionay Society.'"

We congratulate these young women on their new society and also on the name that they have adopted, which we are sure will stimulate them to greater activity. During Mrs. Tuttle's residence in Thomasville she was in charge of the young people's society and was a most efficient, painstaking and wide-awake officer. The conference superintendent of young people's work knew that she could always depend on Mrs. Tuttle and "her girls and boys' 'to do their part in every department of the missionary work.

We regret to hear that Mrs. Tuttle is under the care of a physician at this time, and we truly hope that she may soon be restored to health.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

NORTH WILKESBORO DISTRICT

Numerically the North Wilkesboro district is little but she spoke rather loudly in Sunday schooldom last year, being one of the few districts in our conference that showed a healthy Sunday school enrollment gain. If our people in the "flat-woods" kept in mind the difficulties in the way of attending church in "hill-billiedom" they might feel ashamed of their record. While there is yet much room for improvement it is a pleasure to note that Sunday school interests are growing in the Methodist churches among the "lost provinces." Note the record for last year:

Boone	195	355	182
Avery	282	437	155
Ronda-Roaring River	116	175	151
Wilkesboro	239	278	116
Creston	315	352	112
Helton	264	275	104
Todd	237	245	103
Warrenville	334	332	99
North Wilkesboro	417	388	93
Elk Park	306	238	78
Wilkes Circuit	310	240	77
Jefferson	742	523	70
Watauga	485	320	66
Laurel Springs	267	165	62
Sparta	468	150	32
Total for district	4977	4473	90
Total for Conf.	131,067	127,538	96

TRINITY, CHARLOTTE

I wish I had space to give in full the most excellent report of Miss Helen Hoyle, superintendent of the Beginners' department of Trinity, Charlotte, Sunday school made to the workers' council recently. Supt. E. R. Bucher in forwarding the report to me says one can readily tell that Miss Hoyle is the daughter of a Methodist minister by reading the carefully itemized record of the happenings of the month in her department. Miss Helen is the Charlotte district elementary superintendent and she is a good one.

My good friend Bucher sends me a list of the eighteen Wesley classes in his school. All of them have paid their dues, made their annual report and therefore aid the parent school in meeting point two on the "Program of Work." Note the classes and their teachers:

Wesley Broadcasters—C. W. Link.

Wesley Earnest Workers—Miss Nora Boy.

Wesley Juniors—F. E. Lagerholm.

Wesley Gleaners — Miss Winnie White.

Souts of Wesley—W. R. Cuthbertson.

Wesley Live Wires—Mrs. C. S. Womack.

Boys' Wesley—O. M. Abernethy.

Daughters of Wesley—Miss Floy Turner.

Leaders of Wesley—Mrs. Wilson Crowder.

Whole Hearted Wesley—J. A. Carlisle.

Pathfinders Wesley—Mrs. Jos. A. Elliott.

Go-Gettem Wesley—W. J. Edwards.

Daughters of Ruth—G. C. Chalker.

Julian Little Wesley—J. H. Little.

Trinity Y. Men's Wesley—Dr. E. H. Garringer.

Matrons Wesley—Mrs. J. E. Steere.

Susanna Wesley—Mrs. H. F. Smith.

Business Men's Wesley—Plummer Stewart.

LUCKY THIRTEEN

Beginning Sunday, March 1, a series of thirteen standard training schools held within a period of twelve weeks will be in process. Much depends upon the ingo and outgo from these schools. Unlimited effort and much expense have been expended on these important undertakings. The heart of our work is wrapped up in them. Below is given a list of the schools and dates for this year together with the enrollment and number of credits earned last year. It is hoped that larger enrollments and more credits will be earned in each school this year.

Shelby, March 1-6	100	51
Lincolnton, March 8-13 (new school)		
Monroe, March 15-20	125	98
Concord, March 22-27	133	92
Rutherford Col. Mar. 22-27 (new schl)		
Gastonia, March 29-Apr. 3	149	105
Salisbury, April 5-10	119	83
Asheboro, April 12-17 (new school)		
High Point, April 19-24	145	106
Asheville, April 26-May 1	114	83
Morganton, May 3-8 (new school)		
Waynesville, Mar. 10-15 (new school)		
Mt. Airy, May 17-22	110	85

EAST SPENCER

Our congregation at East Spencer has recently moved out of an improvised tabernacle used for several years into its new but incompleted church. Recently it was my pleasure to meet with Rev. E. M. Avett and Supt. W. E. Harkey and their workers' council to discuss the best ways of using the present building and equipment. Our East Spencer congregation has a heavy load, but it is pulling it in a noble fashion. A splendid delegation from there will attend our Salisbury-Spencer training school in early April.

LEICESTER CIRCUIT

Mr. Evans spent last week end with Rev. L. T. Cordell on the Leicester circuit in a combined effort to stimulate the work of the Sunday schools on the charge. Each of the four churches was visited and conferences held with the local workers. This office will always strive to co-operate with a man like Cordell, his wonderful work in religious education on the Polkville circuit being still fresh in our minds. If the Sunday schools on the Leicester circuit fail to function it will be in spite of their pastor.

CLIFFSIDE

Mr. Evans has just returned from a visit to Cliffside, where Pastor M. W. Heckard was the moving spirit behind a combined workers' council meeting of his Cliffside and Avondale Sunday schools, superintended by C. A. Ervin and J. R. Frye, respectively. Evans reports a wonderful meeting, attended by forty-six of the workers in the two Sunday schools. After definite reports from the various activities of the school Mr. Evans addressed the meeting on building and equipment, it being in the mind of the Cliffside people to build a handsome new church in the near future. Brother Heckard is in great favor with his people as he leads them in a most constructive program. In addition to all other duties of a busy pastor he has just concluded two training classes, one at Avondale and the other at Cliffside, using "Learning and Training" as his text. Eight from each school took the examination. After a week's rest the pastor will lead two other classes. This pastor is too busy doing things to be complaining about the indifference of his people.

CONCORD

Your humble servant spent last Sunday visiting briefly five of our Sunday schools in and about Concord in the interest of the approaching standard training school for Cabarrus county. At Kannapolis, Mt. Olivet, Forest Hill, Epworth and Central encouraging assurances were given that the school would be bigger and better this year than the splendid one held last year. Returning by Salisbury others of our Cabarrus county leaders were seen at the Salisbury district laymen's conference in session on that date and every one gave assurance of united support. A concord of effort will prevail in our Concord school.

North Carolina Conference

SIXTY-EIGHT AT RALEIGH

Sixty-eight workers from eleven Sunday schools represented in our Raleigh standard training school held at Edenton Street church, February 15-20, earned certificates of credit. This was the third annual session, and the number of credits issued was larger than either of the previous schools, sixty-three earning credit in the 1924 school. The credits were divided among the Sunday schools as follows: Edenton Street 33, Central 17, Epworth 2, Jenkins Memorial 5, Cary 5, Millbrook 1, Mt. Zion 1, Orphanage 1, First Presbyterian 2, First Christian 1.

Certificates were issued in the following courses to the following persons:

"Beginner Lesson Materials and Teaching," Mrs. C. L. Van Noppen, instructor—Mrs. John P. Cole, Miss Mary Gardner, Mrs. K. G. Hite, Mrs. Carl Marshburn, Mrs. Wm. D. Molesworth, J. R. Sechrest, Mrs. B. D. Wilson, Mrs. Wray White, Miss Mamie Speas, Mrs. J. B. Martin, Miss Mary Lassiter, and Mrs. L. R. Thacker.

"Primary Lesson Materials and Teaching," Miss Georgia Keene, instructor—Mrs. D. G. Allen, Miss Eunice Blair, Mrs, E. D. Cody, Mrs. C. S. Crawford, Mrs. H. L. Swain, Miss Mary George, and Mrs. L. A. Aycock.

"Junior Worship," Mrs. H. E. Spence, instructor—Miss Lila Bell, Miss Lallah Betts, Miss Bessie Brown, Miss Natalie Coffey, Miss Ruth Dew, Mrs. H. I. Glass, Mrs. W. H. Harris, Miss Eugenia Herring, Miss Mexia Herring, Miss Hanre Etta Owens, R. E. Prince, Mrs. J. P. Russell, Mrs. J. L. Stuckey, Mrs. J. R. Sechrest, Miss Emily Taylor, Mrs. C. W. White, Mrs. Julian White, Miss Laura Young, E. T. Nance, and Mrs. J. E. Stevick.

"Intermediate - Senior Agencies," Prof. H. E. Spence, instructor—Rev. W. C. Ball, Miss Blanche Barringer, J. A. Boone, Miss Flora Creech, Miss Ava Crowder, Mrs. W. B. Duncan, Mrs. M. I. Ellis, Miss Irma Ellis, Mrs. R. B. Fuller, Rev. H. I. Glass, Miss Vara Herring, Mrs. Lillie B. Hinson, Miss Narcissa Hutchings, Miss Lillie Mae Lassiter, Miss Monnie McDonald, V. L. Northcutt, Miss Sudie Owen, D. T. Perkins, Mrs. D. T. Perkins, Mrs. Wm. J. Shaw, Mrs. K. H. Smith, Mrs. W. A. Stanbury, Rev. S. J. Starnes, Mrs. H. J. Stockard, Mrs. D. J. Thompson, and Mrs. N. G. Yarbrough.

"Sunday School Organization and Administration," Prof. R. N. Wilson, instructor—Rev. D. N. Caviness, Rev. W. A. Stanbury, and R. H. Bashford.

MT. GILEAD NAMES DELEGATES

Names of delegates to our conference-wide Sunday school conference to be held at Sanford, April 7, 8, 9, are beginning to come in, and we expect to have a large registration before the last day for receiving names (March 15). The Mount Gilead charge, Rev. B. C. Thompson, pastor, has the distinction of being the first charge to send in the names of its delegates. The names of these delegates are Rev. B. C. Thompson, D. G. Ridenhour, and Mrs. C. F. Scarboro. Each charge in the conference is entitled to three delegates, provided the names are in the hands of the conference superintendent on or before March 15. The reason for naming this date is, of course, that we may have adequate time in which to provide entertainment. Additional delegates may be sent, provided they will make arrangements for their own entertainment.

RALEIGH DISTRICT INSTITUTE

A meeting for the elementary workers of Raleigh and vicinity was held at Edenton Street church Thursday afternoon, February 19, under the direction of Miss Eunice Blair, district elementary superintendent. The devotional service was led by Rev. H. I. Glass, of Central church. He brought out very forcibly the importance of the work of the Sunday school teacher. Miss Keene discussed the elementary work and presented the official programs of work for the cradle roll, beginner, primary and junior departments. She showed how the departments which are following these programs of work are doing the best work for the religious training of their children and urged that they be adopted and followed in the Sunday schools represented.

Miss Blair is a wide-awake district worker, and we are expecting good reports from her district. She is planning to have several other meetings of this kind during the spring.

ROCKY MOUNT MUCH ALIVE

First church Sunday school, Rocky Mount, under the leadership of Rev. H. M. North, pastor, Rev. H. C. Sprinkle, Jr., director of religious education, and Dr. L. R. Gorham, superintendent, is very much alive, as the following notes from Mr. Sprinkle will indicate:

"I am asking that the mothers' class be chartered as an adult Wesley class. You remember way back yonder when we started the child study group with a teacher and two members? Well, they are still sticking in there, and now have a live discussion group of nine. The application for charter is enclosed. The class will grow this spring.

"You ought to see our Intermediate-Senior department go! We have as our goal a one hundred per cent efficient department with every member present (30 per cent), on time 10 per cent, with offering 15 per cent, having studied lesson 20 per cent, and attended church 25 per cent. As you may know that goal is an exceedingly difficult one to reach, especially at the teen-age period. We are having good attendance and programs worth while, however, and the percentage of efficiency rarely falls below 50. Miss Hunter Holloway's class of Merry Maidens has led the department for two Sundays.

"Our workers' council is taking up at least one point on the Program of Work each month, and we hope that we can check up 100 per cent by next September.

"We will take up your Sanford conference matter at the next meeting of our workers' council March 6."

HALLSBORO ADOPTS PROGRAM

Hallsboro Sunday school, Wilmington district, has adopted Program of Work "C" at a meeting of the workers' council recently. M. J. Cowell, Wilmington district secretary, who attended the meeting and presented the program of work says that the council adopted the program with enthusiasm and seemed to be very much interested in the advancement of their school. A. D. Wessell, Jr., is superintendent and Rev. J. K. Worthington pastor.

AT WILSON THIS WEEK

Our second annual Wilson standard training school is in session at First church, Wilson, this week with M. W. Brabham, General Sunday School Board, Rev. J. Calloway Robertson, Petersburg, Virginia, Mrs. M. H. McArdle, of Norfolk, Virginia, Mrs. H. E. Spence of Durham, and Miss Georgia Keene, our elementary superintendent, as instructors. Sunday schools of Wilson, Stantonsburg, Bailey, Elm City, Fremont, and McKendree charges are participating.

"Ain't nothin' ailin' us, 'ceptin' we's run out er gas, is got engin' trouble, an' is endurin' of er flat tire."—The Bogburg Bugle.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

WITH W. A. B.

THE EAST TO THE RESCUE!

If you can't get a response in the West, go East young man, go East! No, W. A. B. did not go East when he failed to get a response to his appeal for "This Helped My League," but East came to him, for which he is in very truth thankful. Here it is:

"THIS HELPED MY LEAGUE"

Our league had a series of five different cards printed, size 2 1-4x3 3-4. These cards were given to each individual as they entered the Sunday school services for five consecutive Sunday mornings. The cards were as follows and given in the order named: "We need you at our league services. Come!" "Nice young folks—lots, at our Epworth League. Come tonight!" "Do something worth while! Join our Epworth League." "Come to Epworth League tonight! P. S.—And to church service afterwards." "Will be glad to meet you at our Epworth League tonight at 6:45." And the lower left hand corner of these cards was printed the name of league and the devotional hour of meeting.

Philip Schwartz,
Raleigh District Secretary.

P. S.—This helped my district—"Boost Raleigh District—Raleigh District Boosts."

The following letter has gone out to all presidents of league chapters in Greensboro district:

The Greensboro District Institute will be held at West Market Street church, Greensboro, the week of March 15th. The classes will begin at 7:45 p. m. Monday, the 16th, and continuing through Friday night. A program is attached showing that we have secured a strong faculty.

Now, leaguer, it is up to us to put this thing over big, and we want you to be a special booster for your chapter, and try to secure 100 per cent attendance from your chapter.

This institute is for every leaguer, and all who attend will benefit. Don't forget the great rally at three o'clock Sunday afternoon, March 15. Come to this and meet the faculty and learn just what we are planning to do.

We are county on you.

The Institute Committee.

DISTRICT EPWORTH LEAGUE HOLDS MONTHLY MEETING

The Greensboro District Epworth League Union held its monthly business and social meeting at Bethel church, Thursday evening, February 12. Mr. Knight, president of the Bethel Epworth League, presided for the devotional services. Members of the league gave a splendid pageant, representing the work of the four departments, after which Mr. Charlie Phillips, principal of the Caldwell high school of Greensboro, made an interesting and helpful address on the subject, "Relationship of the Epworth League Work to the Church."

Mr. J. S. Plummer, president of the district, presided over the business session. After the roll was called it was found that Bethel League had again won the attendance banner, having sixteen out of eighteen members present. This is the fourth consecutive month that this league has made this record. The chief topic of business was a general discussion of the district institute which will be held March 16th through the 21st.

Every leaguer in the district is urged to attend and to take credit for some course.

After adjournment the officers of the Bethel League led in several games, which were greatly enjoyed. Delicious refreshments of brick cream and cakes were served. While only about sixty-five leaguers were present it was generally agreed that this was one of the best meetings held in some time. W. B. Hall, Cor. Sec.

PROGRAM GREENSBORO DISTRICT EPWORTH LEAGUE INSTITUTE

Institute will be held in West Market Street church, March 15-20.

Rally meeting, Sunday, March 15, 3:00 p. m.

Classes begin Monday, March 16, 7:45.

Periods for each day: First period, 7:45-8:15; second period, 8:30-9:00.

Assembly each night from 8:15 to 8:30.

Social Monday night from 9 to 10:30.

The Faculty.

Administration—B. L. Lunsford, 1st period; H. Berryman Jones, 2nd period.

First Dept.—Rev. G. R. Jordon, 1st period; Rev. L. B. Hayes, 2nd period.

Second Dept.—Rev. R. B. Proctor.

Third Dept.—E. D. Yost, 1st period; Floyd H. Craft, 2nd period.

Fourth Dept.—Rev. W. Arthur Barber, 1st period; Rev. R. G. Tuttle, 2nd period.

Junior-Intermediate — Miss Billie Webster, 1st period; Mrs. D. L. Webster, 2nd period.

Institute Committee—Mrs. D. L. Webster, H. Berryman Jones, W. Arthur Barber.

Social Committee—W. Arthur Barber, H. Berryman Jones, B. I. Hoffner, E. D. Yost, Mrs. D. L. Webster.

Credit Committee—Faculty.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

A WORD FROM CARY AND APEX

Although Rev. W. C. Ball served the Durham district faithfully for several years, it hasn't taken him long to learn how to "Boost Raleigh District." Listen to what he says about his leagues at Cary and Apex:

"In Apex we have an active league of 56 members and their programs show the work is being carried on in fine shape. Mr. E. L. Kearns, a splendid young man and one of the teachers in the school there, is president of the league. He knows how to do things and does them well.

"Although the league at Cary has only 24 members at present it is beginning to take on new life altogether, and we are going to do some great things here. I have just secured a new member of my church here who is an expert in league work, and I am going to give him a job at once. At present this league is helping to pay off the church debt."

And Brother Ball concludes by saying: "I would say that both leagues are going forward and are going to do more this year than they have ever done before." Now, isn't that sufficient evidence that he has the right spirit and that he knows how to "Boost Your Own League"?

WOULD YOU LIKE TO KNOW?

I am sure you would like to know our new superintendent of the Walter Lambuth League at Edenton Street church, Miss Natalie Coffey. Miss Coffey needed no introduction to the intermediate leaguers, for most of them already knew and loved her as their English teacher in the high school here.

Since its organization a year ago, the Walter Lambuth League has more than doubled its membership and has made some splendid contributions to the young life of Edenton Street church. If we attempted to tell you all those leaguers have done, we fear that the Western conference would have to lend us some of its space in the Advocate. But suffice it to say that under the leadership of one so capable, effic ent and enthusiastic this league bids fair to be the best in the state. We challenge any league to excel that!

Welcome, Miss Coffey! The whole conference is glad to know you and we especially welcome yo uto the ranks of those highly esteemed boosters of the Raleigh district.

QUARTERLY REPORTS

Have you ever tried to collect a long standing debt? Have you ever tried to get folks to make good their numerous promises built on good intentions? Have you ever tried to get your best girl to say "Yes" when you asked her to marry you? All these things are easy compared to a district secretary's lot in obtaining quarterly reports from his various league chapters in the district? At least, that's what the district secretaries say in executive meetings.

The third quarter ending February 28th is here Quarterly reports are now due. Let's "pound" our district secretaries with quarterly reports and make them happy. It is your opportunity to boost your district.

A NEW TASK FOR THE EPWORTH LEAGUE

Prof. H. E. Spence of Duke University said recently in a training school for Sunday school workers: "There must be a co-ordination of the work and activities of the Epworth League and the organized Sunday school class heading up in the league."

Prof. Spence has promised to tell us more about this program of co-ordination, but until he does, let us be thinking about it. I believe we are beginning to realize more and more the value of co-ordination, as is evidenced by the spelndid way in which several of our leagues have worked out a plan by which the work of the Young People's Missionary Society has been co-ordinnated with that of the league.

And now there is the organized Sunday school class offering another channel for co-ordination. Are your organized classes trying to carry out a program similar to that the league has worked out and fairly well perfected? Then, if they are, why not get those classes interested in the program of the league, and let that program be big enough and broad enough to adequately provide for them?

It is a task, but surely one worth considering and well worth working out. If Prof. Spence says that the co-ordination must "head up in the league," then that is a real challenge to every leaguer to make his league capable of accomplishing this new and great task!

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for	Arrive from
6:15 a.m. a Norfolk	8:10 p.m.
7:30 a.m. b Charlotte	5:15 p.m.
3:00 p.m. Washington	1:05 p.m.
9:45 p.m. d Norfolk	7:05 a.m.

a-Parlor car, Marsden to Norfolk.
b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

S. C. HIGH,
City Ticket Agent.
J. E. SINGLETON,
Depot Ticket Agent.

FOR YOUR
FRETTING BABY

An upset stomach is usually the cause. Almost any irregularity will cause digestive disorder, so delicate is the child's digestive system. The slightest upset with its subsequent acidity, and frequent fretfulness is not serious, but could quickly become so. Neutralize the acidity of the baby's stomach and you get immediate results, quick relief, and a smiling child. Anti-Ferment (Children's Prescription) without the aid of opiates or drastic drugs, is used by mothers generally in correcting the minor digestive disorders. It is pleasant and absolutely harmless, and well worth a trial. Send 10c for packing charge for a free trial bottle. Address

Anti-Ferment Company
Dept. R-1, Columbia, South Carolina.

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The answer to this question is entirely with you. Without specialized training you may continue indefinitely to draw the low pay of the unskilled laborer. Wake up—man or woman—to your opportunities. Better your position and yourself. This school has brought higher salaries and greater opportunities to thousands. Courses in Shorthand, Typewriting, Accounting, Banking. Also Linotype Operating. Write today for catalog and literature outlining employment opportunities. Positions secured for graduates.
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Mayo's Blood Turnip Beet Seed,
Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Special Mixture of Sweet Peas,
with our illustrated catalog of Seeds for the South.
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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Easter—We sincerely trust that all the charges can see their way clear to pay one-half of their Orphanage assessment by Easter. We need that amount.

* * * *

Others Have Financial Troubles—I am giving my readers a part of the trasurer's report of the Presbyterian Orphanage of South Carolina. It is well worth reading by every Advocate subscriber.

* * * *

Words of Wisdom—I am giving in these notes a short extract from a personal letter which I wish to commend heartily to all thoughtful persons. It shows that the writer feels that philanthropic deeds are greater than the accumulation of worldly goods. The one who makes the statement is worth many millions of dollars.

* * * *

Fine Sentiments—"Enclosed please find check for twenty dollars which is to go toward the educating and training of the many dear little boys and girls that God has intrusted in your care. May His guiding hand be ever with you in your noble work, and His blessings aid you to carry on the greatest work for the greatest cause that the world knows. Our prayers and our thoughts are with you always."

* * * *

A Dream—"I assure you it is a source of genuine satisfaction to learn that what I have done is so generally liked. My plan of making the economic resources of a community administer to its philanthropic needs has been a dream of mine for many years, and the reception accorded by my friends has confirmed my faith in it ultimately proving worth while."

* * * *

Fine Co-operation—The good friends of our Home and especially the missionary societies are certainly responding to my appeal for chairs and tables for our large, beautiful dining room. If the interest can be kept sustained for a few weeks longer, we shall be in a position to furnish our dining room with the necessary number of tables and chairs. The following have responded: Girls Friendly Class of Mt. Olive, W. P. Class of Mt. Olive, Wesley Philathea Class of Wilson, Susanna Wesley Bible Class of St. Pauls of Goldsboro, Missionary Society of St. Pauls at Goldsboro, Junior Aid Society of Fayetteville, The Welcome Class of Aberdeen, Minnie Wilson Class of Hertford, Missionary Society of Greenville, Missionary Society of Warsaw, Young Women's Missionary Society of Waldon, Missionary Society of Carr church, East Durham, Moreehad City Missionary Society, Sanders Chapel Missionary Society, Warrenton Missionary Society, Jacksonville Missionary Society.

* * * *

Of Interest—It will be of interest to know that the Oxford Orphanage, Baptist Orphanage, Presbyterian Orphanage have Baby Cottages. The Methodist Orphanage at Winston-Salem is to have one in the near future as some friend has given the money for such a building. The Presbyterian Orphanage of South Carolina, one of the oldest and best in the United States, has just completed one for their institution. At present we cannot take any children under five years of age. We certainly ought to be in a position to care for children between the ages of two and five. How I do wish some one would come to our relief and give us this cottage as a memorial!

* * * *

Baby Cottage to be Opened—"It is expected that the F. Louise Mayes Memorial Cottage will be opened on Monday, March 16. The 15th, which is Sunday, commemorates Dr. Jacob's birthday. In his honor we always give a holiday which of course will be given Monday.

The 16th marks the anniversary date of the death of Mrs. Mayes for whom the cottage has been named. Her heart responded at once and most cordially to the suggestion concerning the erection of the building by the women of the Synodicals of South Carolina, Georgia and Florida. She said: "We can do it and we will."

Before the plans were well under way Mrs. Mayes was called to her higher service. The letters came in suggesting that the building be called the F. Louise Mayes Memorial. This suggestion touched a tender chord in the hearts of the women, especially those in South Carolina where she was so generally known and so generously loved.

The building is of granite,covered with slate, and of Old English type of architecture. It is a single story building, except for two rooms and a cedar store room upstairs. It is heated by steam. The architect, Mr. W. P. Bealer, of Atlanta and the president, at the suggestion of Dr. Hastings H. Hart visited the Mooseheart Orphanage and studied the cottages in their baby village. It is hoped that the building will prove satisfactory when put to the test of actual use.

The management of the Home will be in the hands of two competent workers, one of whom will be one who has been trained as a kindergarten teacher and has had successful experience in Orphanage work. Half a dozen older girls will be selected to live in the home and help with the work. Several of the girls are begging to be assigned to this place.

We have a good list of applications in hand. The children will be admitted gradually so as to give those in charge the chance of properly adjusting the little folks to their new home and new life. We feel that the Orphanage can render no more Christ-like service tha nthat which will be given through this new home to needy and helpless little children. 'Suffer the little children to come unto me.' 'Inasmuch as ye have done it unto one of the least of these ye have done it unto me.'

On opening day, March 16, we propose to have open house to our friends from 3 to 6 p. m. We are delighted at the prospect of having present Mrs. Andrew Bramlett, president of the Synodical of South Carolina, Mrs. George Wright of Laurens, the chairman of the committee, who so splendidly ptu over this proposition in South Carolina and Mrs. S. M. Mc..eel of York who furnishes the cottages throughout. We trust many out-of-town friends may be with us."

Thornwell Presbyterian Orphanage.

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THE CHILDREN'S HOME

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

Martha Mann Wood.

Over at Barium Springs the Presbyterian orphanage, Mr. Johnson, the superintendent, has a matron training class.

I noticed in their paper, the Barium Messenger, that the spring term was just beginning, and that the half a dozen students who were attending the lectures were from as many different states.

And the writer, Mr. Johnson, I suppose, seems to feel that their board of education has found for the class exceedingly promising matron material.

Just how the Presbyterian Board of Education gets in touch with the right folks we do not know. But Mr. Wood has been ardently wishing that our church had some agency developed that could discover capable candidates for this important line of work.

Each orphanage is doing more or less training of advertising for them. A two line ad would probably bring numerous applications, but there would probably be few Susanna Wesleys, Alice Freeman Palmers, or Mabel Cherrys among the applicants.

And yet I am sure that there are plenty of women of sense and unselfishness and courage and of a missionary spirit who could make of this line of work a success.

Being house-mother to a cottage full of children isn't the easiest kind of work. It is a place requiring energy of mind and hand; poise and Christian patience are necessary, and a reasonable amount of executive ability.

But for one wishing to engage in a most interesting work, and to make the largest investment of herself in the most worth while job in the world, there isn't any better opportunity anywhere than administering successfully a cottage full of children.

And while the work requires ability and character in the workers, and is not an easy chair job, it is not a circumscribed position. Institutions are multiplying over the country, and to those qualified there are offices of responsibility and advancement that are continually needing the reliable and intelligent worker.

* * * *

One of the positions at The Home the most difficult to keep efficiently filled is the place of kitchen matron. It is of course a place of exacting work—where meals of large quantities of wholesale food have to be served with regularity—food that looks nice and tastes good, and yet not of too extravagant cost, and where early hours and the help of only young girls add to the hardships of the head worker.

But kitchens are one of the prime necessities. And though they are usually in the background, they are one of the front affairs in the life of an institution.

And it would seem that the very handicaps and difficulties of putting a hard job over, ought to call out qualities of generalship and challenge the genius for conquering dificulties that many women naturally possess.

During the war there were scores of efficient women who volunteered for work in food stations. Is the children's fare any less important than that of the fighting ranks?

Once when I lived on a little country circuit, I had a washwoman whom I very much respected. She was ignorant and black, but of forceful character. Her cabin, out on one of the winding roads of the vicinity, was neatly whitewashed with white clay, and all of her scanty belnogings were kept in immaculate cleanness.

Peggy was a master hand at work, and of surprising strength. Once she considerately offered to take in pay for her work some of the wheat that the preacher had received in quarterage. Pulling the sack of wheat over to the edge of the porch, she put it on her shoulder and walked off with it easily. She said, "I can do any kind of man's work on a farm but swing a wheat cradle. I haven't weight enough to cut wheat with a cradle."

Many of the workers in The Home can swing any of The Home work but the kitchen. And the superintendent is looking for some women of strength and ability and amiability who can swing the kitchen.

* * * *

The children very much enjoyed the jelly and preserves that have been sent in from time to time. Some of the last package was sent over to the Heath Memorial for the convalescent patients. A little jelly on the plate adds much to the appetizing quality of simple fare.

Most of our sick folks have recovered and returned to their cottages.

If conscience were an ax, some men would pay more attention to it.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for eumatism. Am entirely free from pain."

Mr. McClain of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,
Box 4D, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Springs Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

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But who wants to swallow the horrible stuff when these wonderful tablets—McCoy's Cod Liver Oil Tablets—are just as good and so easy to take.

A box of 60 tablets for 60 cents—and if any thin man or woman don't gain at least 5 pounds in 30 days—money back. Ask any good druggist anywhere.

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Removes corns in a few hours without pain. Also removes seed warts.

Large box by mail for 60c.

AGENTS WANTED—Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.





"AWAY DOWN SOUTH IN DIXIE"

In your issue of February 12th you copy a statement from the editor of the Methodist Advocate which you characterize as one of the most interesting incidents you have heard of in connection with the discussion of the present plan of Unification. Verily it is very interesting as well as thought provoking. I give here the substance of what is said to have taken place. "A Southern Methodist preacher was making a speech against the present plan of Unification, and among other things he said in substance: 'Why, some negro woman might come into the church and ask me to baptize a negro baby.' At this juncture a layman said in substance: 'Wait a minute; let's go slow here. I'm a physician. Suppose some stormy night a call comes to me to go to a home to help a negro baby into the world, what am I to do? If humanity says to the doctor, 'Go,' why should Christianity say to the preacher, 'Stop'? There was great seriousness in that meeting. The preacher went home thinking along fundamental lines. He will never think again as he did before this incident."

It is difficult to understand how the editor in question know that the preacher "went home thinking along fund amental lines," but it is very plain that this editor associates the baptism of negro babies, by white Methodist preachers, with the fundamentals. The brother must be addicted to the use of a very stimulating Northern tonic. The editor whom you quote is an ardent advocate of the present plan of Unification which would unite Southern Methodism with a church that has 300,000 negro members, as well as two negro bishops, all on the same footing with the whites. If there is any literal significance to the incident cited, it is that, since white physicians bring negro babies into the world for the sake of humanity (and incidentally for the cash in hand), Southern Methodist preachers ought to practice the baptism of negro babies in their churches. It seems to me the comparison between the doctor and the preacher is very faulty. White physicians serve negro people primarily as a matter of business, and also because in most communities there are no negro physicians. But there is no lack of negro churches and negro preachers; hence, no necessity for white preachers to open their churches to the baptism and reception of negro babies into their membership. Moreover, as a matter of public policy, such practice would hardly commend itself to the rank and file of the Southern people. It is also certain that the preacher who indulged in such practice would soon find himself baptizing only negro babies and preaching to only negro congregations. Of course I know that the South may be wrong on the race question, and the North and our Unification friends may be right, but such crude arguments as the one carried in the Methodist Advocate are not likely to convince Southern people.

Furthermore, if the editorial which you copy, with or without approval, is indictative of the trend of mind of the friends of Unification in general, there can be no doubt that the Northern view of the race question will ultimately prevail in Southern Methodism should the pending plan of Unification be adopted by the annual conferences. No wonder Southern Methodism is stirred as never before.

S. T. Nicholson.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off

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In Memoriam

LOY—On January 26, 1925, the spirit of Bro. S. G. Loy returned to God who gave it. For several years he suffered with kidney trouble which gradually grew worse until the end came. In early life Brother Loy joined Mt. Zion Methodist church, of which he lived a member until death. In his last years he loved his Master and was very active in the work of the church. Before his death he rejoiced in the fact that he was going to be with Jesus. He leaves a wife, a brother and three sisters to mourn their loss. May God comfort them in their bereavement. The pastor was assisted in the funeral service by Rev. J. J. Boon of the Creedmore charge.

B. O. Merritt, P. C.

PEACOCK—The community of the South Rocky Mount church was shocked at the sudden death of one of their faithful members, Mrs. A. B. Peacock, on January 3. Mrs. Peacock was Miss Nora Robbins before she was married to Mr. Peacock in 1896. She was born in Nash county May 14, 1878. She was a good Christian woman and a beloved mother. The funeral was held at the Peacock home on Sunday afternoon, January 4. The service was conducted by her pastor, assisted by Dr. Harry M. North of First church. A beautiful trio was rendered by members of the South Rocky Mount church choir. Only a short service was held at the cemetery. Many beautiful flowers given by friends were placed on the grave.

W. C. Huckabee, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called from this life the gentle spirit of Mrs. Mamie Hoover Houser, the loving wife of our pastor, Rev. J. E. B. Houser; therefore be it resolved:

First, That we bow in humble submission to His will.

Second, That we treasure the memory of this patient loving friend and co-worker, whose life shall ever be an inspiration to us all.

Third, That we extend to the bereaved husband and family our heartfelt sympathy and pray that God may bless and comfort them.

Fourth, That a copy of these resolutions be placed upon the minutes of the Aid Society of Bethlehem church, a copy sent to the grief-stricken husband and a copy to the N. C. Christian Advocate.

Mrs. Doras Eaker,
Mrs. C. E. Carpenter,
Mrs. W. C. Conner.

NEESE—Luna Scarborough, daughter of A. K. and Amanda Scarborough, was born at High Point, N. C., March 8, 1901. She moved with her parents to Greensboro, N. C., December 12, 1902. She was married to Arnold G. Neese November 2, 1921, and died at the home of her husband's parents at Swepsonville, N. C., January 1, 1925, and was laid to rest in Green Hill cemetery, Greensboro, N. C., on the following day, January 2.

Such in bare outline was the short but bright and helpful life life of Luna Scarborough Neese, obedient daughter, dutiful wife and faithful member of the church of Christ. She was baptized in infancy, joined Centenary Methodist church in childhood, and was a faithful worker in Epworth League and Sunday school. By nature she was cheerful and unselfish; by grace trustful and self-sacrificing; in affliction serene and resigned. She lived her brief span of life worthily and died in peace and awaits her loved ones on the other side.

Robert G. Tuttle.

RESOLUTIONS OF RESPECT

Whereas, on January 17, 1825, God in His infinite wisdom called from earth to his eternal reward in heaven our dear brother, Lennie G. Twisdale; and

Whereas, through his long connection with the Methodist church at Middleburg, and as a member of the quarterly conference of the Middleburg circuit, he has continually maifested a deep interest in the uplift of humanity in his community; therefore be it resolved:

First, That we, the members of this quarterly conference, bow in humble submission to the will of Him who doeth all things well.

Second, That we extend to the bereaved widow our deepest sympathy in her great loss, and commend her to the loving care of a kind heavenly Father.

J. T. Draper,
W. D. Rose,
J. H. Paschall,
J. E. Holloway,
J. A. Turner,
Mrs. J. K. Plummer.

DARROCH—John L. Darroch was born October 9, 1848; died February 4, 1925, at the ripe age of 77. He leaves two sisters, Mrs. A. B. Wade and Miss Caroine Darroch; six children, J. E. Darroch, D. M. Daroch, Mrs, J. B. McDonnald, Mrs, M. B. Stone, Mrs. J. A. McDonnald and Miss Cassie Darroch. He joined Spring Hill Methodist church 35 years ago and was a consistant member. Brother Darroch's death was a surprise to all, as he was in the best of health. He worked all day Tuesday, retired at night in good spirits and was found dead Wednesday mornin. He was buried at the family graveyard Friday at 2 p. m.

L. R. Gaines, P. C.

MIDGETT—Nancy J. Midgett of Rodanthe, N. C., died January 28, 1925, after a long and painful illness. Doubtless death was a relief to her afflicted body. She was about 70 years old and had been a faithful member of M. E. Church, South, from early life. In the home beyond she awaits the coming of three children, Elroy Midgett and Charlie Midgett of Rodanthe, Mrs. J. E. Gray of Norfolk, and Mrs. Elsworth Midgett of Manteo, whom she raised and loved as her own; also two sisters, Mrs. Mary E. Hooper of Elizabeth City and Mrs. Annie W. Gray of Saloo, N. C., and a host of relatives and loved ones. May they all meet her up there. Her funeral services were conducted at the home of her son, Bro. Elroy Midgett, and her body was laid to rest beside her late husband to await the rising morn and gathering home.

RESOLUTIONS OF RESPECT

On November 15, 1924, our Father in His wisdom and love called from our community Mrs. Bettie Becton, who was a beloved member of the Harlowe Ladies' Aid Society.

She leaves a devoted husband, three small children, a loving mother and two brothers. To know her was to love her and our society has lost one of its most esteemed members.

The value of her life cannot be appraised. In humble submission to our Father's will we extend to her husband, children, mother and brothers our heart-felt sympathy and love in this time of bereavement.

Resolved, That a copy of these resolutions be sent to the grief-stricken husband, the lonely mother and one sent to the North Carolina Christian Advocate.

Mrs. C. D. Taylor,
Mrs. M. C. Taylor,
Mrs. W. C. Williams.

GRIFFIN—Mrs. W. J. Griffin, nee Bertie Evans, was born June 20, 1868, and died of uremic poison in Norfolk, Va., January 20, 1925. She is survived by her husband, Mr. W. J. Griffin, and four children, Misses Annie, Mary and Margaret Griffin, and Mr. J. B. Griffin, all of Norfolk, Va.; one brother, Mr. Z. W. Evans, and two sisters, Miss Willie Evans and Margaret E. White. Two of her children died in just a few days after her death: Bennie E. Griffin was born December 22, 1896, and died of pneumonia January 23, 1925; Mrs. Willie Griffin Munden was born May 23, 1894, died January 26, 1825. She was married to H. G. Munden March 28, 1923; graduated from Greensboro Female College. She, too, died of pneumonia.

The mother of these children, Sister W. J. Griffin, was a great church worker. It was my good pleasure to be the pastor of this family in Manteo, N. C., for three years, and a more thoroughly consecrated Christian lady I have not known than was Sister Griffin. The funeral services were conducted in all three cases by Rev. F. G. Davis, pastor Colonial Avenue church, and Dr. J. J. Bradford, presiding elder of the Norfolk district, also assisted in the funeral services. May our gracious heavenly Father comfort the bereaved.

A. W. Price.

Most headaches due to lack of internal cleanliness

WHEN you are constipated, poisons form in the accumulated food waste and are carried to all parts of the body. Headaches follow. Biliousness, insomnia, lack of energy, all result from constipation, which if unchecked will lead to serious results.

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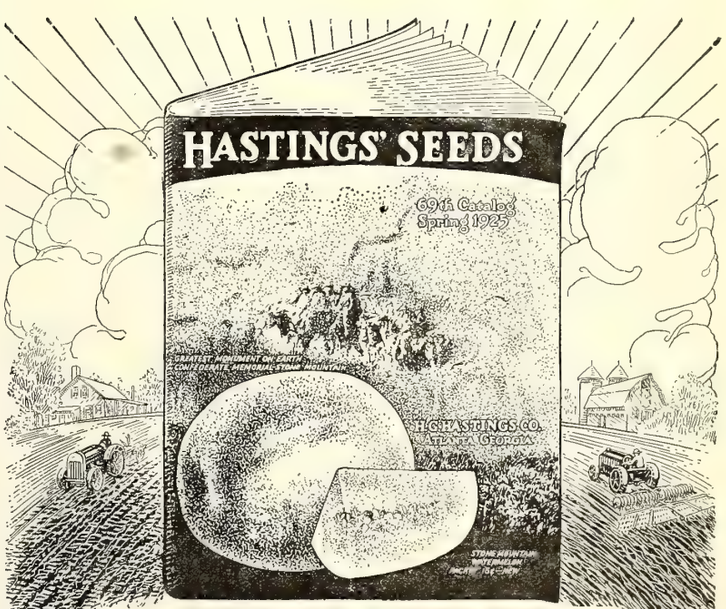
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WHAT WILL THE HARVEST BE?

The answer to that question is lodged with nearly six hundred pastors in the two conferences of Methodism in the state of North Carolina. If they say so the North Carolina Christian Advocate will enter the month of May with the largest circulation of any religious paper ever published in the Methodist Episcopal Church, South. If they say so the answer will be 10,000 new subscribers and the same number of renewals. That would place our paper where it belongs and put it in a position to give a larger service to the church and be more helpful to the preachers themselves. One of the good friends of the Advocate brought a list of new and renewals in the other day and said that the "ADVOCATE WAS HIS ASSISTANT PASTOR AND HE COULD NOT GET ALONG WITHOUT IT." He never gets along without it. He always doubles his list when he goes to a new charge.

The people do not object to the Advocate being presented. They want it done. One good lady told us the other day that she had been a member of the church a long time but she had never heard her pastor speak about the Advocate. When the church paper is presented and its needs shown the people will subscribe. Give them a chance. If you, as pastor, cannot find time to make the canvass appoint some good, solid person to do it and you will find that the people will take it and read it. Come on and let's make March a big month. What say you.

The standing of the charges up to last Saturday is as follows:

ASHEVILLE DISTRICT

	New	Ren'wl
Weaverville Ct.—A. J. Burrus		2
Fairview—S. W. Phillips	1	
Brevard—E. R. Welch		2½
Oteen-Oakley—T. A. Groce	1	2
Flat Rock-Fletcher— J. O. Banks	2	5
Mills River—C. F. Tate		4¾
Hominy—A. L. Latham		1
Saluda-Tryon—P. E. Parker	2	
Asheville-Bethel—T. C. Jordan	10	2
Biltmore—W. F. Sanford		3
Central—A. C. Chappell (in budget)		
Chestnut St.—G. A. Stamper		4
Haywood St.—R. S. Howie		1
Hendersonville—M. T. Smathers	2	7½
Leicester—L. T. Cordell	4	2
Sandy Mush—J. W. Groce	2	
Swannanoa—J. O. Cox		1
Total	24	57¾

CHARLOTTE DISTRICT

Monroe—H. G. Harden		3
Bethel-New Hope—J. W. Kennedy	1	
Unionville—O. L. Brown		2
Wadesboro—J. C. Armbrust		3
Matthews—D. F. Carver		1
West Charlotte—J. A. Smith	1	2
Calvary—C. M. Short	22	10
Ansonville—O. B. Mitchell		2½
Dilworth—G. D. Herman	10	10½
Hawthorne Lane—R. H. Daugherty		2
Trinity—J. E. Abernethy		3
Tryon St.—J. H. Barnhardt	1	11½
Marshville—Elzie Meyers		2
N. Monroe-Icemorlee—D. S. Richardson	2½	
Peachland—J. C. Umberger	8½	2
Pineville—R. E. Hunt		3
Waxhaw—E. N. Crowder	1	11
Weddington—T. J. Huggins		1
Total	47	69½

GREENSBORO DISTRICT

Centenary—R. G. Tuttle		1
Jamestown-Oakdale—J. E. Womack		3
Carraway Memorial—T. V. Crouse	1	3
Deep River—O. P. Routh		1
Glenwood—W. A. Barber		5
East End—E. J. Harbison	1	
Bethel—J. E. Woosely	½	3
East End—E. J. Harbison	1	
Asheboro—W. H. Willis		2
Gibsonville—E. H. Nease		2
Park Place—L. B. Hayes	1	½
Spring Garden—G. R. Jordan		1
Walnut St.—W. T. Albright		½
West Market St.—J. F. Kirk	5	11½
E. Greensboro—A. Burgess		3
W. Greensboro—E. E. Williamson		3
Main St.—W. B. Davis	29	5
Wesley Memorial—E. K. McLarty	3	12½
New Hope—J. A. Howell	3	7
Pleasant Garden—J. A. Hoyle, Jr.	1½	5½
Randleman—J. A. Cook		1
Randolph—W. R. Harris		4
Reidsville—M. F. Moores	6	9
Uwharrie—G. W. Clay	1	1
Wentworth—C. P. Goode	4	17
Total	57	101½

MARION DISTRICT

Old Fort—M. W. Dargan		3
Glen Alpine—R. C. Goforth	1	4½
Table Rock—W. J. Hackney	1	2
Bostic—E. J. Poe		4
Broad River—J. C. Gentry	8½	8
Cliffside—M. W. Heckard		1
Forest City—W. R. Ware		1
Henrietta-Caroleen—J. P. Hornbuckle		2
Marion—First Church—W. E. Poovey		2
Marion Mills—G. L. Wilkinson	6	2
McDowell Ct.—H. E. Stimson		2½
Mill Spring—Elmer Simpson		1
Morganton—First Church—G. T. Bond		19
Morganton Ct.—L. L. Smith		1
Oak Forest—B. A. Sisk		1
Old Fort Ct.—J. N. Wise		2
Rutherford College—O. J. Jones	1	3
Spindale—O. L. Simpson	4	16
Total	21½	75

MOUNT AIRY DISTRICT

Central—H. K. Boyer		13½
Walnut Cove—A. J. Bowling		3
Ararat—J. J. Eads	3	2
Dobson—J. E. Hipp		1
Draper—J. P. Morris	½	2
Elkin—L. B. Abernethy		1
Madison—T. J. Rogers		½
Mt. Airy Ct.—W. J. S. Walker		1
Rural Hall—E. E. Snow	1	6½
Stokesdale—M. E. Leftwich		3
Summerfield—W. L. Dawson		3
Walnut Cove—J. T. Ratledge		3½
Yadkinville—R. E. Ward	1	7½
Total	5½	47½

NORTH WILKESBORO DISTRICT

Ronda-Roaring River—W. J. Miller	1	2
Avery—T. S. Roten		4
Boone—M. B. Woosley		2
Creston—W. A. Thomas		1
Jefferson—J. L. Reynolds	½	4
Moravian Falls—W. I. Hughes	2½	9
Sparta—A. L. Lucas	1	1
Watauga—R. A. Taylor	2	3
Total	7	26

SALISBURY DISTRICT

Albemarle Ct.—L. H. Griffin		1
Salisbury Ct.—W. B. Thompson	1	
Landis—W. E. Rufty	1	
Forest Hill—T. F. Higgins		4
Norwood—F. O. Dryman		1
Concord Ct.—A. G. Loftin		2
Albemarle—Central—C. M. Pickens	5	23
Badin—C. R. Ross	½	
Concord—Central—W. A. D. Jenkins		3
Kannapolis—J. F. Moser	1	3
Mt. Pleasant—M. A. Osborne		2
New London—J. S. Folger		3
Norwood Ct.—G. G. Adams	1	3
Salem—H. L. Powell		3
Salisbury—First Ch.—L. D. Thompson	½	7½
South Main St.—W. A. Rollins		1
Spencer—Central—R. O. Eller		3
Woodleaf—T. A. Plyler		1
Total	10	60½

SHELBY DISTRICT

Park St.—J. A. Fry		1
Franklin Ave.—G. W. Vick	6	
Lowesville—O. C. Fortenberry		1
East End—C. M. Campbell		3
Goodsonville—J. W. Combs		4
Belwood—John H. Green	7½	46½
Cherryville—R. F. Mock		8
Polkville—S. M. Needham		1
Bessemer—E. P. Stabler	½	1
Gastonia—Main St.—F. J. Prettyman		10½
West End—D. W. Brown		1
Lincolnton—W. B. West	4	39
Lincolnton Ct.—W. E. Moretz		1
Mount Holly—O. P. Ader	5	4
Rock Spring—R. C. Kirk		2½
Shelby—Central—A. L. Stanford		4½
Lafayette St.—A. S. Raper		2
Shelby Circuit—B. Wilson		4
Stanley—J. C. Keever		1
Total	23	135

STATESVILLE DISTRICT

Cool Springs—J. E. McSwain	4	2
Hudson—Paul R. Rayle		4
Hickory—First Ch.—R. M. Stafford	¼	3
Mooresville Ct.—C. L. McCain		½
Alexander—J. A. Peeler	½	
Balls Creek—T. W. Hager		6
Catawba—A. C. Kennedy		1½
Davidson—M. B. Clegg		2
Dudley Shoals—P. H. Brittain		2
Elmwood—J. W. Strider		8
Granite Falls—N. C. Williams		1½
Westview—D. A. Lewis	1	1
Hiddenite—D. P. Waters		1¾
Lenoir—First Church—Carlock Hawk		4
South Lenoir—M. H. Tuttle		1
Lenoir Ct.—E. E. Yates		2
Central—A. L. Aycock		1½
Mount Zion—J. H. Bradley		2
Newton—E. W. Fox	1	3
Olin—W. M. Rathburn	1	8
Statesville—Brd. St.—Z. E. Barnhardt		5
Race St.—H. H. Robbins		13½
Statesville Ct.—R. L. Melton	1	6½
Stoney Point—J. M. Barber	1	9
Total	9¾	88¾

WAYNESVILLE DISTRICT

Webster—J. W. Bennett		2
Whittier—H. A. Bryan		2½
Murphy Ct.—T. E. Hartsfield		½
Bethel—F. W. Cook		2
Franklin Ct.—R. A. Truitt		6
Lake Junaluska—Frank Siler	1	1
Andrews—T. J. Houck	6	23½
Bryson City—D. V. Howell	5	10
Canton—A. C. Gibbs		1
Franklin—W. M. Smith		1
Fines Creek—J. C. Brown		½
Hayesville—F. L. Setzer	½	2
Haywood—P. L. Terrell	2	1
Highlands—J. G. W. Holloway	1½	2
Judson—F. C. West	4	1
Sylva—W. M. Robbins	1	42
Waynesville—J. T. Mangum		9½
Total	21	107½

WINSTON-SALEM DISTRICT

Mocksville—A. C. Swofford	2	
Green St.—W. B. Shinn		1
Linwood—J. W. Campbell		1
Advance—R. P. Fikes		1
Cooleemee—J. A. J. Farrington		3½
Davie—James H. Green		1
Denton—S. T. Barber		1
Farmington—C. M. McKinney	3	8
Kernersville—L. A. Falls		6
Lewisville—J. W. Vestal		3
First Church—W. R. Shelton		3
Thomasville Ct.—D. R. Proffitt	7	5
Thomasville—W. L. Hutchins		1
Welcome—J. W. Fitzgerald		1
Centenary—C. C. Weaver	6½	22½
Grace—J. P. Hipps		1
Total	18½	59

DURHAM DISTRICT

Milton Ct.—J. Bascom Hurley	2½	6
Burlington Ct.—R. A. Bruton		1
South Alamance—F. A. Lupton		1
Lakewood—D. A. Clark	1½	1
Carr—J. H. Buaffoloe		1
West Durham—J. A. Martin		1
Chapel Hill—Walter Patten		3
E. Roxboro-Longhurst—M. C. Ellerbe	5	
Yanceyville—W. C. Merritt	1	7
Branson—W. F. Elliott		3½
Mt. Tirzah—B. O. Merritt		4
Front St.—J. B. Hurley		2
Trinity—W. W. Peele	1	5
Mebane—L. E. Thompson		3½
Webb Ave.—L. V. Harris		3
Cedar Grove—E. C. Durham		5
Memorial—H. E. Myers		4
Leasburg—E. R. Clegg		12
Person—J. W. Bradley	4	28
Hillsboro—S. F. Nicks		1
Durham Ct.—W. F. Craven		4
Roxboro—F. M. Shamburger	1	2
Rougemont—J. F. Stanres		4
Graham—G. W. Starling	16½	1
Total	32½	103

ELIZABETH CITY DISTRICT

South Camden—T. S. Coble	1	
Eliz. City—First Ch., N. H. D. Wilson		¾
Hertford—L. S. Massey	1	5½
Chowan—M. R. Chambers		4½
North Gates—J. O. Long	1	8
Harteras—J. M. Joliff		1
Pantego-Belhaven—J. P. Bross		2½
Manteo—A. W. Price	1	
Currituck—E. W. Hurst		8
Kitty Hawk—W. A. Chambers		2
Columbia—S. Salyer		1
Pasquotank—W. T. Philpps	4	4
Gates—R. F. Munn	½	18
Roper—R. A. Taylor	2	1
Dare—R. L. Beasley		2
Perquimans—J. T. Stanford		2½
Moyock—C. T. Thrift	12	15
South Mills—A. B. Crumpler	1	2
Edenton—J. V. Knight	5	
Total	28½	77¾

FAYETTEVILLE DISTRICT

Newton Grove Ct.—W. J. Underwood	4	1
Roseboro—R. B. John		1
Haw River—C. H. Caviness	1	1½
Carthage—John M. Wright		1½
Jonesboro—B. E. Stanfield	5	21
Elizabeth—H. E. Lance		2½
Sanford—L. B. Jones		2
Siler City—O. I. Hinson		4½
Goldston—H. L. Witten		5
Hay St.—J. H. Shore	½	6
Hemp—G. C. Wood	1	1¾
Stedman—W. A. Piland		1
Pittsboro—C. M. Lance	1	9
Duke—L. C. Brothers	1½	9½
Fayetteville Ct.—W. L. Maness	1	16
Lillington—H. L. Hendrix		4
Person St.-Calvary—M. F. Hodges		2
Total	15	89¼

NEW BERN DISTRICT

St. John—R. E. Atkinson		1
Harlow Ct.—J. E. Carter	3	6
Ocracoke—W. T. Cheek	½	4
Snow Hill—J. A. Russell		8½
La Grange—R. E. Pittman		3
Mt. Olive-Calypso—L. T. Singleton		6
Centenary—J. W. Harrell		4
Queen St.—C. K. Proctor	10	21
Oriental—J. C. Wheedbee	2½	6
St. Paul—J. M. Daniel	½	11½
Elm St.-Pikesville—C. P. Jerome		1
Morehead City—W. A. Cade	1	44½
Hookerton—R. R. Grant		8
Goldsboro Ct.—R. E. Brown		5
Craven—W. L. Dawson, Jr.		4
Pink Hill—K. S. L. Cook		2
Gloucester—Samuel Leffers		1
Pamlico—W. C. Jones	2	
Total	19½	136½

RALEIGH DISTRICT

Central—H. I. Glass	2	
Garner—G. W. Fisher	1	3
Tar River—J. C. Williams	½	7½
Louisburg—O. W. Dowd		1
Creedmore—J. J. Boone		3
Zebulon—E. M. Hall	5	9½
Cary—W. C. Ball	1	5
Princeton—G. B. Perry	½	1
Oxford Ct.—M. B. Strickland		4
Bailey Ct.—E. C. Maness		3
Millbrook—S. J. Starnes	½	13
Granville—L. H. Joyner	3	15¾
Smithfield—A. J. Parker		12
Oxford—E. M. Snipes		4
Fuquay—K. F. Duval		2
Youngsville—W. B. Humble		5
Clayton—M. Y. Self		1
Edenton St.—W. A. Stanbury	4	9
Four Oaks—W. J. Watson	9	30
Jenkins Memorial—W. H. Brown	12	2
Total	38½	130¾

ROCKINGHAM DISTRICT

Maxton—A. S. Parker		1
S. Paul—I. T. Poole		4
Gibson—J. B. Thompson		1
Richmond Ct.—C. A. Jones		3
Red Springs—G. M. Daniel		1
Rockingham—C. M. Hawkins		4
Robeson Ct.—N. B. Johnson		1
Aberdeen-Vass—E. H. McWhorter		2
Rowland—P. D. Woodall	2	9
Raeford—N. C. Yearby	2	5
Laurinburg—W. R. Royal		2
Laurel Hill—W. J. DuBois		1
Biscoe—F. B. Peele	1	5¾
West End—A. J. Groves		1
Montgomery—F. B. Noblett		1
Lumberton—T. M. Grant		1
Roberdel—S. T. Moyle		2
Troy—J. H. McCracken		2
Lumberton Ct.—N. L. Seabolt		1
Mt. Gilead—B. C. Thompson	1	8
Total	6	55¾

WASHINGTON DISTRICT

Washington—L. D. Hayman		1
Pinetops—J. H. Miller		3
Farmville—B. B. Slaughter		2
S. Rocky Mt.—W. C. Huckabee	4½	2
Tarboro—R. C. Beaman		2
Elm City—D. H. Tuttle	9	6
Mattamuskeet—W. M. Wall	7	6
Spring Hope—W. E. Trotman		3½
Fremont—J. A. Dailey	2	11
Greenville—V. P. Scoville	1	2
Fairfield—H. M. Jackson	½	
Robersonville—F. F. Eure		3½
First Church—H. M. North	2	8
Wilson—F. S. Love		2
Grimesland—J. J. Lewis		2
Total	26	54

WELDON DISTRICT

Garysburg—J. A. Thorp		1
Enfield—C. T. Rogers	1	
Scotland Neck—E. L. Hillman	2	2
Battleboro-Whitakers—B. F. Boone		2
Warrenton—H. B. Porter	2	8
Henderson—T. G. Vickers	1	3
Murfreesboro—L. C. Larkin		4
Aulander—W. L. Clegg		3
Northampton—B. P. Robinson		5
Littleton—G. F. Smith		2½
Halifax—J. L. Midgett		2
Rosemary—Norman Harrison		2
Roanoke Rapids—R. H. Broom	2	1
Weldon—G. W. Perry		6½
Middleburg—J. T. Draper		11
Seaboard—Frank Culbreth		3
Windsor—N. M. Wright		7½
Warren Ct.—W. M. Towe		1
Conway Ct.—E. B. Craven	½	4
Ahoskie—R. G. L. Edwards		3
Total	8½	71½

WILMINGTON DISTRICT

Burgaw—L. A. Watts		2
Magnolia Ct.—W. E. Hocutt	4	1
E. C. Sell—Mayesville		5
Grace—A. D. Wilcox	1	13
Ingold—A. E. Brown		1
Whiteville—L. D. Pattishall		3½
Wilmington Ct.—C. N. Phillips	3½	2
Epworth—J. A. Snow		9
Trinity—H. C. Smith		3
Kenansville—J. W. Sneeden	1½	1
Carver's Creek—J. C. Harmon	1	1
Swansboro—D. A. Futrell		1
Southport—J. R. Edwards		½
Total	11	43
Miscellaneous	3½	28½
Grand total	433¼	1598



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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCES

Mount Airy, at Booneville ..... March 26-27
Asheville, at Weaverville ..... April 1-2
Raleigh, at Creedmore ..... April 3-4
Greensboro, at Trinity ..... April 14-15
Weldon, at Seaboard ..... April 16-17
Marion, at Morganton ..... April 21-23
New Bern, at Trenton ..... May 26-27

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

March

Mars Hill, Beech Glen, 11 7
Marshall-Hot Springs, Walnut, 11..... 8
Weaverville, night 8
West Asheville, night 11
Mills River, Mills River, 11 14-15
Hendersonville, night 15
Skyland, Naples, 11 22
Saluda-Tryon, Tryon, night 22
Spring Creek, Antioch, 11 28-29
Mt. Pleasant, night 29

April

Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26

May

Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
I. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

March

Marshville, Gilboa, 11 8
Duncan Memorial, night 8
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Monroe, Central, night 22
Wadesboro, 11 29
Trinity, night 29

April

Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
SECOND ROUND

March

Park Place, 11 8
Bethel, Grace, night 8
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

March

Stokesdale, Eden 7-8
Mt. Airy Ct., Zion 14-15
Summerfield, Gethsemane 15-16
(Sunday and Monday)
Yadkinville, East Bend 21-22
Ararat, Hunter's Chapel 22-23
Danbury, Pine Hall, Sat. & Sun.....28-29
Walnut Cove, Bethlehem 29-30
(Sunday night and Monday)

April

Jonesville, Maple Springs 4-5
Elkin, evening 5
Dobson, Pleasant Ridge, 3..... 5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

March

Henrietta-Caroleen, Henrietta, 11 8
Cliffside, Cliffside, 7 8
Mill Spring, 11 13
Broad River, Kisler, 11 14-15
Spindale, Alexander, 7 15
Bostic, 11 21
Forest City, 11 22
Cross Mill, North Catawba, 11 26
Marion Ct., Murphys, 11 27
McDowell, Snow Hill, 11 28
Marion Mills, Clinchfield, 11 29
Marion First Church, 7 29

April

Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville, Bakersville, 10 12

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

March

Jefferson, West Jefferson 7-8
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March

Belwood, St. Peters, 11 7-8
King's Mountain, night 8
Park Street, Ebenezer, 11 21
Mt. Holly, 11 22
Main St., Gastonia, 11 and night 29

April

Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

March

Bethel, 11 7
Westford, 11 8
Harmony, night 8
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, night 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

March

Olin, Macedonia, 11 and 1 8
Hiddenite, Midway, 3 7-8
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Ball Creek, Mt. View, 3 29

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

March

Judson, Judson, 11 and 11 7-8
Bryson City, Ella, 3..... 8
Webster, Love's Chapel, 11 and 3 14-15
Cullowhee, night and 11 14-15
Glenville, Norton, 11 and 3 20-22
Highlands, Horse Cove, 11 and 11 21-22
Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29

April

Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
SECOND ROUND

March

Forsyth, Pine Grove, 11 7-8
Farmington, Bethlehem, 3 7-8
Welcome, Vernon, 11 14-15
Ogburn Memorial, Oak Summit, night 15
Kernersville, Shady Grove, 3 15
Hanes-Clemmons, Clemmons, 11 21-22
Grace, Grace, night 22
Ardmore, Ardmore, 11 29
West End, West End, night 29

April

Lexington, First Church, 11 5
Erlanger, Erlanger, night 5

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

March

Person Ct., Lea's Chapel, 11 7-8
Long Memorial, night 8
Memorial 15
Brooksdale Ct., Brookland, 11 21-22
East Roxboro, Longhurst, night 22
Hillsboro, New Sharon, 11 28-29
Carr, night 29

April

Yanceyville Ct., Prospect, 11 4-5
Graham and Haw River, Graham, 11..12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11...19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26

May

Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11...2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

March

Pasquotank, (Qr. Con. Unon) 5
Columbia, Alligator 7-8
Edenton, night 13
Chowan, Evans 14-15
Perquimans, Oak Grove 18
Hertford, night 18
Dare, Mashoes 20
Manteo, 11 22
Wanchese, night 22
Stumpy Point 23
Kitty Hawk, Collington, 10 25
Mann's Harbor, Mashoes 26
Kennekeet, Avon 28-29
Hatteras, Buxton, 3 29
Hatteras, Hatteras, night (Quar. Conf.) 29

April

Currituck, Ashbury 4-5
North Gates, Gates 11-12
Gates, Harrills 12-13
South Mills, Newlands 18-19

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

March

Bladen, Bethlehem 7-8
Lillington, Pleasant Plains 13-14
Mainers, Cool Spring 14-15
Elizabeth, Singletary 21-22
Stedman, Bethany 28-29

April

Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26

May

Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

The district conference will convene at Dunn on Wednesday morning, March 25, at 10 o'clock, and will be in session two days.

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

March

Mt. Olive Ct., Smith's Chapel a.m. 7-8
Mt. Olive, Calypso, p.m. 8
Craven Ct., Clark's, a.m. 15
Centenary, p.m. 15
Riverside-Bridgeton, Bridgeton, p.m. 17
Goldsboro Ct., Pine Forest, a.m. 21-22
St. Paul, p.m. 22
Beaufort, a.m. 29
Morehead City, p.m. 29

April

Snow Hill, Jerusalem, a.m. 4
Hookerton, Maury, a.m. 5
Atlantic-Sealevel, Atlantic, a.m. 11
Straits, a.m. 12
Ocracoke, p.m. 13
Pink Hill, Woodington, a. m. 19
Queen St., p.m. 19
Pamlico Ct., Barnes, a.m. 25-26

May

Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24
District Conference May 26-27 at Trenton.

ROCKINGHAM DISTRICT
C. L. Read, P. E.
SECOND ROUND

March

Roberdel, 11 8
Hamlet, night 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

March

Youngsville, Youngsville 7-8
Franklinton Ct.—Rock Springs, 3 8
Millbrook, Knightdale 9
Kenley, Lucama 14
Salma, 11 15
Smithfield, 7:30 15
Princeton, Stevens 16
Benson, 3:30 18
Garner, Mt. Zion 21
Bailey, Mt. Pleasant 28-29

April

Creedmore, Creedmore (D. C.) 3
Granville, Calvary 4-5
Oxford Ct., Marrows 11-12
Oxford, 7:30 12
Zebulon, Zebulon 19
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

March

Windsor, Cashi, 11 5
Ahoskie, Harrellsson, 11 7
Murfreesboro, Winton, 11 8
Warren Ct.—Prospect, 11 14-15
Warrenton, Macon, 11 21
Norlina, Union 22-23
Williamston, Hamilton 29

April

Garysburg, Smith's, 11 4
Rosemary Station, 11 5
Roanoke Rapids, night 5
Battleboro-Whitakers, Battleboro, 11 12
Enfield, night 12
Northampton, Rehobeth, 11 18
Littleton, 11 26
Halifax, Calvary, afternoon 26

May

Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17
District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

March

Trinity, a.m. 8
Wilmington Ct., Bethany, p.m. 8
Scott's Hill, Snead's Ferry, a.m. 13
Jacksonville-Richlands, Richlands, a.m. & p.m.....15
Kenansville-Friendship, a.m. 22
Faison-Warsaw, Warsaw, p.m. 22
Burgaw, Herrings, a.m. & p.m. 29

April

Wallace-Rose Hill, Charity, a.m 5
Magnolia, Centenary, p.m. 5
Clinton, Clinton, a.m. 12
Ingold, Epworth, p.m. 12
Hallsboro, Peace, a.m. 19
Carver Creek, Shiloh, p.m. 19
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26

May

Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

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A MIRACLE OF GRACE

It is well known that intellectual Europeans are by multiplie thousands turning away from the Roman Catholic Church. But they do not become Protestants, because most of them have no adequate idea of what Protestantism really is.

They call themselves "Athiests." But by this they mean that they have no religious creed; most of them are not athiests in the technical sense of the term.

To win this class in Europe is to win Europe. They are its best blood and brain.

Methodism is winning them. In Belgium, Poland and Czechoslovakia we are winning many of the choicest spirits—capturing them by the pure Gospel, through which power they experience profound conversion and deep spiritual experiences.

Recently one of the most distinguished lawyers of Brussels, an attorney for the Belgian government, was converted in our French church in the capitol city. He was a noted and educated man, and his religious awakening was deep and genuine.

Our pastor—Brother Wilmot—coveted this influential man as a lay preacher to his people. He wrote urging him to become a local preacher in our Church.

The great attorney declined, for the time being, on unique grounds. Read these extracts from his letter:

"I don't feel fit as yet for such an enterprise. I have not enough knowledge of God's truth. It is not enough to feel deeply; there must be another element: knowledge of texts, facts, history, even a little theology. And notwithstanding the certainty I dare hold of having had the beautiful experience of conversion, it is an abject failure when I try to express it in words.

"Christianity for you has always been something intimate. I have passed my life without knowing a word of it. I saw its interior in a most formalistic Catholic country.

"Christ for me has always been a very thin man nailed to a cross, of a picture with a bleeding heart where the stomach ought to be. Such a Christ is not at all attractive. Such a religion as the priests teach here is just good enough for fools.

"That is the tragedy of being born in a Catholic, pagan country, as in Belgium. When you see crowds going to Oosbacher (a shrine), when you look at their stupid faces, hear the clatter of their "chaplets," with a bunch of medals, like horses with their chains in a cavalry regiment, and listen to them repeating unceasingly the same words they call prayer—well, one feels more or less proud not to have such a religion.

"These ideas I had for years and years, and I bear the scars on my soul.

"What saved me was the intellectual, logical necessity of believing in a supreme being. I saw that there are laws in nature and in morals, as if there is a law there must be somebody who devised it. If you effect you must believe in a cause.

"Two years ago, having been ill for a few weeks, I read the history of philosophy, and being unable to make a choice between systems I threw the book to the other end of the room in despair.

"I tried the Unitarians, or Protestant Liberal Church, but it's only a philosophy. Then there was a dreadful period of darkness; I had lost even my belief in philosophy.

"I had tried once or twice to go to the Catholic church, but it was useless. There was no God for me there.

"Then I met you, and the Rue du Champ de Mars (Methodist headquarters). Through you the Spirit at last spoke to me. I saw Christ in his real, actual, living sense. I felt bitterly how many years I had lost in vain struggle, in hopeless searching. But I knew I had at last come home, and there was now rest and a new life for me. Need I say how deeply thankful I am to you?

"I trust, and I am overjoyed to know from your invitation, that the good seed is in me. But it must grow. If I am careful and willing to learn and think it will perhaps, with God's help, bear fruit some day

"My first idea was to accept and try. But it would have been presumptuous. The things I know are all of this world; they pertain not to Christ's kingdom. I am just a child. Owing to my intellectual bent, I should stammer awfully if I were not on solid ground. And in such matters, in such a presence, there must not be stammering.

"Wherefore it is, my dear Mr. Wilmot, that I am going to learn a bit more, follow your preaching, read the books you lend me so willingly—in short, grow up a little more."

Such is the type of Christians being won and developed by our European mission. No more wonderful story appears anywhere in missionary annals than that of our work in Europe. We would be unworthy the name of Methodist who would desire the discontinuance or halting of that activity.

It is all a product of the Centenary. It has never received a cent of support from any other source. Its continuance is wholly dependent upon Centenary funds. If these fail, this work fails.

This fact alone constitutes a responsibility which cannot be evaded by any Church or individual owing Centenary amounts. Pay these pledges today in full. Let not the censure of God fall upon us for a negligence which may disrupt the most important work we are doing.

R. J. Aiken 29Oct24
W. Chapel Hill

NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

"Putting away lying, speak every man truth with his neighbor: for we are members one of another." That is Paul telling some of his church members to quit lying. The Apostle to the Gentiles must have had some bad church members if he had to warn them to handle the truth with greater care. But not all the liars were in that early church at Ephesus to which he wrote those pungent words. This present day too frequently is called upon to suffer the curse of their presence. The plain and pointed admonition of Paul was never more timely than just now. "Put away lying."

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Did you ever walk in the land of broken dreams and sigh, "Oh, if those dreams had only come true!" But those dreams of youth which filled the future with fortune and fame; those dreams of a far off day that saw your ships come sailing home with bales of silk and ingots of gold have all faded and fled like a rainbow set in the mists of the morning. But is this as bad as it appears?

"If our dreams had ne'er been broken;
Each in his season had come true;
Would our lives be now contented,
And of rosy tinted hue?

Or would the life of our own choosing,
Be what it seems it now would be?
Filled with the joy, the peace, the gladness,
Of a useful life, and free?"

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Among the interesting contributions in the March number of The Alumni Register of Duke University appears one from the pen of Hersey E. Spence under the caption, "Reminiscences of Trinity," in which he tells of a revival that President Kilgo conducted during his administration. Prof. Spence writes: "I remember that one week he preached every night on the Prodigal Son. I have attended few revivals with as wide-reaching results as that. Case-hardened boys got religion. Men dedicated their lives to the ministry. On one particular occasion emotional fervor ran so high that a call was made to prayer, and Doctor Cranford, '91, was asked to pray. Thoroughly choked with emotion he wept but could not utter a word. Dr. Plato Durham, '95, walked up and down the aisles, clinking silver dollars in his pockets and shouting 'Amen' repeatedly before Doctor Cranford was able to find his voice." Every Trinity man has heard of that great revival just as Prof. Spence describes it, except those "clinking silver dollars" appears to be entirely new matter. What we are curious to know is whether that new matter comes as a result of fidelity to detail, or was there some intimate relation between the "clinking" silver and the "Amens" of the Professor of Theology and the voice of the Professor of Philosophy?

Patience is a big word in the Bible, for our God is a God of patience. On the practical side of human experience James sums up the whole matter in one short sentence, "Let patience have her perfect work." Be patient amid life's trials, be patient with those who are worn and weary, be patient with the sick, be patient with the aged, be patient with youth, often hot blooded, headstrong and impulsive, be patient with the children, do not expect a self control that is impossible. Let patience have her perfect work that ye may be perfect and entire wanting nothing."

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Anybody with stick, fork or spoon can scramble an egg. But to unscramble—"aye, there's the rub!" To untangle the skein is a painstaking and sometimes a nerve-racking task. Yet some people do little else than get things in a jumble. People of real value to society are compelled to spend a good portion of their time in an attempt to straighten out what other folks have muddled. The efficiency of some are constantly being put to the test to undo what the inefficiency of others have brought about. A man in church who got his prayer so muddled that he could not proceed, asked a neighbor to "finish the prayer." The neighbor with a refreshing candor replied, "I would rather make a new one." Who has not felt that way when called upon to undo what others have done?

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President Coolidge took the oath of office on his grandmother's Bible. The incident has its sentimental side, and fine sentiments are not to be despised. In fact, the world is ruled largely by sentiment. But the incident of the President's inaugural ceremonies touches beyond those boundaries which mark the sentimental. For there is a logical connection between the Biblical instructions of a former generation and those personal qualifications that fit a man for stations of trust and honor. Paul in writing to Timothy puts it in classic language: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." Former generations have made us heirs of truth and righteousness. Furthermore, as the hand of Calvin Coolidge rested upon the old book when the oath of office was administered by Chief Justice Taft "out in the broad light of the sun on the wide plaza where thousands might see," there was enacted an impressive reminder, almost dramatic in its setting, that our government is intimately related to the sanctities of its former history. The oath itself is a vow of solemn allegiance to the Eternal God who is recognized as the Creator of all things, and the presence of the Book is a recognition of the supremacy of the Bible in our national life. And that man is an enemy of the nation who lays impious and violent hands upon the Book of Books. On March 4, 1925, if possible, fresh honors have been heaped upon grandmother's Bible.

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REV. V. P. SCOVILLE IS DEAD

"Scoville died last night. Funeral Thursday." The above telegram from Rev. S. A. Cotton was received Wednesday morning just before the Advocate went to press. Brother Scoville had been ill several days with pneumonia, but his death came unexpectedly to his friends throughout the state. The departure of this eminently useful pastor who was completing four successful years at Greenville, N. C.,will bring sorrow to a very wide circle of friends.

Brother Scoville was 45 years of age. He was a Georgian who came from the South Georgia conference to the North Carolina conference in the fall of 1917 and was appointed to Trinity church, Wilmington, where he served four years and then went to Greenville. Both in Georgia, where the greater part of his ministry was spent, and in North Carolina he rendered very fine service. His evangelistic gifts were unusual. He was a fine type of the pastor-evangelist.

The Trinity church at Wilmington, one of the very beautiful churches of the state and the spacious Sunday school building at Greenville were both erected during his pastorates. He was in every sense a builder and his departure leaves a wide gap in the ranks of the North Carolina conference.

LENOIR

The first church to pay in full its pledges to the Christian Education movement, $6,500 raised to pay the remaining debt on the parsonage and make some improvements about the church, the $300 unpaid on the Centenary to be paid shortly, thirty new members, 500 pastoral visits, an increase in pastor's salary, an overflowing Sunday school and full houses at the church services, is a part of the record of First church since Carlock Hawk became pastor last October. It was a great congregation that we faced last Sunday morning but not above the average we were told.

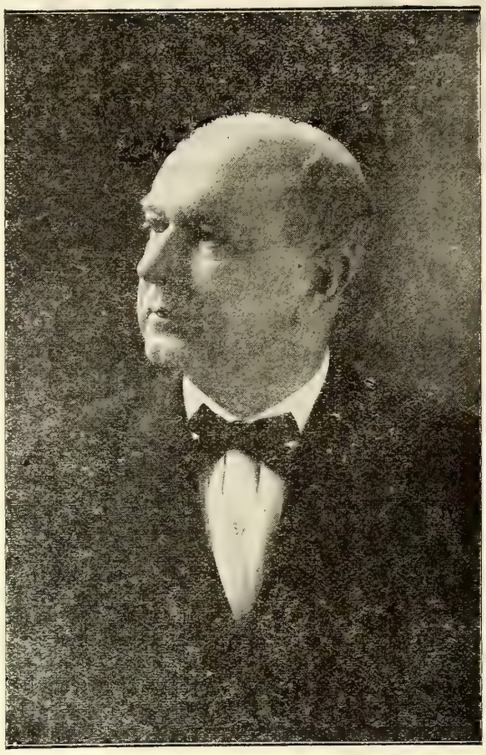
Dr. and Mrs. Hawk are delighted with Lenoir and the people are delighted with them and little Miriam, their precious three-year-old daughter. And why not? The pastor is wholeheartedly on the job and the people are gladly following his leadership. Everybody appears to be happy and the future is full of promise.

Lenoir, the gateway to the Blowing Rock country, is going forward at a rapid pace. Evidences of prosperity and progress appear on every hand. If Lenoir ever suffered for lack of roads that is no longer true. Thirty minutes from Morganton over ideal sand clay road, forty minutes from Hickory—hard surface under construction—one hour and a half from Statesville by way of Taylorsville is now the record. For location, Lenoir at the foot of the Blue Ridge has few equals and no superiors.

BISHOP W. B. MURRAH PASSES

Bishop William Belton Murrah died early Thursday morning, March 5, at the Methodist hospital, Memphis, Tenn., where he had been taken the Sunday before when he suffered a fall from a chair in his home. He had been in ill health for more than a year as a result of a stroke of apoplexy and in the fall Sunday he suffered the fracture of a bone in his hip. Mrs. Murrah and their only son, Captain William F. Murrah, Memphis attorney, were at his bedside when the end came.

Brief services were held Friday afternoon in St. John's Methodist church, Memphis. These services were conducted by Bishop E. D. Mouson, Nashville, Tenn., and Bishop Collins



BISHOP W. B. MURRAH

Denny, Richmond, Va. The body of this distinguished churchman was then taken to Jackson, Miss., where Bishop Warren A. Candler and Bishop W. N. Ainsworth conducted the burial services and interment was in Greenwood cemetery, Jackson, where he spent eighteen years of his life as president of Millsaps College.

W. B. Murrah was born at Pickensville, Ala., May, 1852, and was therefore almost 73 years of age. He graduated at Southern University, Greensboro, Ala., 1874, joined the North Mississippi conference 1876, president of Millsaps College 1892-1910, when he was elected bishop by the General Conference in Asheville, N. C., at the age of 58. He was a member of the Ecumenical conferences in Washington 1891 and in London 1901, and fraternal messenger to the General Conference of the Canadian church in 1902. At the General Conference in Hot Springs 1922, Bishop Murrah was assigned to the episcopal district composed of the Alabama, the North Alabama and the North Georgia conferences. He continued to serve this district till stricken with apoplexy about two years ago. Since then he has been confined closely to his home in Memphis, Tenn., which for a number of years has been his place of residence. Others who knew him more intimately will write of his long and valued services in the church that delighted to honor him.

A FULL DAY ON SILER CITY CHARGE

Twenty years ago this fall the writer said goodbye to many friends on the Siler City charge and under orders of Bishop Wilson moved on to new fields of labor. He had served the good people of that charge for two years and had learned to love them and to appreciate their kindness. During the years that have intervened since we left Siler many changes have taken place, and many faces that were familiar and a benediction to us are to be seen no more in the earth. Among those who have passed on we recall D. G. Fox, R. F. Wrenn, Luther Stout, Tom Siler, Mrs. Mary Snipes, Mrs. J. F. Lamb, J. W. McAdams, Mrs. Frances Wrenn, Mrs. Josie Wrenn, Mr. and Mrs. G. W. Cook, Mr. and Mrs. J. U. Perry, Mr. and Mrs. Adam Smith, Rev. Addison Perry, Mr. and Mrs. William Harden, John Foust, these having "obtained a good report through faith, received not the promise, God having provided some better thing for them," has gathered them to himself and they are now enjoying the promise of the Father, but their memories are sacred to us and to those among whom they lived and served.

During the past year the congregation at Siler City completed its new and beautiful house of worship. It is a thing of beauty—the best looking building of any kind in the town. It is built of beautiful red shale brick and is two stories high. The first story is given over exclusively to the primary and elementary departments of the Sunday school, which are under the direction of Mrs. June Wrenn. The second story contains the main auditorium, with a gallery and Sunday school class rooms. The new building has cost about $30,000 and there is no indebtedness on it. The congregation is justly proud of its work.

Doubtless in the near future Siler City will want to be made a station and have the services of a preacher all the time.

Rev. O. I. Hinson is serving the charge and is in his third year. The people greatly appreciate his ministry both in the pulpit and as pastor. Siler City is a charge that always loves their pastor and speaks only of his good qaulities when he is gone. No one ever hears anything but something good about a pastor or former pastor at Siler City.

We had a full day with these choice spirits last Sunday. We said a few words at the Sunday school hour at Siler, drove seven miles and preached at Mount Vernon at 11, drove back to Siler and took dinner with our good friend, Mr. Mint. Hadley, attended West End Sunday school in the afternoon, then to Brother C. K. Wrenn's for supper, where we did the best we could for a large platter of fried chicken and other good things, and then to First church, where we were greeted by a nice congregation and perfect attention while we tried to preach.

The people on the Siler City charge are good friends of the Advocate and gave us several new subscriptions and renewals and told us that there would be many more.

We found that Methodism in that section is almost a unit on the matter of unification. They are working and praying that the great Methodist denomination in this land may soon be one.

T. A. S.

DR. THORNTON SHIRLEY GRAVES

The state and all lovers of literature mourn the death of Thornton S. Graves, professor of English in the University of North Carolina. Dr. W. H. Wannamaker, dean of Duke University, and for eight years associated with Dr. Graves in the faculty of Trinity College, says that he considered him one of the most brilliant scholars for his age in the South. He was 38 years old at the time of his death. His appeared to be "an untimely taking off." That pestilence which joined with the World War in destroying millions of the human race, has made heavy inroads upon the University of North Carolina—first Graham, then Stacy and now Graves. A gifted trio were these.

"THE IRON DUKE OF THE METHODIST ITINERANCY"

The "Iron Duke of the Methodist Itinerancy" has just come from the Cokesbury Press. This is an account of the life and labors of John Tillett, of sacred memory, and was written by Rev. A. W. Plyler, editor of the North Carolina Christian Advocate. It is well written, and portrays the life and work of that great itinerant Methodist preacher of other years in an attractive style, and is a fine contribution to the history of the old school of Methodist preachers. Brother Plyler has done well in writing the life of this faithful man of God, and the book ought to have a wide circulation among the Methodists of North Carolina. The price is $1.50 per copy and orders sent to the North Carolina Christian Advocate will receive prompt attention. T. A. S.

When I sit in darkness, the Lord shall be a light unto me.—Mic. 7:8.

Bring forth therefore fruits meet for repentance.—Matt. 3:8.

PEOPLE AND THINGS

Rev. J. A. Peeler, Sunday, March 8, began a meeting at Taylorsville. Rev. J. F. Moser is the preacher in these services.

A reader of the Advocate has reminded us that the Japan mission and not the Cuba conference was first to vote on unification. The vote in Japan stood 49 for and 3 against unification.

Jarvis Memorial church, Greenville, Rev. V. P. Scoville, pastor, began a revivel last Sunday. Rev. Fred R. Chenault, pastor of Broad Street church, Richmond, Va., will do the preaching.

"Second quarterly conference for Person circuit held at Lea's Chapel last Saturday. Beautiful day, dry roads, splendid attendance, good reports, superb preaching, and a typical Person county dinner."—B.

Rev. S. S. Ellington of Jonesboro has been appointed to the Steadman circuit, succeeding Rev. W. A. Piland, who died a short while ago. Brother Ellington goes to his work full of enthusiasm and will doubtless receive a warm welcome.

Rev. and Mrs. B. T. Hurley's little daughter, Dorothy, is taking the Pasteur treatment as a result of having been attacked by a rabid dog. No serious damage was done other than the possibility of getting the rabies, hence the treatment.

Central church congregation, Albemarle, expects at an early day to begin the erection of a three-story Sunday school annex. Mr. William Rodgers, Charlotte architect, has been employed to prepare plans and specifications. The new structure when complete will cost $50,000 or $60,000.

The Oklahoma Methodist says: "During the sixteen months that Dr. C. M. Hawkins was pastor at First church, Muskogee, he had a net increase in his membership of 360 members. Oklahoma Methodism regrets to lose Dr. Hawkins. He is capable, brotherly and consecrated."

The new postal law passed by Congress recently adds $25.00 per month to the Advocate postage—$300 per year extra on this item hits rather hard, and it will be necessary for the Advocate's friends to put forth a strong effort in the future to give it a large circulation.

Wesley Taylor, son of the late Rev. R. M. Taylor, a Trinity graduate, now taking a special course at Columbia University, is not only a young man of fine spirit and rare accomplishments, but is said to be able without the aid of a magnifying glass to write the Lord's prayer on a postage stamp, something no other person has ever done.

R. G. McClamrock, supply on the Mar's Hill circuit, is reported to be in fine favor with his people. Since he went to this charge about a year and a half ago a parsonage has been built and recently a well has been dug and a pump placed in it and the pastor is living at home. Much of this work McClamrock did with his own hand.

Evangelist Walt Holcomb has recently completed an evangelistic tour of two months in California, having held successful federated campaigns in Santa Rosa, Modesto and Turlock. Large audiences attended all of the meetings and many were reclaimed and converted. Mr. Holcomb is resting a few days at his home in Cartersville, Ga., and will begin a meeting in Wilmington, N. C., with Dr. A. D. Wilcox, pastor of Grace Methodist church, March 22.

Rev. J. J. Boone passed through Pittsboro Tuesday morning on his way to Pleasant Hill Methodist church to preach the funeral of Mr. J. B. Burke, who died the day previous at Gibsonville. Mr. Boone says he and his family like their new home and that they are in the best of health. He has fleshened up considerably and now weighs 188 pounds. Mr. Boone was pastor of the Pittsboro circuit for four years, having been sent to the Creedmoore circuit by the last conference.—Chatham Record.

The Methodist church in India is presenting imposing statistics nowadays—four hundred and fifty thousand members, twelve hundred Sunday schools, with two hundred thousand scholars. Last year, according to Bishop Fisher, forty-three thousand special revival meetings were held, with over a million in attendance. Six hundred and seventy-five heathen shrines were destroyed during this season by village people who had turned from idolatry to the living Christ. During these meetings 9,686 persons were baptized. "The days of the apostles are again upon us," is the bishop's comment.—Sunday School Times.

Rev. N. R. Richardson, one of our superannuates, illumined the Advocate office a few minutes last Friday morning with the sunshine of his presence. As of former years he carries with him an unlimited supply of smiles and kind words with which to cheer the people about him. What an asset to the world are such men as that! Brother Richardson was returning from the trustee meeting of the Children's Home at Winston-Salem to Mt. Pleasant, his home.

The members of Chadwick-Hoskins congregation in Charlotte did the gracious thing last Wednesday night, March 4, when they gave a reception in honor of their much appreciated pastor, Rev. B. F. Hargett, who on that day reached his 65th anniversary. A large crowd was present including Rev. W. L. Sherrill and Rev. J. A. Baldwin and Mr. H. H. Boyd, the general superintendent of Chadwick-Hoskins mill, and it was a season of rare social pleasure and a blessing to all who were there.

Miss Grace Jones, who has for years been of such great help in the Epworth League at Westview church, West Hickory, N. C., was married to Mr. Hoyt Jones of Middleton, Ga., on Saturday evening, February 28, the ceremony being performed by her pastor, Rev. D. A. Lewis. The marriage was solemnized at the home of her father in the presence of a group of friends who wish for the young couple much of happiness as they begin their wedded life together. It is thought that these young people contemplate making their permanent home in or near West Hickory.

Rev. A. P. Ratledge began a two weeks' meeting in his church (Brevard Street) in Charlotte last Sunday and will do the preaching himself, but he expects the Wisdom Sisters to come to his help on Friday, March 13, and conduct the music for the remainder of the meeting. The Wisdom Sisters are a trio of wonderful gospel singers and they can be secured by our pastors if arrangements are made with them before contracts are signed elsewhere. They know how to sing the gospel as few singers know and the pastor is indeed fortunate who can secure their help. Of course they can be reached in Charlotte during the next ten days, but their home address is Macon, Mo.

Bishop John M. Moore, Dallas, Texas, of the Methodist Episcopal Church, South, has been elected chairman of the executive committee of the Federal Council of the Churches of Christ in America. The executive committee of the council is the body of about one hundred members, made up of representatives of the twenty-eight constituent denominations in the council, which meets annually for the determination of projected policies. The meeting of the committee this year is to be held in Detroit, Michigan, December 9, 10 and 11. The other members of the Methodist Episcopal Church, South, upon the executive committee of the council are as follows: Bishop James Cannon, Jr., Washington, D. C.; Mr. E. Frank Story, Franklin, Va.; Rev. L. C. Branscomb, Anniston, Ala.; Mrs. Luke Johnson, Atlanta, Ga.; Rev. J. S. French, Bristol, Tenn.; Mrs. H .R. Steele, Nashville, Tenn.

The Marshall-Hot Springs charge is moving off well with the new arrangement this year. Rev. C. B. Newton, the young pastor who spent the last two years at Emory University, knows how to take hold of things and has the will to do his work. But, best of all, when Brother Newton discovered the fact that "It is not good that the man should be alone" he sought him as "an helpmeet" a talented Christian girl, well trained in church work, and though Mrs. Newton has been in charge of the parsonage only a few weeks, she already has a fine hold on the work of the charge. Mr. and Mrs. Newton constitute a splendid team and the Western North Carolina conference will hear from them in the future.

Mr. W. C. Thompson, a leading citizen of Hickory, the father of Rev. Loy D. Thompson of Salisbury and Mrs. A. M. West of Hickory, died suddenly Friday afternoon, March 6, while returning from a fishing trip in Alexander county. The funeral services were held in First church, Hickory, Sunday afternoon, being conducted by his pastor, Rev. H. H. Jordan, assisted by Rev. D. M. Litaker, the presiding elder, and Rev. E. W. Fox of Newton. Brother Thompson was a native of Gaston county and a relative of many of the leading people of that county. Fifteen years ago he moved from Stanley to Hickory, where he has been engaged in the mercantile business. He was a great and good citizen and a devoted Methodist.

Rev. J. R. Church is this week assisting Rev. T. V. Crouse in a meeting at Carraway Memorial, Greensboro. The prospects are for a very successful revival that is to continue through the greater part of next week.

The revival at Belmont, Charlotte, is now into the third week. Last Sunday was reported to have been one of the greatest days in the history of that church. Rev. J. F. Armstrong, the pastor, is doing the preaching.

Evangelist Luther B. Bridgers will begin a revival meeting with Rev. R. G. Tuttle at Centenary, Greensboro, April 5. Brother Tuttle was fortunate in securing the services of Dr. Bridgers. The Centenary people and the Greensboro people generally will be delighted with him.

Mrs. C. A. McDaniel of Forest City has been quite ill in the hospital at Rutherfordton. We are glad to learn that she is now much improved and hopes to return home before a great while. Mrs. McDaniel is a daughter of Rev. and Mrs. J. A. Bowles of Greensboro.

"We begin our protracted meeting here at Pilot Mountain next Monday, March 16, with Bro. A. C. Swafford of Mocksville doing the preaching and Bro. W. S. J. Walker of the Mt. Airy circuit leading the singing. Ask that our friends join us in prayer that we may have a gracious outpouring of the Holy Spirit at this time."—H. M. Wellman.

Rev. W. R. Shelton, bishop of Lexington, has been giving his people at First church a chance to talk at the mid-week services. We will let him tell about results as recorded in "Methodist Medley" of The Dispatch: "At the church-night service a week ago several people were asked to tell what characters in the Bible most closely resembled them in experiences, traits and temperament. One man said, 'I am like Balaam in that I have been rebuked by an ass several times.' Another said, 'I am like Moses because I am slow of speech and have to get some one else to do my talking.' A woman said, 'I am like Martha who neglected religious duties in order to do house-work.' Another said, 'I am like Paul, for 'when I would do good evil is present with me.' Several said, 'I am like all the bad ones and have very little of the virtue of the good ones.' We hated to believe that."

Rev. J. C. Williams, pastor of Trinity church, the Methodist church in the Ingleside community, was in the Times office this week and gave out the information that the contract for the new church that is going to be built by the Methodist congregation to replace the old building has been let to Mr. E. S. Merritt. The new building will have an auditorium to accommodate a seating capacity of 225 with elevated floors and seven class rooms. The building is to be heated. In the construction the old building will be untilized and it is estimated that the additional cost will run up to $4,000 or more. We understand the contractor has agreed to complete the building within ninety days. When completed this church will be quite an addition to the community and a credit to the people.—Franklin Times.

No, the church is not failing. Nor is it losing ground numerically or otherwise. It is not even failing to keep pace with the growing population of America, or of the world. Doctor Schauffler, in his "Progress of the Christian Religion," furnished these important facts: In 1800 there was one Protestant communicant for every fourteen of the population; in 1850 there was one for every six; in 1880 there was one for every five; and in 1924 there was one for every four. But let us take a world view. According to published figures, at the end of the first thousand years of the Christian era, there were fifty million church members, these of course being mainly Roman Catholic. Five hundred years later there were twice that number of Protesants alone. This number doubled in the following two hundred years, and in the next century the increase of Protestant church members again was one hundred per cent. The first quarter of the present century is now drawing to a close. During this period the Protestant church has made more progress than in any one hundred years in the past. In the past thirty-two years the population of the United States increased sixty-eight per cent, but church membership increased one hundred and eighteen per cent. There is no occasion for Christian people to hang their harps on the willows. The problems and difficulties which the church faces today may be as great as ever, but he ability of the church to cope with them is greater than in any past age.—Religious Telescope.

The People and the Pending Plan of Unification

By WALTER WEST

The people in the pews should thoroughly inform themselves about the pending Plan of Unification, and, in church conference, should exercise their indisputable right to express their will on this Plan, which involves the surrender of possessions most sacred to Southern Methodism.

The people were consulted in the division of 1844. In these words of Bishop Denny this fact is succinctly stated: "When eighty years ago the Plan of Separation was adopted it was submitted 'through the Southern conferences to the members of the annual conferences, and the local ministry and membership of our entire territory amounting to nearly 500,000,' and 'the declaration had been sustained, and a separate organization called for by as great a majority as 95 to 5.'"

If it was a matter of wisdom to submit the question of separation to our people in 1845, would it not be equally as expedient to submit to them the question of re-union in 1925? It would seem to be greater wisdom to let our people have a voice in this most momentous matter in view of the fact that the identical powers and prerogatives of the General Conference, (powers which the majority claimed for it and which our fathers denied to it on the ground that they deemed such powers outside the jurisdiction of the General Conference, and destructive of the inherent rights of the numerical majority,) which caused the division in 1844, are granted to the General Conference of the re-united church by the plan.

Those who oppose the present Plan have consistently claimed that the people should be consulted. On the other hand, those who favor the Plan have, with few exceptions, persistently opposed giving our people an advisory voice on this grave question. The action of the Chattanooga General Conference with reference to the following resolution offered by Judges T. F. Turner and J. H. Moore of the Northwest Texas conference will illustrate: "To the end that the adult membership of the Methodist Episcopal Church, South, may have an opportunity to express their will on the Plan of Unification, this conference recommends that each congregation shall vote by ballot on the question, those who favor it voting for the Plan of Unification, and those who oppose it voting against the Plan of Unification; and that such ballot be taken at a time to be designated by the pastor at least four weeks before such vote is to be taken; and that we request the pastors to report the result at the next annual conference after such vote shall have been taken; and this conference recommends that such ballot be taken whenever practicable before the quarterly conference at which delegates to the district conference of 1925 shall be elected."

After a short discussion, in which Judge Turner plead that the people in the pews back home, who had sacrificed so much for the church and who loved it, be allowed to express their will on this question; and in which one of our prominent preachers denounced the proposal as a "species of democracy gone to seed," and as a sort of "one-gallus hill-billy appeal," the resolution was laid on the table.

Since when did the time honored church conference of our Methodism—a conference in which our people have ever had the sacred right to discuss the vital interests of their church—come into such disrepute that it can be spoken of in our General Conference as "democarcy gone to seed," and its members dubbed Hill-Billies?"

Were the proponents of the Plan afraid to trust the intelligence of our people? Or were they afraid that the defective, dangerous and destructive Plan could not stand the acid test of the analysis of the people? It would seem that some at least in that historic conference, who were there to represent the will of the people who sent them there, voted against this resolution because they gratuitously discounted the intelligence of the people. For illustration, one speaker declared that seventy per cent of our Southern Methodists lived in the sticks and did not keep up with current events. However, this speaker did concede that some of them knew that the war was over.

Not only have those who favor the Plan voted against its referendum to the people, but they also seem averse to the discussion of the Plan. After the commission released the Plan for publication, discussion was discouraged until after the Northern General Conference expressed its will. Then after their conference approved the Plan we were importuned to refrain from discussion until our General Conference had spoken ,and the columns of most of our conference organs were comparatively closed to a discussion. Since the approval of the Plan by our conference, very few, if any, of the twenty pro-unification conference organs have encouraged discussion. On the contrary, many of our editors have curtailed discussion on the ground that they are tired of it, and that the people are tired of it. Dr. A. C. Miller, editor of the Arkansas Methodist, speaks for them as follows: "We regret exceedingly to inflict upon our readers another article on Unification, but Bishop Bouzon, the writer of this article, is chairman of the Commission on Unification, and as the commission was appointed by the General Conference, and the General Conference itself has approved the Plan which he defends, it would seem that he has rights in the premises that the free lances who attack the Plan do not have. We are declining to publish several articles, some for and some against the Plan, that have been recently received, and we trust that brethren will send no more articles now. We still think that it is best for our bishops as bishops to avoid any further discussion." Our General organ, so far as I am informed, is the only unification organ which has given a full and frank discussion of this vital question.

Bob Shuler, in pamphlet "A Plan That Defeats Unification," says: "When a resolution was recently introduced upon the floor of the Northwest annual conference, instructing the conference organ of that conference not to publish articles opposed to the present Plan of Unification, the proponents unwittingly came out into the open in their desire to keep the membership of the church ignorant of its real defects."

The nearly 2,500,000 members of our beloved Southern Methodism have a sacred right to be heard. They are almost altogether dependent upon their conference organs for information. It is manifestly unfair to deprive them of a full discussion of this Plan which will merge the church of their fathers into a new and untried organization. These men and women who were born at the altars and nurtured in the bosom of our Methodism; who have put more than $116,000,000 into our church buildings, almost $24,000,000 into our parsonages, more than $48,000,000 into our schools and colleges, and more than $12,000,000 into our orphanages and hospitals have a right to a discussio nof and to an advisory vote on this Plan of Unification which transfers approximately $200,000,000 of their property into a new and unnamed church, and which means, as many believe, the surrender of even more sacred possessions. These millions of loyal Southern Methodists, who will have only approximately 2000 representatives to speak for them in our annual conferences, have a right to know the facts as fully as the 8000 preachers who will vote on the Plan. And who will deny, since the ministerial delegates have almost four votes to the lay delegates one, that the just thing to do is to at least give them an advisory voice on this paramount question.

The 240,000 members of our Methodism in North Carolina have an inalienable right to weigh the merits or demerits of this Plan, and to instruct the 160 delegates who represent them as to how they want them to vote. Only 486 of them take the Nashville Advocate. They must look to our conference organ for information or they will not get it. The 600 preachers in North Carolina will vote on the Plan take the General Organ ,and are swamped with literature pro and con.

In view of the fact that the proponents of the Plan have widely proclaimed that the great majority of Southern Methodists are in favor of it, I am unable to understand why they fear a full discussion of its provisions. Those of us who oppose the Plan court its discussion, for we believe that it will not stand thorough analysis. Wherever it is being debated the results indicate its certain defeat. Our people will not be blindly led into any merger which involves the precious heritage of the past, jeopardizes the blessings of the present, and beclouds the glory of the future. If this pending Plan will bear the light of publicity, let its proponents join with its opponents in giving it the frankest and fullest discussion possible. In the slightly amended words of Dr. A. J. Lamar, in his great speech against the Plan at Chattanooga: "We must carry our people with us into any union into which we go."

PROPHETS OR WHAT?

By H. C. Smith.

Mark Twain tells us of a school boy who had zoological in mind, but by a slip of the pen he let out a secret that should never have been divulged when he wrote: "There are a good many donkeys in theological gardens." There are those in these latter days that say our schools should send into the ministry just such animals. They say that the modern minister needs the long ears of the donkey to hear all the programs that are outlined to him, and he needs the meekness of the donkey to keep him from objecting to any of them. They go so far as to say that those who make these programs are our prophets and that prophets have to ride now, just as they did in the days of Balaam, and it's up to the schools to furnish the animals. I think such "heresy" ought to be run down. In all my ministry I have never heard a minister called a donkey, or any other kind of animal. On the other hand they are called the KEY MEN. Isn't everything in the name, or did some one say that there wasn't anything in the name? Anyway, so long as the preacher is the only man who can raise money, run a Bible school, comfort the dying, and preach like a prophet, he should be willing to render that little service.

Dr. Jefferson has said somewhere that a preacher is a sort of three-in-one: Prophet, teacher, pastor. To these three he ought to add, business man. To be an expert in four kinds of service is not possible for the average man. For the average preacher to try to be all of these is to become as thin as that boarding house hot cake that only had one side. Hard things are being said about the preacher of this day. We don't have to believe them, but we are foolish not to think of them. "The ministry was never better educated or had less power than today. . . . In the time of national crisis they have no message and can only be used to spread propaganda. . . . He is sincere, devoted, boundless in activity, but has no living message. If he has a message he seems to have forgotten what it was meant to do. His preaching stimulates, encourages, and comforts; but it stings no one with a sense of the awfulness of sin, nor shakes them out of the rut of complacent living." It is generally conceded that preaching is the first work of the preacher. He is not a teacher before his blackboard, but a shepherd before his flock. Nor a social worker with a card index of low wages and high rents, but a mouthpiece for God preaching justice to all. What shall it profit the church of our Lord if her ministry teach all the ignorant, feed all the hungry, and raise all the collections, and lose the Prophetic Fire?

But it takes time to make prophets and there's the rub. Our folks think that time is just what we have too much of. They know we are under-paid and they think they know we are under-worked. We are giving our college and university teachers time to find the truth, and freedom in teaching it. Each one of them is giving himself to one task. This is as it must be if we are to have intellectual leaders. It is true that a small number of those teachers (in the North) spend that time like the spider-spinning webs out of his own insides. There is no reason why we should get these little webs confused with the milky way, however. Nor should we because of them even try to take the time or freedom from that great host who are with all humility seeking the light. The church is not yet willing to give her ministry time or freedom in the ministry of the Word. His telephone, committee meetings, Bible school plans, missionary work, preparing four or five talks a week, and sweeting soured saints are all in the day's work. He has no long season for prayer and meditation. Nor has he freedom to preach the sermon that might be given him in the Mount. He must remember that Bro. A. will be there and everybody knows he is making 100 per cent in his business. Bro. B. will ride down to church in his $5000 car and nothing must be said about the Centenary, for he has heard enough of it. Sister C. will be there with her diamonds and her

dollar for missions. Miss D. will be there and one must remember that she is our leading soloist, and forget that she dances and plays bridge. Then we must remember good old saintly Bro. E. who believes the Spirit of Christ was just as much in Samuel's orders to cut the women and children into hash as it was in Stephen's prayer for his enemies. With it all the preacher must "cover everything and touch nothing." It's true that some have taken time to get their message direct, and delivered it with freedom, among whom were John the Baptist and St. Paul. But they got their heads cut off. Most of our preachers want to be what they ought to be, but they know they cannot be three or four things. Shall they be prophets or what?

THE ADVANCE WORLD PROGRAM OF METHODISM

By Robert H. Ruff.

No people have been more loyal and energetic in carrying out the great commission than the people called Methodists. From a modest beginning the missionary program has expanded until today the sun never sets on Methodist missionary activities. Methodism has literally belted the globe in her efforts to carry out the command of the Master—to go into all the world and preach the gospel to the whole creation. Faithful missionaries supported by gifts and prayers of those who remained at home, have made possible these marvelous achievements.

Today the church faces the question of either maintaining and strengthening this great missionary program, or serious retrenchment and at least a partial withdrawal of forces. Never in her history has the church taken a backward step in her missionary activities. It is conceivable that we will now do so, when the opportunities for saving America for Christ and healing the heathen nations are unparallelel in our entire history.

Yet, of necessity, there must be severe retrenchment and a recalling of forces immediately unless funds are available to maintain the work which is now so well under way. Unpaid pledges will not suffice, unredeemed promises will not feed and clothe our missionaries. Prompt payment of Centenary pledges, and prompt payment alone will suffice.

God has wonderfully blessed our people in a material way. Our storehouses are full, but we have withheld God's part of our prosperity, and as a result causes His suffering. May our loyalty to God and His church cause every delinquent Methodist to make every effort humanly possible to pay his overdue pledge.

After completing the program, as outlined in the Centenary plans—which is most imperative—the work must be maintained. The average Southern Methodist is paying through the general assessments for missions an everage of only twenty-seven cents for world redemption. Certainly we can never save the world when our average contribution is scarcely more than five nickels per member. The annual income from the general assesment for missions is approximately $600,000 while the present annual budget of the Board of Missions is $1,800,000. This means, of course, that $1,200,000 new money must be raised each year, over and above the assessment. The Advance World Program provides an adequate plan for taking care of this amount. The plan is simple: Each church is asked to take a share of this $1,200,000. A beautifully designed share is issued to each congregation, that cares to participate, in denominations of $100, $500, and $1000 and upwards. Books of smaller shares are issued to the congregations to be placed in the hands of the individual members. There is no conflict between the collection of unpaid Centenary pledges and providing new money for the Advance World Program. The World Advance Program—the maintenance program—is planned to offer to three grioups of people in our church an opportunity to take part in the great world missionary program of the church.

1. The nearly 400,000 new members who have come into the church on profession of faith since the Centenary was instituted. These members have no missionary objective other than the general conference assesment for missions.

2. Approximately 1,000,000 members who made no Centenary pledges, or only 900,000 members contributed to the Centenary campaign.

3. Loyal groups in each congregation, and in many instances entire congregations, that have paid their Centenary pledges.

If individuals composing these three groups would contribute on an average of $1.00 apiece the church could continue to prosecute vigorously her missionary plans. This new money can count on the unpaid Centenary pledges in the local church, caused by death, removal or otherwise, or it may be sent direct to the Board of Missions.

Although the Advance World Program is just now being presented to the church, the response so far has been most encouraging. One presiding elder's district has taken shares amounting to $20,000 and a congregation has taken $10,000. Individuals have taken shares of $100, $500 and $1000. Every indication points to a generous response on the part of our membership.

This is not a new Centenary campaign. The church is simply asking for gifts on an annual basis to support the missionary needs, which have always been in excess of the assessment.

Before the Centenary one-third of the annual budget was raised in new money, apart from the assessment. Owing to the fact that the Centenary has doubled our missionary forces, and the assessment has not been raised for a period of more than twelve years, the figures are now reversed. Instead of asking for one-third of the budget in new money, it now becomes necessary to raise two-thirds of it as new money.

The hour is a critical one. Shall we carry on or shall we beat a retreat? The question will be answered by the two and a half million Southern Methodists within the next sixty days. Certainly the God of Hosts would have us go forward. There is only one path for the church of the living God and that is forward. Surely He speaks to us as he did to his people in ancient times: "Speak unto my people that they go forward."

THE WASHINGTON CONVENTION AND UNIFICATION

By E. K. McLarty.

Of course unification was not mentioned in the great Washington convention for foreign missions, nor even thought of, yet the spirit that is making for unification was regnant in the convention, and implicit in the addresses that were made. All were made to see that the reproach of the church is in its many divisions resulting in unseemly strife and controversies, and a waste of physical and spiritual resources. It was an interdenominational convention. We were trying to face frankly and squarely the needs of the world at this critical time. The speakers made us see that the divisive and opposing forces of the world make the unity of the church at home imperative; that unless the principles and spirit of Jesus are made more effective in drawing together the different denominations, nations and races Christianity will be adjudged inadequate to meet the world's needs; that the people in the mission fields cannot understand the divisions in the church at home ,and these divisions are a stumbling block to the coming of the kingdom in the world; that broad-visioned, wealthy laymen will no longer respond to the appeal to make gifts to secure denominational supremacy and rivalry.

It is a well known fact that it is in the enterprise of foreign missions that the denominations come into closest fraternal co-operation. In the Washington conference differences and rivalries were put away and a strange welding power was felt. There denominational lines and national lines and racial lines were reduced almost to the vanishing point, and world brotherhood and unity prevailed. It was good to be there. In mingling with the hundred and fifty delegates from our church, and catching their spirit, one was forced to the conclusion that if unification is defeated by the vote of our church it will not be done by its missionary forces. But are they specially qualified for leadership on the question of unification? Whence comes the vision of the great white fields ripe unto the harvest? Whence comes the passion for souls that makes men and women say, "Here am I, send me?" Do they not come from Him who prayed, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me?" I know of no group in the church better qualified for leadership than missionary enthusiasts. I feel sure that they are not blind to the objections to the present plan of unification and the question was not raised, yet I believe they will cast an overwhelming vote for unification. As for me I shall be happy to have my vote counted in with theirs.

NEW BOOKS

METHODISM ON THE MARCH

By C. C. Jarrell, Assisted by H. H. Sherman, Fitzgerald S. Parker, E. H. Hawlings, E. B. Chappell, Gilbert T. Rowe, W. J. Young.

How many books have been written on Methodism and the Wesleys? The builders of this book have in their efforts placed before the Methodist people a volume that in every respect is different from anything heretofore written on this subject. The idea has been spread that the heroic days are all in the past—but even that idea is inherent with Methodist principles. Methodism is just beginning. The author and his staff of co-workers approach this review of Methodism from an entirely different angle. They draw a true picture of the church at the dawning of its consciousness—analyzing its problems, scanning its future, giving sketches of its past, and showing where the service and duty of the Methodist church correspond with the messages of the New Testament. To those who are wondering if Methodism is on the standstill, the authors have proven to the most minute detail that Methodism is on a long upward climb, that cannot be halted by any doubt. They have placed the responsibility for this continued upward march directly on each individual—a charge that cannot be thrust aside or denied. Read this book and get an enlarged vision of this glorious march!

Cokesbury Press, Publishers, Nashville, Tenn.

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IN PULPIT AND PARISH

By Nathaniel J. Burton, D.D.

"I am glad you are reprinting Nathaniel J. Burton's Lectures on Preaching. I have always considered his lectures one of the very best courses in the entire Lyman Beecher's series. I was fortunate enough to come upon these Burton Lectures near the beginning of my ministry, and they left a mark on me which abides to this day. One cannot read them and ever forget them. They were juicy when they were delivered, and at the end of forty years they are juicy still."

(Signed) Charles E. Jefferson, Broadway Tabernacle, New York City.

* * * *

PUTTING IT ACROSS

By William Herman Leach.

Born in Shinglehouse, Pa., 1888, graduating and obtaining his Ph. D. degree from Alfred University, he did further graduate work at Syracuse University, Union Seminary and Auburn Seminary. In his work as a minister he fully recognized the necessity of putting modern business methods into the work of the church. In order that he might do this in the most efficient manner he has attended the summer schools of the American City Bureau at the University of Wisconsin, and of the United States Chamber of Commerce at Northwestern University. These schools are for the training of commercial executives.

Mr. Leach has served more than twelve years in the pastorate and is now the pastor of the Walden Presbyterian church, Buffalo, N. Y., and also editor-in-chief of "Church Management," an interdenominational magazine of modern church methods, published in Cleveland, Ohio.

He has contributed articles to the leading magazines of America. In his own work he has had a very wide experience with voluntary associations.

Cokesbury Press, Nashville, Tenn.

* * * *

FROM GENESIS TO REVELATION

By Mildred Berry.

"The task of studying God's word as a unit is so much greater than merely dealing with its history and outline that one shrinks from attemptintg it. The author, however, has gone even further and without evading or overlooking history or content, has opened up character, book, and precept with connected and fascinating clearness.

"The condensation of this volume seems to me almost unsurpassed." From the introduction by Rev. John Timothy Stone, Fourth Presbyterian church, Chicago.

The Macmillan Company, Publishers, New York.

The late Marie Corelli on being asked why she never married said: "There is no need for I have three pets at home which answer the same purpose as a husband—a dog which growls every morning, a parrot which swears all the afternoon, and a cat which comes home late at night."

THE HERESY ARGUMENT

By Bishop Joseph F. Berry.

[We have had repeated requests to carry the following which appeared in the Nashville Christian Advocate.—Editor.]

I see that my friend Bishop Candler has quoted a part of a recent article of mine in support of his opposition against Methodist unification. I am sorry he saw fit to quote only part of the statement. I began my article by reaffirming what I have often stated—i. e., that "a very large majority of the ministers and members of the Methodist Episcopal Church are neither modernists nor fundamentalists"—that is to say, they are just plain believers in the Bible and in the essentials of Christian truth without bothering themselves with the extreme positions of either of the aforesaid warring theological factions.

My article also said: "I am as certain as ever that the rank and file of our ministry and membership accepts the teachings of the Scriptures as interpreted by Methodist standards and does not lack in loyalty to the doctrines of the church as found in our Articles of Religion and as restated in the Episcopal Address to the last General Conference."

To the above quotations I would like to add a little emphasis. I know the men in our board of bishops pretty well. My judgment is that not even one of my colleagues can be properly called a "modernist" as that word is ordinarily used. The theological statement in the Episcopal Address was warmly praised by conservative leaders in our own and sister churches. That statement was formerly approved by the whole board of bishops without even one suggested modification or amendment. Two or three of the bishops are perhaps a little less conventional than the rest of us in stating their doctrinal views. They do not use the shibboleths with which we are familiar. But they accept without an atom of question or equivocation every great essential of evangelical faith. They would warmly resent any insinuation that they had even the most remote sympathy with current rationalistic teachings.

I know personally as many ministers in our annual conferences as any other man living, and I risk nothing in saying that not more than from four to six per cent of our nearly 20,000 men can be properly called "ilberal." In our lay membership this ratio is less.

What I was aiming at in my recent article was to call sharp attention to the fact that a number of young leaders of a radical type had recently come into prominence and that they were at the front because the rest of us had been strangely indifferent to the propaganda they have been carrying on; also that we are now "asleep at the switch" and are making no adequate protest, as conservatives in the Protestant Episcopal, Presbyterian, and Baptist churches are doing. I might have added that the modernistic block with us is found chiefly in certain influential editorial chairs and in a few college and theological professorships. My plea was that with such an enormous preponderance of orthodox sentiment in our church there is no sense in allowing a small minority to assert its leadership.

Bishop Candler must have been hard pressed for an argument against unification when he takes up my little exhortation to bolster up his opposition. Let not our friends in the Methodist Episcopal Church, South, be disturbed. We have some rationalists, just as you have. They are egotistical and aggressive, just as yours are. They make a lot of noise, just as yours do. But if we will only awaken to the situation, we need not be alarmed. I raise the point whether we cannot contend for the faith once delivered to the saints and successfully call a halt on the current movement toward theological Bolshevism by uniting our forces rather than by going on in our present divided state. If we would expend half as much energy in an effort to suppress the rationalism which has crept into both churches as we use the unethical and unbrotherly Methodist competition in small communities, we would eliminate now and forever the last vestige of heretical teaching from the leadership of Methodism both North and South.

Philadelphia, Pa.

CONFERENCE HISTORY

At the last meeting of our Conference Historical Society a resolution was passed requesting that I write a history of Methodism within the bounds of the Western North Carolina conference. With very little data at hand at the start, the undertaking of such a task will mean a large measure of research and gathering of facts before attempting to put the matter in permanent shape. I have asked several of the older brethren to jot down in orderly fashion any historical data they can recall, viz: The early Methodist history of any church community and incidents of a reminiscent nature, giving detailed reports of personal experiences and facts of an interesting quality surrounding any local Methodist celebrity and send the facts to me. If I can accumulate a body of material of that quality in which too, the early struggles and hardships of the Methodists in getting a foothold in this soil which had been pre-empted by older sects, before the Methodists came to Carolina, it would give me great pleasure to sift the facts and put in some permanent shape much history that will be forgotten unless recorded soon. I am writing this to ask all our preachers and laymen of historical turn of mind to gather all the facts available and send to me, and if I can have your help and co-operation will try to lay the foundation for a history of our conference. We have a fruitful field and a subject that should inspire all our Methodist people to gather historical data.

William L. Sherrill.

6 Jefferson Apts., Charlotte, N. C.

ASSESSMENT NO. 8, N. C. CONFERENCE BROTHERHOOD

On account of the death of Bro. W. A. Piland, a member of the North Carolina Conference Brotherhood, the treasurer is hereby sending out a call for assessment number 8.

The treasurer is unable to forward the full amount of assessment No. 7 because about forty-five of the brethren have not sent in their assessment yet. The treasurer wishes to thank most heartily those who have been so prompt in sending in their assessments, for it not only makes it possible to send the beneficiaries what is due them promptly in a special case like this, but it makes it possible to keep the amount of the assessment on interest and thus accumulate a fund that may be applied to the amount sent to beneficiaries.

Article 7 of Constitution, Delinquents.

Article 7. A member who shall fail to pay any assessment due, as aforesaid within sixty (60) days from the date of notice, shall forfeit his membership in the Brotherhood; provided, that any member forfeiting his membership under this article shall be readmitted to the Brotherhood upon the payment of all arrears and a fine of one ($1) dollar for every month's delay; provided further, that if a member should die before the next annual conference, and his beneficiaries should at or before said session pay all arrears and fines, the treasurer shall call an assessment on account of his death.

B. B. Slaughter, Sec.-Treas.

OMISSION OF LIST THIS WEEK

Because of the press of other important matters which it seemed wise to give the right of way this week the standing of the charges for subscriptions does not appear, but it will be published in full next week.

We are hoping that the campaign will gain in momentum during the remaining weeks of the special effort. We are confident that it is possible to secure at least 75 per cent of the renewals of the present list and 10,000 new ones if the friends of the Advocate will give it a few hours of work. Now is the time to make the Advocate a greater paper than it has ever been. Why not put it so far in the lead that the others cannot even see our dust? When the list is published next week what kind of a showing will your charge make? Remember that there is only about six weeks left of the campaign. Let's make hay while the sun shines.

FORTY YEARS IN THE GAME

To Mr. J. B. Sherrill of Concord we extend our heartiest congratulations upon his completion of forty eminently successful years in the newspaper game. He is one of the most widely and favorably known newspaper men in the state. Only the oldest citizens can remember when J. B. Sherrill was not secretary of the North Carolina Press Association and it was after repeated efforts on his part that the association a few years ago agreed to release him. But after all these years he has the appearance of a youth. Somewhere about Concord he has hidden away the fountain of youth, where he freely imbibes.

CHURCH UNION IN CANADA

Literary Digest.

The United Church of Canada is about to become a fact. The Presbyterian, Methodist and Congregational denominations have voted to merge themselves into one body, though each Presbyterian congregation has the right to decide whether it will enter the union or remain outside as an independent church. The Methodist church voted unanimously for union; the Congregational churches, voting separately, are practically unanimous, and the Presbyterian congregations are voting now. It may be June, we are told, before the last church has voted. It is said that about 3,700 Presbyterian congregations have the right to vote. Many may simply enter the union without taking any vote. One estimate has it that about 250 congregations will express non-concurrence, while the rest will enter the United Church. In many communities, particularly in western Canada, however, church union has been established without waiting for the general decision to form the United Church of Canada, and, says The Christian Science Monitor:

"In such instances, where the advance guard has gone ahead, there is much gratifying evidence to show that church union is beneficial. In places where the field could be adequately served by a single church and minister, one advantage of union has been to release ministers for service in other fields where they are needed. Experience is showing that former Methodists, Presbyterians and Congregational members can work together with the same sense of co-operation in the United Church as they do in organizations outside of the church. The children are as harmonious in the one Sunday school as they are at the public school together during the week. The young people attend the same social functions. They intermarry as Protestants, without allowing barriers of dogma to rule them. Much of the apprehension about the majority from one church trying to rule the adherents from another has been shown to be without foundation in churches where union has been consummated."

OF ONE ACCORD IN ONE PLACE

Bishop Warne of the American Methodist mission in India recounts the apostolic things which are taking place in connection with the Mass Movement. A conference was held just before he left for home. Hindu Christian ministers were called together by their two district superintendents for prayer and study of the New Testament teaching regarding the Holy Spirit.

The grove selected had in its center four great trees, under the shade of which they sat in prayer and meditation. They were without chairs, tables, or other equipment. The special object of consideration was the teaching of The Acts regarding the Holy Spirit. After collective study they withdrew for private prayer, each under a special tree.

"One of those splendid young Indian preachers, a theological graduate, told me that he selected one of the great banyans and that while alone, praying over one of God's promises, the Spirit as suddenly as a flash of lightning, filled him with such joy that he leaped into the air.

"We ran and told the others, and while they prayed the Spirit fell upon each of them 'as at the beginning.'"

"Soon after this I held the annual conference. There are eight districts within this conference, and the outpouring of the Spirit had been on the preachers of all but two. These two arranged a meeting in which there was to be nothing but prayer. The blessing came to them also. This continued until the leaders in a community of seventy thousand Christians were clothed with power from on high. A thousand baptisms in a month has followed."—Sunday School Times.

BISHOP WILLIAM A. QUAYLE IS DEAD

William A. Quayle, bishop in the Methodist Episcopal Church, died March 9 at his home in Baldwin, Kansas. He was on the retired list as the result of a stroke of paralysis that he suffered more than a year ago.

Bishop Quayle was born June 25, 1860, elected bishop in 1908 and was the author of many books which were widely read. His style as preacher, lecturer, writer possessed an individuality that was intensely interesting, and for years he has been one of the outstanding figures in that great church.

GREAT REVIVAL AT STANTONSBURG

We have had a great revival at Stantonsburg. I had been trying for a long time to get the Rev. V. P. Scoville to help me in a meeting here, so on February 19 he drove over from Greenville to see me, saying he could help me in a meeting beginning the following Sunday, this being the only date he could promise me. February did not seem a good time of the year to hold a revival in rural sections, but I told him we would try it. We began to make such preparation as we could on short notice.

We began the meeting on Sunday, February 15, and ran through February 27. We had a great revival; good congregations from the beginning, and though there was an epidemic of "flu" in our little town, our congregations increased until our seating capacity was overrun and chairs and extra seats had to be provided.

Brother Scoville brought messages of clear, powerful gospel truths, without respect to anyone, and the power and demonstration of the Spirit was in our midst. Men and women, boys and girls came to the altar asking for prayer and in the inquiry room seeking life eternal. God be praised! they found that for which they were seeking.

The whole community was stirred, without regard to denominational lines, all working together for the salvation of the lost. Many church members reconsecrated themselves to God and sinners were converted. Brother Scoville is a great instrument in God's hands.

Some of our older people say this was the greatest meeting known in Stantonsburg in fifty-two years. Mr. J. A. Applewhite and Miss Lill Wilson of Greenville, helpers of Brother Scoville, were with us also and gave valuable assistance with the singing and personal work among our young people.

The "Men's Federation" of Greenville assisted us in street meetings and many of our night services. For their help in our midst we are deeply grateful and praise God that these consecrated laymen are ready and willing helpers in the saving of souls whereever an opportunity presents itself.

As a result of the meeting thirty-four new members have been added to our church.

Now a few words more about the charge. Soon after our return from conference the members of Stantonsburg church gave us a very substantial pounding. This was followed by Lebanon and Evansdale, and they continue to remember us. For all these expressions of kindness we are deeply grateful.

Last week at the standard training school at Wilson ten credits were received by members of this charge, this being the largest number received by any charge in the group except Wilson.

May the Lord bless these good people abundantly and use us for the advancement of His kingdom in their midst. B. H. Black, Pastor.

JENKINS MEMORIAL, RALEIGH

I believe that you desire a letter occasionally from a live church, and since I am pastor of such a church I am writing you a letter telling of its doings.

On Monday before Christmas I was taken down with "flu" and was shut in for five weeks. During this time the door bell and phone were kept busy by our members and friends inquiring of our condition and offering service and bringing meals or fruit for the family.

The Ladies' Aid Society provided me with a nurse for part of the time, and some of the ladies came in and assisted wife in her work The boys of the Orphanage got in our wood and coal. The men brought in a substantial donation of cash

During these weeks Brother Barnes and Brother Stansbury took my work in hand and hence our services went right on. Even after I was up and planning to preach they would not let me, saying I was still too weak I don't think our conference has in it two more brotherly preachers than these.

After being up for several weeks I took cold and my ear became infected and I had to go to the hospital for a minor operation on it. During my stay there my people acted the same as before and we suffered for the lack of no service.

I cannot fail to mention my two doctors, than whom there are no better to be found anywhere—Drs. James McGee and M. R. Gibson. They have been kind, attentive and faithful and their work has been successful.

Mrs. John Beddingfield's Sunday school class pounded us with fruit and Miss Edith Peatross and her junior league pounded us with fruit and groceries.

In December we presented the claims of the Missionary Voice and secured thirteen subscriptions. In January we presented the claims of the Advocate and secured twelve subscriptions. On the 22nd of February we presented the claims of the district parsonage, which was in the form of a debt of long standing of $104, and we had to stop the people from giving. Did you ever hear of the like before concerning a district parsonage? They have done some repair work on the church and paid for same and are about to do some on the parsonage, and the pastor's salary is almost paid up to date.

The men's Bible class has organized a "Brighten the Corner Club" and it is holding a cottage prayer meeting every week.

We are having a good time with this people and we hope they are with us. At any rate, they are bestowing flowers upon us, for during our sickness beautiful cut flowers and potted plants were sent.

We appreciate what has been done, and herewith tender thanks to one and all and pray God's continued blessings upon us as a church.

W. H. Brown.

DAVENPORT COLLEGE

Monday the Davenport junior class were guests of the remainder of the college at dinner. The occasion was probably the most important of the college year, since the dinner was the award of merit. The Builders' Club has been working for some time to help collect the pledges on the house donated to the college by the citizens of Lenoir, and aided by the co-operation of the town, has brought the drive to a successful close. As usual in a contest, the proposition was made that the class making the best showing in the drive should be the guests of the rest of the college. So the junior class having made the best record, they were the guests at the dinner.

The enthusiasm of youthful hearts, stirred by the thoughts a task well done, bubbled and frothed on the surface; but underneath there was a deeper pleasure in the knowledge of a work attempted and completed.

Davenport has for many years encouraged extra-curricular activities of educational value. As a result of this attitude of encouragement, the student body has for some weeks been engaged in a drive for better speech. Since it has become rather costly to say "I ain't gonna," the expression, together with others like it, is tending to drop out of use altogether. At present the freshman class is planning to challenge the other classes to a spelling match. The words are to be taken from a list of four hundred compiled by a member of the English faculty. The only limitation is that these words must be such as should be in the vocabulary of every educated person. Highly technical terms, foreign to everyday speech, are barred. The indications are that the freshmen will outspell the rest of the college. X.

DOING THINGS AT STONY POINT

We are happy in our work at Stony Point. And we are doing things—things worth reporting, I am sure. I want to say first that the good people received us kindly. The ladies had the house warm and a good dinner on the table waiting us. Pounded, yes, we were severely pounded, and it keeps coming.

We have spent about seventy-five dollars on our Sunday school rooms. The parsonage has been remodeled at a cost of fifteen hundred dollars, and we are comfortably housed now. The Ladies' Aid has furnished it with new furniture.

We are preaching to a full house every Sunday, which is very encouraging to the preacher. We had with us for a week's training in the Sunday school work Prof. Evans. Fifteen took the course and five stood the examination. In spite of the "flu" it was a success. I am looking forward for a large increase along all lines of the work of the church. Brother Litaker, our alert elder, is hard at his work. Under his leadership and under God we must have a good year. If we do anything worth while we give God the praise, and take courage, and move forward. J. M. Barber, P. C.

THE CHURCH AT "CAROLINA"

Out of my penury as a superannuate Methodist preacher I have sent a small offering to E. W. Knight, treasurer of the Joint Commission of the North Carolina conferences for building a suitable modern Methodist church plant at Chapel Hill, N. C., a sketch of which was sent me as an alumnus of the University.

The cause is one I have reason to know to be of most urgent and vital importance. The eight hundred and more students from Methodist homes that will be spending nine months of formative period there deserve due consideration religiously. We shall be recreant to a holy trust if we do not endeavor to meet the demand of our Redeemer in their behalf herein. Let me hereby affectionately and earnestly entreat all my friends and acquaintances in my native commonwealth to worthily help in this enterprise so dear to our Lord. The situation is tragic, viewed from the standpoint of religious urgency. "Men and brethren, help!"

A similar situation exists at the Cullowhee Normal School in Jackson county, N. C., where a large number of Methodist young folk assemble each year for best preparation for their life work as the future molders of character in the school room. I have helped to start the work of building there and exhort all who may to send an offering to A. W. Lynch, Cullowhee, N. C. These are matters that must lie near to the heart of our Lord and should have prompt and liberal response.

W. A. Betts.

TO WHOM IT MAY CONCERN

This is to certify that Mr. John A. Carter, 122 Price Street, Greensboro, N. C., is very efficient help in revival work, in leading the singing, singing solos, and working especially with the young people. To anyone in need of a young man like this, you would do well to give him a trial. Brother Carter is a Baptist, but works fine with Methodist and other denominations.

Farmer, N. C. Geo. W. Clay.

Friend (just before wedding): "You look fine, old man. But where's your courage?"

Nervous Groom: "Heck! I knew I'd forget something!"

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WOMAN'S PAGE

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1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

ANNUAL MEETING

Let us get the date of our annual meeting, April 14-17, fixed in our minds, so that we may begin at once to get ready for that great occasion when the women of our conference will come together to review the work of the past year and lay plans for the new year. This meeting which is to be held in Tryon Street church, Charlotte, N. C., promises to be one of outstanding interest. In addition to the messages of our conference officers, which are always so full of interest and information, we are expecting to have two of our Council officers, Mrs. H. R. Steele, who has been with us before and who is always so helpful and inspirational; and our own Mrs. W. A. Newell, who always brings us much that is of great importance and interest. Then, we are expecting one of our missionaries from China, and one of our outgoing missionaries, Miss Naomi Howie, who will prove such an inspiration to our young people. Then, of course, we will have many of our ministers of the Charlotte district who will be ready to help us out in any way they can, and whom we are always glad to have. Our home work will be represented by several of our home workers, who will bring us interesting news of activities on the home field. Let us strive to make this our greatest meeting. We can if we will. Elect your delegate at the March meeting and send name at once to Mrs. C. C. Kennedy, 501 N. Church Street, Charlotte, N. C.

TO THE YOUNG PEOPLE OF W. N. C. CONFERENCE

My Dear Young People:

This is just a little note to tell you that 1925 is known all over Southern Methodism as Young People's Year, so may we make our plans now to make this the very best year we have ever known in the history of the Young People's work. We can do it if each one will do her part, for it is only through personal responsibility that great things can be accomplished.

Our books for 1924 are closed and the records show an increase along all lines. God has blessed and prospered us and we are deeply grateful to Him.

I am delighted to tell you that 29 societies attained the honor roll. Please keep your list of credits constantly before your society and make an effort to be on the roll of honor this year, for several missed it only by a few points, and by making this honor roll I know you are doing splendid and efficient work.

Our reports of mission and Bible study classes are most encouraging, so let us start Young People's Year by organizing and fostering another group of Y. P. who are not enlisted in this great work.

Every society is entitled to a delegate at our annual meeting which is to be held at Tryon Street church, Charlotte, April 14-17, so make your plans now to send a delegate. We are planning great things for our Y. P. at this time, so come and be one of us.

I shall expect your first quarter's report by the first day of April. Please send it on time, and hoping to meet your delegate in Charlotte at our annual meeting, Sincerely,

Mrs. C. C. Weaver,
Conf. Supt. Y. P. Work.

NEWS FROM OUR SOCIETIES

Mrs. George A. Jones of Franklin sends us splendid news from one of the circles of the Missionary Society at Franklin. Circle three has for its chairman Mrs. Gus Leach, and her report for 1924 shows th at the members have not spent many idle moments as the year has gone by, but have been busy in their missionary work. They have not missed a meeting during the entire year, and every member is a member of the mission study class, and the circle is 100 per cent in subscriptions to the Missionary Voice. Each month they have contributed to social service and charity, and donations have been made to Brevard Institute and to the Belle Bennett Memorial fund. Visiting has not been neglected b ythese busy women, but they have found time to look after the sick and the stranger in their midst. All dues and pledges for the year have been met in full and a noteworthy fact is that the circle never serves refreshments. Twelve members make up this circle. We congratulate them on their good work.

JONESVILLE AUXILIARY

From Mrs. C. C. Totherow we have the following about the recently organized society at Jonesville:

"Our Woman's Missionary Society recently organized by Mrs. J. L. Woltz, our district secretary, while in its infancy, is growing and the monthly meetings are increasing in interest. We have a young people's society and a baby division. The February meeting was held at the parsonage with Mrs. C. C. Totherow, the president presiding. After prayer and a hymn came the business session and each officer made an encouraging report and showed an eagerness to learn the duties of her office so as to fulfill them well. Mrs. Totherow gave a profitable talk on "Sisterhood—Its Real Meaning and Need." Miss Weeta Eliott discussed "Fellowship in the Society," as a means of developing a stronger tie of friendship between the members.

"A Message from the China Missionary Society" was brought by Miss Mary Mathis and the Bulletin was presented by Mrs. L. S. Ingram. The great friendship of Jesus with his disciples was suggested by the Bible lesson conducted by Mrs. R. L. Lovelace, who reminded us that in choosing our friends Jesus should be the first choice. At the close of the meeting Mrs. Totherow and Mrs. Lovelace, as joint hostesses, served hot chocolate and cake. A pleasant social hour was enjoyed.

The Woman's Missionary Society at Gilkey has started the year 1925 with renewed interest and a resolution for a more effective work this year than ever before. Mrs. H. E. Bennett tells us that the last meeting was held at the parsonage with Mrs. J. C. Postelle, wife of the pastor, ana her daughter, Mrs. Carl Weaver, as joint hostesses. After the devotional service by Mrs. Postelle plans for the year's work were discussed and many valuable suggestions were made which the society hopes to carry out during the next few months. Misses Geneva James and Eula Morris were made superitnendents of the children's society and we trust will soon have a flourishing society of these younger ones of the church and congregation. Several readings were a pleasant feature of the meeting. At the close of the program a social hour was enjoyed, and salad and coffee were served by the hostesses.

MISS FRANCES BURKHEAD

Friends in the conference of Miss Frances Burkhead of the Moka Garden Embroidery Mission of Soochow, China, will be interested to know that Miss Burkhead will return to the States this summer for a year's furlough. She expects to sail early in June. She has been away from the United States for seven years, and she says "it will certainly be good to get back again."

Our missionaries in China have been much in our thoughts during recent months while the war has been raging there, and it is a great relief to hear through a personal letter from Miss Burkhead that they are all "safe and sound." Let us quote one paragraph from Miss Burkhead: "We missionaries have felt the protection that has been afforded us by the great burden of prayer that has gone up for us by the friends at home We do appreciate it and are made stronger by the knowledge that you are remembering us in this way."

We wish for Miss Burkhead and other returning missionaries a safe and happy journey.

North Carolina Conference

TO SUPERINTENDENTS OF JUNIORS AND THOSE INTERESTED IN CHILDREN

Within a short time we are going to devote our space to the children for an issue or probably two. We hope to have something that shall interest all the children of the North Carolina conference who have been working faithfully in our Woman's Missionary Society. We just couldn't have a missionary society without the children, and we hope the older readers will call the attention of the children to the issues prepared especially for them.

GREENVILLE, N. C., APRIL 20-23

All auxiliaries should elect delegates to the annual meeting as early as possible. Send the name of your delegate with one dollar to Mrs. Hattie L. Carr, 902 W. 4th Street, Greenville, N. C.

An attractive program is arranged and every delegate should be present at the opening service on the evening of April 20.

From 9 to 10:30 on Monday evening the faculty of East Carolina Teachers' Colleeg will entertain the conference at the college. This college is one of our youngest state educational institutions, but it is distinctive in its work of training teachers. Those interested in the profession of teaching are availing themselves of the fine opportunities offered here and the college is widening its scope each year. You will enjoy an evening at this institution.

WORKERS' CONFERENCE W. M. S., WELDON DISTRICT, WELDON, N. C., MARCH 12.

9:30 a. m.

Worship, led by Rev. G. W. Perry.

Addess, "My Place in God's Program for World Redemption," Mrs. A. M. Gates.

Address, "Young People's Opportunities and Our Responsibilities," Mrs. C. D. Rigsbee.

Report of Greenville Executive Meeting, Mrs. Ida T. Wilkins.

What the County Organization Means to Our Work, Mrs. J. L. Midgette, Mrs. J. B. Stephenson.

What the Circuit Organization Means to Our Work, Mrs. J. T. Draper, Mrs. Laura Tarkinton.

General discussion.

2:00 p. m.

Worship, led by Mrs. H. C. Spiers.

Address, "Stewardship," Mrs. S. B. Pierce.

Address, Bright Jewel Work, Mrs. J. H. Brown.

Address, "How Are We to Meet the Deficit of the Mission Board?" Rev. R. H. Broom.

Discussion, "How Are We to Attain the Standard of Excellence?"

OVER AGAINST THE TREASURY

Centuries ago God, through the prophet, Malachi, laid down this command and promise: "Bring ye the whole tithe into the storehouse and prove me, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

During the hundreds of years following this promise has been tested by millions of faithful men and women ,and never once has it failed. Every tither has experienced the promised blessing when he fulfilled the attached condition. They are testing it today. Ask any one who faithfully tithes and he will testify to the fact.

The church as a whole has never really and fully proved that promise in modern times. But if it should, in that day a new chapter in human history would be written.

We can understand what would happen in the church by recalling what actually did occur when we made our nearest approach to filling the conditions.

That was in 1919. We called it the Missionary Centenary. In a great outburst of religious enthusiasm we pledged the unprecedented sum of $36,000,000 to God's cause.

Then we approached the tithe—in promises—for the first time in all our history.

Did God open the windows of heaven and pour us out a blessing?

He did. In a truly marvellous manner he kept his plighted word.

The story is too long and too familiar to repeat here. But Methodists will never forget those wonderful years of progress under God's favor.

We had been losing members. Then a revival swept our church and souls came pouring in by multiplied hundreds of thousands—nearly a third of a million gain, over and above all losses, in a single quadrennium.

We had been almost at a standstill in our missionary work. But when we laid our offerings upon the altar we entered five new nations and sent out nearly three hundred new missionaries in four brief years.

We built or rebuilt nearly fifty new schools and colleges, a dozen hospitals, a score of institutional plants, and hundreds of new churches during the same period.

Pouring out their wealth to extend the outside borders of the kingdom, the people caught a new vision of the need close at hand and found money for every cause. We increased the value of our local church property forty million dollars between 1919 and 1924.

It would be easy to fill a volume with the achievements of this remarkable period. Nothing like it has ever occurred before. We proved God's promise and He responded in unstinted measure.

But, God help us, we did not meet our responsibility to the full. We did not even pledge our whole tithe, and lack fifteen millions of paying what we did pledge.

And what has been the result?

The glorious Centenary advances around the world have been halted. Many noble buildings stand half completed. Many sacrificing missionaries are facing recall. The mission board is almost to incur an indebtedness of a million dollars or more. A catastrophe in Methodist missions is impending.

And yet we have God's promise—so lately proved to be valid—that his blessings will be poured out when we bring in the tithes.

If the work of Methodism suffers ours must be the responsibility. God has told us the simple way to succeed.

The need of the world is the recognition of God's ownership and man's stewardship. The need of the church is a recognition of stewardship on the part of Christians by the practice of tithing. The need of your life is to bring your whole tithe into the storehouse that God may open the windows of heaven and pour down upon you such a blessing such as you have never received before.

There are now 566 different translations of the complete Bible on sale throughout the world. Of the eight newest versions, three are for the use of African tribes, two for Europeans, and one each for Chinese aboriginals, a people in the South Seas, and a tribe of South American Indians.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

SEND IN THE NAMES

Pastors are reminded that names of their delegates to the Conference-Wide Sunday School Conference to be held at Sanford April 7-8-9 should be in the hands of the conference superintendent at Durham on or before March 15 in order to make sure that proper entertainment may be arranged for them. Already many charges have named their delegations, and assignments to homes are being made by the entertainment committee at Sanford. This is merely to remind pastors who may not already have sent in the names of their delegates to do so at once.

We are busy shaping up our conference program. We shall be ready soon to announce the leaders and speakers. Already leaders and speakers of such prominence and proved ability have been secured to guarantee a great conference. Timely topics will be discussed, and we are expecting this to be a real conference in the true sense of the word—a meeting in which views and experiences from the field may be expressed and where delegates may come in close touch with the throbbing heart of the Methodist church as it seeks to function in the field of religious education, may learn about its progress, policies and ambitions, even help shape them and determine them, and return to their respective Sunday schools with a new vision and a new determination to carry on more energetically and effectively.

Send in the names—NOW!

MAKE IT A GREAT SUCCESS

Our first conference-wide conference was held at Wilson in April of last year. So successful was it that our board and the annual conference ordered that a similar conference be held at Sanford this year

In order to refresh our memory concerning the Wilson meeting we quote briefly, from comments which came to us entirely unsolicited:

"I think the conference was a great success, and one good thing about it was the delegates came from all over the conference."

"Your conference at Wilson was a great success, and I make the statement cautiously after having inquired the sentiment on numerous folks attending. It should be a great boost to the entire program which you are putting on."

"I am persuaded the Sunday school conference was a decided success."

Many other quotations might be given, but space forbids. We have seen the splendid effects of the Wilson conference and are confident the Sanford gathering will be equally successful and worth while, if not more so!

WILSON TRAINING SCHOOL

Splendid delegations from neighboring towns featured our Wilson standard training school held at First church, Wilson, last week. In addition to workers from the local Sunday school, there were workers attending from Farmville, Elm City, Bailey, Stantonsbury, Evansdale, Fremont, and Pinetops Details concerning the school will be given in the next issue of the Advocate.

THE IDES OF MARCH

The period of the middle of March is commonly spoken of in history as the Ides of March, and it was at this time that the great Caesar was warned to beware. For the Sunday school worker the Ides of March constitute an opportunity and to waste these or other days in this great time of opportunity is to merit the condemnation of all who are working and praying for the coming in of the Kingdom of Righteousness.

The month of March is the time of Sunday school evangelism. The time of preparation of the heart and mind of the pupil; the training for church membership; the looking forward to the coming of the Easter season when union with the church as full members shall take place. There is no more opportune time for the officer or teacher to approach the boy or girl with the question of life decision than now.

Great Caesar was slain during the Ides of March even as the forecasters predicted. There was an element of superstition involved in it all. With us who labor in the field of souls there need be no superstition and there need be no death. Ours is an occasion of bringing into full living relationship with the Master of Life the boys and girls under our care

Our danger is that of permitting these days of whitening harvests to pass without fully appreciating them and without fully venturing into the field for the garnering of sheaves. To every officer and teacher in a Methodist Sunday school of North Carolina there should come in this week of the Ides of March the determination to work in the field while it is yet day and before the night someth when no man can work. Careful educational evangelism now enterprised should result in a large ingathering of Methodist boys and girls at Easter time next month.

PROGRAM "A" AT WILSON

In addition to the regular work of the training school at Wilson last week, special meetings were held with the officers and teachers of First church, Wilson, on Wednesday and Thursday evenings for the purpose of considering, more or less in detail, what is known as Program of Work "A," or the standard of efficiency of our church for departmental Sunday schools. One Wednesday evening at six o'clock, in the social room of the church, Mr. Brabham and the writer met with the geenral officers and the departmental superintendents and, with them, went over the general purpose, possibilities, and procedure for making operative the Program of Work. So enthusiastic were there officers that a full meeting of the workers' council was held on Thursday evening, when the plans were discussed more in detail.

With its splendid equipment and leadership this Sunday school is in a position to do some pioneer work among departmental Sunday schools, not only in our conference by leaders of Methodism, and we are watching with more than passing interest the progress which this school has made and shall make. Rev. F. S. Love is the pastor and A. E. Bishop the superintendent.

SUNDAY SCHOOL EVANGELISM

Easter is fast approaching, and as it approaches many Sunday schools throughout the church are working patiently, persistently, and prayerfully in order that they may lead pupils to a definite acceptance of Jesus as personal Saviour and Lord, and pastors are expecting to take into church membership on Easter those who have thus definitely made the decision. This is a highly important part of the function of the Sunday school and should be undertaken in full realization of its importance. There are available for the help of officers and teachers responsible for this work a series of leaflets, and we shall be glad to supply those who may request them. Briefly stated, the plan includes at least three things:

(1) A period for the preparation of the officers and teachers themselves for this definite work;

(2) A period for decision making, commonly called Decision Day; and

(3) A period for preparation for church membership.

The leaflets will explain these points more in detail and give other helpful information.

Western North Carolina Conference

CLEVELAND COUNTY

The Cleveland county standard training school being held this week in Central Methodist church, Shelby, is proving immensely successful both as to attendance and interest. Opening with an attendance of 168 a sustained record of nearly that number have greeted the instructors each evening. Every charge in the county is splendidly represented with the Polkville circuit leading in this respect. Revs. S. M. Needham, J. H. Green and B. Wilson, of the Polkville, Belwood and Shelby circuits respectively, and Revs. A. L. Stanford, A. S. Raper and J. E. Thompson, of Central, Lafayette street, and King's Mountain, respectively, have been regular in their support of the school. Each evening a line of automobiles extending through a block is parked before the handsome new Central church as it faces the beautiful public square in the heart of the hustling little city of Shelby. It now appears that very few less than one hundred from twelve of our leading Sunday schools will earn certificates of credit in the school.

GOOD WORKERS

Rev. A. L. Stanford, the pastor, William Lineberger, the superintendent, and chairman of the board of managers, Mrs. M. P. Coley, superintendent of the Junior department and chairman of the enrollment committee, and Mrs. Grover Beam, junior teacher and chairman of the text book committee, have been especially diligent in their efforts to make the Cleveland county school an outstanding success. Central, Shelby, is proving host to the entire county.

A GREAT PLANT

The new church building for our Shelby Methodists is simply wonderful in its beauty and usefulness. It is built to amply accommodate the preaching service and the eight departments of the Sunday school, thus meeting the conditions outlined by the "A" type Program of Work. The building cost $135,000. Much of the furnishings must yet be supplied. One of the features of the school occupying the building is the men's Bible class, taught by Hon. Clyde R. Hoey. This class had 207 in attendance last Sunday.

IT CAN BE DONE

One of the greatest problems attendant to the proper promotion of our Sunday school work is the willingness, or rather the lack of it, on the part of our superintendents, busy men of affairs, to definitely plan for their undertaking, this undertaking having assumed much larger proportions and many more problems with its departmentalization. But this problem can be tackled and solved. William Lineberger, a hustling young business man, tied up in many of Shelby's growing enterprises, gives his church school much of his time as he places his business efficiency at its disposal.

HOME INFLUENCE

Dean Athearn, of the religious educational department of Boston University, reminds us that of the 105,000 waking hours between birth and maturity only 386 are used in the Sunday school session during the time between the ages of five and twenty-one. The home is by great oaas the most influencing. What is your Sunday school doing to keep in touch with the home?

CHILDREN'S WEEK

Miss Virginia Jenkins headed up a movement in our conference last fall in the interest of better contact between the Sunday school and the home. It was called "Children's Week." Facts recently released from Nashville, the central office, show that the Western North Carolina conference elementary workers visited 5,215 homes and that 6,679 parents attended the various parents' meetings held for considering the needs of childhood. This record was quite far in advance of any made in the Southern Methodist church. The week will be again observed in October.

RURAL WORK

It is a matter of great interest to note the emphasis being placed upon our rural work by North Carolina Methodism. A desired program for country church promotion has become a reality with the financial aid given by J. B. Duke. We face an opportunity almost undreamed of. To be sure this opportunity will be wisely used. To the credit of our Sunday School Board let it be said that before it was known that Mr. Duke would do such a wonderful thing for God's great open country it placed in the field a distinctively rural Sunday school worker in the splendid personality of Paul F. Evans, who after his second graduation from Trinity College returned to his home section to lead in public school consolidation and promotion and then in church school promotion. Mr. Evans is this week conducting a training class in Sunday School Organization and Administration composed of some 35 of the leading workers from the Welcome and Davidson circuits. He is being cordially and liberally supported by the two pastors in charge, Revs. J. W. Fitzgerald and R. F. Huneycutt.

WESLEY CLASSES

The following splendid Wesley classes have recently been registered or renewed in membership in the Western North Carolina Conference Wesley Bible Class Federation:

Win One, Spencer Memorial, Charlotte.

Wesley Philathea, Cornelius.

Woman's Wesley, Mount Holly.

Wesley Christian Workers, Belmont Park, Charlotte.

Pilgrim Wesley, Sylva.

Young Men's Wesley, Randleman.

Maybelle Barber, Centenary, Winston-Salem.

York Home Builders, Rutherford College.

Home Builders, Main Street, Reidsville.

The Wesley Class, Old Fort

Dorcas Wesley, Old Fort.

Wesley Philathea, High Point.

The Free Wesley, Mocksville.

Louise Franklin, West End, Winston-Salem.

Woman's Wesley, North Wilkesboro.

Willing Workers, Davidson.

Young Men's Wesley, Canton.

Susanna Wesley, Centenary, Greensboro.

Woman's Wesley, Park Place, Greensboro.

Kilgo Wesley, Dilworth, Charlotte.

Men's Wesley, Avondale.

Polly Wray Wesley, First Church, Lexington.

Ladies' Wesley, Mocksville.

John Wesley Jones, Central, Mocksville.

Young Men's Wesley, Trinity, Charlotte.

Business Men's Wesley, Trinity, Charlotte.

WESLEY FEDERATION

Plans are formulating for our seventh annual Wesley Bible Class Federation to be held at Lake Junaluska the first or second week in July in connection with the Western North Carolina Sunday School Conference. In the course of time these plans will be unfolded to the delight of all concerned, it is hoped.

BUSY EPWORTH LEAGUERS

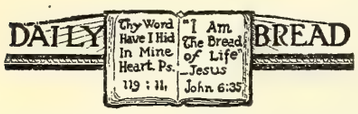
Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

WITH W. A. B.

We are inaugurating a new department, beginning with this issue, entitled: "Daily Bread." It is our purpose to have in this department, each week, a verse of Scripture for each day in the week. Take time to read and meditate upon them.

The Greensboro District Epworth League Efficiency Institute will be held at West Market Street church, Greensboro, beginning next Sunday, March 15. Rally meeting Sunday afternoon at 3 o'clock. Classes begin Monday evening at 7:45 o'clock and continue through Friday. Social Monday evening from 9 to 10:30 o'clock. Come, leaguers, and increase your efficiency as workers in His kingdom.



Friday—O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Ps. 136:1.

Saturday—Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once. Prov. 18:18.

Sunday—He hath made his wonderful works to be remembered: the Lord is gracious ,and ful of compassion. Ps. 111:4.

Monday—Blessed are the poor in spirit; for theirs is the kingdom of heaven. Matt. 5:3.

Tuesday—Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Matt. 5:16.

Wednesday—O taste and see that the Lor dis good; blessed is the man that trusteth in him. Ps. 34:8.

Thursday—Preserve me, O God: for in thee do I put my trust. Ps. 16:1.

THIS HELPED MY LEAGUE

The new Billy Sunday song books are adding so much "pep" to our league—Calvary, Charlotte. Sam Hinson is our leader; makes you think of a young Walter Jenkins.

Advertising sure puts life in our league. Mr. C. Crowell makes a poster for everything we do, and also has different invitations for meetings. Every one in the church knows what we are doing. They sit up and take notice. Calvary, Charlotte.

DOINGS OF THE IREDELLBURG UNION

The Iredellburg Epworth League Union held its regular monthly meeting at Mt. Zion M. E. church, Cornelius, Friday night, February 27.

The following leagues have membership in the union: Central, Broad Street, Jones Memorial, Triplet, Centenary and Vanderburg leagues of Mooresville, and the leagues at Davidson and Cornelius—eight in all.

At a recent cabinet meeting it was decided to change the name of the union from the City Union Epworth League to The Iredellburg Epworth League Union. This was made necessary by the admission of Cornelius and Davidson leagues into the union, they being in Mecklenburg county. Iredellburg is a combination of the names of Mecklenburg and Iredell counties. Mr. Lacy B. Owens of Broad Street league, Mooresville, suggested the new name.

The program was as follows:

After the opening song, Mrs. Florence Brown of Jones Memorial Mooresville, had charge of the devotional service. Rev. J. H. Bradley of Cornelius offered prayer.

The address of welcome was delivered by Mr. Arnold Cashion of Cornelius League. Mrs. Florence Brown responded.

The business session consisted of the reading of the minutes, roll call of union officers, roll call of chapters, and reports of chapter presidents.

All chapters answered to the roll call except Triplet and Centenary Leagues of Mooresville. The presidents of these chapters must have gotten married (?).

The presidents' reports were very interesting. All reported good work done. Several chapters reported having held services at various chain gang camps. Most of the leagues are planning to give the pageant, "The Life of Fanny Crosby," March 22.

Immediately following the business session Mr. B. Shaw, a student of Davidson, delivered an interesting address on the subject, "What Christ Thought of Mothers."

Following Mr. Shaw's address the following visitors were introduced: Conf. Pres. B. L. Lunsford, Conf. Treas. Carl Reece, Conf. Third Supt. Mrs. R. M. Stafford, Dis. Sec. M. S. Smith. Rev. R. M. Stafford, pastor of East Hickory church, and Mr. Melton of Broad Street, Statesville, were also present.

At this point the meeting was turned over to Conf. Pres. Lunsford, whose first request was that Union President Ray Howard hold the chair. Mr. Lunsford gave an interesting talk on Practical League Work." He closed his talk by announcing the meeting of league conference in Salisbury, June 30-July 4. He then called on the following for short talks on their particular lines of league work: Treasurer Reece, Third Dept. Supt. Mrs. R. M. Stafford, Dis. Sec. Smith.

Mr. Smith among other things told the presidents to go right home and go to work; he also announced the district institute to be held in First church, Hickory, March 27.

Mrs. Stafford outlined the new reading course, and we all know what Treasurer Reece talked about, but really he made it so interesting that we liked it.

The union was indeed fortunate in having these vistors. It was the first time a conference president has been with us in a meeting. We appreciated his presence and his helpful talk on league work.

The meeting closed with a song and the league benediction, after which we were invited to the community building, where delicious refreshments were served by the young ladies of the Cornelius League.

"Watch the Union Grow."

Mrs. Florence M. Brown,
Reporter.

PLEASANT GROVE LEAGUE DOING GOOD WORK

The Pleasant Grove Epworth League was started more than a year ago with only 15 members. Now we have around 65 members with about full attendance every Sunday night. Last year, with visitors and members, 2500 attended league. This year we have (since October 12) 1444, and we want at least 5000 by October 12, 1925.

We have a song leader and some mighty good speakers.

We go to Thrift to put on a program Sunday night, March 1.

We are hoping to see a larger crowd out. Our motto is "All for Christ," and like the song, "Help Somebody Today."

E. H. Todd, Treas.

"WE'RE GOIN' TO JUNALUSKA"

When the sun so brightly shines,
And we dream of "ole vacation time,"
There's a gang that smile and wink—
Say, folks, we don't have to think
Where to go or what to do—
We'll gladly pass it on to you—
We're goin' to Junaluska.

Leaguers, when you begin to scheme,
As you sit and dream,
Where in fact would be the best
To spend your time of play and rest,
We would gladly hear you say,
Gang, we'll join you on the way—
We're goin' to Junaluska.

When vacation rolls around
And we leave our ole home town,
With a gay goodbye and a cheery smile,
For a trip that is worth while,
We'll take our packs upon our back—
With a merry song we'll say, so long—
We're goin' to Junsaluska.

If you want to make a friend—
One that's true unto the end;
If you want to work and play,
Learn to live day by day.
Sure, we'll give you a hunch—
Just you say with the bunch—
We're goin' to Junaluska.

Billie Webster.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

TO THE INTERMEDIATE LEAGUES OF N. C. CONFERENCE

Here you are! At least those of you who have been introduced to the "powers that be" in Tennessee. Your names are "written there" in the Central Office, 810 Broadway, so Mr. B. Frank Pim tells me. Will you please glance through the following list to see if you are included, then read what is written just below it:

Durham district: Calvary, Lakewood, Graham, Holt's Chapel, Front Street.

Elizabeth City district: City Road Church, West Durham, Edenton.

Fayetteville district: Hay Street.

New Bern district: Morehead City, St. John's, St. Paul's, Queen, Riverside.

Raleigh district: Wendell, Lambuth, Edenton, Wesley, Jenkins Memorial, Centenary, Central.

Rockingham district: Wide Awake at Fairmont, Gibson.

Weldon district: Mary Honeycutt, First, Murfreesboro, Windsor, Macon, North Henderson.

Washington district: Pinetops, Grimesland, Stantonsburg, Greenville.

Wilmington district: Francis Asbury, Marsh (Warsaw), Asbury (Greenville), Walter Lambuth, Livingston.

If there is an intermediate league in the conference that is not listed, will the president or superintendent kindly communicate with me immediately? The ideal person to send this communication is the assistant district secretary.

Also will every league please make a report of what his been going on so that it can be sent on to the Intermediate Epworthian for publication? If anything of special interest in any department of the league has happened please advise. Above all, if any league has been doing one hundred per cent work please report, for there will be a special Honor Roll page in the next Epworthian. This must reach me by March 15th.

With great faith in the present and future of leaguedom, I am,

Sincerely yours,
Edna A. Wilkins,
Conf. Supt. Int. Leagues.

SPEAKING OF SUMMER CONFERENCES

All aboard! Train for points east including Morehead! Beg pardon, it's Louisburg this time. Well, come on, leaguers, we're going to Louisburg to see if the summer assembly this year will come up to ours last year. While the chief aim of the conference isn't a good time, we do admit that we had a splendid time, don't we? My, the boating, fishing and swimming! To be sure, all these moonlight excursions are not to be forgotten! And the fun really

(continued on page fourteen)

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75c Just Outside the Door.
1037 Brighten The Corner Where You Are.
75c Open My Eyes.
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Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

A Good Trucker—The Methodist Orphanage is blessed in having a fine trucker. He is on his job, and the children have the best fresh vegetables that can be grown. He has already planted all the early garden vegetables. We are fortunate in having such a successful, scientific farmer.

* * * *

Condition of Our Grounds—It has been impossible to keep our grounds in good condition since we have had so much building going on. The heavily loaded trucks have made our driveways like rough country roads. By early summer we hope to clear away the rubbish and put our roads in good condition.

* * * *

Making Good—Most of our boys and girls who go to college make good grades. It is highly gratifying that they stand well with the teachers and student body. One of our most promising boys at Trinity has been honored by being elected a member of the Phi Beta Kappa fraternity, which is the coveted honor in college life. Travis Hardiway is going to make his mark in the world. The Orphanage has never sent out a boy who had a finer character than "Buck" Hardiway.

* * * *

Legacy—The Sunshine Monthly, the organ of the Methodist Orphanage of Texas, carries the good news that a friend has left that fine institution fifty thousand dollars. We rejoice with the Methodist Orphanage of Texas over the good fortune that has come to them. No better way to dispose of one's estate than to leave it to an Orphanage. We have thousands of Methodists in the North Carolina conference who are able to write our beloved Methodist Orphanage in their wills. I trust that they may see their way clear to do so now while they are in possession of their faculties.

DUKE ALUMNI IN NEW YORK

The third annual dinner of the Duke Alumni Association of the metropolitan district was held Friday night, March 6, at the Palais des Beaux Arts on West Fortieth street with Dr. John Franklin Crowell, Dr. William I. Cranford and Dr. S. B. Turrentine as guests of honor and speakers of the evening.

The metropolitan district is one of the several subdivisions of the general alumni association of Duke University, including in its membership alumni and alumnae in and around New York City. It was organized in 1922 by John A. Morgan, '06, chief economist for the Guaranty Trust Company. Its membership has steadily grown until now its roster contains more than a hundred names. Over fifty gathered at the dinner, swapped reminiscenses and applauded the speakers as they told of the Trinity of the past and of the Duke of the future.

Dr. Crowell was president of Trinity College for seven years, from 1887 to 1894, and it was during his administration that the college was moved from Randolph county to Durham and placed on the highway to its present great development into Duke University. Dr. Crowell was in the government service for several years after severing his connection with Trinity, then becoming one of the editorial writers on the Wall Street Journal and now lives in Bloomfield, N. J., where he is engaged in literary work.

The representative of the university at the dinner was Dr. William I. Cranford, professor of philosophy in that institution. He brought an inspiring message of cheer and told something of the great developments that might be expected at Duke University in the future. Dr. Cranford is now taking his sabbatical leave from the university and is temporarily living in this city, where he is attending the lectures at Columbia as the guest of the university.

Dr. Turrentine was a chance visitor to the city and very happily represented the trustees of the university at the alumni gathering.

Several Duke alumni who are now at Yale, including Prof. James Cannon, Jr., who is at Princeton on sabbatical leave, were present at the dinner. At the business meeting Dr. George B. Pegram, dean of the school of engineering at Columbia, was made active president of the alumni association for the coming year, with Dr. Crowell as honorary president.

D. T. Edwards.

WEAVER COLLEGE CAMPUS

In January some of the state papers published a notice of the plans of Weaver College for the beautification of the campus. This article stated that the college would welcome gifts of bulbs, roots and shrubs which would transform the slopes and lawn and forest into a beautiful park.

The Mountains, Piedmont and the Coastal Plain have responded to the request. Several bushels of canna bulbs have been promised and will soon be in the ground. Evergreens, dalias, rose cuttings and many other flowers and shrubs are available. Congressman Zeb Weaver will send from his quota of shrubs from the Government Botanical Gardens in Washington japonicas, pagoda trees, snowballs, rose cuttings, bridal wreath, and such other plans as may be available for this section of the country. A number of hydrangeas and bayberry hedge plants are being rooted for the college by friends in their own homes. A row of hedbe has been set out already.

The addition of these plants to the native mountain shubbery transplanted last spring will transform the grounds of the college into a beautiful campus. The outline of walks and the trimming and seeding of grass plots have already made an appreciable difference. The road to and from the campus was improved last year and is now in excellent condition.

The recent accumulation of a library and the installation of the laboratories in adequate quarters, and the purchase of needed maps this spring give the college the opportunity to do thoroughly accredited junior college work which is recognized by the Southern Methodist church, the State Department of Public Instruction, and the colleges and universities to which our students go. The attractions which these donations will add to the grounds will help to draw students and doubtless to attract other donations as the needs of the institution demand.

X.

BOOTLEGGERS TO LIVE HARD

"The liquor outlaw in 1925 will find it harder to get supplies and easier to get to prison because of action taken by the Congress which closed last week," said Wayne B. Wheeler, L.L.D., general counsel of the Anti-Saloon League. "An appropriation of $11,000,000 for enforcement will maintain the present prohibition personnel. The coast guard receives over $9,500,000 to keep smuggled booze, aliens and drugs from landing.

"Captured rum-running autos, boats or other vehicles will be turned over to the coast guard or prohibition unit under an act passed by the house by a three to one majority. Smugglers and bootleggers have been buying back their confiscated vehicles when they were put up at auction. Many of these cars or vessels are of the type most suitable for enforcement work. The government will save the large sums formerly spent for the hire of machines and vessels.

"A poster campaign to educate and inform the people concerning the obligations of citizenship in law observance was approved by Congress with anap propriation of $50,000.

"No legislation to weaken or hamper the enforcement of prohibition was passed by Congress."

NEWS FROM THE NORTH, BY A SOUTHERNER

Some time ago, after a delightful day in my wife's home at Hickory, N. C., I boarded a train for Boston. Leaving Hickory at 7 p. m. our train arrived at Washington City 7:45 the following day. There we changed from the Southern to the Pennsylvania Railroad. The Boston Colonial Express made few stops between the capital of our nation and the great metropolis of America—New York City. Just as we were about to enter the subway for Pennsylvania Terminal, New York City, we noticed many people, including camera men, excitedly viewing a wrecked train, where forty were injured and three killed, just before our arrival there. The horror of it all was indescribable. During the six-hour run from New York to Boston I talked with two interesting persons—one a Gentile, the other a Jew. The Gentile, a Philadelphian, like the name of his native city, believes in the brotherhood of man, but is not a church member nor a church-goer. The Jew, who was a finely educated type of a gentleman, had lived fifty years in Boston, which was dearer to his heart than Palestine itself. In religion he is an unorthodox progressive—almost a Christian.

There are many wonderful men here at Harvard and Boston universities. (I speak of instructors.) And the student bodies are large and most interesting. More than six thousand at Harvard alone. They are here from all parts of the world. One thing, among many, that impresses you is the quality of student you see here. Surely there are no finer in the world, judging from appearances and conduct. The late Dr. James of Harvard on one occasion said, "German universities seek only to turn out specialists" —and turned to a distinguished visitor, Dr. Jowett, and asked what about Oxford University. Dr. Jowett replied, "Oxford can teach English gentlemen how to be gentlemen." By that he meant proper conduct and behaviour. Here at Harvard there seems to be a happy combination of the two ideas. Specialists? Yes, but gentlemanly specialists.

Unification up here is an interesting topic indeed. Those I have seen favor it most heartily, saying the annual conferences will pass it overwhelmingly. I wish I could be just as sure about the unanimous and favorable action of all our own annual conferences. We ought to do it, and I trust we will meet our brethren of the North halfway on this momentous question, for our children's sake and the kingdom's sake, for I believe it would make glad the heart of the Master. So in earnest am I about this matter that I am willing to try any religious expedient whatever, even the one suggested by my good friend "Joe' 'Rowland, editor of the Richmond Christian Advocate, who said, "We ought to meet together on a big picnic and have a foot race between a certain M. E. bishop and a certain Southern bishop whose name I will not give." Well, Brother Rowland, I shall be willing to your picnic and foot race, as undignified a spectacle as it would be, provided the racers remove their shoes, as did Moses, realizing that they are on holy ground.

W. O. Goode.

Cambridge, Mass., Harvard University.

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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

HAVE you noticed how quiet the Forgotten Man has been lately? Don't for a moment think that he is dead. He never dies. He is so many, that as fast as he dies in one spot he breaks out afresh in another. No, it is not a funeral and the cemetery which have kept him silent for three months—he has merely been keeping his mouth shut while his brothers, Education and Centenary, have been talking. He now has a chance to speak again, and you are all urged to give him a good hearing. Surely he deserves your attention, not only on account of his personal worth but because you have promised definitely to listen to him at this time. Surely you will not deny an audience to one whom you have kept waiting so long. His claim presses with even greater emphasis, because the content of his message concerns not himself alone, but thousands of men and women who will some day occupy his position.

It Is Time to Make Garden

Spring is here. Get busy. If you want young onions soon, plant them now. But I never did care much for that kind of a garden, unless another worked it. However, I do love the garden of the Forgotten Man. There is where we dig, and rake, and sow in order to raise some more **quota** for the **old boys.** They like it, for it not only drives away hunger but also keeps them warm. It is amazing what a little **quota** will do for old broken down preachers of the Gospel. The pained expression departs from their faces and the joy of contentment takes its place. It makes them sing again as they used to do. Their spirits bubble over with gladness, and they never tire of telling the story of their happiness to every person who comes down the road. O my, if **quota** will make the dear old superannuates act like that, all of us able-bodied men and women ought to raise **quota** to beat the band. Come on, everybody, and let us plant and cultivate and raise enough **quota** this year to supply every claimant of the Church with his delight. Step fast—there must be no slackers in the superannuate's garden.

How to Raise Quota

The almanac says you must begin on March 15—the moon is just right then. You should determine how much you will raise by adding what you didn't raise last year to what you ought to raise this year. The first step is to commence. The second step is to keep a-goin'. The third step is to pray the Lord to bless your efforts by sending plenty of rain and sunshine, and to keep your neighbors' chickens out of your quota patch. If you have such a big crop of **quota** to raise that the thought of it makes your knees shaky, you should call on another grower, who is ahead with his crop, to come over and give you a lift. He will be glad to help you, for he knows that the bigger the crop of **quota** the better it will be for the crop of superannuates. And the day when he comes to your assistance, for pity's sake don't go fishin'. Throw off your coats, roll up your sleeves, dig up your patch, and plant **quota.** So toil that when your helper returns home, he will know that he has been working and not just visiting 'round. If he comes to you merely to talk Church gossip and not to assist you with planting your **quota,** it would be much better for you to let him remain at home. It would be a calamity to have two **quota** patches neglected in this way, when probably otherwise both of them would have at least some attention. Remember you have a crop to grow, and, if you do not plant it, some superannuate some time will go hungry for lack of **quota**—and it might be you!

Parasites That Injure Quota

Everything that you raise has something trying to eat it up before it grows up. Cotton, boll-weevil; tobacco, worms; wheat, chinch bug; corn, army worm (also crows), etc., etc. So it is with **quota.** There is the worm of **procrastination**—it's deadly; the bug of **indifference**—a bad bug; the **hook-worm**—if it hooks, the **quota** dies permanently right now; the **passion-fly**—it makes so many queer noises that the **quota** is smothered; the red ant of **critical analysis**—which examines the **quota** so much that it cannot take root; and many others which are fully described in the book of experience. Fortunately there is a good spray with which you can successfully combat these parasites on **quota:** Take faith, add courage, pour on persistence, and do not quit day or night until the **quota** is thoroughly saturated with the solution. If you do this as it should be done, every bug and worm will curl up and die—and you will have the biggest crop of **quota** for the Forgotten Man that you ever saw in your life.

Ripe Quota

Pick it, man, pick it. Any pastor who lets it shatter and spill all over the ground while he twirls his thumbs, will some day need it badly and not have it. When you pick it, don't put it in cold storage. That might do for some crops, but it is deadly for **quota**—it must be kept warm by action, for when cold by inaction it loses its nature to take the chill out of superannuation. Yes, pick it—and send right away quick to the Board of Finance in St. Louis, where it will serve through the years giving its substance to warm the hearts and cheer the souls of the age-worn preachers for whom you raised it.

All of Which Means This

That the time has come for every Charge of the Church to get busy in the matter of raising its second year's portion of its quota for Superannuate Endowment. If any Charges failed to pay its first year's portion, the deficit should be added to the second year and the sum thus due raised now.

March 15th to May 15th is the period allotted to the Board of Finance for special pressure. We are pressing, will you respond? Select your day within the period to do your bit, and draw all your energy in that direction. We must not fail with this program. It is the Forgotten Man's only chance, and all pastors are Forgotten Men in the making.

By the way, boys, wouldn't Easter Sunday be a choice day for you to fix as the time to honor the superannuates of your church by raising your quota for them!

THEIR TIME—MARCH 15 TO MAY 15

Who are these now coming with bent forms and with expectancy in their faces? They are the Church's used-up preachers who have been superannuated.

They have a right to come; their inning in the year's calendar of listed events is about to begin. They are not degenerate profligates on mischief bent, but broken brothers of the service in distress.

They have a right to expect consideration from a Church whose name they have made a praise in the earth. They have borne the dread burden of inadequate support through many weary years, and surely now their seeking the crumbs under the table which they laid cannot be gainsaid.

O Justice, are you so blind that you cannot see your ill-treated children; so deaf, that you cannot hear their call; so dumb, that you cannot speak when they are depressed; and so unconcerned through it all, that you clothe yourself with skilled negligence? It cannot be, for you are known as giving to every person what is his due.

"DON'T PUT OFF AND PILE UNDER THAT WHICH YOU SHOULD PUT ON AND PUSH OVER"

OUR LITTLE FOLKS

SEVEN LITTLE SISTERS

"Monday is the little girl
Who's always washing clothes;
Tuesday does the ironing,
As everybody knows.

Wednesday is the baker—
Such good things to eat.
Thursday sweeps and cleans the house;
She always keeps it neat.

Friday—what dies Friday? All
That Thursday could not do.
And Saturday does some of all
And has her own work too.

But Sunday, peaceful Sunday,
Goes to church while all the rest,
The busy sisters, take a sleep.
Doesn't that seem best?"

—Herald of Gospel Liberty.

A WILD PET

Probably the only wolf in captivity that is allowed all the privileges of a pet dog is the one owned by Mr. and Mrs. T. W. Bewick of Wisconsin. The wolf, "Laddie," is now three years old, and having been brought up from its earliest days with the bulldog belonging to the Bewicks, it displays more dog characteristics than those of a wolf.

Three years ago a marsh was being burned out near the town in which Mr. and Mrs. Bewick live. The fire routed out a nest of wolves, and the mother escaped without saving her little ones. All excepting the one saved by Mr. Bewick perished in the flames, but he took the one which he rescued home with him that night and decided to keep him as a pet.

The little wolf was so young that his eyes were not yet open, and Mr. Bewick thought that his bulldog would mother the little thing, but instinct warned the dog, and if the Bewicks had not constantly been on guard the dog would have killed the baby. Eventually, however, the stranger made a welcome for himself, and the dog took the best care of him. If the dog is away for any length of time Laddie becomes restless and unhappy and whines pitifully until his foster mother returns. As for other dogs, Laddie has no use for them. As soon as their unsuspecting backs are turned, he attacks them ruthlessly. Strange to say, however, dogs seem to have no fear of Laddie, so like a dog has he become. They approach him as one of their own kind.

When in the house Laddie makes a stranger exceedingly nervous. He is not still for one second, but paces softly and lithely back and forth, back and forth through the rooms. This seems to be the only wild animal characteristic that he retains. He eats like a dog, enjoying the same food that one does, and what is more, he barks like a dog. His owners contemplate keeping him as long as he lives. They do not fear he will revert to type sufficiently to become a menace. He makes an excellent watch-dog. When he was seven months old a veterinarian was engaged to cut his teeth, which were of the long, tearing kind, of course. Now they are like those of any domestic animal. Children love Laddie, and he has never shown any inclination to be ugly when playing with them.

Being orphaned so young, the problem of raising Laddie seemed a serious one, but Mrs. Bewick decided to treat him as she would a puppy under similar circumstances, so his early diet was made up chiefly of bread and milk. He has never tasted raw meat, for it is said that such food brings out the wildest tendencies in any animal.

Mr. and Mrs. Bewick operate a lunch room, and some of their patrons are given to using the chairs as parking places for chewing gum. Laddie has learned this, and every time he is allowed in the dining room he makes a thorough canvass of the chairs hunting for gum. It is ludicrous to see him. He makes a systematic tour, and whenever he finds a piece, he looks up with almost a human wink in his eye, chews his find methodically for a moment, swallows it with a noisy gulp, and then proceeds on his search.

That his owners find him satisfactory is evidenced by the fact that when they were asked for a valuation on him they said simply, "We couldn't part with him for any money."—Our Dumb Animals.

SNOW

By Ivey W. Moore.

The snow, the beautiful snow,
Has spread its blanket all below;
While far above into the night
The twinkling stars do give us light.

Dear Father, as the snow doth fall,
Let thy blessings surround us all;
And as the earth is clothed in white,
May our hearts repose in love tonight.

Make our lives always so pure and clean
That they the snow may resemble;
And, at last, when our duties are done
May we at thy throne assemble.

AN APPRECIATED APPRECIATION

Through all the years of my active itinerant ministry I was kept quite busy discharging the tasks that came to me day after day. I thought very little of the past and found little time to forecast the future. Every day that passed I was kept busy attending to the tasks of that day, and I realize fully that they were but poorly attended to at best. Superannuation seemed to me a long way off, and I confess that I did not read about the superannuates as I probably should have done; but since that dreaded experience has come to pass in my own life I rarely ever omit reading anything about superannuates.

In last week's Advocate I noticed an article under the caption, "A Tribute to a Superannuate." Lying prone upon my bed, to which I have been confined for two months, I decided to read the article—not that I dreamed there was any relationship between the article and myself other than that I am a superannuate. I had not read many lines until I became convinced that the writer was speaking of me. I do not feel worthy of the splendid tribute paid to me, but I would rather have it from the pen of one of my children than to have a million dollars.

For two months I have been a very sick man, and while I hope there has been some improvement in my case, I am still almost totally helpless, but the kindness of my kindred and my friends has largely compensated me for the suffering of the weeks that are gone. I do not see how the people of Maxton could be kinder and more thoughtful to anybody than they have been to me and mine, and this regardles of denominational lines, and I do not believe that our great heavenly Father has given to any parents on earth more devoted and thoughtful children than He permitted to come into our home.

Best wishes for those connected with the Advocate, for the Advocate itself and for my brethren of the conference J. A. Hornaday.

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For ten years I have been connected with the WICKER TOURS of Richmond and have made several tours of travel and study in Europe and the Near East. We have been working hard to get a tour giving the most for the least money. It has been hard with past war prices, but we have it. Palestine and Egypt, $795-$895. European extension added—$995-$1250. Reservations are limited and should be made early.
Sailing March 15 June 23.

REV. J. M. ROWLAND
Editor Richmond Christian Advocate
P. O. Box 584, Richmond, Va.

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THE WORLD'S YOUR OYSTER—SHAKESPEARE

By Oscar L. Simpson.

How large is your mind?

That question suggests one of the most fascinating of all adventures, a quest of self-discovery.

The answer lies right at home with the individual. Once one passes verdict he reveals most surely his mental outreach. Shall we rest content with the town maid, or the state mind, or the national mind? Or shall we embark on the most important voyage of discovery left us to make? Shall we try to get into the swim of the world mind?

"The world's mine oyster, which I with sword will open," declares Shakespeare's Pistol. The world is every man's oyster; and the sword is in his possession. It is his intelligence.

It is no accident that education widens horizons. Educated persons are not all products of the school. Not all products of the schools are educated.

From too much hedging about—moral, geographical, racial, or creedal—even piety tends to play out. Christ's vision of oneness is not consonant with intra-exclusive (us, us and company) provincialism.

The opponents of Methodist unification assume quite generally that we can reject the proposed plan and go on as before the voluminous discussion began. Many friends of the movement share this view. Surely the assumption must be wrong. There have been too many exalted visions, too many high hopes, too much pulling at the strings of human hearts—gestures toward the reunion that ought to be!

Suppose we were to vote against reunion. Close observers know that more and more opposition is to the idea rather than to the specific plan. If the northerners are so unworthy of course we do not desire to unite with them under any condition. Why soil our nice clothes playing with naughty boys? Suppose we swallow all the stereotypes and get all worked up about it. Suppose—then what? Well, we could hardly expect persons seeing beyond the limits of our very own horizon to take our lofty professions any too seriously. We would be "a church with a Southern mind."

But of course you are answering the question. Crowds are extremely anxious to answer the ultimate question for you. To make use of an expressive colloquialism—why not go adventuring on your own! How large is your mind? Spindale, N. C.

HOW GOES CLIFFSIDE-AVONDALE

Dr. Paris held our second quarterly conference on Sunday, March 8, at 3 p. m., and preached a great sermon at 7:30 p. m. on the subject, "The Supremacy of Jesus." This was indeed a masterful discourse, and was an inspiration to us all. Glad to say we have an elder that has not time for the modernistic doctrine that would strip Christ of His Divinity.

Here is our financial report for the two and one-half months since our last quarterly conference. We are paying everything as we go.

P. C.	$ 401.25
P. E.	43.75
Conference work	80.00
General work	105.75
District work	15.25
Children's Home	37.50
Furnishing parsonage	108.00
Other purposes	249.75
Incidentals	438.50
Church building	120.00
Total	$1359.75

Fifty per cent of all our collections are paid; I am mailing Mr. Brown check this morning. I shall send you a list of subscribers this week.

M. W. Heckard.

N. C. LEAGUE

(*continued from page ten*)

came at lunch time in the dining room. It was then Raleigh district boosted, Wilmington district scattered flies, Washington yelled for attention, Goldsboro with the New Bern district wanted to outshine that Raleigh crowd, Durham raised their melodious voices to get recognition, Elizabeth City, Weldon and the officers and teachers each had a share in rooting for respective leagues. We discovered much inside information on our leaguers, too. Some could really act while most couldn't; some could actually sing, while the rest merely struggled along.

And so this year we go to Louisburg. We'll miss a lot of the fun, but I am willing to bet that the Louisburg people find a very good substitute. And our new meeting place will enable us to get some of the real true meaning of our league which to a large extent was missed last time. We'll have a better place to concentrate, thereby receiving a better and stronger inspiration. So, come on, everybody, get your hats and coats! We're headed for Louisburg! Elizabeth Wiggs.

DURHAM LEAGUERS PLAN AN INSTITUTE

"Plans for holding a district institute for all Epworth Leagues of the Durham district were considered at the regular quarterly business-social meeting of the City Epworth League, held Friday evening in Memorial church." So says the Durham Herald.

"The institute will be held in this city May 8-10. The courses will be taught in the four departments, with one course for league officers. Rev. W. W. Peele is to have the Devotional; Rev. Mr. Ormond of Duke University, Service; Rev. I. L. Shaver, Missions; and Rev. H. E. Myers, Social. The intermediate and junior work may be presented by Miss Edna Wilkins of Wilmington. Dr. M. Bradshaw will lead the devotional meetings of the institute. Some form of lecture will come each evening, followed by a class session."

The Herald reports further: "Several other matters of business were discussed during the business part of the meeting, after which adjournment was taken to the reception room of the church, where a social hour was enjoyed. Stunts and games were enjoyed, with one stunt being presented by all the leagues, and others by the individual leagues. The prize awarded for the best stunt went to Trinity League. The banner for the league doing the most efficient work during the past quarter was awarded to West Durham League."

Doesn't that sound like Durham district needs boosting for such a fine piece of work? Here's to you, Durham—we all boost you!

WEBB AVENUE LEAGUE, BURLINGTON

Our league was most graciously entertained at a Valentine social at the home of our pastor and his wife, Mr. and Mrs. L. V. Harris, on Friday, February 13. Everywhere there were hearts galore and every feature was carried out nicely. All reported a splendid time.

We are still working in our contest to reimburse our treasury and everyone seems to be enthused and working hard.

Recently the Front Street League here came down and conducted our devotional service one Sunday evening. They gave us a splendid program on "The Era," which was enjoyed very much indeed by all.

It think it was wisely said by the philosopher:

Where there is—
Faith—there is a heart more courrageous.
Love—there is a world more beautiful.
Happiness—there is a man who has turned his back on bitterness.
Peace—there must be a clean conscience.
Charity—there is a spirit of thanksgiving.
Tolerance—there is a mind open to new ideas.
Progress—there must be men who do more than they're paid for.

Lillian Horne, Cor. Sec.

MISSION PLEDGE HONOR ROLL

The chapters listed below are those who have paid all or part of their mission pledge the first week in March. Others will be reported in the Advocate next week. See that your chapter is on the honor roll next week. Send your mission pledge to the treasurer, C. Gehrman Cobb, Goldsboro, during this month and get on the honor roll.

Rich Square Senior	$11.50
Benson Junior	5.00
Carr Senior (E. Durham)	25.00
Concord Senior (Roxboro)	39.00
Scotland Neck Senior	10.00

C. Gehrman Cobb, Treas.

A SUGGESTION

Our Epworth League conference is not distant away and the thought of its nearness brings to my mind a suggestion which I wish to offer you.

My thought or suggestion is this: keep after your secretary with the view of having your chapter's book, which tells the story of your league's workings for the year, complete in all of its requirements. Do not wait until you get to conference to discover that your league's record book is not up-to-date.

Of course you already know that the vice president of your chapter is also the chairman of the "Standard of Efficiency." In this connection I want to also say to you to see that your chairman is giving vivid thought in the direction of having your chapter meet with the requirements of the conference table on the standard of efficiency which is published in front of your secretary's record book, and if you are lacking in any of the requirements put your "heads together" now and get it.

There were but two leagues awarded gold seals last year at conference, but I feel reasonably sure that a good many more leagues could secure a gold seal this year if just a little effort is made in advance.

Harry Daniels.

To Fertilizer Users:

Many years ago, when the *Old Buck Guano* business was started, we laid down this foundation for high quality: Nothing short of the best that could be put into fertilizer would do, both as to materials and workmanship. First of all, we must have supreme quality. We believed then (as we do now) that our success was dependent on our farmer friends having the benefit of a product backed by quality and service. No effort was to be spared to produce the best. This policy was established as law in the *Old Buck* company and has been followed to the letter throughout our entire life. Its importance is being driven home to every *Old Buck* employee today.

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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCES

Mount Airy, at Booneville ..... March 26-27
Asheville, at Weaverville ..... April 1-2
Raleigh, at Creedmore ..... April 2-3
Greensboro, at Trinity ..... April 14-15
Weldon, at Seaboard ..... April 16-17
Marion, at Morganton ..... April 21-23
New Bern, at Trenton ..... May 26-27
Charlotte, at Pineville ..... May 28-29

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

March
West Asheville, night 11
Mills River, Mills River, 11 14-15
Hendersonville, night 15
Skyland, Naples, 11 22
Saluda-Tryon, Tryon, night 22
Spring Creek, Antioch, 11 28-29
Mt. Pleasant, night 29

April
Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26

May
Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
I. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

March
Polkton, Poplar Hill, 11 15
Brevard Street, night 15
Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Monroe, Central, night 22
Wadesboro, 11 29
Trinity, night 29

April
Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

March
Ruffin, Pelham, 11 15
Spring Garden, night 15
Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22
East Greensboro, Holt's Chapel, 11 29
Glenwood, night 29

April
West Greensboro, Groome's, 11 and 3 4-5
Wesley Memorial, 11 5
Walnut Street, night 5
Jamestown-Oakdael, Jamestown, 11 12
Highland, 3 12
East End, night 12
Randolph, Mt. Gilead, 11 18-19
Main Street, night 19
West Market Street, 11 26
Gibsonville, Gibsonville, night 26

May
Randleman, Old Union, 3 2-3
Carraway Memorial, 11 3
Park Place, night 3
Pleasant Garden, Bethlehem, 3 9-10
Ramseur-Franklinville, Ramseur, 11 10
Centenaryl night 10
Spring Garden, night 13
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

March
Mt. Airy Ct., Zion 14-15
Summerfield, Gethsemane 15-16
(Sunday and Monday)
Yadkinville, East Bend 21-22
Ararat, Hunter's Chapel 22-23
Danbury, Pine Hall, Sat. & Sun. 28-29
Walnut Cove, Bethlehem 29-30
(Sunday night and Monday)

April
Jonesville, Maple Springs 4-5
Elkin, evening 5
Dobson, Pleasant Ridge, 3 5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

March
Mill Spring, 11 13
Broad River, Kisler, 11 14-15
Spindale, Alexander, 7 15
Bostic, 11 21
Forest City, 11 22
Cross Mill, North Catawba, 11 26
Marion Ct., Murphys, 11 27
McDowell, Snow Hill, 11 28
Marion Mills, Clinchfield, 11 29
Marion First Church, 7 29

April
Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville, Bakersville, 10 12

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

March
Creston, Thomas' Chapel 14-15
Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March
Park Street, Ebenezer, 11 21
Mt. Holly, 11 22
Main St., Gastonia, 11 and night 29

April
Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

March
Mount Pleasant, 11 14-15
Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, ngiht 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

March
Cool Springs, Rose, 3 and 11 14-15
Elmwood, Cleveland, 11 and 3 14-15
Troutman, 7 15-16
Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Ball Creek, Mt. View, 3 29

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

March
Webster, Love's Chapel, 11 and 3 14-15
Cullowhee, night and 11 14-15
Glenville, Norton, 11 and 3 20-22
Highlands, Horse Cove, 11 and 11 21-22
Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29

April
Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
SECOND ROUND

March
Welcome, Vernon, 11 14-15
Ogburn Memorial, Oak Summit, night 15
Kernersville, Shady Grove, 3 15
Hanes-Clemmons, Clemmons, 11 21-22
Grace, Grace, night 22
Ardmore, Ardmore, 11 29
West End, West End, night 29

April
Lexington, First Church, 11 5
Erlanger, Erlanger, night 5

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

March
Memorial 15
Brooksdale Ct., Brookland, 11 21-22
East Roxboro, Longhurst, night 22
Hillsboro, New Sharon, 11 28-29
Carr, night 29

April
Yanceyville Ct., Prospect, 11 4-5
Graham and Haw River, Graham, 11.. 12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11... 19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26

May
Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11... 2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

March
Edenton, night 13
Chowan, Evans 14-15
Perquimans, Oak Grove 18
Hertford, night 18
Dare, Mashoes 20
Manteo, 11 22
Wanchese, night 22
Stumpy Point 23
Kitty Hawk, Collington, 10 25
Mann's Harbor, Mashoes 26
Kennekeet, Avon 28-29
Hatteras, Buxton, 3 29
Hatteras, Hatteras, night (Quar. Conf.) 29

April
Currituck, Ashbury 4-5
North Gates, Gates 11-12
Gates, Harrills 12-13
South Mills, Newlands 18-19

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

March
Lillington, Pleasant Plains 13-14
Mainers, Cool Spring 14-15
Elizabeth, Singletary 21-22
Stedman, Bethany 28-29

April
Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26

May
Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

The district conference will convene at Dunn on Wednesday morning, March 25, at 10 o'clock, and will be in session two days.

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

March
Craven Ct., Clark's, a.m. 15
Centenary, p.m. 15
Riverside-Bridgeton, Bridgeton, p.m. 17
Goldsboro Ct., Pine Forest, a.m. 21-22
St. Paul, p.m. 22
Beaufort, a.m. 29
Morehead City, p.m. 29

April
Snow Hhl, Jerusalem, a.m. 4
Hookerton, Maury, a.m. 5
Atlantic-Sealevel, Atlantic, a.m. 11
Straits, a.m. 12
Ocracoke, p.m. 13
Pink Hill, Woodington, a. m. 19
Queen St., p.m. 19
Pamlico Ct., Barnes, a.m. 25-26

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May
Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24
District Conference May 26-27 at Trenton.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

March
Kenley, Lucama 14
Salma, 11 15
Smithfield, 7:30 15
Princeton, Stevens 16
Benson, 3:30 18
Garner, Mt. Zion 21
Bailey, Mt. Pleasant 28-29

April
Creedmore, Creedmore (D. C.) 3
Granville, Calvary 4-5
Oxford Ct., Marrows 11-12
Oxford, 7:30 12
Zebulon, Zebulon 19
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

March
Washington, a.m. 15
Farmville, night 15
Greenville, night 16
Aydne, night 18
Grimesland, Providence, a.m. 22
Stantonsburg, night 22
Freemont, Black Creek, a.m. 23
Wilson, night 23
Aurora, Campbell's Creek, a.m. 28-29

April
Robersonville, Stokes, a.m. 5
Tarboro, night 5
Bethel, night 6
Bath, Pinetown, a.m. 12
McKendree, Conetoe, night and a.m. 12-13
Clark Street, a.m. 19
First Church, night 19
Rocky Mount Ct., 3 and 11 25-26
South Rocky Mount, night 26

May
Vanceboro, Lanes, a.m. 2-3

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

March
Warren Ct.—Prospect, 11 14-15
Warrenton, Macon, 11 21
Norlina, Union 22-23
Williamston, Hamilton 29

April
Garysburg, Smith's, 11 4
Rosemary Station, 11 5
Roanoke Rapids, night 5
Battleboro-Whitakers, Battleboro, 11 12
Enfield, night 12
Northampton, Rehobeth, 11 18
Littleton, 11 26
Halifax, Calvary, afternoon 26

May
Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17
District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

March
Scott's Hill, Snead's Ferry, a.m. 13
Jacksonville-Richlands, Richlands, a.m. & p.m. 15
Kenansville-Friendship, a.m. 22
Faison-Warsaw, Warsaw, p.m. 22
Burgaw, Herrings, a.m. & p.m. 29

April
Wallace-Rose Hill, Charity, a.m 5
Magnolia, Centenary, p.m. 5
Clinton, Clinton, a.m. 12
Ingold, Epworth, p.m. 12
Hallsboro, Peace, a.m. 19
Carver Creek, Shiloh, p.m. 19
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26

May
Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

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Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for	Arrive from
6:15 a.m. a Norfolk	8:10 p.m.
7:30 a.m. b Charlotte	5:15 p.m.
3:00 p.m. Washington	1:05 p.m.
9:45 p.m. d Norfolk	7:05 a.m.

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b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

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In Memoriam

NEWTON—James Thomas Newton was a member of New Hope church, Milton circuit. He died suddenly while out splitting wood near his home December 17, 1924. His death was a great shock to all the neighborhood, for he was well liked by all who knew him. He was friendly and cheerful, always apparently looking on the bright side of life, despite the fact that his was a hard road to travel. He leaves a widow and several children to mourn their loss. May the blessed Saviour comfort and sustain them.

J. Bascom Hurley, P. C.

REGAN—Died, at the home of her husband and his mother, on the 9th of January, near Milton, N. C., Mrs. Eddie Regan. She leaves two children by her first husband. She was a Miss Annie Kimbrough of Corbett, N. C., and since the death of her first husband she made her home largely with her aunt, Mrs. Susan Regan, where she married her cousin, Eddie Regan, and lived only a month afterward. Our prayers and sympathies go out to the bereaved ones, and in a special way to her husband who lost her so soon. May the omnipotent Father ever comfort and bless His sorrowing ones.

J. Bascom Hurley, P. C.

EDWARDS—Bro. David N. Edwards was born in Green county March, 3, 1855, and after a long period of patient suffering he went to his reward Sunday, January 18, 1925.

On January 10, 1877, Brother Edwards was happily married to Miss Annie Heath who together with two daughters, Mrs. Hattie Taylor of Kinston and Mrs. Ethel Hosea of Pikeville, survive him.

For a number of years Brother Edwards had lived in Kinston, where he died, but held his church membership at Rainbow Methodist church on the Hookerton circuit. This was his old home church, which he loved and where he wanted to be buried. He was tenderly laid to rest in Rainbow cemetery January 19th in the midst of a host of friends who had braved almost a storm of attest their appreciation of his life. R. R. Grant.

HAMMOCK—Mrs. F. Hammock's death occurred December 12, 1924, at the home of Mr. A. I. Woods, near Yanceyville, N. C. Sister Hammock was near 80 and was a widow for many years. She was a member of Purley church and a true Christian woman. She was a lovely character, full of faith and love for her Master. She dearly loved to go to her church, and her pastor could always count on her presence at the preaching services when she was able to get there. Sister Hammock had been in poor health for several months before her death. But she was patiently awaiting God's good time to call her home. She is survived by one daughter, Mrs. A. L. Wood, of Purley, and two sons, F. M. and Jesse Hammock, of Danville, Va. She was buried in Danville. May the good Lord comfort and bless all the dear bereaved ones. We shall all see our loved ones again in just a little while. Help us, Lord, to be true.

HOBGOOD—Bro. W. J. Hobgood died January 30, 1925, being in his 75th year. He was born about eight miles from Roxboro in Person county. In early life he was married and is survived by his wife, five sons and two daughters. Brother Hobgood moved to Roxboro and won the friendship of all who became acquainted with him. His neighbors spoke well of him.

He united with Grace church on the East Roxboro and Longhurst charge and attended church when his health would permit. Brother Hobgood was a trustee of the charge. The pastor has been in his home several times and it was a pleasure to sit and talk with him.

Brother Hobgood had a stroke of paralysis on Tuesday, January 27, 1925, and lived until Friday evening of the same week. The funeral services were held by his pastor on Sunday, February 1, 1925, and his body buried in the old family plot at the old home place.

May God's blessing abide in the home and with all the relatives.

M. C. Ellerbe, P. C.

WHITE—Thomas Jefferson White came to the end of his earthly pilgrimage February 4, 1925, being in his 80th year. For a number of years Mr. White was prominently connected with the business enterprises of the community and county. Most of his life was spent in Bertie county. Brother White joined the Aulander Methodist church just after its organization here. He was a faithful and consistent member. His body was laid to rest beside his wife who proceded him to the grave twenty-seven years. Mr. White leaves not only relatives but also a host of friends who mourn his departure.

BENNETT—Edward Monroe Bennett was born September 17, 1888, and died January 16, 1825, age 36 years, four months. He was married to Susan Pearle Rumley May 12, 1815. To this union were born four children, Ira Mae, Edward Rumley, Paul Lane and Mabel Annette. He was the son of I. F. and Martha Ann Bennett. He joined the church at Pisgah when 11 years old and was Sunday school superintendent when the end came. He was buried at Pisgah church, the burial services being conducted by the writer, assisted by Revs. T. V. Crouse, E. T. Gordon and Albert Sherrill. Ed. was a good man and we will all miss him very much. May the Lord abundantly bles the bereaved ones.

W. L. Dawson.

MOFFITT—Julian Hawkins Moffitt, son of C. B. Moffitt, was born June 23, 1886, and died December 27, 1924. Bro. Julian Moffitt joined the Methodist church in early life, and those who knew him best bore testimony of his beautiful life. The funeral was conducted by the writer. Mrs. L. E. Davenport had charge of the music at the funeral. It was very beautiful and appropriate. The funeral was held in the Horse Shoe Methodist church, which was filled to overflowing with many friends. He leaves a father, two sisters and four brothers to mourn his going. But Brother Julian has gone to meet mother who went on before several years ago. His body was laid to rest at the old Shaw's Creek camp ground. C. F. Tate, P. C.

WINSTEAD—Bro. E. D. Winstead passed to his reward in a hospital in Danville January 16, 1925. He had a bad fall on the ice during the holidays and suffered for quite a while before he was sent to the hospital, where he died of pneumonia.

Brother Winstead was 73 years of age ,and had been in declining health for months. But he did not seem to dread death very much, and seemed to realize that it was time for him to go. Brother Winstead was an old time Methodist. He was a constant church-goer, and he would go many times when he really was not physically able. Often the writer would look over his congregation and find him present ready to enjoy the services. Such faces and eagerness cannot be easily forgotten.

He was the Centenary treasurer for Milton circuit during the entire five-year period, and we could all count on it that all that went through his hands was correctly reported and handled. His motto was "Be certain—be sure you are right." Honesty was a possion with him. He was a man who was well liked because of his friendliness and love for humor. Sometimes he would get a little blue by looking on the dark side of life, but by far his main look was upward, for he knew that his help came from God.

He leaves a wife and one son who live in Milton, besides his wife's sister, Mrs. Taylor, who made her home with him half her time.

J. Bascom Hurley, P. C.

WALSTON—Sister Louvenie Walston passed to her richly deserved reward in January of this year, leaving to mourn her going three sons and one daughter, beside many relatives near and far. She was the mother of the late Sister Martha Hooks of Fremont, with whom she spent many of her late years. She was buried at Walstonburg, where she was largely reared, in the presence of a great concourse of relatives and friends. Sister Walston was a good Christian woman, loved by all who knew her. Her children were beautifully devoted to her through the years. In her late years she was a great sufferer from asthma, and through her suffering she held on faithful to her Lord. She lived to the ripe age of 69 years and died in triumph of the Christian's faith. May the Lord comfort the bereaved ones.

J. A. Dailey, Pastor.

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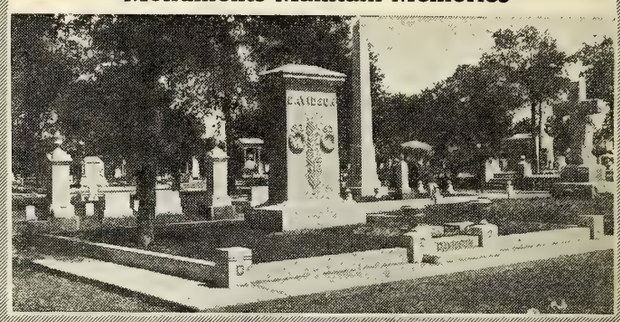
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Monuments Maintain Memories



"THE SILK OF THE TRADE"

HOUSER—Miss Mary Ethel Hoover, known among her many friends as Miss "Mamie" Hoover, was born in Lincoln county, N. C., August 9, 1890.

Her education was begun in the public schools of her native county, but later her parents moved to the town of Lincolnton, where she entered the graded schools, from which she graduated at an early age. Finally, her education was completed at the North Carolina College for Women, Greensboro, N. C.

After spending several years as a successful teacher she was married to Rev. J. E. B. Houser, June 6, 1916, and assumed the duties and responsibilities of an itinerant Methodist preacher's wife. She proved a real helpmeet to him by entering whole-heartedly into his work. She shared his sorrows and rejoiced in his triumphs.

Mrs. Houser grew to young womanhood in the Evangelical Lutheran Church, having been confirmed a member in childhood. However, after her marriage, she joined the M. E. Church, South, and became an active and faithful member.

Her kind, affectionate disposition, together with her intelligence and educational training, abundantly qualified her for the position she occupied and endeared her to all those with whom she came in contact.

The home life of this young wife and mother was unselfishly devoted to the physical, intellectual and spiritual welfare of her husband and children.

This beautiful and useful life came to the close of its earthly [illegible] when on January 23 [illegible] peacefully "[illegible]" She came at t[illegible]pital, Lincolnton, N. [illegible] all that medical skill and loving hands could do. She leaves to mourn their loss her father and mother, five sisters, a heart-broken husband, three sons and an infant daughter.

J P Breedlove 30aug24
407 Watts St

The funeral services were conducted in the Methodist church at Lincolnton in the presence of a large concourse of relatives and friends, many of whom came from the Cherryville circuit and other charges formerly served by her husband. B. Wilson.

LEA—On the eighth day of January, 1925, an awful accident happened that sent Howard Lea into eternity. He was killed by falling on a wood saw while it was running.. No sadder or more shocking death has ever occurred in this community. We were almost dumbfounded when we heard the news. Brother Howard was a steward in Connelly church and a good one. He had the interest of the church at heart, and one could always count on him. He was a rare type of a devout Christian young man, for he was not quite twenty-eight years of age. His was an experimental religion. He loved the preaching of the gospel and the Sunday school, of which he was treasurer, and was at the front in everything that looked to the furtherance of the kingdom.

He was the baby of the family of his widowed mother ,and lived at the old home place near Milton, N. C. He is survived not only by his mother but a wife and little Fred, two years old, and three sisters: Mrs. George Scott, Milton, N. C.; Mrs. Clarence Pointer, Semora, N. C.; Mrs. Herbert Pointer, Washington, D. C., and Mrs. Guy Walton, Danville, Va. Mr. Floyd Lea is his only brother, of Milton, N. C.

Mrs. Lea before her marriage to Howard was Miss Bee McMullen of Hightowers, N. C. She was well known and highly esteemed by the people of this community for a long while, even before marriage.

It was a sad funeral. Sad for several reasons—sad because of the shock of such a death; sad because he was so well beloved and was so good to his people and everybody else; sad because his life was so full of promise to his Master in this community; sad because he left without the slightest warning his dear young wife and boy and mother, their main comfort and support. But, thanks be to God, "Underneath are the everlasting arms" that will bear up and comfort the bereaved ones. We are glad that the love of the Father is stronger, and deeper, and richer, and more overshadowing than any sorrow or shock of earth.

Howard's leaving us has drawn us nearer to Him who is the resurrection and the life. "Weeping may endure for the night, but joy cometh in the morning." Howard, heaven is nearer to us than it was before you went away. J. Bascom Hurley, P. C.

NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

One man has friends, another has none. One man always has good neighbors and another man never has any that are good. Why this difference? It is in the man himself. The man who shows himself friendly invariably has friends and the man who shows himself neighborly seldom fails to get a good response from those about him. The man who cannot be cheered by the smiles that are on the faces of other people will understand why, if he will only look in a mirror and behold the hard, ugly face of a grouch.

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An old "Ironside" Baptist preacher once said that the Methodists beat any set of folks that he ever saw —that they would put up a brush arbor, roll a few logs together for seats, nail a book-board between two trees, go to singing and preaching, and have half a dozen folks converted before even the Lord knew what they were doing. That may be a bit extravagant, but the story is highly suggestive. Those early Methodist preachers believed with all their hearts in revival meetings and made it their great business to call sinners to repentance.

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Just as the odor of Mary's alabaster box, which was a gift of passionate love to her Lord, could not be restricted within certain obligations to the poor, but filled the room and has filled the world, so the life which is overflowing with a constant and passionate devotion to Jesus Christ cannot be confined within the boundaries prescribed by intellectual processes. The intellectual conceptions may serve as guide posts, but can do little beyond that. The religious life that is characterized by a constant and passionate devotion to the Master is an overflowing life. The doctrines which one believes are only the banks and braes to guide that river of his life which ever flows onward with increasing volume and that makes glad the City of God.

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The itinerant Methodist preacher after long years of service as "a good minister of Jesus Christ" comes down to old age occupying a place distinctly his own. Those who sing of his worth put a halo on his brow and clothe him with garments of praise. But on the stern, practical side of life the situation is altogether different. This veteran, if not relegated to the rear ranks, is transferred to a "silent sector," and fresh troops are ordered to the "active zone." Furthermore, when no longer able to render active service in the itinerant ranks, or, even before that undesired period, after the vigor and strength of middle life have passed, the old minister is often left without a constituency who may know and appreciate him on account of former services. When his "batting average" fails he goes out of the game.

Man is instinctively and incurably religious. The primitive tribes in primeval forests have invariably set aside some bush or tree, some hilltop or stone heap, or other simple shrine for the worship of their gods. Wherever man has established his dwelling place the temple or wayside shrine has arisen in response to the demands of his religious nature. Shrines and sacred books minister to religion, but they do not create the religious instinct. On the other hand, the religious instinct gives to the world its temples and sacred volumes, and worship shall continue to the end. The Apocalyptic seer who beheld an angel with one foot on the land and the other on the sea and heard him cry that time shall be no more, was the same seer who beheld a worshipping multitude. Worship that began at the dawn of creation shall continue till all earthly affairs are wound up.

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History has its long gray years when the generations are sodden and dull. Then as if by a Divine inspiration, the spirit of man is kindled into flame and a noonday splendor gilds the age with glory. It was in response to this hidden law of the Father of lights that Greece had its age of Pericles, Rome its Augustan age, and England its Elizabethan age. To the Christian church belongs the pristine, Pentecostal hours of the Apostolic age and the eventful, yet glorious years, of the Protestant Reformation when civil and religious liberty had the shackels of the Roman Hierarchy torn asunder and a free conscience and an open Bible became the heritage of all Protestant peoples. History is not on a dead level, but the general, uneven trend thereof is upward. Only the man with liver complaint, or a bad conscience, or a perverted view of the facts, and a dwarfed imagination will seriously contend that the world is growing worse.

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"Consider the lilies," adjured the Great Teacher. But do not pluck or cut them into shreds. Consider the lily as a whole if you would see it arrayed better than Solomon in his glory. Likewise with the rose. Untouched by the hand of violence and unmarred by the summer rain, the rose in fragrance and beauty rules in the gardens of earth. Even the horns and drums of Christmastide will not bear too much investigation. The lad who is over-anxious for analysis may find himself deprived of the legitimate joys that ought to have been his. It was his to blow the horn and beat the drum and not to tear asunder. We get the most out of life to leave many things whole. The unqualified who would spend their energies for a scientific analysis of the Bible, for example, might do well to profit by it as a whole, rather than enter a role for which they are clearly unqualified. Not that it will hurt the book but it might help them.

North Carolina Christian Advocate

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A PIONEER IN THE KINGDOM OF GOD

Bishop Walter R. Lambuth was never quite so happy as when pioneering for the Kingdom of God. He was emphatically the missionary pathfinder. To found new missions and to minister to those who sit in darkness was his chief joy.

It ran in the blood. His great-grandfather was a missionary to the Indians in the wilds of Tennessee and Kentucky, having been appointed to that task by Francis Asbury. His grandfather volunteered at the age of twenty for missionary work among the Creoles and other Indians of Louisiana. His father, J. W. Lambuth, began by preaching to the negroes in their log cabins, answered the call to go to China and later became the founder of our missionary work in Japan. Walter R. Lambuth's mother was Mary I. McClelland, descended from the Gordons and McClellans of Scotland and in her veins was the blood of the Covenanters. The Scotch blood and the heroic faith that gave the Christian world Robert Morrison, founder of Protestant missions in China, and a great company of master missionaries had become the rich heritage of Walter R. Lambuth's through his mother and from his father had descended the missionary passion of three generations and the heroic traditions of those hardy ancestors on horseback "who were constantly blowing their bugles in his soul."

W. W. Pinson in his volume just from Cokesbury press has told in admirable style the story of this great missionary pathfinder, the second immortal pioneer among Methodist missionaries—Bishop Thomas Coke being the first.

We at this juncture attempt no review of Dr. Pinson's book, which is of high literary merit and a volume that will become a valuable addition to the biographies of great missionaries. But we do urge that our people secure and read this book of such rare value.

In order that our readers may have an idea of its vivid and charming style, we quote one short paragraph that describes changing world conditions when Walter Lambuth was born:

"There are mountain peaks that flame with the light of the morning while the lowlands are unconsciously sleeping in the shadows. There are likewise tall men whose alert spirits give back the glow of new eras, and are stirred by the thrill of God's creative hours, while the dull, dead levels of mankind sleep, all unconscious that old eras are dying and new ones are being born. This was an hour when Providence was rewriting the Great Commission in the vast syllables of war and trade and tamed lightning and conquered oceans, that spelled the reign of Christian brotherhood or the sad reign of pagan brutality."

Be sure to read W. W. Pinson's new book: "Walter Russell Lambuth."

THE PESSIMIST SHOULD NOT TAKE HIMSELF TOO SERIOUSLY

The man with blurred vision or the habit of reasoning from false premises, or who is suffering from a tropid liver or a disordered digestion, will do well to read the following from the Christian Guardian. Not that he will be cured, because there is no hope for the chronic pessimist, but that he may learn how the rest of the world is looking at things.

The Guardian wisely observes:

"One feels a little better when he realizes that the moral and religious pessimist of today is not the first in the history of our race. We are told that amongst the very earliest records which men have discovered they find lamentations over the decadence of the race; and in every age of which the records have been preserved we find the pessimist's dismal prophecy. The doctrine that this world is going to perdition at lightning speed, and that inevitable ruin yawns just ahead is very old, and fortunately it has never been wholly true.

Families have been destroyed by sin; races have been wiped out by their iniquities; civilizations have sprung into being and decayed and vanished; yet on the ruins of the old the new has built, and today, despite all the prophets of gloom, the world stands upon a higher moral and religious plane than ever before. The former days were not better than these. They may have been in spots, but we must judge them as a whole, and we know of no pessimist who would wilingly choose an earlier day in preference to this. Far-off fields look green, and the saints of yesterday are canonized today, but when we come to investigate those far-off fields and to get as well acquainted with the saints of yesterday as we are with the saints of today, we find that today, with all its faults, has no reason to be ashamed in the presence of yesterday.

It is well that we should hear the plain truth, strongly put, about our shortcomings; it is well that the sins of today should be denounced in most vigorous fashion; but it is not well to preach that the world is destined to grow worse and worse, and that all attempts to make it better is but wasted effort. No pessimist ever wiped out the slave-trade or the liquor traffic; and no pessimist can ever hope to lead the hosts of Israel to glorious victory. The church of God needs to see clearly the ravages of evil, but it needs to see with equal clearness the possibilities of righteous triumphs. The church's business is not chiefly to lament the evil round about us, but to secure the triumph of the good. It would be a great mistake to shut our eyes to the evil things and evil tendencies of our times, but it would be a still greater mistake to limit our vision to them, and to fail to look through them to the better things that are to do."

FINDING GOD IN THE SOD

"I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod."

This beautiful stanza from Bliss Carmen's "Vestigia" puts one in love with poetry, with nature and with nature's God. And now as springtime with its budding life in field and forest and by "rocky ledge" approaches, the sensative and devotional spirit finds the whole broad earth a sanctuary filled with anthems of praise to the maker of heaven and earth.

But we must not rely too implicitly upon nature as a teacher of God and expect to learn all about Him by tracing "His footprint in the sod." Cannibal tribes, for example, may dwell amid beautiful wild flowers, where birds of rich and rare plumage abound under cloudless skies studded with a thousand stars, and yet have little knowledge of the truth. These tribes are brutal and stupid and the slaves of their passions and fears, in spite of what nature offers.

The practical lesson is: One cannot substitute a walk in the fields for attendance upon religious worship, or a study of violets and sunflowers, and mountains and streams for the Word of God. The words of Jesus Christ are infinitely above the language of his own "Blue Galilee."

The "Blue Sky" law enacted by the last legislature appears to have teeth. The prospects are that men who deal in fake and fraudulent stocks in the future will find the prison doors open for their admission. It would be an excellent thing if all these crooks who are bent on fleecing an unsuspecting public should land behind prison bars. The North Carolina law is reported to be the most drastic of any in existence and it will likely be instrumental in putting some of those fellows who are trying to live without work to breaking rock on the "gang."

Have you given your people a chance to subscribe for the Advocate?

ST. PAUL'S, GOLDSBORO

That great old church has held a commanding influence in Goldsboro for a long time and has been, and is still, a stronghold for righteousness throughout that section of North Carolina. Some of the best men and women of the Southern church are among its membership.

The Sunday school and congregation, like most other churches, have outgrown the present building. There is an immediate need of a new Sunday school house, and that is being talked and, in all probability, before the year is out plans will be completed for the erection of an up-to-date home for the growing Sunday school. Brother T. R. Robinson has been superintendent for 32 years, and is anxious to see new and modern equipment installed while he is in harness.

Rev. J. M. Daniel, who served the Wilmington district for four years, was sent to St. Paul's by Bishop Denny at the last session of the North Carolina conference, has taken hold of the affairs of St. Paul's in his usual business-like way, and has already won for himself a large place in Goldsboro. In spite of being hindered by sickness in his home Brother Daniel has been in over one hundred homes and practically every business place represented in his congregation. He is preaching to large congregations both morning and night, and his mid-week prayer meeting is largely attended. He has instilled new life into every department of church work, and his work is being appreciated.

Last Sunday morning this writer looked in on the Sunday school and preached to that magnificent congregation at the morning hour. It is an inspiration to look into the face of a great congregation like that which assembles in St. Paul's every Sabbath. Last Sunday Brother Atkinson and his St. John congregation worshipped at St. Paul's. The congregation of St. John is having their church repainted and otherwise improved.

Brother Brown of the Goldsboro circuit is in great favor with his people, and things are humming all over that charge. Brother Brown is a hard worker himself and his people are following him.

Sister Daniel, who has been confined to her room for some time, is slowly improving and hopes to be able to enter a hospital for treatment in the near future. T. A. S.

THE SUPREME COURT OF NORTH CAROLINA

The retirement of Chief Justice William Alexander Hoke from the Supreme bench of North Carolina is more than a passing incident in the judicial life of the state. Judge Hoke has been on the bench 34 years. From 1891-1904 he was a superior court judge and since 1904 a justice of the supreme court and since the death of Judge Clark last year chief justice. He is now 74 years of age and retires on account of his health. He has long been recognized as a judge that commanded a station in the front ranks of the judiciary of his native state.

At the early age of 40 Justice Stacy is made Chief Justice of the Supreme Court of North Carolina. Seldom does a man attain such honors so early in life. But all agree that he is eminently qualified for the high judicial position to which he has been called. Lycurgus Rayner Varser, who has been appointed by Governor McLean to fill the vacancy is recognized by the attorneys of the state as a very able lawyer and fully qualified for the work ahead of him.

It is interesting to note that Chief Justice Stacy is the son of a Methodist circuit rider, Rev. L. E. Stacy, an honored superannuate of the Western North Carolina conference. Justice W. J. Adams is also the son of a Methodist circuit rider, and Justice Clarkson, though a staunch Episcopalian himself, takes great pleasure in boasting that Mrs. Clarkson is the daughter of a Methodist minister.

There is no question that the greater part of the honors of the supreme court of North Carolina belong to the Methodist itinerancy.

Only five more weeks of special effort for the Advocate.

PEOPLE AND THINGS

Rev. M. C. Ellerbe gets his mail at Jolong, N. C., instead of Duke University, Durham, N. C. His work is a source of pleasure to him.

"I believe in unification because God is behind it and God is the majority always. If God be for us, who can be against us."—Mrs. J. A. Howell.

Rev. A. A. Godfrey writes: "I am in a revival at Lake Mary, Florida. There is a good field here. The harvest is white, the time is at hand."

Wanted: North Carolina conference journals for the years 1867, 1868, 1870 and 1871. If you have either one or all of these, mail them to the Advocate and send bill.

Rev. T. B. Johnson, pastor at Hanes-Clemons, has been in poor health for several weeks, but is now improving and expects to be able in a little while to take up his work again.

"On Wednesday, March 11, we held a church reception in honor of the fifty new members received since conference at First church, Newton. A large crowd was present and it was a most profitable and enjoyable meeting."—E. W. Fox.

Rev. Z. E. Barnhardt will begin revival services in Broad Street church, Statesville, Sunday, March 29. Cottage prayer meetings are being held in preparation for that series of services. Brother Barnhardt will do the preaching himself.

Rev. G. R. Jordan, pastor of Spring Garden Street church, Greensboro, will begin revival services in his church next Sunday. Cottage prayer meetings are being held this week preparatory to the approaching revival. Brother Jordan has just returned from a great meeting at Louisburg, where the people were charmed with his preaching.

The Christian Federation of Greenville, the next morning after the funeral of Rev. V. P. Scoville, met and in a few moments subscribed $2,155 toward building a home for Mrs. Scoville and the children. This was a generous and timely deed and we trust they will see the proposed building to completion.

Rev. T. V. Crouse, pastor of Carraway Memorial church, reports that up to Tuesday morning there had been about 125 conversions and reclamations since the meeting in that church began about ten days ago. Brother J. R. Church, of Thomasville, who is doing the preaching, has been drawing large crowds and is very much appreciated as a preacher. The meeting will close with the service Friday night.

Rev. E. C. Sell, Maysville, N. C., sends us this note under date of March 16: "Unfortunately interest in the Centenary work has somewhat abated. But the word 'Centenary' must not become obsolete in Methodist parlance. We have gleaners in the field trying to gather up some of the fragments of unpaid helpers. Yesterday one lady reported $75, and handed us the money. Good—and this is not the end."

Mr. B. L. Lunsford, president of the Western North Carolina Epworth League conference, is a member of the faculty this week in the Efficiency Institute of the Greensboro District Epworth League which is being held at West Market Street church, Greensboro. Mr. Lunsford announces an Epworth League conference at Salisbury for June 30 to July 3, inclusive. A notice of this conference will be in the Advocate at an early date.

Rev. N. L. Seabolt, pastor of Lumberton circuit, preached a splendid sermon at Chestnut Street Methodist church last evening in the absence of the pastor, Rev. T. McM. Grant, who conducted in Sanford last evening a district Epworth League meeting. He was accompanied to Sanford by Mr. Horace Barnes, returning last night. Mr. Grant is conference president of the league and will attend in Raleigh Tuesday night a meeting of conference officers.—The Robesonian.

We have from Rev. W. E. Hauss, who is in the new Charlotte sanitarium, the following note that will be read with interest: "I have been here a month today; will be here at least ten days longer. Have been in bed resting, and think I am doing nicely. Doctor thinks a cure can be had without an operation. The brethren here have been pleasant and frequent callers. Bro. R. E. Hinshaw is here now. A case of "flu" left him with a stomach trouble. He is improving nicely. We both hope soon to be on the effective list."

Rev. D. H. Tuttle is this week in a revival at Elm City. Rev. A. Burgess is leading the singing. These two will make a first class team. We are expecting to hear of an excellent revival.

Rev. R. B. Proctor of Portsmouth, Va., is spending this week in Greensboro, where he is engaged as one of the instructors in the Epworth League Efficiency Institute now being held at West Market Street church.

Rev. T. G. Vickers, pastor of the Methodist church at Henderson, recently visited Mary Elizabeth Hospital in that city, and as soon as he saw Mrs. K. D. Gentry, of Berea Route 1, who was a patient at the hospital, he knew her, although he had no seen her for 18 years, while he was a student and spent one night at the Gentry home. The friendship that sprung up 18 years ago proved to be a great comfort to Mrs. Gentry during her illness at the hospital.—Oxford Ledger.

"Sunday, March 15, was a great day with us Methodists here at Richlands. We had a real quarterly meeting. Rev. H. A. Humble, our new presiding elder, was on hand and at his best. He gave us two powerful and instructive sermons from Luke 4:14, Judges 6:11. We have begun this year 1925 with a brand new preacher and elder and we do feel proud of them, and we are just hoping and praying for the best year's work yet in the ministry in our little town."—D.

At the beginning of the conference year Rev. M. T. Smathers, pastor of our Hendersonville church, was asked by his elder to look after the interests of Methodism at Balfour, a very promising mill town that had sprung up two miles from Hendersonville almost over night. In the midst of his tense building program and in addition to the many duties of a busy city pastorate, Brother Smathers has found time to organize a new church at Balfour, with an active Sunday school and an Epworth League. 'Twill not be long till Balfour will furnish the base for a new pastoral charge requiring a resident pastor.

Twenty-eight young women, students at Scarritt College for Christian Workers, Nashville, Tenn., the official training school for mission workers of the M. E. Church, South, will be consecrated as home missionaries, foreign missionaries, and deaconesses at the approaching annual meeting of the Woman's Missionary Council of the denomination being held in Tulsa, Oklahoma, March 18-25. Bishops John M. Moore and James Cannon, Jr., will officiate at the consecration ceremonies. Of these young women four are from North Carolina. They are: Miss Ethel Bost, Huntersville; Miss Euline Smith, Hamlet; Miss Olive Smith, Reidsville, and Miss Ruth Merritt, Faison.

President A. W. Mohn of Louisburg College writes appreciatively of Rev. G. Ray Jordan and his work in Louisburg, where he closed a revival last week. Prof. Mohn says: "Yes, Jordan is a great preacher, one of the best I have ever heard. How any people can refuse his preaching is a mystery to me, but this old conservative town rocked along as usual. His work in the college was very fine and the response was all that could be expected. The church has received so far thirteen additions, possibly one-half on profession of faith. There will be quite a few children, possibly eighteen or twenty, received at Easter. In the meantime Dowd is instructing them and will have them ready for membership at that time."

With the present meeting of the Woman's Missionary Council at Tulsa, Oklahoma, March 18-25, Mrs. F. H. E. Ross, treasurer, woman's department, board of missions, M. E. Church, South, will sever her official relation with that body. Mrs. Ross will make her home with her son, Dr. Worth M. Ross, prominent child specialist of Detroit, Michigan. As a citizen of Nashville for the past fifteen years, Mrs. Ross has won for herself a host of friends in business and church circles. During her term of office she has handled more than $12,000,000 through Nashville banks, not including bonds, notes and trust funds which have been collected and reinvested. Her drafts are honored in eight foreign countries where Methodist women have mission stations. Mrs. Ross is a native of North Carolina. For many years she was treasurer of the Woman's Temperance Union of her native state, and also served the Woman's Home Mission Society of the Western North Carolina conference of the M. E. Church, South. She was corresponding secretary of the conference at the time of her election to the office of treasurer of the Woman's Missionary Council.

Look at the red label on the back page.

Rev. W. L. Dawson and his people at Summerfield are planning to build a new church. They expect to build at a new location on the main highway. The plan is to build a church that will cost $12,000.

Bro. J. D. Champion of Fuquay Springs took his daughter, Miss Annie Lee, who is a student at the N. C. State College, to the Wesley Long Hospital Sunday for an operation for appendicitis. The operation was successful and Miss Champion is now reported to be recovering very satisfactorily.

On Saturday, March 14, 1925, Neal N. Rogers and Nettie Ledford were united in marriage. Neal is a successful merchant and is one of Shooting Creek's best boys. Miss Ledford is the daughter of a good farmer and an ideal girl. Congratulations and good wishes are extended. They are both good Methodists and loyal to the church. The ceremony was at the parsonage and by their pastor, Fred L. Setzer.

Rev. J. M. Ormond, teacher of Bible at Duke University, preached a most excellent sermon at the Methodist church here Sunday morning, using as his text: "Ye are the light of the world." Mr. Ormond served the Smithfield charge about fifteen years ago, this being his first pastorate. He is spending this week in the city, being one of the instructors in the Sunday school training school conducted here throughout the week.—Smithfield Herald.

They say that the quarterly conference is losing its grip on the country congregation, but "they" were not at Mills River last Saturday to see the fine representation from every church on that substantial old circuit, and hear the strong sermon delivered by Rev. T. C. Jordan, who had accompanied the elder to the scene, and partake of the elegant basket dinner so abundantly served. Who are "they" anyhow? Rev. C. F. Tate, the pastor, is in high favor with his people and is beginning a fine work on the Mills River charge.

"Those who are opposed to unification," says Mrs. E. W. Coleman, Canton, Ga., "are to a large extent men who were never inside a northern Methodist church and have never been in a section where they can see the actual workings of same. The preachers who oppose same as a rule have always occupied pulpits where there was a united church, all peaceable and with strength enough to pay good salaries and meet their obligations. You let a fellow have his church divided and able to pay about one-half his salary and fall behind on his conference collections and have the strife and ill feeling in his town a few years and then he with his people will throw up their hands and call a halt. They will then ask for stopping this disunion. Now if you are in a safe bomb proof somewhere, should you not consider the man out on the firing line where he is up against the troubles of this fight? It looks to me to be the golden rule to do to those what you would have them to do for you under the same conditions."

Dr. John Franklin Crowell, who was president of Trinity College from 1887 to 1894 and who now lives in New York City, delivered an admirable address at a recent meeting of the Duke University Alumni Association of that city. In that address was the following reference to "the noble Washington Duke": "Once in a while I am privileged to sit down with some of those who have done so much for the college. The noble Washington Duke used to smoke with me his Pittsburgh stogies and tell about the days when he came home from the war with a 25 cent piece in one hand, and in the other a halter leading an old blind mule which he had brought back from Appomattox to begin his plowing. There was the little daughter, who was really the mother of the home—Mrs. Mary Lyon. I think of nothing more pathetic, nothing more heart-touching, than that simple struggle to begin again—and the beginning of great things was in the work of that little home. Everybody knows that this university is a world monument to their memory, and I rejoice that the dream of the youngest son of the family has just realized, for, as he said in a letter to me, 'This has long been a dream of mine.'"

N. C. CONFERENCE BROTHERHOOD

1. Assessment No. 9.

On account of the death of Bro. V. P. Scoville, a member of the N. C. Conference Brotherhood, the treasurer is making a call for assessment No. 9.

..2. Assessment No. 8.

Assessment No. 8 is due within thirty days instead of sixty days on account of the fact that two members died within fifteen days of each other. (See constitution, article 5.) B. B. Slaughter, Treas.

THE COUNTRY CHURCH

By W. A. NEWELL

The Methodist Episcopal Church, South, occupies a unique place in the rural situation. All denominations agree that our circuit system is ideal for grouping country churches into pastoral charges. The leaders of other denominations are striving to obtain by "consent" what we enjoy by organization. And in our itinerant system we have the ideal method for supplying these churches with regular pastors. We are a denomination without churchless pastors or pastorless churches. Our system of supply has been criticised as expensive because of the exchange of pastors through appointment by the bishop, but it is far less expensive than any other system that has ever been devised. The average length of pastoral term in our church is as long or longer than in other churches, so there is no added expense through "moving." And there is no loss of time to pastor or church through-so-called "interims" while the local church "scours the woods" in search of a new pastor. And, further, through this ystem we have secured as high average of efficiency in our ministry as has been reached by any church in the history of the world. It has the added advantage of providing ways and means for further development through all time.

This is of capital importance where churches must be grouped into pastoral charges. In no other way yet devised has it been possible to cover the whole face of the country with efficient pastoral care, drawn from the rural church, and sustained by the people who make up this great rural constituency. With the single exception of our Southern Bapist friends I know of no denomination that is making decided headway in rural districts through a "called" ministry. They are our only competitors in the country and through wise efforts they are striving to establish the circuit system as a solution of their problem of stated supply. We wish them well in their wise endeavors and predict ultimate success for their plans.

The prophets of calamity find proof for their doleful predictions in the number of abandoned churches to be found in the countryside. Most of these churches have been abandoned just because they should have been abandoned. We still have too many churches in the country. The failure of most denominations in their efforts to maintain healthy rural work is solving the problem of too many denominations working side by side at every fork of the road. A number of small denominations still have a country following, but the day of the small denomination has passed away. Where the small denomination has large numbers and influence over a restricted area they will survive for quite a while, but where the membership is scattered over wide spaces dissolution will speedily take place. This is no criticism of the small denomination, but the church is in the grip of the same circumstances which govern other institutions and, in the end, will rise or fall with them.

Our real problem in North Carolina is to cover the state with service. This will eliminate many churches now in existence. This should be done by consolidation. But in many places this will prove to be a difficult task. So much of romance and sentiment gathers about the old church site that abandonment causes deep-seated pain and sorrow as to constitute our very gravest problem. Here our children were baptized. Here our young folks were married. Here we found the Lord. Here our dead are buried. Around this sacred spot our social and religious life has centered for many years. We can not bear to think of setting up our altars elsewhere. Sentiment of this sort is the very warp and woof of our religious fabric. How tenderly we should deal with objections arising from such noble emotions. And, yet, the situation must be met. The little church, far back from the highway, with a small membership and meager resources will disappear. That result is as sure as fate. We must show our people that it is better to consolidate than to die as an institution. We must make ample provision for covering for the sacred spot where sleep our dead. We must with love and patience lead them from the glory of the past to a more glorious future. If we are to have a future worthy of the past our church must not merely attempt to keep up with the procession but must lead the van in the way to a better day. To achieve this end we must have a church so aggressive and progressive that it will dominate all other institutions with its life and purpose.

This is the day of our opportunity. We may not be the wealthiest people in the world, but we are rich enough for the need of the hour and our wealth is increasing far beyond our beneficence. Neither in proportion to our holdings, nor our earnings, do we as a church, contribute to the work of the Kingdom as liberally as did those who have gone before. This is a startling statement, but a few moments with pencil and paper will convince the reader of the truth of the assertion. The Jewish minimum of a tithe would release such vast sums to the church as would require a reorganization of all our plans. And the Jewish system was one directly related to country life.

Our means of intercommunication are the envy of the world. Not only do we have a vast system of good roads but our highways are crowded with people running to and fro. In time, our state is no larger than a county was a generation ago and counties are but a short hour's journey from border to border. Our townships are traversed more quickly than formerly we passed a farmstead in our journeys. Everybody rides. Everybody rides fast and far. This system of highways is being improved year by year and more people are investing in cars all the while. At almost any rural church in Piedmont Carolina you will see fifty cars for every horse drawn vehicle. The automobile found its way to church while it was yet in bad repute in church circles. Like the scorned of the Master's day it had entered into the Kingdom before its critics realized that a new social order was being built up through its use.

Our school system is attracting nation-wide attention. True, we still have a large body of illiteracy, but the new generation will be an educated one. Literacy is compulsory and complete. We are expending many millions upon new buildings and equipment. We are employing teachers at ever increasing salaries and of them we are constantly demanding better preparation for their professional tasks. Huge sums are expended in transporting the pupils to these larger schools and the courses are broadened and deepened to meet the expanding needs created by the new order.

Wealth is being consolidated. Roads are being consolidated. Communities are being consolidated. Schools are being consolidated. The church that survives will be the church that consolidates in the interest of better service and larger worship.

My earnest desire is to see a strong Methodist church at every consolidated school in the state. These schools will be the rural centers for the next hundred years. Good serviceable roads will center at these schools. American village life will reach its highest development in these educational centers. The church should immediately enter into this wonderful heritage and see that this new social fabric is shot through and through with the ideals of Jesus Christ. Within a short period of time the character of these new social groupings will have been fixed. It is a tide that will not wait for us. Just as our fathers swept through the vast American wilderness and organized it into a Christian civilization so must we be up and doing in this fateful hour. Surely a community that is able to maintain one of these magnificent institutions of learning, that willingly taxes itself to maintain such an intricate system of highways contributory thereto, that rebuilds its entire social and indutsrial order to integrate with those new ideals, surely such a community will provide a suitable building for the worship of God and will see that the man of God who directs its religious life shall share these good things with the common life. There should be a resident pastor at every one of these school centers. Certainly one pastor for such centers now employing from five to twenty teachers is not too large proportion of the population to be employed in the service of life's highest and best things. Without such pastoral care all these roads, and schools and increased wealth will not prove unmixed blessings. All these things have been added to us because our social order has sought the Kingdom of God. They will be taken away from us when we lose our faith in Him.

The tide has turned back to the country. Stretching out in every direction from our towns and cities are the new suburban developments. The people are no longer rushing to the cities. When the state "county seat to county seat" system of hard surfaced highways has been completed we shall have nearly five thousand miles of "Main Street" running through what was the countryside of yesterday. Along these "main traveled roads" will swing the motor bus affording cheap and rapid transportation. Here runs the rural mail route. The telephone follows the highway. Electric lines are being extended from city to city affording cheap power and light to the country home. This means lessened labor with more profits. It means a richer life with more conveniences and less isolation. It is a new world, my masters. I am amazed at the rapidity with which it is unfolding. No dream of yesterday was half so rich in promise as this new day is with fulfillment. "Let us go up and possess the land, for we are well able to possess it."

Next week I hope to give some illustrations drawn for those churches which are now solving teh problem.

A LETTER FROM TOKYO, JAPAN, BY S. A. STEWART

A search for teachers for the opening of our new school year in April brought me to Tokyo a few days ago. Now I have completed my work here, and am starting for Hiroshima. It has just occurred to me that, since I haven't written to you for some time, I might send you a little bundle of incidents from the nation's capital. I have just forty-five minutes in which to do it. So please excuse haste and please correct errors.

Reconstruction Rapidly Progressing.

The thing that impresses one most is the busy atmosphere—everything is bustle. This is more evident because of the work of reconstruction. Streets are torn up, old ones being widened, and new ones being opened. Walls are being built along street car lines and river banks, and buttresses for the elevated are being constructed. Because of the flimsy nature of Japanese houses practically everything except in the down-town districts of the devastated area was burned up, so that the problem of the removal of debris was a negligible quantity. Consequently reconstruction has taken place comparatively rapidly. Still great rents in some of the large buildings, and in the great stone embankments along the river moats, are quite plainly to be seen. I was accommodated to two considerable earthquake shocks—one yesterday and one today—just to remind me that there is an unseen power still at work.

Political Agitation.

Akin to the material bustle is the stir in political circles. Their national diet is in session. The two burning questions are universal manhood suffrage, and the reform of the house of Peers. It seems that the former will be achieved, but opposition is rapidly developing against the latter. The conservative Peers are joining with the opposition party in the House, called Seiyu-Honto, in a determined effort to defeat any tampering with this old strongly entrenched body. In justice to the Peers it must be admitted that they have often acted as a steadying power in the government, despite the fact that they are chiefly representatives of wealth and privilege.

Just yesterday I picked up two printed announcements that were being strewn broadcast on the streets. One told of the launching of a new liberal party, and called for a public meeting to support the movement. Various distinguished speakers, members of the nobility and others, were sponsoring the movement.

The other paper called for a great parade of women to agitate for more recognition. The women are awake, and are demanding their rights, but not with the hatchet. It is interesting to note in this connection that there is to be a lecture meeting tonight, at which a number of M. P.'s are to speak in advocacy of better schools of higher grade for women. This is quite a live topic here now. There are more than twenty government supported literary colleges in Japan for young men already, but not one for women. The injustice of this situation is being strongly put by the women now. Some of the universities are opening their doors to women, but there are no stairways in the shape of colleges for women leading up to those exalted doors. This reminds one of the early days when high schools for boys were abundant but none for girls. The missionaries started two, one in Yokohama and one in

Tokyo, and gave a start to this new movement for woman's education. Today there are more girls' high schools in Japan than there are boys' high schools.

Kindness of People.

In spite of all the hurry and bustle, I find that the people still have time to be kind. Everywhere I have met with special consideration, and this is noticeably true on the part of students. They have gone out of their way to guide me and help me. Just today I got into a crowded jitney and had to stand. It had a low top made for Japanese about five feet in height. It was unpleasant standing. A Japanese noticing my trouble got up and insisted that I take his seat. I tried to show my appreciation by taking a man on my knees. (This friend had gotten another place). I don't know how others feel about it, but it seems to say to me that the Japanese are determined not to return evil for evil. Our immigration law has been a slap in the face, especially its discriminatory feature, but they are showing self-composure and returning kindness.

Dr. Ward's Lectures.

There is one other point I intended to mention. Dr. Harry F. Ward of Union Seminary is here lecturing on his trip to Russia and India. Mrs. Ward's account of their interview with Ghandi was most interesting and enlightening. Ghandi told them there were three things he was specially working for and his twenty day fast emphasized his earnestness. He wanted (1) to unite the warring Moslems and Hindoos, (2) to do away with class, and (3) to keep at his spinning. This last is his revolt against our modern western industrialism, and his attempt to lead the Indians back to simple self-supporting pursuits. But I doubt if even he can influence the thoughtful Indians to turn their backs on modern progress. However, one cannot but admire his earnestness. It reminds one of Seeley's words:

"No heart is pure that is not passionate,
No virtue is safe that is not enthusiastic."

I asked Mrs. Ward if she thought that Ghandi's self-sacrificing spirit was the product of Hinduism or was it due to his contact with Christianity. She thought it was the latter.

I heard Dr. Ward twice, once at Aoyana Gaknin, the Northern Methodist College, and once at the Imperial Hotel before the Pan-Pacific Club, a meeting of Japanese and foreigners for fellowship and mutual understanding. He was on his favorite theme of economic reconstruction. This he claims is necessary to international understanding and peace. It is too bad they would not allow him to speak to the Imperial University students. But I presume this conservative institution is not yet ready for this type of logic. Just now the government is preparing a stringent law against "dangerous thoughts," which will apply to foreigners as well as Japanese. It is thought to be aimed at communistic propaganda, now that Russia is again admitted to their fellowship. And they are well advised to be careful.

Dr. Wainright and the Christian Literature Society.

A closing word must be added about the work of Dr. Wainright and the Christian Literature Society. It, too, is being reconstructed. The old lot has been sold for a good price. Plans are on foot to unite the society with the Kyobunkwar—the publishing house of the Northern Methodist church, and put both on their feet. Money for a good, large office building on the Ginga, and also for a residence and editorial office for Dr. Wainright are available, and plans for both are rapidly progressing under this new scheme. The society should accomplish great good in the future in producing good literature for Japan. We should heartily support Dr. Wainright in this great work. Some good friend should give him an auto. He could use it to great advantage in this city of long distances. The Wainrights are delightful hosts. If you don't believe it come and try them.

Best wishes to both the editors and to all Advocate readers. I want to write you my ideas on unification soon.

THE THIRD MOTION PICTURE CONFERENCE, WASHINGTON, D. C., JANUARY 14-15

This was a meeting of an unusually high type and of absorbing interest. A summary of facts relating to it will prove challenging and thoroughly worthy of careful consideration:

1. Twenty-four great denominations and other organizations co-operated in calling the meeting.

2. Twenty-three states were represented—the District of Columbia, Porto Rico, and Western Australia.

3. One hundred and sixteen national, state and local organizations were represented. A few of these are—Methodist Episcopal Church, South, Presbyterian U. S. A., American Baptist Home Missionary Society, American Baptist Woman's Missionary Society, National Congress Mothers and Parent-Tteacher Associations, National Public Sentiment Education, Committee on Education International Council of Religious Education, National Temperance Bureau, National W. C. T. U., Y. M. C. A., National League of Pen-Women, National Motion Picture League, Americanization Work Public Schools, Women's Co-operative Alliance of Minnesota, Indiana Federation of Women's Clubs, Chicago's Board of Censors, Citizen's League for Better Pictures and the like.

4. Dr. Charles Scanlon, chairman of the Board of Moral Welfare of the Presbyterian Church, U. S. A., was the official convenor.

5. The program considered motion pictures under a number of different general heads. (1) Motion Pictures and International Relations, (2) Motion Pictures and Education, (3) Motion Pictures and Morals, (4) Motion Pictures and Legislation, (5) Motion Pictures at Home and Abroad, (6) Motion Pictures and the Eighteenth Amendment, (7) Motion Pictures and Religion.

6. Some typical subjects were Motion Pictures and World Peace, Motion Pictures and Foreign Missions, The Law of Suggestion and Motion Pictures, Motion Pictures in Citizenship Training, Motion Pictures and Juvenile Crime, Motion Pictures and Marriage, Federal Supervision, Upshaw Motion Picture Bill, Motion Pictures and Obedience to Law—and many others.

7. There were forty-four speakers, each of whom was a specialist in the particular field. There were questions and answers, and much free discussion.

8. The program was singularly free from abuse and "ranting." The speakers were thoughtful, sane, poised and in deadly earnest. They were fair-minded and proved their cases by facts.

9. A permanent organization was arranged and The Committee of Fifteen was created to incorporate the new body and to draw up a constitution and by-laws. The following form this committee: Canon W. S. Case, N. Y.; Dr. Charles Ccanlon, Pittsburgh, Pa.; Dr. R. H. Martin, Pittsburgh, Pa.; Rev. R. O. Miller, Albany, N. Y.; Mrs. Charles E. Merriam, Chicago, Ill.; Mrs. Robbins Gilman, Minneapolis, Minn.; Miss Mary Caldwell, Chattanooga, Tenn.; Miss Minnie E. Kennedy, Nashville, Tenn.; Rev. William T. Johnstone, St. Paul, Minn.; Mrs. Howard Bennett, Baltimore, Md.; Dr. Robert Watson, Boston, Mass.; Dr. J. Foster Wilcox, Philadelphia, Pa.; Rev. Clifford Trombley, Lancaster, Pa.; Mr. Charles Chase, Jackson Heights, Mrs. William Alvord, New York.

10. The name of the new organization is "The Federal Motion Picture Council of America." Its general goal is to mobilize the forces of America in behalf of wholesome pictures. Five departments have been created: (1) Education, (2) Legislation, (3) Production, (4) Finance, (5) Publicity. A committee of Reference and Council will be composed of those representatives who are appointed by co-operating organizations.

11. A number of resolutions were adopted.

In substance they recognize the power of suggestion as an educational agency, and hence oppose all films that present conduct of any kind suggestive of wrong ideals.

They oppose the filming of salacious books and the use of salacious titles.

They favor a campaign of publicity and urge that the press be enlisted.

They approve independent producers who are consistently producing wholesome pictures.

The eleventh resolution reads as follows:

"It is the unanimous conviction of this committee that the time for talk is past and the time for action has arrived, inasmuch as we are convinced that no further dependence can be placed in any promises for improvement by the present representatives of the theatrical motion picture industry."

12. A discussion of federal control.

On Thursday afternoon Canon Chase opened the discussion of the Upshaw bill for the federal regulation of motion pictures. He spoke in part as follows:

"The Upshaw bill proposes to regulate the federal aspects of the business without resorting to censorship and without doing injustice to any branch of the industry. Mr. Will Hays and the producers have failed to clean up the industry. The pictures have grown steadily worse, except where they have been fumigated by state or city motion picture inspectors before they could be exhibited.

"The bill allows pictures without any previewing of the films, but with a permit granted on written application, to enter interstate commerce and to be exhibited, but if any film thus permitted is condemned by any court or state motion picture commission, the permit is revoked and the picture cannot be shown again until it has been approved by the federal commission. It provides, however, for a voluntary preview and grants a license to those pictures which do not contain anything which would demoralize, incite to crime, or tend to induce persons to violate the laws of our nation."

Some arguments presented in favor of federal control are:

"The government has exercised reasonable and necessary control over the railroads, waterways, banking, interstate commerce, food inspection, and the like. The people count it right to require that school teachers, lawyers, druggists, physicians, and others comply with certain standards."

"Is there more danger in trusting the control of the moving picture industry to the judgment and conscience of accredited representative people than to leave its unlimited control in the hands of half a dozen men who are selfishly interested? Is there more danger in concentration than in exploitation."—Dr. Scanlon.

The motion picture industry is nationally organized and concentrates its whole strength upon any state or city where control of pictures is being sought. The industry has at its command some of the astutest lawyers in the country, and organizes strong lobbies to fight control. A national organization cannot be fought successfully in any other way than nationally.

13. The conference approved federal control along lines indicated by the Upshaw bill.

14. Some excerpts:

"Uncensored pictures depicting crime are the greatest menace to childhood."—Mrs. Victoria Wright, Baltimore Juvenile Court Worker.

"The motion picture industry is said to be one of the three or four largest financial enterprises in the United States."

"It is claimed that from 15,000,000 to 20,000,000 people every day see moving pictures."

Indictments:

"My first indictment of the motion picture as it affects my ideals is that I am conscious of an attempt on the part of the pictures to rob me of those ideals.

My first indictment is not so serious as my second, which is that the motion picture imparts wrong ideals to my children.

My third indictment is that what the movie is doing to me and to my children it is doing to my neighbor and his children."—Dr. E. P. Pfatteicher, Chairman, Social Service Commission United Lutheran Church.

"The films in the summer of 1924 were worse than those in the spring. Those issued in the fall were worse than those in the summer, while those appearing this winter are worse than those during the fall. Scenes are being shown which a year ago the industry would not have dared to exhibit."—Miss Alice Miller, Chairman of Chicago's Board of Censors.

"Let it be stated once for all that the people gathered in this conference are not enemies of wholesome pictures. They do not intend that this mighty force for uplift shall be surrendered to the enemies of their kind and country."—Dr. Charles Scanlon.

"It is the duty of organized society or of the state to adopt protective measures whenever the public health, the public morals or any public interest is affected. The present situation in motion pictures cannot be remedied by a let-alone policy."—Dr. Leigh Colvin, Ph. D., New York City.

"The motion picture industry owes more to the Protestant minister than to anyone on earth. In the main, it has paid its debt by ridiculing and caricaturing him. The motion picture and the saloon were natural competitors. Both could not prosper."—Deets Pickett.

Race-hoss man wanter know how fas' kin mah mule run, but shucks! I don' know—I cain't eben make dat mule walk fas'!—Hambone.

GET-TOGETHER AND GET-ACQUAINTED MEETING AT MAIN STREET CHURCH, HIGH POINT, GREAT SUCCESS

On last Wednesday evening instead of the regular mid-week prayer service, we had what we termed a get-together and get-acquainted meeting. This was given in honor of the new members that have joined the church since our new pastor, Mr. W. B. Davis, has been with us at Main Street. He has received into the church 70 members, 59 of whom were present at the service Wednesday evening.

The service was opened by singing "Bless Be the Tie That Binds," after which our pastor introduced the new members so that we all might become better acquainted with them. After a few words of welcome to the new members Mr. Davis talked for a while on some of the things he hopes we may accomplish during his stay with us. One of these, possibly of most interest to all present, was whether or not we should erect a new church auditorium in addition to our new Sunday school department. This created much interest and enthusiasm, and when it was put to a vote to see just what the majority thought of this suggestion they voted almost unanimously that a new church be built which is badly needed to accommodate the growing congregation.

Our Sunday school superintendent, Mr. J. W. Clinard, also made a talk along the same line, heartily endorsing what our pastor had said.

Mr. J. O. Connor, chairman of the board of stewards, suggested a plan whereby we could easily pay for the building in a systematic way.

A social hour was then enjoyed by all present, during which the Ladies 'Aid Society of the church served refreshments. Everybody got better acquainted with everybody else and the service was a very profitable one. There was something like 400 present. Everybody seemed to have renewed vigor and determination to do more in the years to come for the advancement of God's kingdom than ever before.

Bernice Spencer.

PROSPECT, PINE FOREST, UNITY

This trinity that ends in Unity are three neat, attractive, well kept churches with ample Sunday school equipment on the Thomasville circuit, where Rev. D. Riley Proffitt is the wise and capable leader. I preached at each of these three churches last Sunday morning, afternoon and evening respectively.

These churches have well organized and interesting Sunday schools. It is remarkable what progress has come about within the last few years in the quality of the Sunday school work that is now being done in the country church. And one of the very finest features of the country church is that all the children stay for the preaching service. Alas, and alas, if the country church ever takes on town ways in this respect. If it does I fear we will quit making preachers in the country where practically all of them come from.

I found that Brother Proffitt is getting the same strong grip on the Thomasville circuit that he is accustomed to hold. A raise in salary, parsonage and parsonage yard put in first class condition, collecting money to build chapels in Korea, quota of new subscribers to the Advocate are among the elements of progress noted. It was a joyous day I had with the good people of Prospect, Pine Forest and Unity.

A. W. P.

FUNERAL SERVICES OF REV. V. P. SCOVILLE

From Greenville, N. C., we have the following account of the funeral services of Rev. V. P. Scoville, the pastor of Jarvis Memorial church, Greenville:

Funeral services in Jarvis Memorial Methodist church here for Rev. V. P. Scoville were very largely attended.

In compliance with requests of the deceased the services were conducted by Rev. John Wright of Carthage, assisted by Mr. John G. Clark of this city, who in turn were assisted by the presiding elder, Rev. S. A. Cotten, representatives of the local Ministerial Association and visiting ministers.

The scripture lesson by Rev. John Wright was followed by a prayer by Rev. J. H. Short and another scripture lesson by Presiding Elder S. A. Cotten. Following the second scripture lesson there were remarks by Mr. J. G. Clark of the Men's Federation; Rev. W. S. Harden of the Ministerial Association; Rev. John Wright and Rev. John Eason. Each of these in their remarks of praise set forth a glowing tribute to the life of the follower of the Cross and his untiring efforts in behalf of his fellowmen. Personal experiences related by the speakers pointed out living examples of the accomplishments of Rev. Mr. Scoville and brought more forcibly upon the congregation the realization that a man's good works live after him and to be good is to be great.

Those who gathered to pay their last tribute of love and respect to all that was mortal of the servant of God who was loved throughout the section, composed probably the largest number that has ever attended a funeral in this city and the beautiful floral designs was one of the largest ever seen here.

Burial was in Cherry Hill cemetery.

The deceased is survived by his widow, four daughters, Hattie Sue, Rebecca, Martha and Jane; two sons, Warren Candler and Herbert; one sister, Miss Mattie Scoville of this city; two brothers, Mr. J. B. Scoville of Elberton, Ga., and E. H. Scoville of Macon, Ga.

MOUNT AIRY DISTRICT CONFERENCE

The Mount Airy district conference will convene in the Methodist church at Boonville, Yadkin county, Thursday, March 26, at 9 a. m. Bishop Denny has promised to be present and preside, if possible. We expect to complete all the work of the conference and adjourn in the afternoon of the second day.

On page 94 of the Discipline we have the following: "Local preachers shall report annually in writing to the district conference the extent and result of their labors." The conference has the right to refuse to pass the chracter of any local preacher who fails to bring or send his written report.

The following brethren compose the committee on license, orders and admission: M. H. Vestal, J. J. Eads, R. E. Ward.

Let every pastor see that his quarterly conference book is on hand for examination.

We shall be glad to have the representative men of the various interests of the church attend the conference. We will be pleased to give each one a chance to tell us about his work.

Due consideration cannot be given to all interests of the church within two days unless we make a good start. We urge therefore all pastors and delegates to be on hand for roll call at 9 a. m. Thursday morning. This will give to start with all needed material for our committees.

Rev. L. B. Abernethy will preach at the eleven o'clock hour on Friday.

J. H. West.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference will meet at Weaverville at 10 o'clock a. m. on Wednesday, April 1, and continue through Thursday, the 2nd. Bishop Denny is expected to be present and to preside over all its sessions.

The representatives of the various interests of the church which should be presented to the district conference are most cordially invited to be present. The many friends of the editor of the Advocate who remember him, in other days, as pastor of the Weaverville church and as presiding elder of the Asheville district, will certainly expect to see him at this conference.

The following committee of examination is appointed for candidates for license, for orders, or for admission on trial: Rev. A. C. Chappell, D.D., Rev. R. S. Howie, and Rev. G. A. Stamper.

Let our local preachers not forget to report "in writing to the district conference the extent and result of their labors" (see Discipline, p. 199), and let unordained men remember that their license can be renewed only "on their application." (See Discipline, p. 96,702.)

H. C. Sprinkle, P. E.

READY FOR DISTRICT CONFERENCE

Ample preparations are being made by the Boonville people for the entertainment and comfort for pastors, delegates and all who are expected to attend the Mt. Airy district conference which is to be held at Boonville March 26-27. Conference and connectional secretaries will be welcome by our people.

To reach Boonville from the lower end of the district one coming in car will come by way of King, Dannoha, and East Bend. If on train they would get off at Crutchfield. Trains will be met with cars.

R. E. Ward, Pastor.

What will be the results? The Advocate friends must answer.

CUBA CONFERENCE VOTES UNANIMOUSLY FOR UNIFICATION

The Cuba annual conference of the Methodist Episcopal Church, South, met in Havana on February 28. This is one of the most active and successful mission conferences of the Methodist Episcopal Church, South. The mission was opened by Bishop Warren A. Candler of Georgia, and the leaders in the mission have from the beginning been very largely ministers from Georgia. It is the more significant, therefore, that this conference voted 48 to 0 in favor of the proposed Plan of Unification of the Northern and Southern Methodist churches.

This vote is indicative of the attitude of practically all the bishops, all the missionaries, and all the ministry and laity of the Southern Methodist Church in all its mission fields. The need is so appalling and so pressing, the task of the church is so tremendous, the harvest is so great and encouraging, that the conferences in the mission fields are eager and insistent that the church at home compose all its differences on minor non-essential matters and give itself to the one great purpose of its founding—the evangelization of the world.

STORIES OF WATKINSON

Good stories of the late William L. Watkinson, prince of Wesleyan preachers, are doubtless filling the columns of the British Methodist papers. This one, originating in America and published in the Northwestern Christian Advocate, is characteristic of the man. He had been saying to a young preacher that when you have your text, your theme and one good illustration you have your sermon. And often a good illustration will suggest a theme. The younger man said, "Dr. Watkinson, I read a story today that I should like to submit to your method." And he told the following story:

In an English village there lived a dull-witted boy. It was a great local joke to offer him the choice of a penny and a silver three-penny piece. The lad invariably chose the penny. A stranger one day saw him choose the penny rather than the three-penny bit, and asked him the reason.

"Is it because the penny is larger?" the stranger asked.

"Naw," was the response, "not 'cause it is the biggest. But if I took the three-penny bit, they'd soon stop offering it."

"Now," said the story-teller, "if that were your illustration, Dr. Watkinson, what would your theme be?"

And the good doctor, while still smiling over the story, spoke up at once: "That would be a fine illustration for a sermon on 'The profit of moderation,' and, of course, your text would be, 'Let your moderatiion be known to all men!'"—Christian Advocate (N. Y.)

MRS. C. A. JULIAN

Mrs. C. A. Julian, who died in a Greensboro hospital Saturday morning, March 14, was a prominent and greatly beloved woman of Thomasville. The funeral services were conducted Sunday afternoon by her pastor, Rev. W. L. Hutchins. Among those in attendance from out of town was Hon. Curtis D. Wilbur, secretary of the navy, and a special friend of the family and of Mr. Stuart A. Cramer of Charlotte, who is Mrs. Julian's brother. The floral offerings are rarely surpassed in richness and beauty and a large concourse of friends gathered to pay tribute to the life of this good woman. Dr. C. A. Julian, the bereaved husband, and other sorrowing loved ones have the sympathy of a very wide circle of friends.

SOMETHING WRONG

An Irishman in New York went into a Presbyterian church and immediately fell asleep. After the services the sexton came and shook him by the arm. "We are about to close up," he said, "and I must ask you to go now."

"What do you mean?" said the Irishman, "the cathedral never closes."

"This is not the cathedral," said the sexton. "This is a Presbyterian church."

The Irishman sat up with a start and looked around him. On the walls were handsome paintings of the apostles. "Ain't that St. Luke over there?" he inquired. "It is," said the sexton. "And St. Mark just beyond him?" "Yes." "And St. Thomas further on?" "Yes."

"Old man," he demanded sternly, "since when did all those become Presbyterians?"

LAYMEN OF WAYNESVILLE DISTRICT

The laymen of the Waynesville district gathered at the First Methodist church on Sunday, March 8, for an all day conference. Mr. James Atkins, Jr., of Waynesville is the district lay leader and had prepared a program which was thoroughly enjoyed by the six or seven hundred people in attendance. Mr. Atkins presided over the meeting which was called to order shortly after ten o'clock.

A feature of the day was the meeting of the men's Bible classes of the Waynesville Methodist church and the members of the men's Bible class of Canton. The Canton class came up some fifty strong under the leadership of their teacher, Mr. J. Bat Smathers, who taught the lesson of the day, "The Crucifixion," in a most interesting and instructive way. There were more than one hundred men present.

After the Sunday school class adjourned Mr. Atkins called the meeting to order and called upon Rev. P. W. Tucker to lead the devotional services.

Mr. Atkins then introduced the object of the conference, stating that the whole membership of the Southern Methodist church was to engage during the week from March 8 to March 15 in trying to raise the unpaid pledges on the Centenary fund and that the laymen of the Waynesville and all the other districts were going to try this year to pay all the benevolent collections of the conference in full.

The next speaker was Prof. E. J. Robeson, who made a very interesting and inspiring talk on "What the Methodist Church Means to Me."

The hour for the preaching service having arrived, the Rev. Dr. Ashley Chappell, pastor of Central Methodist church, Asheville, was introduced and preached a most inspiring and uplifting sermon.

Music during the day was furnished by the Methodist orchestra, Mrs. Matney at the organ.

At the conclusion of the morning sermon all the people were invited to the spacious dining room of the church where more than seven hundred people were served dinner. This was an old fashioned "dinner on the ground" meeting and the members of the local congregation together with their families came together with baskets of good things for the out-of-town guests which were spread on long tables in the dining room.

The afternoon session was called order by Mr. Atkins at two-thirty, who introduced Mr. J. Mark Boone, an old Waynesville boy, now a leading Methodist layman of Andrews, who spoke in a very earnest and helpful way on "A True Revival of Religion or Personal Evangelism."

The next speaker was Mr. J. Robert Long of Bryson City, whose subject, "Stewardship in the Light of the Twentieth Century," was one of the outstanding addresses of the day.

Mr. Long was followed by Hon. D. J. Kerr of Canton, who presented "The Duties of a Layman to His Church" in "Dave" Kerr's inimitable manner. Mr. Kerr's address was greatly enjoyed.

The concluding address was by Bishop James Cannon, Jr., of Richmond, Va. Bishop Cannon spoke on "The World's Needs" and the obligation of the Methodist church to help meet that need.

Bishop Cannon has been in touch with the mission fields of the church in Mexico, Cuba, Europe and Africa in the past few years as few man in America. His address was a survey of the needs of these fields and our ability as a nation of surprising wealth to meet that need. It was replete with incident and anecdotes of things which had come under his own observation.

The evening service, which brought "a perfect day in Waynesville" to a close, was an organ recital rendered by Mr. James Alderson, concert organist of Durham, England, now residing in Asheville.

The church was packed to its capacity to hear this master play.—Carolina Mountaineer.



Rev. Bob. Self, who has been for two weeks in a meeting with Rev. A. Burgess at Holt's Chapel, near Greensboro, and expects next Sunday to begin a revival at Mt. Pleasant church on the same pastoral charge.

AN APPRECIATION OF REV. V. P. SCOVILLE

The death of the Rev. V. P. Scoville was a great shock to us. It was at Stantonsburg he held his last revival service and a great work was accomplished. Though he was sick while with us we little thought he would so soon slip away from us.

The church has sustained a great loss in the going of Brother Scoville and we all will miss him. He was one of our best preachers and most deeply consecrated. There has been no preacher who has so gripped our people here as he. He was a splendid revivalist, working on a sure foundation, building the kingdom of God on safe lines.

He will be missed in the home, in the church, in the federation, in the town. I want to convey our deep sympathy and fellow feeling in the loss of husband, father, friend, companion, counsellor. May his memory ever be cherished and his words and example be kept ever before us, his happy Christian life and work be constant as an encouragement to keep pressing onward and upward.

B. H. Clack.

PLANS DRAWN FOR EPWORTH CHURCH, RALEIGH

Plans have been drawn and accepted, and work is expected to begin on the new Epworth Methodist Episcopal church which will be located on the corner of Porter avenue and North Bloodworth street.

The edifice is designed with a separate Sunday school building which will be erected first, and the church to be built at some later date. A cloister connects the two. It is designed in the early English Gothic style with pointed arched windows and a steeply pitched roof of slate. Gray field stone will be used for the walls. In the front of the church there will be an octagonial tower topped by a steeple.

The present site of the Enworth church at 800 Halifax street, corner Franklin, has been deemed an undesirable location since it allowed for no future development. But the entire situation has been changed, the pastor, Rev. D. N. Vaviness, states, "because of the larger vision of the work in Raleigh and the ready spirit manifest at the Edenton Street church," he says. "A lot has been purchased at the corner of Bloodworth street and Porter avenue as the site and given to the new church. This lot is ample for church, parsonage and Sunday school unit. Nothing more could be desired in the way of size, location and fitness. Edenton Street gives the lot and assures us of friendly co-operation in the enterprise."

A dwelling house has already been renovated and furnished for the parsonage, and the Rev. Mr. Caviness is living there now, while the ground is being cleared for work to begin on the church.

The recent growth of the city around Mary Elizabeth hospital and the development of the Mordecai place make the location a desirable one for a church, especially since there is no church of any denomination in this section.

Owing to a natural ten-foot depression in the lot, it will be possible to have the basement of the church well above ground with very little excavation needed.

The plans of the building have been made to meet with the approval of the Board of Church Extension of the Methodist Episcopal Church, South, and incorporate the latest and most modern features. The class rooms are departmentalized; that is, they are grouped around a central room with a capacity large enough to accommodate the entire department. The total caapcity of the Sunday school building will be 600.

The lower floor will be occupied by the cradle roll, mothers' room, beginners, primary and junior departments. This floor will also include a kitchen and pantry. After the church building is constructed these departments will be moved into it, and the whole floor thrown into a social room or general auditorium.

The second floor will contain ten intermediate and senior department rooms, a pastor's study, choir room, board room, ladies' parlor and accessory rooms. These partitions for the present will be formed by sliding screens so that this floor may be thrown into an auditorium for church services. They will later be replaced by permanent partitions.

For the present the third floor will be used as a balcony to the main auditorium, but when the building is made permanent it will be floored over and used principally for the intermediate department.

The estimated cost of the Sunday school building is $60,000. The Edenton Street church is helping to sponsor the building project, and the new church has been selected by Stacey Wade's Baraca class as a field of work.—News and Observer.

A HAPPY HOME

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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

Our space this week and next week is devoted to the chiuldren and young people of our conference society. I am requesting our readers to direct the attention of the younger groups of our great body of missionary workers to these few items, trusting that they may find them interesting and helpful. Our space next week will be given to an interesting home missionary story prepared by one of our consecrated women who, for many years, gave herself unstintedly to the cultivation of our children.

BARDEN WINSTEAD

The third name to be enrolled as a life member of the Baby Division in the Roxboro auxiliary is Barden Winstead.

ELIZABETH HENDREN AUXILIARY MAKES PROVISION FOR FUTURE LEADERSHIP

The regular monthly meeting of the Elizabeth Hendren Missionary Society of Centenary Methodist church was held at 3:30 o'clock Monday afternoon in the church parlors, with Mrs. J. T. Hollister presiding and 41 members present.

In addition to the usual routine business, a message was read from Scarritt Training School, recently moved from Kansas City to Nashville, Tenn. The message told of the remarkable progress made at the school in spite of inadequate facilities; every room filled, the study hall crowded, social rooms inadequate, and the library filled to suffocation. Indications are that a much larger number of students will be at the school next year, if arrangements can be made to accommodate them. To make this possible at the earliest date, the Belle Bennett Memorial and other buildings now in contemplation must be finished.

Much to the pleasure of the society, Mrs. Alice Chapman was present, and added greatly to the interest by a recital of conditions in China, where she had recently spent much time, especially emphasizing the work there of the Methodist Episcopal Church, South. Her optimistic view that China would soon become Christian was most encouraging.

A letter was read by the president from Mrs. Flora Kendall, district secretary, requesting that the society assist in paying the $300 annual expenses of Miss Dorothy Boon, Scarritt student. This was generously assumed for two years by Mrs. W. R. Blades. It was also decided that the society pay $100 per year toward the expenses of another young lady preparing at Scarritt for missionary work.

When Centenary Methodist church was built Mrs. M. E. Brown and Mrs. Virginia Harrison suggested that a table be placed in the church for the names of deceased pastors. This was done. Upon recent investigation of Mrs. S. H. Scott, however, the tablet was found to be entirely filled and another tablet needed. At her suggestion, the society voted to buy another tablet and place it in the church.

E. M. Hendren.

THE CHILD AT WORK FOR CHRIST

Jesus emphasized the child. "Of such is the kingdom of heaven." "Lovest thou me? Feed my lambs." But we today are neglecting the children. The woman's auxiliaries of the North Carolina conference are neglecting the children, neglecting this wonderful opportunity to serve the Master. In some churches it has been impossible to find one woman who would accept the place as superintendent of children's work.

What a great thing it would have been for the work of our societies today if we had the training which our Bright Jewel organization seeks to give our children. "The Child at Work for Christ." What will it mean for our old world when we really get the children at work for Him! Their little fingers early taught to drop pennies into His treasury. Their little lips early taught to pray "Thy kingdom come." Their little feet started in the path which leads to God. Their little hearts and lives given to Him for service before the world can lure them astray.

And the children of the world need Christ, and we must train our children to take Him to them. We must not keep our children from this task which will mean so much to them and through them to the cause of Christ in the world. In baby divisions and junior divisions we have our opportunity to give our children their opportunity to save other children and to be save dthemselves.

Women of the church, it is unfair to deny our children the training which they will get in our children's missionary societies where they are conducted by the rightwoman in the right way. And it is unfair not to let them have a part in our wonderful work of world-saving.

Last year, 1924, the children of the missionary societies gave over $5,000. This is no small amount from them even if by the faliure of some of their elders they fell short of their pledge, falling behind their record of last year. Many souls will feed on the Bread of Life because of their labors. A great work! But did the children of your church have a share in it? And did they do their full part? God needs our children and the Bright Jewel Bands are our training camps. God is calling our little ones to a life of service. Shall we not teach them, as Samuel of old, to say: "Speak, Lord, for thy servant heareth"?

In the name of the Christ Child, I urge our women to see that "The child is at work for Christ." That their little hearts and hands are given to Him for service. Organize both baby divisions and junior divisions in each church, and give your loyal suport to those women who are appointed to lead them. Mrs. N. H. D. Wilson.

BRIGHT JEWEL HONOR ROLL, 1924

Queen Street, Kinston; Centenary, New Bern; Oxford; Louisburg; Farmville; Gatesville; Graham; Roseboro; Harrells.

Life Memberships.

Junior Division: Nell Hurley and Mozelle Hurley, twin sisters, Troy.

Baby Division: Mary Louise Parks, St. Paul church, Goldsboro; Myrtilla Gill Harvey, Queen Street, Kinston; Alton Wells Thomas, Farmville (made by the Pitt County Federation); Grace Evelyn Satterfield, Concord church, Person county; Eleanor Bruton Winstead, Ned Thomas, Roxboro.

There is a great advantage in united prayer. It makes intercession more unselfish. We are prone to give undue emphasis to what personally affects us and our narrow circle of sympathies and interests. To join with other devout souls in prayer enlarges its range and scope and refines its spirit.

Western North Carolina Conference

Prepare us, Lord, for this great work of Thine
By Thine own process; we not the way
To fit ourselves; we only grope; the day
Is Thine; it's light a ray from Thee divine,
Illumes the path where Thou wouldst have it shine;
And in Thy light our own poor struggling ray
Gets new encouragement until we say,
With longing hearts, "Thy will be done, not mine."
Then we are ready; then Thou wilt use our powers
To spread Thy Kingdom and build up Thy Cause;
And Thou wilt make our consecrated hours
Our sunniest; nor will the world's applause
Affect our service, for we look to Thee
For all we have and all we hope to be."
—Selected, Missionary Review of the World.

ANOTHER NEW MISSIONARY SOCIETY FOR MT. AIRY DISTRICT

Mrs. J. L. Woltz sends us the announcement of another new society on her district, this time a young people's auxiliary at Jonesville, N. C., with ten members and which promises to be one of the livest organizations on the district. It was organized on February 8th with the following officers: President, Miss Mildred Ingram, Elkin, N. C., Box 15; vice president, Miss Lillian Bowles, Jonesville; cerresponding secretary, Miss Weeta Elliott, Elkin; recording secretary, Edward Bowles, Jonesville; treasurer, Miss Opal Wolfe, Jonesville; superintendent of study and publicity, Mrs. R. L. Lovelace, Jonesville; superintendent social service, Miss Hattie Mae Gilliam, Jonesville; superintendent supplies, Miss Catherine Ingram, Elkin, Box 15.

ITEMS FROM MISSIONARY VOICE

"Less than half of America's 110,000,000 people are members of any Christian church. Home missions problems have changed, but are more acute than ever before. In the United States are 27,000,000 boys and girls who receive no religious training whatever."

"Never in the whole history of the church has such an opportunity been presented as lies before it today for the training under Christian auspices of the coming leadership of the new world that is being born."—Dr. J. M. Henry, Pres. Canton College, China.

"There is nothing that will simplify the minister's kit like the missionary program. The devotion to Jesus Christ that sends men and women to the ends of the earth and keeps them there is the only sufficient motive to inspire the church to send them and to support them there, and it is that burning and shining light held aloft in the pulpit that lights the path to triumph; and when that light burns true, missionary education, missionary recruiting, missionary budgets will be adequate for the business of the Kingdam."—Dr. Hugh Thompson Kerr at Washington Convention.

OFF TO COUNCIL

Mrs. H. A. Dunham of Asheville, conference corresponding secretary, Mrs. W. A. Newell of Winston-Salem, Council superintendent of social service, and Mrs. Chas. C. Weaver of Winston-Salem, conference superintendent of young people's work, who goes as alternate delegate and will represent our loved and efficient president, Mrs. Lucy H. Robertson, who finds it impossible to leave home at this time, left Monday for Tulsa for the fifteenth annual meeting of the Woman's Missionary Council, which is meeting in Boston Avenue Methodist Episcopal Church, South. The first session was held Wednesday evening at eight o'clock and the first business session the following Thursday morning. The program of the meeting will follow the general theme, "The Christian Way of Life," and we are sure that the week spent there by our representatives will be one most pleasant and profitable.

The Boston Avenue church, where the Council is meeting, is the mother church of Southern Methodism in Tulsa. It has a membership of 1400 members, and the Sunday school which is thoroughly departmentalized, with each department functioning, has an enrollment of more than 1000. This church has also four Epworth Leagues which show a membership of 115, and the young people and junior missionary work is being done through correlation with the young people's department of the Sunday school and the Lambuth Epworth League (which is composed of twenty-five or more high school students).

There are two missionary societies with a combined membership of 185. The woman's society supports three Bible women and one foreign scholarship in Brazil. Methodism in Tulsa feels it an honor to have the leading spirits and highest dignataries of the women's work in Southern Methodism as its guests during these days. We hope that the meeting will carry much of inspiration and uplift to these good people of the Oklahoma city.

ANNUAL MEETING OF WOMAN'S MISSIONARY CONFERENCE

April 14-17 is the date and Tryon Street church, Charlotte, is the place of meeting. Have you sent the name of your delegate to Mrs. C. C. Kennedy, 501 North Church Street, Charlotte, N. C.? The Charlotte people are anxious to do everything in our power to make the meeting the best we have ever had, they are anxious for everybody to be pleasantly located while in their city, and they are also anxious to have the name of every delegate not later than April 1. Now, we can help them greatly by sending in these names and let us do so at once. Do not procrastinate, but see that the first mail following your March meeting carries the name of the delegate to Mrs. Kennedy.

SUPPORTING THE MISSIONARY ENTERPRISE

The following extract is from an address delivered at Washington Convention by Rev. James Endicott, missionary secretary of the Methodist church of Canada:

When one thinks of the enormous influences exerted and the activities developed by empires and nations to the remotest parts of the earth, a Christian man would naturally ask, Shall the Christian church stand by and watch the seizing of foreign lands by so-called Christian countries in order to enlarge the bounds of empire, or winess the exploitation of the resources of those nations for selfish ends and even watch the penetration of all non-Christian lands with the vices and evils of these same lands without making some attempt to counteract the evils and to manifest in some large way a nobler spirit of brotherhood and to put in motion some forces which will make for the upbuilding rather than the exploitation and degradation of the peoples.

When one notes the sinister influences which stilloperate on a powerful scale to produce international suspicion, hatred, unrest and war and sees how impotent are merely diplomatic and similar efforts to end world strife, it is obvious that the greatest need of the hour is for some large manifestation in every part of the world of the spirit which dwells in and inspires the missionary movement.

We believe in this enterprise because of the magnificent achievements already attained. Many of the names of the missionary host are famous for greatness of mind and heart and for monumental deeds. Livingstone, Carey, Judson and many more are already world heroes. Any movement which can produce and inspire such lofty characters is worthy of respect and devotion.

"Pa," said Johnny on the afternoon of Christmas.

"Well, my son?"

"Why didn't you ask Santa Claus to bring you one of those electric trains if you like to play with it so much?"—Selected.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

ON TO SANFORD!—THE SECOND ANNUAL CONFERENCE-WIDE S. S. CONFERENCE, APRIL 7, 8, 9

A program thoroughly worth while has been prepared, consisting of inspirational addresses, discussions in the sections, and conferences.

Special attention will be given to the country Sunday school. In view of the great opportunity facing rural churches in North Carolina, we need to begin to plan for forward steps in our country Sunday schools. A prominent place in our program will be given over to just this.

Another feature of the conference will be a Sunday school exhibit, including Sunday school supplies, Sunday school equipment, leadership training books, and Sunday school statistics. Lamar and Barton, Agents, are co-operating in putting on this exhibit.

The good people of Sanford and Jonesboro are providing entertainment for all duly appointed and registered delegates. Rooms and breakfast will be furnished free. All other meals will be served by the ladies of Sanford and Jonesboro. Meal tickets entitling the holder to meals during the period of the conference will be issued for $3.00.

A registration fee of $1.00, payable to H .A. McNeely, chairman, Sanford, N. C., not later than April 1, is required of all delegates expecting entertainment. This amount, however, will be deducted from the price of the meal ticket.

Remember the time of registration. The registration fee must reach Mr. McNeely at Sanford not later than April 1, in order to guarantee entertainment. Take care of this important matter at once.

Our conference at Wilson last year was a great success. Let's make the one at Sanford this year even greater.

On to Sanford!

WILSON SCHOOL CREDITS

Our Wilson standard school, held at First church, Wilson, March 1-6, was made up of representatives of ten Sunday schools, and 43 certificates of credit on the standard training course were earned, in addition to office credits were issued. Certificates were distributed among the following churches:

First church, Wilson, Farmville, Bailey, Stantonsburg, Evansdale, Elm City, Sims, Hornes, and Mt. Herman.

The following credits on the standard training course were issued:

"The Educational Task of the Local Church," M. W. Brabham, instructor: J. B. Aiken, H. W. Clark, Miss Byrdie Darden, Rev. B. H. Black, Miss Lalla R. Fleming, Rev. F. S. Love, Rev. E. C. Maness, Rev. J. H. Miller, Miss Lucille P. Moore, Mrs. J. L. Morgan, Mrs. W. G. Sharpe, Rev. B. B. Slaughter, Mrs. Hiram Whitley, Miss Mary Wooten.

"Intermediate-Senior Organization," J. Calloway Robertson, instructor: Frank Bass, Mary Hadley Connor, Charles L. Coon, Miss Gray Deans, J. L. Hester, Mrs. G. W. Maynard, Martha C. Newman, Edgar Norris, Fannie Perry, Mrs. N. H. Perry, Miss Hadley Woodard.

"Junior Pupil," Mrs. H. E. Spence, instructor: Mrs. J. H. Harris, Mrs. Weston Perry, R. N. Sanders, James W. Spiers, Miss Gara Wilkerson, W. V. Woodard.

"Primary Lesson Materials and Teaching," Miss Georgia Keene, instructor: Miss Estelle Beaty, Miss Mary Ford Finch, Mrs. W. A. Griffin, Miss Thelma Norris, Mrs. J. E. Wilkins, Miss Grace Williams, Miss Clee Winstead.

"Beginner Organization and Administration," Mrs. M. J. McArdle, instructor: Miss Macon Moore, Mrs. B. B. Slaughter, Mrs. Iva Smith, Miss Annie Louise Stanton, Miss Julia Wilson.

Western North Carolina Conference

CLEVELAND COUNTY SCHOOL

The Cleveland county standard training school for Methodist Sunday school workers closed a most successful week's session, held in Central Methodist church, last Friday night. The school began Sunday afternoon, March 1, and through succeeding evenings offered two fifty minute class periods in four courses. Over 200 attended the school from time to time of which 123 attended six or more class periods did the required writing of assignments and received certificates of credit.

The credit students by churches are as follows: Central, Shelby, 44; Polkville 16, St. Peters 7, Beulah 7, Palm Tree 6, Rehobeth 4, Fallston 3, Lafayette Street, Shelby, 3; St. Paul 3, Sulphur Springs 2, Kadesh 2, Mt. Harmony 1, Clover Hill 1, Hull's Grove 1, Shelby Circuit 1, Presbyterian church, Shelby, 1; Casar 1.

The Church and Its Work, Prof. J. M. Ormond, instructor—John Beam, Miss Bessie Clarke, John Craft, Mrs. John Craft, Miss Mary Lee Rollins, Linnie Cramley, Wytoman Cromley, William Lineberger, Mary Gidney, A. L. Stanford, Mrs. J. R. Robinson, Miss Daisy Wright, Miss Vera Bennett, W. I. Wolfe, Mrs. W. I. Wolfe, W. L. Wolfe, S. R. Wolfe, Mrs. L. M. Wolfe, W. C. Murray, B. Wilson, Mrs. Edney Willis, Mrs. D. Z. Newton, D. Z. Newton, Mrs. G. A. Hoyle, A. B. C. Dehart, Mrs. Priest, R. Q. Whisnant, J. A. Anthony, Mrs. J. A. Anthony, J. H. Green, J. W. McMurry, F. H. Lee, Mrs. Johnnie Hoyle, John Hoyle, George Lee, Ivey Willis, J. H. Grigg, Lorene Short, Mrs. L. E. Stacy, Mrs. R. W. Wilson, Yates Brackett.

Pupil Study, O. V. Woosley, instructor—Miss Zula Allen, Mrs. Hugh Betts, Jesse Bridges, Chas. A. Bridges, Mrs. John Blanton, Mrs. W. H. Covington, Mrs. Robert Crowder, Miss Lucy Dixon, Mrs. L. W. Gardner, Mrs. C. R. Hoey, R. L. Hendricks, Mrs. S. M. Needham, Paul Kistler, Mrs. G. A. Lee, Lawrence Lee, Rev. A. S. Raper, Mrs. A. P. Ramsey, Lawrence Shuford, Miss Edith Sain, Mrs. Z. J. Thompson, Mrs. Paul R. Wooton, Miss Vivian Wolfe, Miss Dora Willis, Miss Verta L. Hendricks, Mrs. Talmage Gardner, Mrs. F. R. Sanders, Mrs. C. S. Whisnant, Miss Mary W. Hardy, George Blanton, Talmage Gardner, Miss Inez Whisnant.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Mrs. W. A. Abernethy, Mrs. M. P. Coley, Mrs. Grover Beam, Mrs. John A. Beam, Miss Marie Beam, J. O. Lutz, R. E. Lutz, Mrs. Roscoe Lutz, Gussie Sisk, Julian Thompson, Mrs. Charles P. Wilkins, Mrs. William Crowder, Mrs. Claude Mabry, Miss Grace Harmon, Sarah Belle Elliott, Miss Jennie Lee Bridges, Miss Mary Sue Whisnant, Miss Mary Sue Bridges, Miss Mozelle Lee, Mrs. D. W. Callahan, Mrs. D. P. Byers, Miss Elsie Hardin, Miss Alda Willis.

Beginner Organization and Administration, Mrs. O. V. Woosley, instructor—Mrs. Walter Dixon, Mrs. Thad C. Ford, Miss Lena Greene, Miss Carobel Lever, Mrs. Ogburn Lutz, Mrs. John R. McLurd, Mrs. Essie Mitchern, Mrs. Cora Sain, Miss Bettie Suttle, Miss Lillian Wolfe.

SALISBURY DISTRICT

The Sunday school record for the Salisbury district continues bright and sunshiney. Below is given the record for church members, Sunday school enrollment and percentage of the latter on the former by charges for the entire district. It will be noted that Westford, Concord, has the greatest enrollment percentage on church membership and that Albemarle circuit has the lowest. It will also be noted that the total church membership and total enrollment are about the same.

The record follows, church membership first, Sunday school enrollment second and percentage last:

Westford	245	670	273
Kerr Street	140	258	184
Norwood	425	651	153
Epworth	368	476	133
Badin	200	259	130
New London	333	420	126
Central, Albemarle	589	734	125
Harmony	186	233	125
First St., Albemarle	356	410	115
S. Main St., Salisbury	631	694	110
Kannapolis	1017	1100	108
N. Main St., Salisbury	227	241	106
China Grove	227	232	102
Norwood Ct.	423	415	98
Landis	386	375	97
Park Ave., Salisbury	529	511	97
Central, Concord	341	324	95
Forest Hill	576	508	88
Concord Ct.	560	491	88
Salem	605	526	87
Spencer	659	553	84
East Spencer	264	213	81
Gold Hill	480	388	81
Mt. Pleasant	782	632	81
Woodleaf	528	405	77
First Ch., Salisbury	1094	818	75
Salisbury Ct.	530	385	73
Albemarle Ct.	533	307	58
Total	13,233	13,229	100

THE LINCOLNTON SCHOOL

At this writing our most successful Lincoln county training school is approaching the closing sessions. Delegations from six of the seven charges in the county have regularly attended the school. Two charges outside the county have been liberally represented. Some two hundred and fifty have attended the school from time to time, though the bona fide enrollment will not be much more than half that figure. The total number of credit students will be around ninety. First church, Lincolnton, has proven a most gracious host to the school. Rev. W. B. West, pastor, and Dr. I. R. Self, superintendent, have been exceedingly thoughtful in their disposition to make every one feel delightfully at home. The official records of the school will appear next week.

NEW DEPARTURE

All our Western North Carolina conference Sunday schools observing the monthly missionary offering are asked to forward their offering to Mr. H. A.

(*continued on page thirteen*)

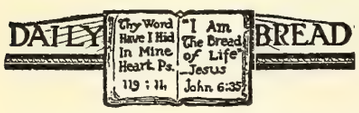


The picture above represents the first Wesley Bible Class Federation held in the North Carolina Conference at Hay Street, Fayetteville, January 19-20, 1916. The meeting at Sanford next month will combine in itself the old Wesley Bible Class Federation as one section of the conference and will have in addition an Elementary Section for those interested in children under twelve years of age, and an Administrative Section for pastors, Superintendents, and other administrative workers.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.



FRIDAY—I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works.—Ps. 9:1.

SATURDAY—The Lord is my shepherd, I shall not want.—Ps. 23:1.

SUNDAY—The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.—Ps. 24:1.

MONDAY—Judge not, that ye be not judged.—Matt. 7:1.

TUESDAY—Then said Jesus unto his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

WEDNESDAY—The wicked flee when no man pursueth; but the righteous are bold as a lion.—Prov. 28:1.

THURSDAY—He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.—Prov. 28:13.

STOP! LOOK! LISTEN!

Who are we? Mt. Olivet leaguers.

The Mt. Olivet League met Sunday evening, March 8, at 7:30 o'clock for the election of officers. The following were elected:

President—Margaret Perryman.
Vice President—Ruth Huneycutt.
Sec.-Treas.—Ida Perryman.
Cor. Sec.—Mary Raper.
Era Agent—Ruth Perryman.
Program Committee—Mary Raper, chairman, Lena Wilson, Emma Tesh.

Also the following were elected to secure subscriptions to the Christian Advocate: Grady Raper, Emma Tesh and Emma Hege. We are striving to put our church paper in every home.

After the business meeting we had a very interesting program, Miss Margaret Perryman as leader. Rev. R. F. Huneycutt made a very interesting talk on the "Importance of reaching the individual and doing personal work."

We had a large number present, but there is still a large number of young people in our church who do not belong to our league, but we hope to get them in our league before long. They do not know what they are missing while they are staying away from our league. Watch us grow.

Mary Raper, Cor. Sec.

THE SURRY COUNTY EPWORTH LEAGUE HOLDS SESSION

Approximately 100 delegates, representing the Epworth Leagues of Surry county, assembled in the First Methodist church here Sunday afternoon for the quarterly session of the Surry County Epworth League Union.

Here also for the session were B. L. Lunsford of Marion, president of the Western North Carolina Epworth League conference, and Miss Edna Scronce of Andrews, first department superintendent, each of whom addressed the conference on the most important phases of league work. The speeches were outstanding features of the program.

Miss Clara Bell conducted the opening devotions, and Misses Helen Smith and Josephine Paul rendered two delightful musical selections.

The business hour was featured by reports from league presidents of county and a general business discussion. Following the league benediction an informal social hour was enjoyed in the Epworth League room of the church, during which sandwiches were served and coffee poured by a bevy of young ladies. The league room was attractively decorated in the colors of white and gold, golden jonquils and white hyacinths giving a delicate fragrance to the atmosphere.

Elkin has no summer baseball league team, but she has an Epworth League team at the Methodist church that is a live outfit. Sunday afternoon they were hosts to scores of the young people of the league of Surry and Yadkin counties, and it was a meeting worth while. The barometer reads well for Christian leadership in the days that are to come—and it's "a mighty good sign."—Elkin Tribune.

RANDALL EPWORTH LEAGUE

The Randall League met on Sunday, February 22, and reorganized with about 23 members. The following officers were elected:

President—Homer Still.
Vice President—Glenn Snuggs.
Sec.-Treas.—Craven Allen
Era Agent—Margie Allen.
First Supt.—Mary Frances Swaringen.
Second Supt.—Lottie Springer.
Third Supt.—Virginia Allen.
Fourth Supt.—Thomas Deese.

Lizzie Deese, Cor. Sec.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

WALTER LAMBUTH LEAGUE, EDENTON STREET

The members of the mission study and Bible study classes of the Walter Lambuth (Intermediate) League entertained a number of their friends, together with the officers of the Woman's Missionary Society at a Chinese tea Thursday afternoon.

The mission study class, which had completed a very interesting study of "Young China," presented two Chinese pageants, "The Stupidist Little Girl in School" and "The Trail Breaker." The latter is a short dramatization of a long, detailed story, worked out and written by members of this class. (This pageant appeared in the last issue of the Intermediate Epworthian). In addition to these two pageants, Thelma Partin told a very interesting story of Chinese life, and seevral posters illustrating Chinese customs and history, which had been made as a part of the work of this class, were displayed.

The members of the Bible class who had studied "The Choice of a Career" brought in papers on their chosen professions, the best of which will be published in the Intermediate Epworthian.

At the conclusion of the program refreshments were served.

ANDREW'S CHAPEL LEAGUE

Our Epworth League at Andrew's Chapel, on the Millbrook circuit, has been reorganized and our new officers have been elected. The league here became inactive some time ago, but has now started to work again. On acocunt of the rough weather some of the meetings have not been attended as well as might have been hoped for, but in spite of the weather conditions some very splendid programs have been carried out. We have a fine group of young people at this church, and what they need is an opportunity—such an opportunity as is afforded only through the Epworth League. Now that spring is approaching, we feel confident that this league is going to prove itself one of the best to be found in a country church anywhere in the conference.

The new officers recently elected are as follows:

President—Waylon Lynn.
Vice President—Edward Beavers.
Secretary—Lillian Chandler.
Treasurer—Daniel Chandler.
Era Agent—Sander Chandler.
Supt. First Dept.—Irene Lynn.
Supt. Second Dept.—Lillie Chandler.
Supt. Third Dept.—DeVoy Lynn.
Supt. Fourth Dept.—Vera O'Neal.

ANNIVERSARY DAY

Did you ever let your birthday or wedding anniversary slip by without your knowing it? Surely such important events do not escape one's notice.

Well, the Epworth League's anniversary day is almost here, and lest it slip by unnoticed, let us begin thinking about it and preparing for it now. "When is anniversary day," did you ask? The second Sunday in May. Will you not mark that date down on your Epworth League calendar and begin right now planning to make that a "red letter day" in the work of your league?

We should like to have a report from every league in this conference saying that anniversary day had been observed, using the special program which will be prepared and sent out next month, and reporting the amount of the silver offering taken at this service.

If the league means anything to you and your church, surely you do not want to miss this opportunity of observing its anniversary. Shall we not, each of us, resolve to so observe anniversary day that it may be a fitting appreciation of an organization which has made and shall continue to make a lasting contribution to the life of the young people of our church?

DID YOU KNOW

That the chief "booster" of the Raleigh district has been sick for two weeks? But our friend, Philip Schwartz, is better, thanks to the good care of his wife, and the entire Raleigh district wishes him a speedy recovery. If boosting will do any good we know he will be well soon, for the whole conference is boosting Philip Schwartz!

WOLF, WOLF, WOLF

Trinity League of Wilmington was the first league in the whole conference that made the first payment to the Apprican special on their pledge during the conference year, in the amount of $75, which amount was half of their total pledge.

Our conference treasurer was greatly surprised and elated to receive Trinity's advance payment on the special, as he remarked at the time of payment that it would help out wonderfully, as the conference was pressed for funds.

Let every league endeavor to go to Louisburg in June prepared to make an advance payment as the individual chapters pledge, and by so doing it will enable our conference to be more prompt in sending to the central office money to be spent in Africa and also save the central office the trouble of borrowing money on account of dilatory payments on pledges and maybe having to pay large interest on borrowed money. Harry Daniels.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

Pilcher Pipe Organs for Churches

The experience of more than 100 years of pipe organ building, with which are combined the best ideas of today, gives artistic qualities and resources to Pilcher Pipe Organs that have won the approval of Organists and Committees in America and abroad.

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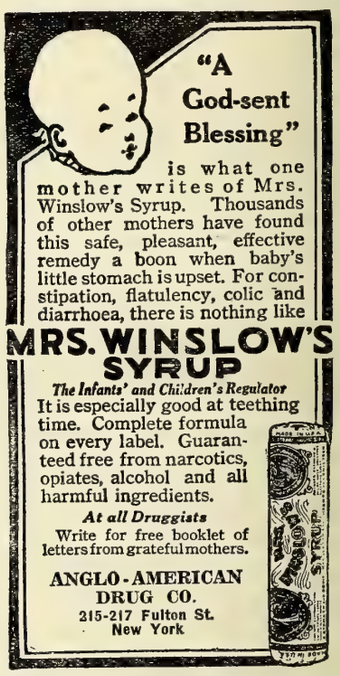
$50 Reward

$50.00 will be paid if R. V. Turner's Quick Relief Salve fails to give relief in cases of croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. Turner's Quick Relief Salve is one of the most powerful, penetrating, germ-killing, pain-removing and healing salves known to science.

Removes corns in a few hours without pain. Also removes seed warts.

Large box by mail for 60c.

AGENTS WANTED—Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.



"A God-sent Blessing" is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It is especially good at teething time. Complete formula on every label. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients.

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Write for free booklet of letters from grateful mothers.

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Mrs. Josephine Hardeman—It is with regret that we had to accept the resignation of Mrs. Josephine Hardeman who has been mother to forty of our largest boys for the past two years. For some time she has not been real well ,and this necessitated her giving up the work. She was a devoted, self-sacrificing matron and had the love of her big group of boys. We are hoping that rest will restore her to perfect health. She has promised to return to us for further service if she regains her strength. She is the kind of woman that is indispensible in an orphanage home. We shall doubly welcome her back as soon as she feels able to return.

* * * *

Ample Provision for Library—The Vann school and Administration building which is steadily going up will have ample provision for a large collection of books. At present our library has a very limited number of books. During this year we ought to add two or three thousand more to the collection. We ought to have a large number of the best reference books for our high school work. Of course we need many of the best books for general reading purposes. It would be a great thing if some one would endow our library, so that we could use the interest in adding new and needed books each year to our collection. I trust this gentle hint will start some noble-hearted friends thinking along this line.

* * * *

A Commendable Act—Recently I received a check from a friend of the orphanage to cover a pledge of several years standing. There was satisfactory explanations given why the pledge has not been paid sooner. Evidently the party felt greatly relieved when the obligation was met. I appreciated the check, but most of all the beautiful sentiment which ran through her letter like a thread of pure gold. I am tempted to say that other outstanding pledges made in the days gone by would be very acceptable as soon as circumstances will permit. We have launched some enterprises on the strength of promises made to us. We shall be embarrassed in carrying forward these causes in proportion as our friends fail us. Let us strain a point and relieve the tension under which we ae laboring.

* * * *

An Important Suggestion — The Methodist Orphanage has eight teachers in its faculty. These teachers are as well qualified for their work as any of you will find among our best city schools. As our number of children increases from year to year we shall be obliged to increase our teaching force. To keep our school up to standard and thus obtain the best results we shall have to pay our teachers the state schedule salaries. This in itself will entail a large sum of money each year. For several years I have thought it would be a fine thing if we could prevail on several friends to provide endowment sufficiently large to take care of this important department of our orphanage work. If all the teachers' salaries could thus be provided for, it would leave the trustees and superintendent free to devote their time to securing funds for maintenance and expansion. This would make the financial obligations lighter on our churches and would relieve the management of making many appeals. The superintendent welcomes inquiries from interested friends. This fund could be given as a memorial and thus perpetuate the memory of some dear one whose life should be held up as an example worthy of emulation.

* * * *

Tables and Chairs—Let's keep the ball rolling a few more weeks and our tables and chairs will be guaranteed. The response so far has been just fine. There are others who are seriously considering sending us thirty dollars for six dining room chairs and one table. If they will act promptly it will greatly cheer us and make our undertaking a certainty. I am appreciative of all that has been done by friends along this line. The good women of our church through the missionary societies are to be commended most heartily for the fine co-operation which they have so cheerfully given us.

The following have given us thirty dollars since my last report: Missionary Society of Carrboro, Missionary Society of Hookerton, Missionary Society of St. Pauls church of Goldsboro, Missionary Society, Sunday school classes and friends of Fairfield, Missionary Society of Broadway, Volunteer Wesley class of Smithfield, Alive Green Missionary Society of Sanford, Missionary Society of Manteo, Missionary Society of Belhaven, Queen Street Missionary Society of Kinston, Missionary Society of Clinton, Missionary Society of Rocky Point, Sunday school and Aid Society of Pollocksville, Class No. 12 of Page Memorial church, Aberdeen, Mr. and Mrs. Cross of Sunbury, Mrs. W. R. Sutherland of Laurinburg, Missionary Society of Laurinburg, Missionary Society of Beaufort, Missionary Society of Oxford, Jane K. Meadows auxiliary of New Bern, Missionary Society of Troy, Smith's Chapel auxiliary of Mt. Olive, and Calvary Missionary Society of Durham.

To Fertilizer Users:

Many years ago, when the *Old Buck Guano* business was started, we laid down this foundation for high quality: Nothing short of the best that could be put into fertilizer would do, both as to materials and workmanship. First of all, we must have supreme quality. We believed then (as we do now) that our success was dependent on our farmer friends having the benefit of a product backed by quality and service. No effort was to be spared to produce the best. This policy was established as law in the *Old Buck* company and has been followed to the letter throughout our entire life. Its importance is being driven home to every *Old Buck* employee today.

It is this devotion to quality that has caused the steady growth of *Old Buck* popularity.

Old Buck Guano Co., Inc.
Richmond, Va.

WHY NOT UNIFICATION?

C. H. Ireland gives ten good reasons why we should have unification.

As Brother Ireland is usually on the right side and is so loyal to the church I hesitate to take issue with him on any question, and am not taking issue now, for me are agreed as to the wisdom of unification. The question before the church is not whether we favor unification or not, but whether we favor the present plan of unification. If left to a vote I believe ninety-five per cent of our people would vote for unification. We all see the wisdom of a united Methodism, but we do not all see the wisdom of the present plan of unification. I think I could give as many reasons why we should not adopt the present plan as Brother Ireland gives for unification, but will only give four:

1. The church when united would be nameless and the parents and other members of the family might not be able to agree on a name.

2. There is no well defined constitution by which the church shall be governed.

3. The so-called plan of unification does not unite the two churches. It does not prevent overlapping or the friction of setting altar against altar or the waste of men or money, but only removes all restriction from the plan of separation and gives the Northern church free range in every state in the Union but limits us to the Southern and Western states and one or two Northern states, as we can only go where we have already gone and we have only gone into one or two Northern states, while they have gone into all the st ates and will continue to go with renewed zeal. The negro question that separated the church at first and caused the Civil War and stirred up untold bitterness, has at last been settled as far as we are concerned as a church. We have decided that it is best for both races to keep house separately. Se we have set them up to housekeeping here in the South, and both white and colored families seem prosperous and happy living together as neighbors. Why disturb this peace and good will? Why vote to bring back into the church three hundred thousand of colored members and two colored bishops with the same powers, rights and privileges as our white members and bishops? Every plan proposed by our church to unite with the Northern church with the negro left out was either ignored or almost rejected unanimously. But when a plan was submitted to unite with the negro left in they adopted it almost unanimously. They cannot blame us if we do not adopt it, and I do not think we will. Lest we might not understand their attitude on this perplexing question they passed a resolution saying the negro was just as much a part of the Methodist church as any of the white members.

Article VI says: "The bishops of the two churches as at present constituted shall be the bishops of the united churches without further action."

So the colored bishops under the present plan will be the bishops of the whole church and have all the rights and privileges as the white bishops, to legislate, to preside over conferences; to divide up the work among the bishops Being bishops of the whole church they will be entitled to the same respect and courtesies and privileges as any of the white bishops.

I do not think our people are ready to adopt a plan that will reopen the race question, a question that has already been settled in the South. It will cause strife and confusion between our church and other denominations. We will be looked upon as the "nigger church" and we cannot deny the charge. Many to avoid being so regarded will join other churches or organize a "lily white" church.

J. B. Tabor.

TEACHERS WANTED

We have urgent demands for hundreds of teachers for principals, grade and rural work. Salaries ranging from $75 to $250. Write today. **South Atlantic Teachers Agency, 905 Austell Bldg., Atlanta, Ga.**

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

SIX thousand pastors of the church have urgent work on their hands for the next two months. They are asked, within the period of March 15-May 15, to raise the second year's portion of their Charge's Special Effort quota and any deficit carried over from their first year's portion. No group of men ever had a more appealing task. It not only compels our reason to acknowledge the justice of its claim, but it entwines its sentiment about our hearts in such measure that we feel condemned unless we respond to its urge. What will these pastors do about it? Some of them have already met the issue by raising the full amount expected for two years and sending it to the Board of Finance, Security Building, St. Louis, Mo. Others are now making plans to do likewise. Come on, men, let us make it unanimous. Will you consider the following suggestions:

Arouse Your Own Interest First

If you have no passion for this business, it is doubtful if you will raise much money for it. But if you can once see and feel the thing as some of us do, nine-tenths of your problem concerning it will be solved. Therefore, begin on yourself. Think about more than 2,300 aged preachers and widows of preachers of your church and their pressing necessities; think of them as having served the church as long as they were able to serve anything, and then were set aside as used-up; think of them in great deprivations now, and wholly dependent upon the claimants' stipend for sustenance; think of your preacher-father and your mother, of yourself and your wife of your preacher-son and his wife, coming some time into the superannuate relation with all af its terrors of poverty. Ah, it begins to sting, doesn't it? Go on with your meditation on the subject, until you have a good look at the whole of the horrible picture. Then try to realize that the Special Effort for Superannuate Endowment seeks to take the horror out of it!

Tune Up Your Committee

A violin soon lets down, and has to be tuned again. So does a committee. Perhaps you appointed first class people to do this work, but even this sort become stale in time. Call a meeting of your committee at the parsonage. Spend an hour talking about the plight of superannuated preachers. Let your soul burn before their eyes, as you give them your own convictions on the subject. Tell them what splendid records many charges have made in the matter of raising their Special Effort quotas. You can find these facts in your 1924 Conference Minutes, Statistical Tables Number Four. If you happen to know the methods employed by some Charges in great victories achieved for the Forgotten Man, tell your committee about them. It always helps greatly to know how another has done the thing you have to do. If you are **up,** get your committee **up!** Your Special Effort music won't amount to much until your committee is in tune. That is, if you are depending very much on the committee to get results. You and your committee are just a few, 'tis true, but if you glow with Special Effort interest you can change the entire charge to your way.

Plan Something Unique

Don't follow a beaten track—so something different. If you are alive on the subject and your committee is also wide-awake, surely one among you can think out something for raising that quota that will be caught up with enthusiasm. Try to out-wit your neighbor pastor in the uniqueness of your plan. When you have it, talk it. Keep on talking it until everybody in your Charge is talking it. Then you will come into something that makes Special Effort quota grow as do the flowers in spring—**atmosphere.** Some of you live where the violets will be jumping when these lines are published—nothing can keep them back for the sunshine of gentle spring will be calling them. When your hearts give a tender sympathy and a warm affection to the cause of the Forgotten Man, its passion flower (quota) will be found blooming everywhere.

The Heart of the World.

Sometimes when discouraged we preachers say: "What's the use, for nobody cares these days?" And then a Floyd Collins visits a cave in Kentucky, is trapped by a huge rock, and hundreds of men from everywhere rush to the spot to work night and day for his release. The great dailies of the land tell on front pages the story of the struggle to save a single life from a lonely and horrible death which threatened, until the entire nation and world gathered in spirit about the place to sympathize and to help. And then new heart came to the preachers, for we realized that the milk-of-human-kindness had not all flowed out of the veins of humanity. Thank God, it is true—the people still care for those who suffer. The mad race for pleasure and amusement has not yet atrophied the soul of mankind. Show men that man is entrapped by serious deprivations, and they will rush to the rescue. Tell the people of your charge that preachers who served the church faithfully until they were wholly used-up, are now languishing in want of the common necessities—and they will lavish their substance to take away the shame of neglect. I believe that kindness has not died in the hearts of men. If they do not always respond where there is need, it is chiefly because of the half-hearted message which defines the need. Tell the story of the suffering claimants of your church as the Master would tell it, and your quota will be raised for this year and every year.

Fix Your Day to Honor Him

Within the period March 15-May 15, you should fix a Sunday to be known as "Superannuate Day." Let your people understand that on this day you desire to raise in cash or equivalent enough money to pay in full the second year's portion of your charge's Special Effort quota. If your charge did not pay in full its first year's portion of its quota, you should also strive to raise that. In other words, on Superannuate Day do your level best to raise enough money on your total five year quota to pay the amount due from your charge for the first two years.

THEIR TIME
March 15 to May 15



"The man who wants a garden fair,
Or small or very big,
With flowers growing here and there,
Must bend his back and dig.

The things are mighty few on earth
That wishes can attain.
Whate'er we want of any worth
We've got to work to gain.

It matters not what goal you seek,
Its secret here reposes:
You've got to dig from week to week
To get Results or Roses."

"THE SUREST WAY NOT TO FAIL IS TO DETERMINE TO SUCCEED"

IS THE PLAN UNIFIABLE?

Those favorable to the present Plan of Unification say that this plan will, if adopted, be in keeping with Christ's prayer—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may one in us: that the world may believe that thou hast sent me." Amen!

Now, I ask, will they all be one if the plan succeeds? No; for it will not unite all the church of Christ; and did not He have the whole church in mind at the time? The union of the two Methodisms in two jurisdictions, is not a union per se; and as long as present conditions in the two sections remain as they are, not even a General Conference, as per plan, will effect a true and vital union, as we will see further on.

It will not unite all elements; it will not satisfy a large portion of Methodism. The battel is on, fiercely. Is that conducive to fraternal relations? Will vital union be accomplished, if unification succeeds? I really wish I could think so. Christ prayed that they may all be one, as He and the Father are one. United indeed by a tie that binds our hearts in Christian love; a fellowship of kindred minds which will be like that above. Love must be the all pervading spirit to make a perfect union.

You may say that is putting it rather strong; but is it putting it any stronger than Christ put it? The plan is not in the nature of a marriage, because it does not, and cannot, unite to kindred spirits with but a single thought, and two hearts that beat as one. If it is like a marriage why have two households—two jurisdictions—one for the husband, and one for the wife, with a family reunion once every four years?

Some say that the status quo will continue; then why vote for a thing we already have? We will certainly have our views of things—union, or no union, as long as the world stands. The Northern Methodists will not surrender their views on the negro question; neither will the Southern Methodists. It is the same old black-gum against thunder. You may say that is not a Christian spirit; I do not think so either; but what are you going to do about it?

The Plan of Unification says each jurisdiction will stand as now constituted. Then the Northern church will still occupy some Southern Methodist territory, and vice versa. It is now, and will continue to be, altar against altar. Is there any way to obviate that difficulty? That is a thorn in the flesh that will require a lot of grace to submit to.

Again, the plan says "The bishops of the two churches at present constituted shall be the bishops of the united church without further action." That puts the colored bishops on an equal footing with the white bishops; and so there will be an ecclesiastical equality—white and black—in the College of Bishops, composed of both races; and the Southern and Northern Methodists united (?)

O, but you say, the colored bishops will not preside over white conferences. Why not? Is there any law against it? Suppose the colored bishops should demand their rights, and ask to be assigned to white conferences, and contend for it? You say he will not do it. How do you know? Hasn't he the right to demand it, under the plan; and would he not win his case if taken to the civil courts? Courts deal with the law and the evidence, and not with sentiment and tradition.

Am I against unification? No; I want it, if it can be so arranged that existing difficulties can be surmounted; and a real union of hearts, purposes and plans may be effected. But I cannot see how this plan will accomplish this much desired result. If this plan is defeated, I trust it will not end the matter. Let us keep praying and planning, and working until a more feasible plan is evolved; and one that will really unite out whole Methodist forces in all Methodism. But if this plan is adopted and the union does not prove a success, it will be worse than no union at all; and what a spectacle Methodism would present to the world! Brethren, let us go slow until the clouds roll by.

Chas. C. Brothers.

GRIFTON IS GOING FORWARD

Everything is moving along nicely on the Grifton circuit. We are not writing this to brag about our poundings, but simply to let the folks know that we are still on the job, preaching two and three times each Sunday to large and appreciative audiences.

On last Sunday Bro. C. G. Morris, of Washington, N. C., was with us and delivered a fine address to the young folks, taking as his subject, "The Greatest Force in Success." It was a gem, too. We have heard many splendid comments. On the fifth Sunday in this month the laymen of Sharon church will have charge of the afternoon service. Bro. J. R. Fields is charge lay leader, and will have the meeting in charge. Some very interesting topics will be discussed, and we are hoping that on that day a missionary society will be organized.

On next Sunday an Epworth League will be organized at Sharon. Bro. C. G. Cobb, treasurer, has promised to be with us, and if possible, he will bring the district secretary with him. We are expecting great things from that church.

Our Sunday schools are doing nicely. I wish to speak about the one at Grifton especially. We have had trouble in getting a permanent superintendent for the school, owing to a local disturbance, but in the absence of one, Miss Hazel Patrick, one of our bright young ladies, a graduate of Greensboro College, has taken charge, and the school is taking on new life. The attendance is growing, and interest on every side is being manifested. We have faith enough to believe that God can and will overrule everything for good.

The school at Sharon is always on the map, and a campaign is on for increased membership. Bro. J. T. Langston is the efficient superintendent, and he does the work well.

Bro. J. C. Wooten, our presiding elder, was with us a few Sundays ago, held the second quarterly meeting, and preached an inspiring sermon. He's all wool and a yard wide.

R. J. Lough, P. C.

W. N. C. SUNDAY SCHOOL

(*continued from page nine*)

Dunham, Asheville, treasurer of the Conference's Sunday School Board. If your school has a particular special it is asked to forward its money to the same place as before. An earnest effort is soon to be made to secure a large additional number of schools to enter definitely into some fine missionary giving. Our schools are asked to direct their giving for the next year to our fine fields in Europe. All monies forwarded to Brother Dunham will be properly receipted and forwarded through the usual channels to the proper place. Definite information relative to all this important work will soon be available.

THE PASTORS' SCHOOL

The Pastors' School to be held this summer at Duke University beginning at 8 p. m. June 10 and closing at midday June 24 promises to be the largest and in every way the most successful of any school yet held. Among other courses for preachers having finished undergraduate work the following courses and instructors will be offered:

Evangelism—Dr. Jno. W. Shackford.

The Program of the Christian Religion—Dr. Jno. W. Shackford.

The Educational Task of the Local Church—Prof. P. J. Rutledge.

Worship—Prof. P. J. Rutledge.

GREENSBORO COLLEGE

Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.

Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000, completed 1922.

Fall Semester opens September 3, 1924. For further information, apply to

DR. S. B. TURRENTINE, President, Greensboro, N. C.

Why Not Spend Your Vacation in Bible Lands?

For ten years I have been connected with the WICKER TOURS of Richmond and have made several tours of travel and study in Europe and the Near East. We have been working hard to get a tour giving the most for the least money. It has been hard with past war prices, but we have it. Palestine and Egypt, $795-$895. European extension added—$995-$1250. Reservations are limited and should be made early.
Sailing March 15 June 23.

REV. J. M. ROWLAND
Editor Richmond Christian Advocate
P. O. Box 584, Richmond, Va.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

1802 1924

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A Junior College for Young Women With a Standard Preparatory Course of Four Years. Property of North Carolina Conference.

Faculty of specially trained, consecrated Christian teachers.

Health Record Unsurpassed.
Social Life Carefully Guarded
Home-like Atmosphere
Athletics.

In addition to the regular college courses, Classical and Literary, attention is called to the departments of Art, Business, Education, Expression, Home Economics, Music (Piano, Voice, Violin, Theory, etc.), and Religious Education.

Rates as low as consistent with good service
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For further information write
A. W. MOHN, President Louisburg, N. C.

Founded 1838 Chartered 1859

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Of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies.
Classical and scientific courses leading to the bachelor's degree.
Graduate courses in all departments.

SCHOOLS OF ENGINEERING, EDUCATION, LAW AND THEOLOGY

A large endowment fund makes possible its first class equipment and large faculty of well trained and carefully chosen teachers.
Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

For catalogue and illustrated booklet Address

R. L. FLOWERS, Secretary
DUKE UNIVERSITY
Durham, North Carolina

WHAT WILL THE ANSWER BE?

Will the North Carolina Christian Advocate reach the highest point ever attained by any religious paper published in the church in number of subscribers? The answer depends upon what more than FIVE HUNDRED preachers say. When the Advocate is properly presented the people respond. It does not hurt any other interest to present the cause of the church paper. It helps, and where the Advocate circulates all other church work is easier done.

Only FIVE more weeks of the special effort. Will those weeks be SPECIAL FOR THE ADVOCATE?

Up to this time the North Carolina conference has sent in 224 new subscribers and 978 renewals, and the Western North Carolina 340 and 1152 respectively. This is less than half what it should have been. We are expecting the campaign to gain momentum from now on. Let's hear from some of the large churches. What say ye? All together, let's go!

Here is the standing up to last Saturday:

ASHEVILLE DISTRICT

	New	Ren'wl
Henderson Ct.—J. W. Parker		½
Weaverville—B. C. Reavis	1	3
Weaverville Ct.—A. J. Burrus		2
Fairview—S. W. Phillips	1	
Brevard—E. R. Welch		2½
Oteen-Oakley—T. A. Groce	1	2
Flat Rock-Fletcher—J. O. Banks	2	6
Mills River—C. F. Tate		4¾
Hominy—A. L. Latham		3
Saluda-Tryon—P. E. Parker	1	1
Asheville-Bethel—T. C. Jordan	13	4
Biltmore—W. F. Sanford		3
Central—A. C. Chappell (in budget)		
Chestnut St.—G. A. Stamper		4
Haywood St.—R. S. Howie		1
Hendersonville—M. T. Smathers	2	7½
Leicester—L. T. Cordell	4	2
Sandy Mush—J. W. Groce	2½	1
Swannanoa—J. O. Cox		1
Total	27½	48¾

CHARLOTTE DISTRICT

Thrift-Moores—J. J. Edwards		2
Hickory Grove—A. R. Bell	3	3
Morven—J. S. Gibbs		2
Monroe—H. G. Harden		5
Bethel-New Hope—J. W. Kennedy	1	
Unionville—O. L. Brown		2
Wadesboro—J. C. Armbrust		4
Matthews—D. F. Carver		1
West Charlotte—J. A. Smith	1	2
Calvary—C. M. Short	22	11
Ansonville—O. B. Mitchell		2½
Dilworth—G. D. Herman	10	10½
Hawthorne Lane—R. H. Daugherty		5
Trinity—J. E. Abernethy		3
Tryon St.—J. H. Barnhardt	1	11½
Marshville—Elzie Meyers		2
N. Monroe-Icemorlee—D. S. Richardson	2½	
Peachland—J. C. Umberger	10	2
Pineville—R. F. Hunt		7
Waxhaw—E. N. Crowder	1	12
Weddington—T. J. Huggins		1
Total	51½	88½

GREENSBORO DISTRICT

Ramseur-Franklinville—W. L. Scott		3
Centenary—R. G. Tuttle	7	36
Jamestown-Oakdale—J. E. Womack		3
Carraway Memorial—T. V. Crouse	1	3
Deep River—O. P. Routh		1
Glenwood—W. A. Barber		5
East End—E. J. Harbison	1	
Bethel—J. E. Woosely	½	3
Asheboro—W. H. Willis		4
Gibsonville—E. H. Nease		2
Park Place—L. B. Hayes	1	½
Spring Garden—G. R. Jordan		1
Walnut St.—W. T. Albright		½
West Market St.—J. F. Kirk	6	14½
E. Greensboro—A. Burgess		3
W. Greensboro—E. E. Williamson		3
Main St.—W. B. Davis	29	5
Wesley Memorial—E. K. McLarty	3	12½
New Hope—J. A. Howell	4	8
Pleasant Garden—J. W. Hoyle, Jr.	1½	7¼
Randleman—J. A. Cook		1
Randolph—W. R. Harris		5½
Roldsville—M. F. Moores	18	14
Uwharrei—G. W. Clay	1	3½
Wentworth—C. P. Goode	4½	23
Total	77½	162¼

MARION DISTRICT

Gilkey—J. C. Postell	1	8
Rutherfordton—J. O. Erwin		1
Old Fort—M. W. Dargan		3
Glen Alpine—R. C. Goforth	1	10
Table Rock—W. J. Hackney	1	2
Bostic—E. J. Poe		7
Broad River—J. C. Gentry	9	9
Cliffside—M. W. Heckard		1
Forest City—W. R. Ware	5	22½
Henrietta-Caroleen—J. P. Hornbuckle		2
Marion—First Church—W. E. Poovey		2
Marion Mills—G. L. Wilkinson	6	3
McDowell Ct.—H. E. Stimson		3½
Mill Spring—Elmer Simpson		1
Morganton—First Church—G. T. Bond	3	29½
Morganton Ct.—L. L. Smith		2
Oak Forest—B. A. Sisk		1
Old Fort Ct.—J. N. Wise		2
Rutherford College—O. J. Jones	1	3
Spindale—O. L. Simpson	4	18½
Total	31	131

MOUNT AIRY DISTRICT

Pilot Mountain—H. M. Wellman		3
Ceneral—H. K. Boyer	2	28½
Walnut Cove—A. J. Bowling		5
Ararat—J. J. Eads	3	3
Dobson—J. E. Hipp		2
Draper—J. P. Morris	½	2
Elkin—L. B. Abernethy		1
Madison—T. J. Rogers		½
Mt. Airy Ct.—W. J. S. Walker		1
Rural Hall—E. E. Snow	2	9½
Stokesdale—M. E. Leftwich		3
Summerfield—W. L. Dawson		3
Walnut Cove—J. T. Ratledge		10
Yadkinville—R. E. Ward	1	7½
Total	8½	79

NORTH WILKESBORO DISTRICT

North Wilkesboro—H. G. Allen	2	44
Ronda-Roaring River—W. J. Miller	1	2
Avery—T. S. Roten		4
Boone—M. B. Woosley	1	3
Creston—W. A. Thomas		2½
Jefferson—J. L. Reynolds	½	4
Moravian Falls—W. I. Hughes	2½	9
Sparta—A. L. Lucas	1	1
Watauga—R. A. Taylor	2	3
Total	10	72½

SALISBURY DISTRICT

Gold Hill—J. F. Stough		2
Albemarle Ct.—L. H. Griffin		1
Salisbury Ct.—W. B. Thompson	1	
Landis—W. E. Rufty	1	
Forest Hill—T. F. Higgins		5
Norwood—F. O. Dryman		1
Concord Ct.—A. G. Loftin		3
Albemarle—Central—C. M. Pickens	5	23
Badin—C. R. Ross	2½	3
Concord—Central—W. A. Jenkins		4
Kannapolis—J. F. Moser	1	3
Mt. Pleasant—M. A. Osborne	3	3¾
New London—J. S. Folger		3
Norwood Ct.—G. G. Adams	1	5
Salem—H. L. Powell		1
Salisbury—First Ch.—L. D. Thompson	⅛	7½
South Main St.—W. A. Rollins		1
Spencer—Central—R. O. Eller		3
Woodleaf—T. A. Plyler		¾
Total	15	70

SHELBY DISTRICT

Cherryville Ct.—J. E. B. Houser	2½	1
Belmont—R. M. Hoyle		7
Crouse—J. B. Fitzgerald		3
Park St.—J. A. Fry		4
Franklin Ave.—G. W. Vick	6	
Lowesville—O. C. Fortenberry		1
East End—C. M. Campbell		4
Goodsonville—J. W. Combs		4
Belwood—John H. Green	7½	46½
Cherryville—R. F. Mock		11½
Polkville—S. M. Needham	7	4½
Bessemer—E. P. Stabler	⅛	1
Gastonia—Main St.—F. J. Prettyman		10½
West End—D. W. Brown		2
Lincolnton—W. B. West	4	39
Lincolnton Ct.—W. E. Moretz		1
Mount Holly—O. P. Ader	7	8
Rock Spring—R. C. Kirk		2½
Shelby—Central—A. L. Stanford		4½
Lafayette St.—A. S. Raper		2
Shelby Circuit—B. Wilson		4
Stanley—J. C. Keever		1
Total	34½	162

STATESVILLE DISTRICT

Troutman—D. A. Oakley		1
Cool Springs—J. E. McSwain	4	2
Hudson—Paul R. Ryle	2	13½
Hickory—First Ch.—R. M. Stafford	¼	3
Mooresville Ct.—C. L. McCain	5¼	10½
Alexander—J. A. Peeler	½	1
Balls Creek—T. W. Hager		6
Catawba—A. C. Kennedy		1½
Davidson—M. B. Clegg		2
Dudley Shoals—P. H. Brittain	1	2
Elmwood—J. W. Strider		8
Granite Falls—N. C. Williams		1½
Westview—D. A. Lewis	1	1
Hiddenite—D. P. Waters		1¾
Lenoir—First Church—Carlock Hawk		4
South Lenoir—M. H. Tuttle		1
Lenoir Ct.—E. E. Yates		2
Central—A. L. Aycock	2	12½
Mount Zion—J. H. Bradley		2
Newton—E. W. Fox	1	3
Olin—W. M. Rahtburn	1	9
Statesville—Brd. St.—Z. E. Barnhardt		9
Race St.—H. H. Robbins	1	21½
Statesville Ct.—R. L. Melton	1	8¼
Stony Point—J. M. Barber	1	16
Total	21	143

WAYNESVILLE DISTRICT

Webster—J. W. Bennett		2
Whittier—H. A. Bryan		2½
Murphy Ct.—T. E. Hartsfield	½	
Bethel—F. W. Cook		3
Franklin Ct.—R. A. Truitt		6
Lake Junaluska—Frank Siler	1	5
Andrews—T. J. Houck	9	27½
Bryson City—D. V. Howell	5	10
Canton—A. C. Gibbs	1	1
Franklin—W. M. Smith	5	1
Fines Creek—J. C. Brown		⅛
Hayesville—F. L. Setzer	½	2
Haywood—P. L. Terrell	2	1
Highlands—J. G. W. Holloway	1½	2
Judson—F. C. West	4	1
Sylva—W. M. Robbins	2	42
Waynesville—J. T. Mangum		10½
Total	31½	117

WINSTON-SALEM DISTRICT

West End—J. W. Moore	6½	11
Trinity—J. R. Church	3	
Mocksville—A. C. Swofford	2	1
Green St.—W. B. Shinn		3
Linwood—J. W. Campbell		1
Advance—R. P. Fikes		3
Cooleemee—J. A. J. Farrington		5½
Davie—James H. Green		1
Denton—S. T. Barber		3
Farmington—C. M. McKinney	3	8
Kernersville—L. A. Falls		6
Lewisville—J. W. Vestal		5
First Church—W. R. Shelton		3
Thomasville Ct.—D. R. Proffitt	7	5
Thomasville—W. L. Hutchins		1
Welcome—J. W. Fitzgerald	11	9
Centenary—C. C. Weaver		12½
Grace—J. P. Hipps		1
Total	32½	79

DURHAM DISTRICT

Brooksdale—B. T. Hurley		7
Milton Ct.—J. Bascom Hurley	2½	6
Burlington Ct.—R. A. Bruton		1
South Alamance—F. A. Lupton		4
Lakewood—D. A. Clark	1½	1
Carr—J. H. Buafloloe		1
West Durham—J. A. Martin		2
Chapel Hill—Walter Patten		3
E. Roxboro-Longhurst—M. C. Ellerbe	5	
Yanceyville—W. C. Merritt	1	9
Branson—W. F. Elliott		3¼
Mt. Tirzah—B. O. Merritt	1	7
Front St.—J. B. Hurley		2
Trinity—W. W. Peele	1	5
Mebane—L. E. Thompson		3½
Webb Ave.—L. V. Harris		3
Cedar Grove—E. C. Durham		10
Memorial—H. E. Myers		4
Leasburg—E. R. Clegg		12
Person—J. W. Bradley	7	37
Hillsboro—S. F. Nicks		1
Durham Ct.—W. F. Craven		4
Roxboro—F. M. Shamburger	1	2
Rougemont—J. F. Stanres		4
Graham—G. W. Starling	16½	1
Total	36½	133

ELIZABETH CITY DISTRICT

Wanchese—W. R. Hardesty	4	1
South Camden—T. S. Coble	2	
Eliz. City—First Ch., N. H. D. Wilson		¾
Hertford—L. S. Massey	1	5½
Chowan—M. R. Chambers	1	6½
North Gates—J. O. Long	1	8
Hatteras—J .M. Jolliff		1
Pantego-Belhaven—J. P. Bross		2½
Manteo—A. W. Price	1	
Currituck—E. W. Hurst		8
Kitty Hawk—W. A. Chambers		2
Columbia—S. Salyer		4
Pasquotank—W. T. Phillips	6	5
Gates—R. F. Munn	½	20
Roper—R. A. Taylor	2	1
Dare—R. L. Beasley		2
Perquimans—J. T. Stanford		2½
Moyock—C. T. Thrift	14½	17
South Mills—A. B. Crumpler	1	2
Edenton—J. V. Knight	5	
Total	39	88¾

FAYETTEVILLE DISTRICT

Parkton—J. C. Humble		10
Manners—L. R. Gains	1	
Newton Grove Ct.—W. J. Underwood	4	5
Roseboro—R. B. John		3
Haw River—C. H. Caviness	1	1½
Carthage—John M. Wright		1½
Jonesboro—B. E. Stanfield	6	24
Elizabeth—H. E. Lance		3½
Sanford—L. B. Jones		2
Siler City—O. I. Hinson	2	21½
Goldston—H. L. Witten		6
Hay St.—J. H. Shore	½	6
Hemp—G. C. Wood	1	1¾
Stedman—G G Ellington		1
Pittsboro—C. M. Lance	1	13
Duke—L. C. Brothers	2½	9½
Fayetteville Ct.—W. L. Maness	1	16
Lillington—H. L. Hendrix		4
Person St.-Calvary—M. F. Hodges		2
Total	20	131¼

NEW BERN DISTRICT

Trenton—H. L. Davis	2	½
New Port—R. W. Barfield		3
Atlantic C. W. Wilson		1
St. John—R. E. Atkinson		1
Harlow Ct.—J. E. Carter	3	6
Ocracoke—W. T. Cheek	½	4
Snow Hill—J. A. Russell	1	8½
La Grange—R. E. Pittman		3
Mt. Olive-Calypso—L. T. Singleton		6
Centenary—J. W. Harrell		4
Queen St.—C. K. Proctor	10	21
Oriental—J. C. Wheedbee	2½	6
St. Paul—J. M. Daniel	½	11½
Elm St.-Pikesville—C. P. Jerome		1
Morehead City—W. A. Cade	1	44½
Hookerton—R. R. Grant		8
Goldsboro Ct.—R. E. Brown		5
Craven—W. L. Dawson, Jr.		4
Pink Hill—K. S. L. Cook		2
Gloucester—Samuel Leffers		1
Pamlico—W. C. Jones	2	
Total	22½	141

RALEIGH DISTRICT

Franklinton—E. H. Davis		3
Central—H. I. Glass	2	1½
Garner—G. W. Fisher	1	3
Tar River—J. C. Williams	½	7½
Louisburg—O. W. Dowd		2
Creedmore—J. J. Boone		3
Zebulon—E. M. Hall	5	15
Cary—W. C. Ball	1	5
Princeton—G. B. Perry	½	1
Oxford Ct.—M. B. Strickland		4
Bailey Ct.—E. C. Maness		3
Millbrook—S. J. Starnes	3	14
Granville—L. H. Joyner	3	23¼
Smithfield—A. J. Parker		22
Oxford—E. M. Snipes		4
Fuquay—K. F. Duval		2
Youngsville—W. B. Humble		6
Clayton—M. Y. Self		1
Edenton St.—W. A. Stanbury	4	9
Four Oaks—W. J. Watson	9	30
Jenkins Memorial—W. H. Brown	12	4
Total	41	163¼

ROCKINGHAM DISTRICT

Mt. Gilead Ct.—F. E. Dixon		¾
Caledonia Ct.—J. L. Smith	1	
Maxton—A. S. Parker		1
St. Paul—I. T. Poole		5
Gibson—J. B. Thompson		1
Richmond Ct.—C. A. Jones		3
Red Springs—G. M. Daniel		1
Rockingham—C. M. Hawkins		4
Robeson Ct.—N. B. Johnson		5
Aberdeen-Vass—E. H. McWhorter		2
Rowland—P. D. Woodall	2	9
Raeford—N. C. Yearby	2	5
Laurinburg—W. R. Royal		2
Laurel Hill—W. J. DuBois		1
Biscoe—F. B. Peele	1	5¾
West End—A. J. Groves		1
Montgomery—F. B. Noblett		1
Lumberton—T. M. Grant		2
Roberdel—S. T. Moyle		2
Troy—J. H. McCracken		2
Lumberton Ct.—N. L. Seabolt		1
Mt. Gilead—B. C. Thompson	3	26½
Total	9	81

WASHINGTON DISTRICT

Rocky Mount Ct.—W. G. Farrar	1	1
Washington—L. D. Hayman		6¼
Pinetops—J. H. Miller		7
Farmville—B. B. Slaughter		4
S. Rocky Mt.—W. C. Huckabee	4½	2
Tarboro—R. C. Beaman		3½
Elm City—D. H. Tuttle	10½	7
Mattamuskeet—W. M. Wall	7	6
Spring Hope—W. E. Trotman		4½
Fremont—J. A. Dailey	2	12
Greenville—V. P. Scoville	1	4
Fairfield—H. M. Jackson	½	1
Robersonville—F. F. Eure		5½
First Church—H. M. North	2	10
Wilson—F. S. Love		2
Grimesland—J. J. Lewis		2
Total	28½	83¾

WELDON DISTRICT

Williamston-Hamilton—E. D. Dodd		1
Rich Square—Rufus Bradley		3¼
Garysburg—J. A. Tharp		3
Enfield—C. T. Rogers—	1	1
Scotland Neck—E. L. Hillman	2	2
Battleboro-Whitakers—B. F. Boone		4
Warrenton—H. B. Porter	2	8
Henderson—T. G. Vickers	1	3
Murfreesboro—L. C. Larkin		10
Aulander—W. L. Clegg	1	6
Northampton—B. P. Robinson		5
Littleton—G. F. Smith	1	2½
Halifax—J. L. Midgett		2
Rosemary—Norman Harrison		2
Roanoke Rapids—R. H. Broom	2	1
Weldon—G. W. Perry		6½
Middleburg—J. T. Draper		14
Seaboard—Frank Culbreth		3
Windsor—N. M. Wright		9½
Warren Ct.—W. M. Towe		1
Conway Ct.—E. B. Craven	½	6
Ahoskie—R. G. L. Edwards		3
Total	10½	97¾

WILMINGTON DISTRICT

Clinton—J. E. Holden		3½
Faison-Warsaw—E. L. Stack	1	
Tabor & Fair Bluff Ct.—L. M. Chaffin		4½
Scott's Hill—E. W. Downum	1	
Chadbourn Ct.—T. E. Davis	2	3
Burgaw—L. A. Watts		2
Magnolia Ct.—W. E. Hocutt	4	1
E. C. Sell—Mayesville	1	5
Grace—A. D. Wilcox	1	13
Ingold—A. E. Brown		1
Whiteville—L. D. Pattishall		4
Wilmington Ct.—C. N. Phillips	3½	2
Epworth—J. A. Snow	1	11
Trinity—H. C. Smith		4
Kenansville—J. W. Sneeden	2	1
Carver's Creek—J. C. Harmon	1	2
Swansboro—D. A. Futrell		1
Southport—J. R. Edwards		½
Total	17½	58½
Miscellaneous	4	37½
Total	569	2168¼

Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,

4B, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

(Please write distinctly)

AGENTS WANTED

Big opportunity offered. Make good money acting as our salesman for the highest quality fruit trees grown. Also ornamental trees, shrubs, roses, etc. Write today.

VIRGINIA NURSERIES

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DAHLIAS

ONE HUNDRED VARIETIES

Write for catalog.

GUILFORD DAHLIA GARDENS

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ITCH No disgrace to have the ITCH. It is to keep it. Get a box of "Wonder Ointment", a new wonderful remedy. Quick results. Mailed postpaid anywhere, large size, $2; small size $1. Guaranteed or money back. Agents wanted.

Evans Pharmacy, "The Rexall Store", Anderson, S.C.

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCES

Mount Airy, at Booneville ..... March 26-27
Asheville, at Weaverville ..... April 1-2
Raleigh, at Creedmore ..... April 2-3
Greensboro, at Trinity ..... April 14-15
Weldon, at Seaboard ..... April 16-17
Marion, at Morganton ..... April 21-23
New Bern, at Trenton ..... May 26-27
Charlotte, at Pineville ..... May 28-29
Durham, at Fletcher's Chapel ..... July 1-2

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

March

Skyland, Naples, 11 22
Saluda-Tryon, Tryon, night 22
Spring Creek, Antioch, 11 28-29
Mt. Pleasant, night 29

April

Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26

May

Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
I. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

March

Ansonville, Wightman, 11 20
Morven, Pleasant Hill, 11 22
Mornoe, Central, night 22
Wadesboro, 11 29
Trinity, night 29

April

Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

March

Wentworth, Mt. Carmel, 11 and 3 21-22
Reidsville, 11 22
East Greensboro, Holt's Chapel, 11 29
Glenwood, night 29

April

West Greensboro, Groome's, 11 and 3 4-5
Wesley Memorial, 11 5
Walnut Street, night 5
Jamestown-Oakdael, Jamestown, 11 12
Highland, 3 12
East End, night 12
Randolph, Mt. Gilead, 11 18-19
Main Street, night 19
West Market Street, 11 26
Gibsonville, Gibsonville, night 26

May

Randleman, Old Union, 3 2-3
Carraway Memorial, 11 3
Park Place, night 3
Pleasant Garden, Bethlehem, 3 9-10
Ramseur-Franklinville, Ramseur, 11 10
Centenaryl night 10
Spring Garden, night 13
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

March

Yadkinville, East Bend 21-22
Ararat, Hunter's Chapel 22-23
Danbury, Pine Hall, Sat. & Sun.....28-29
Walnut Cove, Bethlehem 29-30
(Sunday night and Monday)

April

Jonesville, Maple Springs 4-5
Elkin, evening 5
Dobson, Pleasant Ridge, 3..... 5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

March

Bostic, 11 21
Forest City, 11 22
Cross Mill, North Catawba, 11 26
Marion Ct., Murphys, 11 27
McDowell, Snow Hill, 11 28
Marion Mills, Clinchfield, 11 29
Marion First Church, 7 29

April

Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville, Bakersville, 10 12

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

March

Sparta, Cox Chapel 21-22
Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March

Park Street, Ebenezer, 11 21
Mt. Holly, 11 22
Main St., Gastonia, 11 and night 29

April

Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

March

Norwood Ct., 11 21
Norwood, 11 22
First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, ngiht 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville.
SECOND ROUND

March

Shepherd, Wesley, 7 and 77 21-22
Mt. Zion, 3 and 7 22
Stony Point, 11 29
Ball Creek, Mt. View, 3 29

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

March

Glenville, Norton, 11 and 3 20-22
Highlands, Horse Cove, 11 and 11 21-22
Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29

April

Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
THIRD ROUND

March

Hanes-Clemmons, Clemmons, 11 21-22
Grace, Grace, night 22
Ardmore, Ardmore, 11 29
West End, West End, night 29

April

Lexington, First Church, 11 5
Erlanger, Erlanger, night 5
Lewisville, Lewisville, 3 11-12
Cooleemee, Cooleemee, 11 19
Davie, Liberty, 3 18-19
Linwood, Macedonia, 11 25-26
Erlanger, Erlanger, night 26

May

Davidson, Bethel, 11 2-3
Advance, Fulton, 3 2-3

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

March

Brooksdale Ct., Brookland, 11 21-22
East Roxboro, Longhurst, night 22
Hillsboro, New Sharon, 11 28-29
Carr, night 29

April

Yanceyville Ct., Prospect, 11 4-5
Graham and Haw River, Graham, 11..12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11...19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26

May

Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11...2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

March

Dare, Mashoes 20
Manteo, 11 22
Wanchese, night 22
Stumpy Point 23
Kitty Hawk, Collington, 10 25
Mann's Harbor, Mashoes 26
Kennekeet, Avon 28-29
Hatteras, Buxton, 3 29
Hatteras, Hatteras, night (Quar. Conf.) 29

April

Currituck, Ashbury 4-5
North Gates, Gates 11-12
Gates, Harrills 12-13
South Mills, Newlands 18-19

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

March

Elizabeth, Singletary 21-22
Stedman, Bethany 28-29

April

Siler City, Hickory Mountain 4-5
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 17
Glendon, High Falls 18-19
Hemp, Smyrna 25-26

May

Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

March

Goldsboro Ct., Pine Forest, a.m. 21-22
St. Paul, p.m. 22
Beaufort, a.m. 29
Morehead City, p.m. 29

April

Snow Hill, Jerusalem, a.m. 4
Hookerton, Maury, a.m. 5
Atlantic-Sealevel, Atlantic, a.m. 11
Straits, a.m. 12
Ocracoke, p.m. 13
Pink Hill, Woodington, a. m. 19
Queen St., p.m. 19
Pamlico Ct., Barnes, a.m. 25-26

May

Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24
District Conference May 26-27 at Trenton.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

March

Garner, Mt. Zion 21
Bailey, Mt. Pleasant 28-29

April

Creedmore, Creedmore (D. C.) 3
Granville, Calvary 4-5
Oxford Ct., Marrows 11-12
Oxford, 7:30 12
Zebulon, Zebulon 19
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

March

Grimesland, Providence, a.m. 22
Stantonsburg, night 22
Freemont, Black Creek, a.m. 23
Wilson, night 23
Aurora, Campbell's Creek, a.m. 28-29

April

Robersonville, Stokes, a.m. 5
Tarboro, night 5
Bethel, night 6
Bath, Pinetown, a.m. 12
McKendree, Conetoe, night and a.m. 12-13
Clark Street, a.m. 19
First Church, night 19
Rocky Mount Ct., 3 and 11 25-26
South Rocky Mount, night 26

May

Vanceboro, Lanes, a.m. 2-3

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

March

Warrenton, Macon, 11 21
Norlina, Union 22-23
Williamston, Hamilton 29

April

Garysburg, Smith's, 11 4
Rosemary Station, 11 5
Roanoke Rapids, night 5
Battleboro-Whitakers, Battleboro, 11 12
Enfield, night 12
Northampton, Rehobeth, 11 18
Littleton, 11 26
Halifax, Calvary, afternoon 26

May

Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17
District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

March

Kenansville-Friendship, a.m. 22
Faison-Warsaw, Warsaw, p.m. 22
Burgaw, Herrings, a.m. & p.m. 29

April

Wallace-Rose Hill, Charity, a.m 5
Magnolia, Centenary, p.m. 5
Clinton, Clinton, a.m. 12
Ingold, Epworth, p.m. 12
Hallsboro, Peace, a.m. 19
Carver Creek, Shiloh, p.m. 19
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for	Arrive from
6:15 a.m. a Norfolk	8:10 p.m.
7:30 a.m. b Charlotte	5:15 p.m.
3:00 p.m. Washington	1:05 p.m.
9:45 p.m. d Norfolk	7:05 a.m.

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b-Connects week days for Fayetteville.
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APRIL 12, 1925

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d at First Street
February 8 in the
congregation, and
to rest in the ceme-
Baptist church. The
embers of the Junior
cted the services. "Well
good and faithful servant."
R. A. Swearingen, P. C.

EAN—Miss Sarah J. McLean
born January 25, 1855. Early in
er girlhood she joined the Methodist
church at Cool Springs and held her
membership there until God called her
to her reward on the 5th day of Feb-
ruary, 1925. She leaves one brother,
Neil A. McLean, several neices and a
host of friends to mourn her lass. Miss
Sarah was a consecrated Christian and
was always ready to help in every way
both church and humanity and will be
missed in this community. She had
lived out more than her allotted time,
being seventy years old at her death.
L. R. Gaines, P. C.

SESSOMS—Claude Sessoms lived only fifty-four years, but he lived well. He came to Littleton in young manand lived a faithful Christian life until he passed to his reward December 19, 1924, after several months of severe, patient suffering.

He was deeply interested in the church, attended its services regularly, was a steward and a member of the choir more than thirty years.

He married Miss Virginia Cole of Fayetteville, who with three children, Mrs. Frances Rives, Claude, Jr., and William Hugh, have the sympathy of a host of friends.

Claude Sessoms, devoted husband, father, Christian, died without fear, loved by all. G. F. Smith.

FITZGERALD—Mrs. Mary Jane Fitzgerald was born March 13, 1848; died February 5, 1925, age 76 years, ten months and 23 days.

She was happily married to J. W. Fitzgerald, a brother of the late Bishop Fitzgerald, in the year 1868, to which union there were born six children. Three of them and her husband preceded her to the other world. Sister Fitzgerald leaves three children, 21 grandchildren, five great-grandchildren, and other relatives, with a host of friends to mourn their loss.

She professed religion and joined the Methodist church at Ruffin, N. C., in a meeting held by her brother-in-law, Bishop Fitzgerald, in 1886.

She was educated at Salem College and was a great student and reader of literature. She did not neglect her Bible, as she read it through more than a dozen times in the last few years.

Sister Fitzgerald was a mild, gentle, sweet-spirited, motherly woman, and all who have known her can truthfully "rise up and call her blessed." In her passing from us earth is poorer, but heaven is made richer.

J. H. Brendall, Pastor.

PHILLIPS—On January 24, 1925, at seven thirty-five p. m., the beautiful spirit of Angelia Coble Phillips returned to the God who gave it. Calmly, sweetly, peacefully she closed her eyes and went to be with her Lord, whom she loved and served here. We would not question her going, but bow in humble submission to his will, knowing that all things work together for good to those who love the Lord.

She was the oldest daughter of Mr. John Randolph Coble, and his wife, Mary Francis Dixon, of Snow Camp. She was born February 3, 1869, and on July 3, 1886, she was happily married to Mr. Charles Henry Phillips of Alamance county, where the major portion of her life was spent, and where she will be sorely missed. To this union were given eleven children, two dying in infancy, the following left with their father to mourn her going: Mrs. Lee Wharton of Gibsonville, Mrs. George Fowler and Mrs. J. D. Strader of Burlington, Misses Mary, Josephine and Urmadell of Graham, O. D. and Floyd of Greensboro, John R. of Pinehurst, her aged father; one brother, C. F. Coble of Snow Camp; one sister, Mrs. Leola Stewart of Burlington, besides hosts of other relatives and friends.

Born into a sturdy Quaker home, she had a birthright into the Friends church. After her marriage she came with her husband to the Methodist church and was ever faithful and true to her church, and in no place outside of her home circle will she be missed more than in her church, where as president of the Woman's Missionary Society, teacher in the Sunday school, and in every phase of church work was she deply interested, and most especially was the young people on her heart, she was so concerned about their welfare. Truly can it be said of her, "She hath done what she could." Quiet, unpretentious, unassuming, her life was spent for others and her last thoughts were for her husband and children that they be not worried about her; she was all right.

I count it one of the rich blessings of my life to have had her friendship. I shall never forget her; her memory will through the years hearten me for many a weary task. I want my life to tell of His power to save and keep as her life told it, and then at the sunset of this brief day I want to go as she has gone to that better land where comes no sorrow or night.

They are not dead: they have but passed
Beyond the mists that blind us here
Into the new and larger life,
Of that serener sphere.
They have but dropped their robe of clay
To put their shining raiment on;
They have not wandered far away,
They are not "lost" or "gone."

KIRBY—James E. Kirby was born in Pickens county, S. C., in 1862. On October 22, 1880, he was married to Miss Selina Elizabeth Blarden. Brother Kirby joined the Methodist church in young manhood and remained a faithful member until his death on the 23rd of January, 1925. Some years ago Brother Kirby and family moved to Stanley and identified themselves with our church there. Thus I was his pastor for four years. His last years were full of illness, pain and hard hospital experiences. For weeks I visited him every day. He never murmured and was always happy. He was one of the most loyal friends the writer ever had. When the last hours came he died singing the old revival songs of the church he loved so well. The funeral services were conducted by Rev. J. C. Keever, the present pastor of the Methodist church at Stanley, assisted by the pastor of the Baptist church. May God's richest, comforting grace keep his bereaved widow and all of the other loved ones.

Albert Sherrill.

MABRY—Mrs. Mollie Mabry went to her reward on Sunday, February 15, from the home of her daughter, Mrs. Vance Lowder. She was 59 years old, and had been a member of the church since she was a young girl. Those who have known her well for many years say that she was a faithful Christian, and during her last illness she gave a clear, convincing testimony of her acceptance with God.

The funeral service was conducted at First Street Methodist church by her pastor, and her body was laid to rest in the Smith family burying ground near Albemarle, N. C. The funeral was attended by an unusually large congregation of relatives and friends who came to pay their last tribute to one whom they loved.

She was the widow of the late Frank M. Mabry, and she is survived by three brothers, one sister, nine children, and a number of grandchildren. These have our sympathy, and we pray that each one of them may live and die in the faith as she did.

Rev. R. A. Swaringen.

DICKENS—The Scotland Neck Epworth League was saddened this month by the passing of one of its best beloved members, Hazel Dickens. Hazel was one of our charter members and the maintenance of our league was due largely to her untiring efforts. As superintendent of the department she was con... tried at all times to ... it was my privilege to ... Hazel in my Sunday school class for several years. She was a loyal member and always in her place on Sunday morning. About two years ago in October she gave her life to Christ and lived zealously for Him until He called her to be with Him. Hazel will be missed in her home, in her Sunday school, but nowhere more than in the league where she worked and served so well. While we are grieved at her untimely death we have the assurance that Hazel is at rest. D. M. H.

J P Breedlove 30aug24
407 Wattle St

ld.

obbs was
d died Decem-
as the son of Jud-
obbs. His whole life
Sampson county, and for
ars was a member and stew-
at Andrews Chapel on Roseboro circuit. He married Nellie Hobbs, who survives him with these children: Oscar P., Clarence, Frankie May, Lonnie and Cecil. Brother Hobbs was held in high esteem as a citizen and a Christian. He had a strong personality and made many friends. He will be missed much. R. B. John, P. C.

ROWE—James B. Rowe passed away at his home about four miles from Maysville, N. C., January 5, 1925. He was a member of Hopewell church about 50 years of age, and retiring in disposition. We laid his body to rest in old Hopewell cemetery near the graves of his wife and two children. Tall trees cast lengthening shadows over these graves, birds sing sweetly in the surrounding forest, busy travelers rush hurriedly by, and the midnight silence broken by the rippling waters of the nearby brook, but the death repose of Brother and Sister Rowe and their two children is undisturbed. Serenely they sleep, awaiting the resurrection morning. May God comfort the bereaved relatives.

E. C. Sell, Pastor.

BENNETT—I. F. Bennett was born April 11, 1854, and died January 28, 1925, age 70 years nine months and 17 days. He was married to Martha Ann Hepwood December 21, 1876. To this union were born eight children, six living—C. C. Bennett, Cincinnati, O.; G. L. Bennett, Toledo, O.; Rev. J. W. Bennett, Webster, N. C.; Mrs. B. J. Pinson and May Bennett, Greensboro, N. C., and James Bennett, Sifton, Washington. In early life he joined Pisgah church and had been an official member for nearly fifty years. He was buried at Pisgah church, services being conducted by the writer, assisted by Revs. T. A. Sikes, T. V. Crouse, Albert Sherrill, E. T. Gordon and —— Strickland. Uncle Frank followed his son, Ed, in a few days. We shall likewise miss him very greatly. May God abundantly bless all who have been called to undergo double bereavement. W. L. Dawson.

FRY—Daniel Fry was born March 6, 1901, and "fell asleep in Jesus" February 5, 1825. Young Brother Fry had been sick most of the time for 15 months. During this time I visited him often, and he and I often talked of the life beyond. Many times he told me that he was prepared to live or to die. A few hours before he passed away, I told him that if he should go to heaven before I saw him again, to tell them up there that I was coming some of these days. His face beamed with anticipation as he replied: "I will surely do it, for I am going to heaven before long."

He was converted and joined First Street Methodist church of Albemarle a little more than two years ago, and h remained a true, faithful, earnest Christian. I had expected him to become a real leader in our church, for none of our young men were more consecr ated than he, but he "walked with God, and he was not for God took him," and God knows best; so we bow in humble submission to His will. He and I were friends, and I expect to renew our friendship some day.

He left behind him to mourn their loss and separation for a little while a kind and affectionate father, Jacob Fry; a step-mother, who was a real mother to him; a brother, D. A. Fry of Albemarle; four sisters, Mrs. M. G. Earnhardt, Mrs. John Grigg, both of Albemarle, Mrs. Tally of Randleman, and Miss Lulu Fry, a trained nurse of Albemarle and Statesville, and many other relatives and friends.

A TRIBUTE TO MRS. JOHN F. KIRK

In three short months Mrs. Kirk, a member of the Susanna Wesley Bible class, by her strong, winning personality, and by her unfailing loyalty and devotion to all the interests of the class, has won a true and lasting place in our affections.

In our short-sighted vision the death angel made all too swift and sudden a flight for our beloved friend. We know not; it may be he only snatched her away in love and mercy from future sorrow and suffering.

Starting out in joyous anticipation of an evening spent in visions of God's wonderful universe, after a brief time of merciful oblivion, she awoke to a vlessed realization of Christ in the heavenly home.

We could not, dare not wish her back again in this world of uncertainty and pain, but we greatly miss her loved form and face, and grieve that she is with us no more. We as a class tender our loving and heartfelt sympathy to Brother Kirk, our beloved pastor, also to the sisters and othe relatives of our friend, and pray God's richest blessings upon them.

It is our wish that a copy of this tribute be sent to Brother Kirk and to Mrs. T. J. Jerome, her sister, and a copy to the North Carolina Christian Advocate with a request for publication; also that these lines be transcribed in the permanent record of this class.

Mrs. C. H. Ireland,
Mrs. J. H. Stimson,
Mrs. H. L. McKay,
Miss Mary Donnell,

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and love has called from our midst our beloved sister, Mrs. Mary Irvine Sisk, wife of Mr. William F. Sisk, we, the members of the Ladies' Aid Society, St. Paul's M. E. Church, South, Cleveland county, North Carolina, resolve:

First, That we, the members of the Church Helpers class, the Ladies' Aid Society, bow in humble submission to the will of our heavenly Father, feeling that our loss is her eternal gain, our first deceased member.

Second, That we thank our heavenly Father for her faithful Christian life and for that divine grace which comforted and sustained her through her suffering and her affliction.

Third, That while our hearts are full of sorrow we rejoice in the thought that she is with the Lord she loved and served so well.

Fourth, That a copy of these resolutions be sent to the bereaved family, one to the North Carolina Christian Advocate and the home papers.

Mrs. S. S. Harrelson,
Mrs. D. A. Craft,
Mrs. John W. Craft.

ISAACS—On February 10, about 3 p. m., Mary Magdalene Isaacs crossed the silvery stream to be with the Saviour, whom she loved and adored. The passing of Maggie was a shock to us all. We were in the midst of a great revival at Mabel church, of which she was a member. She was at the first service in the meeting, with her heart and life upon the altar, ready for any service she could render. She never missed a service of this meeting until she was taken suddenly ill on Wednesday morning, February 4.

Maggie was converted and joined the Methodist church on January 6, 1912, and lived a sweet Christian life to the end. Shortly after she joined the church she was elected as treasurer of the Sunday school, and served efficiently until she was called to her reward.

No one doubted her relationship to her Saviour, for she reflected Christ in ... and character. She was kind ... rybody, and was loved by all ... knew her ,and as far as we know she never had an enemy. She gave her life in trying to make others happy as she passed along the way. Her heart's desire and the anxiety of her soul was that all her friends and loved ones should meet her in glory. Just before crossing the valley she tried to show her brother the beautiful lights on the other shore and asked him to meet her there.

She leaves a father, Jas. M. Isaacs, mother, Chaney E., and brother, Loyd S., and a host of friends to mourn her departure. But our loss is her eternal gain. R. A. Taylor, P. C.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, MARCH 26, 1925 Number 13

EDITORIAL PARAGRAPHS

"While the bairn lived they could na gie him bread. When he deed, they could gie him a stane!" This was the exclamation of "Bobbie" Burns' mother when she looked upon the monument which had been erected to the memory of Scotland's great bard. Too often has this story been repeated in the lives of poets and prophets. While living they are "destitute, afflicted, tormented," but when dead tombs and monuments become memorials to their names.

⚜ ⚜ ⚜

The inimitable William A. Quayle, bishop of the Methodist Episcopal church, who a few weeks ago went home to heaven, knew how with a touch of his genius to "kindle faith and make life more brawny for God's business." Here follows an appreciation of his heritage: "Yet this I know, that my mother and my father met and married and were beautifully poor; so that I, a Methodist preacher, have never had to learn poverty, having known it from the first. And my father, gone to heaven years since, and my mother, who had gone before him, from the summits of the Rocky Mountains years and years ago, before I knew her kiss, left no library to me—not other books but only these, The Saints' Everlasting Rest and the Bible. O me! There are ancestors of great repute for some. As Tennyson has said, there be those 'sprung from the midriff of an hundred kings,' but I would rather have been the son of a woman and man who in their peuury could not leave to the child of their love, to the child of their heart and hearth, anything but a Bible, than to have been descended from all the majesties of history."

⚜ ⚜ ⚜

In 1923, 165,000 divorces were granted, or one divorce to every 7.5 marriages in the United States. In eighteen years the number of divorces has increased by 100,000, or over 140 per cent, while the population has increased but about 30 per cent. Oregon in 1922 had one divorce to every 2.5 marriages. Wyoming, one to 3.9; Montana, one to 4.3; Missouri, one to 4.7; Oklahoma, one to 4.8; Texas, one to 4.9; California, one to 5.1; Ohio, one to 5.2; Indiana, one to 5.4; Colorado, one to 5.5; Kansas, one to 5.7, and Maine, one to 5.8. In Switzerland, where divorce is as easy to obtain as it is in the United States, there is only one divorce to every sixteen marriages; in France there is one to every twenty-one marriages; in Denmark, one to twenty-two; in Germany, one to twenty-four; in Norway, one to thirty; in Sweden, one to thirty-three; in Britain, one to ninety-six, and in Canada, one to one hundred and sixty-one. Such is the showing that our boasted country makes in comparison with Europe and our neighbor to the north. We ought to hang our heads in shame. We ought to do more than manifest a sense of shame because of this deplorable record. There should be a fresh emphasis put upon the sanctity of the marriage tie and the sacredness of the home.

"The Yellow Peril" looms large on the horizon of some, while others, strange to say, can be scared with the absurd cry, "nigger"; but more to be feared than the yellow man, or the black man, is the blue man.

"The 'reds' have taken Russia, the yellow men Japan,
The blacks have cornered Africa as well as Yucatan;
The green folks' names are legion, they're found in all the hues,
But the worst of all, we figure, are the chaps who have the 'blues.'"

⚜ ⚜ ⚜

"I met a small boy in Quebec;
He was buried in snow to his neck.
I said, 'Are you friz'?
He said, 'Yes I is!
But, we don't call this cold in Quebec.'"

Yet there are people right here in North Carolina, where the weather is never cold, neither is it ever hot, who constantly mutter that the weather is too hot or too cold, too wet or too dry. These disssatisfied denizens of our meteorological paradise should be shipped post haste to Quebec.

⚜ ⚜ ⚜

"He is just preaching for the money there is in it." Who said that? It has been said repeatedly and about quite a lot of preachers. Fortunately, it is not true in most instances. But if it were true, would it be much worse than to engage in any other honorable occupation just for the money there may be in it? Should the workman's only interest be in his pay envelop? Should a man's salary be the one object of his thoughts? Should the manager of a corporation think only of dividends? If so, then a preacher may be excused if he preaches just for money. But it is all wrong. The Bible tells us that the farmer who cares for nothing but bigger barns is a fool. And this rather ugly word can easily be transferred and applied in other departments of human endeavor. It may be applied to the man who will preach a sermon, write a poem, or paint a picture just for the money there is in it. Preachers and poets and artists are not made that way. The preacher must have an eye single to the kingdom of God, the poet to the kingdom of literature, and the artist to the kingdom of beauty. The world is right when it damns a man who would dare to seek his reward for preaching in dollars and cents. But it should not allow the man to go unwhipped who fails to give honest returns for his pay envelope, or who refuses to give more than the value of his salary in return for the same. And the corporation which is unmindful of the welfare of humanity has the stain of blood upon its unrighteous dividends.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
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CHURCH STATISTICS FOR 1924

The Christian Herald Census of Religion for 1924 shows for last year a net gain in membership of the churches of approximately 700,000. This represents a material increase over the gain in 1923. An extremely interesting fact is that with this year's gain the church membership in the United States has increased 130 per cent since 1891, while the population has increased 80 per cent, showing that the church is far more than merely keeping pace with the country's advance.

We heartily congratulate the churches of all denominations on the showing of the census. May the good work go on throughout the year just begun.

As in former years it is those who are known as Evangelical which have the larger gains, as shown herewith:

Groups	Communicants	Gains
Methodist	8,700,007	79,974
Baptist	8,227,225	88,093
Lutheran	2,503,642	37,801
Presbyterian	2,500,466	37,909
Disciples of Christ	1,668,906	47,703
Episcopalian	1,147,814	7,738
Congregational	861,168	3,535
Reformed	532,668	32
United Brethren	405,103	10,540
Evangelical Synod	307,177	6,728
Evangelical Church	209,684	8,722
Adventists	144,167	4,819
Brethren (Dunkards)	143,889	1,192
Friends	116,077	33
Christians	108,500	5,409
Mennonites	85,630	3,000
Assemblies of God	75,000	5,000
Pentecostal	73,783	6,783
Scandinavian Evangelical	42,758	606
Moravians	26,802	606
Various other bodies	122,928	
Totals	28,021,953	366,336

These various bodies with a total of 28,021,963, roughly speaking, may be considered as constituting the Evangelical group, or more than 60 per cent of all the entire denominational strength of the country.

The gains in membership of this Evangelical group amount to a total of 366,336, which is not proportionate in percentage to the total gain; that is, while the Evangelical strength is 28,021,593 or, over 60 per cent, the Evangelical increase is 366,336, or less than 52 per cent.

The changes in the number of ministers and churches continue to move up or down, in an uncertain way, as though they were governed by no particular set of rules. Thus the ministerial increase for 1924 is 3,740, while in 1923 it was 5,297, and that of church is 541 for the past year, though it was 2,404 in 1923. There has been a marked tendency since the war for churches of the different denominations to consolidate for the sake of economy and efficiency.

Changes are gradually appearing in the order of the denominations as to numbers. The Roman Catholic (semper eadem?) keeps well in advance of all the communions, with its nearly sixteen million communicants and its more than 18,000,000 population. Its estimated increase in 1924 was over 220,000.

The second largest body is the Methodist Episcopal Church with 4,438,494; the third, the Southern Baptist Convention, with over 3,500,000; the fourth, the Negro Baptist Convention, with more than 3,000,000; the fifth, Methodist Episcopal, South, 2,470,000; the sixth, the Presbyterian Church in the U. S. (Northern), 1,791,559; the seventh, the Northern Baptist Convention, 1,382,000; the eighth, the Disciples of Christ, 1,351,000; the ninth, the Protestant Episcopal Church, 1,139,200. These are the only single bodies which have a million or more.

When the order by groups is considered, after the Roman Catholic and associated churches, with 16,093,000, come the Methodist, 15 bodies, second, with 8,700,000,; the Baptist, with 14 bodies, third, 8,227,225; the Lutheran, 18 bodies, fourth, 2,503,642; the Presbyterian, 9 bodies, fifth, 2,500,466; the Disciples of Christ, 2 bodies, sixth, 1,668,906; the Episcopalian, 2 bodies, seventh, 1,148,000.

While we are passing in annual review the affairs of the churches in the United States, it must not be forgotten that these same churches have a great and growing constituency in the rest of the world, and some of them are reporting larger gains, mostly in non-Christian Asia and Africa, than in the United States. The New World Missionary Atlas shows that this foreign work is carried on in larger measure by the missionary societies of the United States than by any other or all other societies combined. It expended on this work in 1923 $45,272,293.

In the last quarter of a century, as the New World Atlas shows, the number of Christian communicants have increased in Asia from 622,460 to 1,533,057; in Africa from 342,857 to 1,015,683. In China the growth has been from 112,808 to 402,539; in India, from 376,617 to 811,505. Everywhere indigenous peoples have been moved by the Christian appeal.

The Methodist Episcopal Church, which in 1923 had a larger increase in its foreign fields than at home, has also more of its total gains abroad than in this country the past year. If at any time the churches at home get discouraged by a small increase here, they may get new enthusiasm for the task to see how bountifully it yields among the heathen.

TELLS OF HIS CONVERSION

What an interesting book it would be if somebody should gather into a volume the stories of how God's servants were converted—especially the Methodist people who have a great wealth of material of this sort.

Bishop Quayle tells of his conversion years ago in the little wind-swept school house on the open prairie of his adopted Kansas home in the following sweet simplicity so characteristic of him:

"The preacher came over to me and said, 'Billy, you belong to Jesus'! He was a kind of a farmer fellow, and grew all crops but hair, and he wore farmer's clothes, and spoke about farming and sowing; and he said there was a sower that went out to sow, and there was a great harvest. And everybody paid heed. And then he came and put his hand on my shoulder and said, 'Billy, God wants you to be one of his farmers,' and I came up the aisle of the school house, not to the chancel—there wasn't anything but the dictionary in the school house—so I came and bowed at the dictionary. And, O me, the wind was wild that night! It was as stormy as on a wide sea, the storm that beat upon that prairie school house. The wind had its chance, and it blew like it did on the Sea of Galilee; and Christ came over and said, 'Boy, what do you want down here?' and I said, 'I want thee, O Christ,' and he said, 'I have come.'"

COOK AND RANDLEMAN

Rev. J. A. Cook, that prince of gentlemen, fine preacher and good thinker, is enjoying the delightful experience of serving his second term as pastor of the Methodist people at Randleman and Naomi after an absence of only two years, and the people greatly appreciate him and his work. They are perfectly willing for him to finish his ministerial work with them. Brother Cook is in his 47th year as a Methodist itinerant and during that long period of service has never missed a quarterly conference held in his work. This is an enviable record, and Brother Cook is justly proud of it.

The church work at Randleman and Naomi is in a healthy condition and under the wise leadership of Brother Cook it is confidently expected that this will be a year of progress. Brother Cook preaches to large congregations every Sunday and interest in the church is increasing. The Sunday schools are doing good work, but the need is better physical equipment.

The writer preached to a fine congregation at Randleman last Sunday morning and had an excellent response to his plea for the Advocate. A canvass for new subscribers and renewals is being made, and we are expecting a nice list from there.

There is not a more delightful experience than to be entertained in the parsonage where Sister Cook presides, and we were put under renewed obligations to her and Miss Mary for their hospitality. T. A. S.

A SUNDAY IN ALBEMARLE

It was my privilege to be with Rev. R. A. Swaringen at First Street church, Albemarle, last Sunday morning when the pastor put on his Advocate campaign. Brother Swaringen is a great believer in his church paper and never fails to put it into the homes of his people. He says that he invariably notes the good results of the Advocate being in the home. He expects to make a personal canvass for new subscribers.

I enjoyed greatly the hospitality of the parsonage, a home that is delightful for situation, as it overlooks the park and playground that the Wiscassett mills provide for their people. No pastor in North Carolina has a more delightful place to live than Brother Swaringen.

I was reminded afresh of how society is being enriched by the children of the parsonage. Mr. and Mrs. Swaringen has a son in business and one who is principal of a high school. This one finished his college course at summer school and will receive his degree at Duke in June. Another son will receive his diploma from Duke at the same time and then pursue his theological studies in Boston University. The two boys at home are in high school and expect when prepared to enter Duke University. Six fine boys are these.

I enjoyed a drive in the afternoon with Rev. C. M. Pickens in his Buick to the great bridge across the Yadkin river on the Charlotte and Raleigh highway. The road winding among the hills and down the wooded slopes to the river reminds one of the mountain roads in western North Carolina. Stanley and Montgomery counties were once looked upon as the backwoods but now commerce has built its thrones and palaces there. A. W. P.

SOMETHING NEW UNDER THE SUN

We have all seen country churches with broken window panes, leaky roofs, unswept floors and with neglect written all over what looked more like a shelter for goats than a place for the worship of Almighty God, who in by-gone centuries had His people build a temple of tapestries and gold. But who has seen a country congregation supplied with bulletins which give the order of service and announcements just like a big city church?

Yet that very thing is being done on the Goldsboro circuit where Rev. R. E. Brown is the pastor—R. E. Brown, a native of Texas who got his training in New York City, where the social tides from every part of the earth madly lash Manhattan, and who last fall was admitted on trial into the North Carolina conference.

These church bulletins to give added interest and instruction are illustrated with pen sketches. For instance, the bulletin for March 22 had a pen sketch of the Old Pine Forest church and under the picture of the little rectangular meeting house was written "Our strength in ages past." On another page of the same bulletin was a sketch of the new church built this year. The new Pine Forest church with Steeple, Sunday school rooms and an up-to-date appearance has inscribed underneath "Our hope for years to come."

It is not surprising that the people down about Goldsboro are saying, "We never saw it on this order before." Truly, the day of the country church is now at hand.

People and Things

Rev. E. L. Stack is this week assisting Brother T. W. Lee in a meeting at Wallace.

Change the first "R" in "Reverend" to "N" and then take the lesson to heart. A word to the wise ought to be enough.

Rev. J. E. Woosley will next Sunday begin a meeting at Bethel, Greensboro. Rev. John H. Green of Belwood will do the preaching.

The cross word puzzle continues to be the rage. In a Methodist newspaper office the puzzle just now is to keep from cross words when dealing with Unification correspondents.

Rev. W. T. Albright is this week in a meeting at Walnut Street, Greensboro. Rev. G. W. Fink, pastor of Broad Street church, Mooresville, is doing the preaching.

Rev. J. H. Barnhardt will next Sunday begin revival services at Tryon Street, Charlotte. He will do his own preaching. A leader of song will be secured to assist with the music.

"Things are moving nicely on the Caledonia charge. We have received thirty-one new members since conference. Twenty-two of these were received on profession of faith, and all came through our regular services."—J. L. Smith.

Rev. J. W. Hoyle, Jr., last Sunday received 38 into the church at Pleasant Garden as a result of a revival that had just closed—30 of these was on profession of faith. Brother Hoyle did his own preaching and had a very fine revival.

The children who may look in vain for their page in the Advocate this week because it had to be used for other matter will find a charming story on page eight, North Carolina conference department. It is headed, "Bobbie Taylor and Jennie Corbett: A Home Mission Story."

Rev. J. H. Armbrust, pastor at Wadesboro, has been invited to make two addresses at Duke University this week on the subject, "Industrial Relations." This is a return engagement. Last year he spoke on the same subject during the Life Service program there.

Mr. Theodore J. Brickhouse of Durham, N. C., and Miss Lessie L. Cole of Route 2, Maysville, N. C., were united in marriage at the Methodist parsonage, Maysville, N. C., Saturday afternoon, March 21, 1925, Rev. E. C. Sell officiating.

"The work is going very well. Expect to begin work on new church, Central Terrace, Winston-Salem, in a few days. As you know, perhaps, that we are building a church here at a cost of $35,000 to $40,000. Some of the material is already on the ground."—J. C. Cornett.

Rev. C. S. Kirkpatrick, presiding elder of the Shelby district, who has been in Florida in company with Mr. A. J. Kirby for the past week or two, goes the first of next week to Concord, where he will be a member of the faculty of the Standard Training School for Sunday school teachers, to be held in that town March 22-28.—Daily Gazette.

"Fellowship Sermons" are one of the features of Zion's Herald during the Lenten season. These sermons are all to be from the pens of leaders of the Methodist Episcopal Church, South. The first of these, which appeared in the issue of March 11, was by Dr. W. J. Young of the Candler School of Theology.

Rev. C. M. Pickens, pastor of Central church, Albemarle, is this week with Rev. F. O. Dryman at Norwood holding an institute on evangelism. This will be followed next week by evangelistic services when what the class this week learns in theory will be put into practice. This is something new for us and the result will be watched with interest. It should prove a great success.

Rev. M. F. Moores will begin evangelistic services at Reidsville April 5. Evangelist Raymond Browning will do the preaching. Brother Moores is now in his fourth year at Reidsville, where he has done remarkably good work. The people rejoiced when he became their pastor and they have continued to appreciate him most highly through the entire quadrennium.

Thurston B. Price and helper have just closed a fine meeting in Largo, Florida, and they will open a meeting in Norwood church with Dr. W. E. Morris at Birmingham, Alabama, March 29, and after this meeting they will hold a like meeting in Gadsden, Ala. As the result of a recent change in a Florida town they have an open space in their spring slate following May 3. Lake Junaluska, N. C., is their address.

"I am to begin a meeting Sunday in my church here in Rocky Mount. I am to do the preaching, the singing to be done by local talent from both the Methodist and Baptist churches. Pray that we may have a gracious revival."—W. G. Farrar.

Rev. G. Ray Jordan, pastor of Spring Garden Street church, Greensboro, is engaged in revival services this week and expects to continue through next week. The attendance is very large and the prospects are fine for a great meeting.

Dr. D. B. Zollicoffer, who has been ill at his daughter's residence at Roanoke Rapids for the past three weeks, came home last Friday. His condition is very much improved and he will soon be well again, we are glad to say.—Roanoke News.

Brother W. B. Humble of the Youngsville circuit writes: "I am hoping to be able to take up the work again by the first Sunday in April. Had my tonsils removed last Thursday and am hopeful of getting back in the work after four months out with flu, bronchitis and other complications."

"The pastor begins this week a series of studies with our young people in the History and Doctrines of the Christian Church, and in the practice and devotional aspects of the Christian life. Co-operation of teachers and parents is asked, and all members of the Junior and Intermemdiate-Senior departments are urged to attend. Meetings this week will be Tuesday and Friday at 3:15. On Tuesday the subject will be "Christianity in New Testament Times"; on Friday, "A Brief Review of General Church History." The meetings will last from 3:15 to 4 o'clock."—Edenton Street Church Bulletin.

Rev. W. L. Clegg announced last Sunday that a revival meeting would begin in the Methodist church Tuesday evening, March 29th. Rev. J. W. Clegg, of Greensboro, N. C., an uncle of the Methodist pastor of this place, has been secured to do the preaching. All denominations are invited to take an active part. Rev. Mr. Clegg, who is to do the preaching, is a Presbyterian. At present he is editor of a non-denominational religious periodical, "The Word of Life."—Aulander Advance.

Dr. Edward Leigh Pell of Richmond, Va., whose winter tour, extending from Washington City to Vicksburg, ended last week, has started on his spring tour and is now in the midst of an engagement at the First Methodist church of Columbia, Tenn. Dr. Pell has an unengaged date in May, also several dates in the fall and winter which he would like to place in the South or Middle West. A Pell meeting is not an evangelistic effort, but a series of services of unique character designed to bring about a revival of faith and spiritual life among the churches.

In memory of his wife, the late Mrs. Hetty Murphy Childs, L. D. Childs, formerly of Chester, but now of St. Petersburg, Fla., has announced his intention of creating a trust fund of $200,000, the income of which is to be divided equally among the woman's missionary society of Bethel M. E. church of Chester, S. C., the society of the First Methodist church of Union, S. C., and the society of the First Methodist church of St. Petersburg, Fla., and to be expended by these societies for foreign missions. These three societies are to share equally in the income from the $200,000 trust fund which is to be disbursed by them. Mrs. Hetty Murphy Childs, whose memory a loving and devoted husband is honoring in this striking way, and in a way that she would have preferred above all other ways, was one of Chester's best loved women during all of the year's that she made that community her home.

On April 28, 29 and 30, Greensboro is to be host to a large number of Sunday school workers from all parts of the state, representing all evangelical denominations, who will be in attendance upon the annual convention of the North Carolina Sunday School Association. The committee in charge of the arrangements are of the opinion that this will be the biggest and best Sunday school convention held in the state in recent years. Through the Greensboro committee on arrangements, it has been announced that free lodging and breakfast will be furnished all delegates to the convention. The program committee have announced that the program has been planned with the view of making it possible for all Sunday school teachers and officers to get practical help for their work. There will be general sessions each morning and evening, when topics of interest to all Sunday school workers will be discussed. The afternoon sessions will be devoted to special departmental conferences which will deal with the problems of all departments of the modern Sunday school.

"God's commandments are inverted promises," said J. H. Jowett. That is a truth which one will do well to turn over in his mind and look at it from every angle and see how big it really is.

Rev. L. B. Hayes, the pastor at Park Place church, Greensboro, each Sunday evening during the Lenten season is preaching a series of sermons on the Cross. He has a large lighted cross behind the pulpit which with the lights turned low in the other parts of the church becomes an impressive object as he preaches upon some aspect of the subject. The music and hymns gather about the same theme of the Cross of Christ. By these services especial emphasis is being laid upon that great central theme of Christianity and these evening services are proving of unusual interest. Last Sunday night one man was converted.

Rev. T. V. Crouse, pastor of Carraway Memorial church, Greensboro, closed a great revival last Sunday night. There was reported two hundred conversions and reclamations, 53 have joined the church, and others to join will run the total to sixty. A number will join the Baptist church and the Methodist Protestant church. Rev. J. R. Church of Trinity, Thomasville, did the preaching the entire two weeks. The church has been greatly revived and the attendance was very large all the while. The Sunday school this year runs 50 ahead of last year and the progress of the church in all departments greatly encourages the pastor.

In 1923 by an action of our board of stewards the sum of $12,000 was donated to Central church to assist in buying a lot on which that congregation expects to erect a new and commodious church. Last spring by a similar action $9,000 was expended to purchase a lot at the intersection of Bloodworth street and Porter avenue for Epworth congregation. The money for these donations was borrowed. Together with interest and certain other small items, this indebtedness approximates $25,000. The Baraca class of our Sunday school has agreed to undertake to raise in the near future subscriptions sufficient to cover this indebtedness. In this enterprise this loyal body of men will have the cordial support of the entire congregation.—Edenton Street Church Bulletin.

The first salary check of Calvin Coolidge as President of the United States had just been brought to him. It was a great check—$6,250 for a single month. It had taken his father years to earn so large a sum. It was more than six times as much as he himself had received as Vice President. Compared with what he had earned in his earlier career, it seemed to be little less than a fortune. Mr. Coolidge looked at the check for a considerable period, but, as is his custom, he said nothing. He continued to be silent until the messenger had passed out and was about to close the door. It was then that the President's emotions overpowered him. He could not remain silent. With warmth and loquacity that were quite unaffected, he uttered these words: "Come again."—John Andrew Holmes.

WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

About a month ago I sent out notices of Assessment No. 46 in our Brotherhood, and the response has been very good. I find here and there a notice card does not reach its destination. If any one who is a member of the Brotherhood, either preacher or layman, has not had notice of Assessment No. 46 on account of the death of Brother O. C. Fortenberry, let him take this as a notice and remit as soon as he can. I have sent Mrs. Fortenberry a check for $1750 and will soon be ready to pay another claim. The loyalty of our people shown in this Brotherhood fund is one of the most beautiful and encouraging acts I know anything about. It is a real joy to deal with them. Some of their letters to me are expressions of deep religious feelings and experience.

Albemarle, N. C. C. M. Pickens, Sec.-Treas.

RALEIGH DISTRICT CONFERENCE

The Raleigh district conference will meet at Creedmore, 10 a. m. Thursday, April 2. The conference will adjourn on the afternoon of April 3. A full attendance of all members and delegates is desired. Visitors will be welcomed.

Pastors will submit brief written reports; local preachers will also submit written reports of their labors if they desire to have their license renewed.

Revs. O. W. Dowd, Marion Y. Self and E. M. Hall will serve as the committee on examinations.

M. T. Plyler, P. E.

BIBLE BIOGRAPHY

The Call of Abraham.

Gen. 12:1-9; Isaiah 6:1-13; Acts 9:1-19.

According to "the pretty ways of Providence" Abraham is invited to a place which he should afterwards receive for an inheritance. This first Columbus was to discover the America of today. There his family should become a great nation. In the fullness of time, from that family should come a great king and a great kingdom with eternity alone as the goal of triumph.

Suppose that Abraham had refused! "By faith Abraham, when he was called, went." I know a man when he heard his call to the ministry failed to heed. The gracious tide came in. All the rest of his life has been "bound in shallows and miseries." The lonesome missionary in Canaan had his rewards—angels' visits, favor with God and men, fine worldly provision, and a place in the Bible's hall of fame second to none.

Abraham and Family Worship.

Gen. xiii:1-18; John 24:14-18.

Abraham never pitched the tent without erecting the altar. Even when he became rich the gracious habit was not abandoned. Piety and prosperity, a couple not often mated, dwelt in unity in that family. God's tribute to this good man shows that his fidelity was noted in heaven. "For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord." Abraham was father to a great family, shiek to a great clan (318 trained youths in his household), but above all he was high priest at the family altar. Burns paid tribute to his father's fidelity in "Cottar's Saturday Night." The poem has its fame from the tribute rather than the merit of the verse. It would be difficult to point to one great Christian leader today who would not confess that family worship was the rule in his home. "From scenes like these, old Scotia's grandeur springs."

Abraham's Weaknesses.

Gen. 12:10-20; Gen. 20:1-18.

Abraham said of Sarah his wife, "She is my sister." It is customary for historians to omit the defects in their heroes. Abraham was the best man that God could find by whom to build a new nation, but that best man had his weaknesses. He lacked chivalry, and he lacked courage, and he could lie upon occasion. He must be judged, however, in the light of his age and not by today's standards. "The times of this ignorance God winked at" is Paul's comment on the failures of the past. God who was forever looking for the good, shut one eye to the bad.

As we examine our idols all the way down to the ground, we shall always find that their feet are partly iron and partly clay. No matter how brilliant the sheen on head of gold, or how beautiful the sheen of silver on mighty breasts, somewhere human weaknesses lurk. Nevertheless you can make good pillars of the iron, and good bricks by which to build good pillars with the clay.

Abraham Gets His First Degree.

Isaiah 41:1-6; II Chron. 20:5-13; Jas. 2:14-26.

Twice in the Old Testament and once in the New, Abraham is called the "Friend of God." To have a knowing acquaintance with celebrities is deemed an honor. To meet the president of the United States is the wonder of the week and the boast of a lifetime. Even in this alleged democracy to appear before royalty appears to confer distinction. Note the to do we made about the Prince of Wales in this country. But to be honored with the degree and the privilege of being "Friend of God" there is no commencement decoration, no medal ever worn, no acquaintance or friendship that can be compared to that.

Does God need a friend? There is nothing that love yearns for so much as love. There is nothing that great merit values so much as appreciation. Jesus valued the friendship of his disciples. "Ye are my friends if ye do whatsoever I command you."

Abraham the Man With the Sacrificial Mind.

Gen. 22:1-9; John 3:16-21; John 8:56-59.

The story of the offering of Isaac is one of the most peculiar that is related of our hero. It seems unthinkable that God should ask for human sacrifices. The event proved that God did not want a human sacrifice. What then is the meaning?

At the center of every life is a treasure chamber where we keep our most highly cherished possessions. Into that treasure chamber our thoughts flow freely and constantly. "Where your treasure is there will your heart be also." God wants that last key of the castle more than any other. That the loves of our lives should be surrendered to him, and even our children held in trust for him is the last and greatest demand. Isaac last come and greatly beloved must not even take the place of God in the patriarch's heart. That was the occasion when Abraham saw the day of Jesus Christ.

Abraham, Father of the Faithful.

Heb. xi:8-19; Romans 4:1-25.

The most distinguishing thing about this great man is his faith. "And now abideth faith, hope and love," but the first mentioned of these is faith. The order is right. Faith is the foundation virtue. Abraham believed God and it was counted to him for righteousness." Faith is an atmosphere. No one can live without breathing. Other things being equal he is mightiest whose lung capacity is greatest.

The soul that takes in most of God "in whom we live and move and have our being" is the "wholeiest" of all. He is happiest, usefulest, and most companionable who has the most faith. He is weak, pitiful, and miserable who is without. Jesus spoke the most comforting wards that ever fell into human hearts. "Believe in God, believe also in me." To believe in God, in our fellows and in ourselves, is the very foundation of true life and success.

Abraham's High Goal of Character.

Gen. 17:1-14; Matt. 5:43-48.

Abraham is now nearly a century old. It seems strange to us that God should now be giving him a hundred per cent ideal for his life at a time when we should expect his habits all made, and his habits and conduct crystalized into character. "Walk before me and be thou perfect." To some the idea of perfection is a jest ,to others a despair; again, it is either a lost cause or an unrealizable ideal.

In the world of science, business, are and invention perfection is sought relentlessly. Pistons are fitted to cylinders to the ten thousandth of an inch of exactness, which is close enough to 100 per cent to satisfy anybody. Why should we be satisfied with fifty per cent conduct and character when the highest is sought in all other reals? Jesus urged the same high ideal: "Be ye therefore perfect."

PROPOSED PLAN OF ADJUSTING CENTENARY PLEDGES IN THE SUNDAY SCHOOLS

Submitted by D. E. Henderson for publication.

Proceeding on the basis of the total amount pledged by the Sunday schools of an annual conference this plan provides:

1. To deduct from the total amount charged against the Sunday schools of the conference in the Centenary office the amount representing the total pledges of all the Sunday schools of the conference which have paid nothing to date.

2. To deduct the total amount charged against those schools which have paid 25 per cent or less on the Centenary account. (It will be noted that this deduction includes both the amounts paid and the unpaid balance of the Sunday schools of this group).

3. To deduct the total amount paid to the Centenary treasurer on Centenary pledges by the Sunday schools of the conference which have paid more than 25 per cent.

5. After these three deductions have been made from the original pledge, the remaining balance shall constitute the sum that will be agreed upon both by the Centenary commission and the annual conference Sunday school board as the amount which the Sunday schools of that conference will strive to pay to the Centenary commission at the earliest possible date. The conference Sunday school board, while not assuming any financial responsibility for the liquidation of this amount, will earnestly endeavor to raise this sum through its Sunday schools in the following manner:

(1) The conference Sunday school board will advise all of its Sunday schools, regardless of what group they fall in (that is, Group 1, 2 or 3 under the plan of adjustment quoted above), to direct their fourth Sunday missionary offering to the conference Sunday school board treasurer.

(2) The funds thus sent to the conference Sunday school board treasurer will be divided as follows:

(a) In those conferences that have adopted or may decide to adopt the Dual Extension Program, the treasurer of the conference Sunday school board will send one-half of the funds received to the Centenary treasurer as a part of the Advance World Program to maintain our mission work in Europe. The money thus directed will not only help to carry on the European work, but will also be credited toward the liquidation of the Centenary debt of the conference from which it is received. The remaining half or such amount of this remaining half as may be needed will be directed toward the Dual Extension Program.

(b) In all other conferences the conference Sunday school board treasurer will send all money received from the fourth Sunday missionary offering to the treasurer of the Centenary commission as a part of the Advance World Program to be used in maintaining our European work and to be credited toward the liquidation of the Centenary pledge of the conference from which it is received.

5. In case a Sunday school desires to continue to send payments on unpaid Centenary balance direct to the Centenary commission in Nashville, Tenn., same shall be allowed and credit will be given to the adjusted balance as shown in the Centenary standing of the conference.

6. It is further understood that these agreements of adjustment insofar as the Advance World Program is concerned shall not be effective beyond the session of the general conference of 1926.

7. This proposed adjustment is to be effected under the direction of a representative of the Centenary commission, the general Sunday school board, and the annual conference Sunday school board.

8. It is further understood that further contacts with the individual Sunday school by the Centenary will cease unless an individual Sunday school prefers to continue the present relation and plan of payments.

Western North Carolina Conference Adjustments.

Total amount pledged		$127,937.00
Total paid by groups 2 and 3	$80,785.46	
Amt. deducted for group 1 ...	10,965.01	
Amt. deducted for group 2 ...	25,535.90	
Total amt. ded't'd from original pledge		117,286.37
Adjusted balance		$10,650.63
Unadjusted balance		$47,151.54
Adjusted balance		10,650.63
Difference		$36,500.91

ELEVEN WORLD RELIGIONS WILL UNITE IN CONGRESS FOR WORLD PEACE

For the purpose of bringing the combined influences of the world's leading religious faiths to bear upon the problem of world peace, an international religious congress will be held at Geneva in August, 1928. The first announcement of the congress was made recently at the headquarters of the Church Peace Union following a meeting of that organization. The plan was outlined and discussed at this meeting and the trustees voted that a portion of the income from the trust fund set aside eleven years ago by Andrew Carnegie for the promotion of international justice and good will through the churches should be devoted to the preliminary organization work of the congress to be held three and one-half years hence.

Plans already approved indicate that this will be the most comprehensive gathering of religious leaders that the world has ever known. Eleven religions will take part, each of which wil be represented proportionately in a World Committee of One Thousand, as follows: Christians (including Protestants, Roman and Uniate Catholics and the Eastern Orthodox), Jews, Mohammedans, Buddhists, Confucians, Shintoists, Taoists, Hindoos, Parsees, Jains, Sikas.

Each of these religions will be represented by a vice president. The active work will be under supervision of a conference committee of sixty which will appoint a cabinet of seven members. The officers will be a president of the Committee of One Thousand, a chairman of the conference committee, a general secretary.

According to the official announcement the purpose of the congress is: "To bring together representatives of the world's living religions to discuss the questions relating to international justice and good will. To make known the content of each religion relating to these questions. To compare the ideals of human brotherhood and world peace of

each religion, and if possible secure agreement on the following propositions:

"The emphasis on human brotherhood as essential to all religions.

"World peace can be established only through the recognition of Universal Brotherhood.

"The religions of the world can co-operate by each working in its own sphere for the attainment of these ideals.

"Adoption of general plans looking toward this end."

It is announced that the members of the Committee of One Thousand will not represent their religions officially "but each will be chosen because of his own fitness to serve on such a committee and because he is a believer in one of those great religious faiths."

As tentatively outlined the congress will last for fifteen days. The first and second days will be devoted to organization and the delivery of keynote addresses, one each by an outstanding representative of the east and the west, one from the Near East and one from central Europe. From the third to the thirteenth days inclusvie, one day each shall be devoted to an exposition by a leader of one of the great religions on the following topic, "What Can My Religion Contribute to International Justice and Good Will?"

The fourteenth day will be devoted to reports of committees, adoption of resolutions, etc., and the fifteenth day to appropriate ceremonies and addresses.

The official languages of the congress will be English, French and German.

The plan as outlined to the trustees today by Dr. Henry A. Atkinson, general secretary of the Church Peace Union, received general approval by unanimous vote.

The trustees of the Church Peace Union are: Dr. William P. Merrill, Mr. George A. Plimpton, Prof. William I. Hull, Dean Shailer Mathews, Dr. Frank O. Hull, Bishop Luther B. Wilson, Dr. Frederick Lynch, Bishop James Cannon, Jr., Dr. James J. Walsh, Mr. Marcus M. Marks, Dr. Peter Ainslie, Dr. Thomas E. Jefferson, Bishop Charles H. Brent, Dr. Henry A. Atkinson, Dr. Arthur J. Brown, Dr. Francis E. Clark, President W. H. P. Faunce, Most Rev. John J. Glennon, Dr. Hamilton Holt, President Henry Churchill King, Dr. Henry G. Leach, Dr. Charles Macfarland, Hon. Henry Morgenthau, Dr. John R. Mott, Rev. Junius B. Remensnyder, Judge Henry Wade Rogers, Rev. John A. Ryan, Dr. Robert E. Speer, Hon. William H. Taft.

WHAT METHODISTS BELIEVE

(From the Episcopal Address, delivered before the General Conference, Springfield, Mass., May 4, 1924, by Bishop J. F. Berry.)

The reason for the freedom of our church from distracting controversies is rooted in a profound conviction in both our ministry and laity that,

First of all, the Bible is the inspired Word of God. Tested in the innermost souls of men and in its influence in the practical affairs of life, it demonstrates its divine character, and is its own credential of its divine authority.

We believe in one God, the Father Almighty, Maker of heaven and earth, an everlasting personal God, the Creator and upholder of all things, immanent, transcendent in all, through all, God our Father, blessed forever.

And in Jesus Christ His only begotten Son. Not in a divine exemplar merely. Not in a God-filled man merely. Not in a religious genius than whom there is none born greater among the sons of men. But in the Lord of Glory, God manifest in the flesh, coeternal and one in Godhead with the Father, who for the redemption of the race was born as to His humanity by the power of the Most High of the Virgin Mary, and by His death upon the cross made full, perfect and sufficient sacrifice for the sins of the whole world. He took His body on the third day. He is the effulgence of the Father's glory. He is the express image of His Person. He is the only Meditator between God and man. He is the Redeemer of the world. He is the Giver of eternal life, the Dispenser of the power and grace of the Holy Spirit. He is the Rock of Refuge of His people, the Ruler of the Ages, the final and Almighty Judge of the earth, King of kings, Lords of Lords, who shall reign forever and ever.

In thus expressing our belief in God the Father and in His Son, Jesus Christ our Lord, we no less worship and adore the Holy Spirit, the Third Person in the adorable Trinity, who proceedeth from the Father and the Son. He is not an impersonal influence radiating from the eternal ground of all being. He is not a subordinate agency called into activity by the creative will of the Omnipotent God. He is God. With the Father and the Son He is, in the depths of the divine nature, the eternal ground of all existence. He is the creative spirit who broods over the abyss, who originates all life, and out of chaos and darkness in the material universe brings light and order and beauty. And to the sin-clouded souls of men He imparts spiritual illumination and power. He is the builder of the kingdom of God in men and nations. He is the soul of the church, inspirer of prophets and apostles through all the ages, the Spirit of Truth who convicts the world of sin, of righteousness and of judgment to come, and the Comforter and Guide of all who accept His gracious leadership.

And as to personal salvation we as firmly believe as ever in the necessity of repentance for sin, in justification by faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart, and in the witness of the Spirit to these miracles of grace wrought in the human soul.

MY IDEA OF THE EVOLUTION OF THE BEGINNER STORY OF THE MODERN SUNDAY SCHOOL

By J. R. Sechrest.

When one stops to think that the church of God stands for "Thy kingdom come; Thy will be done on earth as it is in heaven," he is filled with a flood of thanksgiving for the marvelous modern Sunday school with its departments for reaching out to the needs of every age of life, for one has come to know that special training for a desired result is absolutely necessary. To accomplish "Thy kingdom and Thy will on earth" the object or mind itself must be trained and directed to that end. This truth has not always been realized, especially in religious training. In fact it as been practiced only comparatively recently.

The beginning of this modern Sunday school work has generally been credited to Robert Raikes, an editor of Gloucester, England, whose father employed a number of operatives in his mills. The children of these operatives of Raikes' father presented quite a problem to this son. They banded together during their idle hours on Sundays and became quite a nuisance to the neighborhood. Raikes began to give the subject much thought with a view to relieving the situation and finally hit upon a school on Sunday to teach the children to read. The idea was to occupy and improve the mind in a general way. This was in 1781. However, we find that John Knox organized such a school in Scotland in 1560. Martin Luther established Sunday schools in Germany in 1527 for instruction of children and youth sin reading the Holy Scriptures and about the same time similar schools were organized throughout Milan. From 1674 until well into the nineteenth century there were spasmodic efforts and uncertain trials at establishing Sunday schools in America to give religious instruction to children.

In 1873 a plan for uniform Bible lessons was adopted in this country and accepted by England and Canada. In this way the International Sunday School Lessons had their origin.

Hence we have the first step in Sunday school work: the teaching of children to read.

The second step, which was a step forward, came nearer the goal: that the Bible should be the text book. With this came the question of what to teach. The catechism form was adopted and used for quite a while. This form was found to be inadequate, being in many instances confusing to the child.

The third step came with the Ecclesiastical Seminary for children. This was a series of set questions and answers, to be swallowed by all, and requiring little thought from the pupil.

Another change was made and the fourth step came which was a Seven Year Bible Course—a course for all—baldheads and babies.

The fourth gave way to the fifth step which was a series of Graded Lessons. These graded lessons are made up and suited to the ages of the pupils.

Thus, step by step, we have the modern Sunday school with its graded courses and lessons for the centenarian or the beginner.

There will be other steps. In fact another forward step is being worked out now which contemplates the correlation of Sunday school work with all activity of young life to build up and cement together church work, citizenship, life and all that elevates to high ideals, all of which depends on our beginners of today.

Through all these steps the Beginner Story method has evolved and results heretofore undreamed of have been accomplished. The advantages to the child by far surpass the old methods. We have found that the child is the real object, that the teacher is the tool only, for good or for bad. The subject taught is applied to the child, its needs, its peculiarities and its talents. The story method draws the child out, touches its own feelings and experiences, reaches its own depths, gives it something to see, to hear, to feel, to taste and to smell. It creates a childhood realm in which the child can be led to know God as his heavenly Father who loves, protects and provides for him; to know Jesus Christ as God's Son who became a little child, who went about doing good, and who is the Helper and Savior of little children; to know about the heavenly home; to know right from wrong; to show their love for God by helping others.

The Beginner Stories accomplish all this through the pleasant and personal application minus the former grotesque and often contorted ideas and visions imparted to the child in its training.

THE VACATION CHURCH SCHOOL

To any church that is willing to pay the price, the vacation church school offers an exceptional opportunity for meeting the need of childhood and youth for wholesome, joyous religious experience. These things are essential:

Time. The plans must be made well in advance of the opening of the school so that teachers, equipment, curriculum, materials and plans for the work will be ready before the school begins.

Money. While much can be done with a small amount wisely expended, every church will want to make the best provisions possible for the religious instruction of her children.

Trained workmen. There must be workers who will say with the Master, "For their sakes I sanctify myself," and consecration must be of mind as well as heart. The delic ate life of the child requires the touch of skilled hands if it is to grow into a thing of beauty. Only the teacher who is willing to prepare for the task is worthy of the opportunity.

The general Sunday school board has a leaflet on Organizing the Vacation Church School, and a list of recommended curriculum materials for vacation church schools. These can be secured by writing Mr. O. V. Woosley, Lexington, N. C., Mr. L. L. Gobbel, Trinity College, Durham, N. C., or Mrs. V. R. McDonald, General Sunday School Board, 810 Broadway, Nashville, Tenn.

DOING THE IMPOSSIBLE

"Stretch forth thine hand!" But that is just what he was unable to do. His hand was withered. His hand had hung there for years, a rebel to all the commands of the will. The Lord's imperative was the demand of the impossible! Yes, but the man obeyed. "He stretched it forth." What he had been unable to do he did at the bidding of the King.

Christ's commandments are always accompanied by adequate supplies of grace. His commandments are really inverted promises; every one is a true bond that the Lord will provide the needful power for its fulfillment. When we begin to obey we release the power and we discover that the requisite ability has been given by the gracious Master who gave the call.

Let us, therefore, not fear the decree of the Lord. If "his commandments are exceeding broad," his love is exceeding deep. He will not mock our souls. He will not make us thirst and then hold the water beyond our reach. He is faithful who called thee. Rise to obey, in all thy lameness ,and thou shalt find that thy feet and ankle bones receive strength. —Dr. J. H. Jowett.

Gasoline production in the United States for the year 1924 surpassed all previous records with a total of 8,959,680,220 gallons—1,403,736,077 more than the previous high mark of 1923. Imports dropped 24.20 per cent under 1923. A new consumption record also was set—7,780,625,085 gallons—exceeding 1923 by more than 1,095,000,000 gallons.

AN APPEAL TO THE ALUMNI AND OTHER GOOD FRIENDS OF RUTHERFORD COLLEGE

Rutherford College needs and must have a gymnasium. The faculty and students are trying to meet this need, but they cannot nor ought to have to do it all, for many others have been and will be beneficiaries of the school, and those who have been owe a great debt of gratitude for the benefits received from it, and I feel sure will be glad for the opportunity to help in this very worthy enterprise, which will mean so much to those who shall come here in the years to come. The gymnasium has already been started. Members of the faculty and student body have quarried and hauled the stone for the foundation, and also helped to cut the logs and haul them to the sawmill to furnish the lumber for the building, and in addition have hauled the lumber from the sawmill and placed it on the ground and are working daily on the building, without any compensation, except the satisfaction which comes from the consciousness of having a part in a most worthy undertaking, and over and in addition to all this many of them have made liberal subscriptions to the building fund. If it be true that "God helps those who help themselves," then surely He will put it into the hearts of those who shall read this appeal to help those boys. If all the alumni and other good friends will help even in a small way, it shall be done. Surely there is no more meritorious cause than the proper equipment of this school, which has made such a large contribution to both the church and state. Last year Rutherford had more ministerial students than any Methodist college in Southern Methodism, except Trinity College, and has as many or more this year than last. Help this school of the prophets, and by so doing help the cause of Christian education. Send your contributions to Prof. M. T. Hinshaw, Rutherford College, N. C.

H. H. Jordan,
Chairman Board of Trustees.

GREENSBORO COLLEGE DAY

Following a traditional custom which has grown more and more imposing with the years, the student body of Greensboro College clothed itself in dainty white Friday, March 20, and solemnly and at times gaily, celebrated the annual Greensboro College day.

For several days in advance the various classes had been organizing and preparing. Each class had met and had adopted a standard which it was to follow and which was recommended to the rest of the student body. And all of these standards brought together gave a picture of the ideal Greensboro College girl—both as a student and as she would be in after years, when the responsibilities of life have come to test her. These thoughts were presented during the week by minute speakers in chapel. Misses Eunice Goodwin for the seniors, offered "Sincerity"; Dixie Hines for the juniors offered "Courtesy"; Salley Gordon of the sophomores, "For Others," and Peggy Wren of the freshmen, "Loyalty."

Thus prepared, college day was approached with a feeling of piety. Classes were adjourned at noon and the entire student body, the faculty, many alumnae and guests, gathered in the chapel, where for the only time of the year the students had full charge of the chapel exercises. Miss Virginia Lowrance, former president of the student association, presided and was assisted by Miss Jeannette Nance, the new president, Miss Lolita Ellis, former president of the Y. W. C. A., and Miss Virginia Poe, the new president of the Y. W. C. A. After a devotional exercise and singing, C. W. Gold of Greensboro, the speaker of the day, was introduced, and brought a message full of inspiration and encouragement.

In the evening 300 students, members of the faculty and interested friends enjoyed a delightful banquet in the great dining hall, which closed the joyous day.

ON TO SANFORD

The Sunday school clans of the North Carolina conference are almost ready to take Sanford by storm.

The date is April 7-8-9. The highlanders of Scotland in the days of Wallace and Bruce had a standing order: "If you want me sound your bugle horn." Something of the same loyalty and readiness belong to the Sunday school forces of the North Carolina conference. The bugle horn has sounded and the clans are making ready.

What a time that will be with the stately, dignified and popular pastor of Sanford and his people to care for the visitors and with Ashley Chappell announced as the one bright particular star of the platform and a fine company of specialists who will tell the people what they ought to do in order that we may have ideal Sunday schools in every nook and corner of North Carolina.

Be sure to keep April 7-8-9 open for the conference-wide Sunday school conference at Sanford.



Sanford Methodist Church.

REV. W. A. PILAND

This faithful itinerant Methodist preacher answered the summons to enter into his eternal rest on the 26th day of February, 1925. He was stricken with paralysis about one week before his death. The funeral services were conducted from the parsonage at Stedman, where Brother Piland was serving as pastor in his first year, and was conducted by Revs. W. L. Maness, J. H. Shore, R. B. John and H. Lanier, of the local Baptist church, and was largely attended. The many floral designs attested the esteem in which he was held by the people he had served through the years and those he was serving at the time of his death.

Brother Piland joined the North Carolina conference at its session held at Elizabeth City in the fall of 1898. Since that time he has had an uninterrupted and successful career as an itinerant with the exception of one year when he held the supernumerary relation.

The charges served by him were all circuits, and this class of work was his choice. He always took good care of the work to which he was sent, and was a good preacher and was appreciated by the people.

Brother Piland leaves a widow and three children, M. G. Piland of Mt. Olive, J. H. Piland, Best's Station, and Miss Edith, who made her home with her parents. May the Lord graciously smile upon those who are bereaved, and bring them into a deeper realization of His goodness.

NEWS ITEMS FROM CENTRAL CHURCH BULLETIN, ASHEVILLE

The work on the new church is being pushed to rapid completion. This great plant will be the special pride of every Methodist and the general pride of the entire city of Asheville and of Western North Carolina. It is doubtful if there is a greater plant in all our Methodism.

We are going to receive the Easter class the first Sunday the church is open. If this should run us a little beyond Easter, we feel perfectly justified in biding the time, in order that the class may be received in our own church home rather than elsewhere. There will be a number of babies to be baptized, and many children and adults to be received into the church. Let us, therefore, all together bend our efforts to receive the greatest class in the history of our church on the first Sunday that it is open.

In the Bulletin of a week ago, we spoke of the great drive we are to put on for five hundred new members. We most earnestly desire the co-operation of every member of Central church. In a short time the captains and the teams will all be announced. Let us pray earnestly that the Holy Spirit may lead and empower us in this great endeavor.

WHO NEEDS A PASTOR?

Rev. M. G. Ervin, one of our successful young preachers who graduated from Trinity College two years ago, and whom we loaned to Bishop DuBose for his work in the great Northwest, has been advised by his wife's doctor to bring her back to the South. He is available for work from Easter. Any presiding elder in either conference having an opening, please write me.

D. M. Litaker,
Statesville, N. C.

WIFE OF BISHOP BLAKE DIES SUNDDENLY IN WILSON

Mrs. Charlotte Blake, the wife of Bishop Edgar Blake, of the Methodist Episcopal Church, died suddenly at the residence of her son in Wilson, N. C., Thursday afternoon, March 19. She was in the best of health when she retired the evening before and the end came as a great shock to the family and friends.

Bishop Blake was in Europe, where his episcopal area is Southern Europe and Northern Africa and Mrs. Blake was spending the winter with her son, Mr. Everett Blake, a young business man of Wilson. For the past five years she had lived in Paris, but had chosen to spend this winter in the South. Their home before Bishop Blake was elected to the episcopacy and stationed in Paris was in Evanston, Ill.

The message of Mrs. Blake's death reached her husband by radio, as he had just left Europe for the United States the day before her death. A message from him to his son in Wilson was to the effect that he would not come to Wilson but proceed direct to Evanston.

In consequence of this message funeral services were held in Wilson Monday afternoon, March 23, being conducted by Rev. F. S. Love, pastor of First church, and the same evening the body accompanied by the family and friends left for Evanston, where interment will take place after Bishop Blake arrives at the end of his long, sad journey.

Mrs. Blake was 59 years old, a most lovable character and had made many friends while in Wilson.

FOR LAYMEN ONLY

George F. Patterson, in the Christian Register, has recently written a word on the subject of churches which seek to remedy every defect and solve every problem by the simple expedient of getting a new minister. His remarks are so pertinent and pointed that they deserve a wide circulation. He thus records the shallow reasoning sometimes indulged in by congregations:

If congregations fall off, get a new minister. If the treasurer is embarrassed, get a new minister. If the right sort of people are not attracted to the church, get a new minister. If the children do not care for the Sunday school, get a new minister. If the men are conspicuous by their absence from church services, get a new minister. If the meeting house is old and shabby and a new one is needed, a change in ministers may turn the trick. If there is a division among the devoted, a different type of parson may heal the breach. If the church has not the position in the community that some of its members feel that it should have, a new minister is the answer. This is a widely used panacea for all church ills.

The description of this sort of a short-cut remedy for all church problems is not the best part of Mr. Patterson's observations. He gives a real remedy, though it is a bit harder to apply:

Why not try what a change in the parish will do, instead of a change of ministers?

After all, is it not our church? If we are for it, it will take more than a minister to make it fail. It would be vastly refreshing to see a parish make a church succeed in spite of the minister. Suppose notice were given to the minister that the people would be on hand Sunday morning, be he brilliant or dull, and if there were no chance of his being judged by an absent congregation, what think you the effect upon him would be?

Suppose we said, when the trasurer complains, "This is our job; let us make ourselves personally responsible for it. It is our church, and those interested of course want to pay for it." Would it not add more than a cubit to the stature of our self-respect? If there is division, let the chastisement be upon us, and not upon a presumably innocent third person. The ancient prayer, "Create in me a clean heart and renew a right spirit within me, O Lord," is not for ritualistic uses only; it has practical values.

The conclusion is the wholesome and humble one of the old Negro spiritual,

"'Taint the elder, 'taint the preacher,
But it's me, O Lord,
Standin' in the need of prayer."

—Pittsburgh Advocate.

Intentionally or otherwise, the Bible omits ingratitude and jealousy from the catalogue of Christian graces.

ARARAT CIRCUIT

Yes, I'm a bit late, but since this issue is going into all my homes, I wish to say I am delighted with my situation. We have no parsonage. But when it was found that I must serve the circuit—having a family—our good Brother West, our good presiding elder, at once got very, very busy and did not let up until I was well situated. He loca ted for me a house which could be rented. He turned to the good people of Mount Airy—especially the good women—and soon the house was quite well furnished. We do most heartily thank the kind people of Mt. Airy.

In Brother West we have one of the most helpful presiding elders that I have had the privilege of knowing. He is not only always ready to enter heartily into any detail, but is always ready to get under the heaviest load. He is a splendid preacher, well poised, a splendid executive and, withal, a fine presiding elder. I do not know his wish, but I feel that he should still serve the church in this capacity.

I love my people and they love me. In every way I am trying to do the whole work of an itinerant preacher. I will soon have been in every home of my circuit. I am reducing my work to the very best system of which I am capable. I feel that we may expect good results from our year's work.

J. J. Eads.

To my membership: If you are not already a subscriber to the N. C. Christian Advocate, I wish with a most hearty wish, that you would send your name in at once and let this good paper go into your home. It will help you to get to heaven. It is your paper. J. J. E.

REVIVAL AT BETHEL

Our people may be interested to know that we are having another fine revival meeting at Bethel. Bro. C. P. Gossett of Wilmore, Ky., is in charge of the music and is moving the people in a great way. He is one of the finest men in the field as a man and is one of the most gifted and useful as a song leader and soloist. He is approved by our general committee on evangelism and sings for the foremost men in our church. He will please any pastor and people in the country or in the largest cities. I hope our men will use him in our conference.

Rev. Robert S. Stewart of the North Georgia conference, one of our general evangelists who lives at Wilmore, Ky., is doing the preaching. He is absolutely in a class to himself when it comes to a teacher-evangelist. He is one of the finest, cleanest men I ever met. He is cultured, free from the methods used by many modern evangelists, tactful, gentle in his manner. He is one of the most deeply consecrated men I know and is really and truly a great preacher. His sermons would do credit to Bishop Candler or any of our very greatest preachers. Any pastor and any city would be fortunate to get him. He is interested in hearts and not heads and the kingdom of Christ and not his own popularity. My official board would be delighted to speak for these brethren anywhere.

L. L. Smith.

SUCCESSFUL REVIVAL

We have just closed a two weeks' revival campaign here at Roper in the Methodist church, beginning March 8 and closed March 22, conducted by Rev. John C. Cowell of Fayetteville, a young evangelist just twenty-four years old and converted two years ago in Fayetteville in the great Ham-Ramsey revival. He spent last year in the Moody Bible Institute in Chicago. He is already a splendid revivalist; his sermons are well prepared and adapted to the situation. No man has ever been among our young peple here that has done more for them spiritually than Brother Cowell. There were more than seventy professions almost entirely among the young people. Most any of our young people will respond when called on to lead in public prayer. We will organize them into an Epworth League now in a few days. One of the young ladies volunteered to lead our prayer meeting next Wednesday night. They have already become splendid workers for Christ.

Nine have given their names for membership in the Methodist church, with several more to join later.

Any preacher desiring a good evangelistic helper in revival work will be very fortunate to secure Brother Cowell. His sermons are well prepared and well suited to the occasion. He is the best informed young evangelist I have ever heard. R. F. Taylor.

A VERY FINE REVIVAL

We have just closed a very fine revival meeting at Mount Pleasant church of the Bailey charge. The meeting continued nine days with two services each day with much interest manifest throughout the entire meeting. Bro. W. Furman Betts of Raleigh directed our singing for us. He was very fine, and gave us very good service. He knows how to direct a choir as well as to sing himself, and so our singing was fine and enjoyed by large congregations who attended the meeting. The Holy Spirit was with us in great power both to convict and convert sinners and to reclaim backsliders, and as a result of His mighty power we had about 65 professions of faith and reclamations together, all of whom were at the altar for prayer, besides many who were spiritually revived. We had what might be called an old time Methodist revival. As a visible result of the meeting the pastor baptized a class of 28 young men and young women, boys and girls gathered around the altar at the final service yesterday and received them into the church. The preaching was done by the pastor as he was assisted by the Holy Spirit.

We are expecting to begin our revival in Bailey the eighth of April. Be praying for us. E. C. Maness, Pastor.

DESCRIPTION OF NEW METHODIST CHURCH, CHAPEL HILL

By H. D. Carter.

In architecture the new Methodist church, of which the foundation is now complete, represents the highest development of the Colonial architecture of the late eighteenth and early nineteenth centuries, about the time when the old-fashioned box pews were succeeded by the open pews now used.

The spire is reminiscent of the Park Street church in Boston, designed by James Bonner, and is 186 feet from the ground to the top of the vane, while the balustrade along the eaves of the auditorium proper reminds one of Trinity church on New Haven Green, attributed to Sir Christopher Wren. The church is of warm red brick from Colon, North Carolina, which is laid up with mortar made from white Lillington sand. Consequently, the appearance will be of a warm red brick laid on Flemish bond with very white joints. The window sills, key blocks, and skewbacks are of limestone, while the porch columns, cornices, spire and balustrade are of wood, to be painted white as is all the exterior woodwork. All the roofs, including that of the spire, are of dark roof slate, the whole producing one of the most pleasant examples of a Colonial church in the state if not in the country.

The main auditorium is 61 feet wide by 79 feet long and will seat 588 people, while the gallery seats 188 more, or a total of 776. But there is ample room for 200 more seats to be placed when needed. The chancel is 31 feet wide and 30 feet deep, with space for 40 singers, organ console, pulpit, and furnishings. In the rear of the chancel is a pastor's study 21 by 17 with corner fireplace, book shelves and closets. Leading from this is a retiring room 11 feet square. At the sides of the tower in the front of the church are two elaborate curved stairways leading to the gallery, while on either side of the chancel fireproof stairs lead to the basement and second floor.

The ceiling of the main auditorium is in the shape of a low-crowned dome, the plastered surface being highly ornamented. Elaborate ventilating grilles lead to the attic space, where galvanized iron ducts control the egress of heated air.

At the front of the gallery is a baluster rail of pleasing design, and wainscoting is around the main floor and gallery as well. The chandeliers are of an elaborate Colonial candlebra pattern. The chancel is ornamented with Doric entablature and pilasters, and the whole interior combines to produce a very dignified effect.

The contracts call for the finishing of the church on December 1, 1925, and if the present rate of progress is maintained the building should be complete at that time.

WEST ASHEVILLE, FORMERLY BALM GROVE CHURCH

The situation of this church in a beautiful grove of majestic native oaks is ideal and is not surpassed anywhere in the city. It seems to have been divinely foreordained as a place of public worship where preaching is to be celebrated and God's name is to be praised in song.

The people who worship here, as Sam Jones would say, are the best you ever saw of the kind. The Sunday school is flourishing. Our most admirable choir as leader of the song service adds much to the interest and inspiration of our worship.

Our pastor, Dr. L. W. Colson, is a stalwart preacher and a fine expositor of the Scriptures. Just now he is preaching red hot sermons that corucate, scintillate and fire the imagination—sometimes they rise into genuine eloquence.

Brother Colson's gifted wife writes poetry of a high type; she has the genuine poet afflatus. One of her poems was printed some time ago in our Quarterly Review. These good people came to us from Georgia, the state of Bishop George Pierce and Henry Grady.

Dr. Sprinkle is a good all round presiding elder. If you would appreciate him at something like his worth you ought to see him steer a district conference—no mittened Episcopos could do it any better. He reflects lustre on his native county—Buncombe.

T. F. Glenn.

PASTOR'S SCHOOL COURSES

Four Sunday school courses in the Pastors' School to be held at Duke University in June will be offered, as follows:

Evangelism—Dr. J. W. Shackford.

Program of the Christian Religion—Dr. J. W. Shackford.

Educational Task of the Local Church—Mr. P. J. Rutledge.

Worship.

Anyone in attendance upon this school will be able to take two of the courses. We are hoping that many pastors of the North Carolina conference will find it to their liking to enroll.

He giveth power to the faint, and to them that have no might he increaseth strength.—Isa. 40:29.

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WHAT WILL THEY DO WHEN YOU ARE GONE
?
All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost, 30 per cent cheaper than can be secured elsewhere. Life, 20-Pay, Endowment, Term, and Disability-Annuity policies. Safe, Prompt, 100 per cent solvent. Write for our plans, rates, and forms.
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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

SPRING

There's a something in the air
That is new and sweet and rare;
'Tis a scent of summer things
And whir as if of wings.

There's a something too that's new
In the color of the blue,
That is in the morning sky
Ere the sun has risen high.

And in all this changing tint
There's this whispering stir and hint
Of the bud and bloom and wing—
It's the coming of the Spring.
—Alma MacAteer, in Asheville Citizen.
McAdensville, N. C.

Friends in the conference of Mr. and Mrs. B. T. Morris of Gastonia, and especially in the Shelby district where Mrs. Morris served so long and so acceptably as district secretary, will be pained to learn of the bereavement that has come to them in the death of their second son, Charles Page Morris. His death occurred a few days ago in a hospital in Wichita, Kansas, from blood poison, following an attack of influenza. His body was brought to Gastonia for burial, and his funeral services were attended by a large concourse of friends. In addition to his father and mother, several sisters and brothers, he is survived by a young wife to whom he was married on December 24, 1924. Our tenderest sympathies go out to the loved ones.

As the Christian nations have assumed the responsibility for bringing a new and higher civilization in touch with all peoples, so they must recognize their responsibility to press on and on in their task of enlightenment, education, spiritualization, Christianization. There can be no hesitancy, no cessation of effort. Not only must they go forward with this great task, but they must be sure that they go with the right purpose. They must carry help and real service.—President Calvin Coolidge, at Washington Convention.

THAT ANNUAL MEETING AGAIN

Only about three weeks until the annual meeting in Charlotte. Have you sent the name of your delegate? The good people of that city who are arranging for our entertainment and comfort during those days are exceedingly anxious to have all the names in by the first day of April. Can we not grant this request? Let us attend to it at once. And when you send the name of your delegate do not forget to send one dollar to Mrs. C. C. Kennedy, 501 North Church Street, Charlotte, N. C., which will go as a lunch fund for the two days we are there.

It gives us great pleasure to announce that Dr. Fred P. Manget, several years a missionary in China, will be with us at the annual meeting in Charlotte and will speak at the Wednesday evening service. Dr. Manget comes highly recommended as a most interesting and informing speaker, and we are sure his address will be one of the splendid features of our meeting.

A LARGE LESSON FROM A TINY GIRL

(Adapted from W. M. Friend.)

No one would think for a moment that the model prayer our Master gave us could be improved upon, but last week little Olive, a tot of three and a half years, made a significant change in it. The family were in the midst of the morning worship and were praying the great prayer together when, at the close, the little one who was just learning it said, "And thine be the kingdom, the power and the worry, forever. Amen." The lisping little prayer sent a strange thrill through the woman who knelt by the side of the little child. Worry! worry! We do worry even when we are doing the Lord's work, and have done our best. We forget that if we prayed that part of the prayer which goes before, not only with our lips but our lives, we have a right to leave results with him. We have a right to say, "thine be the worry," if there need be any worry at all. Surely the Master is more interested than we can possibly be in this great enterprise of his.

But how are we to know when we have done our best? How much of the work planned for the year should be behind us if we are to have the right to pray such a prayer? The report card tells the story. Dues paid, pledge cards presented and signed, stewardship resented, new members secured and put to work, new subscribers to the Missionary Voice secured, the first quarter's report sent in on time—these sum up the items for most of the societies. It isn't much to do after all, is it? Just a few tasks for each month, and the giving of self every day! After that there is absolutely no need for worry!

THE MECHANICS OF MISSIONS

The following is taken from the talks made by Mrs. Lena Leonard Fisher at the annual meeting of Pacific Branch, of the M. E. church, on methods in missionary work:

Mrs. Fisher emphasized the thought she wished to teach in choosing her subject. All of us were anxious to know what mechanics and missions had in common. This was illustrated by using a football game in comparison with the working or action of a missionary society. She began by saying, "Make your programs attractive." Create a curiosity and interest in the building of your programs. Create an atmosphere that will bring out the best in your program. In a football game the first thing is the "try-out." Someone has said our missionary society program is a most perfect system but we do not always work it perfectly. Get your timid women interested. We lose much good material by not trying our women out.

The second step: "Be at the kick-off." Be on time. Make much of the devotional service. Put it in the beginning of the program, having a single prayer to precede the business part of the meeting.

The third step: "The signals." It is your place to know our goals and what we are to do. Give information without cessation.

Fourth: "The team will be at its best when supported by friends." So will a missionary society.

Fifth: "The tackle." We each have a person to tackle—our job is to win at least one woman for our work. Put some effort on our work. Look and act like what you are.

Sixth: "Fumbling the ball." Here we make more serious mistakes in our work. When we do not make prompt and concise reports we fumble our ball. There are several other ways wt may fumble the ball; inefficiency, carelessness in conducting a meeting. Never pile up a program; have a few good things well prepared, and well given. Give your speaker a chance; do not crowd your program full of solos and other features and give your speaker a few minutes at the close of your hour. Spend much time on important things. Talk loudly enough. During a thank offering service, take your offering while the address is still in the minds of the people. Let no music or other talk intervene. Another way we fumble the ball is by unpreparedness. Nothing is unimportant. Study your program even to the least detail. Create an atmosphere that will make the memory of each port of the program lasting and bring results.

Let there never be a defeated team: stand by your workers.

North Carolina Conference

The story below is furnished the children by one of our most consecrated women who has a passion for the beautiful. She delights in flowers, in music and in children, and though she has never had children of her own yet she has given herself liberally in cultivating the children of others. She has had a large share in church work, and now since physical infirmity keeps her confined to her room, she still finds a way to render service to her Lord. Her friends gather in her room and a weekly prayer service is held. A box is placed in a conspicuous place and through free-will offerings dropped in some over five hundred dollars have been contributed to the Superannuate Endowment fund.

Our story this week is one of many stories that she has furnished a little crippled girl that hasn't walked in eight years. She has gathered material out of her long life and has put it into attractive form to amuse a little sufferer in another state.

BOBBIE TAYLOR AND JENNIE CORBETT: A HOME MISSION STORY

One beautiful day in the month of October Mr. Corbett moved his wife and little nine-year-old daughter, Jennie, into a handsome house that was situated in the outskirts of a large city. Right next to this house was a poor, small, mean looking house and a tall fence divided the lots from one end to the other.

Jennie had no sisters or brothers and was a very lonely little girl. She listened to a running up and down on the other side of the fence and it seemed to her that there were several children there, and oh, how she did wish that she could play with them, but there was a tall fence and she could not possibly get over it. But after a while she found a large round hole in that fence through which by tip-toeing just a little she could see through very well, and was surprised to find one boy. She called to him, and he was soon at the hole looking at her while she looked intently at him. Then she said: "Let's tell each other our names," which they did immediately; then Jennie felt that she had known Bobbie all her life, and he felt that he had known Jennie for a long time. They got acquainted very fast and told each other about themselves. Jennie found out that Bobbie's father was dead, and that his mother earned their living by taking in washing, and that they were very poor and he didn't have much like other boys had, such as good clothes and good food. But Jennie was not a bit proud, and she was so glad of a companion and her mother was too busy to investigate and rare good times did they have playing at that hole. They played store and Jennie accepted for money pictures that Bobbie had cut from a funny sheet while she threw over the fence nice cookies and biscuits which she noticed that Bobbie devoured ravenously. For several weeks they played store and Jennie would take anything that Bobbie could poke through the hole for money, while she generously and freely threw over the fence her mother's nice cookies and biscuits; but one day she was surprised when Bobbie put through the hole a nicely carved little doll, and still another day when her pay for a cookie was a very pretty little cross. Jennie was so proud of these things that she slipped them in her coat pocket where she could easily get them for further inspection. Bobbie had made a face for the doll with pen and ink and had also drawn curls on each side so that when Jennie displayed it with a little dress and cap on they both thought it a very beautiful doll. Then Jennie said they must play school; so she chunked over the fence some of her second grade books and she began to teach Bobbie, much to his delight. She found that he could do very good fourth grade work, though he had been to school very little, but it seemed that his mother had taught him, and he was naturally bright, especially in his "sums," as he called them. So it was a perfect joy for Jennie to teach him through the hole in the fence, and it was a greater joy for Bobbie to learn from Jennie through that hole.

Fortunately for these ambitious children they were living in a Southern city, where the climate was sufficiently mild to admit of their holding school by the hole in the fence through the winter, and when Jennie came home from school and had eaten her dinner her mother did not question her running to the fence and calling Bobbie; in fact, her mother seemed to be very much preoccupied, especially as Christmas was coming on.

Jennie began to think and talk about Christmas, and she told Bobbie that they ate their Christmas dinner with her grandpa, who lived not very far from there.

Poor little Bobbie began to dig his fists in his eyes and said: "Jennie, I never saw a Christmas dinner in my life."

Then Jennie promised at once that he shold see that Christmas dinner, and from that time on Bobbie talked about that Christmas dinner he was going to see.

Finally, the blessed day dawned. All the morning Jennie was thinking of poor Bobbie who had not had any Christmas joy. After a while mother said: "Jennie, your father and I and all the cousins are going to church; we'll excuse you, but you must meet us at grandpa's when we come from church. Jennie promised. Then as soon as her mother and father disappeared she ran and called Bobbie, and together they ran to the big house on the hill where grandpa lived, and in which was that Christmas dinner. The folks had not yet come from church, and watching her chance when the maid was out, Jennie hurried Bobbie into the splendid dining room; but he could not look around much, for Jennie carried him to a large "grandfather clock" and into this she hurried Bobbie, who assured Jennie that he could see through the clear glass finely—could see the whole room and especially the table. Jennie then told him that they were bringing in the dinner and she must go.

Oh, what a merry party it was that sat down to that Christmas dinner, and how little they thought who was looking at them through the front glass of that clock!

All went merrily till to Jennie's great dismay, she heard the buzz and bur-r-r of that clock, and she knew that it was going to strike and strike it did, its loudest, when out tumbled Bobbie and up jumped everybody. However, Jennie caught Bobbie's hand and ran him to grandpa and said: "He isn't to blame, grandpa; I did it. I put him in the clock so he could see one Christmas dinner, for he never had seen one and he wanted to see one so bad; and he is a good boy, grandpa, and his name is Bobbie Taylor, and he is smart, too; and he lives next door to us and he most knows his multiplication table, and his ma takes in washing—and look what he cut for me with his knife." And she slipped into grandpa's hand her doll and cross. "Don't get mad with him."

"My children," said grandpa, as he looked up and down the table, "this child, our Jennie, is the only home missionary among us, but she has opened my eyes and I am ashamed of my poor life and will try to do better.

He turned to Bobbie and said, "Did you carve them?"

"Yes, sir," said Bobbie, "outen a

(*continued on page thirteen*)

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

OUR SANFORD PROGRAM

Dr. Ashley Chappell, pastor of Central Methodist church, Asheville, brother of Dr. E. B. Chappell, Sunday school editor of our church, and of Dr. Clovis Chappell of Memphis, Tenn., will be the principal speaker at our conference-wide Sunday school conference at Sanford April 7-8-9, delivering a series of inspirational addresses, beginning Tuesday evening. Others on the program for addresses and for work in the section meetings include Miss Minnie E. Kennedy, general elementary superintendent of the general Sunday school board; L. F. Sensebaugh, director of leadership training work of the general Sunday school board; Prof. H. E. Spence, chairman of our conference Sunday school board; Dr. W. P. Few, president of Duke University and member of the Duke Fund commission on country churches; H. O. Hunter of the Boy Scout headquarters, Macon, Ga.; Miss Georgia S. Keene, our conference elementary superintendent; Rev. M. T. Plyler, Prof. J. M. Ormond, and others.

The conference will begin Tuesday afternoon and continue through Thursday noon, and a glance at the program indicates there will not be a moment of lagging from the opening to the close. Almost every phase of Sunday school wowrk will be considered, and the program is carefully planned so as to give a happy balance between the inspirational addresses and the work in the three sections.

COUNTRY SUNDAY SCHOOLS

Special attention will be given at Sanford to the country Sunday school. Special time will be set aside for a consideration of such timely topics as adequate buildings, adequately trained officers and teachers, and a worthy program of work for the rural Sunday school. Members of the Duke Fund commission, including Dr. W. P. Few, Rev. M. T. Plyler, Prof. J. M. Ormond, and others, will be present and take part in the conference.

OUR CONFERENCE FEATURES

A few of the outstanding features of our Sanford conference include:

1. Addresses by Dr. Chappell.
2. Addresses by Miss Kennedy and others.
3. Administrative Section.
4. Wesley Class Section.
5. Elementary Section.
6. Exhibit oi Sunday School Supplies.
7. Exhibit of S. S. Statistics.
8. Special attention to country work.

Other things to be remembered are:

1. All delegates expecting entertainment must register on or before April 1 by mailing to H. A. McNeely, Sanford, N. C., a registration fee of one dollar. This amount is simply a pledge of one's purpose to attend and will be applied on the price of the meal ticket upon arrival in Sanford.

2. Delegates are asked to notify H. A. McNeely or F. Y. Hanner, Sanford, whether they expect to travel by rail or automobile.

SMITHFIELD SCHOOL GOOD

From many schools over Johnston county, including Smithfield, Selma, Clayton, Four Oaks, Stevens, Elevation, Princeton, Elizabeth, Kenly, and other places, came workers to our Smithfield standard training school last week. It was a good week. More details will be given later.

SUPERINTENDENT EMERITUS

How unfortunate it is to see in too many Sunday schools the progress held back by the very one who should be leading on to higher and bigger and better things. Frequently this person is the superintendent—probably one who has grown hoary in the service, one none the less interested than in the days of his more acceptable service, but one unable, on account of his declining years, to be as active and energetic and forward-looking as a younger person might be. No one wants to offend one who has rendered such valiant service, and sometimes it is a real problem to know what to do. It is a beautiful thing, therefore, to see a situation where a satisfactory solution has been found. We have in mind such a happy solution in the case of Centenary Sunday school, Smithfield. For 32 years T. R. Hood served this school faithfully, acceptably and well, as superintendent. For two or three years, however, he began to realize that some younger man should take his place, and he asked to be relieved. At the close of the last conference year T. C. Young became superintendent, active, aggressive and progressive, and Mr. Hood was promoted to superintendent emeritus. In the finest spirit these men work together, and Centenary, conserving all the good old administration and adding the zest and vigor of new blood, is facing the future with hope and with promise.

O Lord, give us more men with the grace to see when they should give place and leadership to the more active and be willing to be promoted to superintendent emeritus!

ALAMANCE SCHOOL CREDITS

Seventy-one workers of the Sunday schools of Alamance county, attending our training school at Burlington, earned certificates of credit, and five or six others received office credit for work begun in this school. In many respects this was one of the best and most satisfactory schools of the year. Workers came from all over the county, and enthusiasm ran deep and high. Fourteen Sunday schools were represented in the enrollment. The certificates of credit were divided among the schools as follows: Front Street 28, Webb Avenue 9, Swepsonville 9, Mebane 6, Graham 5, Presbyterians 5, West Burlington 4, Haw River 2, Liberty 1, Gibsonville 1, Christian 1.

BURLINGTON CREDITS

The following credits were issued in our Burlington school:

"Principles of Religious Training," Prof. B. G. Childs, instructor—A. A. Apple, W. T. Cheatham, Mrs. D. Holt Cheatham, W. F. Dailey, D. P. Dameron, Margaret E. Freeman, Rev. L. V. Harris, Mrs. L. V. Harris, F. C. Hunter, Rev. J. B. Hurley, J. A. Iseley, Joliette Iseley, Virginia L. Johnson, Mrs. M. D. Joye, Rev. F. A. Lupton, Mrs. M. J. McFarland, J. M. McIntyre, Mrs. J. M. McIntyre, Alice McPherson, C. F. Moore, Mrs. C. F. Moore, W. C. Neese, Jr., Mrs. W. C. Neese, Jr., R. C. Palmer, Florine Robertson, Grace Ross, John W. Thompson, Mrs. John W. Thompson, Blennie Way, Roy Windham, Walter F. Robertson.

"Sunday School Organization and Administration," L. L. Gobbel, instructor—J. F. Idol, Mrs. F. A. Lupton, Willie Pattishall, Geo. M. Powell, J. E. Shaw, Mrs. J. E. Shaw, C. P. Thompson.

"Beginner Lesson Materials and Teaching," Mrs. C. L. Van Noppen, instructor—Mrs. D. D. Davidson, Eethel Gates, Ruth James, Mary Murray, Bessie Nicks, Murul Payne, Lula Payne, Elizabeth Montgomery, Mrs. W. F. Robertson, John A. Robertson, R. Y. Whittemore.

"Primary Pupil Study," Mrs. M. J. McArdle, instructor—Mrs. Ben Bradshaw, Mary L. Freeman, Mrs. Everette Garrison, Mrs. T. J. Grissom, Sue Oakley, Ollie Stadler.

"Junior Lesson Materials and Teaching," Mrs. Philip W. Flagge, instructor Lucy Boone, Virginia Cable, Mrs. W. G. Cox, Virginia Dameron, Mrs. W. B. Green, Pollard Iseley, Mrs. J. E. King, Mrs. J. D. Lee, Mrs. C. P. McClure, Mrs. C. O. Smith, Daisy Walker, Margaret Walker, Clara Warren, Helen Warren, Mrs. Bettie Pattishall.

Western North Carolina Conference

LINCOLN COUNTY SCHOOL

The first standard training school for Methodists and Presbyterians held in Lincoln county closed a series of sessions extending through a week at the First Methodist church last Friday night. Out of an attendance of 250 who came from time to time 123 attended six or more of the twelve class periods held in each subject. Eighty-six attended twelve fifty-minute class periods, studied a given text book and did the required written work entitling them to certificates of credit for one of the necessary twelve units for a Sunday school diploma. Of the eighty-six who earned credits seventy-six are Methodists and ten are Presbyterians. The credit students belong to the churches as follows: First Methodist church, Lincolnton, 33; First Presbyterian church, Lincolnton, 10; Plateau 8, Cherryville 6, Bethlehem 4, Landers Chapel 4, Russel's Chapel 3, Mary's Grove 3, Pleasant Grove 3, Marvin 3, Crouse 2, Palmtree 2, Lincoln circuit 1, Rock Springs circuit 1, Maiden 1, Cherryville circuit 1, Pisgah 1.

The courses, instructors and credit students are hereby given:

The Organization and Administration of the Sunday School, O. V. Woosley, instructor—La Fayette Carpenter, C. A. Chapman, C. L. Eaker, Rev. J. B. Fitzgerald, W. Leon Gilbert, Rev. J. E. B. Houser, W. O. Houser, Rev. R. C. Kirk, Mike Kiser, Miss Ethel Long, P. A. Lynch, Claude H. Moser, Rev. J. N. Randall, Miss Lena Dellinger, Miss Minnie Noe, F. A. Shuford, Dr. E. S. Wehunt, Rev. W. B. West, Mrs. W. B. West, C. C. Dalton, Miss Edith Hood, Miss Stella Scronce, Bain Scronce, Grier Beam, Connie Eaker, Rev. R. F. Mock, Stoe Carpenter.

Principles of Teaching, Prof. C. T. Carr, instructor—Mrs. Tom Ramsey, Mrs. J. F. Warlick, Miss Myrtle Davis, Rev. W. E. Moretz, Mr. Grier Whitsides, W. J. Allran, M. D. Rabb, Mrs. Lee Motz Lea, Miss Lucy Woodford, Miss Mabel Bacon, Miss Mattie Camp, Miss Ina Carpenter, Mrs. S. P. Blackburn, Miss Eva James, Mrs. C. E. Robinson, Mrs. L. D. Hood, Miss Mary Fulton, Miss Eliza Fulwood, Miss Audrey Kiser, Miss Mary Ellen Kiser, M. O. Wells.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Carita Edwards, Miss Carrie Heavner, Mrs. William Hoffman, Mrs. Herbert Kuhn, Miss Ilese Kiser, Mrs. Plato Miller, Miss Sallie Lee Nixon, Mrs. Joe Nixon, Miss Clyda Carpenter, Miss Nannie Weaver.

Primary Organization and Administration, Miss Corinne Little, instructor—Miss Flora Camp, Miss Minnie Grigg, Miss Helen Goode, Mrs. C. T. Hauss, Mrs. Calvin Haynes, Allene Hauser, Miss Leola Heffner, Miss Irene Hendricks, Miss Clara Jarrett, Mrs. K. L. Lineberger, Mrs. W. E. Moretz, Pallye Modlin, Miss Mamie Neil, Miss Nina Nixon, Miss Bonnie Norman, Mrs. R. J. Sifford, Miss Florence Sellers, Miss Emma Sellers, Mrs. J. L. Thompson.

SUNDAY SCHOOL DAY

In line with the direction outlined by our church discipline special efforts are being made throughout the bounds of the Western North Carolina conference tor a wholesale celebration of Sunday School Day on the third Sunday in April. While a number of our schools will not be in a position to observe the day so early in the year there is probably no time better suited for our town and village churches than the third Sunday in April. It is hoped that a large number will select this date and that simultaneously throughout our eleven districts there will be held in a great number of our Sunday schools the annual Sunday school commencement, known as "Sunday School Day." Every one of our 855 Sunday school superintendents and 294 pastors has been notified that programs to be used in observing the day will be furnished free of charge to those schools that will agree to take an offering for our conference Sunday school program and forward same at once to Mr. H. A. Dunham, Asheville, N. C.

CREDIT STUDENTS

The following fine Sunday school workers have taken a unit of credit in the Standard Training Course by correspondence since our last report:

Miss Ruth Simpson, Asheville.
Mrs. J. L. West, Charlotte.
Mrs. W. L. Nicholson, Charlotte.
Mrs. F. H. Mullis, Charlotte.
Rev. W. M. Smith, Franklin.
Rev. Z. V. Moss, Albemarle.
Rev. J. W. Kennedy, Wadesboro.
Miss Laura Hall, Belmont.
Rev. J. H. Bradley, Cornelius.
M. L. Kiser, Spencer.
P. Stoudemire, Spencer.
Mrs. R. O. Eller, Spencer.
Mrs. J. A. Cooke, Spencer.
Mrs. L. D. Perkins, Spencer.
Mrs. J. O. Beale, Spencer.
Mrs. G. L. Burke, Spencer.
Mrs. J. P. Lynch, Spencer.
Miss Virginia Carter, Spencer.
Mrs. R. M. Holt, Spencer.

GOOD WORK

It will be remembered that the South Fork circuit led by Rev. J. N. Randall, reported last year 183 accessions to the church on profession of faith, this record being the most outstanding one in our conference. Recently Brother Randall led a large delegation from three of his churches, ranging from eight to thirteen miles away, to our recent Lincoln county standard training school. Thirteen of this number earned certificates of credit. The South Fork circuit, composed of eight inland churches, is being wisely led.

DO LIKEWISE

In the face of the statement that Betts' book on "How to Teach Religion" is rather a stiff course to take Rev. R. O. Eller gathered a number of his Sunday school leaders together and led them in a splendid line of discussions through the book. Eleven of this number took the examination and every one of them passed with splendid grades. Eller and his crowd are "studying to show themselves approved." It is earnestly wished that there might be a large number of other pastors who would lead in such good work.

CHERRYVILLE CIRCUIT

Rev. J. E. B. Houser, leader of the Cherryville circuit, holds the distinction of being the first circuit rider to lead delegations from every church on his charge to take credit in standard training schools. During the past month half of the Cherryville circuit attended the Cleveland county training school and the other half the Lincoln county training school. Brother Houser has a right to be proud of himself and his people.

UNION COUNTY

At this writing the second annual standard training school for Union county is being held. A few over one hundred workers are regularly attending the sessions of the school, writing their papers, entering into the discussions and preparing to receive certificates of credit at the close of the school. The instructors in this school are as follows: Rev. J. F. Kirk, Prof. Claude T. Carr, Miss Barnett Spratt, Miss Virginia Jenkins, and Mrs. O. V. Woosley.

OBSERVE SUNDAY SCHOOL DAY, APRIL 19

BUSY EPWORTH LEAGUERS

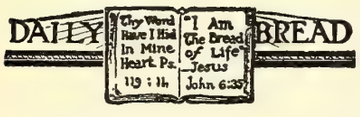
Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

WITH W. A. B.

The Greensboro District Epworth League Efficiency Institute, which was held in West Market Street church, Greensboro, last week, proved to be of real worth to those earnest-seeking young leaguers who made the needed sacrifice incident to regular attendance upon a protracted assemblage of this kind. One would sense from the attitude and work of both faculty and student body a quiet, unassuming desire to really serve the Master more acceptably throughout the district league jurisdiction. The devotional services were of the highest order. The social hours and study periods were alike entered upon with enthusiasm. We feel that our Greensboro district Epworth leaguers are better equipped as a result of the effort of this week, and we confidently anticipate a program of larger usefulness in the league work. We were happy, indeed, to have Bro. B. F. Lunsford, our conference president, and Rev. R. B. Proctor of Portsmouth, Va., as members of our faculty.

A detailed account of the institute follows, by one of our young leaguers.



FRIDAY—They that sow in tears shall reap in joy.—Psa. 126:5.

SATURDAY—The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.—Psa. 97:1.

SUNDAY—Great peace have they which love thy law; and nothing shall offend them.—Psa. 119:165.

MONDAY—Be strong in the Lord, and in the power of His might.—Eph. 6:10.

TUESDAY—The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27.

WEDNESDAY—When a man's ways please the Lord, He maketh even his enemies to be at peace with him.—Prov. 16:7.

THURSDAY—For thou are my rock and my fortress; therefore for thy name's sake lead me, and guide me.—Psa. 31:3.

GREENSBORO DISTRICT EFFICIENCY INSTITUTE

The Greensboro District Efficiency Institute closed Friday evening, March 20 after a week of work and play. Leaguers, we had a great time. Those who attended know what you who did not attend the institute missed.

We learned anew to work and play and love each other better. Our pastors and our presiding elder, as they always do, stood by us loyally, leading and helping us by their presence.

Rev. R. B. Proctor of Portmouth, Va., was our central office representative and afforded us a treat we hope to be able to enjoy again in the near future. Mr. Proctor, you're all right.

There were 27 who received credits. Many others attended the meetings. We had two 45-minute periods each evening with a 15-minute devotional each evening that were inspiring and helpful to all of us.

We enjoyed a social Monday evening after classes which was "quite the berries." On Wednesday and Thursday evenings after classes we greatly enjoyed an hour of play when we were taught some new games by Mr. Proctor. On Friday evening Mr. Proctor left with us the zeal to carry on and be better leaguers—to follow the teachings of Christ and "go tell" the world of Christ.

In all we had a wonderful time, and again we say, you missed lot's who did not avail yourself of the opportunity of attending the institute.

Billie Webster.

FOREST HILL LEAGUE

Some one has wondered why Forest Hill has not been represented in the Epworth League items for quite a while. If I were asked why it has been thus I would answer that we have been so thoroughly engrossed in the making of history that we forgot to record it. I could not think of asking space to discuss our aspirations and the work that we are doing, but I would like to emphasize the rapid strides by which our league is progressing.

In my experience with league work I have been acquainted with conditions of a great number of local chapters. Without casting a slur towards any chapter, I feel sure that I can truthfully say that I have not found so great a number of willing workers in any individual chapter as I find at Forest Hill. Rev. J. Frank Armstrong organized our league about five years ago. Whether the constant striving toward bigger things since the organization has to do with the willingness of so many workers or not, the workers have to do with progress. The chapter membership has been increased about one-third in the past two months. Attendance at devotionals and Bible reading of the membership has been constantly increasing. We feel that any disinterestedness which might be present in any new member has had no influence with the function of our league. To my knowledge, in the past several months only two who were put on program did not participate. We think rather that the new members are being leavened with the idea that Forest Hill League is not working for the League Union percentage banner, but that their faces are set on accomplishing the things in our community for which the league was founded.

So our good pastor, Brother Higgens, says: "Our league is thoroughly dominated with the idea that it is not a distinct organization from the church—it is rallying round the pastor."

Fred H. Shinn, Sec.

A DUTY AND A PRIVILEGE

Please let every league remember that the second Sunday in April is "Epworth League Anniversary Day," and be sure that every league observes the date. If it is not convenient that day, then let it be observed at the nearest date possible. We are ashamed of our record of last year—turn to the journal and see, and may it bring repentance and amends. Remember it's our duty to observe the day—then it's an opportune time to emphasize the league work before the public congregation. Take an offering, and let it be liberal—the money is badly needed with which to strengthen the work within our conference. Take the offering and forward at once to our conference treasurer. One-half is retained and the other half is sent to the central office at Nashville. This is important. We are going to depend upon you attending to this matter in a handsome way.

Lee A. Falls,
Chm. E. L. Board.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

EPWORTH LEAGUE ASSEMBLY MEETS AT LOUISBURG COLLEGE, JUNE 29, AND THE CABINET SAYS THERE WILL BE NO LIMIT TO THE NUMBER OF DELEGATES. HOW MANY WILL YOUR LEAGUE SEND?

LEAGUE CABINET MEETING

Preliminary plans for the Summer Assembly were made at a meeting of the conference league officers at Edenton Street church last Tuesday night.

Those attending the meeting were: Rev. H. I. Glass, Rev. W. A. Stanbury, and Misses Eunice Blair and Blanche Barringer of Raleigh; Rev. W. A. Cade of Morehead City; Rev. Daniel Lane of Elizabeth City; Rev. and Mrs. W. N. Vaughan of Swan Quarter; W. Z. Corbitt and Miss Edna Wilkins of Wilmington; Neal Hanner of Sanford; Rev. and Mrs. L. C. Larkin of Murfreesboro; C. D. Barclift of Duke University; Gehrmann Cobb of Goldsboro, and Rev. T. M. Grant of Lumberton.

Rev. Mr. Glass welcomed the visitors, and Rev. Mr. Cade expressed the desire of the N. C. conference to cooperate in every way possible to make the work of the Epworth League a success. He especially mentioned the matter of anniversary day programs, and it was unaimously decided that Mr. Cade should secure the necessary number of programs and send them out to the district secretaries, who shall distribute them among the leagues of their districts. The entire cabinet is very anxious that anniversary day shall be fittingly observed this year and desires the co-operation of every district and every league in this matter.

A number of details concerning the assembly were discussed. It was decided that there should be a registration fee of $1. The expenses at Louisburg College will be just $1 per day; thus the entire expenses, excluding railroad fare, will be $5 for board and room and $1 for registration, or the nominal sum of $6 for the entire five days. It might be added, however, that delegates will be expected to bring their own sheets, pillow cases and towels, as the college cannot furnish those. The line-up of instructors is not yet ready for publication, but the officers assure us that there will be a larger number of classes than we had last year, thus allowing for smaller classes and a better opportunity to do consentrated work. In fact, this assembly promises to be the very best yet, and it seems evident that our president has some mighty fine plans and ideas "up his sleeve" that we all don't know about. At any rate, he is working hard at this thing, and we know that Mr. Grant, together with our best co-operation, is going to "put across" the best assembly that this conference has ever had. Watch the Advocate for announcements, and, best of all, be there to watch the 1925 assembly "go"!

ANOTHER WORD ABOUT ANNIVERSARY DAY

To correct a statement made in last week's Advocate, Anniversary Day been changed this year from the second Sunday in May to the second Sunday in April.

Programs for Anniversary Day will be sent out at an early date, and if it is impossible for your league to observe this program on the second Sunday in April, will you not use it some time during the month of April? Although the second Sunday in April is the preferable date for its observance, the important thing is to observe Anniversary Day, be it the first or last Sunday of April, or even in May, if that should seem the only available date for your league.

A NEW LEAGUE ON THE NORLINA CIRCUIT

Rev. H. M. Eure organized an Epworth League with twenty-three charter members at Jerusalem church, Sunday, March 8. This is the third league on the Norlina circuit.

The following officers were elected:

S. H. Perkinson, president; Mrs. C. W. King, vice president; Mrs. Carlton Sammons, secretary and treasurer; Miss Lucy Salmon, Supt. 1st Dept.; Mrs. E. L. Hines, Supt. social service Dept.; L. H. Tarkington, Cor. Sec.

SORES BOILS, CUTS and BURNS have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

Church Seating, Pulpits, Communion Tables, Hymn Boards, Collection Plates, Folding Chairs, Altar Rails, Choir Fronts, Bible Stands, Book Racks, Cup Holders, etc
GLOBE FURNITURE CO., 25 Park Place, NORTHVILLE, MICH.

COOLING
Write for full information on the guaranteed Moncrief Church Heating and Cooling System. Address Engineering Dept.
Moncrief Furnace Co.
Atlanta, Ga.

Sure Relief
FOR INDIGESTION
BELL-ANS FOR INDIGESTION 25 CENTS
6 BELL-ANS Hot water Sure Relief
BELL-ANS
25¢ AND 75¢ PACKAGES EVERYWHERE

Keep Stomach and Bowels Right
By giving baby the harmless, purely vegetable, infants' and children's regulator.
MRS. WINSLOW'S SYRUP
brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.
At All Druggists

Buy the Newest Phonograph Records by Mail
RAINBOW RECORDS
Selected and produced under the direction of Homer Rodeheaver. Inspiring, thrilling Sacred Songs that will live forever in Christian hearts. Each record—unsurpassed in clearness and volume of tone — beautifully rendered by world-famous Gospel leaders.
Order today and enjoy the exaltation and inspiration of these beautiful melodies in your own home.
1009 Nearer My God To Thee.
75c One Sweetly Solemn Thought.
1010 Mother's Prayers Have Followed Me.
75c Me an' Pap an' Mother.
1011 How Tedious and Tasteless the Hours.
.75c In The Garden.
1016 The Church In The Wildwood.
75c Just Outside the Door.
1037 Brighten The Corner Where You Are.
75c Open My Eyes.
1041 The Old Fashioned Faith.
75c An Old Account Settled
1074 Mother.
75c Dwelling In Beulah Land.
1106 Beautiful Isle of Somewhere.
75c The Pearly White City.
Order Rainbow Records by number from this list. They will be sent by return mail, postpaid.
DO NOT SEND ANY MONEY
You can pay postman when he delivers the records to your home.
FREE !
Selected list of Rainbow and other pieces. Send for it.
MERCALIN SALES COMPANY
750 Congress Ave., Indianapolis, Ind.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Easter—Our presiding elders and pastors are asking their churches to pay at least one-half of their orphanage assessment by Easter. Several pastors have sent in their entire Orphanage assessment while a goodly number hoave sent a part of theirs. It is sincerely hoped that all will strive zealously to report at least one-half by the glad Easter season. Thanks to all who have complied with our urgent request. I know that all do their best for us. Let all the churches co-operate with the pastors in securing a part of their Orphanage assessment by the second Sunday in April.

* * * *

Maxton and Laurinburg—Our singing class visited Maxton and Laurinburg the third Sunday. They gave a sacred concert at Maxton in the morning and at Laurinburg at the evening hour. Brothers Parker and Royall gave the class a warm welcome. The congregations were large and very appreciative. The children composing the class report a grand time at each of the places visited. Mrs. Rives, who has charge of the class, was enthusiastic over the reception she and the class received at the hands of our many friends in these two churches, which support our cause so generously and gladly. I am sorry that circumstances weer such that I could not accompany the class to these two important churches.

* * * *

Bear in Mind—I am earnestly endeavoring to impress upon all of our people that the Orphanage assessment is inadequate to meet our actual needs. Without the specials from individuals, Sunday schools, organized classes, missionary societies and Epworth Leagues we would be compelled to cut our number down to one-half of the present enrollment. Instead of cutting down our present attendance we need to double it if we are in any wise to meet the tremendous demands that are now being made upon us for the admission of scores and scores of needy orphan children. Every week and sometimes every day I am called upon and urged to take some most deserving children bereft of parents. We are enlarging our home, confidently believing that our people who have never failed us will continue to give us their hearty and generous support. Let me beg all to remember us as promptly and generously as they can each month through specials. I want to call upon all the classes, Sunday schools, missionay societies and individuals who have fallen behind to strive to catch up with their pledges by Easter. I am hoping and expecting that others who have never enlisted in this noble work in an active way will take the matter under serious consideration and become regular contributors to our cause through specials.

* * * *

Making Money and Doing Good.—The board of trustees of the Methodist Orphanage has established the annuity plan by which elderly people can secure a good rate of interest on their savings during their life time without any anxiety or trouble on their part. It is a source of much worry and risk to have to lend money a year or so at the time. The borrower may fail and the savings of one's whole life time may be swept away at one stroke. If those who are advanced in years will turn over their money to our board they can rest assured that they have gilt edge security. We have nearly a million dollars worth of property to guarantee the security of the money put into our hands. Then there are more than one hundred thousand Methodists to further guarantee the safety of money turned over to us on the annuity plan. We can pay from six to eight per cent per annum on all such money. Since the principal is to be turned over to the Methodist Orphanage at the death of one who invests with us, the principal and interest are exempt from taxation. In view of the large per cent we pay and the exemption from taxes, it does seem to me that hundreds of interested friends would turn over to our board thousands upon thousands of dollars. It is a paying investment while one lives and a paying investment after this pressnt life is over. Inquiries are solicited. Our pastors are urged tto acll the attention of their members to this profitable way of investing their savings where they will draw the largest interest and do the greatest good through all the ages that are to do.

FORTY YEARS ON THE SAME NEWSPAPER

This week marks the fortieth anniversary of the writer as editor and publisher of The Times. March 1, 1885, he came to Concord and with his brother, C. F. Sherrill, bought a two-fifths interest in The Concord Times, the other three-fifths being owned by H. J. J. Ludwig, H. McNamara and C. A. Pitts. At the end of a year he purchased the entire paper and since that time has been sole publisher and owner.

In 1887, after the death of Capt. John Woodhouse, the editor of The Register, that paper was purchased from his son, H. Irvin Woodhouse, and consolidated with The Times. In 1902, the Daily and Weekly Standard were purchased from John D. Barrier and consolidated with The Times.

In 1910 purchase was made of the Daily and Semi-weekly Tribune, the former being continued as a daily and the latter consolidated with The Times. J. B. Sherrill.

Concord Times and Tribune.

SOUTHERN TO SHOW FORESTRY IN SOUTH

To demonstrate the results that can be obtained by applying scientific forestry practices to timber lands in the South, the Southern Railway System has put an expert forester and three assistants in charge of approximately 12,000 acres of standing pine in Dorchester county, South Carolina, and will market the full grown timber while preserving the young trees for future growth. As the present loblolly stand is cut, slash pines will be planted so as to produce turpentine as well as timber in the future.

In explaining the purpose of the project, Mr. Lincoln Green, assistant to the president of the Southern, said:

"The South has the opportunity to meet a national need with great profit to itself by preparing now to provide a permanent source of timber supply. The rapid depletion of our forests makes reforestation imperative. Timber can be produced in the South in half the time required in more northern latitudes and by introducing slash pine we can extend th enaval stores industry into territory where it is now unknown.

"The Southern is undertaking a demonstration of what can be done in the South, operating on lands which were originally purchased as a source of fuel supply for the old South Carolina railroad now our Charleston division. We shall conduct our operations strictly as a business enterprise and expect to make them show a profit."

The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

AFFAIRS AT THE HOME

By Martha Mann Wood.

At a recent called meeting of the board of trustees of the Children's Home there were present Dr. T. F. Marr, Rev. John F. Kirk, Dr. H. K. Boyer, N. R. Richardson, Rev. J. W. Moore, Captain Roth, Mr. Lucas, and Rev. W. A. Rollins of Salisbury came over as a visitor.

The business of the meeting was to consider some items of importance that needed to be acted upon.

We had the pleasure of having them to dinner at our cottage. But the business sessions of board meetings run so close on to dinner time, and trains and jitneys run so convenintly for travelers these days that these noon visits are brief, and the guests speeded away almost before one has time to realize their presence.

However, three of the board are a committee appointed to spend some days at the Home. Mr. Ireland is in Florida, but Mr. Kirk and Dr. Boyer are coming back next week to make a real visit.

For one thing in particular they have been asked to go over with Mr. Bradshaw some of the details of school work, in reference to considering the expediency of increasing the number of teachers.

Mr. Bradshaw is principal of the Home school and has to devote practically all of his time to teaching in order to have the necessary number of classes. And he feels that he should have more time to give to the supervision of the school.

Last summer, after three weeks' vacation, Mr. Bradshaw held a six weeks' summer school, where all the children were enrolled for supplementary work.

Those who had failed of promotion were given an opportunity to make up the work, and twenty-five succeeded and were enrolled for the next higher grade.

Another group of twenty-five were given a course in general science, and another in health living.

About fifty children were in a class of elementary manual work, penmanship and drawing, and making clay models of simple things and toys of simple design.

This was an exceedingly popular class, and the children who had the more prosaic labor of re-studying old lessons to make up their grades felt the contrast to be something of a hardship. The merry sound of little hammers and saws in the next room and glimpses of gay colored paint on green toy parrots, red lions, doll furniture in white and brown, etc., etc., seen through the door as they marched by, madebook lessons seem almost drudgery, and inspired deep resolutions to never again spend the warm weeks at making up school work.

* * * *

The John Neal cottage will soon be completed. The finishing up work on a building seems very slow, especially after the bricklayers and carpenters made such rapid progress. However, a few more weeks at the longst ought to see it ready for occupancy.

This cottage is a home-unit—that is, has a kitchen and dining room and all housekeeping conveniences. The several sleeping rooms are for four and six boys each. In the attic have been fitted up several small rooms where a few boys of dependable qualities may have rooms.

In the atic is also a room for storing out-of-season clothes, and in the front, under the eaves there is a large room where the boys may have their priv ate club meetings.

The main floor has a living room, study, several sleeping rooms, and the matron's bed room and sitting room and spare room.

In the basement, which is on a hillside and above ground in the rear, there is the kitchen, dining room, storerooms, pantry, locker room and shower baths, boiler room, etc., and at one side, with an outside entrance, there is a convenient little room fitted up for a barber shop, wired for the electric clippers.

Hair cutting is an important industry where so many boys have to be trimmed up at reasonable intervals.

Here, too, can be put a clothes pressing board. The boys of this cottage have mostly arrived at the age where an ambition for neatly pressed trousers is developing.

I have just been drawing a design for a bookcase for the living room and providing that the lower shelves be broad enough for a stack of magazines.

The completion of this cottoge with room for twenty-five boys will require another matron, also another woman to do the cooking.

My notice about matrons in my last article was not very fruitful as an advertisement. The superintendent only got one or two applications in response.

Perhaps the reference to Susanna Wesley as a preferred type was discouraging. That is the trouble with us writers, we dip our pen too deep into the ink bottle and write with too many flourishes, and tint the ideal till it seems too good to be practical.

Once when I was a young girl, considerably many years ago, just beginning to do up my hair and lengthen the skirts of my dresses, my sister had a beau, not however, the one she preferred above all others. And he finally perceived that fact, but continued a warm and friendly regard for all the family and finally he began to write to me.

In the course of the correspondence he asked me what was my ideal of a man. I do not suppose that at that period in my life I had any definite ideals. But I had some imagination, so I chewed the end of my pen staff awhile and proceeded to picture off my imagined characteristics of prince of perfection equipped with a full line of angelic qualities.

If my friend had had any idea of attempting to measure up to my ideal, he relinquished it in the face of this high and noble creation of my pen.

And I of course was surprised when this sketched sum of excellences should be taken as the unsubstractable attributes of all of my acceptable friends.

Anyway this one gave it a literal interpretation that proved a fatal setback to the correspondence, and it languished under the blight and soon died. Which perhaps was just as well. I cannot imagine anyone lacking in a sense of humor enjoying association with myself for very long. But of course I was sorry to have been so inept with my pen that in painting an ideal that I meant to be attractive I had painted a bogies.

Miss Forlaw had the misfortune to fall and break several bones in her foot some time ago, and has been in the Heath Memorial with her foot in a plaster cast. She is now well enough to be back at her rooms in the Gray building and rolls around the sewing room in a roller chair we rented from the City Hospital. She is glad to get back in reach of the sewing room to superintend the spring sewing.

Miss Faison served an extra good supper the other evening in honor of the improved behavior in the dining room.

The children enjoy the privilege of talking at meal time, but when 160 are all chattering at once the volume of sound sometimes gets excessive, and the soft pedal has to be applied some way.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

The Call of Justice

IF you knew that 900 of the church's superannuates who are now living, gave 27,000 years of active service in the itinerancy before they were forced to retire on accountof age and physical impairment—would you be more inclined now to raise for them your charge's portion of the endowment decided upon for their sustenance?

Well, they did! Will you do your Part?

IF you knew that about 400 of these 900 superannuates are right now so completely incpacitated by near-blindness, or near-deafness, or near-invalidism, that they are utterly unable to do any kind of work to earn a single dollar toward self-support—would you refuse to allow any obstacle to prevent you from raising your charge's portion of the endowment?

Well, it is true—terribly true! Will you, therefore, use your seeing-eyes and hearing-ears and strong bodies to serve them when they need you most?

GET YOUR

The Call of Chivalry

IF you know that 1,400 living widows of preachers gave 30,000 choice years of their lives to the success and glory of our present-day Methodism, and at the same time kept their husbands encouraged under the strain of scant financial support and other serious hardships—would your chivalrous heart urge you to greater effort in behalf of Superannuate Endowment?

Well, these women did that—and more! You must not fail them now.

IF you knew that many of these faithful wives of preachers have been left penniless, homeless, without health, and unable to support themselves—could you be comforted in the parsonages which they in sacrifice of other days helped their husbands to build, and not try to raise your charge's portion of the Endowment for their support?

Well, the need of many of these women is not overstated. If you must fail the Forgotten Man, surely you will spare the Forgotten Woman!

THEIR TIME

The Forgotten Man

MARCH 15--MAY 15

The Call of Comradeship

IF you knew that out of 6,500 active preachers in our church today, 100 of them will be superannuated at the next meetings of the Annual Conferences—could you now serve with them in the active relation without a real effort to raise your quota?

Well, the 100 will retire as stated—it is the deadly law of averages. Be a real Comrade!

IF you know that the 100 who will be superannuated this year will suffer similar hardships to those of their brothers who have already taken this relation—would you report at your next Annual Conference that you did nothing or but little on your quota for Superannuate Endowment?

Well, unless the quotas are paid, the 100 will be in for it. Help that pal of yours while you can!

"You know a man that's a stronger man
And twenty men as kind,
But what is he, that he should be
The one man in your mind?"

QUOTA NOW

The Call of Expediency

IF you knew that Secular Corporations, such as Railroads, Insurance Companies, Manufacturing Companies, Banks, etc., etc., are now providing pensions for their aged and used-up employees—would you be content for your church to be less considerate in the matter which is so distinctly Christian and which has been taught the world by the preachers?

Well, read the papers and see what business corporations are doing. Then some way or other, get that quota for the old-boys of the church!

IF you knew that all other denominations of Christian people are now making wonderful progress in the matter of providing an adequate support for their worn-out preachers—would you be willing for the banner of our beloved M. E. Church, South, to trail in the dust of this procession?

Well, they are doing it—and doing it big. Come on, get your quota, and we will do it bigger and better!

A LETTER FROM FAR AWAY MANCHURIA

There are a number of special ties connecting me with your paper, and the people of your conference.

To begin with one of your elders is a very dear friend of mine back in the university days. I always look for the news of C. S. Kirkpatrick (alias John Mark in those days.) Get him to tell you why. Then there are others of the old boys who call for my attention and interest.

During the Centenary it was my good fortune to travel quite a good deal with that rare spirit, Brother Courtney. I shall always count that a great privilege which gave me his fellowship and led me to meet so many of the people throughout your conference.

It was during that time that I met with the folks at Wesley Memorial, High Point, and we were taken as their "prayer special," which has meant more to us than can ever be told in this world, and it will take a long time in the next to finish the story. Not only have they remembered us with their prayers but in things usable they have made us their debtors. Other places in your conference have done likewise and we do not forget them.

Since that time a brother, Carlock Hawk, has joined your conference, so you see that for many reasons my heart and mind is led to turn your way.

I am enclosing reports of our work here which may be of interest to you. Since this was written we have just held our "Chinese new year campaign," resulting in the signing up of 102 probationers. Of course that means much difficult work ahead for us if we lead them to a personal salvation in Jesus Christ. It means that we are dealing for the most part with people who had never heard the story of the Christ child and his life and plan of salvation till these meetings. You and your readers can help us much by daily remembering us at the throne of power and wisdom. We are counting on it.

Our work is making progress in spite of wars and all the other hindrances which have come to us. I am just in receipt of a letter from Bishop Boaz saying he is certainly staying in the Orient and will be in China for the district conferences and then come to us in June. Truly a new chapter is being written in Southern Methodist Episcopacy and we are sure the results will tell how beneficial his staying on the job has been. Of course he is in high favor.

But I only started this to drop you a note asking for change of address of your paper, so will not write more.

John C. Hawk.

"WHO'S WHO IN UNIFICATION?"

I want to resent the implication that the so-called rank and file of Southern Methodism needs to know who are for Unification or who is against it that they may know how to vote on this question now before the church. They are not in the habit of being herded together by supposed leaders, but know how to think for themselves and arehonest enough to do it without knowing or caring as for that matter who is on either side.

I want to resent the public claim that certain men all of whom are in favor of Unification are the leaders of Southern Methodism, Dr. Selecman's opinion to the contrary nevertheless.

I want to resent the implication that the brains of the church is locked up in a few bishops, editors, general secretaries and laymen, and to say that it is very presumptuous to make such an implication. Dr. Selecman may think so, and no doubt does, but it doesn't sound nice to publish it in the papers. Other folks may not agree with him.

If Unification would convert one more soul, if Unification would raise the standard of piety one ioto, if it would make us one whit more genuinely religious, I would not hesitate to vote for it. But those of us on the ground and in personal touch with the folks already see the hurt of all this agitation. It's mere foolishness to think that a few bishops and editors and secrearies know more about how our people feel on this question than the men who go from home to home and preach to them every Sunday, and yet that's the crowd who are claiming all the knowledge, or at least Dr. Selecman is claiming it for them.

If these good men, and among them Dr. Selecman, would think seriously of their call to the ministry and doing the work they pledged themselves to do when they joined the conference, and give less time and thought to carrying out some plan for so-called bigness, it would help us men who are overwhelmed wit hthe need of more preachers and more churches that the people who are dying in their sins for the want of it to be saved. Talk to me about "fighting the stars and defeating the divine purpose." Talk to me about "repudiating our leadership." I am sure that so much bitterness and time given to this matter is nearer the repudiation of the leadership of the church.

The statement is made that this vote will go as is the pastor on the question. Well, in reply to that I want to say the charge I am now serving has been under the leadership of a unificationist for the last two years, and still there is not a single person on the charge but who is out and out opposed to Unification. So it looks as if our folks are not going blindly into this matter and following any one, but doing their own thinking.

I want also to resent the implication that those of us who are opposed to this plan are actuated by our prejudice, and only those who are in favor of it are the real honest thinkers of the church. Such an implication is a piece of presumption that is not nice in polite society, and our friends should quit it.

Jas. H. Frizelle.

WOMAN'S PAGE

(*continued from page eight*)

piece of white pine Mr. Clemens give me."

Grandpa handed them to his oldest son, Jack, who remarked: "That boy has a future." "Where did you get a knife, Bobbie?" Uncle Jack asked very kindly.

Bobbie replied: "Hit was my pa's knife; my ma gin it to me."

By this time Bobbie was seated at the table right by grandpa, who piled his plate with good things, but after a while Jennie saw his eyes fill with tears and his lips quiver. She asked: "What's the matter, Bobbie?"

"Oh, Jennie," he said, "I wisht my poor ma had my dinner."

Quickly grandpa turned to his oldest son and said: "Jack, I want you to have packed and delivered this afternoon the finest Christmas basket that you have ever given."

"I'll do it, sir," replied his son.

"Now, Bobbie," said Jennie, "you can eat your dinner, for your ma is going to get a heap more than you have got."

After dinner Bobbie was carried into the big parlor where the beautiful Christmas tree was; his eyes bulged with astonishment as he gazed on the shining beauty of that tree, for he had never seen one before and it did seem like fairies were working for him, for when the gifts were distributed his name was called out and he received a package in which was a suit of clothing, also shoes and stickings.

Grandpa promised to see that he was entered in the same school that Jennie attended. Uncle Jack was interested in Bobbie's ability in handling his knife and he determined to develop that talent.

You see, Jennie's spirit for home missions did a world of good, not only to Bobbie, but to all of her family, so that all were happy, useful Christians, working in the home land for our Lord.

Greensboro College

Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.

Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000, completed 1922.

Fall Semester opens September 3, 1924. For further information, apply to

DR. S. B. TURRENTINE, President, Greensboro, N. C.



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R. L. FLOWERS, Secretary
DUKE UNIVERSITY
Durham, North Carolina

Two-Thirds of the Allotted Time Gone

With this issue two months of the special effort for the Advocate passes into history. The record cannot be changed for the period of time, but a better record during the next four weeks can be made. We fear that our friends have not done their best, but we hope that beginning today a strong effort will be put forth to increase the circulation of the church paper, and to secure the renewals of all who are now on our mailing list. This is the harvest time. What will it be? The answer is with the pastors.

Listen to what one new subscriber says:

"I am a new subscriber to the Advocate and enjoy reading it so much. I didn't know how much I was missing by not taking it sooner.

"I attend Central church, Raleigh. We have a good, live church and Sunday school. I think we have the best pastor in Rev. Mr. Glass, and the best superintendent in Brother McGruder. Our young men's class can't be beat. Come and visit us. Best wishes, R. C. Breneges."

One good sister, who has been for several years a member of the church, wrote us this week asking for the price of the Advocate, stating that she wanted to subscribe. Wonder if her pastor has ever said anything about his church paper?

What you say? Let's make April a big month for the Advocate. Take a little time next Sunday to speak about it, and then follow it up by a canvass either by the pastor himself or some good, reliable person or persons. The results will surprise you. The people are ready and willing to subscribe or pay up if they have the matter presented to them. Try it.

The standing up to last Saturday is as follows:

ASHEVILLE DISTRICT

	New	Ren'wl
Henderson Ct.—J. W. Parker		½
Weaverville—B. C. Reavis	1	3
Weaverville Ct.—A. J. Burrus		3
Fairview—S. W. Phillips	1	
Brevard—E. R. Welch		2½
Oteen-Oakley—T. A. Groce	1	2
Flat Rock-Fletcher—J. O. Banks	2	6
Mills River—C. F. Tate		5¾
Hominy—A. L. Latham	4	14
Saluda-Tryon—P. E. Parker	1	2
Asheville-Bethel—T. C. Jordan	13	4
Biltmore—W. F. Sanford		3
Central—A. C. Chappell (in budget)		
Chestnut St.—G. A. Stamper		4
Haywood St.—R. S. Howie		1
Hendersonville—M. T. Smathers	2	7½
Leicester—L. T. Cordell	4	2
Sandy Mush—J. W. Groce	2½	1
Swannanoa—J. O. Cox		1
Total	31½	62¼

CHARLOTTE DISTRICT

Thrift-Moores—J. J. Edwards		2
Hickory Grove—A. R. Bell	3	5
Morven—J. S. Gibbs		2
Monroe—H. G. Harden		8
Bethel-New Hope—J. W. Kennedy	1	
Unionville—O. L. Brown		2
Wadesboro—J. C. Armbrust		4
Matthews—D. F. Carver		1
West Charlotte—J. A. Smith	1	2
Calvary—C. M. Short	22	11
Ansonville—O. B. Mitchell		2½
Dilworth—G. D. Herman	10	10½
Hawthorne Lane—R. H. Daugherty		5
Trinity—J. E. Abernethy		6
Tryon St.—J. H. Barnhardt	1	11½
Marshville—Elzie Meyers		2
N. Monroe-Icemorlee—D. S. Richardson	2½	
Peachland—J. C. Umberger	10	2
Pineville—R. E. Hunt		7
Waxhaw—F. N. Crowder	1	12
Weddington—T. J. Huggins		1
Total	51½	94½

GREENSBORO DISTRICT

Ramseur-Franklinville—W. L. Scott		3
Centenary—R. G. Tuttle	7	36
Jamestown-Oakdale—J. E. Womack		3
Carraway Memorial—T. V. Crouse	1	3
Deep River—O. P. Routh		1
Glenwood—W. A. Barber		5
East End—E. J. Harbison	1	
Bethel—J. E. Woosley	½	5
Asheboro—W. H. Willis		4
Gibsonville—E. H. Nease		2
Park Place—L. B. Hayes	1	1¼
Spring Garden—G. R. Jordan		1
Walnut St.—W. T. Albright		½
West Market St.—J. F. Kirk	6	15½
E. Greensboro—A. Burgess		4
W. Greensboro—E. E. Williamson		3
Main St.—W. B. Davis	29	5
Wesley Memorial—E. K. McLarty	3	12½
New Hope—J. A. Howell	4	8
Pleasant Garden—J. W. Hoyle, Jr.	1½	7¼
Randleman—J. A. Cook		1
Randolph—W. R. Harris		5½
Reidsville—M. F. Moores	18	14
Uwharrie—G. W. Clay	1	3½
Wentworth—C. P. Goode	4½	23
Total	77½	167

MARION DISTRICT

East Marion—E. D. Ballard	2	
Gilkey—J. C. Postell	1	8
Rutherfordton—J. O. Erwin		1
Old Fort—M. W. Dargan		3
Glen Alpine—R. C. Goforth	1	10
Table Rock—W. J. Hackney	1	2
Bostic—E. J. Poe		7
Broad River—J. C. Gentry	11½	9
Cliffside—M. W. Heckard		1
Forest City—W. R. Ware	5	22½
Henrietta-Caroleen—J. P. Hornbuckle		2
Marion—First Church—W. E. Poovey		2
Marion Mills—G. L. Wilkinson	6	3
McDowell Ct.—H. E. Stimson		3½
Mill Spring—Elmer Simpson		1
Morganton—First Church—G. T. Bond	3	29½
Morganton Ct.—L. L. Smith		2
Oak Forest—B. A. Sisk		1
Old Fort Ct.—J. N. Wise		3
Rutherford College—O. J. Jones	¾	3
Spindale—O. L. Simpson	4	20½
Total	35¼	134

MOUNT AIRY DISTRICT

Rockford St.—G. W. Williams		½
Pilot Mountain—H. M. Wellamn		5
Central—H. K. Boyer	2	28½
Walnut Cove—A. J. Bowling		5
Ararat—J. J. Eads	3	3
Dobson—J. E. Hipp		2
Draper—J. P. Morris	½	2
Elkin—L. B. Abernethy		1
Madison—T. J. Rogers		½
Mt Airy Ct.—W. J. S. Walker	3	2
Rural Hall—E. E. Snow	2	10½
Stokesdale—M. E. Leftwich		5
Summerfield—W. L. Dawson	2½	5½
Walnut Cove—J. T. Raledge		19
Yadkinville—R. E. Ward	1	7½
Total	14	97

NORTH WILKESBORO DISTRICT

North Wilkesboro—H. G. Allen	3	54
Ronda-Roaring River—W. J. Miller	1	2
Avery—T. S. Roten		4
Boone—M. B. Woosley	1	3
Creston—W. A. Thomas		2½
Jefferson—J. L. Reynolds	½	4
Moravian Falls—W. I. Hughes	2½	9
Sparta—A. L. Lucas	1	1
Watauga—R. A. Taylor	2	3
Total	10	82½

SALISBURY DISTRICT

Kerr St.—C. R. Allison		1
Gold Hill—J. F. Stough		2
Albemarle Ct.—L. H. Griffith		2
Salisbury Ct.—W. B. Thompson	1	
Landis—W. E. Rufty	1	
Forest Hill—T. F. Higgins		5
Norwood—F. O. Dryman		1
Concord Ct.—A. G. Loftin		3
Albemarle—Central—C. M. Pickens	5	24
Badin—C. R. Ross	2½	3
Concord—Central—W. A. Jenkins		7
Kannapolis—J. F. Moser	1	3
Mt. Pleasant—M. A. Osborne	3	3¾
New London—J. S. Folger		3
Norwood Ct.—G. G. Adams	1	5
Salem—H. L. Powell		1
Salisbury—First Ch.—L. D. Thompson	½	7½
South Main St.—W. A. Rollins		1
Spencer—Central—R. O. Eller		3
Woodleaf—T. A. Plyler		¾
Total	15	76

SHELBY DISTRICT

South Fork—J. N. Randall		1
Cherryville Ct.—J. E. B. Houser	4½	2
Belmont—R. M. Hoyle		25
Crouse—J. B. Fitzgerald		3
Park St.—J. A. Fry		4
Franklin Ave.—G. W. Vick	6	
Lowesville—O. C. Fortenberry		1
East End—C. M. Campbell		4
Goodsonville—J. W. Combs		4
Belwood—John H. Green	7½	46½
Cherryville—R. F. Mock		11½
Polkville—S. M. Needham	1	4½
Bessemer—E. P. Stabler	½	1
Gastonia—Main St.—F. J. Prettyman		10½
West End—D. W. Brown		2
Lincolnton—W. B. West	4	39
Lincolnton Ct.—W. E. Moretz		1
Mount Holly—O. P. Ader	7	8
Rock Spring—R. C. Kirk		2½
Shelby—Central—A. L. Stanford		4½
Lafayette St.—A. S. Raper		2
Shelby Circuit—B. Wilson		4
Stanley—J. C. Keever		2
Total	30½	183

STATESVILLE DISTRICT

Troutman—D. A. Oakley		1
Cool Springs—J. E. McSwain	4	3
Hudson—Paul R. Rayle	2	13½
Hickory—First Ch.—R. M. Stafford	¼	3
Mooresville Ct.—C. L. McCain	5¼	10½
Alexander—J. A. Peeler	½	1
Balls Creek—T. W. Hager	½	10
Catawba—A. C. Kennedy		1½
Davidson—M. B. Clegg		2
Dudley Shoals—P. H. Brittain	1	2
Elmwood—J. W. Strider		11
Granite Falls—N. C. Williams		1½
Westview—D. A. Lewis	1	2
Hiddenite—D. P. Waters		3¾
Lenoir—First Church—Carlock Hawk	1	8
South Lenoir—M. H. Tuttle		1
Lenoir Ct.—E. E. Yates		3
Central—A. L. Aycock	2	12½
Mount Zion—J. H. Bradley		2
Newton—E. W. Fox	1	4½
Olin—W. M. Rahtburn	1	9
Statesville—Brd. St.—Z. E. Barnhardt		9
Race St.—H. H. Robbins	1	24½
Statesville Ct.—R. L. Melton	1	8¾
Stony Point—J. M. Barber	1	17
Total	22½	164½

WAYNESVILLE DISTRICT

Macon St.—Van B. Harrison	1	
Webster—J. W. Bennett	1	2
Whittier—H. A. Bryan		3½
Murphy Ct.—T. E. Hartsfield	½	
Bethel—F. W. Cook		3
Franklin Ct.—R. A. Truitt		6
Lake Junaluska—Frank Siler	1	5
Andrews—T. J. Houck	9	27½
Bryson City—D. V. Howell	5	10
Canton—A. C. Gibbs	1	1
Franklin—W. M. Smith		5
Fines Creek—J. C. Brown		½
Hayesville—F. L. Setzer	½	3
Haywood—P. L. Terrell	2	1
Highlands—J. G. W. Holloway	1½	2
Judson—F. C. West	4	1
Sylva—W. M. Robbins	2	42
Waynesville—J. T. Mangum		10½
Total	28½	123

WINSTON-SALEM DISTRICT

Central Terrace—J. C. Cornett	2	1
West End—J. W. Moore	9½	23
Trinity—J. R. Church	3	
Mocksville—A. C. Swofford		2
Green St.—W. B. Shinn		6
Linwood—J. W. Campbell		1
Advance—R. P. Fikes		3
Cooleemee—J. A. J. Farrington		5½
Davie—James H. Green		1
Denton—S. T. Barber		3
Farmington—C. M. McKinney	3	9
Kernersville—L. A. Falls		6
Lewisville—J. W. Vestal		8
First Church—W. R. Shelton		6
Thomasville Ct.—D. R. Proffitt	11	7
Thomasville—W. L. Hutchins		2
Welcome—J. W. Fitzgerald	11	9
Centenary—C. C. Weaver		12½
Grace—J. P. Hipps		1
Total	39½	106

DURHAM DISTRICT

Gregson—D. M. Sharp	5	1
Brookstdale—B. T. Hurley		7
Milton Ct.—J. Bascom Hurley	2½	6
Burlington Ct.—R. A. Bruton		1
South Alamance—F. A. Lupton		6
Lakewood—D. A. Clark	1½	1
Carr—J. H. Buaffoloe		1
West Durham—J. A. Martin		2
Chapel Hill—Walter Patten		3
E. Roxboro-Longhurst—M. C. Ellerbe	5	
Yanceyville—W. C. Merritt	1	9
Branson—W. F. Elliott		3½
Mt. Tirzah—B. O. Merritt	1	7
Front St.—J. B. Hurley		2
Trinity—W. W. Peele	1	7½
Mebane—L. E. Thompson		3½
Webb Ave.—L. V. Harris		3
Cedar Grove—E. C. Durham	2	16
Memorial—H. E. Myers		4
Leasburg—E. R. Clegg		12
Person—J. W. Bradley	8	41
Hillsboro—S. F. Nicks		1
Durham Ct.—W. F. Craven		4
Roxboro—F. M. Shamburger	1	2
Rougemont—J. F. Stanres		4
Graham—G. W. Starling	17½	1
Total	45½	148½

ELIZABETH CITY DISTRICT

Wanchese—W. R. Hardesty	1	1
South Camden—T. S. Coble	3	7½
Eliz. City—First Ch., N. H. D. Wilson		¾
Hertford—L. S. Massey	1	5½
Chowan—M. R. Chambers	1	6½
North Gates—J. O. Long	1	9
Hatteras—J. M. Joliff		1
Pantego-Belhaven—J. P. Bross		3½
Manteo—A. W. Price	1	½
Currituck—E. W. Hurst		8
Kitty Hawk—W. A. Chambers		2
Columbia—S. Salyer		4
Pasquotank—W. T. Phipps	6	5
Gates—R. F. Munn	½	20
Roper—R. A. Taylor	2	1
Dare—R. L. Beasley		2
Perquimans—J. T. Stanford		2½
Moyock—C. T. Thrift	14½	18
South Mills—A. B. Crumpler	1	2
Edenton—J. V. Knight	5	
Total	37	99¾

FAYETTEVILLE DISTRICT

Parkton—J. C. Humble		10
Manners—L. R. Gains	1	
Newton Grove Ct.—W. J. Underwood	4	5
Roseboro—R. B. John		4
Haw River—C. H. Caviness	1	2½
Carthage—John M. Wright		1½
Jonesboro—B. E. Stanfield	6	25
Elizabeth—H. E. Lance		3½
Sanford—L. B. Jones		2
Siler City—O. I. Hinson	2	21½
Goldston—H. L. Witten		6
Hay St.—J. H. Shore	½	6
Hemp—G. C. Wood	1	1¾
Stedman—G. G. Ellington		1¾
Pittsboro—C. M. Lance	1	13
Duke—L. C. Brothers	3½	13½
Fayetteville Ct.—W. L. Maness	1	16
Lillington—H. L. Hendrix		4
Person St.-Calvary—M. F. Hodges		2
Total	21	139

NEW BERN DISTRICT

Riverside & Bridgeton—J. H. Lanning		2
Beaufort—E. F. Lee		½
Trenton—H. L. Davis	2	½
New Port—R. W. Barfield		4
Atlantic C. W. Wilson		1
St. John—R. E. Atkinson		1
Harlow Ct.—J. E. Carter	3	6
Ocracoke—W. T. Cheek	½	4
Snow Hill—J. A. Russell	1	12½
La Grange—R. E. Pittman		3
Mt. Olive-Calypso—L. T. Singleton		13
Centenary—J. W. Harrell		4
Queen St.—C. K. Proctor	10	21
Oriental—J. C. Wheedbee	2½	6
St. Paul—J. M. Daniel	½	11½
Elm St.-Pikesville—C. P. Jerome		1
Morehead City—W. A. Cade	1	44½
Hookerton—R. R. Grant		8
Goldsboro Ct.—R. E. Brown		5
Craven—W. L. Dawson, Jr.		4
Pink Hill—K. S. L. Cook		3
Gloucester—Samuel Lefters		1
Pamlico—W. C. Jones	2	
Total	22½	156½

RALEIGH DISTRICT

Franklinton—E. H. Davis		3
Central—H. I. Glass	2	1½
Garner—G. W. Fisher	2	11
Tar River—J. C. Williams	3½	7½
Louisburg—O. W. Dowd		2
Creedmore—J. J. Boone		3
Zebulon—E. M. Hall	5	15
Cary—W. C. Ball	1	5
Princeton—G. B. Perry	½	1
Oxford Ct.—M. B. Strickland		4
Bailey Ct.—E. C. Maness		3
Millbrook—S. J. Starnes	4	15
Granville—L. H. Joyner	3	27½
Smithfield—A. J. Parker		22
Oxford—E. M. Snipes		4
Fuquay—K. F. Duval		2
Youngsville—W. B. Humble		6
Clayton—M. Y. Self		1
Edenton St.—W. A. Stanbury	4	9
Four oaks—W. J. Watson	9	31
Jenkins Memorial—W. H. Brown	12	4
Total	46	177½

ROCKINGHAM DISTRICT

Mt. Gilead Ct.—F. E. Dixon		¾
Caledonia Ct.—J. L. Smith	2	
Maxton—A. S. Parker		1
St. Paul—I. T. Poole		5
Gibson—J. B. Thompson		1
Richmond Ct.—C. A. Jones		3
Red Springs—G. M. Daniel		1
Rockingham—C. M. Hawkins		4
Robeson Ct.—N. B. Johnson		5
Aberdeen-Vass—E. H. McWhorter		3
Rowland—P. D. Woodall	2	9
Raeford—N. C. Yearby	2	5
Laurinburg—W. R. Royal		2
Laurel Hill—W. J. DuBois		1
Biscoe—F. B. Peele	1	5¾
West End—A. J. Groves		1
Montgomery—F. B. Noblett		1
Lumberton—T. M. Grant		2
Roberdel—S. T. Moyle		2
Troy—J. H. McCracken		2
Lumberton Ct.—N. L. Seabolt		1
Mt. Gilead—B. C. Thompson	3	30
Total	10	85½

WASHINGTON DISTRICT

Nashville—A. L. Ormond	1	
Rocky Mount Ct.—W. G. Farrar	1	3
Washington—L. D. Hayman		6¼
Pinetops—J. H. Miller		8
Farmville—B. B. Slaughter		4
S. Rocky Mt.—W. C. Huckabee	4½	2
Tarboro—R. C. Beaman		3½
Elm City—D. H. Tuttle	11½	10
Mattamuskeet—W. M. Wall	7	12
Spring Hope—W. E. Trotman		4½
Fremont—J. A. Dailey	2	12
Greenville—V. P. Scoville	1	4
Fairfield—H. M. Jackson	½	1
Robersonville—F. F. Eure		5½
First Church—H. M. North	2	11
Wilson—F. S. Love		2
Grimesland—J. J. Lewis		2
Total	30½	90¾

WELDON DISTRICT

N. and S. Henderson—L. E. Sawyer		1
Williamston-Hamilton—E. D. Dodd		1
Rich Square—Rufus Bradley		3¼
Garysburg—J. A. Tharp		3
Enfield—C. T. Rogers—	1	1
Scotland Neck—E. L. Hillman	2	2
Battleboro-Whitakers—B. F. Boone		4
Warrenton—H. B. Porter	2	8
Henderson—T. G. Vickers	1	3
Murfreesboro—L. C. Larkin		10
Aulander—W. L. Clegg	1	6
Northampton—B. P. Robinson	1	6
Littleton—G. F. Smith	1	2½
Halifax—J. L. Midgett		2
Rosemary—Norman Harrison		2
Roanoke Rapids—R. H. Broom	2	1
Weldon—G. W. Perry		6½
Middleburg—J. T. Draper		19
Seaboard—Frank Culbreth		3
Windsor—N. M. Wright		9½
Warren Ct.—W. M. Towe		1
Conway Ct.—E. B. Craven	½	6
Ahoskie—R. G. L. Edwards		3
Total	11½	103¾

WILMINGTON DISTRICT

Fifth Avenue—W. C. Martin	1	
Clinton—J. E. Holden		3½
Faison-Warsaw—E. L. Stack	1	
Tabor & Fair Bluff Ct.—L. M. Chaffin		4½
Scott's Hill—E. W. Downum	1	
Chadbourn Ct.—T. E. Davis	2	
Burgaw—L. A. Watts		2
Magnolia Ct.—W. E. Hocutt	4	1
Mayesville—E. C. Sell	1½	13
Grace—A. D. Wilcox	1	13
Ingold—A. E. Brown		1
Whiteville—L. D. Pattishall		4
Wilmington Ct.—C. N. Phillips	3½	3
Epworth—J. A. Snow	1	11
Trinity—H. C. Smith		4
Kenansville—J. W. Sneeden	2	1
Carver's Creek—J. C. Harmon	1	5
Swansboro—D. A. Futrell		2
Southport—J. R. Edwards		½
Total	19	68½
Miscellaneous	4½	38½
Total	603¼	2398

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NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for	Arrive from
6:15 a.m. a Norfolk	8:10 p.m.
7:30 a.m. b Charlotte	5:15 p.m.
3:00 p.m. Washington	1:05 p.m.
9:45 p.m. d Norfolk	7:05 a.m.

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Presiding Elder's Appointments

DISTRICT CONFERENCES

Mount Airy, at Booneville ..... March 26-27
Asheville, at Weaverville ..... April 1-2
Raleigh, at Creedmore ..... April 2-3
Greensboro, at Trinity ..... April 14-15
Weldon, at Seaboard ..... April 16-17
Marion, at Morganton ..... April 21-23
New Bern, at Trenton ..... May 26-27
Charlotte, at Pineville ..... May 28-29
Durham, at Fletcher's Chapel ..... July 1-2

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

March

Spring Creek, Antioch, 11 28-29
Mt. Pleasant, night 29

April

Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Streget, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26

May

Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
I. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

March

Wadesboro, 11 29
Trinity, night 29

April

Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

March

East Greensboro, Holt's Chapel, 11 29
Glenwood, night 29

April

West Greensboro, Groome's, 11 and 3 4-5
Wesley Memorial, 11 5
Walnut Street, night 5
Jamestown-Oakdael, Jamestown, 11 12
Highland, 3 12
East End, night 12
Randolph, Mt. Gilead, 11 18-19
Main Street, night 19
West Market Street, 11 26
Gibsonville, Gibsonville, night 26

May

Randleman, Old Union, 3 2-3
Carraway Memorial, 11 3
Park Place, night 3
Pleasant Garden, Bethlehem, 3 9-10
Ramseur-Franklinville, Ramseur, 11 10
Centenaryl night 10
Spring Garden, night 13
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31

June

Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

March

Danbury, Pine Hall, Sat. & Sun....28-29
Walnut Cove, Bethlehem 29-30
(Sunday night and Monday)

April

Jonesville, Maple Springs 4-5
Elkin, evening 5
Dobson, Pleasant Ridge, 3..... 5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

March

Cross Mill, North Catawba, 11 26
Marion Ct., Murphys, 11 27
McDowell, Snow Hill, 11 28
Marion Mills, Clinchfield, 11 29
Marion First Church, 7 29

April

Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville, Bakersville, 10 12

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

March

Laurel Springs, Nathan's Creek 28-29

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March

Main St., Gastonia, 11 and night 29

April

Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

March

First Church, Salisbury, 11 29
Spencer Central, night 29
Yadkin, ngiht 31

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N.C.
THIRD ROUND

March

Stony Point, 11 29
Ball Creek, Mt. View, 3 29

April

Mooresville Ct., McKendree, 3 & 11 4-5
Davdison, Fairview, 3 & 4 5
Mooresville, Broad St., 8 5
Catawba, Bethlehem, 11 11-12
Westview, Fairgrove, 3 11-12
Newton, 8 12
Statesville, Broad St., 11 & 8 19-20
Statesville Ct., Bethel, 3 18-19
Jones Memorial, 8 19
Race St., St. Johns, 3 26
Elmwood, Knox, 11 & 3 25-26
Maiden, Mays, 11 & 1 26
Troutman, 8 26-27

May

Cool Springs, Salem, 3 & 11 2-3
Olin, Mt. Bethel, 11 & 3 2-3
Stony Point, 8 3
Dudley Shoals, Cedar Val, 11 9-10
Hudson, Mt. Hermon, 3 9-10
Granite Falls, 8 9-10
Lenoir First, 11 & 2 17
South Lenoir, Zion, 3 17
Rhodhiss, 8 17
Alexander, Rocky Springs, 3 & 11 23-24
Hiddenite, Liberty, 11 & 3 23-24
Hickory First 8 24-25
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31

June

Lenoir Ct., Gamewell, 11 & 1 7
Ball Creek, Friendship, 11 & 3 6-7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

March

Whittier, Olivet, 11 and 11 28-29
Sylva, Dillsboro, 3 29

April

Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
THIRD ROUND

March

Ardmore, Ardmore, 11 29
West End, West End, night 29

April

Lexington, First Church, 11 5
Erlanger, Erlanger, night 5
Lewisville, Lewisville, 3 11-12
Cooleemee, Cooleemee, 11 19
Davie, Liberty, 3 18-19
Linwood, Macedonia, 11 25-26
Erlanger, Erlanger, night 26

May

Davidson, Bethel, 11 2-3
Advance, Fulton, 3 2-3

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

March

Hillsboro, New Sharon, 11 28-29
Carr, night 29

April

Yanceyville Ct., Prospect, 11 4-5
Graham and Haw River, Graham, 11..12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11...19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26

May

Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11...2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

March

Mann's Harbor, Mashoes 26
Kennekeet, Avon 28-29
Hatteras, Buxton, 3 29
Hatteras, Hatteras, night (Quar. Conf.) 29

April

Currituck, Ashbury 4-5
North Gates, Gates 11-12
Gates, Harrills 12-13
South Mills, Newlands 18-19

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

March

Stedman, Bethany 28-29

April

Siler City, Hickory Mountain 4-5
Sanford, night 5-6
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 16
Hemp, Smyrna 17
Glendon, High Falls 18-19
Goldston, Jones Chapel 24
Pittsboro, Pleasant Hill 25-26

May

Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24
Sanford, night 24-25

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

March

Beaufort, a.m. 29
Morehead City, p.m. 29

April

Snow Hill, Jerusalem, a.m. 4
Hookerton, Maury, a.m. 5
Atlantic-Sealevel, Atlantic, a.m. 11
Straits, a.m. 12
Ocracoke, p.m. 13
Pink Hill, Woodington, a. m. 19
Queen St., p.m. 19
Pamlico Ct., Barnes, a.m. 25-26

May

Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24
District Conference May 26-27 at Trenton.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

March

Bailey, Mt. Pleasant 28-29

April

Creedmore, Creedmore (D. C.) 3
Granville, Calvary 4-5
Oxford Ct., Marrows 11-12
Oxford, 7:30 12
Zebulon, Zebulon 19
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

March

Aurora, Campbell's Creek, a.m. 28-29

April

Robersonville, Stokes, a.m. 5
Tarboro, night 5
Bethel, night 6
Bath, Pinetown, a.m. 12
McKendree, Conetoe, night and a.m. 12-13
Clark Street, a.m. 19
First Church, night 19
Rocky Mount Ct., 3 and 11 25-26
South Rocky Mount, night 26

May

Vanceboro, Lanes, a.m. 2-3

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

March

Williamston, Hamilton 29

April

Garysburg, Smith's, 11 4
Rosemary Station, 11 5
Roanoke Rapids, night 5
Battleboro-Whitakers, Battleboro, 11 12
Enfield, night 12
Northampton, Rehobeth, 11 18
Littleton, 11 26
Halifax, Calvary, afternoon 26

May

Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17
District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

March

Burgaw, Herrings, a.m. & p.m. 29

April

Wallace-Rose Hill, Charity, a.m 5
Magnolia, Centenary, p.m. 5
Clinton, Clinton, a.m. 12
Ingold, Epworth, p.m. 12
Hallsboro, Peace, a.m. 19
Carver Creek, Shiloh, p.m. 19
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26

May

Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

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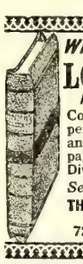
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IN MEMORIAM

PUTNAM—Sister Minnie O. Putnam, formerly Miss Teague, was born September 9, 1887, and died December 9, 1924. She was married to L. O. Putnam when about 19 years of age, and four children, three of whom are living, were born in their home. While just a girl she joined the Methodist Episcopal Church, South, in which she remained a faithful member till death. Modest and quiet, she was a lover of her home, and those who knew her said that she was a good woman and a true Christian friend.

D. A. Lewis.

HALL—On January 25 Mrs. Lena Hall, one of Carson's Chapel's most faithful members, died in the hospital at Marion. Her body was taken to the home of her brother, Mr. E. B. Gibson, near Marion, from which the funeral services were conducted by her pastor, assisted by Rev. W. E. Poovey of Marion and Rev. J. D. Pyatt of Glenwood, after which her body was taken to the cemetery near Carson's Shapel and laid to rest. The grave was covered with many beautiful flowers as a token of the many friends she had who share with her husband and son in the sorrow which comes to them.

J. N. Wise, P. C.

WINKLER—Pinkney Winkler was born August 3, 1854, and died January 27, 1925. On September 28, 1876, he was married to Miss Catherine Starnes. Five children, four of whom are living, blessed this union. There are also twelve grandchildren and one great-grandchild living. During the year 1892 Brother Winkler gave his heart to God and united with the Methodist church at Houck's Chapel, transferring afterward to Bethel, where he remained a consistent member till death. Loyalty was the outstanding characteristic with Brother Winkler. A great sufferer during a period of about 15 years, he never wavered in his loyalty to his Lord and his church. He told the writer shortly before death that he was ready and that all was well with him.

D. A. Lewis.

STAFFORD—William L. Stafford was born September 30, 1848; died February 11, 1925, being 76 years of age. Uncle Billy, as he was known, was only sick a few days. Pneumonia did its work quickly. The writer visited him on Monday before he died on Wednesday. When asked if he was ready to go he answered, "There is nothing in the way." Uncle Billy died in the faith, and "blessed are they that die in the Lord." Uncle Billy was a quiet, unassuming Christian. To know him was to love him. We laid him away at New Hope amid a host of sorrowing friends. We left him in the quiet city of the dead to await the resurrection morn.

Servant of God, well done. May the God of all grace comfort those who feel the loss most keenly.

J. A. Howell.

WORSHAM—Mrs. Mattie E. (Fitzgerald) Worsham was born March 26, 1869, and departed this life January 29, 1925, age 55 years, 10 months and nine days. She was a niece of the late Bishop O. P. Fitzgerald.

On June 4, 1890, she was happily married to Wililam J. Worsham, to which union were born six children, five of whom are still living, one having preceded her to the other world.

Sister Worsham graduated in the Greensboro College for Women in her sixteenth year. While there she professed faith in Christ and joined the Methodist church. She was a beautiful Christian character and always faithful to her church and her God., she having been an efficient teacher in the Ruffin Sunday school for years; she never missed a Sunday unless providentially hindered.

She was enthusiastic for education, and having taught school most of her life, she was very much interested in the schools of her state as well as the school of her home town. The last conversation I had with her, which was only a few days before her death, she was very much interested in her church, her school, and the people of her town.

We shall miss her as recording steward, we shall miss her wise council, her smiling face, her interest in her pastor, and her inteerst in the community; for she always stood for the purest and best ideals of life.

Among the last words that she uttered were "The end has come and I am ready."

The funeral was conducted by her pastor, and we laid her to rest under the most beautiful floral tribute that I have eevr seen. J. H. Brendall.

BREEDLOVE—Mr. Walter Scott Breedlove, who had been in declining health for several years, was called to rest on January 20 at the home of his son, G. F. Breedlove, of Franklin county. From early manhood he was a faithful and loyal member of Leah Methodist church, was a man of clean Christian character, possessing a sunny disposition, thereby endearing himself to all who knew him.

Mr. Breedlove was born August 18, 1847, died January 20, 1925. In 1869 he was married to Miss Florida Cornelia Allen. To this union were born seven children, H. G., G. F., A. O. and W. F. Breedlove, Mrs. W. T. Breedlove, Mrs. A. B. Thomas and Mrs. Eva Bell Thompson, all of whom survive except his wife, who preceded him to the grave 28 years, and one daughter, Mrs. Thompson. He also leaves two sisters, Miss Sarah Breedlove and Mrs. Isaac Finch.

The funeral was conducted from the home of his son, G. F. Breedlove, by Rev. C. B. Howard, and interment was in the family burying ground.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Park Place Methodist church wishes to pay loving tribute to the memory of its greatly beloved member, Mrs. H. B. Tatum, who passed from us January 30, 1925. We most depely feel the loss of her who stood for the highest type of woman in home and church. Therefore be it resolved:

First, That although our hearts are filled with sorrow at her going, we rejoice in the assurance that our loss is her eternal gain.

Second, That we thank our heavenly Father for the inspiration of her Christian life, and commend for emulation its beautiful example of loyalty and faithfulness to her church and its organization and loving zeal in its service.

Third, That we extend to the family and the many who loved her our heartfelt sympathy.

Fourth, That theis memoir be recorded in the minutes of the society, and copies be sent to the family and to the North Carolina Christian Advocate.

Mrs. W. T. Corbin,
Mrs. W. L. Stainback,
Mrs. H. W. Clendenin,
Mrs. Herbert Ballance,

RESOLUTIONS OF RESPECT

Whereas, God called unto Himself from our midst our beloved helper, Mrs. Sudie Becton, January 20, 1925, we, the members of Oak Grove Ladies' Aid Society, resolve:

First, That we feel keenly the loss of our dear, faithful sister in Christ, yet we humbly say "Thy will be done." Our loss is heaven's gain.

Second, That we are grateful to our Creator for her long and beautiful Christian life and her many golden deeds of love and service.

Third, That even though there is an aching void which cannot be filled, we rejoice in the fact that everlasting happiness with her chosen Master is her portion.

Fourth, That a copy of these resolutions be sent to the bereaved family, one to the North Carolina Christian Advocate and one be placed on the minutes of our books.

Mrs. R. R. King,
Mrs. James L. Smith,
Mrs. W. L. Harris.

RAGSDALE—I wish to record a few words of appreciation of my dear friend, Mrs. Ruth Ragsdale, whose passing occurred the 15th day of February at her home in the village of Jamestown, N. C.

I was her pastor for four years, and to know her was but to love her. To be entertained in her hospitable Christian home was a high privilege and a perfect delight. Her friendship was of the truest type, and her loyalty to her pastor and church was ideal and noteworthy. Out of an experience of forty years, I never found anyone whose walk and conversation was more exemplary and commendable. Her soul was ever filled with music, her life devoted to her Divine Master, and her highest desire was to know His will and to do it—thus she lived; with her sensibilities attuned to the infinite and seemingly reaching into another world, she died. The transit seems now not to have been a long journey, although her earthly journey extended over eighty years. At the entrance into the Father's house she evidently was met by the Master, whom she loved so well and had served so faithfully. To her He extended, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

"At thought of her the air grows pure
And tremulous and sweet;
It was a vision of perfection,
A lovely life to meet.
Brave woman, friend and mother crowned,
And an angel now besides;
The world is richer that she lived,
And heaven that she died."

Her former pastor, J. A. Bowles.

IN MEMORIAM

One by one that band of noble women whose lives of consecration to duty and whose loyalty to truth have glorified and ennobled womanhood and motherhood are passing away. Time with his ruthless scythe is gathering for the Master's harvest the old fashioned mothers of our country. These precious women to whom selfishness never knew and to whom disloyalty was a stranger, but the work of whose hearts have prospered humanhood and blessed the lives of hundreds who yet remain.

Whenever the tidings come that one of those saints have "fallen asleen" makes a throb of sorrow in [illegible] —because we fear th[illegible] be seen again.

R J Aiken 29Oct24
W Chapel Hill

Time rolls [illegible] —the ways of [illegible] and social conditions are altered with those changes. But the sweet old fashioned woman unmoved by these new conditions still lives in gentleness and modesty and endears herself to all that come within her sphere, sending forth the charms of noble womanhood like the shining stars.

Mattie Fitzgerald Worsham has been called to come up higher. A mother in Israel has indeed fallen—a pure, sweet, faithful, modest and consecrated old fashioned mother. We know of no words that would more fittingly eulogize her life. Here was a life of continued usefulness. From her hands many deeds of charity was dispensed—always doing little acts of kindness in that great way which betokens the highest type of Christian service, continually giving wholesome advice in that sweet way which goes to the heart and leaves an impress. Her life was cheerful. No one could feel its slight contact without an uplifting of the soul to think of brighter things.

Her smiles were like the heart that prompted them—full of love and good cheer. But to reach the climax and to sum it all up in a word, she was a motherly woman and an old fashioned mother. We all know that those women who fill the ranks of an old fashioned mother are the dearest things of God's creation.

Mrs. Worsham was educated at the Greensboro College for Women and it was while in college she gave her heart to the Lord and joined the M. E. church, ever living a faithful and devout Christian character. It seems that her whole thoughts were the church and education.

She leaves a husband, four daughters and one son—one daughter preceding her to the grave—and two brothers, one sister and her mother. She was separated from her mother only one week before she, too, had passed into the great beyond.

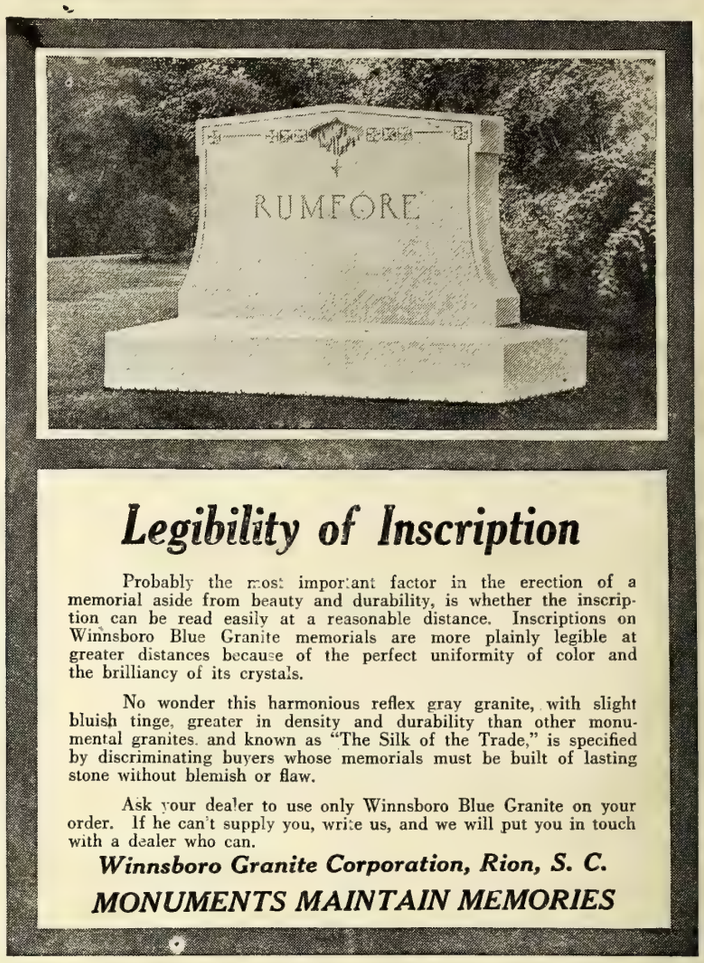
Mrs. Worsham had been sick for two years, but when she realized the end was near, she told the writer that although the end was not far but I am ready. Death could no more destroy her great soul than it could raise its icy hands and pluck the stars from the skies.

No, she is not dead, but under brighter skies, accompanied by the redeemed of God. She walks the gold-paved streets in the city of our King.

If her dear voice which has now been changed to heavenly melodies could reach us we would hear her say: "I shine in the light of God,

His presence stamps my brow;
Through the valley of death my feet have trod,
I reign in glory now.
Let not your hearts be sad,
Or your spirit sorely riven,
For another gem's in the Saviour's crown,
Another soul's in heaven."

One who loved her, E. G. L.



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MONUMENTS MAINTAIN MEMORIES

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, APRIL 2, 1925 Number 14

EDITORIAL PARAGRAPHS

To stop the clock, tear up the calendar and smash the looking glass will not slow down the continuous and rapid march toward the wide open gates of old age. These acts of destruction are only evidences of the very worst sort of blindness—that is, the refusal to see. A man should be better than an ostrich which hides himself by the simple expedient of sticking his head in the desert sands.

White rural schools last year in North Carolina had a total enrollment of 410,834. The city schools of the state enrolled 133,308, making a total of 544,142 for the entire commonwealth. According to these figures, which are official, education in North Carolina is most largely with children in the country districts. These figures at the same time present most clearly to church leaders that the country church in North Carolina offers the one big, inviting field that will continue to yield a bountiful harvest. Approximately four-fifths of the school children are in the country. Yet in the face of such a fact the church's best energies have been centered upon towns and cities. Presiding elders, boards of missions and Sunday school boards ought to arouse themselves to the great silent demands of these three-fourths of the children of North Carolina who dwell in the country.

The world is deeply indebted to the adventurer. Christopher Columbus, the daring adventurer of the Western Main, belongs to this class of immortals. Daniel Boone, reared in a cabin on the banks of the Yadkin river in Davidson county, North Carolina, has a place with George Washington and other worthies of early American history because he was the premier adventurer of the American backwoods. Paul was an adventurer for Jesus Christ, becoming as he did "the Apostle to the Gentiles." All hail to the men who rejoice in the "new cut trail," or it may be no trail at all Marie LeMart in "The Christian Century" sounds the bugle notes for us in the following:

"God, in the name of Jesus' blood and tears,
Loose us from slavish bondage to dead years,
To dogmas that, encrusted in the mould
Of age, no virtue have, save to be old!
Lo! a new era has been ushered in,
Lo! now the new wine bursts the ancient skin!
Then gird us, Lord, dispel our cowards' fears,
Give us the daring of our pioneers:
What though in quest of truth we sometimes stray,
Better to seek fresh morsals day by day
Than feed, like swine, on husks before us thrown
From which the inward nourishment has gone!
Better to stray—and struggle back again
If we too far surpass our mortal ken—
Old paths for sheep, but new-cut trails for men!"

Quite a bit is said from time to time about the overlapping of churches in the same community with a consequent waste of men and money. Such a state of affairs should, if possible, be corrected. But there is another waste of energy about which little is said; that is the waste which comes from the overlapping of organizations in the same church or in the same community on account of township, county, or state organizations that are attempting to do what the church already overloaded with organizations ought to do with an organization even less complex than it now has. The multiplication of machinery does not necessarily imply greater efficiency, but may result in the contrary.

She was only a soiled dove with no open window to which she could fly. Another had led her astray and, though doubly guilty, had gone unwhipped by society. But for this rag of womanhood, as the world saw the poor unfortunate girl, there was nothing to do but throw herself away. The Master was not present in the flesh and men and women who bore his name, but were strangers to his spirit, did not care. Their hands were extended not to help but rather to smite, and she had nothing better to say of herself than—

"Once I was pure as the snow, but I fell,
Fell like the snow, but from heaven to hell,
Fell to be trampled as filth of the street,
Fell to be scoffed at, spit on, and beat.
Pleading, cursing, begging to die,
Selling my soul to whoever would buy,
Dealing in sin for a morsel of bread,
Hating the living and fearing the dead.
My God! can it be I have fallen so low?
And yet I was once like the beautiful snow?"

In a recent article on "Church Government in Foreign Fields" Bishop Herbert Welch, of the Methodist Episcopal Church, among other things concerning the policy of the episcopacy writes: "There came also the election and appointment to Europe of one bishop of German birth who still administers in central Europe, and later of one who is a citizen of Denmark, who administers in northern Europe. Also it must not be overlooked that we have chosen two Negro bishops, who administer most of our Negro work. This is not class legislation, but a recognition of racial differences which is quite compatible with the principle of racial equality. It shows that Methodism is not fixed and rigid; that it has not altogether lost its original elasticity. May we not expect that as rapidly as the right men appear, indorsed and trusted by their own people, our church will be found responsive to local and "foreign" desires and ready to make itself genuinely international in spirit, whatever form of organization may finally emerge?"

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BALTIMORE CONFERENCE VOTES ON UNIFICATION

The Baltimore conference registered a vote of 137 for and 141 against Unification Wednesday morning, March 25, at the first session of the annual meeting held this year in the Representative church, Washington, D. C., of which Dr. W. A. Lambeth is pastor.

There was an added interest in the vote by the Baltimore conference since it was the first of the larger conferences to pass upon this important question of the unification of Episcopal Methodism and, also, because no other conference will vote till about midsummer. It is also one of the so-called border conferences which stretch from Maryland across Western Virginia, Kentucky, Missouri, Oklahoma and into the far West.

To us the vote was no surprise, as the most trustworthy reports that had reached this office from Baltimore four weeks before the vote was taken indicated a 50-50 vote. The result showed a difference of only four from the estimate offered by the best informed. But we were greatly surprised to read in the press reports how Bishop Candler ruled that upon a call of one-fifth of the conference an **aye** and **nay** vote could be taken instead of by ballot as the conference conforming to the instruction of the general conference had voted to do when the hour for balloting was fixed earlier in the morning.

The press story as we got it is as follows:

"A long parliamentary wrangle preceded the momentous vote. Early in the session this morning the conference voted by a viva voce vote to order the vote by a ballot at 11:30 o'clock.

When Bishop Candler called up the question, however, he ruled that this was not binding upon the conference, as a one-fifth vote was all that was necessary to order an aye-no vote.

An appeal from his decision was taken by W. W. Millan, of Washington.

By a vote of 149 to 128 the conference sustained the decision of the bishop and at this point the first real demonstration occurred.

On the vote for the yeas and noes the vote was 128 to 136 and more than one-fifth having voted for this form of ballot, Bishop Candler ordered the clerk to call the roll."

The point that puzzles us is how with a vote of 128 for and 136 against the aye and nay method of voting the presiding bishop could order a roll call, when the authorities on parliamentary proceedure specifically state that a majority of the body is necessary to order the aye and nay vote except when the rules of the body specify otherwise, as is frequently the case. The constitution of the United States, if we remember correctly, directs that Congress shall upon the call of one-fifth proceed with roll call. Our general conference has the same rule. But the annual conferences have no such rule and are, therefore, subject to the general rule which requires a majority. On what grounds then did the presiding bishop have authority to proceed with an aye and nay vote.

Not on constitutional grounds, as is the case with the Congress of the United States, for nothing of the sort has been written into the constitution of the church, not on the grounds that our general conference has such a rule, for the rule of our general conference was adopted by a majority vote of the body and is, therefore, really the majority of the body speaking whenever the rule is invoked. But the annual conferences have no such rule, neither are they subject to the parliamentary rules that govern the general conference unless they adopt such rules as their own. In the absence of rules that have been adopted by a majority vote, annual conferences like all other deliberative bodies acting without rules of their own adoption become subject to the general rule of parliamentary practice which requires a majority vote to order the aye and nay vote.

It appears to us with our present information that the aye and nay vote which was ordered at the Baltimore conference contrary to the instructions of the Chattanooga general conference, and in direct defiance of the majority vote of said conference that the vote be taken by ballot, finds its ground of authority in the will of the presiding officer, rather than in any parliamentary requirement. But we should ever keep in mind that our American institutions, whether civil or ecclesiastical, must safeguard government by majorities and government that rests upon a constitutional foundation rather than upon the autocratic will of an individual.

A DAY IN KINSTON

Rev. C. K. Proctor and Queen Street church at Kinston have been so good to the Advocate that its force always stand ready to serve them. That prince of preachers and good fellow was over assisting Rev. R. R. Grant in a series of meetings at Hookerton last Sunday, and his absence from his pulpit afforded this writer the pleasure of looking into the face of one of the great congregations of North Carolina Methodism, a privilege greatly appreciated. Brother Proctor has one of the best choirs in the state, and a fine set of people to serve, and they, with one accord, say that they have one of the great preachers of our church. They are happy together and are willing for things to remain as they are for years to come.

When the new church was built on Queen street several years ago it was thought that the church was adequate for years to come, but the congregation, and especially the Sunday school, has outgrown the present physical plant, and it seems that it will be necessary to add rooms for the Sunday school. Queen Street has no parsonage. Through all the years a house has been rented for the pastor. A movement is now on foot to secure a suitable preacher's home for that congregation, and a committee has been appointed to have charge of the matter, and it is expected within a short while that Queen Street will own its preacher's home.

The Advocate has a large circulation in Kinston, and its readers do not hesitate to say that it is "better than ever."

We were put under obligations to Senator and Mrs. L. R. Tapp for the excellent entertainment accorded us in their magnificent home. T. A. S.

MOUNT AIRY DISTRICT CONFERENCE

The Mount Airy district conference was the first of the twenty in the state to be held this year, it having met in Boonville March 26-27. Rev. J. H. West, who has served faithfully that district during the past quadrennium, was strictly on time Thursday morning in getting the machinery going. He started in high and did not even shift geer the two days. For a while it looked as though he would complete his work the first day, but a lot of these vexatious "rod riders" swooped down on him, and he yielded to their entreaties to be allowed to get a speech out of their system, and the presiding elder was gracious to all of them; but it did seem that he specially favored the Centenary and Advocate representatives, giving them the whole of the 11 o'clock hour, when there was a full house. In the afternoon Brother Woosley was in fine fettle and made a good representation of the Sunday school work. The second day Rev. J. M. Ormond, of Duke University, presented the country church problems in his usual clear, direct and convincing way.

The reports of the pastors were unusually good, indicating that the preachers have taken hold of their work with enthusiasm, and the laymen are showing their willingness to follow. Indications are that this year is to be the most successful of Brother West's quadrennium on the Mount Airy.

Many visitors were present from other districts. Three other presiding elders clustered around the presiding officer. We do not know, but it seemed just a little strange that so many elders could attend a district conference so far away. Two of them, Newell and Litaker, are serving their fourth year. It may be—Brother Taylor, of course, was there to learn.

Bro. J. P. Morris, of Draper, was secretary, he being ably assisted by Rev. H. P. Powell, of Spray, and one of these brethren wlil furnish an account of the proceedings.

The good people of Boonville royally entertained the conference. The noon day meals served on the church grounds were good enough to set before royalty, and when all had been "filled" there was an abundance of good things left over. T. A. S.

KINDLE AFRESH THE ANCIENT FIRES

The apostolic fires that burned in Pentacostal powers through those early years of Christian history and that so often characterized the pioneer Methodist circuit riders in American history appear to be blazing afresh in the hearts of some of our present day pastors and their churches are becoming centers of revival power.

The pulpits have been set on fire by the live coals off God's altars and the crowds are filling these churches to hear the flaming messages of those men who have burning hearts.

We have but to read what is going on in North Carolina, as reported in this and recent issues of the Advocate to see that these things are so. And what is taking place in a few churches might be duplicated in very many churches, if those who have been appointed to lead could like ancient prophets and apostles and like some flaming spirits of the present hour, kindle afresh those ancient fires. It seems to us that the hour may be at hand in city and hamlet and country place in North Carolina for a revival of religion such as has never been known in our history. Why not determine that the numerous meetings which are now being held and that are appointed for the coming weeks, shall not be perfunctory affairs without life and power, but shall become great revivals that will sweep the entire community? Let's rekindle the revival fires and the people will come, for they never fail to run to a fire.

A GREAT REVIVAL

The revival services are now running in the sixth week at Belmont Park church, Charlotte, where Rev. J. F. Armstrong, the pastor, is doing the preaching. During the series of meeting 231 new members had been received up to last Sunday and additional names have been presented this week.

The church could not accommodate the immense congregations last Sunday morning and evening and the revival seems to lose none of its power.

Evangelistic campaigns, community wide, organized to the limit, and accompanied by a systematized publicity that flare the trumpets at all the street corners and about every man's front yard run frequently for six weeks. But for a pastor to preach the gospel unaccompanied by any earthly trumpery and command a hearing for a month and a half without an abatement of interest is worthy of more than a passing notice. And with it all people by the hundreds are coming into the kingdom at Belmont Park. "Praise God from whom all blessings flow."

Next Sunday will be a happy day for Rev. C. M. Short and his people at Calvary, Charlotte. The new church is to be dedicated. Bishop Denny will preach the sermon and pronounce the sentence of dedication. That second oldest Methodist church in Charlotte has accomplished much in the moral and religious life of Charlotte, but is now girding herself for an even greater service through the years that are ahead. The present pastor is doing a very fine work in that fruitful field and we regret that a previous engagement prevents our being with him for the dedication.

People and Things

Rev. "Bob" Self will next Sunday begin a meeting with Rev. A. Burgess at Mt. Pleasant, East Greensboro charge.

Rev. M. B. Woosley with Rev. H. B. Allen assisting will begin a two weeks' meeting at Boone Sunday, April 5, which is next Sunday.

Rev. W. P. Watkins of Emory University has been appointed to succeed Rev. V. P. Scoville, deceased, as pastor at Greenville. He entered upon his new duties last Sunday.

"We are getting on fine with our work here at Swepsonville. Have one among the best parsonages in conference. Many things have been added for furnishing since we came. They are a loyal and splendid people."—F. A. Lupton.

Mr. C. W. Womble of Goldston, who visited his brother, Rev. W. F. Womble, for several days and took medical treatment at a local hospital, returned to his home last week greatly benefitted by the treatment received here.

Dr. A. D. Wilcox last Sunday began evangelistic services at Grace church, Wilmington. Dr. Walt Holcomb, the well known evangelist, will be with him. This means that the Wilmington people for the next two weeks will enjoy some very fine preaching.

The bulletin of Riverside church, New Berne, announces: "Revival services begin Sunday, April 5, and last through Easter Sunday. Song service starts at 7:45. Mr. Lanning will use as the theme for the services, 'The Living Christ.' Let us make this a real 'Declaration Week.' May Christ live in our hearts. How can we do less?"

"Our work goes on in great glee; 217 were present for our Sunday school yesterday at East High Point, and an enrollment of 341. I have taken 12 adults into the church within the last two weeks and more on deck. Don't forget to pray for us, and come to preach for me real soon. Rev. E. M. Vance will hold our revival on April 26th."—E. J. Harbison.

Mr. W. B. Johnson, Box 671, Lumberton, is open for engagements as pianist and vocal soloist in evangelistic meetings. Brother Johnson is totally blind. He received his training from the state school for the blind at Raleigh. Anyone in need of his services will do well to write him at once. He is highly recommended.

"We had a good fifth Sunday meeting at Concord, Person circuit, yesterday. The Fanny Crosby pageant was superb by the senior league. Mr. Gobbel, our Sunday school man, acquitted himself well. Rev. Mr. Shamberger made a good address in the afternoon. Miss Hazel Thompson sang beautifully, and we all did our part at the dinner table."—Pastor.

"Things are moving along very good here at Bahama. Our new church at Mt. Sylvan is almost finished and it is a fine country church. We have a splendid high school at Bahama and our congregation at this place is growing and the Sunday school has outgrown the capacity of the church. We look forward to larger quarters."—J. F. Starnes.

Mrs. J. B. Martin, the widow of the late Rev. J. B. Martin of the North Carolina conference, has authorized the building committee of the new Chapel Hill church to order the pulpit as designed by the architect, which is to be given to the church in memory of her husband, Rev. J. B. Martin. The pulpit is of colonial design, large and dignified, to conform with the architceture of the church.

The Broad Street Methodist revival scheduled to begin this week has been postponed until April 19, when the "Wisdom Sisters," a trio of gospel singers from Macon, Missouri, will be present to assist in the services. Rev. Z. E. Barnhardt, pastor of the church, will do the preaching. The Wisdom singers are nationally known, having sung in many of the largest cities of the country. They expect to come to Statesville from a meeting in Lynchburg, Va.—Landmark.

The Front Street church bulletin of Burlington last Sunday carried the following announcement: "At 7:30 this evening a pageant of the Life of Fanny Crosby will be given by the young people of the Epworth League. This same pageant is being given by churches throughout the country in order to raise funds to construct a memorial to Fanny Crosby, the blind gospel song writer, whose ambition was to provide a home for the aged. She never realized this during her life, but those who love her songs are back of this pageant so that her wish may now be carried out. The collection tonight will be used for this purpose."

Rev. E. J. Harbison of High Point says: "We have just adopted a baby girl (Kathryn Holt) who is now three and one-half months old. She has already added much to our happiness by her presence, and still more by contemplation and anticipation."

Miss Frances Holmes, daughter of our former pastor, Rev. Parker Holmes, has been elected president of the Y. W. C. A. at Duke University. Miss Holmes is also chapel pianist at the University. Her many friends here and elsewhere are delighted that these honors have come to Miss Holmes.—News Herald.

The new $400,000 library building, which is being rushed to completion at Emory University, will be one of the finest and most complete in the South. It will contain room for 300,000 books and also will house the famous Egyptian-Babylonian Museum. The plans call for the later addition of two wings in the rear, increasing the capacity to 1,000,000 volumes and the total cost to nearly $1,000,000.

On Thursday evening Rev. J. T. Mangum will begin the revival services at the Methodist church, which are to last through Easter, April 12. On Sunday morning Dr. Gilbert T. Rowe, who will conduct the services, will preach his first sermon. Dr. Rowe needs no introduction to a Methodist congregation, as he is well known in the church circle as one of the ablest and most forceful speakers in Southern Methodism. He is book editor and editor of the Quarterly Review of the M. E. Church, South. Services will be held on week days at 10 o'clock in the morning and at 8 o'clock in the evening. Everybody is cordially invited to attend regularly.—The Carolina Mountaineer.

Rev. J. C. Gentry in the Methodist News Herald, among other things, writes most pertinently as follows: "The shepherd does not and cannot care for his sheep from his front porch or medicine closet or shearing barn. It is true these are necessary, but the shepherd must be in the field with the sheep to guide them in feeding, to lead around the dangerous pitfalls and offset the enemy. Then, when this is done, the weak and lame need special care and the lost must be found. 'I am the good shepherd, and the good shepherd giveth his life for the sheep.' is setting a precedent for every one who answers the call: 'Come follow me.' Therefore, the work of the shepherd or pastor is to know the sheep by name, the needs and longings of each. To know this is no secluded task, but a task to be finished among those for whom the shepherd or pastor labors."

Rev. A. Burgess, who is with Rev. D. H. Tuttle in a meeting at Elm City, sends us the following interesting and heartening letter: "Just a word about our meeting here. There is a most wonderful interest that has been deepening for days. The people seemed moved upon by some unseen power. The largest crowds ever known to attend religious services has been the record of the past week, and yesterday (Sunday) the record was broken when the exact enrollment was present at Sunday school without a single one absent; the church filled at the 11 o'clock hour and packed at the night service. The meeting is just getting started. Some souls have been blessed already, which is but the first fruits of a great victory for the Lord. This is our expectation."

The tragic death Saturday morning, March 28, of Mr. Brown Finch, a popular and successful young business man of Thomasville, who at a grade crossing in the town was hit by No. 37, a southbound fast train, has brought deep sorrow to a wide circle of friends. The funeral services were held Sunday afternoon at the Finch home in the country and interment was in the family plat of the historic country cemetery at Hopewell church. Revs. W. R. Harris, pastor of the church, W. L. Hutchins and O. B. Williams, both of Thomasville, were the officiating ministers. The large business interests of Mr. Finch, his father and his brother are in Thomasville. To the stricken family we extend our heartfelt sympathy in this time of sorrow.

Dr. Luther Bridges and his singer, Mr. Homer Jenkins, will arrive in Greensboro next Saturday to begin evangelistic services in Centenary church. Rev. R. G. Tuttle and his people have been busy making preparations for these services. The evangelistic committee of Centenary, the pastor reports, has visited all the homes of the church as a part of their task. This must be an unusual record for an evangelistic committee. That committee in most churches is not especially conspicuous on account of its activities. Dr. Bridges is well known in Greensboro, having been associated several years ago with Bishop Darlington in a meeting at West Market. His friends will extend him a warm welcome.

Rev. W. R. Royal and family of Laurinburg spent several days this week in Greensboro visiting relatives. Brother Royal has not been right well for several weeks and came to Greensboro for a bit of rest and to recuperate.

We took a peep last Sunday at what has the appearance of a great new church in Burlington. It is Front Street Methodist church, of which Rev. J. B. Hurley is pastor, all done over from top to bottom, a new heating plant installed, extensive improvements in the old Sunday school equipment and quite an addition in the new structure that is nearing completion. The Burlington Methodists now have a great plant and both pastor and people are happy and it may be a little bit proud. If so they are to be excused.

Rev. C. A. Johnson, that faithful and consecrated preacher in charge of the Stumpy Point work over in the Elizabeth City district, mailed us 14 renewals and 13 subscribers with a money order to cover same this week. Brother Johnson generally leads his district in his work for the Advocate. He finds it helps him in all his church work to have a large number of Advocates circulating in his charge. We thank you, Brother Johnson. Who will follow his example?

Ben Dixon MacNeil has a story in last Sunday's News and Observer that tells of his visit to ex-Governor Morrison, who lives in a suburb of Charlotte, but is planning to build a mansion on his estate near the city. In writing of the visit MacNeil among other things says: "Morrison has become devoted to his dog, and displays a fatherly interest in the chickens. He has two female fowls now intent upon the processes of incubation. From their industry and motherly devotion the former governor has optimistic hopes. By mid-summer he expects to be able to set home grown broilers before his guests." Which being interpreted into good old Tar Heel vernacular means that the ex-governor has two old setting hens soon to hatch and that by July he will have fried chicken. The Methodist preachers about Charlotte should take note and govern themselves accordingly.

Thursday, March 19, the junior-senior classes of Davenport College presented "Daddy Long Legs" to a mixed college and town audience. In successive scenes the actresses caught all the charm Jean Webster wrote into this thoroughly American play and held the audience spellbound until the final "happy ever after" denouement. Mildred Sherrill as July, Angelita Harrelson as Mrs. Pritchard, Lina Fletcher as Mrs. Lippett, Janie Tucker as Jervis Pendleton Daddy Long Legs), and Alice Collins as Lizzie Semple were the individual stars of the production. But there was a unanimity of effort on the part of every member of the supporting cast that went far toward assuring the success of the play.

REVIVAL AT SPRING GARDEN

Interest both wide and deep is being shown in the revival services that Rev. G. Ray Jordan, the pastor, is holding at Spring Garden Street church, Greensboro. The revival is now in its second week and the interest deepens all the while. That big church is filled sometimes to overflowing and at the close of the sermon men and women in penitence crowd to the altar. Those who are partial to what they call an old time Methodist meeting should attend the services at Spring Garden.

Brother Jordan with all the passion of a crusader for God preaches the gospel of Jesus Christ in a way that makes a profound impression upon the hundreds who crowd the church each evening.

THE ADVOCATE CAMPAIGN

Because the Advocate is crowded this week with other matters the detailed statement of the campaign is omitted. It will appear again next week.

Please remember that the time for the SPECIAL EFFORT is more than two-thirds gone. What is to be done must be done quickly.

We want to urge every friend of the Advocate to do just a little work for it during the next four weeks. Be sure that every member is given a chance to subscribe or renew. **Put the campaign on now.**

TAKE NOTICE

Any one expecting to attend as a visitor the Weldon district conference to convene at Seaboard, April 16, will please notify me at once.

Frank Culbreth.

THE NEGRO AND UNIFICATION

By Rev. E. H. Davis.

Brother Plyler has an article in a recent issue of the Advocate on "The Negro and Methodism." In a private conversation with me he deplored bringing the negro into the discussion of unification, saying that was a settled and a dead issue and as much out of place and an anachronism as it would be in this day for a political speaker to wave the bloody shirt. But of that later.

This writer is much opposed to the "Plan of Unification," though his opposition is not of such sort as would justify him in saying that he is against it "up to the hilt." Those words remind us of the expression of the western governor during the free silver campaign. "We intend," said he, "to carry this thing through if we have to wade through blood to our horse's bits." He is forgotten and the issue also and our country still goes the even tenor of her way. "Up to the hilt" reminds us also of Virgil's words—**tantae-ne animis celestibus irae**—is such wrath in heavenly minds?

And now with no feeling in my heart, as I believe, except of love and concern in a cause dear to us all, I want to say that the matter of the negro in the proposed united or unified Methodist church is one of greatest importance. It will not do to say that we have settled the race question here in the South satisfactorily to all parties and for one to lug it in again is pure politics and can serve no worthy purpose. We must see how those with whom we unite view the way in which we have settled it, for how can two walk together except they be agreed? In 1870 our church—the M. E. Church South—set apart our colored membership at their own request in a church to themselves and two of our bishops attend their annual conference in Jackson, Tenn., and ordained their first bishop. Since that day their church has thriven. With no great outlay of money by us or anyone else, and without the slightest friction with their white brethren at any time, their present membership is larger than the colored membership of the M. E. Church upon whom so many millions have been spent and whose presence there is a never ending source of friction. We said separate church and work for the two races—result steady growth, no friction, no vast outlay of money. The Northern brethren said one church, one work—result enormous expenditure of money, no end of friction, barely holding their own as to members.

In our settlement of the race question we think it best for both races that there be separate schools for each race—that there would be no end of friction were it otherwise and that it is absolutely unthinkable under present conditions that it should be otherwise. How do our friends across the line view this matter and how do they act? In the Philadelphia area where Methodism is said to have its greatest strength the two races attend the same public schools. William, colored sextion at our church when I was in Clinton on one occasion visited his children in Philadelphia and while there his grandchildren took him with them to their school where he saw them in the same classes with white children and receiving the same attention from white teachers. Concluding a vivid recital of this to me he said, "We ain't ready for that here yet, is we Parson?" I said, "No, William, and you and I will not live to see the day when these people are ready." But ready or not, that is just what is being done right now in the area where Northern Methodism has its greatest strength.

Southern white people, who in the Providence of God or some other way, are brought into closest touch with the negro and who Booker Washington in his memorable speech in Atlanta in 1897 said, are the best friends that the negro has, believe that it is best for both races, equally good and necessary for either, that separate accommodations in stations and trains be provided. They believe that the abolition of such requirements would bring in no end of friction and confusion just as there was before the legislature in all Southern states passed such a law. We all know how it is across the border and we are perfectly willing for them to have it that way over there. There never has been any attempt on the part of Southern people to force their view in this matter on others. When we go there we adjust ourselves as best we can to conditions as we find them without demur, though we sometimes wonder why the privileges of the hotel are not thus equally open to all without regard to color. There is no likelihood that our people for many a day if ever will voluntarily restore conditions as they were before this legislation was passed. It is questionable whether any considerable number of either race thinks it should or could be done. Yet our Northern Methodist friends are already taking steps in that direction. At a conference of young people of both churches in Louisville last April where some of our bishops were present and to the financing of which our board of missions contributed, among many resolutions introduced and adopted, some of them unanimously, touching unification, war, labor and the race problem, I find in the official report of the proceedings the following: "Resolutions adopted on Race"—"that we go on record as favoring the elmination of racial lines in industry and the professions and that all positions be opened to all on the basis of individual ability. Furthermore we will go on record as **believing that the discrimination in our public conveyances because of the color line is incompatible with the Christian principles we profess and that the church take proper steps to do away with such practices.** Would that every Southern Methodist would read these lines carefully and then remember they are part of a resolution passed at a joint meeting of the young people of both Methodist churches where some of our bishops attended —Bishop Moore making an address, and to the financing of which our board of missions contributed. Where did they get the money to contribute and in the first instance for what purpose was it given and by whom? How many Methodists in North Carolina would knowingly have contributed a cent to the passing of such a resolution as that? "That the church takes proper steps to do away with such practices" that is discrimination in public conveyances. I do not know of any Southern church that has yet followed the advice of our united young people in this matter and taken a single step in the direction indicated. If left to ourselves we are not going to do it but no one can tell how it will be when we are "unified." The record I have does not say by what vote this resolution passed. Surely it was not unanimous as was that in favor of unification. But the northern delegates being in a majority those resolutions and proceedings too color accordingly. So has it ever been and will be to the end of the chapter. Having some curiosity about this vote I wrote to one of our leading pastors in Louisville. He replied that he could not enlighten me, not being present when the vote was taken. He added this illuminating word: "It was one of several things the convention did that did not have my endorsement."

I write this way through no prejudice or narrowness. Without arrogating to myself one thing that does not belong to me, I believe I can say truthfully that I have done as much and suffered as much for the negro as any of my brethren in the conference, not excepting Brother Plyler. I have preached for them on numerous occasions, helped them with their church debts, talked before their schools, buried their dead and visited their sick. Not far from me now is a friendly disposed colored man with his family. As soon as I saw from our garden a diphtheria card on his door I climbed the fence and tendered my sympathy and aid, I believe before his own pastor got there, because I saw the notice before he did. Not being his pastor did not keep me from doing this little kindness and should never do it. Being his pastor would not have enabled me to do it any better, in fact not half so well under existing conditions. His view and mine are thoroughly one at that point. That is not all. Not wishing to revive any unpleasant memories but calmly stating facts, when I was sent as pastor to a certain town in our conference, there were or had been six colored people included in the membership, just about the last of the old guard. There was nothing against them. They were not contentious or troublesome. We made no effort to increase our membership amongst their race. Some of our people thought it best to get rid of them, honestly thought so I have no doubt, and they were summarily dismissed, not under charge, not by voluntary withdrawal, not by request for church letter and they were certainly not dead. But they were dropped and their names stricken from the roll. When I learned the facts, after advising with my presiding elder and the bishop who was to hold our next session, I erased the entry opposite their names and notified them and the congregation that they were still members of the M. E. Church, South. Two consequences of that act of mine need to be recorded—one, that I was promptly threatened with trial for mal-administration which, however, for reasons not necessary to relate never materialized; another, two ministers who had more or less to do with that summary dismissal are now zealous advocates for unification.

Booker Washington was right when he said the best friend the negro has is the Southern white man, and I believe this applies not only to social and political but to ecclesiastical relations as well. I believe the plan adopted and followed by us has by every token been proven a wiser and more beneficent one than that taken by our sister Methodism, and that if she would defer in this one matter of race to that portion of the membership which has had most to do with it hitherto and must continue so to have in the years that may follow it would be better for all parties. We know that such deference will never be shown and the mere mention provokes only a smile. The difficulties in the way of this plan of unification by reason of the negro are grave. To me they are not insuperable. There is, however, one difficulty that to me does appear insuperable.

A BETTER COVENANT

By W. A. Stanbury.

It would seem that one ought to ask everybody's pardon if he undertakes to write about Unification, unless he is sure that what he is going to say has not already been said. But, sometimes, one gets that "woe is me" feeling, and hence must write. That is my apology for this paper.

Quite often it is being said now by the opponents of Unification that the present plan is too much of a risk. Parenthetically, it may be assumed to start with that those who oppose the present plan really oppose the principle of Unification. But they say that in this plan there are not specifications enough. Too many are left to be worked out later. As if any plan could fully plan the future! Not even the Bible undertakes to do that. Quite the whole scheme of ecclesiastical organization, to say nothing of credal symbols and forms of worship, is a post-biblical development. The principles are laid down, and the rest is trusted to Christian common sense and the guidance of the Spirit. He would be a daring man indeed who would say that details of Methodist polity or Presbyterian economy were fully mapped out in the New Testament. Equally rash would be he who would contend that Christ honors and blesses neither system.

A risk indeed! Of course it is a risk. Anything that is worth a fig is a risk. Nothing is absolutely sure that is not already dead. Nobody can figure exactly on that which is alive. Life is always breaking out in new places. It is free to adapt and adjust and advance. And when it ceases to be free, it is no longer life. Its changes cannot be predicted. They are governed by circumstances as they arise. Least of all can we forecast with mathematical certainty what Spirit-led men will do, what adjustments in brotherhood they will make, what applications of fellowship and love they will work out. The big question is not the adjustments and the applications, but the brotherhood and the quality of Christian love. Yes, there is an element of risk. But so is there in living, the biggest risk imaginable. However, there is one certainty on which we may count. Without Unification we may expect waste, competition, hard feelings and a split church. That is a sure thing.

Somebody who opposed the plan said the other day that he was against it because it did not answer Christ's prayer "That they may all be one," since it does not even try to unite all Christendom. Well, that prayer is not likely to be answered until somebody makes a beginning somewhere, and until men with larger vision than this brother can be found to lead us and interpret the word of Christ. Does a split Methodism answer that prayer?

One trouble with this whole world now is that it is rotating in an atmosphere of suspicion. Every nation is afraid some other nation will acquire some advantage, and almost everybody is watching his neighbor with a hint of jealousy and fear in his eye. Public and personal confidence have rarely been at lower ebb. Faith in ideals has seldom been less powerful as a guide to the actions of men.

And if there is somebody who is not still swept by the hot passions of Reconstruction days and who, dreaming of a better way, is touched by idealism, is it not worth while to listen to his appeal and weigh its worth? Would it not be a fine thing for the church of Jesus Christ, and for Methodism in particular, to do something to allay suspicion, and to teach the world a lesson in confidence by asserting its willingness to make an adventure in friendship? Opponents of this plan have, I think, finally to meet this issue on this basis, and not in details

of arrangement, minutia of procedure, and protection of real or fancied rights.

But in the face of all this, and in the face of the brotherly spirit which most, if not all, of the friends of Unification show, there is whispered the fearsome threat of secession. Even men who would otherwise favor Unification are afraid if it carries that some conferences and many individuals will not allow themselves to be "dragged" into this new union. What a commentary on our Christian spirit! And what a method to gain an end! Surely there is enough of the Christian spirit among the people called Methodists, so that one-fourth of them would not refuse to be governed by a vote of three-fourths of their brethren. Would not those who favor Unification have equal, if not better, right to secede to the north if they are out-voted? Let us hope that those who make such a threat do not intend it to be taken seriously.

It is a good time to cease taking counsel of fears, suspicions, and prejudices and to make a supreme effort to be Christian after the Catholic and Methodistic spirit of Wesley and Asbury. It is a good time to try to think in large way about a large thing, and not to be governed by small uncertainties of detail, which, if we are right with our brethren and they are right with us, we can safely trust to the future and a Christian mind. It is a good time to enter into a better covenant.

THE PATH OF DEATH

By Geo. D. Herman.

Text: "Lest any of you be hardened through the deceitfulness of sin." Heb. 3:13.

Sin, death and hell are the most dreadful words in any language. Sin, death and hell is the chain of fire which binds the unsaved in all worlds. As the scorpion is contained and hid in the egg even so death and hell lie concealed in sin. Sin is the root, and death and hell the fruit, of an evil life.

The worst possible thing that can be said of any man is that he loves sin. Man's condition is hopeless as long as he clings to his sins. Sin gives the devil the right of way in your entire nature. No man is safe as long as the sin remians in his heart. We must get rid of sin, or sin will be our eternal ruin.

Sin degrades man's body, beclouds his mind, enslaves his will, poisons his affections and perverts his actions. It dishonors womanhood, stunts childhood, robs manhood, oppresses the poor, blights the rich, and defeats the great. It is the deadly virus in all social and moral evil. It made possible and actual the World War with all its unspeakable desolation and horrors. It is the unclean harlot mother of atheism, anarchy, bolshevism, and all political and religious frauds. It begets loafers, grafters, gamblers, liars, libertines and fools.

Sin destroys homes, wrecks churches, overturns governments, defies courts, uproots commerce, makes paupers, fills prisons, breeds strife and hate and misery, engenders disorder and confusion and bloody revolutions, makes widows and orphans and graveyards, blasts hopes, crushes hearts, separates friends, dethroned angels, disturbed the peace of heaven and the moral stability and perfection of the universe, beheaded St. Paul, disowned and crucified Jesus Christ, spits in the face of God, and feeds hell on human souls, who loved and lived in sin.

Sin is bewitching, enthralling, deceitful, progressive and prolific. No man ever stops with one sin. One sin but creates the condition and the occasion for a harvest of sins. The small stream becomes the mighty river. The southwest wind develops into the awful, death-dealing tornado. The spark kindles the consuming, desolating conflagration. Like wild pigeons sin appears in vast flocks. Like English sparrows it is never satisfied. Like smallpox it breaks out all over us, on the outside and on the inside, on our head and on our feet. Like malaria it gets into our blood and benumbs and disorders our vital organs. Like consumption it goes from bad to worse. Like the deadly cancer its very roots must be burned out, else it will come back in more malignant form. Like the unclean, loathsome leper its faith must be purged away by power and blood divine. Nothing but the atoning blood of Jesus Christ can cleanse from the guilt and rottenness of sin.

The more a man sins the easier it is for him to sin. A man may become so profane that his breath is like fire and brimstone. He can use obscene language until he becomes as loathsome as a dead dog on a muck heap. He can guzzle mean liquor until he smells worse than a calf in a garlic field. Men and boys may gaze at vile pictures until their thoughts are rotten as Sodom. All who neglect the Bible, the church, and Jesus Christ will reach a moral condition when they sin as naturally and unconsciously as they breathe. The further a man goes toward hell the faster he goes. The longer a man walks in the wrong road the harder it is for him to retrace his steps. The longer a man neglects to repent the less likely it is that he will ever repent. Drifting from the Bible, drifting from the church, drifting from high ideals, drifting from the teachings of a good mother, drifting from the restraints of conscience, drifting from the habit of prayer, drifting from Jesus Christ—yes, drifting into hell because you love and live in sin!

The progressive, enslaving nature of sin in the order of its insidious development may be traced by five well known terms: Volitions, acts, habits, character, and destiny. "Volitions put forth makes acts; actions often repeated make habits; habits long continued in make character; and character, when fixed, makes destiny." Depraved human nature is fertile soil for sin, but we become actual sinners by the free choice of evil. When our moral nature becomes mature and hardened in wrong doing, then men sin because they have drifted beyond the restraints of divine grace. They then do evil because their very nature has become a fountain of evil. The light which God gave them has become darkness through the free choice of sin. They reach a condition when they call good evil and call evil good. They are morally blind and spiritually bankrupt.

No man ever knows how fast bound in sin he is until he makes an honest effort to change his life. Then, and then only, can he really know that none but Christ can deliver from the bondage of sin, give us the new heart and the right spirit, that we may really love righteousness and rejoice in the salvation which is by faith in Christ.

PAPAL PAGANISM

By J. A. Phillips.

Roman Catholicism is being given more thought and study today than ever before in the history of the world. With the rapid growth of the Catholic church in America and the constant agitation regarding the supposed attempt of the Catholic toward obtaining control of American politics, it is of utmost importance that all Americans and especially all Protestants, make a careful analysis of Catholicism as a religion, its effect in the nations where it is predominant, its history and its fundamentals.

Dr. Phillips has lived most of his mature life among a Catholic people. He has made Catholicism his principle study as he came in contact with it in his work as a Protestant missionary. In this book "Papal Paganism" he gives the results of his years of study and association. His statements are backed up by authentic evidence. He refrains from making rash, radical statements which cannot be substantiated. He gives a fair and impartial treatment in that he gives his authority for every claim which he makes. We believe that "Papal Paganism" is a book well worth while to anyone who takes an interest in being informed on subjects of religion, missions and politics.

Price $1.50. Cokesbury Press, Publishers, Nashville, Tenn., Dallas, Texas, Richmond, Va., San Francisco, Calif.

LOUISBURG COLLEGE EXPANSION FUND CAMPAIGN

Announcement was made today by President A. W. Mohn, of Louisburg College, of the opening of the Expansion Fund campaign for $350,000, to complete the half million dollar fund needed by the college for new buildings and equipment and an adequate endowment.

Last summer the residents of Louisburg and Franklin county raised by popular subscription $150,000 as the first part of the half million dollar expansion fund.

The campaign now starting for the balance of the half million dollar total required by the college will extend to all churches in the North Carolina Methodist conference. The conference has officially endorsed the campaign.

Excellent progress has already been made on the detail work preparatory to the campaign proper, as Louisburg College representatives or local church chairman have been appointed by practically all of the pastors of the nine presiding elder districts of the conference. These pastors have, of course, announced their desire to co-operate in every possible way for the success of the Louisburg appeal.

The appeal for funds will be made to all those members of the local Methodist congregations throughout the conference who are in position to contribute in substantial amounts over a three-year period, by special personal solicitation of local church committees. In addition many churches will have a general open appeal to all members of their congregations, with the view of enlisting the interest and support of the greatest possible number of Methodists in their college at Louisburg.

Louisburg College, a junior college for young women, has a most enviable record of 122 years of service to the young womanhood of North Carolina. More than 9,000 girls have been enrolled in its classes throughout these years.

Christian training and influence is the predominant factor in the life of Louisburg College, where students receive their instruction from Christian teachers, and which sends out each year as graduates young women trained and equipped for Christian leadership.

The money subscribed by the residents of Louisburg and Franklin county during the local campaign last summer will be used to defray the cost of the construction and equipment of the Franklin county building. Work on this building, which will contain the library, laboratories, class rooms and fifty dormitory rooms, will commence early this summer.

The proposed chapel and fine arts building will cost $100,000, the gynasium will cost $25,000 and a central heating plant $25,000. Approximately $200,000 is necessary to complete an adequate endowment fund for the college, making the total needs a half million dollars. X.

REVIVAL IN MAGNOLIA

We started a meeting in Magnolia Sunday that gives promise of being a great revival. The congregations are large and attentive to the word preached. I don't think I ever saw more eager faces or a more death-like stillness. My first three sermons were on the absolute necessity of having pure hearts in order that we might live good lives and meet God in peace. Last night we preached on the awful blighting curse of sin in human life. Tonight we will continue the same subject. I find that the old truths of sin and hell, of Christ and an uttermost salvation is all the gospel we need to hold the crowds, swing the world away from its filth, rags, sin, degradation and to bring the lost back to Christ for pardon, peace and purity.

Every business place is closed for the preaching hour. We had one addition the first service, the wife of one of my stewards. Pray for us.

W. E. Hocutt.

Methodists afford an Evans family that has made a vast amount of educational history, and made it in two places. John Evans, now head of the family, and also head of a financial institution in Denver, has just been elected chairman of the board of trustees of the University of Denver. He succeeds his father, and the father in turn succeded his father, Governor Evans, who founded the University of Denver, when that city was a village of 3,000 or less. The same Methodist family gave its name to Evanston, where Vice President Dawes lives, and where is located Northwestern University, which institution, under general Methodist jurisdiction, was developed in its early days by those who bore the name Evans. Indeed, the Evans who became the first territorial governor of Colorado is known in Methodist affairs as the father of Northwestern University. Settling with his family in Denver, Governor Evans founded the University of Denver, and now his grandson becomes chairman of its board of trustees at a time when a campaign to raise $2,500,000 for expansion of the university is being launched. Back in Evanston there is soon to be erected on the site of the first building of Northwestern a co-operative apartment that is to cost $3,000,000.—Western Christian Advocate.

A bishop relates the following experience: After the services one Sunday morning he was approached by an old lady who expressed great appreciation of his discourse. "Why, Bishop," she said, "you can never know what your service meant to me. It was just like water to a drowning man."—Boston Transcript.

UNIVERSITY METHODIST CHURCH

"Right now there is no cause that should appeal more strongly to our Methodist people than the effort to provide an adequate church home for our students at the State University.

With room at present for only 250 and with approximately 800 Methodist students on the campus, the need for the church building now lnder way is readily apparent.

It is a source of gratification that this work, too long neglected, has at last been started.

The conference and general boards of the church are contributing $110,000 to the building of our plant and the Methodist forces of the state are expected to meet this with a like amount. What we are planning to do is not too much if we are to properly care for the spiritual life of those students who come from Methodist homes.

The members of the local church have shown a fine spirit of loyalty through the years. They will do their part and more, but they cannot carry this burden. This is a state-wide responsibility and rests on all of us. We are making an appeal to North Carolina Methodism. It is a work so important that it should have the whole-hearted support of all of us.

Let's get behind this movement and build a church home for our young people at Chapel Hill. We cannot afford to turn down this call. There is too much at stake."—M. Bradshaw.

The determination of the Methodist church to build a great plant at Chapel Hill shows that it is in line with the wonderful spirit of progress that has taken possession of the entire state. Every community will be vitally affected by it, and the undertaking should be carried through to completion without unnecessary delay.

In erecting an adequate building at Chapel Hill, North Carolina Methodism is casting bread upon the waters. In a few years those who are now, and soon will be, students in the University will be among the strong leaders of the state and in possession of much of its wealth. By providing for the religious development of these students the church will not only do them a service of inestimable value, but also find itself amply repaid in actual dollars and cents.

The state is doing all in its power to provide for the intellectual development of its young men and women, and the effort of the church to provide for their religious development must at least be in keeping with what the state is doing.

Gilbert T. Rowe.

BETTER DAYS AHEAD

By J. M. Ormond.

In the affairs of men there seem to come times when Divine leadership is withheld; when no assuring voice speaks and no strong hand guides. In such times men have to depend upon their own moods and tempers. Races, nations and churches are left to themselves. Self-constituted leaders try out all sorts of schemes and resort to strange and ridiculous methods, only to be laughed at by a scorning and degenerate populace. Diagnosticians are numerous and work overtime without pay. New fangled remedies are to be had at every corner for the asking. There are times of doubt, contentions and despair. Brain and brawn are active, but inspirations are dead. Life becomes grey a nd prosaic. Men are satisfied to live at a poor dying rate having the major human demands satisfied rather than to be stirred up to the point of sacrifice and endeavor to attain higher goals.

Some such conditions prevailed among the Israelites after much wandering and little achivement in the wilderness. Then suddenly out of the clear blue above came a voice—the voice of God, "Speak unto the children of Israel that they go forward." Instead of the prating, squeaking cry of infant leaders, and with no language but a cry, was heard the authoritative thunder-toned voice of God. It was a call to conquest. Aspirations which had been leveled by physical hardships and fleshly inclinations were given point and altitude. The obtuse spirits of Israel were made keen. Their indolent minds were trounced into activity. Their paralyzed wills were empowered. A new day was at hand—the voice of God had declared it.

Has not the same voice spoken many times under similar circumstances in human history since the wilderness days? In periods of spiritual declension and human impotence, men have been compelled to turn listening hearts toward God. His response to appeals from his own is eloquently recounted in the chapters of human progress throughout all time.

The Divine voice has again spoken. This time to the discouraged and disturbed leaders and members of the country church of North Carolina. The wilderness days must pass. The tent pins must be pulled up. The time of march is at hand. Instead of doubts and fear there is assurance and hope. Instead of contentions there must be co-operation. Our eyes must be lifted from ourselves and our comfortable physical surroundings to see the broad horizon that stretches far beyond us. There is a new and better land ahead. It is a conquest, to be sure. There will be mountains to climb, rivers to cross, and giants to conquer, but it is God who leads. We need not expect to dwell in the land of milk and honey. On tomorrow there will be many days and months of march. The joy of conquest and the hope of ultimate victory will enhearten us. The assurance of the strong hand of God to guide will enspirit us. The enthusiasm of co-laborers will hold us sturdy at the task.

HALSTED STREET'S VISION

One of the greatest building enterprises in Methodism of the decade is that of the greater Halsted-street Institutional church, 1935 South Halsted street, Chicago. Started as a Sunday school in a dance hall above a saloon, it has grown into one of the most famous churches in the world. All Methodism knows Halsted-street church, its wonderful record of service in the slums of Chicago, and the distinguished leadership it has furnished to the church at large.

The present three-story building has been condemned by the city of Chicago as a fire trap and as unsafe. Great "crutches" have been erected to keep the roof from falling in.

Plans for a splendid new building, combining in its very outline both the elements of worship and service, have been drawn by F. J. Thielbar, architect, who for thirty years has been one of the devoted workers and supporters of the church. The new building will cost approximately $300,000. The campaign is under way, conditional pledges now running between $60,000 and $70,000. Rock River conference has given it right of way for public appeal during the current year. All Methodism is asked to help.

The Rev. Robert Stephenson is pastor.—Northwestern Advocate.

WELDON DISTRICT CONFERENCE

Weldon district conference, the sixteenth and seventeenth of April at Seaboard.

Bishop Collins Denny will be present and preside.

The opening sermon will be preached Wednesday night, April 15, by Rev. R. G. L. Edwards of Ahoskie.

Licensing Committee—R. H. Broom, G. W. Perry, E. N. Harrison, J. A. Tharpe, B. P. Robinson.

Committee on Rural Church Work—C. T. Rodgers, William Towe, H. M. Eure, W. L. Clegg, E. B. Craven.

Committee on Quarterly Conference Records—E. D. Dodd, L. E. Sawyer, B. F. Boone, J. L. Midgette.

Committee on Religious Education—H. B. Porter, N. M. Wright, W. L. Knight.

Committee on Centenary and Missions—T. G. Vickers, J. T. Draper, B. G. Williams, Mrs. W. L. Knight, M. B. Gilliam.

Chairman of District Sunday School Board, E. S. Yarborough.

Chairman of District Epworth League Board, L. C. Larkin.

Woman's Missionary Work, Miss Amma Graham.

We want to give special attention to rural church work, and also to Centenary and missions. Representatives of all our church institutions are invited to be present. S. E. Mercer.

MARION DISTRICT CONFERENCE

The Marion district conference will convene in Morganton, First church, on April 21, at 2:30 p. m.

The following committee will examine candidates for license, orders and admissions: O. J. Jones, W. E. Poovey and R. C. Goforth.

The pastors will have their quarterly conference records present and all local preachers who have not been ordained will send their written reports and ask for the renewal of their license. All connectional representatives are urged to be there.

Z. Paris, Presiding Elder.

GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference will convene at Trinity church, Randolph circuit, five miles south of High, on Tuesday, April 14, at 10 o'clock a. m., and will close in the afternoon of Wednesday, 15th.

Please let all preachers and delegates arrange to attend the entire session.

All pastors will please be prepared to give one minutes reports of their charges.

Visitors are cordially invited.

Committee on License and Admission—R. G. Tuttle, E. E. Williamson, T. V. Crouse.

Committee on Orders—M. F. Moores, C. P. Goode, J. H. Brendall.

The following who are not members of the conference are specially invited: All Sunday school superintendents in the district are invited to attend On Tuesday, 14th, all members of Epworth Leagues on Tuesday night at 7:30, and all church lay leaders on Wednesday, 15th. W. F. Womble, P. E.

THE SUFFERING SOUTHERN METHODIST IN ILLINOIS

Perhaps one of the most disastrous cyclones that has visited our country in many years was the one that recently passed over southern Illinois, a part of Kentucky and a small section of Tennessee. Its most disastrous effects were in and around Murphysboro, Illinois. Thousands of people are homeless, hundreds have been killed, towns and villages laid low, churches and schools wrecked.

We have received the following telegram from Rev. A. F. Haynes, pastor of our splendid church in Murphysboro, Illinois: "The homes of half our members blown away. A number dead. Many wounded. Can't the board of missions come to our aid by giving $10,000 to use among our suffering members?

With a debt of a million dollars hanging over the board of missions, we are unable to answer this worthy cause. Several of our churches were demolished; one of our preachers and his wife wounded and are in the hospital. Some of the best people in our entire church, loyal and faithful to all its calls, are homeless.

We are issuing this call to our brothers and sisters who have not been so unfortunate, and asking them to send some amount to help relieve their brothers in this hour of their distress. Send any funds may have to either of the undersigned.

Will not our pastors take a free will offering next Sunday in response to this call, so that we may, in a measure, relieve this distressing situation?

R. L. Russell and J. W. Perry,
Secretaries of Home Dept. Board of Missions.

THE PURPOSE OF THE SERMON

Many things are good. But some are better than good: they are of the essence of things.

What is the purpose, the essence, of the sermon? There is of course the prophetic ministry, the ministry to society, the community, the state. In this view it is proper to go out and clean up the town. But is that the essence of gospel preaching? On the contrary it is to clean up not the mass but the individual. It is to turn the soul of man in upon itself. It is to hold the mirror up to conscience, so it will quiver with regret and prompt it not only to realize its need of a Saviour, but to seek Him then and there. The essence of preaching is to point the broken heart to its Friend, even to the One who for our sins hung on the shameful cross. The purpose of the gospel sermon is to cause the broken heart to cry for the broken hands that for us were nailed on Calvary.—Central Advocate.

COMBINATION OFFER

The North Carolina Christian Advocate has made arrangements with Lamar and Barton, our publishing agents, so that it is possible for us to offer the Nashville Christian Advocate and the North Carolina Christian Advocate for $3.50 per year. This is a saving of $1.00. This will include renewals as well as new subscriptions. That is, if a person is due $2.00 for the N. C. Advocate and will pay $3.75 he will receive both papers for one year. Further announcements will be made from time to time.

OAK GROVE MEMORIAL

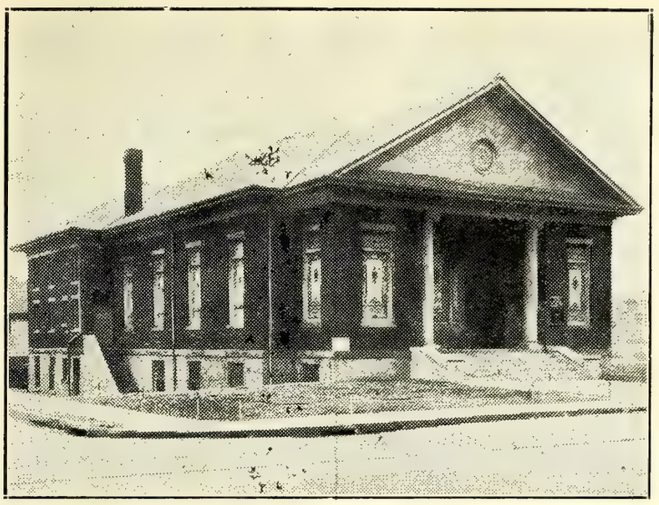
The Oak Grove Memorial will be held at Oak Grove on the Bostic circuit on Thursday, May 7. Preaching at 11 o'clock by Rev. C. S. Kirkpatrick. Dinner at 12. At one o'clock there will be addresses by other speakers. Everybody come for a good time.

J. M. K. Randall.

SKETCH OF CALVARY CHURCH, SOUTH, CHARLOTTE

Calvary Methodist Episcopal Church, South, is the scond oldest Methodist organization in the city of Charlotte, having been organized in 1865 under the work and ministry of Rev. John F. Butt, a well known local preacher of that city. After a few years of service in a small building on Mint street, a more pretentious house of worship was erected on South Church street, where the congregation remained until 1921, when the present new building was occupied which stands on a beautiful lot just four blocks south of the original site on Mint street. The new edifice was built during the pastorate of Rev. J. A. Sharpe, and is located in the midst of a rapidly growing section of the city. Today the church has a thoroughly organized membership of 650, the church enrollment having practically doubled within the past two years; a growing Sunday school with an enrollment of 570; junior and senior Epworth leagues with a combined membership of more than 100; one strong ladies' aid society and a splendid woman's missionary society. The men are organized into a board of lay activities.

During the 60 years of her history Calvary has been the scene of many religious awakenings and has exerted no little influence toward the upbuilding of Methodism and the kingdom in the city of Charlotte. The following are the names of the pastors who have served this church through the years: Revs. John F. Butt, W. S. Haltom, J. Ed Thompson, J. B. Hurley, J. W. Wheeler, Z. Paris, T. L. Triplett, T. W. S. Parker, J. B. Carpenter, H. L. Atkins, W. H. Willis, D. M. Litaker, A. R. Smith, D. L. Reid, J. F. Totten, E. E. Williamson, W. C. Jones, A. T. Bell, W. P. McGhee, R. S. Howie, A. R. Surratt, J. A. Sharpe, C. M. Short.



The Calvary Methodist Church, Charlotte, which is to be dedicated by Bishop Collins Denny, Sunday at 11 o'clock, April 5, 1925.

PERQUIMANS

Just a word from this neck of the woods to let the Methodists know of some progress being made. I use the term "neck of the woods" as an old phrase, but it has a literal meaning here. Much of the territory in this section is divided up into necks of land which jut down into the sound and broad rivers. The county has more than a hundred miles of water front. Most of the malaria is gone and the other part is fast going. The water frontage of this county will soon be worth millions.

In this short communication I am to tell of just a little part of the progress the church is making, but I could not refrain from writing the above as a prophecy of the financial development of this section.

Notwithstanding the rain and very bad roads our Sunday schools are much better attended than last year. The Sunday schools are making very fine progress when Sunday schools make good progress—it means that the whole church is making progress. If we spent one-tenth as much money in Sunday schools as we spend in the day schools, high schools, colleges and universities, we would spend twenty-five times as much as we do spend, and get a hundred times better results than is obtained in secular education. I am not pleading for curtailment in secular education; but if retrenchment must come in order that religious education through the Sunday school may move forward, then let retrenchment come from the kindergarten to the highest university. I am not advocating less secular education but more religious education. We are not suffering so much for the lack of material prosperity as we are for the lack of spiritual prosperity. A large number of our educators in this state are trying to make the people believe that secular education will hasten material prosperity, and they are right. It will do it. Good Sunday schools will bring material prosperity more quickly than good universities. Working through your Sunday schools you not only get material prosperity, you get spiritual prosperity. When secular education dominates religious education, damnation will be sure to follow as night follows day.

The above is only a leaf from my note book on Sunday school work.

New Hope on the Perquimans charge is planning to put up eight Sunday school rooms in the near future. Part of the money is in hand. The future for this charge is getting brighter all the while. There are many more things that I would like to say, but I see that this letter is getting too long.

I will close by saying that we received from New Hope chuch one of the most wonderful poundings that any preacher ever received. They said it with food if not with flowers. Roses and posies are sweet to behold, but ham and eggs carries a message to a hungry soul. Thanks from Mr. and Mrs. Stanford to the New Hope people for that splendid pounding. I wanted to tell of the social hour we had together, but space will not let me say all. But in that pounding were sweets and sours, sours and sweets, and all things good to eat.

J. T. Stanford.

A LETTER TO "SHUT-INS"

I am enclosing herewith a letter written by Mrs. M. W. Pleasants several months ago to be read at a special service which I held at my church. I endeavored to get little messages from all my "shut-ins" for the occasion.

Mrs. Pleasants died last Saturday morning, and I have been requested to have her letter printed in the Advocate with the view to its being a blessing to other shut-ins.

She was a fine woman and I hope you will find a place in the Advocate for the letter. Yours truly,

M. F. Moores.

Dear Friends of the Shut-ins:

To you who are always well and strong it is easy enough to see the silvery lining. Not so with those who are bowed under the hand of affliction, but we must all remember that from God's viewpoint there is never a cloud —"that it is always bright on the sunward side—earth alone sees the cloud." There is victory, however even in dark clouds, for in them we often find the strength of God.

There is victory also in sorrow. A man once spoke of his "lost" sorrow, by which he meant that he had failed to get the blessings out of his sorrow which God intended that he should get.. God means that out of every sorrow should come submission—new visions, closer devotion. May none of us ever have a "lost sorrow" to rob us of this soul enrichment.

"We sometimes reproach ourselves for not enjoying our afflictions, but surely Paul did not really enjoy tribulation itself, but endured it for the sake of things which came forth of it." We must guard against rebellion and become more Paul-like.) When the fierce fires of affliction sweep over us let us try just to be still and know that He is God and will sustain us and bring us through. Many of us need only our own experience to prove that suffering and sorrow are indeed God's testing rooms of faith.

"None of us should ever say 'Why' to God, for 'why' is a question of doubt." I do not like for my child to say "Why"; its mistrust wounds. Neither would God like for us to say it, for it brings grief to His father heart. "As we lie in His hand He knows just how to deal with us. Not a blow will be permitted to fall upon our shrinking souls but that the love of God permits it, and works out from it depths of blessings and spiritual enrichment unseen and unthought of by us. Very sincerely yours,

Lake McNairy Pleasants.

JUST CLOSED A FINE REVIVAL

We closed what many say was the best meeting this town has experienced in a long time last Wednesday evening, March 25th. The meeting had been in progress for ten days. Bro. A. C. Swafford of Mocksville did the preaching and did it well. I could not have made a better selection to meet conditions here than Brother Swafford if I had searched the conference over. His preaching was of a very high order. He preaches the pure gospel without any compromise, but in love so that even the little children can understand it. I do not think that I have ever heard a series of sermons that were of a higher order.

Bro. W. J. S. Walker of the Mount Airy circuit added much to the service by his leading of the singing and fine Christian fellowship among us.

The various denominations of the town co-operated with us beautifully. There was nothing that happened during the ten days that marred in the least the fine spiritual effect of the meeting.

The good ladies of the Woman's Missionary Society, led by Mrs. R. E. L. Flippin, took complete charge of providing entertainment for the occasion, and it was done in high style.

There were numbers of conversions and reclamations, mostly reclamations. Several gave their name for church membership the last night of the meeting, but the best thing of all is that there is a fine spirit in the church and among the other denominations.

Brothers Swafford and Walker won a large place in the hearts of the people of the community. They will always find a warm welcome awaiting them if they see fit to come our way again.

We begin a meeting at Pinnacle the first Sunday in April with Rev. W. L. Dawson of Summerfield doing the preaching. Pray for us that we may have a gracious outpouring of the Holy Spirit. H. M. Wellman.

COUNTRY LIFE

The country church seems to be one of the principal topics for discussion as to its interests, and we have been reading the different articles written by the itinerants. We do not belong, however, in the ministerial profession. Nevertheless, we beg the privilege to give our views. We were born and reared in the country, attended the country church, and when quite a young woman entered the country teaching profession. The most time that we have ever spent in cities was the days in college, attending teachers' summer schools, and in our business to the city in shopping.

In the heat and battle of the day, however, in the prime of womanhood, we have found ourselves forced to retreat, on account of ill health. While loitering in the shades in attempting to regain the day in our weakened strength, we have given some support to the betterment of rural homes, the schools and health campaigns.

Farming is not a paying business as one of the ministers wrote, also, it requires much toil and so much amusement. Being acquainted primarily with the financial and religious side in church affairs, we do not believe that ministers always know the sacrifices that are often made within the rural homes in order to sacrifice for the church's support, although we do not claim that this sacred spot is freed from the evil one, but here sociality with God's love intermingle domineering the air.

We do not wish to be classed among the "old fogies," but in this day of progression we sometimes wonder that if we are not found among all the aggressive movements of the day if we should be classed among the Christians? We were very much attracted by the article, "Dropiowski—Methodist Minister," appearing in N. C. Christian Advocate of March 5, 1925. Do we give time for the being, endowed with mind and soul to function through these fundamentals as Director Wladyslas Dropiowski had to learn, "Conviction, repentance, regeneration, personal salvation," were necessary in order to obey the "greater Voice?" We leave this for the ministers. It is their field.

In regard again to the country church we have noted its depletion and the rural homes. The dazzling array of wealth and amusement and an easier life in the cities have attracted many people to move within its borders.

While good roads and our public school system is advancing, there is still a scarcity of labor and money in rural life. It is evident in every aspect that illiteracy is disappearing from our midst, but in many communities there is still longings for the cities. The improvement in the country is not keeping pace with the achivements in the cities. Another writer for the country church has said, "Seventy-five per cent of all the talent God has created goes to waste," not though confining this statement to the country church alone, but to all people everywhere Coupled with this, we scarcely ever read in a newspaper published anywhere, but what we do not see the account of some crime committed. This is not confined to the country life. Many of the wrongs are reported to have been in the cities, where there are fine school buildings, intelligence, ministers trained in our religious church colleges, and magnificent edifices in which to worship. This calls to our mind these words in the Bible, "For the love of money is the root of all evil." I Timothy, chapter 6, part of the 10th verse.

We were strengthened as to our ideas of intellectual religion by these words appearing in N. C. Christian Advocate in the issue of March 19, 1925, on the first page in the Editorial Paragraphs, "So the life which is overflowing with a constant and passionate devotion to Jesus Christ cannot be con-

(continued on page fourteen)

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

THE HOLY CHILD

The world was dark with care and woe,
With brawl and pleasure wild;
When in the midst, his love to show,
God set a child.

The sages frowned, their heads they shook,
For pride their heart beguiled.
They said, each looking on his book,
"We want no child."

The merchants turned toward their scales,
Around their wealth they piled;
Said they, "'Tis gold alone prevails;
We want no child."

The soldiers rose in noisy sport;
Disdainfully they smiled;
And said, "Can babes the shield support?
We want no child."

They said the Lord: "O world of care,
So blinded and beguiled,
"Thou must receive for thy repair
A Holy Child."

Caroline L. Palmer.

TO THE BRIGHT JEWELS

In compliance with a request from Mrs. Plyler I am sending for publication in the Advocate a short sketch of your work as I remember it. With the passing years, however, much that once made so important a part of my life has passed from my memory, so I can only give such as I now recall. Your work was organized in 1882 by Mrs. W. S. Black, the "Aunt Mary" of precious memory.

Would that I could tell you in detail of the great work undertaken and accomplished under her inspiring leadership for as I remember this was confined to China, the first field occupied by the Woman's Board.

When in 1893 she was called to her heavenly home, your loss seemed irreparable. With great trepidation and many doubts as to my ability to fill her place, I consented to take up the work which she had laid down. With united heart effort the children's lady managers rallied to my side; so that which had seemed such a dread became one of the greatest pleasures of my life.

As a tribute to "Aunt Mary" there was taken up as our special work the establishment of a school at Soochow, China, called the "Mary Black Memorial," which later developed into Soochow University.

I have most pleasant memories of the interested zest with which the children worked to accomplish their purpose, and it is gratifying to know that some of them are now among our foremost workers in the woman's society.

In 1911, failing health with the infirmities of age compelled me to give up the work so dear to my heart. Fortunately there was one among us greatly interested in the children's work and thoroughly competent to assume its responsibilities. So to her I turned for help, and much to my relief Mrs. N. H. D. Wilson consented to become your superintendent.

With keen interest I have watched the progress of your work and have been gratified at its results. But much to my regret there was last year a falling off in work accomplished. Now, my dear children, this must not be. so I appeal to you and your lady managers to take a fresh start and with renewed zeal make this the most fruitful year you have ever had. Be prompt in attendance upon meetings, in payment of dues and in response to plans for special work. You are living in a wonderful age and have wonderful opportunities to do service for the Master. Railroads, telegraphs and radios are bringing the ends of the earth close together, so it is becoming easier to carry the glad message of salvation to those in darkness. I pray that some of you may be called and privileged to go and tell them of a Savior's love. As the years go by the women now in active work shall be called to their reward. May you be ready and willing to take their places is the wish and prayer of Yours lovingly,

New Bern, N. C. Aunt Lizzie.

MISSION PLEDGE HONOR ROLL

The following chapters in the North Carolina conference have remitted on their mission pledge and are hereby given credit for same on the March honor roll. See to it that your chapter gets on next week's honor roll.

Euclid Sr. E. L.	$ 12.50
South Mills, Sr. E. L.	5.00
Queen St. Int. E. L.	25.00
Edenton St. Sr. E. L.	100.00
Fifth Ave. Sr. E. L.	25.00
St. Paul Sr. E. L.	31.00

SCHOOLS—DUNN AND WARSAW

Training schools will be held at Dunn June 28-July 3, and at Warsaw August 30-September 4. The writer, who was in a school at Smithfield all last week, drove to Dunn Tuesday to meet with a group of pastors and superintendents and plan the Dunn school, and on Wednesday he drove to Warsaw, where he met with Presiding Elder Humble, District Secretary Cowell, and pastors of seven or eight charges and assisted in the organization of the Warsaw training school.

Western North Carolina Conference

What joy past measure, comfort without end,
Our Lord must feel when, in the careless throng
Who lightly pass Him by, through ages long
He finds one man on whom He can depend.

For, viewing earthly roads but lately trod,
We see that talents rare have scant avail
If in the crisis they are like to fail,
Trusting, we turn to those who, steadfast, plod.

So to our Lord, perfect but incomplete
Without our human help to serve His plan,
What greater joy than an unfailing man?
And what more glorious than His trust to meet?

—Maude White Hardie, in Woman's Missionary Friend.

MRS. F. H. E. ROSS

We are sure that the host of friends in the Western North Carolina conference of Mrs. F. H. E. Ross, council treasurer for many years, were interested in the announcement of her resignation as treasurer, carried in the Advocate last week on the page pertaining to "People and Things." Mrs. Ross has been a most faithful and efficient officer and under her careful supervision our finances have grown in a most gratifying and encouraging manner. We regret to lose her but are glad to know that she is to be with her son, Dr. Worth M. Ross, at his home in Detroit, Michigan. We feel that Mrs. Ross is one of our very own, as she lived in Greensboro for many years and at the time of her election as treasurer of city council was an officer of home mission society of our conference. Our very best wishes go with her to her new home.

A REMINDER

A letter from Mrs. C. C. Kennedy, 501 N. Church Street, Charlotte, N. C., tells us that up to the time of her writing, March 24, she had received only a small number of the names of the delegates to the annual meeting, which is to be held in Tryon Street church, April 14-17. Mrs. Kenney is chairman of the entertainment committee, and she is anxious to have the names as early as possible. "A word to the wise is sufficient."

MORE NEW ORGANIZATIONS

The district secretary of the Mount Airy district, Mrs. J. L. Woltz, has been doing some telling and effective work, and as a result is adding new organizations to her district. We have already reported quite a number and are glad to add two others this week. The Stoneville Woman's Missionary Society was organized March 19 with fifteen members and the promise of others. The officers chosen are: President, Mrs. S. T. Hodgin; vice president, Mrs. G. F. Franklin; Cor. secretary, Mrs. R. B. Price; Rec. secretary, Mrs. B. W. Roberts; treasurer, Miss Pauline Grogan; Supt. Y. P., Miss Mary Price; Supt. children, Miss Mary Price; Supt. publicity, Mrs. N. H. Lewis; Supt. social service, Mrs. B. H. Wall; Supt. local department, Mrs. J. H. Price; Voice agent, Mrs. B. H. Wall. This organization was for a number of years a most flourishing ladies' aid society and we are sure that their good work will continue in their new relation as a missionary society. They will send a delegate to annual meeting, and we hope that the inspiration received there may be of great benefit to the organization.

The other society organized is at Sandy Ridge—an adult society with five members, organized March 15th. The officers are: President, Mrs. Herbert Carter; secretary, Mrs. I. J. Terrell; treasurer, Miss Laura Ellington, and Voice agent, Mrs. Orell Lineberger. We congratulate these members and hope they will take courage and find the truth in the old adage, "A small beginning makes a large ending," and with persistent effort they may soon become one of the live organizations of the district. We are glad to welcome these two new societies into our conference family.

We heard the other day of a missionary circle in one of the large auxiliaries of our conference, in which the members, in answer to roll call give an interesting item of missionary news. Apart from the fact of its interest, this plan is most informing and we feel sure that circle is going to profit thereby, and a sa most valuable source for the items presented we would recommend the Missionary Voice. Another circle of that auxiliary has recently had a most attractive year book printed, with every month's program filled out and a most interesting study of our home and foreign fields arranged for. The first meeting of the year was an all-day meting at which time the study book, "Adventurers in Brotherhood," was reviewed, leaving the way open for the study of the fields the remainder of the year.

Still another circle, at a recent meeting had for a special feature of its program an original story by one of the members with the title, "The Wreck of the Circle." This story had been prepared for a literary club but was so splendid and so appropriate to the circle that it was asked to be read there. It brought out in a most attractive way some of the causes responsible for the "wrecking" of the church organizations and was heard with closest interest by the circle members.

"YOU HAVE BEEN SO LONG IN COMING"

(From Woman's Missionary World.)

The following is an extract from a letter of one of the evangelistic missionaries of the Methodist church in North India. The conditions portrayed can be duplicated in many places and this letter might have been written with slight variation by any one of our missionaries in China or India. The need is greater than we know and the problems met by our missionaries more baffling than we can realize.

"One day we went to eleven villages. Can you imagine what it means physically to hold eleven meetings in eleven different villages in one day? We were gone from eight-thirty in the morning until eight-thirty at night. In one place there was an old man with long white beard, reminding me of Abraham. He was overjoyed to see us and kept saying over and over, 'You have been so long in coming. You have been so long in coming.'

Under the tree in the courtyard I saw a pile of old bedding. My suspicions being aroused I went over and looked under it and found, as I had expected, an altar. We talked to them about the sin of idolatry and the old man turned on me with these words, 'I know it is all wrong for us to have the altar, but you must bear your share of the blame. We have sinned but you have a part in that sin. Twenty-five years ago I was baptized, the first Christian in these parts. I went from one village to another telling of the joy I had found in the new religion, until others believed and were baptized. All the work in this section is the fruit of my effort. The preachers and missionaries came regularly to teach us and we were happy in the new way for years. But ten years ago the last missionary was here. The young men of the village were growing up without a real knowledge of any religion. I tried to keep the village in the Christian way, but could not read the Book and knew only what I had learned from the preacher. They began to ask me questions I could not answer, so I gave up trying to teach them. One day one of the old holy men came along and the young men listened to him. I tried to remember the old teacning, but he only mocked me and told me the preachers and missionaries had forgotten me, I would better return to the religion of my fathers, for in that the priests would help me. What could I do? I gave my consent to build the altar; I would not worship at it, but they must have something to worship and I could not teach the mthe new religion. I sinned in allwoing them to build the altar, for I was the ldest in my village and my word was law, but you, too, have a part in that sin. Why have you neglected us so long? Why has the church forgotten us and allowed us to go alone? I confess my sin before God, but you must confess yours before we will tear that altar down.'

"What would you have done had you been the missionary in my place? There was only one thing I could do. Stand before that congregation and in a voice, not quite steady, confess my sin in behalf of the church of Christ for leaving them so long without any teaching, and promise them that in the future we would do our utmost to carry out the commands of the Master to take the glad tidings to the farthest village in India. It took all the faith I possessed to make the promise that the church would not leave him alone again. Evangelistic missionaries are so few. Cannot we have more missionaries? Cannot we help the board of foreign missions to advance rather than retrench? All the work of our church suffers because the Centenary pledges have not been met. Let us ask God to put the burden of the need on our hearts, and then show us what he would have us do to help our missionaries carry their loads."

To make the hands soft and beautifully white: Soak the hands three times a day in dishwater while mother rests. The treatment will not hurt mother.—Lafayette Journal-Courier.

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

UNION COUNTY SCHOOL

The second annual Standard Training School for Methodist and Presbyterian Sunday school workers in Union county closed a most successful series of sessions, held in Central Methodist church, Monroe, last Friday evening with a good social meeting on the first floor of the church following the completion of the class work at which time the entertainment committee served light refreshments. In addition to a number of visitors and auditors 114 people attended six or more class periods, 90 Methodists and 24 Presbyterians, and were definitely enrolled in the school. Of this number 98 did the required work for credit, 74 Methodists and 24 Presbyterians. The Methodist credit students are listed as follows: Central, Monroe, 53; Bethlehem 4, Waxhaw 3, Unionville 3, Pleasant Grove 2, Mill Grove 2, Mineral Springs 2, Center 1, Shepherd 1.

The courses, instructors and credit students are as follows:

The Church and Its Work, Rev. John F. Kirk, instructor—Mrs. Atha Stevens, Mrs. J. H. Edwards, J. H. Edwards, L. N. Presson, Mrs. L. N. Presson, Lee Griffin, W. Z. Faulkner, Charlotte Hodges, Mrs. H. D. Steward, Mrs. F. H. Huntley, Miss Maude Nixon, Miss Annie Isabel Nelson, Rev. H. G. Hardin, Mrs. J. R. Shute, Jr., Mrs. Jeff Sewell, Mrs. Lonnie Fowler, Murray Walters, Miss Mary Secrest, Mrs. H. G. Hardin, Miss M. Ogburn, Miss Lura A. Heath, Mrs. M. K. Lee, Mrs. Pattie Lee Stack, Mrs. Roy G. Laney, H. T. Moser, Mrs. H. T. Moser, Rev. E. N. Crowder, J. H. Richardson, H. A. Helms, J. S. Broom, Bernice Broom, Rev. W. S. Cherry, Mrs. L. C. Lathan, Rev. O. L. Brown, Lewis Wentz.

Principles of Teaching, Prof. C. T. Carr, instructor—Mrs. T. C. Lee, Miss Elizabeth Hudson, Mrs. Sam Phifer, Mrs. Glenn Wolfe, Miss Nora Lee, Mrs. W. S. Blakeney, Mrs. Vann Funderbunk, Mrs. W. Z. Faulkner, Mrs. Hilliard Wolfe, Mrs. Hoscoe Phifer, Mrs. Ernest Heath, Mrs. J. W. Fowler, Mrs. George T. Winchester, Miss Estelle Cherry, Paul Trull.

Intermediate - Senior Psychology, Miss Barnett Spratt, instructor—W. H. Crow, Mrs. W. H. Crow, Miss Ethel Ford, Mrs. Roy Hill, Miss Velma Lathan, Miss Sara Presson, Mrs. L. A. Price, Mrs. F. H. Price.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Mrs. E. W. Crow, Mrs. T. T. Capehart, Mrs. Birdie Goddy, Mrs. Sam Hudson, Mrs. C. A. McRorie, Miss Lina Belle Shute, J. S. Stearnes, Mrs. Ervin B. Stack, Mrs. Clayton Smith, Mrs. Lee Haines, Miss Nannie Starnes.

Beginner Organization and Administration, Mrs. O. V. Woosley, instructor—Mrs. Frank Billingsley, Miss Lillian Cuthbertson, Miss Ethel M. Davis, Miss Kathryn Shute, Miss Virginia Lee Starnes.

RUTHERFORD COLLEGE

A mighty fine standard training school was begun at Rutherford College last Sunday afternoon and at this writing is showing promise of being one of our best schools. Rev. O. J. Jones, pastor, and President M. T. Hinshaw, chairman of the local board of managers, have put the school across in fine fashion. Brother Jones writes me that the school will offer about one hundred credits, half of which will be listed with the student body and the other half with surrounding communities. The instructors in the school are Mr. P. F. Evans, Rev. G. T. Bond, Rev. O. J. Jones and Mrs. E. R. Michaux.

CABARRUS COUNTY SCHOOL

A little over 150 fine people are this week attending our second annual standard training school for Methodists and Presbyterians in Cabarrus county. In spite of the absence of two instructors because of unavoidable circumstances the school has merged into four courses and is proceeding with much interest and enthusiasm. There are about two Methodists to each Presbyterian enrolled and a friendly rivalry exists as to which will out do the other in securing credits on a percentage basis. The instructors in this school are Prof. Claude T. Carr, Rev. C. S. Kirkpatrick, Miss Barnett Spratt and Mrs. W. B. Ferguson.

MOUNT AIRY DISTRICT

It was a delight to attend the Mount Airy district conference at Booneville yesterday. The official attendance was very large and in addition the largest number of visitors from other districts I have ever noted at a district conference was present. Progress is the watchword over there. Brother West and his bunch of stalwart pastors are pushing our Sunday school program with much enthusiasm and discretion. A large increase of new scholars, a liberal observance of Sunday School Day, a splendid emphasis of missions in the Sunday school and an enlarged training school program were heartily decided upon. Two standard training schools, one at Mount Airy and the other at Leaksville, and a number of Cokesbury schools will be held in the district this year. Mr. W. R. Kiger is our efficient Mount Airy district Sunday school superintendent.

SUNDAY SCHOOL DAY

Reports coming in tend to make us feel that Sunday School Day will be observed in the Western North Carolina conference this year in a more enthusiastic and fruitful way than ever before. Each year has noted an increased amount of endeavor along this line. If by chance your Sunday school superintendent has not yet fallen in line for this good work urge him to do so at once. The best time to observe Sunday School Day in each evergreen school is in the early spring. April 19, or as near thereto as possible, is the time set apart as a church-wide date. It would be mighty fine to have several hundred schools observing the day on this given date.

WHO WILL LEAD?

Previously in these columns the leading circuit Sunday School Day offerings have been given. In the following list our largest station offerings for last year are recorded. Kindly note them and arrange to do even better this year:

Central, Asheville	$160.00
Main St., Gastonia	131.00
Tryon St., Charlotte	100.00
Centenary, Winston-Salem	77.28
Central, Shelby	75.00
West End, Winston-Salem	70.31
Trinity, Charlotte	69.22
Wesley Memorial, High Point	56.83
Central, Monroe	50.00
Hawthorne Lane, Charlotte	50.00
West Market St., Greensboro	50.00
Main St., Reidsville	30.00
Park Place, Greensboro	30.00
First Church, Lincolnton	30.00
Norwood	28.34
Chestnut St., Asheville	25.50
First Church, Morganton	25.00
First Church, Salisbury	25.00
Central, Mount Airy	25.00
Ramseur	22.10
Lake Junaluska	22.00
Haywood St., Asheville	21.58
First Church, Lexington	21.00
Central, Concord	20.00

North Carolina Conference

SANFORD, APRIL 7-8-9

All seems to be in readiness for the convening of the second annual session of our Conference-wide Sunday School Conference at Sanford April 7-8-9. The program, dealing with almost every phase of Sunday school promotion, with special attention to the country Sunday school, has been prepared; speakers and leaders, including Dr. Ashley Chappell of Asheville, L. F. Sensabaugh and Miss Minnie E. Kennedy of the General Sunday School Board, Nashville, Tenn., H. O. Hunter of Macon, Ga., Dr. W. P. Few, Prof. H. E. Spence, Miss Georgia Keene, and others, have been secured; plans for entertainment of the delegates and visitors have been completed; and everything points to a largely attended and very much worthwhile gathering of the leaders of the Sunday school interests of our conference.

Delegates should reach Sanford April 7, in time for the opening of the conference at 3 o'clock, and plan to remain through to the end of the conference Thursday, April 9, at noon. Something interesting and worth while will be on every minute of the time from the opening to the close of the conference.

OUR SMITHFIELD CREDITS

Ten Sunday schools and seven charges were represented in the enrollment of the first session of our Smithfield Standard Training School March 15-20. Sixty-eight workers attended at least six or more class periods, and forty attended regularly and met all the requirements for credit. These forty were divided among the co-operating Sunday schools as follows: Centenary, Smithfield, 21; Edgerton Memorial, Selma, 8; Elevation, 4; Horne Memorial, 2; Four Oaks, 2; Elizabeth, 1; Stevens, 1; and Corinth, 1. The names of those earning credit are as follows:

"Primary Organization and Administration," Miss Keene, instructor—Miss Ione Abell, Miss Eunice Boyett, Miss Esther Creech, Mrs. A. K. Eason, Mrs. O. P. Fitzgerald, Miss Alice Fearrington, Mrs. John Jeffreys, Mrs. John W. Keen, and Miss Mae Straughan.

"Junior Pupil," Mrs. H. E. Spence, instructor—Miss Kate Lee Allen, Mrs. Clifton Beasley, Mrs. Jesse E. Coates, Miss Ruth Jones, Miss Leah Love, Miss Mary E. Pruden, and Miss Bettie Lee Sanders.

"Organization and Administration of the Sunday School," L. L. Gobbel, instructor—Victor Barbour, Mrs. N. B. Grantham, Talbot Stevens, and T. C. Young.

"Methodist Church and Its Work," Rev. M. T. Plyler, instructor—Rev. W. J. Watson, Mrs. L. T. Royall, Miss Margaret Arthur, Rev. O. P. Fitzgerald, Rev. Marvin Y. Self, and Rev. J. S. Irvine.

"Pupil Study," Prof. J. M. Ormond, instructor—Mrs. R. A. Ashworth, Mrs. J. J. Broadhurst, Miss Fannie Bett Brown, Mrs. Thel Hooks, A. M. Noble, Mrs. A. M. Noble, Rev. A. J. Parker, M. G. Phillips, Mrs. W. J. Watson, Mrs. W. T. Woodard, Miss Carrie Young, W. C. Coates, Miss Nell Grantham, and Mrs. E. G. Richardson.

Viewing this school as a splendid beginning, the board of managers voted to ask that the Smithfield school be made an annual affair and set as a goal for next year 75 or 100 credits. Rev. A. J. Parker is chairman of the board of managers and T. C. Young, secretary.

GOLDSBORO SCHOOL GOOD

With 131 officers, teachers, prospective workers and others interested persons from all corners of Wayne county, our first Goldsboro standard training school opened at St. Paul church Sunday afternoon, March 22, with much enthusiasm. They came from St. Paul, St. John, Elm Street and Pikeville, Goldsboro circuit, Seven Springs circuit, Mt. Olive, Fremont and other places, including a few from the Presbyterian, Christian and Bautist churches. It was a great day in Goldsboro, and every day since then (it is now two days before the school closes) has been full of good things. Rev. J. M. Daniel, chairman of the board of managers, Rev. L. T. Singleton, Rev. R. E. Brown, Rev. R. E. Atkinson, Rev. C. P. Jerome, Rev. E. J. Lewis, and others associated with them are rejoicing over the fine attendance from their charges. Sixteen workers are in attendance from Mt. Olive. More details will be given next week.

EARNS GOLD SEAL DIPLOMA

To our growing list of holders of Gold Seal diplomas of the standard training course is added the name of Miss Bettie Lee Sanders of Centenary, Smithfield. Miss Sanders took her twelfth unit of credit in our Smithfield standard training school. Mrs. L. T. Royall, another Centenary, Smithfield, worker, completed her Gold Seal work some time ago and added an extra unit by taking, in our Smithfield school, the course on "A Methodist Church and Its Work."

FEBRUARY CROP OF CREDITS

In addition to the standard training course credits earned in our February training schools, which include 96 at Wilmington and 68 at Raleigh, a number of credits were earned by individuals through correspondence and otherwise, as follows:

Rev. Leon M. Hall, four units.

E. S. Yarborough, Henderson, two units.

Miss Mary C. Bagley, Jackson, one unit.

Miss Edna Wilkins, Wilmington, one unit.

Rev. H. M. North, Rocky Mount, one unit.

Rev. C. A. Johnson, Stumpy Point, one unit.

Mrs. Lula Usher, Laurel Hill, one unit.

Miss Page Morehead, Weldon, one unit.

The four units earned by Rev. Mr. Hall, who for a number of years was a very valuable member of our Sunday School Board, were issued on basis of work taken at Hartford Theological Seminary, Hartford, Conn., and the one by Miss Morehead on basis of work taken at Martha Washington College, Abingdon, Va.

SCOTT'S HILL WIDE AWAKE

Scott's Hill Sunday school, Wilmington district, which took such a big part in our Wilmington standard training school, is showing numerous signs of vitality and real life. Mrs. J. T. Culbreth, the superintendent, writing concerning a missionary special for her Sunday school, adds:

"We, too, are proud of our certificates and interest shown in the training school and believe you will be glad to know that we have organized a training class with eleven present the first night, seven of these taking it for credit. We hope very soon to organize a class for our young people, taking up the unit, 'The Training of the Devotional Life.'

"We have also gained points 1, 6 and 7 on our Program of Work, leaving only two points to work for. (This school has previously been awarded seals for five points.)

"We are working with the aim in view of having our Sunday school represented in the Sunday school conference at Sanford by three delegates."

This school is planning to turn its fourth Sunday missionary offering into a missionary special for work in Europe. We are hoping that our schools generally will follow this splendid example.

"I once loved a girl that made a fool out of me."

"What a lasting impression some girls make."—The Simpsonian.

OBSERVE SUNDAY SCHOOL DAY, APRIL 19

BUSY EPWORTH LEAGUERS

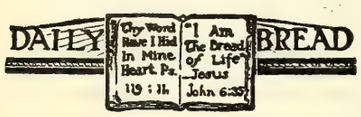
Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

WITH W. A. B.

Epworth leaguers will note what Rev. L. A. Falls said in these columns last week about the second Sunday in April being "Epworth League Anniversary Day." Observe the day, emphasize the league work before the whole congregation, take an offering to aid the work in our conference and forward to conference treasurer. All this is important.

Bro. L. B. Hayes has just returned from Charlotte, where he was a member of the faculty of the Charlotte Epworth League Efficiency Institute. It is said that Brother Hayes did effective work—in the absence of his bosom friend from Morganton. It was our pleasure to "sit in" at one of the classes taught by Hayes at the Efficiency Institute at Greensboro recently, and if his work at Charlotte approached that of that class period, we say that the Charlotte institute management should be congratulated on its wise selection of at least that one instructor. No word has come to us of the work of the other instructors, which we are sure was excellent. Will some one from Charlotte please send in a complete story of the institute?



FRIDAY—I live by the faith of the Son of God, who loved me and gave himself for me.—Gal. 2:20.

SATURDAY—If we live in the Spirit, let us walk in the Spirit.—Gal. 5:25.

SUNDAY—By grace are ye saved through faith.—Eph. 2:8.

MONDAY—I will rejoice in the Lord, I will joy in the God of my salvation.—Hab. 3:18.

TUESDAY—Stand still; and see the salvation of the Lord.—Ex. 14:13.

WEDNESDAY—Fear ye not.—Ex. 14:13.

THURSDAY—Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude :21.

"Lord, let me not be too content
With life in trifling service spent—
Make me aspire!
When days with petty cares are filled
Let me with fleeting thoughts be thrilled
Of something higher.

Help me to long for mental grace
To struggle with the commonplace I daily find.
May little deeds not bring to fruit
A crop of little thoughts to suit.
A shrivelled mind.

I do not ask for place among
Great thinkers who have taught and sung,
And scorned to bend
Under the trifles of the hour—
I only would not lose the power
To comprehend."

Helen Gilbert.

Yes, Charlotte district Epworth leaguers are fine. We are looking forward to going to Salisbury June 30 100 per cent strong to the conference.

We were all ready for our City Epworth League Efficiency Institute which was held at Trinity church Sunday, March 22, running through Friday night. We had a good attendance. Mr. B. L. Lunsford, conference president, and Rev. L. B. Hayes from Greensboro were with us.

On March 1 it was my pleasure to visit a new league at Ansonville. Bro. O. B. Mitchell is pastor. Miss Margalet Lemons is president and Mr. Chas. Osborn treasurer. Brother Mitchell told me he expected to organize another chapter in his charge real soon. When he does he will have three senior chapters in his charge. He certainly has a very promising chapter at Andersonville.

March 8th I got up at 3 a. m. and went to Polkton and visited another new chapter at Hopewell, just organized with Miss Ethel McCollum, president, Mrs. Sid Williams, treasurer, with 23 members. Rev. J. C. Umberger is pastor in charge. From there we drove to Peachland, Brother Umberger's home, and at six we drove to Polkton to visit Polkton chapter; then back to Peachland to meet with a new chapter there, with Miss Anniegra Boyette, president, Mr. Vernon Boyette, treasurer, with 22 members on roll, Rev. J. C. Umberger, pastor in charge.

In February I organized a new senior chapter at Pan Creek with 26 members; Mrs. W. H. Johnson, president, Rev. J. J. Edwards, pastor in charge; also selected the junior superintendent at Pan Creek.

I was glad to hear Pleasant Grove chapter and also Moore's Chapel have been to Pan Creek and helped these sister chapters out with putting on programs. That isfine. I believe it would do well allN4sR ETA ETAOI would do all of our chapters good to visit another chapter and put on a program—in other words, to send a committee to put on a program for your sister chapter. What do you say? I would like to hear from the other district secretaries. What are you doing? Tell us about it.

Mrs. C. V. Fite, Dis. Sec.

EPWORTH CONFERENCE SLATED FOR SALISBURY

The annual western Epworth League conference will be held in Salisbury at the Central church June 30-July 3, inclusive, B. L. Lunsford, president of the Western conference, of Marion, has announced. The program is nearly completed and within a few weeks will be given out to the public.

Each of the 300 Epworth League chapters will be represented by one delegate and its president and junior and intermediate superintendents, 750 in all being expected. J. Frank Hudson, Salisbury district secretary, will be in charge of the entertainment features of the conference. An interesting program and a royal good time are expected, Mr. Lunsford said, especially in view of the wonderful treatment and royal welcome accorded the conference here last year.

Among prominent personages on the program are Miss Lula Beth Robtres, of the central office at Nashville, Tenn., and Prof. C. C. Washburn, director of religious music of Scarritt College. Professor Washburn will have charge of the conference music.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

LEST WE FORGET! THE NORTH CAROLINA CONFERENCE EPWORTH LEAGUE ASSEMBLY MEETS AT LOUISBURG COLLEGE JUNE 29.

DISTRICT SECRETARY ILL

The district secretary is seriously ill, his temperature at the last report being over 105. The doctors in attendance state there is but one thing that will save his life; he must be given quarterly reports every three months and he will live. It seems this district secretary sent request upon request for quarterly reports to the local chapters in his district. They would not respond and he collapsed—the strain was too great. In the event of his death please omit flowers—send reports.

N. B.—This is no joke. R.D.S.

RALEIGH DISTRICT INSTITUTE

The third annual Raleigh district Epworth League Institute will be held at Central church, Raleigh, Friday and Saturday, May 1 and 2. Letters have been mailed to the various chapters in the district with the request that the names of delegates, etc., be sent to the district secretary at once. This is your institute. Help us make it the best in the history of the Raleigh district. And "Boost Raleigh District" because "Raleigh District Boosts."

OUR CONFERENCE PRESIDENT

Rev. Thomas McM. Grant, our conference president, is ill and I am sure every leaguer in the conference joins with the writer in wishing him a most speedy recovery. Philip Schwartz.

MISSION PLEDGE HONOR ROLL

The following leagues have gained for themselves a place on the mission pledge honor roll since last report:

Euclid Sr.	$ 12.50
South Mills Sr.	5.00
Queen Street Int.	25.00
Edenton St. Sr.	100.00
Fifth Ave. Sr.	25.00
St. Paul's Sr.	31.00
Elizabeth Sr.	8.00
Falling Creek	10.00

C. Gehrman Cobb, Treas.

WILMINGTON, THE STANDARD DISTRICT

The city union of Epworth leagues met at Grace Street church Friday evening, March 20, with quite a large number in attendance. The business session was very long and the night was far spent, so much so that the social hour was not observed. The standard of efficiency as submitted by the leagues were as follows: Grace Street 95 per cent; Fifth Avenue 95 per cent, Trinity 95 per cent, Epworth 90 per cent, Winter Park 85 per cent. Epworth and Winter Park are to be congratulated for their schedule of efficiency, as they have many odds against them.

Down with Morehead and up with Louisburg. Harry Daniels.

TWENTY-FOUR DAILY CARS FROM GOTHAM TO SOUTH VIA SOUTHERN RAILWAY

Continued development of the South is indicated by the fact that twenty-four sleeping cars will be run daily from New York to points on the Southern Railway System after April 26th when the "Crescent Limited," new de luxe extra-fare train is placed in service, Passenger Traffic Manager W. H. Tayloe of the Southern recently announced.

The schedule of sleeping car departures from the metropolis to the South via the Pennsylvania Rairoad and the Southern, Mr. Tayloe added, will approximate street car service in frequency and will be as follows:

12:45 a. m.—Three cars, one each for Birmingham, New Orleans and Columbus, Ga., via Atlanta.

10.10 a. m.—One car for Birmingham via Atlanta.

1:10 p. m.—Three cars, two for Asheville and one for Augusta via Columbia, S. C.

3:40 p. m.—Eight cars, one for Charlotte, N. C., one for Atlanta, two for New Orleans, one each for Macon and Columbus, Ga., via Atlanta; one each for New Orleans and Shreveport via Chattanooga and Birmingham.

5:05 p. m.—One car for Winston-Salem, N. C., via Greensboro.

6:40 p. m.—Five cars for New Orleans via Atlanta.

8:40 p. m.—Three cars, one for Knoxville, and one each for Nashville and Memphis via Chattanooga.

These are all year-round cars for the accommodation of ordinary business travel, no cars for winter tourist travel being included in the list.

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

One-half of Orphanage Assessment—It will mean a great deal to the Orphanage if all our churches can raise one-half of their Orphanage assessment by Easter. I wish to thank those who have already complied with my request. I feel sure that others will be glad to fall in line and do as much as they can along this line.

* * * *

DOING GOOD THINGS WITH RICHES

During the year 1924, gifts to charity, science and educational institutions to the total of $130,000,000 have been made by philanthropists of the United States. The big gifts ranged in value from $500,000 to as high as $40,000,000, and the names of the donors are among the best known in the world today. One of the gifts for $1,500,000 was from an unknown philanthropist.

It is evident that American philanthropists, whether men or women, give of their millions for the pure joy of giving and without expecting and return for themselves. This statement appears to be proved by a record of the scores of gifts, both large and small, made during the year just closed. There are some gifts that stand out above all the rest, the Jas. B. Duke bequest, for instance, yet there are many smaller ones which combined all together brought the grand total to one hundred and thirty millions of dollars.

The largest gift of all was given a few weeks ago by James B. Duke, millionaire tobacco and power magnate. The gift was $40,000,000 for charitable and educational purposes in North and South Carolina. A large part of the total also was set aside for the use of rural Methodist churches in the South.

George Eastman, head of the Eastman Kodak Co., at Rochester, N. Y., who has given away $58,000,000 in 15 years, made a gift of $15,000,000 for educational purposes. Mr. Eastman, with his latest gift, disposed of most of his holdings in the Eastman company, retains just enough stock to enable him to direct the affairs of that firm.

J. P. Morgan, Jr., made a unique gift when he gave to the public his late father's $8,5000,000 library and the building which houses it, in New York city. In addition, Mr. Morgan created an endowment of $1,5000,000 to maintain the library.

George F. Baker, New York City banker and veteran Wall Street business man, gave $5,000,000 to the Harvard University School of Business Administration. Mr. Baker has given away a total of $11,000,000 in six years.

The gift from the unknown was one of the largest of the year. It was $1,500,000 for the Union Theological Seminary.

John D. Rockefeller, in addition to establishing the Rockefeller Foundation, gave during the year $1,083,334 to the same institution. Mr. Rockefeller also gave a million dollars to the French government for the building of a roof on the Rheims Cathedral, wrecked during the World War, and for other work on war-torn landmarks in France.

During the year Henry Ford, the Detroit car manufacturer, completed his famous hospital in Detroit, on which he spent $7,500,000 during the last three years. The hospital covers six city blocks.

Women philanthropists gave liberally during the year.

Elizabeth B. Frasch, of New York City, widow of Herman Frasch, the "sulphur king," gave $10,000,000 as a foundation for chemical **research.**

Mrs. "Jack" Gardener left her Italian palace and its priceless art collection, at Boston, Mass., to be a public museum and also left a fund of $1,200,000 to maintain it.

Miss Lotta Crabtree, retired stage favorite, left about $4,000,000 for public use.

Other women philanthropists and the amounts they gave follow: Miss Mary F. Bennett, $1,000,000; Mrs. Mary Burnett, $4,000,000; Mrs. Montgomery Ward, $3,000,000; Miss Josephine Williams, $1,200,000; Mrs. Mary Richardson, $1,000,000; Catherine E. S. Stuyvestant, $1,800,000.

Other large contributions by men were as follows: Andrew W. Preston, $6,000,000 (to be available after the death of all his heirs); Edward S. Harkness, $1,000,000; James A. Patten, $1,500,000, and Henry R. Towne, $2,000,000.

Space does not permit enumeration of the philanthropists who gave smaller amounts, for they were hundreds in number, and the men and women who made philanthropic bequests of interest only in the locality in which they lived. They are hundreds in number, too. Their gifts ranged from $500 to $1,000 to as high as $500,000 to $1,000,000.

While the year 1924 did not make a record for philanthropic gifts—for philanthropists gave away something like $220,000,000 in 1920—yet it is held notable. Especially of interest was the number of women who made public gifts during the year. According to available records, not for years has the activity of women philanthropists been so pronounced.

One gathers from these facts and figures that the average American millionaire or multi-millionaire is generous and eager to do good with his wealth, and is not prompted in his motives with the expectation of financial returns. The philanthropic records for 1924 seem to bear out this statement beyond any reasonable doubt. And this fact is also true, that many of the men who made public gifts during the year have given away millions in previous years and in all probability will give away still other millions in the years to come.

ONLY ONE CURE FOR DIVORCE

By C. W. Hunt.

Reverting to the figures given in a recent editorial in the Advocate, showing that one couple in seven, about, that who marry in these United States of America seek divorce, while wicked France, as we call her in derision has only one divorce in 21 couples, is enough to set any man or woman who loves his or her country to thinking This writer's views along this line are not as narrow as some who write, and he is not going to parade them here. In his humble opinion the very root of the divorce evil lies in the fact that we are growing a race that is unfit for marriage, and the only recourse this country has is to grow a better race of young people to make the future wives and husbands to make the homes of the land; and that is a long way off and is doubtful if any of us in middle life or past will ever see it any better. We gave ourlawed strong drink, that great wrecker of homes, have hedged sex morality with all kinds of laws, then put moving pictures and vaudeville shows where all our young folks, town and country, can see sex love magnified day after day, and the virtue and purity of women made a plaything. We have more and better and bigger churches and Sunday schools; the states have gone wild on more and better and bigger schools, yet it seems that the morals of thousands are on a footing with Pompeii when Mount Vesuvius erupted and destroyed it in the dark ages.

A better race must grow before the divorce evil can be cured, and to grow a better race we must have better homes to grow it in, and God knows there is no hope of better homes while one in seven breaks up. Are you in any way responsible for the kind of young people coming out of your home? Face the facts.

THE CIRCUIT RIDER AND THE DEVIL

There was rain on the mountain—cold, drizzling, marrow-chilling rain that made the Methodist circuit rider as he urged his old horse to greater speed button his shabby old coat up under his chin and pull his hat down over his eyes. The constant drip, drip, drip on the dead leaves of the forest made him think with eager anticipation of his little home. There would be a bright cracking fire of hickory logs, a softly shaded lamp on the reading stand beside his chair, and Sally, plump, rosy-cheeked, cheerful Sally, the best wife a man ever had!

He had a surprise for Sally. Safe in the old wallet buttoned up snug in the inside breast pocket of the old coat were two five-dollar bills, and both of them were for Sally. Money that Sally needed had come to him so unexpectedly that he felt that the Lord had made him the custodian of it as a direct gift to his wife. He was boyishly thursting his hand into his pocket just to feel the treasure when someone close beside the road cried "Halt!"

The preacher realized that he was in "moonshiners' country." Peering through the misty gloom, he found to his consternation that he was close to old Nance's cabin, the notorious haven of all evil-doers of three townships. Ten dollars was a fine sum in that country at that time; it is not at all strange that the rider wondered whether he were about to be robbed.

"Parson," said the stranger, "old Nance wants that you should come in and pray for her. She's took that sick, an' Jack was took off yestiddy to jail on account of the still. Me an' my ol' woman's lookin' after her the best we kin. We heard tell that you was comin' back home this way, an' I been standin' here fur the last hour, watchin' fu ye."

Needless to say the preacher granted the old woman's request; he read a chapter from the Bible that he always carried in his saddle bag and then expounded it. Nor was that all. Finding that the old crone needed material aid also, he left one of the precious bills in her withered hand.

A good deed, you say, and worthy of the man. Yes, no doubt, but let the preacher tell what followed:

"When I mounted my horse to ride on, the Devil got up behind me, and his voice whispered, 'Now what are you going to say to Sally? Huh, huh! That was an evil place! And what are you going to tell Sally?'

"In vain did I argue the case with his Evil Majesty; he always came back with, 'Yes, yes! But what are you going to tell Sally?'

"At last I just turned my old horse round and said, 'Look here, Devil! I'm going to go back and give the old woman the other five, and then we'll see what I'll tell Sally!' And my old horse turned round of his own accord, and when I'd got rid of the money we jogged on home in peace.'"—Youth's Companion.

THE FAMILY BIBLE

"And do you know your Bible, my child?"

"O, yes; I know everything that's in it. Sister's young man's photo is in it, an' ma's recipe for face cream, an' a lock of my hair cut off when I was a baby, an' the ticket for pa's watch."—Melbourne Punch.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClain of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,
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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Springs Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

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Richmond, Va.

A HAPPY HOME

cannot house the owner of a fermented stomach. Putting it the other way: No home can be happy when one of its occupants is suffering with a stomach that is distended with the gases that arise from fermented food. The sufferer broadcasts ill humor over the entire household.

STOP IT!

Stop your own physical suffering, and the mental unhappiness of the family, by using the remedy that's good for what ails you. A fermented stomach renders you unfit for business or social obligations, and if allowed to become chronic, its effect on the heart will be most serious.

ANTI-FERMENT

is the remedy. If your druggist can't supply you, tell him to get it and stop your suffering.

Anti-Ferment Co., Columbia, S. C.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

RIGHT NOW is the time to be busiest in the endeavor to raise that Special Effort quota. Do not put off the day of beginning. Commence now, for bye and bye bears no date. When a thing should be done immediately and it is postponed, the difficulty of doing it increases with each day of procrastination. No matter what may be the difficulties you can raise this money for Superannuate Endowment, if you are willing to pay the price of success in work. Let me give you a few instances of success which came to some who were blocked by obstacles, but who would not quit. They are as follows:

Three Young Men Doing Nothing

One pastor thought it was impossible for him to present the cause of the Forgotten Man to his people in a public way. He was faced by serious complaint about so many collections, etc., etc. He looked over his church roll and found the names of three young men who were bright, snappy, and alert, but they were doing absolutely nothing in church work. The pastor invited these red-blooded youths to the parsonage to dinner. After a good meal he told them about the Special Effort for Superannuate Endowment, the amount that his charge was expected to raise in five years, and urged them to take upon themselves the responsibility of raising the money by personal solicitation. They agreed, and set to work immediately. They divided among themselves the names of the members of the church and began soliciting subscriptions. Within three weeks' time these young men who had been doing nothing before had raised on subscription and in cash the full five-year quota of the charge for Superannuate Endowment. Also, they succeeded in going so far beyond the mark that they secured a substantial surplus. This pastor's plan not only raised his quota but also raised these young men to a position of usefulness in the future of the church's work.

A Sheep Not of Our Fold

A pastor of a circuit charge was worried about his Special Effort quota. He announced a big day at the principal church of the circuit, when the presiding elder would come and preach on the Forgotten Man and secure subscriptions for this great cause. After the presiding elder's address and after the subscription-taking, a big basket dinner was to be served in a grove nearby. The presiding elder came, spoke, and called for subscriptions. After an **agony** of pleading for subscriptions, lasting about thirty minutes, they counted the returns and found that a total of $17.52 had been secured. They decided to adjourn to the grove for the big dinner. Just before the pastor sat down to partake of the sumptuous feast, a thin, hungry-looking countryman called him aside and said: "Brother, how much is your circuit expected to raise the first year for Superannuate Endowment?" The pastor stated the amount and the brother then said: "Will you allow me the privilege of giving my check for the total sum of your circuit's first year's portion?" The pastor nearly collapsed, but said: "Of course I will." The check was written and handed to the pastor and both then went to the yellow-legged chicken, potato salad, angel food cake, lemon pie, and some other things. When they had eaten to the limit of their capacity, the thin-faced but big-hearted brother put his arm around the pastor and said: "Say, brother, how much is your circuit expected to raise for Superannuate Endowment for the full five years?" The preacher told him the amount, and the man said: "Will you accept my check for the total sum expected from this circuit for the other four years?" The pastor looked funny for a moment, said he would, reached out and took the check,—**then fainted!** The presiding elder sprinkled a little water on the pastor's face to bring him to, and then asked the man who paid paid the circuit's full five-year quota for Superannuate Endowment to attend the afternoon service and join the church. But the brother having witnessed the agony of the morning service, replied: "No, if I ever join any church it will be one where they know how to take care of their worn-out preachers, and are willing to do it."

What a Little Can, Can Do

Much credit is due Reverend H. M. North of First church charge, Rocky Mount, North Carolina, for the wonderful victory achieved by him in raising his Special Effort quota. He secured from the Board of Finance several hundred Forgotten Man Tin Banks. He distributed the banks not only among the members of his Sunday school but also among all of the members of his church. He fixed a period of one month within which time all who had received the banks should seek to fill them as nearly as possible with cash contributions from themselves and others. A Sunday was decided upon at the end of the thirty days, when all having the banks would assemble at the church for a special service in honor of the superannuates and to count the money which the banks contained.

After the address the people filed by the Boy Scouts, at the rear of the room, and had their banks opened with can-openers. The grand march continued around the room and by the chancel, where each person emptied the contents of his bank into a large glass fishbowl. When the long procession had ended, the people were in a high state of excitement and joy.

It took some time to count the money, but finally the thrilling announcement was made that the bowl contained 40 pounds of dimes, 13 pounds of nickels, 40 pounds of pennies, a considerable number of larger coins, and some paper money. The total sum amounted to $4,000, which was the entire five-year quota of the charge in cash.

While the counting was in progress the great congregation spent the time singing the grand old hymns. It was not surprising, therefore, that a spiritual atmosphere was created which made everybody shouting happy. The inspiration of this occasion will continue through the years.

THEIR TIME—MARCH 15 TO MAY 15

"He was going to be all that a mortal should be—tomorrow;
No one should be kinder or braver than he—tomorrow.
A friend who was troubled and weary he knew,
Who'd be glad of a lift and who needed it, too;
On him he would call and see what he could do—tomorrow.

Each morning he stacked up the letters he'd write—tomorrow.
And thought of the folks he would fill with delight—tomorrow.
It was too bad, indeed, he was busy today,
And hadn't a minute to stop on his way;
More time he would have to give others, he'd say—tomorrow.

The greatest of workers this man would have been—tomorrow.
The world would have known him, had he ever seen tomorrow.
But the fact is he died and he faded from view,
And all that he left here when living was through
Was a mountain of things he intended to do—tomorrow."

GET YOUR QUOTA NOW

WITH HALF A CHANCE TO RAISE YOUR QUOTA,

YOU CAN WIN BY WORKING TWICE AS HARD

LET THEM PAY THEIR OWN BILLS

I notice much being said recently in the press about Darwinism, or the theory of evolution as enunciated by Darwin. There has been a good deal of discussion among our people at home, as well as among our legislators at Raleigh, as to whether or not this subject should be taught in our schools and colleges Mr. Poole introduced a bill in the legislature to prevent the teaching of it in our state schools, but the measure was defeated on the ground, as I understand it, that such a bill would interfere with religious liberty, freedom of thought and freedom of speech which, under our constitution, are guaranteed to all men.

It seems to me that those following this line of argument have failed to grasp the correct motive of those who object to the teaching of a science which has not passed the stage of theory, and which has not been established as a fact. Parents do not want food or medicine of doubtful safety given their children; they want to know that it is harmless, having passed the theoretical and experimental stage, and proven to be a scientific fact that it will do that which is claimed for it, neither do they want their children's minds fed on a pabulum in which they believe is incorporated a deadly poison which will destroy their faith in their father's and mother's Bible and their father's and mother's God, and be the means of sending them to a skeptic's hell. I say with all due respect and appreciation for what science has accomplished, and it has done wonderful things, and no doubt will continue to accomplish still greater things, it has its limitations, and especially when it approaches the realm of spiritual things; these cannot be worked out in the chemical laboratory, or seen under the high powered microscope—they are spiritual and must be spiritually discerned, and many worldly wise and learned seem to be slow in perceiving things spiritual.

I do not believe the people of North Carolina who oppose Darwinism, or do not believe in it, wish to impede the progress of science, neither do I believe they desire to interfere with the liberty of any one's mind, pen or tongue. If those who accept the theory of evolution as taught by Darwin wish to establish an educational institution in North Carolina, finance it themselves, even though they teach infidelity, atheism and all kinds of heresy in it, I don't believe there would be a single bill introduced in the legislature of the state to prevent it. Let them think; let them teach it or any other ism they may choose, but let them do so at their own expense and in their own institution. Let them be as free as the air they breathe. Let them go out into cities, towns, villages, hamlets, lecture halls, street corners, highways and hedges, on mountain top and in valley—wherever they want to go, and wherever they are desired. Let those who want their children taught such stuff send them to this scientific biological and physiological institution for instruction, and pay for it, and let them specialize in that line of work if they wish to do so; but if you please, don't compel those who don't happen to be of that faith to contribute to the support of the institution. I am persuaded that a large per cent of the people of North Carolina do not believe that they originated in some miserable slimy pool and high estate of man, but who believe, as taught in the Bible that they are descendants of a man who was made in the image and likeness of God, and that the same God who made the world and all that is in it, breathed into him the breath of life and he became, not a living animal, but a living soul. This was the faith of our fathers and mothers and they died happy and have gone to their reward.

Our ancestors came to this country steadfast in this faith, pressing close to their hearts this grand old book which has been the foundation, the very keystone, to everything which has entered into the building of the greatest nation on the face of the earth today, and on the principles taught therein have been established many—I suppose I might say with a degree of accuracy—all the principal laws governing this country; all charitable and benevolent institutions, churches, schools, colleges, hospitals, universities, asylums, orphanages, etc. —everything which has had its influence in making this world great and good, and a place desirable to live in, has been inspired from the influence emenating from this greatest of all books, the Bible, which is the most influential and most read book in the world today. Since it has done so much for us and been so much to us, why all this effort to discredit its teachings? There is but one answer to the question which occurs to me now, and that is, its code of morals and its code of ethics are too high, too contrary to the lusts of the flesh, too hard to live up to; lower them and the opposite to evolution will be the result, which has been repeatedly demonstrated during the past history of the world.

I have no fears as to what these little modern scientists and critics will be able to do to the Bible. It needs no puny hands of man to defend it. It is eternal as God himself, and all the unholy powers of earth and hell can never destroy it. It has gone through the same ordeal many times, attacked by greater minds than those hammering at it today, and it has come out victorious, and it will continue to stand against all the onslaughts of its enemies. The thing about which I feel the most concerned is the loss of unnumbered precious souls through unbelief, which is one among the most damning sins of the age, and thousands and tens of thousands who go down into the pit will charge their damnation to those who have taught this, not new, but old heretic doctrine of a scientific religion. I don't want any part, whatever, in this crusade, and may God have mercy on those who are responsible fo blocking the onward movement of the kingdom of our Lord and Saviour Jesus Christ in the world. A. L. Petree.

RECORD FOR SAFE TRAVEL ON TRAINS OF SOUTHERN

Of 17,602,921 passengers who rode on Southern Railway System trains during 1924 not one was killed in a train accident or as the result of any failure or negligence on the part of the railway or of its employees, says a statement just issued by the safety department of the Southern. Of all this large number, the only one to lose his life was a college student who jumped from a moving train, thus ignoring the rules established for the safety of passengers .

The average distance traveled by each passenger was 66.18 miles, the total number of passengers and the average haul both showing decreases under 1923 in which year 18,310,013 passengers were transported an average distance of 65.5 miles.

"These figures show that the Southern has gone through another year without the death of a passenger as the result of a human or mechanical failure, chargeable to its employees or equipment," the st atement continues, "but there seems to be no effective safeguard against the acts of passengers who risk their lives by disregarding the common laws of safety and the rules which have been established for their own protection."

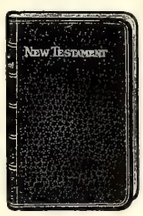
Don't grumble, don't bluster, don't dream and don't shirk;
Don't think of your worries, but think of your work.
The worries will vanish; the work will be done;
No man sees his shadow who faces the sun.

—Australian Christian.

Greensboro College

Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.
Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.
Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.
In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.
Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000, completed 1922.
Fall Semester opens September 3, 1924. For further information, apply to

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Greensboro, N. C.

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DUKE UNIVERSITY
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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

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Removes corns in a few hours without pain. Also removes seed warts.

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THE CRUCIFIXION

By James Monroe Downum.

We stand afar on Calvary's trembling hill.
Our Saviour hangs upon the cruel cross—
"Father, forgive, they know not what they do,"
We hear His earnest words of pleading love.
The wayward jeering crowd—the thoughtful ones—
The trembling earth, the sun in darkness veiled—
The Temple veil is rent in twain, the air,
So weird and strange, bespeaks the awful scene!
The Son of God now dies for man, a death
That saves from sin! Oh, gracious heart so true!
Oh, wondrous loving Lord! Oh, Truth sublime!
How great thy matchelss Mercy, Grace and Love!

Country Life

(*continued from page seven*)

fined within the boundaries prescribed by the intellectual processes. The intellectual conceptions may serve as guide posts, but can do little beyond that." Paul, however, must have been an educated man. Before his conversion he was exerting a wide influence for the evil one, after his conversion his influence for righteousness went far-reaching—in all probability it would not have had such success if it had not been or his great intellect. We do not wish now to be misunderstood in this matter, and have the conception formed that we do not believe in education. We do in the right channels, and this calls to us these words, "My mind to me a kingdom is, Such present joys therein I find." Neither do we believe in not utilizing the material at our hand or the good of humanity, for again in the Bible we find these words written of one of God's followers, "And Abram was very rich in cattle, in silver, and in gold." Genesis 13-2. We also have the history of Joseph, who Gad made ruler over many things.

Again now for the country side. When we first remember, country people to their church were loyal, looking upon it with pride; but as conditions change, grew tired of toil and the scarcity of money, looking to the cities for an easier life.

We are not endowed with riches, and the only position we hold in the church is social service worker in Trinity church, but to our mind a ministry in the cities that can induce the people not to strive so much for money, and let more of it out into the country, and be more appreciative of what they receive from rurality might prove more effective. We refer to these passages found in the Bible, St. Matthew 6:20-33. In tne days of the past country people have responded to their church, when means permitted; we trust it should be true again.

As to the rural minister one who can prove beneficial in leading ruralists to see and appreciate the beauties of nature, feeling in theme there is the handiwork of God and enjoy these words while loitering for pleasure, "He maketh me to lie down in green pastures: he leadeth me beside the still w aters." Psalms 23:2.

These two elements combined should be effective in the upbuilding of the kingdom of God. We beg the privilege to advance the hypothesis.

Miss Mary Rudisill.
Iron Station, N. C.

"So ye be guan to lave us, passun," said an old lady to a vicar. "Yes, Sarah," he replied; "I'm getting on in years, and they cannot hear me at the end of the church." "Here 'e! Sure, that don't matter so long as we can see 'e; and, you know, passun, 'tain't the pigs that squeal the loudest makes the best bacon."—J. S. Flynn, in "Cornwall Forty Years After."

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For catalogue and other information, write
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The Advocate has a limited supply of this book on hand and orders will be filled the day received. Price $1.50.

THE N. C. CHRISTIAN ADVOCATE, GREENSBORO N. C.

Presiding Elder's Appointments

DISTRICT CONFERENCES

Asheville, at Weaverville ..... April 1-2
Raleigh, at Creedmore ..... April 2-3
Greensboro, at Trinity ..... April 14-15
Weldon, at Seaboard ..... April 16-17
Marion, at Morganton ..... April 21-23
New Bern, at Trenton ..... May 26-27
Charlotte, at Pineville ..... May 28-29
Durham, at Fletcher's Chapel ..... July 1-2

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

April
Henderson Ct., Edneyville, 11 4-5
Fairview, 3 5
Biltmore, night 8
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26

May
Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
I. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.
SECOND ROUND

April
Calvary, 11 5
Tryon Street, night 5

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

April
West Greensboro, Groome's, 11 and 3 4-5
Wesley Memorial, 11 5
Walnut Street, night 5
Jamestown-Oakdael, Jamestown, 11 12
Highland, 3 12
East End, night 12
Randolph, Mt. Gilead, 11 18-19
Main Street, night 19
West Market Street, 11 26
Gibsonville, Gibsonville, night 26

May
Randleman, Old Union, 3 2-3
Carraway Memorial, 11 3
Park Place, night 3
Pleasant Garden, Bethlehem, 3 9-10
Ramseur-Franklinville, Ramseur, 11 10
Centenaryl night 10
Spring Garden, night 13
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31

June
Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

April
Mount Airy, Central, 11 5
Spray, 11 12
Draper, night 12
Elkin, 11 19
Pilot Mountain, Pinnacle 19-20
Rural Hall, Mt. Pleasant 25-26
Rockford Street, night 26

May
Sandy Ridge, Snow Hill 2-3
Madison, night 3
Stokesdale, Mt. Carmel 9-10
Stoneville-Mayodan, Price 16-17
Leaksville, night 17
Mt. Airy Ct., New Hebron 23-24
Ararat, Chestnut Grove 30-31
Summerfield, Pisgah 30-31

June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND—IN PART

April
Morganton Ct., Zion, 11 4
Morganton, Oak Forest, 11 5
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville Bakersville, 10 12
Gilkey, Hebron, 11 19
Rutherfordton, 7:30 19
Table Rock, Fairview, 11 24
Morganton, First Church, 7:30 24
Rutherford College, Warlicks, 11 25
Glen Alpine, 11 26

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

April
Moravian Falls, Miller's Creek 4-5
Ronda-Roaring River, Ronda 11-12
North Wilkesboro, night 12
Wilkesboro, Union 18-19
Watauga, Mabel 25-26

May
Todd, Pleasant Valley 2-3
Boone, Blowing Rock 9-10
Avery, Mt. Zion 16-17
Helton, Greenwood 23-24
Elk Park, Banner Elk 30-31

June
Warrensville, Ashley 6-7
Jefferson, Zion 20-21
Creston, Mountain View 27-28

July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

April
Shelby, Central, 11 5
Bessemer, Concord, 3 5
Franklin Ave., night 5
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

April
Park Avenue, 11 5
East Spencer, night 5
Kerr Street, Center, 11 12
Central, Concord, night 12
Woodleaf Ct., South River, 11 18-19
South Main Street, night 19
Salisbury Ct., Mt. Tabor, 11 25
Central, Albemarle, 11 26
North Main, Salisbury, night 26

May
Forest Hill, 11 3
Epworth, night 3
Concord Ct., Olivet, 11 9-10
Yadkin, night 10
New London Ct., New London, 11 16-17
Badin, night 17
Gold Hill Ct., Liberty, 11 23
Salem, West Albemarle, 11 24
Albemarle Ct., Oakboro, 11 30-31

June
Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28

The District Conference will be held at Norwood July 9-10.

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N.C.
THIRD ROUND

April
Mooresville Ct., McKendree, 3 & 11 4-5
Davdison, Fairview, 3 & 4 5
Mooresville, Broad St., 8 5
Catawba, Bethlehem, 11 11-12
Westview, Fairgrove, 3 11-12
Newton, 8 12
Statesville, Broad St., 11 & 8 19-20
Statesville Ct., Bethel, 3 18-19
Jones Memorial, 8 19
Race St., St. Johns, 3 26
Elmwood, Knox, 11 & 3 25-26
Maiden, Mays, 11 & 1 26
Troutman, 8 26-27

May
Cool Springs, Salem, 3 & 11 2-3
Olin, Mt. Bethel, 11 & 3 2-3
Stony Point, 8 3
Dudley Shoals, Cedar Val, 11 9-10
Hudson, Mt. Hermon, 3 9-10
Granite Falls, 8 9-10
Lenoir First, 11 & 2 17
South Lenoir, Zion, 3 17
Rhodhiss, 8 17
Alexander, Rocky Springs, 3 & 11 23-24
Hiddenite, Liberty, 11 & 3 23-24
Hickory First 8 24-25
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31

June
Lenoir Ct., Gamewell, 11 & 1 7
Ball Creek, Friendship, 11 & 3 6-7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., 752 Branner Avenue, Waynesville, N. C.
SECOND ROUND

April
Fines Creek, Pine Grove, 11 and 11 4-5

WINSTON-SALEM DISTRIRCT
W. A. Newell, P. E., 1084 West Fourth St., Winston-Salem, N. C.
THIRD ROUND

April
Lexington, First Church, 11 5
Erlanger, Erlanger, night 5
Lewisville, Lewisville, 3 11-12
Cooleemee, Cooleemee, 11 19
Davie, Liberty, 3 18-19
Linwood, Macedonia, 11 25-26
Erlanger, Erlanger, night 26

May
Davidson, Bethel, 11 2-3
Advance, Fulton, 3 2-3

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

April
Yanceyville Ct., Prospect, 11 4-5
Graham and Haw River, Graham, 11 12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11 19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26

May
Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11 2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

April
Currituck, Ashbury 4-5
North Gates, Gates 11-12
Gates, Harrills 12-13
South Mills, Newlands 18-19

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

April
Siler City, Hickory Mountain 4-5
Sanford, night 5-6
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 16
Hemp, Smyrna 17
Glendon, High Falls 18-19
Goldston, Jones Chapel 24
Pittsboro, Pleasant Hill 25-26

May
Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

April
Snow Hill, Jerusalem, a.m. 4
Hookerton, Maury, a.m. 5
Atlantic-Sealevel, Atlantic, a.m. 11
Straits, a.m. 12
Ocracoke, p.m. 13
Pink Hill, Woodington, a. m. 19
Queen St., p.m. 19
Pamlico Ct., Barnes, a.m. 25-26

May
Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24

District Conference May 26-27 at Trenton.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

April
Creedmore, Creedmore (D. C.) 3
Granville, Calvary 4-5
Oxford Ct., Marrows 11-12
Oxford, 7:30 12
Zebulon, Zebulon 19
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WASHINGTON DISTRICT
S. A. Cotten, P. E., Washington, N. C.
SECOND ROUND

April
Robersonville, Stokes, a.m. 5
Tarboro, night 5
Bethel, night 6
Bath, Pinetown, a.m. 12
McKendree, Conetoe, night and a.m. 12-13
Clark Street, a.m. 19
First Church, night 19
Rocky Mount Ct., 3 and 11 25-26
South Rocky Mount, night 26

May
Vanceboro, Lanes, a.m. 2-3

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

April
Garysburg, Smith's, 11 4
Rosemary Station, 11 5
Roanoke Rapids, night 5
Battleboro-Whitakers, Battleboro, 11 12
Enfield, night 12
Northampton, Rehobeth, 11 18
Littleton, 11 26
Halifax, Calvary, afternoon 26

May
Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17

District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

April
Wallace-Rose Hill, Charity, a.m 5
Magnolia, Centenary, p.m. 5
Clinton, Clinton, a.m. 12
Ingold, Epworth, p.m. 12
Hallsboro, Peace, a.m. 19
Carver Creek, Shiloh, p.m. 19
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26

May
Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

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7:30 a.m. b Charlotte	5:15 p.m
3:00 p.m. Washington	1:05 p.m
9:45 p.m. d Norfolk	7:05 a.m

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AN OPEN DATE

I wish to say to the brethren who read the N. C. Christian Advocate that I have an open date for June. If any one is interested in a date for that time, and does not know about our work, write Rev. F. M. Tolleson, P. E., Ft. Smith District, Ft. Smith., Rev. R. E. L. Bearden, First Church, Batesville, Ark., or Rev. K. S. L. Cooke, Pink Hill, N. C.

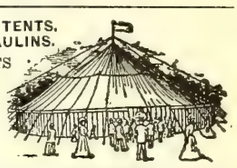
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IN MEMORIAM

COOK—Grady Cook died February 1, 1925. At the time of his death he was 26 years old. He joined the Methodist church at Shiloh in early life and remained a faithful member until the time of his death. He was loved by all who knew him, was a good young man and lived a life of noble service. His body was laid to rest at Shiloh the day following his death, the funeral services being conducted by the writer. A. L. Lucas, P. C.

GARD—Bro. W. T. Gard was born February, 1861, and died January 10, 1925. Brother Gard joined the M. E. Church, South, in early life and lived in faithful service for his Lord. Brother Gard was married twice and eleven children were born in his home—six sons and five daughters—all living but two. Brother Gard was afflicted for eleven years; for the last few years he was helpless. His loving wife and children did all they could for his comfort. May our loving, heavenly Father comfort and reward them for their love to him. Brother Gard was a good man. R. L. Beasley.

SMITHWICK—Joseph H. Smithwick died March 6, 1925, aged 42 years, after a brief illness of pneumonia. He had been a member of Windsor M. E. Church, South, since childhood. Only recently had he moved his membership to Cashie church, in the building of which he had taken an active part. As one of the committee he gave his time and money. He signed a paper making the church free from debt on the day he took to his bed. (Luke 7:5.) He loved his community and in turn was loved by all who knew him. Not one but what praises his name. He leaves a wife and three children. We paid tribute to his memory and laid his body to rest in the Windsor church yard. N. M. Wright.

RUSSELL—Dr. W. B. Russell of Changchow, China, died February 24 of typhus fever. He was chief surgeon of the General Hospital at Changchow, an institution supported and maintained by the foreign mission board of the M. E. Church, South. He was 43 years old and leaves his wife and two sons and three daughters. He was a native of Logan county, Kentucky, and graduated at Bethel College, Russellville, Ky., in 1902. He graduated from the medical department of the University of Tennessee at Nashville, served for a year as inturn at a hospital at Evansville, Ind., took a post graduate course in Chicago and in 1908 was sent to China by the mission board and gave 17 years of faithful service. He leaves four brothers and five sisters in Kentucky, besides his aged father, Mrs. J. S. Russell, of Oakville, Ky.

Mrs. J. D. Lee.

RESOLUTIONS OF RESPECT

Quietly and peacefully a faithful and loyal steward of Anderson Methodist church, Bro. J. P. Winslow, passed to his reward November 4, 1924, at St. Vincent hospital. His devoted wife, who is the beloved president of our missionary society, was sitting by his side when the end came.

For honesty, sobriety, integrity and Christian character Brother Winslow had few equals. We do miss him in the church as well as our society, as he has been an honorary mmeber for years. This servant of God has gone to his reward at the ripe age of 78 years. He is highly spoken of by all who knew him. All that loving hands and the best medical skill could do was in vain. The devotion of his wife and two children to him in his sickness was beautiful and tender.

The last rites were conducted at the home by his pastor, Rev. M. L. Chambers, assisted by Rev. N. C. Yearby.

Therefore we, the members of Anderson Missionary Society, realize that in the passing of Brother Winslow, our society has sustained a great loss, do resolve:

That we extend to his wife, Mrs. Sallie Winslow, his daughter, Mrs. Wilson Reed, and his son, Mr. Carl Winslow, all of Hertford, N. C., our love and sympathy. Remember, dear ones, he is in his keeping who said, "I go to prepare a place for you." Then if we are faithful, some day we will meet him again.

That these resolutions be spread upon the minutes of our society, a copy sent to the Advocate for publication and a copy sent to the bereaved family.

Mrs. W. F. B. Sawyer,
Mrs. J. E. Hunter,
Mrs. B. W. Thach,

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call the beloved president of Graham Missionary Society, Mrs. Charles H. Phillips, to her reward; therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That our society has lost a most faithful president, and our church a devoted member, one who walked close to her Lord and did her best in all her tasks.

Third, That we shall always treasure the memory of our co-worker, whom God in His infinite wisdom has seen fit to take to her heavenly home.

Fourth, That we extend our love and deepest sympathy to her loved ones, and pray that God may comfort and bless them in their great grief and loss.

Fifth, That a page in our minutes be inscribed to the memory of this faithful woman.

Sixth, That a copy of these resolutions be sent to the family, a copy to the Advocate, Burlington Daily Times, Alamance Gleaner and Missionary News.

Mrs. J. N. Taylor,
Mrs. W. T. Ezelle,
Mrs. T. C. Moon,
Mrs. J. M. Buckner.

RESOLUTIONS OF RESPECT

At a meeting of the board of stewards of the Oxford M. E. church a committee was appointed to draft resolutions in regard to the death of our former pastor, Bro. R. H. Willis, who died in Fayetteville while presiding elder of that district, January 21, 1925. His death was a shock to his friends, as he was recovering from a slight operation.

Brother Willis was an honored member of the North Carolina conference, acting as secretary of that body for many years. He was a well rounded man—thoroughly consecrated, a good preacher, a fine executive officer, a favorite in the social circle, and endowed with the fine elements of a business man.

Whereas, God in His all wise providence has removed our brother from his work among us, we bow in submission to His divine will.

Resolved, That in his death the church has lost one of its most useful workers; the M. E. church at Oxford feels the loss and extends to the family our love and sympathy.

That a copy of these resolutions be forwarded to Mrs. R. H. Wilis, the North Carolina Christian Advocate, and be spread upon the records of this church.

D. K. Taylor,
W. W. Fuller,
E. T. White,

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to remove from his place on earth one so faithful to his calling as a physician and valuable to his community and church, Dr. J. E. Wilson; and,

Whereas, he will be so sorely missed from his community and church; and,

Whereas, his absence will be so keenly felt by this body, and this body desiring to give public expression to its feeling; therefore be it resolved:

First, That while we humbly submit to the will of the Master, we cannot but express our sincere sorrow at his going away.

Second, That we extend to the bereaved family our genuine sympathy, and pray that the sense of God's gracious presence may be enlarged by the deepened darkness of this hour of trial.

Third, That a copy of these resolutions be recorded in the minutes of this body, and that a copy be sent to the family and a copy sent to the North Carolina Christian Advocate for publication.

M. L. West,
Paul Hyatt,
B. W. Hall,
L. E. Evans.



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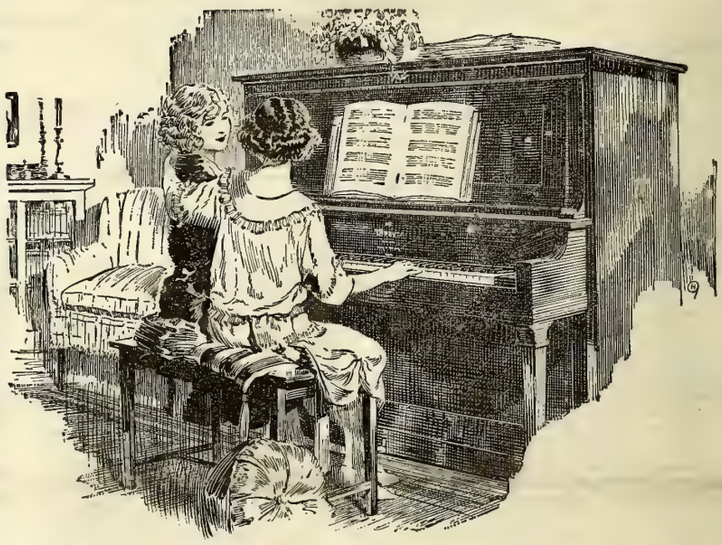


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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, APRIL 9, 1925 Number 15

EDITORIAL PARAGRAPHS

If a man compels you to go a mile go with him two. That is the two-mile religion, which is the religion of Jesus. The Pharisees of his day had the one-mile religion which demands what the letter of the law requires and no more. Jesus said for us to do twice as much as the law demands. Shylock in demanding the "pound of flesh" was in that act practicing the one-mile religion. "But by the law shall no flesh be justified." "The letter killeth." He who works under external compulsion is a slave who goes scourged to his dungeon. But he who with gladness and enthusiasm outruns the law and makes the second mile is not only a freeman but a conqueror.

Usually, when a man separates himself from the church, the last cable has been cut and once loosed from his moorings the frail craft is adrift upon a tempestuous sea. Shipwreck generally follows. Seldom does he weather the storm any length of time. Few of us are aware what the church is worth to us until we have cut our moorings and are hopelessly adrift. Let no man say, "I have made great sacrifices for the church." Because the church of God has done infinitely more for each and every one of us than we can do for it. But for the church quite a few men who are evangelists, pastors and bishops therein would have been the world's humble poor and possibly driftwood on the tide of time. The church people hold the world's wealth not because they were more gifted by nature, but because the highest teachings of Christianity are sound economic principles. We are all indebted to the church, but this "bride of Christ" does not owe one of us a penny.

Zion's Herald in a plea for the old simplicities says some things so well that they ought to have a very wide distribution. One will do well to give heed to the following plea for the simpler living and that time be given to ripen great friendships.

"We need simplicity in our pleasures and diversions. Ice cream is so common today that the average modern boy and girl will never know how good it tastes. With a surfeit of dances, theatres, house parties, 'movies,' and automobile rides, devotees of our current recreations are wearied to ennui. Pleasure by its very variety and abundance has taken wings and left the soul barren and empty. Great friendships, also, are rare in the midst of the hurly-burly of the days. Fellowship of spirits cannot ripen in an age where busy men and women are always just catching a train or snatching their food from a lunch counter. It takes time to ripen friendships. It also takes candidness and simplicity of soul, and a roaring log fire and long hours of communion. The passing of the years has brought many benefits to mankind, but it has also taken away some of those indispensable grandeurs of life which grew out of the great simplicities."

"A young man looks up and thinks of the future;
An old man looks down and thinks of the past;
A child looks everywhere and thinks of nothing;
And there are a great many children in the world."

People with the childish mind interest themselves in the trivial things that appeal to the eye or ear or other bodily organ and race hither and thither in response to some impulse or external stimuli. It is amazing how much gasoline is burned daily, especially Sundays, in a mad race to get somewhere. Just looking about and running about and at the same time thinking of nothing. What are we going to do about it? Nothing. What can we do?

The lunatic seldom knows that he is a lunatic. The insane man frequently thinks himself sane and everybody else insane. To know one's self aright is the most difficult and the rarest of all knowledge. This does not apply to crazy people alone, but even to those who enjoy the reputation of being of a sane and sound mind. Chas. E. Jefferson says in the clear, emphatic style so characteristic of him: "No fool ever knows that he is a fool. The man who built his house upon the sand did not know he was a fool until the floods came and the house fell. The man who spent his time in building larger barns and who neglected his soul did not think himself a fool. On the contrary he counted himself a prudent and successful man. He prided himself on his prudence and sagacity. He was making good. So his neighbors all thought and he thought so himself. The capacity for self-deception is immeasurable. One ought to think twice before he affirms with positiveness that he is not a fool."

The last issue of News Letter, issued by the University of North Carolina, gives among other things the following figures relative to the state's progress from 1880 to 1923, a period of forty-three years. In 1880 the population numbered 1,299,750; in 1923 the total was 2,686,325, approximately double. Property values in 1880 were $461,000,000; in 1923 they were in round numbers $5,000,000,000, more than ten times as much as forty-three years before. The capital invested in the manufacture of cotton goods has increased approximately a hundred fold. Furniture manufacturing with a present yearly output of $30,000,000 was unknown in the state forty years ago. At that time there were 1,486 miles of railroad, now there are 5,382. Banks had on deposit $5,000,000, now they have $345,000,000. For public schools there was expended $376,000; this expenditure has grown to $22,000,000. But amid the marked developments in all other industries, it is interesting to note that the state does not produce quite as much oats as it did forty years ago.

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"OUR LORD IS RISEN"

Easter is here again, not a birthday, but the day of Resurrection. Birthdays are multitudinous in number, but there has been only one day of resurrection. All men are born, only one has risen from the dead. Christians celebrate the birth of the perfect man. We also celebrate the birthday of George Washington, Abraham Lincoln and Robert E. Lee. But the resurrection story gathers about the tomb of one man. Easter is unique and stands apart from all other days.

The deity of our Lord and the resurrection of Jesus Christ stand or fall together. To believe in his deity makes it possible for one to accept the story of his resurrection—the best attested face of history. But with a denial of his deity the efficacy of the atonement and the power of the resurrection become figments of the imagination. If Easter means more to us than an ecclesiastical festival amid the pageantry of springtime we must be able to cry out with Thomas when he stood face to face with his risen Master, "My Lord, and my God!"

"Thou, of life the author, death didst undergo,
Tread the path of darkness, saving strength to show;
Come then, true and faithful, now fulfill thy word,
'Tis thine own third morning, rise, O buried Lord!

"Loose the souls long prisoned, bound with Satan's chain;
All that now is fallen, raise to life again;
Show thy face in brightness, bid the nations see,
Bring again our daylight; day returns with thee!"

CAPTAIN R. R. CRAWFORD

Captain R. R. Crawford, a highly esteemed citizen of Winston-Salem, a Confederate veteran and a life-long devoted Methodist died at a hospital in that city Wednesday afternoon, April 1. He was 85 years of age and had been in declining health for several months.

The funeral services were held in West End Methodist church, being conducted by Revs. J. W. Moore and W. A. Newell.

His wife and three sons survive him: John Dudley Crawford, of Danvers, Mass.; Franklin L. Crawford, of Pasadena, Calif.; David D. Crawford, of Miami, Fla. He was the last surviving brother of the late Dr. L. W. Crawford and an uncle of R. B. and Frank D. Crawford of Winston-Salem.

The Winston-Salem Journal of April 4 in an editorial says:

"Capt. R. R. Crawford, who died in Winston-Salem Wednesday afternoon, was one of a small and rapidly dwindling group of citizens of North Carolina who helped to rebuild the commonwealth after the havoc wrought by the War Between the States. He was a brave soldier in Lee's army. But he was a no less courageous force for progress and righteousness in the years that followed Appomattox.

In public and private life during a long residence in this city Captain Crawford so lived as to command the highest respect of all who knew him. He outlived his generation. Most of the men and women with whom he labored in the building of this city finished their labors long ago and passed on to have their places filled by younger people. It was vouchsafed to Captain Crawford to linger behind long enough to see much of the full, ripe fruit of a long life of labor for righteousness.

He was a man who was always intensely interested in public affairs. His interest never waned so long as he was able to read and converse with men. His loyalty to Christianity and to the church with which he was affiliated was a source of much inspiration to younger men with whom he came in contact. They will always remember him not only as an upstanding citizen who was devoted to the principles of righteousness and good government as he understood them, but also as a true "soldier of the Cross."

RALEIGH DISTRICT CONFERENCE

The Raleigh district conference was in session at Creedmore April 2 and 3, and there was as much church business crowded into those two days as is usually transacted in twice as much time. Rev. M. T. Plyler, the enthusiastic and wide-awake presiding elder, knows how to transact business, and not be in a hurry. He never tells a fellow how long he must take to tell his story, but wants him to represent his interest in a way that is worth something to the cause.

There was the largest attendance at the opening session that we have seen at a district conference for years, and interest in all church work was in evidence.

Brother Plyler was exceedingly kind to those who had any special interest to represent. From about 10:30 till time for adjournment the first day he gave right of way to Brother Gobbel, representing the Sunday school work, the writer the Advocate, Dr. W. P. Few, a general discussion of literature, country church, laymen's movement, etc., and Rev. J. M. Ormond the country church work as it it is to be prosecuted by the Duke Commission.

Dr. Few was strong in the presentation of the work of the laymen. He made a fine impression on the large audience present. Dr. Albert Anderson, lay leader of the Raleigh district, followed Dr. Few, and called the charge lay leaders around the chancel and pledged their best endeavors for the cause of Christ during the year.

In the afternoon Brother Courtney presented the Centenary work, and much routine business was transacted.

It is safe to say that it has been a long time since a more enthusiastic and business-like district conference has been held in the state.

Rev. H. I. Glass was at the secretary's table, where he is always at home.

The people of Creedmore and surrounding community entertained the conference in fine style. The dinners served on the grounds could not have been surpassed.

Brother Glass will furnish a detailed report of the conference. T. A. S.

THOSE MOUNTAIN METHODISTS

What a group they are! Those Methodists who have their habitation within the bounds of the Asheville district which embraces Buncombe, Madison, Henderson and Transylvania counties. These citizens of the "Land of the Sky" wear no man's yoke and have never learned how to be servile to empty titles. They are freemen who love liberty and law, but who call no man "lord."

I have spent eight years among them and in that time learned their true worth. It was on account of a high personal appreciation of the Methodists of the Asheville district that I was on hand when Bishop Denny opened conference at 10 o'clock Wednesday morning, April 1, and remained till after dinner of the second day. The conference met in Weaverville. Rev. B. C. Reavis was host and a fine one. He is finishing his quadrennium at Weaverville and it is beautiful to see how the people appreciate him. Some charge is going to draw a prince for pastor next year. But do not just yet begin to put in your lottery tickets.

The conference was largely attended and business was transacted with dispatch. There were sermons each day at 11 a. m. by Bishop Denny and a sermon Wednesday night by the editor of the Advocate. Rev. W. F. Sanford was not a Pharisee, but the scribe. Rev. H. C. Sprinkle, the presiding elder, was alert to every demand of his position. Hence the bishop, the elder and the scribe made the conference go like the proverbial clock work.

Visitors to Asheville this summer are going to be surprised at two things especially. One of these is the magnitude and beauty of the new Central Methodist church. There is nothing like it in North Carolina among any of the denominations. I speak advisedly, for I have seen them all, even the new Baptist church in Winston-Salem.

The church will be completed before the summer visitors reach Asheville and they are sure to flock to it by the hundreds.

The other surprise will be the constant and rapid growth of the metropolis of the North Carolina mountains. I noticed in coming up the Swannanoa valley that the whole valley to Black Mountain is rapidly taking on the appearance of a city. Asheville will one day reach to the Swannanoa tunnel. I must now stop. A. W. P.

A DAY AT OAK RIDGE

It was a distinct pleasure to this writer to be permitted to preach to the community and student body at Oak Ridge last Sunday. It is an inspiration to stand before a fine body of young men such as were present at the church Sunday morning. Oak Ridge has always been noted for its excellent student body, and has sent out into the state some of our best citizens. It would be hard to find a community where a former Oak Ridge student is not one of its most trusted leaders. There ought to be a more generous support given that school by the citizens of the state.

Our church work there is under the leadership of that sterling young minister, Rev. Wilbur McFarland. He is serving his fourth year and is still growing in popularity. He enjoys the love and confidence of the student body and community alike, and has done a fine work during the quadrennium.

We were put under renewed obligations to Dr. and Mrs. T. E. Whitaker for their kindness in taking us into their home. T. A. S.

"CAROLINA, CAROLINA!"

The new Methodist church at Chapel Hill is to be one of the most beautiful churches in all the country. Every North Carolinian, whether a Methodist or not, will be proud of this beautiful church that is to add so much to the appearance of the University grounds. Especially, is this true of all University men to whom every bush and tree and building on the old "Carolina" campus is doubly dear because this is his alma mater and here are centered many of his fondest recollections.

Is there a loyal son of "Carolina," even if he is not a Methodist, who would not be glad to contribute to this church because it is to serve future generations of students at the University of North Carolina? We hardly think so.

Then for the Methodist people of the state, even if they attend college elsewhere, there is but one answer; they must see this enterprise to an early completion.

Put your money gladly and enthusiastically into this University church. And it is interesting to note how Duke University men, men from other colleges and men who have never been to college are responding to this call.

"Doubt is unprogressive; it is without courage; it is not familiar with adventure. Doubt waits, hesitates, and remains inactive. Faith has an element of power; it asserts itself; it goes forth under the impulse of courage and adventure; it marks its pathway by mileposts of progress; it proposes creeds and bills of right and constitutional liberty and declarations of independence and emancipation proclamations and declarations of redemptive achievements." The editor of the Western Christian Advocate has admirably stated a well known truth that some are prone to forget. Why then become a victim of doubts, doubts that doom and damn, when faith is the victory. Faith is the victory. Faith writes the world's creeds. Faith marshalls the forces that marches to the larger conquests. We are saved by faith. Specifically by faith in Jesus Christ.

He giveth power to the faint, and to them that have no might he increaseth strength.—Isa. 40:29.

People and Things

"Announcing the birth of a son, John Wilson, on April 4, 1925. Mr. and Mrs. N. M. Wellman."

Mr. Floyd E. Osborne was quietly married to Miss Sue Brittain at the Mills River parsonage on Monday evening at 5 p. m. by their pastor, C. F. Tate.

Rev. C. E. Steadman's postoffice address is Hot Springs, N. C. Correspondents are requested to take notice and govern themselves accordingly.

Mr. Richard Laughinghouse and Miss Mariah Broughton were married March 29 in Garner, N. C., at the home of Mrs. H. M. Jackson, H. M. Jackson officiating.

Rev. A. S. Parker will begin a meeting at Maxton on April 26 and will continue for about two weeks. Rev. L. B. Pattishall of Whiteville will assist, doing the preaching.

Rev. W. M. Heckard began a revival at Cliffside April 2 to continue through Easter Sunday. Brother Heckard is doing the preaching and Mr. C. D. Hughes is in charge of the singing.

Mrs. J. C. Umberger of Peachland underwent an extensive operation at Charlotte Sanatorium on March 25. She is doing well, although her recovery has been delayed by hemorrhage. She expects to be taken home this week end.

Miss Sarah Elizabeth Welch, daughter of Rev. and Mrs. E. R. Welch, Brevard, N. C., has been elected president of the rising senior class in Greensboro College. She is also vice president of the Y. W. C. A. and is making a very fine record as a student at Greensboro College.

Rev. A. S. Parker is this week leading the singing in a revival in Rockingham church. Dr. Hawkins is doing the preaching and the Rockingham people are well pleased. Interest is growing in the meeting. The services will close on Easter Sunday morning.

Ardmore Methodist church, Winston-Salem, is going up at a rapid rate. The plan is to have the building completed by August 1. Rev. J. S. Hiatt is the popular pastor who is not only a builder of church edifices but of congregations also. He is a workman whose works continually praise him.

Brother D. H. Tuttle is having a very successful meeting at Elm City. It is reported to be one of the most far-reaching revivals in the history of that town. What a glorious record this untiring servant of the Master makes wherever he is oppointed to labor!

Rev. P. W. Tucker, presiding elder of the Waynesville district, has with characteristic breadth of vision taken hold of the work in his district and is laying his plans for constructive work in all sections of that great mountain district. The pastors and people believe in him and the future is full of promise. The Waynesville district is going to give a good account of herself.

The men's Bible class of St. Paul's church, Maxton, surprised Rev. and Mrs. J. A. Hornaday with a severe pounding one evening last week. The surprise was greatly appreciated by the recipients and enjoyed by those who gave it. Brother Hornaday is slowly recovering from the recent attack of flu and complications and hopes to soon be able to sit up.

Governor McLean by his appointment of John M. Oglesby superior court judge to succeed the late Judge Ben. F. Long has put another Methodist preacher's son on the judicial bench. He is a son of the late G. A. Oglesby of the North Carolina conference, who for many years was one of the leaders in his conference. Judge Oglesby was born at Mt. Pleasant, N. C., March 31, 1887. His home is Concord and he teaches the men's Bible class at Epworth church.

Dr. A. L. Petree, a prominent physician of Greensboro, had in last week's Advocate a most interesting article on a timely topic. In said article appeared the following: "I am persuaded that a large per cent of the people of North Carolina do not believe that they originated in some miserable slimy pool and some high estate of man, but who believe as taught in the Bible." It should have read, "I am persuaded that a large per cent of the people of North Carolina do not believe that they originated in some miserable slimy pool and came up gradually through a line of lower animals and monkeys into the high estate of man, but who believe as taught in the Bible." We regret the accidental error and would be only too thankful if such never occurred in a newspaper office, but they do occasionally.

Rev. A. L. Ormond, our pastor at Nashville, some weeks ago underwent a slight operation at Johns Hopkins and since his return has been enjoying his usual good health; in fact, he has been on the job constantly except the one Sunday that he was away at the hospital. Good record.

The trustees of Greensboro College held their semi-annual meeting Tuesday afternoon, April 7, and transacted mainly routine business. There was a fine attendance of the members of the board. The reports were encouraging and the outlook for the college most hopeful. The old college seems to be girding herself for the tasks of a great future.

That the North Carolina Christian Advocate is appreciated by those who take it and read it is attested by the many letters received by it. Here is an extract from one of the saints in Israel who has been a preacher of the gospel for a long time: "I have just finished reading the Advocate dated April 2nd and am glad to say that it is spiritually refreshing." We thank you.

Dr. Luther Bridges and Prof. Homer Jenkins, leader of song, are now engaged in a successful meeting at Centenary, Greensboro, Rev. R. G. Tuttle, pastor. The meeting began last Sunday and will continue two weeks. The congregations are large and the interest deepening. At the close of the Greensboro meeting Brothers Bridges and Jenkins will begin an evangelistic campaign of all the churches of Morehead City, N. C.

The Methodist congregation, of Marion of which Rev. W. E. Poovey is the pastor, has purchased a new lot between Main street and the state highway and one block from the court house. The purchase price was $21,500, one-half of which was paid cash. The plan is to build the new church on this lot and then sell the present church and lot.

"Perhaps a word with reference to my work would not be out of order. Thus far we have had a splendid year. Have received some few good substantial members. Have a good Epworth League and a hard-working missionary society. The Sunday school is doing a splendid work and the regular offerings are excellent—above the average with which I am personally acquainted. Salaries are paid up to date and we have paid sixty per cent of the benevolences. I am confident that the other forty per cent will be paid. We plan to begin our meeting Easter Sunday, having with us the service of an evangelistic singer. We anticipate a good meeting."—E. L. Kirk.

"Our revival moves on in greater manifestation of spiritual power as we enter the third week. Attendance equals capacity of building and I've never preached to a more attentive people. They get what you say, and many lives are being turned into the way of life. Since Friday night we've had professions at every service. Yesterday (Sunday) fourteen gave their names for membership—several of them heads of families. This week the day service is 6:15 to 7 a. m. The church was two-thirds full this Monday a. m., and most of them men who went from worship to work. My, how new converts are testifying and praying. Read Jer. 25:3-4; Psa. 5:3; St. Mark 1:35-39. More after the battle is over."—D. H. Tuttle.

The revival campaign at West Asheville will begin Easter Sunday and continue to the first Sunday in May. Rev. M. T. Smathers, pastor at Hendersonville, will preach and Rev. J. C. Caston will lead the singing. This is Rev. L. W. Colson's fourth year at West Asheville, and up to this time has received into the church 381. Of these 158 were on profession of faith. The finances have been just about doubled during the three and a half years. That church rejoices in one of the best choirs of the city and in steadily growing congregations. C. W. Brown is chairman of the board of stewards and S. D. Hall is the lay leader of the charge. There is a great future ahead of West Asheville church. It is reported to be a field with perhaps the greatest opportunities of any in the conference.

The death of Dr. James B. Dudley, president of the Agricultural and Technical College for Negroes in Greensboro, removes a prominent and valuable leader of the Negro race in North Carolina. He was a trusted and wise educator and leader of his people who was followed by his own people and trusted implicitly by the white people. He strived constantly to cultivate good will between the two races and succeeded. He has with the state's assistance built the college of which he was the head. James B. Dudley has wrought well and at the close of a life of three score and ten has the plaudits of all who were acquainted with his work.

Rev. and Mrs. J. R. Edwards of Southport brought their little son, Paul, to Rex Hospital, Raleigh, where Thursday, April 2, he underwent a serious operation on both legs. The parents are happy and we rejoice with them that he is doing well and rests comfortable. We trust that Paul may soon be able to return home.

CHURCH FOR COLLEGE YOUTH

"As a Methodist, a University alumnus and a citizen of North Carolina, it is gratifying to me to note the splendid progress of our church building program at Chapel Hill. I know of no point in this state at which a modern church plant could be of greater value than at Chapel Hill, where it can serve the students and faculty of the University and the other citizens of that town. I feel that North Carolinians, irrespective of denominational affiliations, should rejoice in the erection of the new and modern church plant that the Carolina Methodist conferences are providing at Chapel Hill; and it is my opinion that the Methodists of the state should be particularly interested in this enterprise and give it their utmost support, financially and otherwise." Cale K. Burgess.

Raleigh, N. C.

"If there is but one place in North Carolina where the Methodists should have an adequate church building, that place is Chapel Hill.

For the 243,000 Methodists of our state to send 700 or 800 boyes to our University and expect their religious interests to be properly cared for with an out-of-date church building that seats only 250 is an evidence of unpardonable stupidity and indifference on our part, the reproach and disgrace of which North Carolina Methodism should no longer be willing to bear.

If we are in earnest about supplying a sound religious basis for the character and training of the young men who are to be the future leaders in our great state, then let's give them a building in which to worship God and train themselves in religion—a building which they will be proud to call their own and one that we shall not be ashamed to have know as a Methodist church." R. H. Daugherty.

Charlotte, N. C.

$5,000 FOR GREENSBORO COLLEGE

Mrs. W. C. Tucker of Greensboro has made a gift of $5,000 to the endowment fund of Greensboro College, according to an announcement by the campaign committee. This gift is made with only one condition attached, that is, it shall be credited to the $100,000 that the alumnae expects in the immediate future to raise for the endowment fund of the college.

With $5,000 from one member of the alumnae association, and that before the campaign gets well under way, augurs good success for these graduates and former students of the college who are saying it must be done.

The citizens of Greensboro are now organizing for a campaign that has set for its goal $150,000 for Guilford county. That this amount will be secured is confidently expected by all who have given the matter any thought.

WHOLE BIBLE CLASS JOINS N. C. CONFERENCE BROTHERHOOD

A letter from Bro. John W. Moore, secretary-treasurer of the "John F. Bruton Bible Class" of Wilson, reached the secretary of the Brotherhood the other day inclosing the names of thirty-two men for membership in the N. C. Conference Brotherhood. Two of this number had previously joined and this completed the membership for the class. Many preachers' widows will be greatly benefited and blessed by the addition of these new members. This would not be a bad example for other classes to follow. The writer is sure that every member of the Brotherhood appreciates the fine spirit of this splendid class. B. B. Slaughter, Secretary.

From school boy answers to the questions of a written examination these delicious "bones" have been pulled: "Evolution is what Darwin did, Revolution is a form of government abroad, Devolution is something to do with Satan"; "Chesterton committed suicide at Bristol. He was only 19, and very thin and hungry." "Cereals are films shown at the pictures, which last fifteen weeks."

A parking space is where you leave the car to have the tail-light knocked off.—Memphis News Scimitar.

The Aim and Motive of Foreign Missions

By Rev. E. Stanley Jones, D. D., Missionary in India of the Methodist Episcopal Church

There is a good deal of misunderstanding as to what constitutes the aim and motive of foreign missions; and there was never a time when we needed more to clarify the issue. We are told that we are "international meddlers," that we are creedmongers to the East, that we are the religious aspect of imperialism, that we are the forerunners of capitalism, that we represent a great hunger to see an ecclesiasticism prevail around the world. There was never a better time to face the problem and to face it squarely; and, under the closest scrutiny to tell what we are after, what we are trying to produce, just what we are trying to give.

There are two places where we can battle this thing through. One is in the quiet study, where we brood over human motives and human ends to find out where we should emerge. The other place is in the thick of the battle, in the struggle of interests where ideas and civilizations meet. I have come to my own personal conclusion in the thick of the battle. I have been brought to certain ends and aims and motives by the sheer exigencies of the battle itself.

When I first went to India I was trying to hold a very long line, one that reached clear from Genesis to Revelation and on the Western civilization and the Christian church. I was bobbing up and down the line, fighting behind Moses and Abraham and Jesus and Paul and Western civilization and the Christian church. There was no well defined issue. The non-Christian invariably pitched the battle at Moses or at Western civilization. He always seemed to get away from the central thing.

Then I saw that I could shorten my line, that I could refuse to know anything before the non-Christian world save Jesus Christ and Him crucified, to take my stand there and make Him the sum total of the aim and the motive of my message. Then it seemed that the way was cleared, that missionaries were not sent to make converts into pale copies of the West, but were there to respect anything that was fine in their civilization, contributing to their struggle upward after God. We were there not to wipe out that struggle, but to give them a person—that person, Christ. We were to ask them to interpret Him through their own national genius and history and to express Him in a living, first hand and real way.

Then the issue began to clear in my mind. May I say that up to that time we missionaries in India seemed to have been up against a stone wall. Christian missions seemed to have come up to a certain plane of the thinking of the educated mind without penetration. We were making great progress among the outcasts, but we were scarcely making any progress among the educated classes; but when we clarified the issue and made this the one issue, there was new burst of power. We found ourselves in the midst of a revival of interest in Jesus as a person far beyond the border of the Christian church, captivating the mind and thought of the East. Men said, "Is this the issue?" They had seen standing amid the shadows of Western civilization a Person. That Person greatly attracted them, but they thought they would have to take both, if they took either, if they took Christ, they would have to take Western civilization also.

But when the revelation dawned upon the minds of the East, as it is dawning more and more, that they can have Christ with as little or as much of Western civilization as they desire, there came a new outbreak of spiritual power and interest in Jesus Christ that far surpasses anything of which we had dreamed or thought.

Some time ago, in thinking over this matter, I tried to compare what the different religious systems tried to produce, what the aim and end of the whole progress has been. Here was Greece; Greece said, "Be moderate; know thyself"; Confucianism said, "Be superior, correct thyself"; Buddhism said, "Be disillusioned, annihilate thyself"; Hinduism says, "Be separated, merge thyself"; Mohammedanism says, "Be submissive, bend thyself"; Shintoism says, "Be loyal, suppress thyself"; Judaism says, "Be holy, confirm thyself"; Modern materialism says, "Be industrious, enjoy thyself"; Modern dilettantism says, "Be broad, cultivate thyself"; Christianity says, "Be Christlike, give thyself." Now, if the end in view of Christian missions is to produce Christlike character that it may give itself as Jesus gave Himself, I suggest that we have no reason to apologize in the slightest degree for that end and motive, since there is nothing higher for God or man than to be Christlike.

The end of Christian missions then is not to propagate Western civilization around the world nor to project an ecclesiasticism throughout the world, but we are in a land frankly and without apology, openly and without the slightest hesitation to say that we think it is worth-while to make men like Jesus Christ.

We think, first of all, that this is a worthy end for our own lives. We ourselves would like to be like Him. We too would like to catch His spirit, His thought, His mind, His purpose, and His power. We too would like to give ourselves after the manner in which He gave Himself. If the end of Christianity is to produce men who will catch the Spirit of Jesus Christ and will give themselves as He gave Himself, I see no slightest reason in the world why we should hesitate for one single moment to make that the end and motive of our lives and of Christian missionary endeavor. For in Him I see the summing up of human life.

Jesus is not a way of life. He is life itself. He came not to bring a set of truths to set alongside of other truths. Jesus came to be truth itself. In Him I see truth looking out at me from sad eyes and touching me with redemptive hands, loving me with a warm, loving heart. Jesus came not to bring a religion as Dean Inge says, "to set alongside of other religions"; Jesus came to be a religion itself. If we go deep enough into religion, we must stand face to face with Jesus, who is religion itself in its final expression.

We have no apology whatever in regard to this as the aim and motive and end of our missionary life. Jesus sums up the finest of the East and the finest of the West, and supplies a supreme motive for Christian missions.

Greece said there were three things that caught her attention in worship—the good, the beautiful and the true. That sums up the finest thinking of the West. The East, brooding over these same problems, has come to the conclusion that there are three other ways out, namely the gyan marg, the bhakti marg and the karm marg. The gyan marg is the way of knowledge. The bhakti marg is the way of devotion. The karm marg is the way of action or works. But Jesus said, standing midway between East and West, "I am the way, the truth and the life." I am the way—that is the good. I am the truth—that is the true. I am the life—that is the beautiful. He is what the Greeks unconsciously desired.

Turning to the East He says, I am the way—that is the karm marg—a way of life, a method of acting. I am the truth—that is the gan marg, the way of knowledge. I am the life—that is the bhakti marg or the way of devotion. He is what India has unconsciously desired. Jesus then stands midway between East and West and fulfils every thing that life strives for, and East and West will one day find in Him what they need.

I was talking one day to a group of men. A lawyer rose in the crowd and said, "Mr. Jones, is that what you are after? Do you want to give us Christ and Christ alone?" I said, "My brother, I have got nothing else to give. That is what I want to give." Then he said, "I do not see how we Indians can hate it. I thought you had come here to wipe out our whole past and all our culture. If your aim is to give us Christ, to let us take Him and interpret Him through our own genius and life, I do not see how we Indians can oppose." I said, "My brother, we have no other motive whatever.

When we put our finger upon that one single motive and let Jesus touch men with His own vital presence and power, there comes a new vitality into the whole work of evangelization, for Jesus appeals to the soul as light to the eye, as truth fits the conscience, as beauty speaks to the aesthetic nature. Christ and the soul were made for one another; and round the whole world, if we being a soul into contact with Jesus Christ, we will find that it sees in Him not a way of life, but life itself, not a truth, but truth itself, the one thing that life craves.

Nine years ago Dr. John R. Mott was speaking in Victoria Hall in Madras. In the midst of his address, he used the name of Christ. The audience hissed him. Nine years later we were in that same hall for six nights with one topic: Jesus Christ and Him crucified. The crowd increased, until on the last night people were standing around the windows and doors and everywhere. That last night I did something I had never dared to do before. I asked men publicly, openly and frankly to give themselves to Jesus Christ. Generally the best we had been able to do, hitherto, was to take a man away privately for such testimony in order to shield him and shelter him from the storm that would break him up; but that night I said, "Brothers, I have nothing to cover; will you frankly and openly give yourselves to Jesus Christ? Will those who do so come and take these front seats?" If one had come, I should have been grateful. If five had come, I should have been overwhelmed. But that night between 100 and 150 came from among these leading men, and took their stands frankly and openly as followers of Jesus Christ in the very hall where nine years before the name of Christ had been hissed.

It was not the difference in the speakers, for everything was in favor of the first speaker, but in the meantime a new relation had dawned upon the mind of India, that Christ belongs to her need and to her future as much as He belongs to the West. That new revelation is bringing us face to face with one of the most wonderful facts that the Christian church has ever faced, namely, that Christianity is breaking out far beyond the borders of the Christian church. The question that we must face in this convention is this: Is the Christian church going to be big enough and great enough and Christianlike enough to be the medium through which Christianity will express itself before the non-Christian world? If so, there must be a finer and more utter abandon to Jesus Christ than there has ever been in the past, less of the supercilious, less of racial patronage, less of the bending over the East and saying, "I come to do you good," and more of the catching of the spirit of service that animated Jesus, and of the feeling of real brotherhood that throbbed in His every act.

I was talking to Mr. Ghandi one day. I said to him, "Mahatma Ghandi, I am very anxious to see Christianity in India, not something idenitfied with foreign people and with foreign governments, but a part of the national life of India, contributing its power to India's uplift. What wolud you suggest that we do in order to make that possible?" He thought a moment then replied, "If you are going to do that I would suggest to you four things: First, that all you Christians, missionaries and all, must begin to live more like Christ." I knew that he was not speaking alone. Through his eyes three hundred and twenty million people were looking, and through his voice those millions were speaking. The leading non-Christian of the world there looked me in the face and said, "If you would come to us, you must come in the spirit of Jesus Christ, and if you come in His spirit we cannot resist you." I do not know of any greater or more compelling challenge that should send us to our knees in humble search after a finer, deeper, more Christ-like living than that simple phrase, "Be more like Jesus Christ."

"Secondly," he said, "I would suggest that you must practice your religion without adulterating it or toning it down." Now, I was amazed at that remark. I would have thought that any getting together might mean compromises and toning down in order that we should meet the non-Christian world half way. But let us say this: I do not believe that the non-Christian world wants a toned down Christ. I do not believe that the non-Christian world wants the heart of the gospel taken away. The non-Christian world has discovered its high challenge, its amazing appeal, its mighty call, and it says to us, "Do not adulterate these or tone them down; take Christianity in its rugged simplicity and in its high demand and live out its life; then we cannot resist you."

Are we doing this? Some one has justly declared that we are inoculating the world with a mild form of Christianity so that it is practically becoming immune to the real thing. Why should we offer the East a mild form of Christianity? I am not interested in giving India a mild form of Christianity. I would wish her to take Christ just as He is in His mighty, overwhelming power to change human nature, to make men new. I would

offer the real thing, expressed in utter abandon to Jesus.

"Thirdly," he said to me, "I would suggest to you that you put your emphasis upon love, for love is a central thing in Christianity." Note that the Mahatma did not mean love as a sentiment, but love as a working force. If God is love, then the highest power is love; the highest power of omnipotence was revealed at Calvary, and the one way out of our world's difficulties is just to catch the spirit of love that Jesus Christ exhibited and to embody it in race relationships, in international relationships, in every single relationship of life.

"Fourthly," he said, "I would suggest to you that you study the non-Christian religions more sympathetically to find cut the good that is in them, in order to have a more sympathetic approach to their peoples." He was quite right. We should be unafraid of truth found anywhere because Christ is the fulfillment of that truth. It is sure to be a signpost that points towards Jesus who is truth itself.

Put your finger again upon those four suggestions of the Mahatma: Live more like Jesus Christ; practice Christianity without adulterating it or toning it down; put your emphasis upon love; be unafraid of truth anywhere. The leading non-Christian of the world says to us, "If you will come to us in this way we cannot resist you." As a Christian that challenges me; it sends me to my knees to search for a finer, bigger and greater life. May this missionary convention mean, to every one of us, a deeper searching of motive and of life. We cannot go to the Orient and glibly say, "We give you Christ," we must rather say, "We give you Christ expressed through our lives. We give you Christ, not merely described in a book, but written in looks and outlook and in the very temper of our lives." We find the East helpful as a teacher. Many of us are better men because we have been in contact with its gentle heart; but it is our honest conviction that the one thing that India and the whole East needs is just what we have our finger upon this morning, namely, Christ Himself.

A leading non-Christian said to me one day, "Can you put your finger, Mr. Jones, upon something that you have in your religion that we do not have in ours?" I said, "Shall I tell you in a word?" He said, "If you can." I said, "I can. You have no Christ." That is the heartbreaking and pathetic lack of the non-Christian world. Its peoples have no Christ. I see no one anywhere around the world who is getting along well without Christ. I see no hope for any one round the world except along this one way of Jesus Christ. I make no apology, then, for being a Christian missionary, since the making known of Jesus Christ is the supreme and controlling motive of the missionary's life.

I listened to another address by a leading lawyer of Calcutta. The man stood there in Eastern garb, in the simplicity that the East so dearly loves; and addressed the audience on this topic, "The Inescapable Christ." He said, "We have not been able to escape Him He confronts us. There was a time when our hearts were bitter and sore against Him, but we have not been able to escape Him. He is melting our hearts by the sheer force of His own Person."

May I speak out of the seventeen years experience that I have spent in India in evangelistic work among these leading men. I see no other way out. There are scars on every word that I am saying just now. I see no other way out for East or West than the way that Jesus offers, namely, Himself. I see no other hope for human character save to be made like Jesus Christ. I see no other way out of the world troubled situation than the way that Jesus would point. I see no other way except Jesus, who Himself is the Way, the Truth and the Life.

I asked a leading man, a thinker of India, "My brother, what do you think of Jesus?" He said, "Mr. Jones, there is nobody else who is seriously bidding for the hearts of the world except Jesus Christ. There is nobody else in the field." Really there is no one else seriously bidding for the heart of the world except Jesus Christ. The missionary enterprise has many critics; but no real revival; there are other great religious founders, but none with such an aim, namely, to make this world a Christ-like world, giving itself for the sake of all others, as Jesus Christ gave Himself for the sake of us all. If the motive and aim of Christian missions is to produce this sort of Christ-like character, I have no apology for being a missionary.—Address delivered at the great Missionary Convention in Washington.

THE BALTIMORE CONFERENCE VOTE ON UNIFICATION

The Baltimore annual conference voted on the proposed Plan of Unification of Episcopal Methodism at the opening session Wednesday morning, March 25. The result of the vote, which was by roll call, was 137 aye, 141 no.

On Friday morning two sets of questions were propounded to Bishop Warren A. Candler, the presiding bishop, both signed by W. W. Millan and E. D. Newman, both lay members of the last General Conference; one, W. W. Millan, a lay delegates to the session of the annual conference from the Washington district, the other, E. D. Newman, a lay delegate to the annual conference from Winchester district, both of them prominent lawyers, both prominent in the work of our church, Judge Newman being the conference lay leader. The first set of questions is as follows:

Statement of Fact Presented.

"The General Conference of the Methodist Episcopal Church, South, recommended to the annual conferences of said church that the vote upon the Plan of Unification be taken by ballot. A motion was made that such vote in the Baltimore conferences be taken by yeas and nays. A substitute for the motion that the vote be taken by ballot was entertained by the chair, and put to the body with the statement that it would, if adopted by the body, be subject to the right of one-fifth of the body to demand the yea and nay vote. The substitute was carried by a vote of 147 to 106, and was by the chair declared carried.

"When the question was called upon the Plan of Unification a demand for the yeas and nays was made, supported by more than one-fifth of the body. The point of order was made that the conference had already fixed its own rule and provided for a vote by ballot. The chair over-ruled the point, and on appeal from his decision was sustained by the conference, and required the vote to be taken by years and nays.

Question Sustained.

"On the basis of the foregoing statements, the following questions of law are propounded, and the episcopal decision thereon respectfully requested:

1. "Is it competent for an annual conference in accordance with the law of the Methodist Episcopal Church, South, to determine for itself by vote, in advance of taking action on a particultr question, whether the method it will adopt in taking the vote on such question shall be by ballot or by yeas nays?"

2. "When a motion is made in an annual conference to take the vote on a specific question by ballot, is it competent for the presiding officer in putting the motion to a vote to declare that if it be adopted that action will still be subject to the right of one-fifth of the body to demand the vote by the yeas and nays on said specific question?

3. "When an annual conference voted 147 to 106 in favor of taking the vote on the proposed Plan of Unification by ballot, as recommended by the General Conference, and thereafter a call is made supported by more than one-fifth of the members of such annual conference, that such vote be by yeas and nays, is it competent for the presiding officer upon such call in the absence of any motion to require reconsidering the action by which the vote by ballot was ordered, to require that the vote be taken by yeas and nays?" Signed, W. W. Millen, E. D. Newman.

Bishop's Answer.

These questions were propounded on Friday morning. On Saturday morning the presiding bishop made answer as follows:

"The statement of fact upon which is predicated the questions submitted by Brothers Millan and Newman omits a particular point that ought to have been included in it. When the chair was about to submit to the conference the motion providing that the vote be taken by ballot, a member of the body arose, and inquired if the adoption of the motion would preclude the right of one-fifth of the members to demand the vote by yeas and nays, to which inquiry the chair replied that it would not.

"The questions submitted are not questions of law, but of parliamentary procedure, and were decided by the chair when the matter of the vote was before the conference. From the ruling of the chair, W. W. Millan took an appeal to the conference and when the appeal was submitted to the conference, the decision of the chair was sustained by a vote of 149 to 128, and thereby became the judgment of the body. The question being one of parliamentary procedure, upon which the conference had the right to pass, and upon which it rendered its judgment, the chair considers that he is not authorized to review the judgment rendered." Signed, Warren A. Candler.

Elligibility of Voters.

The second series of questions related to the eligibility of three voters whose names were called when the vote was taken, who responded to their names, all voting aye, and whose votes are included in the total of 141 ayes. It is regretted that the exact text of the questions is not available, but they were in substance as follows:

"Mr. A. B., Mr. C. D., and Mrs. E. F. have not been members of the Methodist Episcopal Church, South, for six years as is provided in the Discipline as a necessary qualification for lay delegates to the annual conference.

Question 1. Are the ballots cast by such persons in the vote on the proposed Plan of Unification legal ballots?

"Question 2. Should not said votes be stricken from the certified vote of the Baltimore conference on the proposed Plan of Unification?"

Accompanying these questions were signed statements by two of the persons whose qualifications were challenged, agreeing that they had not been members of the Methodist Episcopal Church, South, for six years next preceding the meeting of the annual conference, as required by the Discipline for legal membership, and a signed statement from the pastor of the third voter in question that said voter had been received into membership less than six years before.

Bishop's Answer.

"The eligibility of the persons named was not questioned on the calling of the roll at the organization of the conference, nor on the taking of the vote, nor on the announcement of the result of the vote, which result has been duly certified to the publishing agents, and the secretary of the College of Bishops, in accordance with the instructions of the College of Bishops, acting by order of the General Conference.

"Such being the case, the president of this conference considers that he is not now authorized to pass on the question submitted." Signed, Warren Candler.

Salient Facts.

Without attempting to review or to express any opinion as to the correctness of the answers given by the presiding bishop to the above questions, there are certain outstanding facts which should be noted:

1. The Baltimore conference indicated by a vote of 147 to 106 that it desired to follow out the recommendation of the General Conference to vote upon the proposed Plan of Unification by ballot: (2) the presiding bishop entertains the motion that the vote be taken by ballot, but upon inquiry by an opponent of the ballot method, the presiding bishop declared that even though the conference should indicate its preference to vote by ballot, one-fifth of the body could compel a roll call; (3) this declaration by the presiding officer was a flat denial on his part of the right of the annual conference to determine its method of procedure in the taking of a vote on a specific question, if as many as one-fifth of the body insisted upon the method by roll call; (4) this was an explicit notice in advance to the conference by the presiding officer that no matter what the vote might be in favor of the ballot, he would rule that one-fifth of the body could nullify that vote; (5) notwithstand this statement by the presiding officer, the conference voted by 147 to 106 to adopt the ballot as its method of voting in this specific case; (6) from one to two hours elapsed between the statement of the presiding officer and the taking of the vote on the method of procedure before the vote was taken; (7) when the time came to take the vote, notwithstanding the recorded action of the body calling for a ballot, a demand was made by an opponent of the proposed Plan of Unification that the roll be called, and the presiding officer ruled that if one-fifth of the body sustained the demand, that he would order the roll to be called; (8) the point of order was made that such action was out of order without a reconsideration of the vote already taken to vote by ballot, but the chair overruled this point of order, and when an appeal was taken from the decision of the chair, the chair was sustained by the body by a vote of 149 to 128; (9)

whereupon without any reconsideration of the previous action, on a demand of 128 for to 136 against, the roll was called, and the vote recorded as 137 ayes, and 141 noes; (10) altogether apart from the question as to whether the ruling of the presiding officer was correct or not, the outstanding fact is that the openly expressed desire of the conference to adopt the recommendation of the General Conference to vote by ballot on the proposed Plan of Unification—that desire was not carried out, but a calling of the roll was insisted upon and was finally taken at the demand of a minority, with the result indicated above. What effect, if any, the change in the method of voting had upon the result is problematical, but it must have been thought by both sides that the method of voting followed would have some decided effect upon the result, otherwise the things recorded above would not have taken place.

Legal or Illegal Votes.

Concerning the second series of questions the outstanding facts are:

1. That three of the votes cast at the session of the Baltimore conference are confessedly illegal votes. It is true these votes were not challenged when the roll was called, or before the result was announced. The question, however, must be squarely faced as to whether the church should be less careful than the state in such matters. In a civil election voters can be challenged at the time of voting, or after the results of the election have been announced a recount can be demanded on the ground that illegal votes have been cast. It is frankly admitted by all three of the voters that they were not legal members of the annual conference.

2. This rectification of the vote was demanded on Friday morning of the conference session, the reply of the presiding bishop was made on Saturday morning, the conference did not adjourn until Monday. The same presiding officer and secretary which had so promptly certified the results of the election were still the officers of the conference. The question at issue is whether these officers, having already certified the result of the roll call, had the authority to make out a new certificate and send the same with an explanation of the reason therefor to the publishing agents and the secretary of the College of Bishops?

As indicated above, it is not the purpose to express any opinion as to the correctness of the decisions of the presiding officer, but simply to state the facts as they exist, that the readers of the Advocate and the church at large may have the facts concerning the Baltimore conference vote on Unification. A Friend of Unification.

Washington, D. C., April 2, 1925.

MT. PLEASANT AND COLD SPRINGS

I had the privilege of spending last Sunday with Rev. M. A. Osborne at Mt. Pleasant and Cold Springs in what is sometimes called the "State of Cabarrus."

The students of Collegiate Institute and of Mont Amoena Seminary combined with the people of Mt. Pleasant make as inspiring an audience as one need desire. It was a pleasure to preach to such a congregation.

The rear balcony of the church is still used to help accommodate the congregation, but the side balconies have been converted into Sunday school class rooms. These changes combined with a good coat of paint on all parts of the building has made this quite an attractive church and at the same time adequate room has been provided for the Sunday school. These improvements were made last year and just recently a bath room has been built and water put into the ten-room parsonage. Brother Osborne and his family are now provided with the modern conveniences of a well equipped home.

Bro. N. R. Richardson and his family enrich the community by their presence. On the conference records the name of N. R. Richardson appears among the superannuates, but that is the only evidence of his superannuation. He and Mrs. Richardson give themselves to every good work. To teach in the Sunday school, to speak words of cheer to all classes and conditions of people and to read good books and papers are his daily delight. In addition to all these activities he prepares a column of religious reading each week for the Charlotte Sunday Observer.

Brother Osborne began a meeting last Sunday evening at Mt. Pleasant. Rev. J. F. Moser of Kannapolis is doing the preaching and none could do it more acceptably than he.

Three o'clock in the afternoon found me at Cold Springs, beautiful for situation in the midst of a grove, and a church of more attractive architecture one seldom sees anywhere. Unfortunately it has no modern provisions for the Sunday school. But such additions can be made without marring the beauty of the church either inside or outside and this will be done before the close of the present pastorate, possibly this year. For Brother Osborne is bringing things to pass on the Mt. Pleasant charge. Every interest of the church feels the touch of his master hand and is responding thereto.

Cold Springs is the home church of J. Homer Barnhardt, pastor of Tryon Street church, Charlotte, Zeb. V. Barnhardt, pastor of Broad Street church, Statesville, P. W. Tucker, presiding elder of the Waynesville dstrict, who is rapidly winning his spurs as a cavalier among the Methodists of the mountains, and of Rev. C. C. Barnhardt, who is doing well in the great state of Oklahoma. When one country church can in a single generation, in fact in the course of a very few years, produce such a quartette as this, let no supposed wiseacre discount or regard with little esteem the country church.

I enjoyed very greatly after an interval of sixteen years of having an opportunity to meet again the aged father of Homer and Zeb Barnhardt. He is now 88, but to me does not appear a day older than he did sixteen years ago. From present appearanecs he should at the century milestone be still hale and hearty.

It was a delightful day I had with Brother Osborne and his people. I preached twice and sat back and saw him take 12 new subscribers for the Advocate, which runs the total for his charge to 15. But not least though last among the things mentioned was the excellent dinner that Mr. Chas. E. Barnhardt, who was my traveling companion, and I enjoyed at the parsonage. We both are under promise to go again. A. W. P.

"METHODISM'S CLASSIC CATHEDRAL"

By E. R. Welch.

Self praise is detestable to my very soul, but my heart so rejoiced over the fine words below by Dr. Bennett in the Christian Advocate, March 20, that I was almost overcome with emotion. I just want our North Carolina Methodists to know about the finest, best equipped church in Southern Methodism. It is at Norman, Oklahoma, and has 95 rooms and cost $500,000. In the fall of 1916 I was taken by Bishop Morrison from Broadway, Ardmore, and sent to Norman. I understood that my work was largely to be in getting this University church started, a task that had been attempted for twelve years past. The local membership worshipped in a cheap wooden structure on the opposite side of the city and were satisfied. They boldly sta ted to me repeatedly that they felt no responsibility for the University students. They also told me through the chairman of the board that if I wished to remain another year that I should not discuss the Univesrity church. I felt a call from God to proceed. The beautiful lot on which the new church stands was bought and plans were being prepared for the building. At the coming conference the board unitedly locked itself against my return. I did not return to the local church. I went to the bishop and asked him to create an appointment of the University church and to send me there without membership or salary. Both conferences endorsed the movement and I took the field. The war was on and drives followed one after another and in conference with my presiding elder we suspended operations during the war and I returned home and entered the "Y" service. I am not known in the work. I do not care to be, but were I to live a century I should never do a more important work than I did at Norman when virtually everything was against me but God. That's one reason why I am so deeply interested in our great Chapel Hill church. I know first hand its prime importance. May God hasten the day when we shall have a plant there commensurate with the imperative need. But to Dr. Bennett's words:

"I have seen them all—all our great churches—and we have nothing equal to it. For location, in the bend of the street looking down the main avenue to the University, two blocks away, for sheer beauty, for simple elegance, for convenience to the last detail, and for the best of taste it is unsurpassed in Southern Methodism, and elsewhere as far as I know. Of beautiful white stone, mildly gleaming in the Oklahoma sunshine, towering over the plains far away, with many lands contributing to its construction, stone from France, furniture from Czecho-Slovakia, with wainscoting throughout of the finest walnut piano finished, massive carved doors, a $10,000 hand carved organ screen, cylinder chimes, with ninety-five rooms in all, and an auditorium of rare chaste beauty and of perfect accoustics, it is Southern Methodism's classic cathedral." It is the McFarland Memorial church in memory of the son of Brother and Sister R. M. McFarland of Tulsa by whom it was given. God bless them. I should say that the son was killed in France. Revs. C. S. Walker and W. L. Broome served faithfully until the present pastor, organizer, builder, Rev. L. S. Barton, carried the enterprise to completion.

THE SPRING GARDEN REVIVAL

The largest crowd ever assembled at a church service in Spring Garden Methodist church heard Rev. G. Ray Jordan in his sermon last Sunday night, when he brought to a close the revival which has been in progress for two weeks. At the close of the service last night, as was true at the morning service, and as has been true at many other services, a large number went forward to make definite decisions. Mr. Jordan preached a masterful sermon from the text, "Escape for Thy Life," holding from the beginning and throughout the closest attention of the large audience.

It is the concensus of opinion that the revival was pitched and conducted on such a high plane that, instead of any possible reaction, it is expected that the work will be carried forward in the regular active program work without so much as a slowing-down of the organized activities of the church, and Sunday school, whose organizations are being strengthened, not only for graded instruction, but also for the purposes of graded evangelism and practical activities in general.

The services of Sunday were but typical of all the services. Exceedingly large crowds have been attending, and marked interest has been manifested. In fact, every service has been charactertized by most splendid and unsual attendance, and marked impression.

A number of people have already united with the church. A class is to come into the church next Sunday, Easter. And there are still others who are uniting by certificates and transfer of membership. Literally thousands have attended the services at Spring Garden Street church in the past two weeks, many of these being present for their first time at this church. The depth to which the meeting has gone religiously indicates its wholesome and healthy character. The organizations of the church will carry on the great work which has just been begun. The normal attendance at Spring Garden Street church overflows the auditorium at each service on Sunday, and people are constantly uniting with the church.

STORY OF "JUST AS I AM"

Charlotte Elliot came to Caesar Milan and asked how she could become a Christian. The old man replied, "My dear, it is very simple. You have but simply to come to Jesus." And she said to him, "But I am a very great sinner, will he take me just as I am?" "Yes, he will take you just as you are, and no other way." And then she said, "If he will take me just as I am, then I will come," and she went home to her room, sat down at her desk and wrote the beautiful words of the hymn,

O Lamb of God, I come, I come.
Just as I am without one plea,

This is the way that Charlotte Elliot came to Christ, and thousands of others since, in the words of her hymn.—J. W. Chapman.

CHURCH TO BE DEDICATED EASTER

Our new church at Midway is completed and ready for dedication. This service will be held on Easter Sunday, April 12. There will be an all-day service beginning with Sunday school at ten o'clock. Our presiding elder, Rev. W. A. Newell, will preach at eleven o'clock. Rev. John W. Moore will preach the dedicatory sermon at two o'clock, at the close of which the church will be dedicated. Dinner will be served on the church ground at one o'clock.

All former pastors, all members living outside of the community, and all friends are given a cordial invitation to be with us at this all-day service.

J. W. Fitzgerald.

"Friendship is the opportunity for service. He has most friends and keeps them most securely whose life most contributes to the good and happiness of others."

REVIVAL AT EAST MARION

I wish to state we have just closed a meeting at Clinchfield church with 31 profressions and the church much strengthened. Rev. J. D. Pyatt did the preaching and did it well. Any brother needing help will not go wrong in getting him, as he preaches a clear, pure gospel.

We will begin a meeting at East Marion church the first Sunday in May. Rev. D. H. Rhinehart of Murphy will come to us on Monday night following the first Sunday and stay through the third. We are expecting a great meeting. Pray for us.

G. L. Wilkinson, P. C.

AFFAIRS AT HOOKERTON

We have just closed a very good meeting at Hookerton. The meeting began on the 18th of March. Brother Proctor of Kinston came to us on the 23rd; was with us through the 31st. Proctor is a good preacher. He has good common sense, is well equipped for his work and is evangelical. If he doesn't work himself to death before he is due to do so, you may look for him to be one of our leaders.

We had only six to join the church, but to this is added the fact that we had a time of real searching of hearts. It was a good meeting.

I guess it a fine thing that this is my last year on the Hookerton charge, or I might get in the habit of looking forward to the first of April for a pounding. Last year the Rainbow congregation gave us an April "fool" in the shape of a tremendously big pounding and repeated it last Tuesday night. I might, by being tedious, be able to enumerate the different good things that were in the pounding, but suffice it to say that everything was in accordance with pork and beans by the case, hams and shoulders by the fifty pounds, flour by the barrel (nearly) and sugar by the 100 pounds and over. We appreciate more than we are able to let the contributors know, everything that was in the pouunding.

The highest privilege anyone could ask is to be able to minister to and lead to happier Christian experiences people who give such spelndid evidences of their interest in you.

R. R. Grant.

REVIVAL AT FREMONT

We began a revival meeting in our Fremont church the fourth Sunday in March and ran for ten days. The pastor preached the first two sermons, and on Monday Rev. John A. Russell of Snow Hill came to us, preaching with power and a telling effect till the close. The visiting preacher gripped the congregation from the beginning and held the people as if by magic throughout. The writer does not ever remember to have heard such a powerful series of sermons delivered anywhere through the years, and so say the large numbers of people who flocked to hear them. The work for our Lord by our Brother Russell will abide for years to come. The town was stirred by the great messages in a way seldom witnessed in many places. Many thought these services should have continued longer. The church was much revived and ten souls, mostly the grown-up, by letter and vows were added to the church. Others will join perhaps Easter Sunday. We give God praise for the wonderful blessing.

J. A. Dailey.

JUST WAIT TEN YEARS

Editor A. W. Plyler, of the North Carolina Christian Advocate who recently spent a day in Albemarle, visiting some of the places of interest in the county, makes this st atement in last week's issue of the Advocate: "Stanly and Montgomery counties were once looked upon as the backwoods, but now commerce has built its thrones and palaces there."

We thank Editor Plyler for his complimentary remarks, but if he will return again ten years hence he will find that learning and culture have planted their seat of empire here and that Stanly will be known further because of her men and women of learning and character than she is now by reason of her thrones and palaces of commerce.—The Stanley News-Herald.

THE GIFT OF THE HOLY GHOST

By Rev. W. A. Betts.

After Christ the best gift of heaven to earth is the Holy Spirit. We are not likely to think too much of Christ, but we may think too little of the Holy Spirit. He is the divine representative of the Holy Trinity here upon the earth. We would think and speak of Him as a person and use the masculine pronoun in referring to Him. Moreover, we ought not to ask in our praying that the heavenly Father "send" or "pour out" upon us the Holy Spirit, since He is himself already here in person and subject to call any time and everywhere by all in need of His omnipotent and ever present help. Therefore our appeal manifestly should be made directly to Him for any service He may render.

It is important also that the fact be recognized that His gift of power (1) to heal diseases, (2) to speak other languages than their own, (3) to cast out devils, and other miraculous capabilities, were imparted to Christians by the Holy Spirit only during the life time of the Apostles. Such supernatural manifestations were not known in the history of the church thereafter. Nor was it longer necessary as an expedient in demonstrating the divine and therefore trustworthy character of the work of grace in the salvation of the human soul. The triumphant cause of the Christian religion now carries its own ample credentials.

The Holy Spirit (1) Convicts, (2) Converts, (3) Assures a soul of salvation, and (4) continually endues with sufficient powers for efficient service all who are obedient to His suggestions. His influence may be resisted and utterly quenched, resulting in final apostacy.

MT. AIRY DISTRICT CONFERENCE

The Mt. Airy district conference met in Booneville March 26-27, Rev. J. H. West, our beloved presiding elder, in the chair. As stated in the last issue of our Advocate, the conference started off in high geer and did not shift geer the two days it was in session. There was no need to shift geer—the road was smooth. "The mountains and hills had been pulled down, the crooked places made straight and the valleys elevated." Brother West is at home as a presiding elder, having had much experience as such. The Mount Airy district has made great progress during the three and one-half years under his able leadership. He finishes his quadrennium at the close of this conference year. The district will hate to lose him, but our loss will be the gain of some other district. If it were left to our vote, our district would vote, I think, to a man for his return.

We had a good conference. Booneville did herself proud as a host to the conference. Brother Ward knew how to make us all feel good and left nothing undone to make us happy.

The reports of the pastors from all over the district had a note of real optimism. The reports of the several committees, representing every phase of the church work, indicate that the pastors and laymen are on their jobs.

The conference was well attended from start to finish. Early Thursday morning, soon after the first session opened ,one was reminded of an annual conference. Those representing the interests of our church were Rev. T. A. Sikes, Rev. R. M. Courtney, Rev. J. M. Ormand and our beloved Woosley. Brother Sikes came to the conference with his usual smile and was given the eleven o'clock hour to present our conference organ, of which he is business manager. He made a good speech and gave us to understand that he could smile from ear to ear if we will do our part in placing the Advocate in every Methodist home in the district. Let us make him do it. Brother Woosley was never in better trim and made a good representation of the Sunday school work. Rev. J. M. Ormond, of Duke University, presented the problems of the country church.

There were many visiting brethren from other districts, some of whom we will mention: Rev. W. A. Newell, presiding elder of the Winston district; Rev. Mr. Litaker, presiding elder of the Statesville district; Rev. Mr. Taylor of the North Wilkesboro district; Rev. Mr. Hutchins, pastor of our church at Thomasville; Dr. Weaver, pastor of First church, Winston-Salem; Brothers Hipps, Swofford, Prof. fit, Oakley, Shinn and others of the Western North Carolina conference.

The following lay delegates were elected to represent our district at the next annual conference:

J. M. Parker, A. D. Ivey, R. O. Gamble, Mrs. J. L. Woltz, Mrs. Natt M. Pickett, F. Ambros, H. M. Foy, and J. G. Abernethy. The following were elected as reserve delegates: Mrs. W. L. Dawson, G. T. Lane, W. R. Fry and W. J. S. Walker.

Rev. L. B. Abernethy, pastor of our church at Elkin, preached a very able sermon on Thursday evening of our conference. The message was greatly enjoyed by all who heard it.

Conference adjourned Friday noon to meet next year at the good town of Leaksville. J. P. Morris, Sec.

A SERMONETTE ON FAITH

By Nell Ferguson Henderson.

Are many of us familiar with the little gem of faith expressed by David in the 31st Psalm? In times of stress and disappointment we are frequently lacking in the child-like faith expressed by the Psalmist. Let's turn to our Bibles and read the three verses. Do we all see the picture in the second verse? All mothers should. The time has come when the child's little body requires a change of food. A stronger and more varied diet is needed for his perfect development. He is denied his usual food, the breast, that he may receive that which is needful for his physical growth. At first he may be rebellious, but as he looks up into the tender mother eyes and catches the message of sympathy and love portrayed there his little limbs relax and his sobbing ceases. He may not understand why, but he trusts the mother love and in his little heart all is well.

As we graduate from our infancy in Christ there come periods of denial. The old and familiar order of things change; dear and familiar faces are taken. Sometimes it is the beloved work that we thought was our life. Sometimes a cherished hope or plan that was our heart's desire. Sometimes a dear one whose life is so intertwined with ours that we are one is taken. We are restless and sometimes rebellious. Can we not look into the face of our heavenly Parent and know that all is well? If we can but have patience and faith we sometimes find that the denial of that we thought was our life is but the introduction into a higher and more abundant life. The Psalmist says that he is not seeking to pry into matters too deep for him, but has quieted his soul and is resting in faith as the weaned babe in his mother's arms.

In course of time when this life with all its imperfections is denied can we not then too trust the loving heavenly F ather to lead us into that higher and more abundant life of perfection?

O Israel, hope in Jehovah
From this time forth and forever more.

Of the 156 men and women engaged in missionary work in China, 57 are teaching in Methodist institutions of learning, 69 preaching the gospel, and 30 engaged as medical missionaries.

TO TOM JIMISON

(Formerly a Methodist minister but now under road sentence for bootlegging).

Dear Tom:

Remember that we love you still,
Tho' sadly you have wandered,
And pray you add no further ill
To all the things you've squandered.

There's life and hope. God loves you yet.
The journey is not ended
And love divine can sin forget
When grace your heart has mended.

The world will hate and cynics sneer
At weeping Simon Peter,
But if our Christ forgives his child
What joy of heaven is sweeter?

What's gone is gone. Face to the cross.
King David lost his blessing,
Yet love found gold beneath the dross
When once he came confessing.

With God's own Son that cross was decked—
Have you forgot that story?
If Christ would save what sin has wrecked,

Like Sampson shorn you may be found
Within the prison grinding,
And yet God's man may still confound
The fiends that caused his blinding.

Come now, you wounded soldier, rise
While comrades close about you.
The trumpet calls. There is a prize
We would not win without you.

Raymond Browning
Hendersonville, N. C.

LETTER FROM BRO. HORNADAY

To My Friends of the Conference:

Since my confinement to bed the first of January, I have received quite a number of letters from my good friends in the conference, but being utterly helpless I have not been able to write a single letter in that time. Two or three times I have had others to write for me, but that is not as if I could have written myself. These good letters have been filed away and will be answered if I ever become able to do so. Meantime, these dear brethren may know that they surpass me in many things, but they cannot surpass me in giving love for love.

I think I am improving some now, but I'm yet almost completely helpless. These lines are written by a friend. My failure to respond to these letters with my own hand was due to inability.

With fond recollections of past joyous fellowship and with sincere love, I am, J. A. Hornaday.

Per M. E.

TRINITY IN NEW BUILDING

Trinty Sunday school, Durham, is now occupying its new departmental Sunday school building, and is off to a good start toward making of itself one of the most up-to-date and effective schools in Southern Methodism. Provisions are made for all the departments, from the cradle roll on up, and a strong corps of officers and teachers is being developed.

One of the excellent features of the new school is its young people's department, headed by Prof. B. G. Childs, as superintendent. Associated with him as instructors are M. E. Newsom, H. J. Herring, Prof. A. M. Proctor, and Mrs. H. A. Foushee. Among the many other fine features of this department is the teacher training class being taught by Professor Proctor. There are 15 or 20 young men and young women in the group stpdying "The Organization and Administration of the Sunday School."

Rev. W. W. Peele is the pastor, and C. H. Livingood general superintendent.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor.
19 Orange St., Asheville, N. C.

Western North Carolina Conference

ANNUAL MEETING, 1925

A week from today the annual meeting of the Woman's Missionary Society of our conference will be in session in Tryon Street church, Charlotte, N. C. We feel safe in predicting that we are going to have one of the greatest meetings we have ever held. The program, arranged by the program committee, is one of exceptional interest and in the Council visitors and returned missionaries who will be present, we will have some of the most attractive, best informed and splendid speakers in our church. The good people of the "Queen City" Methodism have left nothing undone for our comfort and enjoyment while their guests, and we know the days are going to be well spent in the reviewing, planning and discussing of our missionary work. This is the second time in a decade we have met in Charlotte, a meeting still remembered pleasantly by those of us who attended, being held there in January, 1915.

CHURCH-WIDE STATE INTER-CONFERENCE MEMBERSHIP CONTEST

In the report given at Council of the membership contest, in which the conferences of Southern Methodism were engaged in 1924, we are sorry to find that our conference was outnumbered by our sister conference—the North Carolina. We congratulate that conference, however, on the splendid gains that were made and which entitles it to a place among the "leaders." We find that for this year we are matched against the North Arkansas, and we hope that 1925 may have in store for us a winning record. Let us get busy right away and instead of being "pursuers" at 1926 Council, may we find our conference listed among the "leaders."

PROGRAM 13TH ANNUAL MEETING W. M. S. OF W. N. C. CONFERENCE

Tuesday, April 14, 4:00 p. m.

Meeting of officers and district secretaries, Tryon Street church.

Evening Session, 8 O'clock.

Mrs. Lucy H. Robertson, president, presiding.

Devotional service, Rev. J. H. Barnhardt, D. D.

Council message, Mrs. H. A. Dunham, conference corresponding secretary.

Music.

Address, "Building a Christian World Society." Mrs. Hume R. Steele, cultivation and candidate secretary W. M. Council.

Music.

Benediction.

Social hour.

Wednesday, April 15, 9:00 a. m.

Sacrament of the Lord's Supper, conducted by Rev. J. B. Craven, presiding elder Charlotte district.

Organization.

President's message: Mrs. Lucy H. Robertson.

Reports:

Corresponding secretary, Mrs. H. A. Dunham.

Treasurer, Mrs. P. N. Peacock.

Supt. mission study, Mrs. M. B. Goodwin.

Supt. publicity, Mrs. S. H. Isler.

Supt. social service, Mrs. Pierce Wyche.

Editor Advocate Page, Mrs. W. R. Harris.

Belle Bennett Memorial, Mrs. Hume R. Steele.

12:00 a. m.—Noontide devotional. "The Christian Way of Life," Mrs. Hume R. Steele.

Benediction.

Afternoon Session, 2 O'clock.

Devotional service, Mrs. T. C. Lee.

Reports of district secretaries:

Asheville district, Mrs. V. L. Stone.

Charlotte district, Mrs. L. N. Presson.

Greensboro district, Mrs. W. G. Ballard.

Marion district, Mrs. J. F. Jonas.

Mt. Airy district, Mrs. J. L. Woltz.

N. Wilkesboro district, Mrs. J. D. Rankin.

Salisbury district, Mrs. D. A. Beaver.

Shelby district, Mrs. A. J. Owen.

Statesville district, Mrs. J. Dale Stentz.

Winston-Salem district, Mrs. D. L. Simpson.

Reports of Washington Convention: Mrs. W. R. Harris, Mrs. M. B. Goodwin.

Benediction.

4:00 p. m.—Committee meetings.

Evening Session, 8 O'clock.

Devotional service, Mrs. W. A. Newell.

Address, Dr. Fred P. Manget, missionary from China.

Music.

Scarritt College for Christian Workers, Mrs. Hume R. Steele.

Taking of Pledges, Mrs. P. N. Peacock.

Benediction.

Thursday, April 16, 9:00 a. m.

Devotional service, Miss Naomi Howie.

Report of children's work, Miss Amy Hackney, conference superintendent.

Presentation of Honor Roll Certificates.

Committee report.

Report Y. P. work, Mrs. C. C. Weaver, conference superintendent.

Talk, "How We Did It," Miss Georgia Barnes, Y. P. representative Centenary church, Winston-Salem.

Committee report.

Reports of city mission workers: Deaconess Fannie Bame, Miss Henrietta Logan.

Talk, "What One Society Has Done in Interracial Work," Mrs. G. W. Whitsett.

Noontide devotional, "The Christian Way of Life," Mrs. Hume R. Steele.

Afternoon Session, 2 O'clock.

Devotional service, Mrs. D. M. Litaker.

Forum on general work of Woman's Missionary Society, conducted by Mrs. Hume R. Steele.

Address, Mrs. W. A. Newell.

Election of officers.

Committee reports.

Evening Session, 8 O'clock.

Young people's evening.

Devotional service, Miss Margaret Linney.

Address, "The Set of the Sails," Miss Naomi Howie.

"Our Missionaries," representatives of Y. P. societies.

Presentation of Honor Roll certificates, Mrs. Hume R. Steele.

Benediction.

Friday, April 17, 9:00 a. m.

Devotional service, Mrs. D. L. Simpson.

Unfinished business.

Report of resolution committee.

Benediction.

The third social evangelisitic center of the woman's work in Mexico has opened its doors in Durango under the direction of Misses Anne Deavours and Angela Chappell. There are at present working in these three centers eight college-trained Mexican young women, graduates of Roberts Colege, a Methodist institution at Saltillo.

Of the 156 men and women engaged in missionary work in China, 57 are teachers in Methodist institutions of learning, 69 preaching the gospel, and 30 engaged as medical missionaries.

North Carolina Conference

COUNCIL COMES TO RALEIGH IN 1926

The North Carolina conference will be the host of the next Woman's Missionary Council.

This conference has been one of the leaders in the woman's work of the Southern Methodism and now for the first time it has an opportunity to come in vital touch with the executive body of the organization. This should be an inspiration to eve member of each auxiliary. Our past record has been worthy, but shouldn't this coming year easily go far in advance of the preceding years? We live; we learn; we grow in grace until we live the life more abundant.

To have the great body of our missionary workers as our guests for a week will give us new impetus and we shall see new reasons why we spend almost a million a year in giving the gospel message to the many mission fields.

MRS. HARVEY BONEY WRITES FROM COUNCIL MEETING

The Council opened its session on March 18 at 8 p. m., the worship being led by Dr. New Harris, presiding elder of Tulsa district.

Professor Washburn of Scarritt College conducted the congregational singing and also sang a solo.

Miss Flora Foreman, R. U. Medical Work, Wembo-Nyama, Congo Belge, Africa, spoke of Dr. Lambuth's ventures in Africa in 1914. His promise in the moonlight to the African chief that in so many moons missionaries should come to them. She told difference in the natives who have come in contact with Christianity and those who have not.

Many times she has been near the forests in a native caravan, has heard roaring of lions and screaming of jackals and the chattering of monkeys. Forests sometimes covered with mist look like a great lake. She was never frightened though sometimes met by an elephant.

One gets used to lack of clothing gradually. Near the coast natives wear all the clothes they can get; further back wear fewer clothes; still further on they wear none at all. Sometimes you find remnants of uniforms of the World's War, now and then a few caps worn by groups of men and no other part of uniform. Sometimes one meets a group of women with baskets strapped on back and one man walking with a strut is husband of the entire group. The husband is wise enough to build a house for each wife. The wives do not submit to beating nowadays as they once did.

Natives use good grammar and have wonderful vocabulary considering that they have no written language.

Have 3,000 Christians in territory of one and half millions of heathens, who are the responsibility of the Southern M. E. Church. Need more nurses and doctors.

Miss Margaret Cook, Lambuth Training School for Christian Workers, Osaka, Japan, was magnetic in her address. We are trying to secure her for our conference meeting. She spoke of Mesima with his first little school and of its growth to present university of 4000 students and of the other great Christian schools of Japan. In our kindergarten are 1000 little children.

For 53 years we have been seeking to make Japan a Christian nation. Japan was recognized during the war as one of five powers. Japan with its civilization was compared to primitive Africa.

There are 300,000 Christians in Japan today. That sounds encouraging until we say Japan has 70 millions left unevangelized. The Methodist since 1907 has had own church and own native bishop. The Japanese bishop has two conferences. There are 27,000 Methodist, which means Canadian, Northern and Southern Methodist; they are united on the field. There is a Federation of Christian missions united as a household for God. Those millions are on the hearts of Christian workers and need concerted forward efforts.

The earthquake of September 1, 1924, shook faith of Japanese in material things as fall of Germany shook Japan's faith in militarism. The Federation of Christian Missions met before the marriage of Prince Regent to decide upon gift, which he would appreciate. They sent two pictures of Sir Galahad and one of The Good Shepherd. Those pictures were graciously received. Gospel of brotherhood does not go with racial discrimination.

Miss Laura V. Mitchell, McTyeire School, Shanghai, China, told us that our work is undermanned. We have four missionaries at home now before time, because of breakdowns from overwork. We need doctors and nurses. May our young students hear the call of Christian service. A Chinese girl received Christ while attending one of our elementary schools and was called by God to become an evangelistic worker. She held a meeting at McTyiere and spoke with such power that many McTyiere girls were brought to Christ. She had struggled against heathenism, had led her own family to God. Her experience had been similar to theirs, and 27 girls found Christ. A Chinese woman did what no other woman of different nationality could do.

BRIGHT JEWELS NOTICE

Miss Althea Jones, Council superintendent of children's work, has asked her conference superintendents in making their reports for the first quarter of 1925 to report only the societies which report to them this quarter. So that not society will count on our conference report for this quarter except those which report this quarter. Let superintendents of children's work in all the auxiliaries take notice and be sure to send their reports in so that they will reach me on or before the fifth of April, if they wish to count. Also be sure to report members and money for baby division separate from the junior division.

Mrs. N. H. D. Wilson.

DELEGATES TO GREENVILLE APRIL 20-23

Each delegate from each auxiliary should send her name and one dollar to Mrs. H. L. Carr, 902 West Fourth Street, Greenville, N. C., at the earliest date possible.

Miss Flora Kendall, secretary of the New Bern district, is the fortunate person to win the Council trip. She with Mrs. Harvey Boney and Mrs. C. M. Earley are guests at the Mayo Hotel.

BRIGHT JEWEL BAND OF KINSTON

Dear Mrs. Wilson:

I have just been appointed secretary of our Bright Jewel Band at Queen Street Methodist church. We are anxious to have something from our band printed in the Advocate, so I am writing to you, hoping that through you we may be able to get our letter in the paper.

We have 56 regular members in our junior department with 100 babies in our baby division; we also have one life member. We hold our meetings on second Sunday afternoon, having 60 present. Our superintendent is Mrs. E. V. Webb, and we do not think that anybody has a better. We have been studying about China. Last year we raised in money for everything $276.

We all enjoy our meetings and find them interesting. We want to invite you to come and be with us some time.

Yours truly,

Kinion Proctor, Sec.

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

GOLDSBORO CREDITS

Certificates of credit were awarded to all workers and prospective workers attending our first Goldsboro standard training school held at St. Paul church March 22-27. But for an extremely heavy rain and wind storm on Friday evening, which kept many who had been attending regularly to that time from being present on the last night of the school, there would have been eight or ten additional persons to earn certificates. There was a bona fide enrollment of 99 persons, with an attendance of 130 to 150. This being the first school, there were quite a number who attended as visitors. The certificates were divided among the co operating Sunday schools as follows: St. Paul 22, Mt. Olive 11, St. John 7, Elm Street 4, Pine Forest 2, Goldsboro circuit 1, Yelvertons 1, Presbyterian 2, and Free Will Baptist 1.

Those meeting fully all the requirements for credit are as follows, listed by classes:

"Sunday School Organization and Administration," L. L. Gobbel, instructor—Rev. R. E. Atkinson, Rev. R. E. Brown, Gherman Cobb, Rev. J. M. Daniel, A. G. Ellinwood, Mrs. D. C. Cogdell, Roger Hinson, R. A. King, E. P. Mendenhall, Miss Elise Setzler, R. A. Stevens, Miss Nannie Summerlin, Mrs. Alex Taylor.

"Principles of Religious Teaching," J. T. Jerome, instructor—Mrs. George E. Gardner, A. W. Gillette, Miss Dixie Montague, Mrs. C. G. Smith, W. V. Westmoreland, Miss Eula Rackley, Miss Mary Emma Giddens, N. D. Gwaltney, S. W. Hall, Mrs. R. E. Atkinson, Miss Minnie Summerlin, Mrs. A. P. Thompson, Miss Mattie Covington, Mrs. R. A. King, Mrs. H. M. Cox, Mrs. E. P. Mendenhall, Mrs. J. M. Mitchell, and E. C. Howell.

"Primary Organization and Administration," Miss Georgie Keene, instructor—Mrs. Hal Armentrout, Miss Edith Branton, Mrs. David Collier, Mrs. J. L. Hatcher, Miss Lydia Jordan, Miss Sarah Southerland, Mrs. A. C. Spruill, and Mrs. Robert E. Stevens.

"Junior Organization and Administration," Mrs. H. E. Spence, instructor—Mrs. George S. Baker, C. C. Carr, Miss Stella Crone, Miss Hattie Dewey, Mrs. Nat Jurney, Miss Bessie Powell, Mrs. O. L. Rose, Rev. L. T. Singleton, Mrs. W. A. Strauughn, Miss Irma L. Vause, Mrs. W. V. Westmoreland, Mrs. J. W. Wilkins, and Miss Clara Littman.

DURHAM BREAKS RECORD

All previous records for the North Carolina conference were broken by the Durham standard training school, which closed its seventh annual session Friday night. Out of a bona fide enrollment of 195, and an attendance ranging over 200, there were 142 persons to attend regularly and meet all the requirements for credit. This school has made steady progress from year to year as the following figures will indicate: In 1922, 113 certificates were issued; 1923, 114; 1924, 126; and 1925, 142. Names of those receiving credit will be given next week.

SUNDAY SCHOOL DAY

Programs for all Sunday schools of the North Carolina conference will be furnished free to our Sunday schools this year as usual. Orders for these programs have already been sent in, and the pastors should receive programs for all their schools in a few days. It is hoped that every school that can (and that should include all) will observe this important day in our church calendar. The Discipline suggests the third Sunday in April (April 19) or as near thereto as practicable, be used for the observance of this day. Superintendents will please ask their pastors for programs for their schools. And if any pastor finds that he needs more than has been sent to him, let him notify this office, and additional programs will be sent promptly.

OUR SANFORD CONFERENCE

When this paper comes from the press the Sunday school forces of the North Carolina conference will have just concluded what at this writing bids fair to be an epoch-making conference. Every indication points to a splendid attendance, and careful attention has been given to the making of the program. Sanford and Jonesboro have spared no effort to make this, from their standpoint, a notable occasion, and we do not expect disappointment.

KINSTON, APRIL 19-26

Our second Kinston standard training school will be held at Queen Street church April 19-26, for all the charges within a radius of 20 or 30 miles of Kinston. Rev. C. K. Proctor, chairman of the board of managers, with the leaders in the co-operating charges, is giving careful attention to its promotion and writes that he expects a splendid school. The following courses will be offered: "Sunday School Organization," "Pupil Study," "Primary Lesson Materials and Teaching," and "Junior Pupil." The class work will begin Sunday evening at 7:30.

ROXBORO, APR'L 26-MAY 1

Our second Roxboro standard training school will be held at Long Memorial church April 26-May 1, for all the charges of Person county. Rev. F. M. Shamburger, chairman of the board of managers, is having splendid co-operation in promoting this school, and an excellent attendance is expected. "Managament of the Small Sunday School," "The Missionary Message of the Bible," "Primary Lesson Materials and Teaching," "Junior Pupil," and "Intermediate-Senior Agencies" will be the courses offered in this school.

LOUISBURG, MAY 3-8

At Louisburg College, May 3-8 a standard training school for the charges within a radius of 20 or 30 miles of Louisburg will be conducted. Already 100 or more pupils have enrolled, and, under the direction of Prof. E. L. Best as chairman of the enrollment committee, many more are expected to be enrolled before the school begins. Members of the board of managers, of which Rev. O. W. Dowd is chairman, in attendance upon the Raleigh district conference at Creedmore, held a brief meeting at Creedmore and planned an intensive promotion campaign leading on up to the day of the opening. A large number of Louisburg College students are expected to attend. Courses to be offered are "Sunday School Organization and Administration," "Principles of Religious Teaching," "Beginner Organization and Administration," "Primary Organization and Administration," and "Junior Orgaization and Administration." The sessions of the school will be held at the college, beginning Sunday evening at 7:30.

RALEIGH CONFERENCE FINE

The Raleigh district conference at Creedmore last week was one of the most interesting the writer has yet been privileged to attend. The attendance was excellent, the program was practical, spiritual, and to the point, the entertainment was superb, and everything went off in fine order. Rev. M. T. Plyler, the presiding elder, kept things moving. The writer was given an excellent opportunity to present the work of the Sunday school, and we tried to do so, briefly. The Raleigh district is going forward.

JALONG LOOKS AHEAD

Rev. M. C. Ellrebe, pastor of East Roxboro and Longhurst, writes that new building is in prospect at Jalong. Not only so, but his people are lining up strong for the standard training school to be held at Roxboro April 26-May 1. This pastor and his people are looking ahead.

Western North Carolina Conference

RUTHERFORD COLLEGE SCHOOL

The first standard training school held at Rutherford College last week was a decided success. Out of an enrollment of 109, ninety-eight did all the required work for credit, this being one of our finest records. In addition to the most liberal and enthusiastic co-operation on the part of the faculty and students of Rutherford College and the college community representatives from Connelly Springs, Rhodhiss, Hudson, Morganton and Glen Alpine regularly attended the sessions of the school. Forty-eight different Sunday schools were represented by the credit students, this meaning that forty-eight of our Western North Carolina conference Sunday schools will this year receive some benefit from the first week of study just held.

The course, instructors and credit students are hereby given:

Principles of Religious Teaching, Rev. G. T. Bond, instructor—Mrs. T. N. Swafford, Mrs. C. L. Abernethy, Charles W. Clay, Charles L. Abernethy, R. K. Johnston, G. R. Ballard, Offie L. Hathoway, Palmer Greenhill, L. G. Crosby, Rev. D. S. Smith, A. R. Reep, W. A. Kerr, Jr., Ervin White, Marvin Jones, Mrs. H. Ballengee, George Hinshaw, James H. Eason, P. C. Wilkinson, Rev. J. T. Stover, W. H. Benfield, H. A. Chester, D. L. Trogden, T. H. Kennerly, M. T. Hinshaw.

Bible: Life and Letters of Paul—Rev. O. J. Jones, instructor—D. W. Alexander, Mrs. D. W. Alexander, Mrs. G. T. Bond, H. C. Brackett, Rufus H. Bryan, C. T. Davis, D. M. Dew, J. D. Franklin, D. R. Groce, J. A. Hickman, H. O. Huss, Mrs. O. J. Jones, Rev. J. M. Lowder, Alex McDaniel, Miss Pauline Monteith, Glenn W. Johnson, J. L. Rayle, Robert H. Ricks, C. W. Russell, T. H. Swafford, J. W. Varner, Robert Varner, T. R. Williams, T. P. Williams, Rachel Hickman, Eunice Query.

The Sunday School Mr. Paul E. Evans, instructor—R. L. Bass, Mrs. R. L. Bass, O. A. Childers, Homer Childers, C. B. Falls, W. E. Howard, Mrs. W. E. Howard, Mrs. H. I. Johnston, Arthur Johnston, Rev. Paul R. Rayle, James R. Ragan, Paul Shepherd, S. J. Shrum, Rev. B. A. Sisk, T. G. Smith, Mrs. T. G. Smith, C. E. Williams, Prof. R. L. Weaver, Cornelius Womble.

The Pupil, Mrs. E. R. Michaux, instructor—Mrs. Grover R. Ballard, Arthur Baxter Bruton, Ray Daniel, Miss Rosa Belle DeVane, Mrs. C. E. Conley, Miss Josephine Conley, Miss Beulah Davis, Millard C. Dunn, Rev. R. C. Goforth, Marquett Garmon, Miss Annie Goode, Miss Olivia Goode, Miss Essie Goodnight, Mrs. Miriam Hallyburton, W. L. Harkey, Mrs. M. T. Hinshaw, Miss Clara Hudson, Miss Lola Hunt, Paul Jessup, Mrs. R. K. Johnston, Mrs. L. C. Johnston, Horatio LeFevers, Guy Lewis, Edith Morrison, Miss Annie McCarthy, Cranford O. Plyler, Mrs. A. R. Reep, Miss Edith Smith, Prue Workman.

THE CABARRUS COUNTY SCHOOL

The second annual session of the Cabarrus County Co-operative Standard Training School was held last week in Central Methodist church, Concord, and was considered most successful in spite of the fact that two of the instructors scheduled for the school were detained from service. Rev. W. A. Jenkins and his splendid people at Central proved to be most hospitable hosts. The school enrolled 144 persons, 104 being Methodists and 40 Presbyterians. There were 75 Methodist credits and 32 Presbyterian. The Methodist credit students are listed among the following churches: Forest Hill 16, Central 12, Kannapolis 9, Westford 8, Anne Street, M. P., 6, Kerr Street 5, Harmony 4, Mt. Olivet 4, Mt. Pleasant 3, Epworth 3, Bethel 3, Concord circuit 1, Gold Hill circuit 1.

The courses, instructors and Methodist credit students follow:

Primary Lesson Materials, Mrs. W. B. Ferguson, instructor—Mrs. R. A. Brower, Miss Ethel L. Hales, Miss Maggie Mann, Miss Blanche Newton, Miss Theo Morrison.

Intermediate-Senior Organization, Miss Barnett Spratt, instructor—Robbie Carzine, Howard L. Collie, Mrs. H. D. Eudy, Mrs. J. A. Glass, W. A. Helderman, Mrs. Ernest Hicks, Mrs. Edward Kluttz, Mrs. A. J. Measamer, Mrs. E. Myers, Mrs. A. G. Odell, Fred H. Shinn, Henry L. Smith.

Principles of Teaching, Prof. Claude T. Carr, instructor—Miss Mary Ethel Eudy, Rev. D. C. Ballard, Lewis T. Lanier, Rev. J. F. Moser, Mrs. J. F. Moser, Miss Anita Scarboro, Mrs. J. W. Pike, Mrs. S. A. Yow, Miss Alma Goode, Mrs. James Yates, Miss Ila Bost, Mrs. Arnold Kirk, Rev. Thomas F. Higgins, S. J. Sherrill, Miss Nancy Allred, Rev. E. Myers, Miss Ruth Kirby, Miss Winnie Davis, Miss Margaret Russell, Mrs. G. C. Kennedy, Charles H. Thayer, Mrs. W. N. Barnhardt, Miss Lillian Simpson, W. B. Ward.

The Methodist Church and Its Work, Rev. C. S. Kirkpatrick, instructor—Rev. C. R. Allison, Mrs. C. R. Allison, R. A. Hullander, Mrs. W. S. Hales, Mrs. T. J. Smith, Mrs. Lola Swaringen, C. J. Goodman, H. A. Scott, Rev. A. G. Loftin, Miss Roxie Fink, Miss Janie Clutz, Dr. W. C. Houston, Mrs. W. C. Houston, Mrs. H. S. Williams, Miss Elma Russell, Miss May Russell, Mrs. M. L. Hunsucker, Mrs. H. E. Beck, A. H. Sides, W. M. Sides, Luther Sides, Rev. A. C. Tippett, Miss Edna Cochran, Claude Duke, Miss Pearl Cochran, Rev. J. M. Varner, James Cleaver, Rev. F. J. Stough, Rev. M. A. Osborne, Miss Freda Smith, William Widenhouse, Miss Nina Little, Miss Nola Helms, Miss Bernice Nash.

UP-TO-DATE

The following Wesley Bible classes in the Western North Carolina conference have either received a new charter or renewed their old charter since last report and are therefore co-operating, up-to-date Wesley Bible calsses in good standing:

Hearers and Doers, McAdenville.
Comrades, Badin.
Killian Adult Wesley, Newton.
Arcadia Wesley, Arcadia.
Woman's Wesley, Arcadia.
Woman's Wesley, South Main Street, Salisbury.
Roberts Philathea, Central, Asheville.
Men's Wesley, Central, Albemarle.
Men's Wesley, Jamestown.
Men's Wesley, West End, Winston-Salem.
Susanna Wesley, Trinity.
Philathea Wesley, First Church, Lincolton.
The Wesley Class, Wesley's Chapel, Linwood.
Wesley Philathea, First Church, Lenoir.
Woman's Wesley, Boone.
Pollyanna Wesley, Centenary, Winston-Salem.
Daughters of Wesley, Mocksville.
Willing Workers, Newton.
Overcomers, Rutherford College.
R. O. S. E. Wesley, Whittier.
Climbers, Rutherford College.
Every Ready, Bethel, Hanes-Clemmons.
Gleaners, Old Fort.
Always Faithful, Old Fort.
Susanna Wesley, Canton.
Over the Top, Broad Street, Mooresville.
Faithful Workers, Old Fort.
Wesley Class, Cliffside.

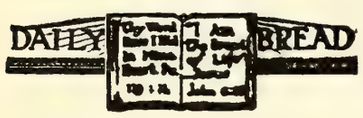
OBSERVE SUNDAY SCHOOL DAY, APRIL 19

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

Are you planning to attend the Epworth League Conference in June at Salisbury? Keep this in mind, and have a good delegation from your chapter. It will do you good and will mean much to your chapter.



FRIDAY—I am come a Light in the world, that whosoever believeth on me should not abide in darkness.—Jhon 12:46.

SATURDAY—Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts ,and stablish you in every good word and work.—II Thes. 2:16.

SUNDAY—Hold up my goings in thy paths, that my footsteps slip not.—Psa. 17:5.

MONDAY—The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all day long, and he shall dwell between his shoulders. —Deut. 33:12.

TUESDAY—Oh than men would praise the Lord for His goodness, and for His wonderful works to the children of men.—Psa. 107:8.

WEDNESDAY—But rejoice inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.—I Peter 4:13.

THURSDAY—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph. 1:3.

A LEAGUE SOCIAL

The Oak Forest Epworth League had a social March 13 at the home of the league president, Mrs. A. L. Penland.

We followed the plan of the "potato party" which appeared in the Epworth Era. Most of the members were present. All enjoyed a nice time.

We are having a splendid league, considering the rough weather that we have had during the winter.

We hope to be able to do a great deal of good during the summed.

We would appreciate any suggestions that other leaguers care to give us. We would also like to have the prayers of all those interested in us, that we may do a great work for our Master, Jesus Christ.

Gladys Hughes, Secretary.

HARMONY LEAGUE, CONCORD

The Senior Epworth League of Harmony church, Concord, met Sunday evening, March 29, and elected officers for the coming year, as follows: Caulde Duke, president; Miss Blaine Sell, vice president; Miss Jocelyne Tucker, secretary; Miss Edna Cochran, treasurer; Miss Pearl Cochran, corresponding secretary; Mrs. C. H. Morris, Epworth Era agent; Rev. A. C. Tippett, 1st Supt.; Mrs. Tom Meacham, 2nd Supt.; Mrs. L. B. Eagle, 3rd Supt.; Mrs. Joe Stegall, 4th Supt.

Pearl Cochran, Cor. Sec.

Just a few lines from the Shelby district, the youngest and the largest of the W. N. C. Everything in our district is on the upgrade. Our work is getting bigger and better all the time. At our district union meeting held the 27th we had a little over 600 present, which is not a bad number for a thing like that. Some came over 35 miles to be present, and all were fully paid for their trip. Mr. Stonewall Durham was the speaker of the evening, using as his subject the social program of Jesus. This was a masterful address and went direct to the heart of every leaguer present. Mrs. Durham stressed the importance of living true, upright Christian lives as our Master lived.

Mr. Pat Crawford of Main Street church, Gastonia, welcomed the visitors, and I would like to add a few remarks about this fine Christian gentleman. He is the same Pat that turned down several thousand dollars by refusing to sign a contract to play Sunday baseball. All hats off to Pat, our vice president of the union. Does this mean anything? I'll say it does.

Next Miss Ruby Hamilton of the Charlotte district was introduced, and she brought greetings from her district, and she also made a fine talk on loyalty and work. And we must not forget our district secretary—and all leaguers can guest what they speak about—reports. Leaguers, let's get behind our district secretaries and see that they get their reports and get them on time.

The meeting was presided over by the district president, Mr. C. L. Hayes of Belmont. I have been asked if these meetings do any good, or are the leagues delivering the goods. I am not going to try to answer these questions, but I would like to hear from some of our better informed men on these questions, such as Dr. Prettyman of Gastonia or Rev. L. A. Falls; and I would like to add if we are not doing any good and not delivering the goods, I want to get out and get on the right road. I don't want to be connected with anything that does not have as its object the last and final resting place that home not made with hands eternal in the heavens. How many churches would there be today without pastors and how many mission fields would not have a missionary if there wyere no leagues?

We are planning for an institute and also the summer conference which meets at Salisbury. You may count on the Shelby district being there.

C. L. Hayes.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

Our Summer Assembly is just twelve weeks from now! Is your league making any plans for sending the largest delegation ever? Now is the time to begin making our plans for going to Louisburg College June 29! I want to see you there!

FANNY CROSBY MEMORIAL SERVICE

The senior and intermediate leagues of Edenton Street church presented the pageant illustrating the life of Fanny Crosby last Wednesday evening.

The pageant as a whole was well presented. Miss Thelma Partin, who played the part of Fanny Crosby, deserves special commendation for the splendid way in which she interpreted that role. Mr. Caswell Riddle, taking the part of both President Polk and an old gentleman, also merits praise for his skill in acting these two parts. Others taking part in the pageant were: Miss Mamie Speas, as Fanny's grandmother; Miss Alice Best, as Mrs. Knapp; V. B. Brookshaw, as the tailor and later as Dr. Doane; Mr. Snipes, as the postman; Arthur Bridgers, as the evangelistic leader; and Dorothy Evans, Hattie Williams, Hilda Evans, Madge Brigman, Albert Stanbury, Hugh Campbell, Wharton Separk, Stewart Robeson, as school children. Miss Eunice Blair, as prolocutor, gave a very fine summary of each scene in a most interesting manner.

The fi rst scene represents Fanny Crosby as a nine-year-old girl, showing her early desire to compose hymns. In the second, she is head of a blind school in New York City, during which time she is visited by President Polk. In the third, she, together with Mrs. Knapp and Dr. Doane, compose some of her most famous hymns. The last scene pictures Fanny talking to a body of evangelistic men, to the leader of whom she expresses the desire that there shall be erected a Fanny Crosby Memorial Home for Aged People.

As a result of this desire of Fanny Crosby's this pageant has been written and presented throughout the United States. The silver offerings which are taken at each presentation of the pageant will go toward the establishment of this memorial home for aged. Surely there can be no more fitting way to pay tribute to her who has given us so many of our most beautiful hymns than in the building of this home for aged.

EDENTON STREET LEAGUE ENJOYS UNIQUE SOCIAL

Last Friday evening the Senior Epworth Leaguers of Edenton Street church enjoyed one of the best socials ever given in this church.

Mr. Caswell Riddle, president of the league, directed games for an hour, during which time everybody became acquainted and, better still, full of "pep." Miss Anne Holdford told two "Uncle Remus" stories in an unusually interesting manner. Music was furnished by the league orchestra and Mrs. Siddell of Raleigh.

There were arranged in the social room five different booths, each of which had been attractively made and decorated. At these booths were sold, at a very small cost, sandwiches, punch, cake, ice cream and candy. The fact that all the refreshments were sold certainly indicates that they must have been good ,and those of us who were there will agree that in addition to enjoying the "eats," we had a sure-enough good time. Thanks to Caswell Riddle for engineering such a successful social.

STATES AND COUNTIES OF SOUTH TO FRONT IN TEXTILE RANKING

Southern states and counties moved forward in the textile ranking contained in the annual report of the United States census office for the year ended July 31, 1924, in which are listed all counties having more than 100,000 cotton spindles.

Georgia with 2,708,242 spindles, a gain of 104,707, took fourth place, passing Rhode Island which showed a decrease. North Carolina with 5,861,366 spindles is second, South Carolina with 5,266,378 is third, while Massachusetts still holds first place with 11,-972,160. Gaston county, N. C., with 1,110,260 spindles, a gain of 157,208, is the first Southern county to pass the million mark and is now the fourth county in the United States in number of spindles, being exceeded only by three New England counties each of which showed a decrease for the year.

Of the 73 counties in the United States with more than 100,000 spindles, 21 are in North Carolina, 14 in South Carolina, eight in Georgia, five in Alabama and one each in Louisiana, Tennessee and Virginia. Four Southern counties—Gaston, N. C., Spartanburg, S. C., Greenville, S. C., and Anderson, S. C.,—have more than 500,000 spindles in each county.

The relative prosperity of the industry in the South is shown by the fact that North Carolina worked 17,332,-650,667 spindle hours and South Carolina 16,605,845,707, while Massachusetts with more spindles in place than the two Carolinas combined, worked only 17,762,675,016 spindle hours.

These figures have been abstracted from the Census Report by the Southern Railway System.

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A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

By Mrs. M. A. Jenkins.

I know that the many friends of our superintendent, Rev. A. S. Barnes, will be sad to hear of the critical illness of his son, Albert, S., Jr. Mr. and Mrs. Barnes are with him at Pine Crest Manor Sanatorium at Southern Pines.

* * * *

The names below complete the list of those who have contributed to the chair and table fund for our new dining hall. We now have ample funds for the purpose. The chairs have been bought and the tables will soon be forthcoming.

How beautifully it has all come to us! And how can we ever thank our friends enough for this donation that has come so sweetly, and from such glad hearts?

We love to think of the letters that accompanied the checks. Even those who felt that they could not just now help us, write so lovingly of their thoughts of the Orphanage. I am reserving the letters that came to me, and when the chairs and tables are installed I shall want to read to the children some of the letters, thereby letting them realize the great Christian spirit and love that hovers over them from all parts of our conference. One donation especially I shall mention here. The check was for one table and six chairs given by a sweet sainted woman, over eighty years, who is deprived of ever meeting with her auxiliary, yet she is always on the alert for doing good; she heard of my request and gave the check not in her own name, but in the name of her auxiliary.

These donations have come to us from individuals, missionary societies, aid societies and other organizations of the church. We are grateful to all for the donations, but most of all we thank you for your love for these dear children:

Aid society of Jenkins Memorial church, Raleigh, Mrs. D. Allen of Raleigh, Mr. and Mrs. F. N. Cross of Sunbury, Mrs. W. R. Sutherland of Laurinburg, Jane K. Meadows auxiliary of New Bern, missionary society of Beaufort, missionary society of Oxford, missionary society of Troy, missionary society of Smith's Chapel of Mt. Olive, Calvary missionary society of Durham, missionary society of Louisburg, missionary society of Fremont, missionary society of Corapeake, missionary society of Stantonsburg, missionary society of Hope Mills, Epworth League of La Grange, missionary society of Maysville, Mrs. D. C. McCotter of Cash Corner, Mrs. G. M. Burton of Mt. Gilead, Dr. Gibson's Sunday school class of Laurinburg, missionary society of Laurinburg, missionary society of Steele Street church, Sanford, and Calvary Sunday school, Fayetteville.

THEY HAVE THEIR REWARD

By H. H. Leach.

In the sixth chapter of Matthew Jesus has "somewhat to say unto thee" about your reward.

Three times in this chapter Jesus states that certain persons had received their rewards already; and the persons evidently were expecting great rewards in the next world. Let us look at these instances.

First, those who did their righteousness "before men, to be seen of them," "have their reward," v. 2. Second, those who said their prayers so that "they may be seen of men," "have their reward," v. 5, Third, those who fasted to be seen of men "have their reward," v. 16. In each case the Revised Version says, "they have received their reward." The Greek word means to "receive in full." The meaning of Jesus, therefore, is "they have received their reward in full already," the emphasis being on the past tense —no more reward coming.

The teaching here is that those who seek no more than earthly good, will certainly receive no more than earthly good.

Here is a man of talents, gifts, money and culture. He seeks a lovely wife, an elegant and attractive home, and respectable children. He seeks these, with other earthly good things, exclusively. He does not take God into account at all. Nor does he ever own God as his or seek after him as Saviour. But he obtains those good things which he seeks; God gives them to him out of his superabundent goodness "to lead him to repentance." He never repents. He dies. In this life he has already "received his reward in full." There is naught more to be added to his reward, for he had during this life sought absolutely nothing more than earthly good things. He got these, and would not have God as his everlasting portion. The only way God can properly dispose of him now is to shut him forever with the devil and his angels, for he had taken part with them in choosing self as his God and in rejecting God.

Here is a lovely, gifted, attractive well-schooled lady. She lives to "have a good time." She has her good time. She makes many friends who admire and enjoy her. She never seeks God at all. She will be cast out of the kingdom. She has, in the earthly good things she sought exclusively, received her reward in full.

The late Sam P. Jones was once invited by a very wealthy and respectable gentleman to dine. Mr. Jones went and after dinner was invited by the gentleman to look over his mansion and its elegant furnishings. Mr. Jones looked at the display courteously. After they were through the owner said, "Well, what do you think of the way I am fixed up?" Mr. Jones who was yearning to win the man to Christ, quietly but firmly said:

"Well, you are going to hell in much better style than many men."

These words cut deeply; but presently the wound was easier, and the gentleman conceded that Mr. Jones was correct. In a few days he was saved.

A very hard-working and sensible man once sai dto me, "Well, all a man gets out of this life anyway is what he ca neat and wear." He lives in comfort, bodily, and that is his reward in full.

Can the same indictment that Daniel thrust upon Belshazzar be brought against you? Read it some ten times: "The God in whose hands thy breath is, and whose are all thy ways, hast thou not glorified." Dan. 6:23. Now turn to Acts 12:23 and dwell long, seriously and prayerfully on the clause beginning, "Because he gave not . . "

What is the chief end (aim, purpose) of man?

Man's chief end is to glorify God, and to enjoy him forever.

Look over the earthly goods you possess and then ask yourself: "Do these make up my reward in full? Have I already received my reward?

How do the words of II Tim. 4:7-8 fit into your life, especially your purposes, aims ad hopes? Do these words fit you? How do your aims, purposes, desires and efforts fit into these words?

If you have your reward in full now, what is it?

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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

THIS is not an appeal to the self-protection of any one preacher. The aim is rather to create in every active minister of the Gospel a sense of his service-obligation toward preachers of the Methodist Episcopal Church, South, as a group—those already superannuated, those active today but who will be retired within this generation, and those of future generations who in time will surely come into such relation.

The Handwriting on the Wall

The accompanying picture, adapted by courtesy of the Provident Mutual Life Insurance Company, should be sufficient to arouse any preacher who may be sleeping away his opportunity to do his part in the Special Effort for Superannuate Endowment. The shadow of the future deprivations hangs over the Church's active ministry as a tornado-cloud over the quiet and peaceful home of an unsuspecting family. It seems to be saying: "You may not know me, for I am different now. My clothing is somewhat frayed, my body is bent from the weight of years, and I cannot walk without assistance. How would you like to exchanges places with me? Before you answer, I remind you that rarely is a parsonage provided for me, my highest average support is now $314 per year, and I have practically no place any more in the councils of the church. Also, I have very poor sight and my hearing is bad. Rarely do they invite me to preach these days, and more rarely could I do it if they should. If, in the face of these facts, you want to step into my place and let me step into yours—well, I am perfectly willing. You shrink away—and you should, for it is a bad trade. Well, I shall never be in your place again, but you will surely some day be in mine—for I am you at seventy-four.'



Asleep While the Wolf Howls

How can pastors be unconcerned about Superannuate Endowment in these days of opportunity? The General Conference of 1922 gave us permission to work for five years on this task. The first year ends March 31, 1925. Thus far thousands of pastors have done their full duty to the cause, and they are determined to keep at this thing until their charges have paid their five-year quotas 100 per cent or more. But some pastors have let the first year go by without doing anything, or at least there is no evidence in their favor as to payments on quotas. These brethren are not awake to the urge in the matter. They allow themselves to believe that they are situated in places where nothing can be done. But there are no such places. Something can be done anywhere. Of course, it may be more difficult somewheres than otherwheres, but nowhere is the cause of the Forgotten Man entirely hopeless. The where of it is not so important as the man of it. Given a man who never quits, and the quota will bloom like roses in June. I would not criticise any of my brother-preachers who are neglecting this great work, but I do wish they could see what havoc they are bringing upon themselves and their brothers of the ministry. Down the road a little way, and around humble cottages of superannuated preachers, the gaunt wolf of distress will be howling sooner than you think. Let not any of us slumber when we should be securing a club to beat him off.

If a Pastor Lags, Pull Him Up

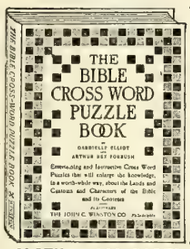
In the college fraternity, there are certain fixed principles that cannot be disregarded. One of these is absolute fidelity and loyalty to all fellow-fraters. Much can be forgiven a member, but not disloyalty. Whoever breaks faith with his group, is accounted unworthy of confidence and cast out. The fraternity of preachers should be the greatest in the world, and it can be if all the preachers will hold steadfastly to those things which make possible a perfect brotherhood. If one of our number thoughtlessly proves disloyal to our welfare, we should quickly pull him up to par. We should have in our group such at atmosphere of brotherly regard, that not one can live happily who disregards the vows (understood) which bind us. The Special Effort for Superannuate Endowment is a chance to prove our loyalty to each other. The test is on—has been for a whole year. What does it answer for you?

This Will Fill You With Joy

I cannot give names, for I promised I would not. A certain pastor did not raise his charge's quota for the first year. When he began the second year he wrote me to come and help him. I could not go at the time, but sent him one of my pals who has Special Effortitis equally bad as I. The pastor and my pal did a good job of it, securing in cash and subscriptions the quota for five years. Then came a conference with a prominent member of this church concerning a contribution to Superannuate Endowment which he wanted to make on the Annuity Plan. My pal put the office in touch with this brother, and negotiations began. Within ten days the gift was made, amounting to $25,000. Later, this good brother felt that he wanted to do more on the same plan. After full consideration, he transferred to the Board of Finance $25,000 worth of income-bearing property and received therefor another annuity bond. This made a total of $50,000 contributed to the fund on the Annuity Plan by this brother within one month, and, besides, he gave $500 without condition to help the charge raise its quota. Arise, O Church, and give him the grand honors! I wish I could publish his name, but promised I wouldn't.

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THE LAW OF CAUSE AND EFFECT AS RELATED TO WHAT A MAN BELIEVES

By Albert Sherrill.

In these times of unsettled faith and laxity in living there are some very vital questions and issues which present themselves for the praperful consideration of serious Christians.

We read in the public prints and hear it from the pulpit that "it makes no difference what a man believes, that the chief thing is, what he is and what he does." I cannot think of a statement that would please the arch enemy of men's souls more than this. But after all, speaking of the souls of men, does it make any difference whether we believe or not believe we have a soul? And if evolution be true, at what stage of evolution did man become fit in body to become the temple of a soul? In fact, has man a soul at all? Or might we not discard our faith in an immortal soul and instead live like a man with a soul and make that answer for believing? I do not know what we would do with this that we find in God's word, "As a man believeth so is he." Of course if what we believe does not matter, we can discard that or any portion of the word we pleased. Is it not a fact that the first discovery that Christ made when he began his ministry was the fact of sin and hypocricy in the lives of the Jews, and was not his first and continual and final effort that of correcting their faith? Read his sermon on the mount. In the German Reformation wit what did Dr. Luther deal primarily, error in faith or wrong living? Every intelligent reader knows the answer. In the Wesleyan revival what was the first thing the Wesleys did? They preached and sang the gospel of faith until error and unbelief passed away, and the glorious light and liberating powers of gospel truth began to make men free indeed. Did the apostolic church exercise any authority over its ministry and membership? What vital issues were discussed at the Jerusalem conference? What the content of Paul's letter to the Gallatians? What his utterances as to the relative truth found in the tenets of Judaism and Christianity? and what does he say as to their effects upon human life? "Stand fast therefore in the liberty wherewith Christ hath made us free and be ye not entangled again in the yoke of bondage." What does Paul's writings to the church at Corinth signify, touching the sacraments of the church? Why that wonderful chapter 15 on the resurrection of the dead? Has not God always been jealous of the faith of the church and His people? Was not every apostacy of God's people with the train of attendant evils the direct result of unbelief? In the church of God at all periods of its history its attravtiness and efficiency depended upon its unity and its unity depended upon, above all else its unity of faith. And after the Theocracy the church to this day was and is left to determine its faith, using divine revelation as its guide always. So when any man elects to enter the ministry of the church he voluntarily releases to the church the right to determine for him his creed. For this reason we find certain disciplinary obligations and solemn vows. Therefore if any of us depart from the established fiat of the church we automatically exclude ourselves from the ministry of membership of the church and should have no quarrel with the church I am sure it has never been true that the great Methodist church or any other church is indifferent to what its ministry and membership believes. David believed it was all right to get Uriah's wife the way he did. In his own mind the course followed by Judas was correct and Adam and Eve made no mistake.

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ONLY TWO MORE WEEKS

The time allotted to the Special Seventieth Anniversary Campaign for New and Renewal Subscriptions for the Advocate has only two more weeks to run. The work that should have been done, in a number of places, during the three months period, is still to be done. The Advocate has not received near as many new subscribers and renewals as it should have, and would have, but for the fact that there have been so many calls on our people for money; but we are constrained to believe that a strong pull for the Advocate will help instead of hinder, and if our pastors will put the canvass on for the Advocate it will prove beneficial to every department of church endeavor.

We are hoping that during the next two weeks a canvass will be put on in every charge in the state. If this is done there can be no doubt about results—the people will take the Advocate and will renew where its merits are properly presented. Now, all together for a great finish. Brother Pastor, the Advocate is depending upon you. If you fail us we have no other recourse. What will you do about it?

The standing up to last Saturday is as follows:

ASHEVILLE DISTRICT

	New	Ren'wl
Marshall Ct.—C. B. Newton		3
Rosman—J. C. Richardson		2
Mt. Pleasant—J. M. Folger		1½
Henderson Ct.—J. W. Parker		½
Weaverville—B. C. Reavis	1	3
Weaverville Ct.—A. J. Burrus		5
Fairview—S. W. Phillips	1	
Brevard—E. R. Welch		2½
Oteen-Oaklev—T. A. Groce	1	2
Flat Rock-Fletcher—J. O. Banks	2	6
Mills River—C. F. Tate		5¾
Hominy—A. L. Latham	4	15
Saluda-Tryon—P. E. Parker	1	2
Asheville-Bethel—T. C. Jordan	13	4
Biltmore—W. F. Sanford		3
Central—A. C. Chappell (in budget)		
Chestnut St.—G. A. Stamper		5
Haywood St.—R. S. Howie		1
Hendersonville—M. T. Smathers	2	7½
Leicester—L. T. Cordell	4	2
Sandy Mush—J. W. Groce	2½	1
Swannanoa—J. O. Cox		1
Total	31½	72¾

CHARLOTTE DISTRICT

Prospect—W. S. Cherry		1
Thrift-Moores—J. J. Edwards		2
Hickory Grove—A. R. Bell	3	3
Monroe—H. G. Gibbs		17
Monroe—H. G. Harden	11	8
Bethel-New Hope—J. W. Kennedy	1	1
Unionville—O. L. Brown		3
Wadesboro—J. C. Armbrust	2	51
Matthews—D. F. Carver		1
West Charlotte—J. A. Smith	1	2
Calvary—C. M. Short	22	11
Ansonville—O. B. Mitchell		3
Dilworth—G. D. Herman	10	10½
Hawthorne Lane—R. H. Daugherty		5
Trinity—J. E. Abernethy		6
Tryon St.—J. H. Barnhardt	1	11½
Marshville—Elzie Meyers		4
N. Monroe-Icemorlee—D. S. Richardson	2½	
Peachland—J. C. Umberger	10	2
Pineville—R. E. Hunt		18
Waxhaw—E. N. Crowder	1	1½
Weddington—T. J. Huggins		1
Total	53½	167

GREENSBORO DISTRICT

Ruffin—J. H. Brendall		2
Ramseur-Franklinville—W. L. Scott		3
Centenary—R. G. Tuttle	8	36
Jamestown-Oakdale—J. E. Womack		3
Carraway Memorial—T. V. Crouse	1	3
Deep River—O. P. Routh		1
Glenwood—W. A. Barber		5
East End—E. J. Harbison	1	5
Bethel—J. E. Woosley	½	5
Asheboro—W. H. Willis		5
Gibsonville—E. H. Nease		2
Park Place—L. B. Hayes	1	1¼
Spring Garden—G. R. Jordan		1
Walnut St.—W. T. Albright		½
West Market St.—J. F. Kirk	6	18½
E. Greensboro—A. Burgess		6
W. Greensboro—E. E. Williamson		4
Main St.—W. R. Davis	29	5
Wesley Memorial—E. K. McLarty	3	12½
New Hope—J. A. Howell	4	8
Pleasant Garden—J. W. Hoyle, Jr.	2	9¼
Randleman—J. A. Cook		4
Randolph—W. R. Harris		5½
Reidsville—M. F. Moores	22	15
Uwharrie—G. W. Clay	2	8½
Wentworth—C. P. Goode	4½	25
Total	84	194

MARION DISTRICT

Burnsville—J. B. Tabor		2
East Marion—E. D. Ballard	2	
Gilkey—J. C. Postell	1	8
Rutherfordton—J. O. Erwin		1
Old Fort—M. W. Dargan		3
Glen Alpine—R. C. Goforth	1	10
Table Rock—W. J. Hackney	1	3
Bostic—E. J. Poe		8
Broad River—J. C. Gentry	13½	16
Cliffside—M. W. Heckard	3	20½
Forest City—W. R. Ware	6	22½
Henrietta-Caroleen—J. P. Hornbuckle		2
Marion—First Church—W. E. Poovey		4
Marion Mills—G. L. Wilkinson	6	9
McDowell Ct.—H. E. Stimson		3½
Mill Spring—Elmer Simpson		1
Morganton—First Church—G. T. Bond	3	29½
Morganton Ct.—L. L. Smith		4½
Oak Forest—B. A. Sisk		1
Old Fort Ct.—J. N. Wise		3
Rutherford College—O. J. Jones	¾	4
Spindale—O. L. Simpson	4	20½
Total	41¼	176

MOUNT AIRY DISTRICT

Rockford St.—G. W. Williams		½
Pilot Mountain—H. M. Wellamn		5
Central—H. K. Boyer	4½	32¾
Walnut Cove—A. J. Bowling		5
Ararat—J. J. Eads	6½	3
Dobson—J. E. Hipp		2¾
Draper—J. P. Morris	½	2
Elkin—L. B. Abernethy	2	49
Madison—T. J. Rogers		½
Mt. Airy Ct.—W. J. S. Walker	3	2
Rural Hall—E. E. Snow	2	10½
Stokesdale—M. E. Leftwich		5
Summerfield—W. L. Dawson	2½	5½
Walnut Cove—J. T. Raledge		19
Yadkinville—R. E. Ward	2	9½
Total	23	152

NORTH WILKESBORO DISTRICT

North Wilkesboro—H. G. Allen	3	55
Ronda-Roaring River—W. J. Miller	1	2
Avery—T. S. Roten		4
Boone—M. B. Woosley	1	3
Creston—W. A. Thomas		4½
Jefferson—J. L. Reynolds	½	4
Moravian Falls—W. I. Hughes	2½	12
Sparta—A. L. Lucas	1	3
Watauga—R. A. Taylor	2	3
Total	11	90½

SALISBURY DISTRICT

Park Avenue—P. L. Shore		1
Kerr St.—C. R. Allison		1
Gold Hill—J. F. Stough		6½
Albemarle Ct.—L. H. Griffith		7
Salisbury Ct.—W. B. Thompson	1	
Landis—W. E. Rufty	1	
Forest Hill—T. F. Higgins		5
Norwood—F. O. Dryman		1
Concord Ct.—A. G. Loftin	2	6
Albemarle—Central—C. M. Pickens	6	26½
Badin—C. R. Ross	2½	3
Concord—Central—W. A. Jenkins		7
Kannapolis—J. F. Moser	2	3
Mt. Pleasant—M. A. Osborne	3	3¾
New London—J. S. Folger		3
Norwood Ct.—G. G. Adams	1	5
Salem—H. L. Powell		3
Salisbury—First Ch.—L. D. Thompson	½	7½
South Main St.—W. A. Rollins		1
Spencer—Central—R. O. Eller		3
Woodleaf—T. A. Pyler		¾
Total	19	94

SHELBY DISTRICT

McAdenville—D. P. Grant		½
South Fork—J. N. Randall	2	2
Cherryville Ct.—J. E. B. Houser	6¼	6
Belmont—R. M. Hoyle		25
Crouse—J. B. Fitzgerald		3
Park St.—J. A. Fry		4
Franklin Ave.—G. W. Vick	6	13½
Lowesville—O. C. Fortenberry		1
East End—C. M. Campbell		4
Goodsonville—J. W. Combs		6
Belwood—John H. Green	7½	50¾
Cherryville—R. F. Mock		11½
Polkville—S. M. Needham	1	4½
Bessemer—E. P. Stabler	½	2
Gastonia—Main St.—F. J. Prettyman		11½
West End—D. W. Brown		2
Lincolnton—W. B. West	4	39
Lincolnton Ct.—W. E. Moretz		1
Mount Holly—O. P. Ader	7	8
Rock Spring—R. C. Kirk		2½
Shelby—Central—A. L. Stanford		4½
Lafayette St.—A. S. Raper		2
Shelby Circuit—B. Wilson		4
Stanley—J. C. Keever		2
Total	34¼	210¼

STATESVILLE DISTRICT

Shepherds—F. H. Price		1
Maiden—Ira Erwin		5½
Troutman—D. A. Oakley		1
Cool Springs—J. E. McSwain	4	3
Hudson—Paul R. Rayle	2	13½
Hickory—First Ch.—R. M. Stafford	¼	3
Mooresville Ct.—C. L. McCain	6¼	18½
Alexander—J. A. Peeler	½	2
Balls Creek—T. W. Hager	½	12½
Catawba—A. C. Kennedy		1½
Davidson—M. B. Clegg		2
Dudley Shoals—P. H. Brittain	1	2
Elmwood—J. W. Strider		11
Granite Falls—N. C. Williams		1½
Westview—D. A. Lewis	1	2
Hiddenite—D. P. Waters		3¾
Lenoir—First Church—Carlock Hawk	1	8
South Lenoir—M. H. Tuttle		1
Lenoir Ct.—E. E. Yates		3
Central—A. L. Aycock	2	12½
Mount Zion—J. H. Bradley		9
Newton—E. W. Fox	1	4½
Olin—W. M Rahtburn	1	9
Statesville—Brd. St.—Z. E. Barnhardt		25
Race St.—H. H. Robbins	1	24½
Statesville Ct.—R. L. Melton	1	8¾
Stony Point—J. M. Barber	1	17
Total	23½	198½

WAYNESVILLE DISTRICT

Cullowhee—A. W. Lynch		2
Macon St.—Van B. Harrison	1	1
Webster—J. W. Bennett	1	2
Whittier—H. A. Bryan		3½
Murphy Ct.—T. E. Hartsfield	½	
Bethel—F. W. Cook		3
Franklin Ct.—R. A. Truitt		6
Lake Junaluska—Frank Siler	1	5
Andrews—T. J. Houck	9	27½
Bryson City—D. V. Howell	5	10
Canton—A. C. Gibbs	1	1
Franklin—W. M. Smith		5
Fines Creek—J. C. Brown		½
Hayesville—F. L. Setzer	½	3
Haywood—P. L. Terrell	2	1
Highlands—J. G. W. Holloway	1½	2
Judson—F. C. West	4	1
Sylva—W. M. Robbins	2	42
Waynesville—J. T. Mangum		13½
Total	28½	129

WINSTON-SALEM DISTRICT

Ogburn Memorial—G. B. Clemmer		1
Central Terrace—J. C. Cornett	2	2
West End—J. W. Moore	9½	24
Trinity—J. R. Church	3	
Mocksville—A. C. Swofford		2
Green St.—W. B. Shinn		6
Linwood—J. W. Campbell		1
Advance—R P. Fikes		3
Cooleemee—J. A. J. Farrington		5½
Davie—James H. Green		1
Denton—S. T. Barber		3
Farmington—C. M. McKinney	3	9
Kernersville—L. A. Falls		6
Lewisville—J. W. Vestal		8
First Church—W. R. Shelton		6
Thomasville Ct.—D. R. Proffitt	11	7
Thomasville—W. L. Hutchins		2
Welcome—J. W. Fitzgerald	11	9
Centenary—C. C. Weaver		12½
Grace—J. P. Hipps		1
Total	39½	109

DURHAM DISTRICT

Gregson—D. M. Sharp	5	1
Brooksdale—B. T. Hurley		7
Milton Ct.—J. Bascom Hurley	4½	18
Burlington Ct.—R. A. Bruton		1
South Alamance—F. A. Lupton		6
Lakewood—D. A. Clark	1½	1
Carr—J. H. Buffaloe		28½
West Durham—J. A. Martin		2
Chapel Hill—Walter Patten		8
E. Roxboro-Longhurst—M. C. Ellerbe	8	
Yenceyville—W. C. Merritt	4	9
Branson—W. F. Elliott		4½
Mt. Tirzah—B. O. Merritt	1	9
Front St.—J. B. Hurley		2
Trinity—W. W. Peele	1	7½
Mebane—L. E. Thompson		3½
Webb Ave.—L. V. Harris		3
Cedar Grove—E. C. Durham	2	16
Memorial—H. E. Myers		7
Leasburg—E. R. Clegg		12
Person—J. W. Bradley	8	48
Hillsboro—S. F. Nicks		1
Durham Ct.—W. F. Craven		4
Roxboro—F. M. Shamburger	1	3
Rougemont—J. F. Starnes		6
Graham—G. W. Starling	17½	1
Total	50½	204

ELIZABETH CITY DISTRICT

Stumpy Point—C. A. Johnson	12	19
Wanchese—W. R. Hardesty	4	1
South Camden—T. S. Coble	3	7½
Eliz. City—First Ch., N. H. D. Wilson		¾
Hertford—L. S. Massey	1	5½
Chowan—M. R. Chambers	1	7½
North Gates—J. O. Long	1	10
Hatteras—J .M. Joliff		1
Pantego-Belhaven—J. P. Bross		3½
Manteo—A. W. Price	1	½
Currituck—E. W. Hurst		8
Kitty Hawk—W. A. Chambers		2
Columbia—S. Salyer		5
Pasquotank—W. T. Phipps	6	5
Gates—R. F. Munn	½	20
Roper R. F. Taylor	2	1
Dare—R. L. Beasley	1½	1
Perquimans—J. T. Stanford		7
Moyock—C. T. Thrift	19	27
South Mills—A. B. Crumpler	1	2
Edenton—J. V. Knight	5	4
Total	38	138¼

FAYETTEVILLE DISTRICT

Parkton—J. C. Humble		10
Manners—L. R. Gains	1	
Newton Grove Ct.—W. J. Underwood	4	5
Roseboro—R. B. John		4
Haw River—C. H. Caviness	1	2½
Carthage—John M. Wright		1½
Jonesboro—R. E. Stanfield	6	25
Elizabeth—H. E. Lance		4½
Sanford—L. B. Jones		2
Siler City—O. I. Hinson	2	21½
Goldston—H. L. Witten		8
Hay St.—J. H. Shore	½	6
Hemp—G. C. Wood	1	1¾
Stedman—G. G. Ellington		1¾
Pittsboro—C. M. Lance	2	13
Duke—L. C. Brothers	3½	21½
Fayetteville Ct.—W. L. Maness	1	20½
Lillington—H. L. Hendrix		4
Person St.-Calvary—M. F. Hodges		2
Total	22	154½

NEW BERN DISTRICT

Mt. Olive Ct.—H. C. Ewing		2
Riverside & Bridgeton—J. H. Lanning		2
Beaufort—E. F. Lee		½
Trenton—H. L. Davis	2	½
New Port—R. W. Barfield		5
Atlantic C. W. Wilson		1
St. John—R. E. Atkinson		1
Harlow Ct.—J. E. Carter	3	6
Ocracoke—W. T. Cheek	½	4
Snow Hill—J. A. Russell	1	12½
La Grange—R. E. Pittman		3
Mt. Olive-Calypso—L. T. Singleton		13
Centenary—J. W. Harrell		4
Queen St.—C. K. Proctor	10	21
Oriental—J. C. Wheedbee	2½	6
St. Paul—J. M. Daniel	½	11½
Elm St.-Pikesville—C. P. Jerome		2
Morehead City—W. A. Cade	1	52½
Hookerton—R. R. Grant		8
Goldsboro Ct.—R. E. Brown		5
Craven—W. L. Dawson, Jr.		4
Pink Hill—K. S. L. Cook		3
Gloucester—Samuel Leffers		1
Pamlico—W. C. Jones	2	
Total	22½	168½

RALEIGH DISTRICT

Franklinton—E. H. Davis		7
Central—H. I. Glass	2	1½
Garner—G. W. Fisher	4	21
Tar River—J. C. Williams	3½	8½
Louisburg—O. W. Dowd		2
Creedmore—J. J. Boone		3
Zebulon—E. M. Hall	5	20
Cary—W. C. Ball	2	8
Princeton—G. B. Perry	½	4
Oxford Ct.—N. B. Strickland		2
Bailey Ct.—E. C. Maness	1	5
Millbrook—S. J. Starnes	4	25
Granville—L. H. Joyner	4	30
Smithfield—A. J. Parker		22
Oxford—E. M. Snipes		4
Fuquay—K. F. Duval		2
Youngsville—W. B. Humble		7
Clayton—M. Y. Self		1
Edenton St.—W. A. Stanbury	5	9
Four Oaks—W. J. Watson	9	44
Jenkins Memorial—W. H. Brown	12	4
Total	52	132

ROCKINGHAM DISTRICT

Mt. Gilead Ct.—F. E. Dixon		¾
Caledonia Ct.—J. L. Smith	2	
Maxton—A. S. Parker		1
St. Paul—I T. Poole		6
Gibson—J. B. Thompson		1
Richmond Ct.—C. A. Jones		8
Red Springs—G. M. Daniel		1
Rockingham—C. M. Hawkins		4
Robeson Ct.—N. B. Johnson		9
Aberdeen-Vass—E. H. McWhorter		3
Rowland—P. D. Woodall	2	9
Raeford—N. C. Yearby	2	5
Laurinburg—W. R. Royal		2
Laurel Hill—W. J. DuBois		1
Biscoe—F. B. Peele	1	5¾
West End—A. J. Groves		1
Montgomery—F. B. Noblett		1
Lumberton—T. M. Grant		2
Roberdel—S. T. Moyle		2
Troy—J. H. McCracken		5
Lumberton Ct.—N. L. Seabolt		1
Mt. Gilead—B. C. Thompson	3	34
Total	10	97½

WASHINGTON DISTRICT

Aurora—W. C. Benson		2
Swan Quarter—W. N. Vaughan		1
Nashville—A. L. Ormond	1	2
Rocky Mount Ct.—W. G. Farrar	1	3
Washington—L. D. Hayman		6¼
Pinetops—J. H. Miller	2	13
Farmville—B. R. Slaughter		4
S. Rocky Mt.—W. C. Huckabee	4½	3
Tarboro—R. C. Beaman		7½
Elm City—D. H. Tuttle	11½	10
Mattamuskeet—W. M. Wall	12	35
Spring Hope—W. E. Trotman		4½
Fremont—J. A. Dailey	2	12
Greenville—V. P. Scoville	1	4
Fairfield—H. M. Jackson	½	1
Robersonville—F. F. Eure		5½
First Church—H. M. North	2	11
Wilson—F. S. Love	2	7
Grimesland—J. J. Lewis		2
Total	39½	134¾

WELDON DISTRICT

N. and S. Henderson—L. E. Sawyer		1
Williamston-Hamilton—E. D. Dodd		1
Rich Square—Rufus Bradley		3¾
Garysburg—J. A. Tharp		3
Enfield—C. T. Rogers—	1	1
Scotland Neck—E. L. Hillman	2	2
Battleboro-Whitakers—B. F. Boone		4
Warrenton—H. B. Porter	2	23
Henderson—T. G. Vickers	1	3
Murfreesboro—L. C. Larkin		10
Aulander—W. L. Clegg	1	6
Northampton—B. P. Robinson	1	6
Littleton—G. F. Smith	1	3½
Halifax—J. L. Midgett		2
Rosemary—Norman Harrison		2
Roanoke Rapids—R. H. Broom	2	1
Weldon—G. W. Perry		8½
Middleburg—J. T. Draper		17
Seaboard—Frank Culbreth		3
Windsor—N. M. Wright		9½
Warren Ct.—W. M. Towe		1
Conway Ct.—E. B. Craven	½	6
Ahoskie—R. G. L. Edwards		3
Total	11½	119¾

WILMINGTON DISTRICT

Jacksonville-Richlands—J. H. Frizzelle		1
Fifth Avenue—W. C. Martin	2	1
Clinton—J. E. Holden		3½
Faison-Warsaw—E. L. Stack	1	2
Tabor & Fair Bluff Ct.—L. M. Chaffin		4½
Scott's Hill—E. W. Downum	1	
Chadbourn Ct.—T. E. Davis	2	
Burgaw—L. A. Watts		2
Magnolia Ct.—W. E. Hocutt	4	2
Mayesville—E. C. Sell	1½	13
Grace—A. D. Wilcox	1	13
Ingold—A. E. Brown		1
Whiteville—L. D. Pattishall		4
Wilmington Ct.—C. N. Phillips	3½	3
Epworth—J. A. Snow	1	11
Trinity—H. C. Smith		4
Kenansville—J. W. Sneeden	2	2
Carver's Creek—J. C. Harmon	1	7½
Swansboro—D. A. Futrell		2
Southport—J. R. Edwards		¼
Total	20	77
Miscellaneous	4½	45
Total	679¼	2864

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

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6:15 a.m. a Norfolk	8:10 p.m.
7:30 a.m. b Charlotte	5:15 p.m.
3:00 p.m. Washington	1:05 p.m.
9:45 p.m. d Norfolk	7:05 a.m.

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Presiding Elder's Appointments

DISTRICT CONFERENCES

Greensboro, at Trinity ..... April 14-15
Weldon, at Seaboard ..... April 16-17
Marion, at Morganton ..... April 21-23
New Bern, at Trenton ..... May 26-27
Charlotte, at Pineville ..... May 28-29
Durham, at Fletcher's Chapel ..... July 1-2

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

April
Hominy Ct., Pisgah, 11 11-12
Elk Mountain, Woodfin, 3 12
Chestnut Street, night 12
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26
May
Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

April
Jamestown-Oakdael, Jamestown, 11 12
Highland, 3 12
East End, night 12
Randolph, Mt. Gilead, 11 18-19
Main Street, night 19
West Market Street, 11 26
Gibsonville, Gibsonville, night 26
May
Randleman, Old Union, 3 2-3
Carraway Memorial, 11 3
Park Place, night 3
Pleasant Garden, Bethlehem, 3 9-10
Ramseur-Franklinville, Ramseur, 11 10
Centenaryl night 10
Spring Garden, night 13
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31
June
Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

April
Spray, 11 12
Draper, night 12
Elkin, 11 19
Pilot Mountain, Pinnacle 19-20
Rural Hall, Mt. Pleasant 25-26
Rockford Street, night 26
May
Sandy Ridge, Snow Hill 2-3
Madison, night 3
Stokesdale, Mt. Carmel 9-10
Stoneville-Mayodan Price 16-17
Leaksville, night 17
Mt. Airy Ct., New Hebron 23-24
Ararat, Chestnut Grove 30-31
Summerfield, Pisgah 30-31
June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND—IN PART

April
Bald Creek, Bald Creek, 11 10
Spruce Pine, Penland, 11 11
Burnsville, 11 12
Micaville Bakersville, 10 12
Gilkey, Hebron, 11 19
Rutherfordton, 7:30 19
Table Rock, Fairview, 11 24
Morganton, First Church, 7:30 24
Rutherford College, Warlicks, 11 25
Glen Alpine, 11 26

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

April
Ronda-Roaring River, Ronda 11-12
North Wilkesboro, night 12
Wilkesboro, Union 18-19
Watauga, Mabel 25-26
May
Todd, Pleasant Valley 2-3
Boone, Blowing Rock 9-10
Avery, Mt. Zion 16-17
Helton, Greenwood 23-24
Elk Park, Banner Elk 30-31
June
Warrensville, Ashley 6-7
Jefferson, Zion 20-21
Creston, Mountain View 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

April
Goodsonville, Pisgah, 3 and 11 11-12
Lowell, Bthesda, 3 12
Belmont, Main Street, night 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

April
Cramerton, 11 19
McAdenville, night 19
Shelby Ct., Elbethel, 11 25
Main Street, Gasonia, 11 26
West End, night 26
May
Rock Sprins, Rehobeth, 3 and 11 2-3
Stanley, Trinity, 3 3
East End, night 3
Cherryville Ct., Bethlehem, 11 9
Cherryville, First Church, 11 10
Dallas, Hardin, 3 10
Franklin Ave., night 10
Belwood, Palm Tree, 11 16
Polkville, Lee's Chapel, 11 17
Lafayette Street, night 17
Trinity, Tate Chapel, 11 23
Maylo, 11 24
Lowell, South Point, 3 24
Park Street, night 24
King's Mountain, night 27
Belmont, Main Street, night 28
Mount Holly, night 31
June
South Fork, Bethel, 11 6-7
Lincoln Ct., Ivey 3-7
Crouse, Pleasant Grove, 11 13-14
Bessemer, Puett Chapel, 3 14
Shelby, Central, night 14
Lowesville, New Hope, 11 20-21
Goodsonville, Tabernacle, 3 21
Smyre, night 21

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

April
Kerr Street, Center, 11 12
Central, Concord, night 12
Woodleaf Ct., South River, 11 18-19
South Main Street, night 19
Salisbury Ct., Mt. Tabor, 11 25
Central, Albemarle, 11 26
North Main, Salisbury, night 26
May
Forest Hill, 11 3
Epworth, night 3
Concord Ct., Olivet, 11 9-10
Yadkin, night 10
New London Ct., New London, 11 16-17
Badin, night 17
Gold Hill Ct., Liberty, 11 23
Salem, West Albemarle, 11 24
Albemarle Ct., Oakboro, 11 30-31
June
Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28

The District Conference will be held at Norwood July 9-10.

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N.C.
THIRD ROUND

April
Catawba, Bethlehem, 11 11-12
Westview, Fairgrove, 3 11-12
Newton, 8 12
Alexander, Rocky Springs, 3 and 11 18-19
Hiddenite, Beulah, 11 and 3 18-19
Jones Memorial, 8 19
Race St., St. Johns, 3 26
Elmwood, Knox, 11 & 3 25-26
Maiden, Mays, 11 & 1 26
Troutman, 8 26-27
May
Cool Springs, Salem, 3 & 11 2-3
Olin, Mt. Bethel, 11 & 3 2-3
Stony Point, 8 3
Dudley Shoals, Cedar Val, 11 9-10
Hudson, Mt. Hermon, 3 9-10
Granite Falls, 8 9-10
Lenoir First, 11 & 2 17
South Lenoir, Zion, 3 17
Rhodhiss, 8 17
Lenoir Ct., Gamewell, 11 and 1 24
Ball Creek, Friendship, 11 and 3 23-24
Hickory First 8 24-25
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31
June
Statesville, Broad St., 11 and 8 7-8
Statesville Ct., Bethel, 11 and 3 6-7

WINSTON-SALEM DISTRICT
W. A. Newell P. E., P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

April
Lewisville, Lewisville, 3 11-12
Cooleemee, Cooleemee, 11 19
Davie, Liberty, 3 18-19
Linwood, Macedonia, 11 25-26
Erlanger, Erlanger, night 26
May
Davidson, Bethel, 11 2-3
Advance, Fulton, 3 2-3
Thomasville Ct., Pleasant Hill, 11 9-10
Trinity, Trinity, night 10
Kernersville, Kernersville, 11 17
Denton, Jackson Hill, 11 23-24
Thomasville, Main St., Main St., night 24
Mocksville, Mocksville, 11 31
Farmington, Huntsville, 3 30-31
Walkertown, Walkertown, night 31

The Winston-Salem District Conference will convene at Kernersville on Sunday, May 17th. The business session will be called to roder at 10 a. m. Monday, May 18th.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

April
Graham and Haw River, Graham, 11 .. 12
Calvary, night 12
Branson, night 13
South Alamance Ct., Saxapahaw, 11 .. 19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26
May
Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11 ... 2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

April
North Gates, Gates 11-12
Gates, Harrills 12-13
South Mills, Newlands 18-19

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

April
Dunn, morning 12
Duke, Black's Chapel 11-12
Carthage, Cameron 16
Hemp, Smyrna 17
Glendon, High Falls 18-19
Goldston, Jones Chapel 24
Pittsboro, Pleasant Hill 25-26
May
Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17
Goldston, Jones Chapel 22
Pittsboro, Pleasant Hill 23-24

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

April
Atlantic-Sealevel, Atlantic, a.m. 11
Straits, a.m. 12
Ocracoke, p.m. 13
Pink Hill, Woodington, a. m. 19
Queen St., p.m. 19
Pamlico Ct., Barnes, a.m. 25-26
May
Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24

District Conference May 26-27 at Trenton.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

April
Oxford Ct., Marrows 11-12
Oxford, 7:30 12
Zebulon, Zebulon 19
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

April
Bath, Pinetown, a.m. 12
McKendree, Conetoe, night and a.m. 12-13
Clark Street, a.m. 19
First Church, night 19
Rocky Mount Ct., 3 and 11 25-26
South Rocky Mount, night 26
May
Vanceboro, Lanes, a.m. 2-3

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

April
Battleboro-Whitakers, Battleboro, 11 12
Enfield, night 18
Northampton, Rehobeth, 11 18
Littleton, 11 26
Halifax, Calvary, afternoon 26
May
Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17

District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

April
Clinton, Clinton, a.m. 12
Ingold, Epworth, p.m. 12
Hallsboro, Peace, a.m. 19
Carver Creek, Shiloh, p.m. 19
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26
May
Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

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IN MEMORIAM

DIXON—Mr. Freeman Dixon, about 77 years of age, passed away at his home, six miles from Maysville, N. C., on Monday, March 9, 1925. He is survived by one brother, Mr. John Dixon, and two sisters, Miss Ann Dixon and Mrs. Mary Dudley.

Mr. Dixon was a quiet, unpretentious, unobtrusive man and was held in high esteem by all who were acquainted with him. We laid his body to rest in the Dixon burying ground which is in a dense, shady forest. While the grave was being filled the silence that reigns in this forest was broken by the melodies of Christian songs as they came from a group of friends and neighbors near the grave and went up to the God who was looking upon us.

May the comforting grace of our Lord abide with the bereaved relatives.

E. C. Sell, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has seen fit to remove from our midst Bro. S. G. Loy, we, the members of Mount Zion Aid Society, realize that we have lost one of our loyal members. Therefore we wish to record our appreciation, love and esteem for him.

Resolved, That these resolutions be spread upon the minutes of our society and that a copy be sent to the Roxboro Courier and the North Carolina Christian Advocate for publication.

Mrs. Oscar Jones,
Mrs. J. R. Moore,
Mrs. J. T. Blackard.

RESOLUTIONS OF RESPECT

After having served his church most acceptably in almost all of its official relations, our friend and co-laborer, E. S. Dail, departed this life October 24, 1924. We are most grateful to our heavenly Father for his exemplary life and feel a keen sense of our loss because he is no longer with us, but we realize our los sis his gain and we bow with grateful hearts to Him that doeth all things well

Brother Dail was deeply interested in all things that pertained to the development and spiritual growth of the church, rarely ever being absent from any of its meetings, counting it a privilege to be allowed to take some part in them. We shall greatly miss his congenial personality and want to give this expression of our appreciation of his worth to the Windsor circuit.

Therefore we extend to his wife and children our deepest sympathy in their loss a well as ours, and wish to have a copy of this resolution in the quarterly conference, also one copy each sent to the North Carolina Christian Advocate and to the Windsor Ledger.

Adopted at first quarterly conference, 1925, Windsor circuit.

T. C. Bond, Chm.
R. E. Tarkenton,
T. A. Smithwick,
Eddie Cullipher,
Stewards.

RESOLUTIONS OF RESPECT

Seldom has a pastor been called upon to stand beside so many open graves in so short a time as has Brother Davis of Colonial Avenue church, Norfolk.

On Friday, January 23, we buried our beloved vice president of the Woman's Missionary Society, Mrs. Bertie Evans Griffin, and her son Benjamin, a member of the young men's Bible class.

Five days later we performed the same sad rites for Mrs. Willie Griffin Munden, Mrs. Griffin's daughter, our children's superintendent.

It is well that we do not, at once, come into a full realization of our loss when death comes to us. In God's mercy we are too numbed by the shock to fully understand, and we can only trust and cling to the hand that afflicts.

In the death of Mrs. Griffin we have suffered the loss of a true and loyal friend. Active in all church affairs, she was particularly interested in both home and foreign missionary work. Young, active, capable, we had looked forward to a long life of usefulness in our church and missionary society. But our plans are not God's plans. She is not "for God took he

We are indeed a stricken church deeply bereaved missionary soci but we deem it a privilege to exp our appreciation of the departed s ters, and are resolved:

First, To pledge oursel to th task of carrying on, wit renewed zeal and faithfulness, the wo that they loved so well.

Second, That we extend to the family our love and sympathy in this triple bereavement, and pray that the memory of these beautiful lives inspire them to great service for the Master.

Third, That a copy of these resolutions be sent to the family, a copy recorded in our minutes, and a copy be sent to the Richmond Advocate and to the North Carolina Advocate.

The Woman's Missionary Society,
Colonial Ave. M. E. Church, South,
Norfolk, Va.

Mrs. E. E. Harrell,
Mrs. J. E. Edney,
Mrs. E. T. Dadmun,
Committee.

TRIBUTE FROM CIRCLE NO. 3 TO MRS. IDA ROSS KIRK

Since last we met at the home of our chairman, Mrs. C. E. Pugh, one of our number has transferred her membership to that larger circle in the Father's "house of many mansions."

Though one of our latest members, she was one of the best beloved and most highly esteemed, always keenly alive to every new work of the circle, and glad to contribute her personal service in each plan.

We remember her quick and eager interest in the proposed cake and candy window, and her ready promise of candy, in the making of which her skill was remarkable.

Bright and cheerful she left us with no thought of danger ahead. In the early morning of the next day, Tuesday, January 27, her joyous spirit had gone to Him who had only lent her to us for a short time.

All who knew Mrs. Ida Ross Kirk were drawn to her by her gracious friendliness and unfailing cheerfulness. Though impaired health might have been cause for anxiety, not a shadow of cloud was apparent to even a close observer—herself and her affairs were in the hands of Him in whom she trusted.

We miss our friend, but we could not wish her back from that sphere of larger and untrammelled service.

To our beloved pastor, Rev. John F. Kirk, and the relatives of Mrs. Kirk, we extend our deep and tender sympathy; our love and prayers surround them in this tragic bereavement.

We desire that a copy of this tribute be sent to Brother Kirk and to Mrs. T. J. Jerome, sister of Mrs. Kirk, and a copy be sent to the North Carolina Christian Advocate with request for publication, and that it be recorded in the minutes of the circle.

Mrs. Charles H. Ireland,
Mrs. George W. Whitsett,
Mrs. Charles E. Pugh,

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and love, has taken from us, Polkville church, our beloved mother, Mrs. Nellie Wolf Ledford, wife of the late Rev. Robert Ledford. She was better known as Aunt Nellie or Grandmother Ledford. She was 103 years old, and all through these many long years of her life her greatest desire and love was for her God and her church. Be it resolved:

First, That while we greatly deplore our loss, we would be submissive to the will of our heavenly Father, feeling sure our loss is her eternal gain.

Second, That we thank our heavenly Father for her beautiful Christian life, and for that divine grace which comforted and sustained her through months of severe bodily afflictions, and in the end was her comfort and stay while passing through the valley and shadow of death.

Third, That we rejoice in the thought that she is with the Lord she loved so well, and by God's grace we hope to meet her in that bright land where parting is no more.

Fourth, That a copy be sent to the North Carolina Christian Advocate and one placed on the minutes of the women's Sunday school clas sof Polkville church.

Mrs. Janie Bridges,
Mrs. R. Q. Whisnant,
Mrs. F. H. Lee.



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MONUMENTS MAINTAIN MEMORIES

IN MEMORIAM

An all wise and loving Providence has deemed it proper to call from his earthly existence our friend and brother, J. D. Mann. We cannot always understand the acts of our loving heavenly Father, but we now that His plans are all worked out in a complete and harmonious manner, and that He had a reason for taking to Himself J. D. Mann, who was just now the age when he should be reaching the fullness of life.

He has been a consistent and consecrated member of Wesley Memorial Methodist Episcopal Church, South, since March 10, 1896, almost exactly twenty-nine years, and during this time has been an active and consistent member of the church. He has been a consecrated member of the board of stewards for a long number of years and no member of the board felt the responsibility of his position more than he. Few were the occasions when he was not present at the meetings. He perhaps gave closer attention to his business than any man in the city and worked longer hours and took fewer vacations, but notwithstanding his obligations to his business he was always ready to lay them aside and answer the call of his church.

We shall miss him in our meetings and his place will be difficult to fill. We commend him as an example of loyal and consecrated service to his church and his community.

The members of the board of stewards in meeting assembled desire that a permanent record of their appreciation of his services to his church be placed on the minutes of the church. The board also wishes to express in its feeble way to the members of his family the deep feeling of loss sustained and attempts to console them in the hour of their great sorrow.

V. A. J. Li...
W. B. ...wen,
G. ... Wood,
Committee.

Trinity College Library

MEMORIAM

Whereas, our kind heavenly Father has taken to Himself one of our most faithful members, Mrs. Agnes Adelaide King; we, the members of the Susanna Wesley Bible class of Central Methodist church, desire to place on recod our appreciation of her unselfish devotion to her blessed Master and to every interest of His kingdom. She was indeed a mother in Israel, whose life was a benediction to all who were fortunate enough to come under its influenc...

We would like to commend to all the pupils of our school the splendid example that she set before us in that she was always in her place in the Lord's house when she was physically able to be there.

We will cherish the memory of her consecrated life and always remember her bright smile and cheerful greeting and pray that we may follow her footsteps as she followed her Master in loving service.

We extend our heartfelt sympathy to her loved ones.

Mrs. W. C. Houston,
A. S. Webb,
Committee.

RESOLUTIONS OF RESPECT

On Tuesday, March 10, 1925, at 6:15 p. m., God sent His angel of death to the home of our late pastor, V. P. Scoville, calling him from his work here to be at rest with his Saviour in heaven. Brother Scoville was a man who loved his God and his fellowman, and was constantly trying to lead others to that Christ that he so faithfully served. His greatest ambition was to be used by his heavenly Father for the salvation of souls.

As assistant teacher of this class he will be greatly missed, and he has left a vacancy that will be hard to fill. Therefore be it resolved by this Baraca class, that while we can not understand the workings of an all wise Father, we know that all things work together for good to them that love God; that our hearts are filled with sympathy for the widow and children, and that our prayers shall ascend to God in her behalf, who alone is able to comfort in such an hour of bereavement. That a copy of this resolution be sent to Mrs. Scoville, a copy spread upon the minutes of this class and a copy sent to the North Carolina Christian Advocate for publication.

Take time to be holy, speak oft with thy Lord,
Abide with Him always and feed on His word;
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessings to seek.

A. B. Ellington,
Wiley Brown,
J. H. Blount,
Committee.

NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

"If compulsory education is limited to one period of life," says Professor Earl Barnes, " it should not be from six to fourteen as at present, but from forty to fifty." Very good, but why not extend the period from twenty to fifty, especially in the case of doctors, teachers and preachers?

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God loves the beautiful. Or else He would never have made the violet and the rose, or painted the glories of an autumnal sunset, or set the sky at midnight with a thousand stars. There is no virtue in being ugly. If there were, a great number of people would be sanctified. Ugliness is a bane, beauty is a blessing. The world's uplift comes largely through beautiful thoughts, beautiful ideals, beautiful aspirations, beautiful deeds. Let everlasting praise be rendered to all things that are beautiful.

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If the hidebound slaves to outworn traditions and ancient good which has become uncouth should keep before their backward gaze those classic lines of James Russell Lowell, which alone give him a title to immortality, they would ere long right-about-face and heed the bugle call of the future. Listen to the music of Lowell's lines that urge us forward:

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

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Erasmus in the preface to his Greek Testament A. D. 1516 writes an eloquent plea for placing the Holy Scriptures in the hands of every man and woman so that they may all read and re-read and then study with renewed diligence the greatest of all books. In that preface the scholarly Erasmus wrote: "I totally disagree with those who are unwilling that the Sacred Scriptures, translated into the vulgar tongue, should be read by private individuals, as if Christ had taught such subtle doctrines that they can with difficulty be understood by a very few theologians, or as if the strength of the Christian religion lay in men's ignorance of it. . . . I would wish all women even, to read the Gospel and the Epistles of Paul. I wish they were translated into all languages of all peoples, that they might be read and known not merely by the Scotch and Irish, but even by the Turks and Saracens. . . . I wish that the ploughman might sing parts of them at his plough, and the weaver at his shuttle, and that the traveler might beguile with their narration the weariness of his way."

The early Methodist circuit riders were not as a rule men of scholarship, but for resourcefulness and ready wit they had few superiors. Here is a case in point where one of these unlettered pioneers was reading the third chapter of Daniel when he came to a batch of words that gave him trouble: "At what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer," etc. Now this list of instruments is repeated several times in the chapter, and the second time he stumbled through it with even greater difficulty than the first. Before he reached it again, however, he had discovered a way of escape. So the third time he relieved both himself and his listeners by reading with the utmost gravity, "And the band played as before."

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Prof. Archibald Henderson of the University of North Carolina recently told us about the shape and size of the universe. His figures make one's head a bit wobbly and then he concludes by saying that it may be two or three times as big as he figures. Dr. Henderson says:

"The universe in shape is spherical, following the general ideas of Einstein. Its diameter is equivalent to the length of 10,000 milky ways, set end to end, each so long that light takes 30,000 years to cross it. Light, incidentally, travels about six trillion miles a year. Its circumference would require a ray of light 1,000,000,000 years to make its way completely around. Its radius is ten million times the 93,000,000 miles distance from the earth to the sun. Its weight is equal to that of a trillion suns, and the sun is 324,000 times heavier than the earth. These estimated dimensions are the results of the latest in mathematics, physics, and astronomy. The universe may be two or three times as large as the figures indicate, and, in fact, the most recent computations indicate that it is."

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Flowers and crosses! Strange juxtaposition! It is like setting the north pole and the south pole side by side. Yet Rev. Frederick W. Norwood of the City Temple, London, dares to write the following: "Let us judge life by its flowers rather than by its crosses. Near every cross there is a garden if we would look for it. Many of us know that we pluck the choicest flowers at the foot of our crosses. Many of us know that it is the evil power of men which in the main makes the crosses, but it is the vibrant, unobtrusive, ever pulsating power of God which makes the flowers. For my part I dare to value life by its gardens rather than by its crosses. I would strive to do so even though faith faltered, though my theories fell like birds that were broken-winged, though every man in the world doubted the faith, the faith of the risen Christ; for my part I would try to believe in the gardens, I would try to believe in the flowers. If there could be a God whose character could not be harmonized with the flowers then I would have nought to do with Him. I could not worship Him, I would even defy Him."

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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THE RELIGIOUS PAPER IN THE HOME

There are many kinds of literature offered to our people today, and nearly all of them are reading something. There is a tendency on the part of a number of people to confine their reading to the secular papers. It is well to be informed on all public questions, and to keep up with the movements of the times, hence it is necessary to read the secular papers. The various clubs, lodges, etc., find it necessary that publicity be given to their activities. The Roman Catholic church is wise to see the importance of keeping that church before her people, hence in every Catholic home you find a Catholic paper. If it is necessary for an American citizen to read the secular paper, the clubman or lodge man a paper published in the interest of these orgaizations, and the Romanist one giving information concerning that church, it seems to us that it is necessary for every Methodist to have a Methodist paper handy where every member of the family can get hold of it and keep in touch with the advancement of our beloved church.

It is impossible to be an intelligent citizen of the state and not read the newspapers, and it is impossible to be an intelligent Methodist and not read a Methodist paper.

The Advocate is in reach of every Methodist in North Carolina. If any are for sufficient causes not able to pay for it, if they will so inform the pastor, he will make arrangements for them to get it. The price, $2.00 per year, is small compared to the benefits derived.

There are at least 75,000 Methodist families in the state. Less than one-third take the Advocate. We are confident that within a short while the subscription list can be increased to 35,000 if our pastors and friends will just give a few hours in an attempt to do so.

The standing of the charges is not being published this week, but will be next, and each week till the close of the campaign. There are only a few more days of the time set apart for the special effort. Why not make them big days for the Advocate? We are hoping that every pastor will see to it that every Methodist who is not now a subscriber will be seen and asked to subscribe, and that every subscriber will be asked to renew. Do it now.

EASTER SUNDAY IN CHARLOTTE

I spent last Sunday in Charlotte and while in the city picked up some facts and figures that the Methodist public ought to have for its information and inspiration.

Among other things I learned that Rev. J. F. Armstrong at Belmont Park church, where I worshipped at the morning hour, had a few days before closed a revival that ran six weeks and resulted in 280 additions to that church. The board of stewards has been increased by the addition of ten members, a men's club is being organized, the Sunday school with an enrollment of over 800 had 570 present last Sunday. The congregation packed every part of the church and the special Easter offering was for the Children's Home, Winston-Salem.

Rev. J. H. Barnhardt at Tryon Street church, Easter Sunday morning received 43 new members, which makes a total of 180 for this conference year. Brother Barnhardt had a few days before closed revival services that continued twelve days.

The contract for the new $100,000 educational building for Tyron Street will be let May 5 and pushed to completion.

The congregation Sunday morning was reported to have been a record breaker for a regular Sunday morning service when nothing out of the usual order had been announced—every inch of available space was occupied.

Rev. J. E. Abernethy received 18 new members at Trinity church Sunday morning. The revival services at Trinity will begin the first Sunday in May. Dr. Sam R. Belk of Atlanta, Ga., will assist Dr. Abernethy with these services. Rev. C. M. Short is in the midst of revival services at Calvary church with Rev. J. E. Abernethy doing the preaching and Rev. E. P. Billups leading the singing. These services will continue till next Sunday.

Bids for the new Dilworth church will be opened April 21. The first unit of the church group will cost approximately $150,000. Later a Sunday school plant and a parsonage will be built. The proposed auditorium that is to be erected at once will, lower floor and balcony, accommodate 1,000 and underneath will be a banquet hall capable of seating 1,000 persons. The lot where the new church is to be erected on East Boulevard has a frontage of 400 feet and a depth of 200 and is beautiful for situation.

Rev. R. H. Daugherty at Hawthorne Lane Sunday morning received 77 new members, which makes a total of 212 for the year. The new Sunday school building is being pushed to completion and as soon as that is done the workmen will begin on the church auditorium, which is to be greatly enlarged and otherwise improved.

It is interesting to note that the figures given for the four churches, Belmont Park, Tryon Street, Trinity and Hawthorne Lane, show the addition of 687 new members for the year.

A. W. P.

THE EVANGELISTIC PASSION OF EARLY METHODISTS

Methodism had its beginning, not, as is frequently asserted, in the Holy Club, at Oxford, but in the warmed heart of Wesley. This warming of his heart was to Wesley a "strange" experience, but to his followers it became a familiar, not a commonplace, occurrence.

Furthermore, that spiritual experience of John Wesley, which marked the beginning of Methodism, was at the same time the birth-hour of a new evangelism. Not only did John Wesley become a flaming evangelist, but the men associated with him and those Wesleyan preachers who came after him were on fire with evangelistic fervor and became effective messengers to a sinful and lost world.

This was emphatically true on the American continent, where society was in a plastic state, free from the restraints of fixed customs and habits which characterized an older and more highly organized social life. That primitive civilization, unpolished, but at the same time unsophisticated and unspoiled, welcomed all and set an open door before every man. The great virgin continent, whose widely scattered pioneers were full of hope, unsatisfied, but unafraid, and who dared great things, became the broad and inviting territory for the Methodist preacher, with his typical gospel message which always laid emphasis upon repentance and faith and upon a direct witness of the Holy Spirit.

And it is truly amazing how the work spread as these men, most of them young men with little experience, except the experience of the love of God in their hearts, went preaching and organizing churches wherever the pioneer settler had pitched his cabin in the wilderness.

The Methodist Episcopal Church n America, organized at the "Christmas Conference" in Baltimore in 1784, set itself at once to the task of covering every part of the country, no matter how sparsely settled, with a network of circuits and under the matchless leadership of Francis Asbury sent the circuit rider to every nook and corner of this broad land. At the very time that the foundations of the new American nation were being laid, the Methodist pracher was on hand to join as a builder of the nation as well as of the kingdom of God.

And these early Methodists, with their new emphasis upon evangelism, were tremendously in earnest and at the same time were fully persuaded that the King's business required haste.

What Bishop Coke recorded in his journal concerning Hope Hull, a young itinerant preacher, reveals the true ideal st for Methodist preachers in those early days of our history. Bishop Coke wrote:

Mr. Hull is young, but is indeed a flame of fire. He appears always on the stretch for the salvation of souls. Our only fear concerning him is that the sword is too keen for the scabbard—that he may lay himself out far beyond his strength. Two years age he was sent to a circuit in South Carolina which we were ready to despair of; but he, with a young colleague (Mastin), of like spirit with himself, raised that circuit to a degree of importance equal to that of almost any in the Southern States.

Of these early Methodists, an old "ironside" Baptist preacher once said that the Methodists beat any set of folk that he ever saw—that they "would put up a brush arbor, roll a few logs together for seats, nail a book-board between two trees, go to singing and preaching, and have half a dozen folk converted before even the Lord knew what they were doing."

That may be a bit extravagant, but the story is highly suggestive. Those early Methodist preachers believed with all their hearts in revival meetings and made it their great business to call sinners to repentance.

CRUCIFIED BY THE STANDPATTERS BUT NEVERTHELESS A BUILDER

We wonder what your answer would be if we were to ask you, Who crucified Christ, the Lord of glory? Would you reply, some autocratic king, or wicked tyrant of his day crucified Christ? Such a ruler cut off the head of John the Baptist, but none such nailed Jesus Christ to the cross. Nor did he fall a victim to thieves and robbers, as did the Samaritan who journeyed from Jerusalem to Jericho.

The creed says "he was crucified by Pontius Pilate." So he was. But Pilate was only the cowardly and time serving agent of some other power. The men who crucified Christ belonged to that class which builds monuments and palatial tombs to dead prophets, but are just as zealous to slay living prophets.

This organized agency of which we write was the Jewish hierarchy with the Scribes and Pharisees as its recognized leaders. They were standpatters, everyone of them.

Into this elaborate ecclesiastical structure, the abode of self-righteousness and self-conceit, yet nothing more than a sepulchre of the dead, painted white on the outside, came Jesus Christ, his heart aflame with a new passion and his tongue speaking of a new and better day, even the near approach of the kingdom of God, and his reward was the cross.

This is the deplorable tragedy of the cross: That the Son of Man, the world's Soviour, should be crucified by that ungodly conservative which wears the livery of heaven, recites a creed of its own in tones of piety, yet at the same time closes its eyes to the world's need and instead of looking forward and upward looks backward and downward.

Phariseeism or standpatism—the terms in this connection interchangeable—builds nothing but tombs. And these are for its dead self, or for prophets slain in an earlier age. For standapatism has slain more prophets of God than all the bands of cut throats which have infested the habitations of lawlessness.

But Jesus Christ in spite of, or more accurately speaking, by means of his crucifixion, is a builder. He is a constructive workman. He came not to destroy, but to fulfill. Not to kill, but to make alive. While he did not seek to abrogate any law established of God, man-made rules and regulations were the just objects of his scorn. Such was the case in regard to petty rules about the Sabbath or absurd and trivial regulations in the sanctuary, but when he saw the sanctity of the Sabbath violated in the temple courts given over to unholy traffic, he arose in the wrath of a reformer zealous for the law of God.

No prophet did he slay, but gave to them an ever enlarging glory and power. For he says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill."

People and Things

The Shelby district conference will convene in the old historic town of Lincolnton on May 20-21.

The live and energetic pastor of the Currituck circuit has projected an unusually progressive program for the year.

Rev. D. M. Litaker, presiding elder, announces that the Statesville district conference will be held at Newton June 4th and 5th.

Bishop Candler of Atlanta, Ga., will lay the corner stone of the new Walnut Street Methodist church, Greensboro, at four o'clock Sunday, May 24.

The news is abroad in the land that Rev. L. S. Massey, the pastor of our church at Hertford, is doing some good preaching for those saints over by the river's brink.

Mr. Edgar S. Smith and Miss Julia Mae Stanley, both of Swansboro, N. C., were united in matrimony in the Methodist church, Maysville, N. C., Sunday, April 12, 1925, Rev. E. C. Sell officiating.

Rev. Raymond Browning, who is assisting Rev. M. F. Moores at Main Street, Reidsville, was a pleasant caller at the Advocate office a few days ago. He reports that the meeting at Reidsville started off nicely and that prospects are fine for a good meeting.

Mrs. Crumpler, wife of Rev. A. B. Crumpler, pastor of the South Mills circuit, is in the Elizabeth City hospital, where a few days ago she underwent a very serious operation. She is doing very well now.

Eight new and up-to-date class rooms will soon be added to our church at New Hope, one of the churches of the Perquimans circuit where the Rev. J. T. Stanford of Advocate fame is the popular pastor.

Brother Lane of City Road church, Elizabeth City, and his building committee was in Norfolk last week consulting with an architect. They are planning to make considerable improvements and additions to their church.

The Rev. J. Frank Lee of Beaufort will have Bro. J. V. Knight of the Edenton Methodist church with him in a meeting this week. Bro. J. B. Leigh, lay leader of the Elizabeth City district, will supply Brother Knight's pulpit in his absence.

The Advocate is in receipt of the following: "Mr. and Mrs. Robert S. Kyles announce the marriage of their daughter, Edith, to Mr. Thomas W. Ferguson on Friday, April the tenth, one thousand nine hundred and twenty-five, Troutman, North Carolina. At home, Ferguson, N. C."

The senior class of Southern Methodist University has recently decided to make as the class gift of 1925 a pecan grove consisting of 100 trees. The grove will be planted in the sunken garden in front of Fraternity Row. This gift will not only be productive financially but will aid materially in beautifying the campus.

Mr. and Mrs. Everett Owens of Dallas, Texas, have recently established a loan fund of $10,000 for students in the school of theology at Southern Methodist University. This is the first response to an appeal by Dean Paul Kern asking for a revolving fund to enable ministerial students to complete their training. Efforts are being made to add $90,000 to this sum in order to make the total $100,000.

"We are having a really good revival at Westford, Concord. Next Sunday will be two weeks for it. Mrs. O. P. Ader of Mount Holly is conducting it and she is doing it well. She is a power in the pulpit and in the community. Many have been converted and I have quite a good number of members to receive next Sunday. More about it later."—E. Myers.

Rev. W. L. Clegg, our pastor at Aulander, has just passed through a very gratifying series of services. Rev. J. W. Clegg of Greensboro did the preaching and won a large place in the hearts of the people of that section. His sermons were evangelistic and helpful. All the churches of the town were greatly revived and many have given their names for church membership.

Rev. J. A. Hornaday, one of the honor members of the North Carolina conference, and who makes his home at Maxton, had the unusual experience a few nights ago of being "pounded" by "men only." This good brother is recuperating from an illness that extended over several weeks, and it must have given him a new determination to get well when so many of his "men" friends called and left as a token of their love the very things that is needed in the home.

Mr. Dewey L. Maness, gospel singer, will lead the choir during a series of services at Branson church, Durham, beginning April 26. Rev. W. F. Elliott, the pastor, is expected to do the preaching. After the close of this meeting Brother Maness will be open for meetings, and any one desiring his services can address him at Rowland, N. C.

Mr. and Mrs. A. M. Eastland have recently established a $200 scholarship in memory of their son, Finley Easton, who died last fall while a sophomore at Southern Methodist University. The award will be made to the theological student making the best average in his studies during the year. It will be announced at commencement and become payable at the beginning of the fall term each year.

The many friends in North Carolina of Rev. H. L. Atkins, who has for a number of years been in Texas, will be interested in the following extract from a personal letter received this week: "Tell my friends that I have been confined to my bed nearly all the time since January, 1924, and much of the time unable to write at all. So please forgive me when I do not answer letters."

The Ham-Ramsey evangelistic party entered upon a six weeks' campaign in Burlington last Sunday. A tabernacle with an estimated seating capacity of 6,000 has been erected for the meeting and practically all the white congregations with their pastors have entered heartily into the meeting. The first services drew thousands and the evangelist made a good impression upon those present.

A very successful meeting in our church in North Rocky Mount came to a close last Sunday. The services extended over a period of two weeks. The preaching was done by the pastor, Rev. W. G. Farrar. As a result of the meeting twenty-two were received into the church and others are expected to join later. The congregation expressed their appreciation of the pastor's services by presenting him with a nice purse. Brother Farrar is one of our strong young men and is greatly appreciated by the people he serves.

Phi Beta Kappa will celebrate its one hundred and fiftieth anniversary on December 5, 1926. William and Mary College of Virginia, where this first Greek letter fraternity was founded in 1776, is planning to raise a fund of $100,000 for the erection of a building in memory of the 50 men who effected the organization. The auditorium is expected to be a replica of the Apollo room in the old Raleigh Tavern at Williamsburg, where it is believed the society was born.

Dr. C. M. Hawkins, our pastor at Rockingham, conducted a two weeks' meeting in his church, closing with Easter Sunday. Dr. Hawkins preached every night, and Rev. A. S. Parker of Maxton conducted the singing. The church was greatly revived by the services, and on Easter Sunday seventy people were received into membership. Bishop Denny dropped in on Easter Sunday morning and preached a great sermon, to the delight of an overflowing congregation. Dr. Hawkins, who was recently transferred to the North Carolina conference from the East Oklahoma, has greatly endeared himself to the people at Rockingham, and that fine congregation is delighted with his ministry.

The Waynesville Courier has the following to say relative to the series of services which are being held in the Methodist church of that city by Rev. G. T. Rowe: "Rarely have the Waynesville people enjoyed the privilege of hearing a more gifted and spiritual preacher than Dr. Gilbert T. Rowe of Nashville, Tenn., who is conducting services at the Methodist church. He is a man of wide experience and has filled some of the pulpits of the largest churches of his denomination in North Carolina. At present he is the editor of the Methodist Quarterly Review, and only a man of deep spirituality, broad vision and scholarly attainments is ever honored by this editorship."

The opening meeting of the Louisburg College half million dollar expansion fund campaign was held in the Edenton Street Methodist church, Raleigh, Tuesday evening of this week. The ladies of the church served supper in the church dining room, following which the organization of the various churches in the district for the prosecution of the campaign was effected. Revs. M. T. Plyler, presiding elder, O. W. Dowd, pastor at Louisburg, President A. W. Mohn of Louisburg College, and others spoke in the interest of the campaign. During the past summer Franklin county subscribed $150,000 to this fund, and it is now proposed to raise $350,000 among the Methodists of the North Carolina conference.

The corner stone of our new church at Chapel Hill will be laid at 2:30 p. m. Tuesday, April 28. There will be a meeting of the joint commission at 12 o'clock. An appropriate service is being planned for this occasion.

Rev. Luther Bridgers, who is holding a series of meetings in Centenary church, this city, is drawing large congregations at each service, and interest in the meeting is growing.

The many friends throughout the state of Rev. Walter W. Peele will rejoice to know that he is back at work after a forced vacation on account of diseased tonsils. After having these troublesome members removed Brother Peele spent several days down in Scotland county, his old home. He preached to his congregation, Trinity, Durham, last Sunday and was greeted by a large congregation.

NATIVE STONE TO BE USED

Alumni and friends of Duke University have been on tiptoes and hands to their ears to hear some intimation as to what is to be done at Duke University and when it is to be done, and what will be the material used, etc. There are none but who have felt all the while that announcements would be made in the near future that would surpass the fondest dreams of those who love that great Methodist institution. It is not expected that full announcements will be made for some time yet, but in an address before the Scotland County Alumni Association of Trinity College, Friday night, Prof. R. L. Flowers is reported to have said of the plans for the new building program: "In beauty and in completeness it will not be surpassed by anything on the American continent. The architects are at work now, and within 60 days we expect to have the work started. The buildings will be of stone. We went to Plymouth, Mass., and secured from the quarries stone similar to that used in the Hartness Memorial at Yale, and we went to Princeton and secured stone like that used in the university buildings there, and then we went to a place not 25 miles from Durham and secured some more stone. We built sample walls, and last week the trustees and architects examined this work, and voted in favor of the North Carolina stone. . . . I think it is a most wonderful thing that the money should be given by a North Carolinian, made by utilizing the resources of the state, and that those buildings shall be built from stone quarried from North Carolina soil."

ANOTHER $5,000 FOR GREENSBORO COLLEGE

Mrs. E. C. Watlington of Greensboro, an alumnae of Greensboro College, last week made a contribution of $5,000 to the alumnae fund which is being raised toward giving the college an endowment of $700,000.

This is the second voluntary contribution of this amount which was made within two days, the first having been made by Mrs. W. C. Tucker of Greensboro, making a total of $10,000 raised so far toward the $100,000, which is the share of the alumnae.

The action of Mrs. Watlington, coming close on the heels of the other announcement of $5,000 has served to hearten the alumnae and inspire them to greater efforts toward carrying out the undertaking of raising $100,000 for the proposed endowment.

BETHEL CHURCH TO BE DEDICATED SUNDAY, MAY 3RD

On the first Sunday in May Bethel church, on Bethel-New Hope charge in the Charlotte district, will be dedicated.

The sermon will be preached by Rev. J. B. Craven, our presiding elder, at 11 o'clock.

All former pastors and friends of Bethel are cordially invited to attend this service. Come to stay all day at Bethel.

Mrs. J. T. Capell,
Mrs. F. F. Huntley,
Rev. J. W. Kennedy.

SHELBY DISTRICT CONFERENCE

The Shelby district conference meets this year at Lincolnton and will open with a sermon Wednesday evening, May 20, by Rev. R. F. Mock of First church, Cherryville. At 9:30 a. m. Thursday the conference will be organized for business.

Committee of Examination: C. M. Campbell, D. W. Brown, B. Wilson. C. S. Kirkpatrick, P. E.

The Preaching of the Pioneer Circuit Rider

By H. H. SMITH

They could preach. It is said that Bishop Coke, a Doctor of Civil Laws from Oxford, misled by their homespun suits in thinking them common men, was so surprised on hearing them preach that he exclaimed in his impetuous manner: "I can't preach a bit. I can't preach a bit."

There were few D.D.s among the pioneer circuit riders—Brush College did not confer many honorary titles. "Why doesn't your church have Doctors of Divinity?" asked a clergyman of Jesse Lee. "Our divinity isn't sick and doesn't need doctors," was the witty reply. (By that test, as some one has said, our theology has grown very sick since that day).

The pioneer circuit riders earnestly sought the baptism of the Spirit upon all their labors, and if they preached and did not have "liberty," or feel the presence of the Holy Spirit, they regarded it as a dull, dry discourse and often resorted to prayer and fasting. The result was that God greatly honored their ministry as they preached the Word "in demonstration of the Spirit and of power."

They lived at a time when religion was at a low ebb in many communities. Along the frontier especially there were few churches, and middle-aged persons were sometimes found who had never heard a gospel sermon. No wonder they would drive thirty miles or more to a camp-meeting and remain ten days to hear the Word of God proclaimed. And no wonder many were pricked in their heart and fell to the ground helpless, as they heard for the first time the Law proclaimed as from Sinai, with its awful penalties, and realized how fearfully they had violated it. At some of these great camp-meetings as many as 500 have been known to fall prostrate a the altar during a single service. Sometimes the meetings were carried on all night. We are awed as we read of the marvelous displays of divine power at some of these camp-meetings. We give just one instance:

"At one of the camp-meetings there were two young men, bitter rivals, who had sworn to shoot each other on sight. There was great excitement when it was known that both of these men were on the grounds. A bloody encounter was expected. But the power of the Gospel reached their hearts, and they both went to the altar, each one not knowing the other was there. As the preacher talked to them at the altar, he took their pistols from their bosoms, and carried them to his tent. They were both powerfully converted, and when they rose from the altar they embraced each other, which greatly affected the whole congregation."

They preached the fundamental doctrines of the Bible and were not drawn off by side issues. We are told that there was once in the Virginia conference a very strong doctrinal preacher by the name of Peter Doub. His presiding elder (later Bishop Early) had him preach to a large assembly, but requested that he "keep in the main channel and not go up the branches after little fish." After preaching very acceptably for a while, he looked at his presiding elder and said: "There are some good fish in those branches." "Never mind them, Peter, keep straight on," was the reply.

Bishop McConnell says: "The first mark of Methodism is its emphasis on Christian experience. Religion had very little life in it when Wesley came. . . . For Wesley it meant a conscious living and personal relation to God." The pioneers regarded "experimental religion" as one of the chief cornerstones of Methodism. When one of these old-time preachers was asked what he did when he "got in the brush," he replied, "I tell my experience, cry, shout and wind up by calling for mourners." When Father Taylor, the sailor preacher of Boston, got tangled in a sentence, he cried out, "I don't know how I got into this sentence or how I shall get out, but one thing I know, I'm bound for glory." They spoke from deep conviction, like the old lady who kept talking about her conversion so much that some one asked her how she knew she was converted. "Because I was there when it happened," was the instant reply.

It was well that they placed great emphasis on experimental religion, for the popular teaching of that day ran somewhat on this wise: "If you seek religion, you won't find it; if you find it, you won't know it; if you know it, you haven't got it; if you get it, you can't lose it; if you lose it, you never had it." The teaching of the Methodists ran quite the reverse: "If you seek religion, you will find it; if you find it, you will know it; if you know it, you have got it; if you get it, you may lose it; if you lose it, you must have had it."

Oh, that Methodists everywhere today would make "experience the crowning evidence," as Bishop Granberry called it.

The sermons of the pioneers were not noted for their brevity. Sermonettes had not yet been invented. When one heard the Gospel only once in two or three months he was eager to drink in as much as possible. Peter Akers would sometimes hold forth three to four hours when he warmed up on an interesting doctrinal subject. On one occasion a man got up to leave the church and the preacher shouted after him, "Stop, sir, I'm not through yet." "Go on, sir," said the man. I'm just going to dinner, and will be back long before you are through."

Their preaching was practical and pointed. It did not apply to "everybody in general and nobody in particular." It was Nathan-like, "Thou art the man." Here is an example of Father Axley's pointed preaching: "Now, here are a great many fat, sleek-looking professors of religion, but there is something the matter with you. You are not what you ought to be. Most of you here are farmers; you have seen wheat which was plump, round and good-looking to the eyes, but when you weighed it, it weighed only 45 to 48 pounds to the bushel, instead of from 60 to 63 pounds. Take a grain between your thumb and finger, squeeze it, and out pops a weevil. Now, you good-looking Christian people only weigh, like the wheat, 45 to 48 pounds to the bushel. What's the matter? When you are squeezed between the thumb of the law and the finger of the Gospel, out pops a whiskey bottle and a lot of other meanness."

Many sinners were awakened by these practical applications of the Gospel, through the influence of the Holy Spirit. When Hope Hull was preaching, he pointed his finger at Lorenzo Dow, who was a reckless youth, and said, "Sinner, there is a frowning Providence above your head, and a burning hell beneath your feet, and nothing but the brittle thread of life prevents your soul from falling into endless perdition. 'But,' says the sinner, 'what must I do?' 'You must pray.' 'But I can't pray.' 'If you don't pray, then you'll be damned," and stamped his foot. Dow said, "It came like a dagger to my heart. I came near falling backwards, and caught hold of my cousin by my side for fear I would fall into hell." This led to his conviction and conversion.

The pioneers preached extempore and were not handicapped by a manuscript. When Peter Cartwright heard a young college-bred preacher read a sermon it reminded him of a gosling that had got the straddles by wading in the dew. Their preaching showed they were in earnest physically as well as morally, for they made use of the whole body in preaching. Sometimes they "screamed"—which Wesley forbade his preachers doing—but even this was an evidence of their ernestness. It could not be said of them as it was said by a street preacher (Bishop Taylor), who was struck with the extraordinary earnestness of an auctioneer: "If we could get the ministers to cry aloud as earnestly over living immortal souls as this man does over spoiled cheese at two cents a pound, what a waking-up they would produce among the sleeping thousands of this land."

When the old-time Methodists met for worship, preachers and people often shouted aloud the praises of God. Perhaps they placed undue emphasis on the emotional side of religion, but have we not gone to the other extreme? I was glad to read these words by Dr. Snowden in his Notes on the Sunday school lesson in connection with the triumphant entry into Jerusalem: "The most prominent feature of this procession was its enthusiasm. These people were not afraid to shout. They believed in Jesus with all their might and expressed their devotion in Oriental outbursts of joy. . . . This is a spirit that is evaporating out of our religious life and that we need to keep and intensify. We are growing so reserved and formal that we are afraid to speak out in religious meetings. Our boiling enthusiasm cools into fastidious speech and then freezes into silence."

What may we learn from the pioneer preachers? First, there is one thing "boy" preachers and ministerial students who are eager to leave school before their education is finished should not learn. They should not for a moment entertain the thought that, as many of the pioneer preachers had only the bare rudiments of an education and became successful preachers, therefore a thorough education is not necessary for the work of the ministry. Had the pioneers been better equipped for their work they would have accomplished more good. No one knew this better than Bishop Asbury, who was a zealous advocate of education and built the first Methodist school in America.

We should certainly learn something from the evangelistic spirit of the pioneers. It was the burden they felt for lost souls that explains their consecration and sacrificial labors. Ebenezer Newhall, stirred by the spiritual destitution of the people of Vermont, is an example of how the pioneers sought the lost.

"Often I rested by weary limbs by sitting down and reading my Bible and praying. Soon I came to a small opening, found a log cabin, stopped, read, sung, and prayed with them. Then on again I went. I found a very poor woman in a log hut. I invited her to go to the meeting. She said, 'I have no clothes.' I said, 'Don't stop for that; just wash you clean and go. God may meet you there and wash away your sins, and clothe you with salvation.' 'But I have no shoes.' 'No matter, God may put on your feet the Gospel shoes.' 'Then I have no bonnet.' 'Well, God can put on your head a crown of life.' 'Neither have I any cloak.' 'Dear woman,' said I, 'make no more excuses. Throw a sheet over your shoulders, and if you find Jesus as you may, you will not be sorry." Then on he went, and finally came to the meeting he had appointed. There, sure enough, was the poor woman, with rags sewed on her feet, a sheet over her head, and her children by her side.

As preachers, we should not fail to learn from the pioneers that there is a preparation of the heart as well as of the head—a preparation they never neglected. A quotation from the diary of Bishop McKendree will, perhaps to some extent, explain the secret of their great spiritual power in preaching:

"Being already at my preaching place since eight o'clock, I have been with Jesus in this forest, in deep exercise. My Book is sweeter than common. O, what spirit I find in the Word of the Lord! I read it much and with great delight—often on my knees. I take my flight on wings of faith and love still mounting higher to the celestial world. One-half hour humbly prostrate on my face, to converse with eternity! And such deep views and bright conceptions of eternal things I never had before in all my life. But I must go; the congregation is assembled, and my watch says eight minutes to twelve o'clock. Farewell, sweet and solemn place! Lord Jesus go with me! Amen. Amen."

Blackstone, Va.

THEY GAVE ALL THEY HAD

"Yesterday I drove one hundred miles in my old Ford through a very ordinary road and dedicated a church in a village where there had never been a church since the foundation of the world," says the Rev. John Z. Moore, district superintendent of Pyeng Yang district, Korea.

"They were poor folks and had all made sacrifices that the church might be. Some had made the utmost sacrifice by giving all they had. One man sold his home and farm and is now the hired hand on another farm. The church was dedicated without debt. At the close they took a subscription for a bell. They wanted twenty yen and secured seventy-eight yen.

"Why did they give and why did they sing 'Ring, Bells of Heaven,' all during the subscription time? Not because they have money, for they do not have what any congregation in America would call money. But they gave and sang because they have found Christ, and He has brought a new life, hope and joy. One woman came for the first time, believed, and gave five yen."—Christian Advocate (N. Y.)

Henry Ford, having purchased an antique stage-coach, now invests in an ancient hansom cab. He must be gathering a family tree for Lizzie.—New York Herald Tribune.

THE COUNTRY CHURCH

By W. A. NEWELL

The early circuits of our Methodism were large unwieldy affairs. We are still under the spell of that ancient regime. In those olden days the preachers preached each day except Monday. In this way they served circuits of some twenty or more appointments. The church of that day had practically no other interest than evangelism and the preachers gave themselves to that one thing. But in our day when the preacher is the "key man" to a multitude of interests that old arrangement is a hindrance to all efficiency.

We still have far too mony of these big circuits. In the Western North Carolina conference we have thirty-six charges of six appointments. Fourteen have seven. Eight have eight. One has ten appointments. The topography of our mountain section is responsible for some of these unwieldy charges. Still, there are a large number of them scattered over the Piedmont country. The North Carolina conference has almost as many. Many of these charges have meager salaries. The average salary paid by them would be far below the circuit average for the conferences.

At one time or another I have preached in nearly half these churches in our Western North Carolina conference. I have no hesitancy in saying that all our rural churches could be arranged in such a way as to eliminate one-third of the preaching appointments and at the same time greatly promote the efficiency of the service. Many of these churches pay $100 or less upon the pastor's salary. Many of them are not able to maintain a Sunday school. Some of them will not even keep panes in the windows. And some of them are within two miles of other Methodist churches. The re-arrangement would work no hardship in most instances, for in many cases the re-location would bring the churches nearer the center of membership. There is scarcely a district in the state that does not present several cases of this kind.

The past offered a solution of this difficulty in the so-called "union church." This meant that two or more denominations would join in the erection of a church building and each of these would conduct services at stated intervals. It was just as satisfactory as an arrangement by which two families would attempt to "keep house" in a one-room dwelling. We have never known one of the polycreedal curiosities to succeed. The annals of union churches would record more strife and turmoil than fraternity and co-operation. Some of these are composed of such similar elements as the various branches of Methodism. If there was religion enough in the membership of the various bodies to conduct a proper church there would be grace enough to lead all to unite under one banner and through such unity labor for the creation of a Christian community.

A more modern answer to the problem is the "community church." This may present some advantages in boom towns and mining communities. But in the open country it is of all schemes most impracticable. Such a church inevitably becomes a stagnant pool of selfishness and usually dies through the promotion of "amusements."

A real church in the country must integrate itself with the larger organization of which it is a part and through this integration it must enter into the life and work of the denomination to which it adheres. An organization which takes no part in the great world program of missionary enterprise and does not relate itself to the educational and inspirational activities of the enlarged body can, by courtesy only, be called a church. The denominational church will always dominate the rural situation.

With our vast connectional system; with our unlimited resources; with our evangelistic zeal; with our itinerancy reaching the remotest bounds of the nation, we should undertake this task with enthusiasm. Lest we stray too far afield let us study our situation in the state of North Carolina. We have in the making the greatest University in the Southland. This University should foster a few first class junior colleges so that the University may more fully discharge the work of higher education. The state has so completely taken over the primary and high schools that it is no longer the function or duty of the church to maintain schools of these lower grades. Practically all the people of the state are already in easy reach of such institutions. Through such a system of state and church schools there can be no excuse for an unprepared ministry. Through increasing salaries, through enlarging opportunities for service, through a clearing vision of the task and the means for its accomplishment, and through the unfailing call of Christ and the urge of the Holy Spirit we should develop a ministry that is both capable and willing to labor without cessation and to give without stint until all these white harvest fields ring with the songs of the reapers.

And in an age of such rapid change and ceaseless development the task will assume many phases. The preacher should be an apostle of good roads. Every farmhouse should be reached by a dependable road and through it find connection with the church and school and social life of the neighborhood. These helpful agencies are useless if the people are buried in mud and fenced in by red gullies.

He should be an apostle of good schools. Methodism was born in a university and her first institution was a college. Remember how the fathers filled the wilderness with academies and colleges and universities. Only the foolish make merry at these early attempts at establishing a basis of sound learning and he is less than half-witted who sneers at the training given by these primitive institutions of learning. John Wesley believed in the education of all the people and more than any other man he blazed the way for our modern public schools. where consolidated schools have not been established our preachers and people should labor without ceasing until every child in the state shall be able to enjoy the benefits of public education. They are our schools and our children. By this means alone shall we be able to eradicate ignorance from the land.

He shold be an apostle of better farming. The denudation of our forests, the erosion of our soils, the conversion of our fertile bottom lands into swamps is a sin before God. Our Creator does not approve of the present insane waste of our natural resources nor will our children call us blessed when they look upon the devastated land. Nor can we build up prosperous country churches without a prosperous constituency. The longed for day will not be announced by the crowing of a mongrel rooster. It will not be proclaimed by the braying of a half-starved mule staggering around in the mire of a filthy barnyard. The milk of the promised land will not be drawn from a scrub cow tied to a cedar tree and shivering in the icy blasts of winter. It will not wax fat from the skinny haunches of the razor back.

The ideal church will not arise in a section where it requires an acre of land to produce six bushels of wheat, or ten bushels of corn, or two hundred pounds of tobacco, or three hundred pounds of seed cotton. Yet this is about the average production for many of our counties. Of course, a rich and glorious experience can be enjoyed in the very midst of direst poverty. Let it be clearly understood that we are speaking of the developing organism of the church and not of personal piety.

He should be an apostle of better marketing. The farmer receives too small a share of the price which the ultimate consumer pays for the products of the farm. We shall not here discuss the various plans for co-operative marketing. They should be productive of great improvement over the present haphazard system under which the farmer is always selling in a glutted market. Perhaps the largest loss is sustained in the manner in which his products are offered to the trade. Most of our fruit looks as if it had been loaded into a dray with a scoop. There is too much "tub butter" sold to our country stores. Perhaps the largest service the pastor could render at this point is merely to foster the idea of co-operation leaving its practical workings to the experts in charge. Agricultural courses should be taught in all our rural schools. Corn clubs and canning clubs; pig clubs and calf clubs; and all other sorts of clubs having for their aims the development of a richer rural fie may well engage the attention and support of our church.

I am sure that every forward looking Methodist will agree to the main features of the above statements. But when you add the other and more distinctive features of the preachers work—visiting the people of his charge, burying the dead, building churches, preparing sermons and so on endlessly—how in the name of all that is holy is he to perform these tasks when he has the oversight and service of ten churches? Or nine churches? Or eight churches? Or seven churches? Or six churches? Or five churches? Or four churches. Yes, think a moment of four churches. Then answer honestly. Then go back and think a while about ten churches. And then just to help your effort at thought please remember to reduce his salary as you increase the number of churches he must serve. It would be farcical if it wasn't so tragic. O you Methodists of North Carolina, these people so served are Methodists. O you preachers of North Carolina, these preachers, these preachers so serving are our brethren. Surely so great a church can solve a problem which so vitally affects her very existence. God has in his divine wisdom committed this task to our hands. We must solve it or see the country fall into spiritual decay.

REV. VIRGIL POWERS SCOVILLE

By John M. Wright.

The subject of this memoir passed peacefully into the silence Tuesday afternoon, March 10, 1925, at his parsonage home in Greenville, N. C., after six days' suffering with an unrelenting attack of penumonia, and of him it may be truly written, "He was a good man, and full of the Holy Spirit and of faith," and through him many scores of souls were added unto the Lord.

Brother Scoville was born at Forth Valley Georgia, June 7, 1879. He was a child of consecrated and pious parentage and of prayer.

He was prepared for college in the common schools of his native community, and entered Emory College, and on leaving there spent some time in Vanderbilt University, pursuing post-graduate work in theology. At the early age of seventeen Brother Scoville began preaching, and for three or four years did evangelistic work as a local preacher, his unsual gifts as a revivalist bringing to him instant and wide notice as a popular and powerful "boy evangelist."

In 1899 he joined the South Georgia conference of the M. E. Church, South, and served charges as follows: 1900, Georgetown; 1901, McKendrea church (Brunswick, Ga.); missionary to Cuba in 1902-3; Lyons and Collins circuit 1904-5; in 1906 he was transferred to the Western North Carolina conference and served churches at Mars Hill and Hot Springs in the mountains of North Carolina.

Having recovered his health he returned to the South Georgia conference in 1907 and was stationed at Grey Mount. In 1908-9 he served Wigham and Climax charges; 1900, Pavo; 1911-12, Wavely Hall; 1913, Reynolds.

In 1914 he was transferred to the North Georgia conference and was stationed at Rome, Ga.

In Athens, Ga., he served Young Harris church for two years, 1915-16; 1917, Commerce station.

In May of 1918 he was transferred to the North Carolina conference and was appointed pastor of Trinity church, Wilmington, where he remained four years, 1918-19-20-21.

At the conference of 1921 he was appointed pastor of Jarvis Memorial church, Greenville, N. C., and he had entered upon his fourth year as pastor of this great and growing church when death claimed him.

This is but a bare outline of the times and places of the pastorates of this consecrated, earnest, valuable and valiant servant of God as a loyal itinerant in the marching ranks of Methodism's matchless ministry, for in addition to the incessant calls and the arduous and exacting demands of a heavy pastorate Brother Scoville rendered much and exceptionally effective service to the church in revival meetings which he conducted for many of his brother pastors.

In these evangelistic services he appeared at his best. While ranking with the foremost among his contemporaries as a preacher of marked ability, yet in revival meetings he seemed to surpass himself, and was never quite so happy as when he beheld penitent sinners kneeling at the mercy-seat seeking the Saviour's reconciled face and arising with happy hearts, a heavenly halo upon their faces and a new song in their mouths. In these meetings he preached with earnest eloqeunce, appealing directness, intense feeling, persuasive power and con-

vincing logic, and rarely was a service barren of spiritual fruitage, for he depended upon the Scriptures and the co-operation of the Holy Spirit, and himself labored with unflagging zeal and unfailing faith born of a passion for the salvation of undying souls.

In these meetings, as well as under his pastoral guidance and counsel, many choice young men and women with heavenly vision consecrated themselves to life service and are today by word and deed telling the old story of Jesus and his love to many at home and abroad. It was an impressive moment, when at Brother Scoville's funeral a noble young man, a spiritual son in the Gospel, arose, and with faltering voice, recounted in the ears of the sorrowful multitude there assembled how, when he was converted at the altar there one short year ago, Brother Scoville put his arm about him and said, "I hope you will carry the torch of God's truth and our Saviour's love after I have been called to lay it down." This young man for some months has been a licensed preacher and is in college preparing himself for the work of the Methodist itinerancy.

During his twenty-five years as a preacher of the gospel Brother Scoville wore the white flower of a blameless life, living without reproach, and gladly and cheerfully going wherever he was sent, having an abiding conviction that he was called of God to preach the Gospel of His Grace to all men.

In Wilmington and Greenville, N. C., signal success rewarded his labors. In the former charge a beautiful, costly, commodious, and convenient church edifice erected during his pastorate, and a large and loyal constituency give witness to his heroic work and wise leadership, while in the latter pastorate a large and well-appointed Sunday school building, and a largely increased and loyal membership are marks of his great work there.

An acquaintance formed at the conference held in Wilson, N. C., a few years ago soon ripened into a warm friendship, and our frequent association in revival meetings and elsewhere brought to us the abounding joy of an abiding affection. I loved him for his brotherly kindness, his sympathetic heart, genial disposition, his nobility of soul and his integrity of character.

On October 7, 1907, at Grey Mount, Ga., Brother Scoville married Miss Gladys Winn. To this union were born seven children—John Edwin, Hattie Sue, Rebecca, Warren Candler, Martha Elizabeth, Herbert Winn, and Gladys Jane Scoville. All survive except John Edwin, who died about two and one-half years ago. The loss of this noble and Christian son weighed heavily upon the broken-hearted father.

The father sleeps beside the son in Greenville cemetery, but in heaven they walk the streets of gold in happy reunion.

This beloved pastor, faithful friend, devoted husband and father, and kind and helpful neighbor came to the end of his earthly pilgrimage as he had wished—actively engaged in the work of his Lord. He was a sympathetic and diligent pastor, giving himself without stint to the work of the ministry, and he wearied not in well doing.

The reward given to the "good and faithful servant" is the eternal enjoyment and possession of this gallant knight of the Cross. Peace to his ashes.

THE RADIO-COMPASS

Brother Fitts, the beloved pastor of the Kennekeet circuit, and the writer drove in his Ford car the other day along the wind-swept beach of Hatteras. I venture the statement, with no fear of contradiction, that here is one of the most singular driveways in North Carolina, though no one should suppose for a moment that I am acquainted with all the driveways in the state. In some places it is a half mile wide, in others it broadens out into a full mile and a half. The balloon tires have revolutionized travel on the banks in no less degree than the gas engine has shipping on the sound. There are absolutely no road hogs here. There is room for all. Since the territory can support only a limited population I hesitate to say that there is no road tax here for fear of an immigration to this section of that very undesirable element from other parts of the state which, to be as charitable as we may, we call reactionaries.

Off the coast here opposite Cape Hatteras lighthouse are the Diamond Shoals, which have rightly been called the graveyard of the Atlantic. It looks it, too. The beach is strewn with wrecks of ships of almost every description and from nearly every country under the sun. Our government has placed coast guard stations along the beach at intervals of about six miles. At each station there are from six to ten men. These are men of daring spirit and heroic mold. The stories they tell of their adventures in the effort to save human life make one's hair stand on end. The service which they have rendered will probably never be known to the world nor rightly appraised by it. In the past they have struggled against the angry waves of the sea in their efforts to reach and save men off sinking ships that had lost their course and struck the fatal shoals. Men of long years in the coast guard service say, with an element of regret and sadness, that in their judgment less than half of those on the ships that have gone on the shoals have been saved in spite of all the heroic efforts of the coast guard men.

A little more than two years ago the government placed just opposite this Atlantic graveyard an instrument known as a radio-compass. By means of this instrument the operator, situated in his office on the beach, can discover the location of a ship at sea and report the exact bearings to the pilot. It will be remembered that a majority of the ships which have gone down on the Diamond Shoals in times past have been lost as the result of losing their course. When I first learned of this instrument it was rather a puzzle to understand how it was that the operator in his office on the shore could report to the ship at sea its exact bearings. If the process had been reversed it would have seemed more reasonable. That is if the ship should have reported its bearings to the operator on the shore.

The best that the coast guard men have been able to do has been to save a small remnant from the wrecks. During the time the radio-compass has been in operation not a single ship has gone on the shoals nor a single life lost.

"An ounce of prevention is worth a pound of cure."

A pastor at the close of his morning service invited any who would to come to the altar for prayer. Two came. One was a beautiful little girl of 12. The other was an old man and a drunkard. They both accepted Christ that morning. God in his goodness and mercy saved that old man out of the wreck. The little girl he saved from the wreck. There is a difference. C. B. Culbreth.

OPEN LETTER TO REV. BOB SHULER

Nashville, Tenn., April 3, 1925.

Rev. Bob Shuler,
Los Angeles, Calif.

Our Dear Brother Shuler:

The Wesleyan Christian Advocate of March 20th carries an article bearing your signature entitled, "Whither and When Will We Arrive?" It is in regard to this article that we write you.

In it you have made statements seriously involving the integrity of the Woman's Committee on Unification, which statements are not in accord with the facts. We are glad to assume that you believed them to be true when you saw fit to publish them. We also believe that, having learned you are mistaken, you will correct your erroneous statement, using the same channels which you used in your first article.

In the first paragraph you say, "Among the Committee of One Hundred I find at least two names of women stoutly opposing the present plan." Replying to this charge, **no authorized name appears on the published list.** The chairman of the Woman's Committee on Unification has a file of letters authorizing the use of all names of members of this committee who did not personally authorize the use of their names.

In the last seven lines of the first paragraph you say, "Entering into the expense of this propaganda and organization work is money raised by our women and supposedly sent to the Woman's Missionary Council and the mission board for the spread of the gospel."

The facts are these: All funds used in carrying on the work of the Woman's Committee on Unification **have been raised by personal contribution for this specific purpose,** and have passed through the hands of Mrs. Lee Britt, Suffolk, Virginia, treasurer of the Woman's Committee on Unification.

We remain, Sincerely,

Chairman Woman's Committee on Unification, Mrs. F. F. Stephens; Chairman Ex. Com. Woman's Com. on Unification, Mrs. E. B. Chappell; Sec. Ex. Com. Woman's Com. on Unification, Mrs. Hume R. Steele; Treas. Woman's Com. on Unification, Mrs. Lee Britt.

CHURCH FOR COLLEGE YOUTH

"I think that the conserving influences of the Gospel of Christ are very necessary during the period of college life of our young men and women.

I recall that during my own years at college the church and allied institutions meant more than I then realized in holding me true to Christian ideals and practices. These influences confirmed in my life the teachings of Christian parents, from which otherwise I might have departed. What the church meant to me then I think it may and does mean to the young man in college today. I most heartily indorse, for the reasons implied above, the enlarged program of our church at the University of North Carolina." R. G. Tuttle.

Greensboro, N. C.

"The immediate erection of an adequate church plant at Chapel Hill is an undertaking that should engage the attention and support of every Methodist in North Carolina. The hearty co-operation of our two great conferences should make this task a labor of love.

There is not another state university on the continent where a reasonable expenditure of money will produce larger results for the Kingdom of God. Our Carolina boys leave religious homes for the University. We should provide them with a religious home at the University." W. A. Newell.

Winston-Salem, N. C.

"No state enterprise is more worthy. No greater opportunity is before North Carolina Methodism. I rejoice to hear of the progress and sincerely trust that there may be no halting in the work."

Winston-Salem, N. C. Chas. C. Weaver.

METHODISTS GATHER AT OLD TRINITY

To walk over the old grounds and reflect upon the years that are gone stirs the memory, and recalls scenes and doings of other days. To many Methodists in North Carolina there is not a more sacred spot than Old Trinity. That place was the seat of the operations of Braxton Craven, and where many of the leading men of North Carolina received their academic training, and today, though a quarter of a century removed from the moving of Trinity College to Durham, as one walks around the site of the old college his emotions are stirred, and his mind wanders back and lives over the yesterdays.

Within a stone's throw of the old college has been erected a beautiful brick church by the Methodists of that community, and in it the Greensboro district conference convened in its thirty-fourth annual session on Tuesday of this week. Rev. W. F. Womble, who has led the Methodists of this district during the past four years, marshaled his forces and swooped down on Trinity in large numbers and at ten o'clock called the conference to order, and from that time until the close Wednesday afternoon kept things going at a rapid fire rate. At the first session Tuesday morning all the pastors in the district except two made their reports and listened to a stirring address on evangelism by Rev. J. F. Kirk.

The afternoon was given over to the large flock of rod-riders, who were on hand with a speech that it was necessary to get out of their system, and Brother Womble was considerate of their feelings and sent them away happy. Those addressing the conference were: Rev. W. L. Sherrill, educational secretary; the writer, representing the Advocate; Rev. R. M. Courtney, who told of the Centenary movement; Rev. J. M. Ormond, of Duke University, the problems of the rural church, followed by Mr. Paul Evans on the same subject.

Two or three young men were licensed to preach and one recommended for admission on trial.

Rev. E. J. Harbison was at the secretary's table, and was assisted by Mr. Frank Gurley. One of these brethren will furnish a full report.

Brother Womble announced that he had arranged his quarterly conferences so as not conflict with the pastors' summer school to be held at Duke University, and urged all his preachers to attend.

The good people at Trinity gave excellent entertainment to their guests, both in the homes and dinners furnished on the grounds. T. A. S.

CHURCH TO BE DEDICATED

Cashie M. E. Church, South, Windsor charge, will be dedicated Sunday, April 19, 11 a. m.

Bishop Collins Denny will preach the sermon.

All former pastors and friends are invited to be with us. N. M. Wright.

LAYMAN'S MEETING AT JEFFERSON

Upon call of J. R. Hix, district lay leader of the North Wilkesboro district, a group laymen's meeting was called to meet at the West Jefferson Methodist church on April 1.

Every charge in the county was represented. The meeting was opened by a very interesting talk from the district lay leader, explaining the object of the meeting. Rev. Seymour Taylor, the presiding elder, was made chairman of the meeting and W. H. Worth, secretary.

A committee was appointed by the chairman to arrange a program for the afternoon session and to report on the every member canvass from each charge. Every charge in the county reported every member canvass made or would be made.

Some very interesting talks were made by the pastors present and also by a number of the laymen. Every layman and pastor present pledged themselves to make a strong effort to send paid in full reports to the next annual conference.

At the close of the meeting Brother Allen of the North Wilkesboro station made an appeal to all present to tithe this year and out of the forty-three present twenty-eight of this number pledged themselves to tithe.

A unanimous vote of thanks was extended to the West Jefferson church for their hospitality and the very cordial welcome given to those present.

It was indeed a great meeting and we may expect to see results at the close of the year's work.

W. H. Worth, Sec.

UWHARRIE CIRCUIT

We have just closed a very fine meeting at Concord church. Bro. T. V. Crouse of Greensboro did the preaching and did it well. A large part of the community was drawn closer to God and twenty professed faith in Christ.

At Salem church Bro. C. E. Ridge and the pastor did the preaching. We had the best meeting they had had in years. The church was greatly revived and six professed faith in Christ.

The people on the work seem to be working fine and we hope to have a wonderful year. Pray for us.

G. W. Clay, Pastor.

PROGRESS AT DAVIDSON

Under the progressive leadership of Rev. Mark Clegg the Methodist church at Davidson is enjoying the best year of its history. The membership has increased twenty per cent since conference and the attendance at Sunday school is from eighty to one hundred per cent more than shown by any previous record. Bro. M. H. Goodrum, that prince of superintendents, is leading a band of loyal workers to a success which will make a new church imperative, if for no other reason than to take care of the Sunday school. Already the men's class has built a room outside because there is no room in the church. Brother Goodrum brings to his work an enthusiasm that is catching. His sincere interest in individuals and his spirit of unselfish service make him an enviable leader. It is no wonder the Davidson Sunday school is growing.

The Epworth League of fifty loyal young people is doing splendid work. Last Sunday evening this organization that does things gave a pageant showing the life of Fanny Crosby. A substantial sum was realized for the home for old people.

The attendance upon all regular church services is gratifying. The attentive audiences are continual tributes to the popularity and preaching ability of the pastor. A visitor at an evening service recently said: "No wonder people go to church here. That preacher knows how both to help and interest them." Brother Clegg's messages show fruits of hours of earnest study, yet they "get down where people live" in a way that is possible only when the pastor is in daily personal contact with the heart throbs of his congregation.

Pre-Easter services began a well-planned program of church activities for the remainder of the year. "A long pull, a strong pull, and a pull all together" is the slogan at Davidson, and the best things haven't happened yet. With a wish hitched to hard work results are certain. Member.

WEST END CIRCUIT

We have recently held two revival meetings of ten days each, one at Marcus church and one at Hoffman. We had a good revival in the church at both places. We received ten on profession of faith at Marcus and eight at Hoffman.

Rev. William Stuart, evangelist of Burlington, did the preaching in both these meetings. I never have seen a man who threw himself, soul and body, more completely into the work, both in preaching and personal work, than this brother. Brother Stewart, while a young man, is an old time Methodist preacher. He stresses repentance, faith and regeneration, and insists on people coming to the altar. He has no monkey actions in the pulpit; does not use any sensational methods, yet I doubt if we have a preacher that could have drawn the crowds he did on so short notice. Though our buildings are large at both places, the greatest difficulty we had was lack of room. Rev. R. C. Goodchild, the musical director of the party, was at Hoffman, and rendered fine service. I would heartily commend these good people to any one needing service of this kind.

A. J. Groves.

REVIVAL AT LAGRANGE

The revival just closed in the Methodist church of LaGrange has been the most far-reaching of my exprience in this place. Rev. J. C. Cowell of Fayetteville, who has been converted only a couple of years and is now only twenty-four years of age, did the preaching fearlessly and yet tenderly and it had a wonderful effect upon the hearers. Many of the whiskey element have been saved and many more backsliders have been reclaimed. Between one and two hundred have professed conversion. Something over forty have been received into the Methodist church as a result of the meeting and more still have given their names for membership. Quite a number have gone to the other churches of the town, but I am not able to say just how many. Brother Cowell has endeared himself to the people of our town without regard to denominational lines. He comes back to help me in a meeting at Institute, where he will preach next Sunday, the 19th, at three o'clock and each night during the week. We are expecting a great awakening. R. E. Pittman.

FATHER'S DAY AT PARK AVENUE, SALISBURY

Inasmuch as you haven't heard from us for some time we thought we would Qinform you as to what we as a Baraca class are doing. Among many things that we have done is to set aside a day as Father's Day.

This is something that some of us have felt in our hearts for a long time ought to be done, and we have done it.

For many years the second Sunday in May has been designated Mother's Day. On this day we have in all our churches a special service for the young and the old.

And it is a great day. Many of us are made to rejoice because our mothers are alive, and many are made sad because of the fact that our mothers are dead.

So it has occurred to us that father has never been thought of as meaning very much to the home or having very much responsibility; but when we began to think about it we realized that he has meant much to the home and also has carried a burden. He has undergone many hardships and made many sacrifices—he has freed our country and brought to us liberty and made us a free people. He did it because of his love and faith in God, his love for his children and his country.

He has built the schools and the churches, the railroads and many great things have been given into our hands through the hardships and toils of our fathers.

As we have thought of all these things, we as a class have set forth a day as Father's Day which will be observed the first Sunday in July every year, beginning this year, and we expect to have a great time that day.

It will be carried out on the same plan as Mother's Day.

Committee on Father's Day as follows: P. L. Shore, pastor; J. P. Curlee, president; G. L. Lovett, teacher; F. I. Morgan, assistant teacher; S. L. Canup, assistant secretary; C. H. Brinkle, Mr. Griffin.

NOTICE

It has come to my attention that Rev. W. A. Dinkins of the C. M. E. church is posing as an agent of Paine College and is collecting money in the name of the Paine College Alumni for a fund for a memorial library to Dr. George Williams Walker. He is a member of the class of 1892 and claims his authority from this fact.

W. A. Dinkins is not an authorized agent for Paine College, and officers of the alumni association inform me that he is not authorized to act as their agent. Any amount that he may collect is on his own initiative, and not as an authorized agent of the school. I would advise anyone whom he approaches to investigate before recommending or contributing to him.

Ray S. Tomlin,
President Paine College.

BALDWIN WANTS INFORMATION

In the Advocate of the 15th inst. there appeared an editorial in which occurs the following:

"One of the fundamental tenets of the Protestant Reformation was the right of private interpretation of the Holy Scriptures, yet it is surprising how many so-called Protestants are unwilling to allow the due exercise of this sacred right." The Holy Rollers, The Advocates of Peace and War, Fundamentalists and Modernists are specifically mentioned. The editorial continues: "Let the old book be put in every man's hand, in every woman's hand, in every child's hand and let them read its precious pages and seek their interpreters wherever they may choose." The intimation is that anything else is "only a species of Roman Catholicism."

I am not sure that I know what is meant here and write for specific information. There are some special cases that a good many people are interested in, which I indicate below.

I prefer specific illustrations, because it has gotten so in some circles that people speak very complimentary about the Bible, but reserve the right of private and individual interpretation, so that the mental reaction is something very different from that ordinarily understood by some of us who are not such adepts in the manipulation of words and concepts.

First case. The other day a certain professor said to have been imported into this state from Chicago, and now a teacher at the North Carolina College for Women in your city, while addressing a group of teachers in Charlotte is reported, in substance, to have denied the inspiration of the Bible, and to have praised the courage of teachers who teach what they think even though that teaching is not in accordance with the Bible. Your brilliant fellow townsman, Mr. Al. Fairbrother, through the Charlotte Observer, gave this self-important modernist some vigorous punches. What I want to know is: Does this make Mr. Fairbrother a Roman Catholic?

Second case. Some time ago a young man from our State University wrote a letter to the Charlotte Observer saying that he did not believe the Pentateuch, this the result of his instruction there, and he seemed to be so proud of the fact that he wanted to parade it. If some of us should dare to criticise the teaching that produces such results, would that put us in a class with Spanish inquisitors? In order to be real Protestants is it necessary for us to grant without protest to everyone who will the right to cut out of the Bible anything that his whims, passions or "modern mind" may suggest? Does Protestantism have no standard, but is under obligation to let every man have his own Bible, or such remnant as may be left after he gets through with his scholarly (?) operation?

Those who would cut the Bible to pieces with their little pen knife and great scholarship (?), thus satisfying the "modern mind"—are these our present day martyrs?

Another case—this, an imaginary one, and not so bad as above, as it is physical rather than mental and spiritual. Typhoid is raging in a community. Typhoid germs seem to be everywhere about. Shall I say to my child: "Help yourself to all the water you want. Take it from anybody that offers. Be free, use your God-given liberty, not to be bound by any health authorities or any other authorities. Be your own authority, be your own judge, tell by the looks and taste of it whether to drink it or not, or take anyone's advice you like! If I should insist on boiling the water, would I be a Roman Catholic? If I should be somewhat vigorous in my condemnation of one who dared to give my child polluted water, against my will, would that make me a Jesuit?

J. A. Baldwin.

P. S.—Is it so very much worse to be a Catholic having a whole Bible, sadly misinterpreted, than a Modernist having a Bible with its heart cut out?

Charlotte, N. C.

[Would Brother Baldwin permit us to remind him that the Bible is not typhoid germs. But rather milk for babes in Christ and meat for those who have attained the full stature.

We also quote the paragraph in question to show that Brother Baldwin's quotation does not accurately present the idea expressed in said paragraph. Here it is:

"One of the fundamental tenets of the Protestant Reformation was the right of private interpretation of the Holy Scriptures. Yet it is surprising how many so-called Protestants of the present day are unwilling to allow the due exercise of this sacred right. The 'Holy Rollers' put the emphasis upon the places in 'Holy Writ' that appeal to their tastes and inclinations; the advocates of war turn to the Bible to justify international strife, while the advocates of peace find Jesus to be the world's greatest Pacifist; the Fundamentalists stand flat footed upon the Word; the Modernists declare that none have such confidence in the Word of God as they have. After such fashion there arises even a multitude of Biblical interpreters who seek a following. And amid this babel of voices quite a few are saying, let's put a stop to it all. Let me interpret the Word for other folks. This may seem good to the individual or to the class who makes such a demand, but it is only a species of Roman Catholicism. As for us, we are hostile to the idea that the church of Rome or any other self-constituted authority, whether an individual or class of individuals, shall interpret the Bible for us. Let the old book be put in every man's hand, every woman's hand, every child's hand, whether they be rich or poor, lettered or unlettered, and let them read its precious pages and seek their interpreters wherever they may choose. In this and only this is to be found the perpetual guarantee of civil and religious liberty."—Ed.]

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

All delegates to the annual meeting should send names with one dollar enclosed to Mrs. H. L. Carr, 902 West Fourth Street, Greenville, N. C., at the earliest date possible.

GREENVILLE CONFERENCE APRIL 20-23

Plans for our annual session to be held in Jarvis Memorial church, Greenville, are practically completed and I am anxious for each member of the conference to know something of the program.

Of course any program can be likened to a train schedule in that "it is subject to change without further notice," but at the present we have the following splendid speakers and we trust that each one may be with us.

Our Council representative will be Mrs. Hume R. Steele, candidate secretary. The subject of her address on Tuesday evening will be "Building a Christian World Society." The subjects of her noon devotionals on the theme of the conference program, "The Christian Way of Life," will be as follows: (1) "Christ, the Truth and the Way," (2) "Strength in the Inner Life," (3) "Love Never Fails." At another time on the program Mrs. Steele will speak about young people and to young people.

Mrs. J. L. Cunninggim or Deaconess May Ora Durham, dean of Scarritt College for Christian Workers, will speak on the Bennett Memorial and Scarritt College.

Mrs. M. E. Tilly, superintendent of children's work of the North Georgia conference, will speak on "The Children of the World" and will work especially with Mrs. N. H. D. Wilson and her committee on children's work.

We are also fortunate in having on our program Rev. H. C. Ritter of Nanking University, China. This year he is teaching in the department of Religious Training at Duke University. He will give an illustrated address on many interesting phases of work, manners and scenery of China.

Miss Daisy Davis, so widely known throughout Southern Methodism, who has just returned from a year of study in Scotland, has promised to give us one evening's address.

These are to be our visitors. There are many other bright spots planned for on that program by our Greenville women and the hosts of N. C. conference members who will be there.

Council to meet in the N. C. conference in 1926! Certainly that should be a great incentive to make of 1925 a 100 per cent year, and shall we not make of the Greenville conference a 100 per cent session in its great plans and purposes for a great forward year.

In 1924 the N. C. conference led the Council in largest net gain in membership, with the Virginia conference, and the N. C. conference led in largest number of increases in children's work and also in largest amount paid to date to the Bennett Memorial, and North Carolina as a state has this year the largest number of girls at Scarritt College. May each one of us work our hardest to complete that list of perfect items.

Let not one adult auxiliary fail to send a delegate and its superintendent of children's work to Greenville, and we hope there will be a delegate from each of the young people's auxiliaries.

The opening session is Monday evening, April 20, at 7:30. The district secretaries and committees will need each delegate at the church Monday evening. The closing service at the church will be Thursday evening, the 23rd.

Will not each member of the conference pray that from this session of the N. C. conference there may go into every department of our work a more determined will to know "The Christian Way of Life."

May Edla Smith Earley.

NOTICE

Mrs. Tilley, superintendent of children's work in the North Georgia conference, will be with us in Greenville at our missionary conference, April 20-24. Mrs. Tilley is not a stranger to us, as she was with us at our conference at Rockingham several years ago. She will find a warm welcome awaiting her at Greenville.

She is considered by many of us the best conference superintendent in the whole South, and I hope as many of our superintendents of children's work as possible will attend the Greenville conference and get some of the good things she will bring us. Send in your name at once.

Mrs. N. H. D. Wilson.

ST. PAUL'S AUXILIARY

The Woman's Missionary Society of St. Paul's church has made an earnest beginning with the work of this year.

The ladies have asked that $645 of their pledge be given to the upkeep of the Institutional church, I-Zung-Ka, at Huchow, China, which is under the direction of Miss Lillie Lou McKinnon. Miss McKinnon is the prayer special of the auxiliary and the members have a keen interest in her work.

The society has pledged $10 a month to the milk fund of the Walnut Street school and aside from this one individual pays $5 a month to this fund. Three members of the society have paid $30 each for tables and chairs for the orphanage dining room. In addition to this $100 has been raised for the education of a young girl at Duke University. She expects to enter Scarritt later and prepare for foreign mission work.

On March 9-11 a school of missions was held in the church at 7:45 p. m. under the direction of Mrs. Gurney P. Hood and Rev. J. M. Daniel. "The Task Ahead" was used as a basis of this work and there was an average attendance of 33. This was in connection with the Centenary movement and the public was invited. The regular mission study class of the auxiliary meets twice a month and studies "Life—a Stewardship."

The social service department is doing good work, visiting the sick and strangers and attending to the needs of the poor.

The auxiliary now has two life members, Mrs. J. B. Davis and a little girl, Mary Parks. Our entire membership now numbers 197, this including the 31 new members added to our roll this year.

Because the New Bern district made the greatest percentage of increase in this conference last year Mrs. Kendall, the district secretary, has a free trip to Tulsa, Okla., to attend the Council meeting March 18-25.

Mrs. Gurney P. Hood.

Whereas, we, the ladies of the Woman's Missionary Society of Rockingham, N. C., in the removal of Mrs. Bundy to the Fayetteville district have suffered a great loss in our work.

Be it resolved, first, That we express to her our great love and appreciation for her loyal and faithful work with and among us for the past two years. By her sweet, gentle spirit she has endeared herself to every heart who knew her. She has meant much to us in our work, and her presence will be sadly missed in all our meetings.

Second, That we pray the richest blessings on her in her new home. May the Lord most graciously bless and keep her in the coming years, is our earnest prayer.

Third, That a copy of these resolutions be sent to Mrs. Bundy, to the North Carolina Christian Advocate, The Post Dispatch, The Missionary News, and spread upon the minutes of our next meeting.

The W. M. Society, Rockingham, N. C.
Mrs. Will Steele,
Mrs. Dan Hicks,
Mrs. J. T. Collier.

WELDON DISTRICT MEETING

The Woman's Missionary Society of the Weldon district met in the church at Weldon on March 12, with the district secretary, Miss Amma Graham of Warrenton, presiding. The devotional exercises were conducted by the pastor, Rev. G. W. Perry, who also gave a cordial greeting to the visitors who had gathered for this "workers' conference."

Mrs. A. M. Gates of Durham brought a message outlining each individual's place in God's program for world redemption and showing that in this extravagant, voluptuous age we may be counted no better than the rich man at whose gates the poor man, Lazarus, lay when we, too, are living a selfish, luxurious life, neglecting the ties of brotherhood which open up the road to the ocean of God's love to tho who now sit in darkness and night.

Mrs. Rigsbee, also of Durham, spoke of the importance of enlisting the young people, both boys and girls, in the great missionary movement.

Mrs. S. B. Pierce gave an empressive talk on stewardship.

The ministers present were introduced. The ladies were specially pleased that so many of these brethren gave them encouragement by their presence.

Mrs. Lee Johnson talked in the interest of the social service department.

The Bright Jewel work was presented by Mrs. J. H. Brown.

Mrs. Rogers called attention to the mission study department.

The secretary directed the ladies to other important features and asked that after a most successful day's work the meeting be adjourned by a series of prayers from the ministers present and the benediction by the pastor.

Mrs. Ida Wilkins,
Secretary and Reporter.

Western North Carolina Conference

RESURRECTION

'Tis hard to see the flowers die
That we have loved so well,
That gladdened us in summer hours,
And bloomed for us in sun and showers,
'Tis hard to say farewell.
Yes, 'tis hard,
But they will bloom again.

'Tis hard to see our dear ones die,
To give up those we love;
That shed a joy around our way,
And brightened us from day to day,
'Tis hard to say good-bye.
Yes, 'tis hard,
But they will rise again.
In the gold sunshine
Of eternal Spring,
They'll rise again
And with angels sing.

Mrs. E. M. Anderson.
St. Petersburg, Fla.

Friends of Mrs. J. L. Woltz, district secretary of the Mount Airy district, will regret to know of the bereavement that has come to her in the death of her father, which occurred recently at his home in Surry county. May God be very near to her and the other loved ones in their sorrow.

MRS. F. H. E. ROSS

The front page cover of the Council Bulletin of the Woman's Missionary Council carries a splendid cut of Mrs. F. H. E. Ross, who at the recent meeting in Tulsa, Okla., resigned as Council treasurer, after a most efficient service covering a period of fifteen years. We quote the following reference to Mrs. Ross' resignation taken from the Bulletin: "There were many moist eyes in the Council body as the announcement was made of the resignation of our beloved, faithful and capable treasurer, Mrs. F. H. E. Ross. For fifteen years Mrs. Ross has rendered most efficient service and has won the love and trust of all the women. She has given, too, in return her own personal loyalty and devotion. Never has she failed to recognize and to call attention of the women of the Council to the fact that the work has only been possible through the work of the women down in the little auxiliaries. She has humanized and visualized her work and has made the figures on her books speak, giving out stories of devotion and love and self-denial.

At the time of her election fifteen years ago, Mrs. Ross was serving the Western North Carolina conference as corresponding secretary. She had also served her home conference as treasurer. Mrs. Ross brought to her work for her church fine business training for she had spent seventeen years as head bookkeeper for a big business concern. Mrs. Ross goes from the office at Nashville into the home of her son, a prominent physician in Detroit, that she may care for his two motherless children—one of these not quite two years old. The years of office have not smothered the mother spirit that yearns and broods over the little ones soon to be entrusted to her care. After the announcement of her resignation, Mrs. Lipscombe was called to the platform and asked to lead the Council in prayer that they might have the guidance of the Holy Spirit in the selection of the woman for so important a place as Mrs. Ross' successor.

EXTRACTS FROM COUNCIL TREASURER'S REPORT

"Is it any wonder that when Mrs. Ross, treasurer, said the women of the conferences had paid into the Council treasury last year the sum of $929,517.59 there was applause from the floor? And when she reported further that added to that sum was $77,-707.36 on the Belle Bennett Memorial pledge of 1924, making a total of $1,-007,224.95, the women burst into singing the doxology. A very interesting phase of the report was the announcement that the first annual report of the Woman's Board of Foreign Missions in 1878-79 showed the total amount received into the treasury was $4,-014.27. The 1924 report of the Woman's Council showed that the total amount deposited in the treasury during the year was $1,375,812.09. Through the year since the organization of the woman's work the sum total sent to the treasury was $16,469,735.96, showing a phenomenal success from a financial standpoint during its history."—Bulletin.

ANOTHER MISSIONARY ORGANIZATION FOR MT. AIRY DISTRICT

The latest and newest organization of the Mount Airy district, according to Mrs. J. L. Woltz, district secretary, is a children's society at Draper, organized on the 22nd of March with ten members an dthe following officers: President, Hazel Ellis; vice president, Cecil Squires; corresponding secretary, Pauline Truelowe; recording secretary, Virginia Truelowe; treasurer, Lula Mitchell; Supt. study and publicity, Beatrice Bolick; Supt. social service, Agnes Webster. Best wishes for these juniors.

ALL DAY MEETING AT GASTONIA

We are indebted to Mrs. Guy Killian of Gastonia for a most interesting acount of a recent all day meeting held by the Woman's Missionary Society of Main Street church, attractively written for the Gastonia paper by Mrs. A. A. Armstrong. This meeting was held in the Philathea room which had been prettily decorated in Oriental decoration, spring flowers and

(*continued on page thirteen*)

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

GASTON COUNTY SCHOOL

A total enrollment of 268, 175 of whom were Methodists, and a total of 180 credits, 131 of whom were Methodist credit students, tended to make the fourth annual co-operative standard training school for Gaston county a distinct success. The school was held in Main Street Methodist church, which organization supported it magnanimously in every way. The Methodist credits are listed as follows: Main Street Gastonia 65, Franklin Avenue 8, Cherryville 8, West End 7, East End 5, McAdenville 5, Smyre 5, Associate Reformed Presbyterians 5, Stanley 5, Dallas 4, Lowell 4, Trinity 3, Bessemer 2, Maylo 2, Belmont 1, High Shoals 1, Conference 1.

The credit students by courses are listed as follows:

The Beginner Pupil, Miss Willette Allen, instructor—Mrs. E. D. Atkins, Miss Alfie Boyd, Miss Lula Boyd, Mrs. J. S. Brown, Miss Eileen Holland, Miss Olivia Hull, Mrs. Harry Jenkins, Miss Gertrude Joy, Mrs. E. F. Lipe, Mrs. R. F. Mock, Mrs. F. P. Rockett, Mrs. J. Watson Smoot, Mrs. Louise A. States, Mrs. James Taylor, Miss Ruth Torrence, Miss Edith Cox.

Training Primaries in Worship, Mrs. W. B. Ferguson, instructor—Mrs. F. C. Abernethy, Mrs. M. S. Anderson, Miss Coy Boyd, Mrs. T. R. Cash, Mrs. J. P. Chandler, Mrs. S. C. Cornwell, Mrs. F. H. Cunningham, Mrs. Plato Durham, Miss Irene Hendricks, Mrs. J. F. Hoffman, Miss Daisy B. Jordan, Mrs. Lester W. Kellner, Miss Annie Kittrell, Mrs. Fay Lavender, Mrs. T. A. Little, Miss Lillian McLean, Mrs. G. K. Millen, Mrs. W. B. Morris, Miss Minnie Lee Peeden, Mrs. William Pursley, Mrs. John R. Rankin, Mrs. S. S. Shuford, Mrs. E. H. Sisk, Miss Annie Surig, Mrs. W. G. Jenkins.

The Junior Pupil, Mrs. E. R. Michaux, instructor—Mrs. J. W. Atkins, Miss Louise Beal, Miss Lucille Cox, Mrs. W. C. Davis, Miss Bertie Fisher, C. W. Gunter, Miss Gertie Gilliam, Mrs. Guy Killian, Lester W. Kellner, Mrs. John McFalls, Miss Carrie Morris, Mrs. Joe Nixon, Mrs. Charles K. Pugh, Mrs. H. B. Patello, L. S. Rankin, Miss Ida Hass Trawick, Mrs. K. Todd, Miss Janie Wilson, Miss Ida Pursley, Mrs. S. S. Hanna.

Intermediate-Senior Agencies, Miss Barnett Spratt, instructor—Mrs. G. C. Andrews, G. C. Andrews, L. B. Altman, Mrs. J. W. Brasington, Mrs. C. C. Cornwell, Miss Lola Davis, Mrs. F. W. Fink, Mrs. J. L. Gray, J. M. Gillian, Mrs. J. W. Hose, Miss Nell Jenkins, Mrs. L. A. Lanier, Mrs. V. E. Long, W. B. Morris, Miss Bessie Peacock, Miss Edna L. Rankin, Miss Mary A. Clemmer, Miss Lowry Shuford, Mrs. T. E. Summerow, Miss Marguerite Troutman, Mrs. J. R. Warren, Mrs. Noah N. Warlick, Miss Mary Low Spargoe, Rev. E. P. Stabler.

Principles of Teaching, Prof. Claude T. Carr, instructor—C. R. Crawford, W. G. Gaston, Dr. Chas. H. Pugh, Mrs. E. R. Craig, Keith Rankin, Miss Halline Mauney, Mrs. Margaret Setzser, John W. Daniels, Miss Erisie Ratchford, Mrs. K. E. Sherrill, Miss Grace Lowell, Miss Virginia Jenkins, Mrs. T. J. Brawley.

The Church and Its Work, Rev. C. S. Kirkpatrick, instructor—James W. Atkins, A. J. Rankin, Mrs. C. S. Kirkpatrick, George W. Wilson, E. D. Atkins, T. R. Cash, T. E. Summerow, John R. Rankin, O. J. Kirby, Rev. D. P. Grant, Miss Lucille Walters, Mrs. George McAteer, Miss Lillian Russell, Rev. D. W. Brown, Miss Mamie Pruitt, E. J. Abernethy, H. L. Reynolds, J. W. Brassington, M. W. Nesbit, Rev. G. W. Vick, Rev. R. F. Mock, Dr. E. S. Wehunt, K. E. Sherrill, T. P. Rankin, G. A. Hovis, Rev. J. R. Warren, Rev. J. C. Keever, Mrs. J. C. Keever, Miss Catherine Keever, Marshall Dilling, Rev. C. M. Campbell, Rev. W. L. C. Killian, H. R. Chestnut.

MAIN STREET LEADS

Including three office credits Main Street, Gastonia, earned sixty-eight credits in the recent Gaston county standard training school, two more than the record made a year ago by Central, Monroe, which church has for one year held the highest record of earned credits held by any Methodist church in North Carolina. The three office credits in question were earned in the standard training school, but could not be delivered to the three parties because they were not present the last evening of the school. These three credit students were present all other periods of the school. Therefore Main Street assumes the lead in the total number of credits earned in a given standard training school.

KIRKPATRICK AND COMPANY

Rev. C. S. Kirkpatrick has been a consistent and enthusiastic promoter of the three standard training schools held at Shelby, Lincolnton and Gastonia, in the Shelby district, during the month of March. In these three schools 315 credits were earned, 21 of which were earned by the 31 preachers in the district. Some leading credit records by charges are as follows: Main Street, Gastonia, 68; Central, Shelby, 44; First church, Lincolnton, 33; Polkville circuit 23, 16 being from Polkville; Belwood circuit 22, Cherryville circuit 20, South Fork circuit 13, Cherryville (two schools) 13, Crouse circuit 9.

The presiding elder of the Shelby district not only hustles in his talk but hustles in his work. Under his wise leadership the district is going forward in a most constructive fashion.

ASHEVILLE DISTRICT

It was my great pleasure last week to attend the Asheville district conference, where were gathered together the largest number of delegates I have noted in the Asheville district during the past seven years. Much business done in a systematic way was accomplished. Presiding Elder Sprinkle had his committees at work before the conference assembled and as a result the reports made were definite in their scope and objective. The Sunday school report, made by District Supt. E. L. Brown, gave a complete resume of actual Sunday school conditions throughout the district. The report was based on facts gained directly from schools. Sprinkle, Brown, Dunham and Company compose a most successful Christian firm. It always pays to do business with them.

UP IN THE AIR

Dr. C. C. Weaver, Centenary, Winston-Salem, writes as follows:

"Centenary observed Sunday School Day April 5 with a fine program and a house full of folks. We raised —— dollars. I'll say this: It was over what you said you wanted, but I'll not tell you yet."

Our Centenary people were asked for an offering larger than any previously made in our conference. They have gone beyond that. Our curiosity is up in the air.

S. O. S.

We do not want to overestimate the value of the offering in our Sunday School Day observances. The offering is not all the good to be obtained and yet the offering is of tremendous value to our conference work. It is the only time we have an opportunity to call on our Sunday schools for financial help. A letter just received from Treasurer Dunham shows that our finances are getting woefully small compared with the calls for help. Therefore the S. O. S. calls goes out to our Sunday school. We are confident our schools will come over and help us.

RURAL WORK

Throughout last week Mr. Paul F. Evans was with Rev. J. J. Eads at two community centers, Pleasant Grove and Hatcher's Chapel, on the Ararat circuit. Mr. Evans reports optimistic prospects for better Sunday school work in that part of the Western North Carolina conference that extends across the Virginia line. This week Mr. Evans is at Jackson Hill on the Denton circuit, where Rev. S. T. Barber is leading delegations from Newsom, Siloam and Denton to a Cokesbury training class. Mr. Evans reports a class of fifty on the first afternoon's session. It will be remembered that Brother Barber led the conference last year in the number of standard credits earned, he having earned nine units.

North Carolina Conference

SANFORD MEETING GREAT

Our second annual conference-wide Sunday school conference, held in Steele Street church, Sanford, set a new and higher standard for such gatherings. Leastwise such seemed to be the cencensus of opinion of those 400 or 500 delegates and visitors who attended, and such was the direct opinion expressed by more than one person who had attended similar gatherings not only in the North Carolina conference but in other conferences of Southern Methodism. It was a great gathering!

From the Tuesday morning session, in which the presiding elders, Sunday School Board members, and district workers assembled as a conference council, until the closing hour Thursday morning, when the high-tide of enthusiasm and good fellowship was reached, there was hardly a dull moment. The addresses by Dr. Ashley Chappell of Asheville Tuesday evening and Wednesday morning were unusually thrilling and thought-provoking; the addresses by Miss Minnie E. Kennedy and Rev. J. L. Ferguson, of the General Sunday School Board staff, and by Mr. McConnell of Macon, Ga., Wednesday evening, made up a program which some said was the high-water mark up to that time; the session Wednesday afternoon devoted to the country Sunday school, in which Dr. W. P. Few, Prof. J. M. Ormond, Rev, M. T. Plyler, Miss Georgie Keene, and the writer spoke, made an impression that will not soon be forgotten and which gave hope, courage and outlook to the army of workers dealing with rural churches and Sunday schools; the sectional conferences—elementary led by Miss Keene and Miss Kennedy, the Wesley class section led by Professor Spence and Mr. McConnell, and the administrative section led by the writer, considered details that tended to give new light and emphasis to many phases of Sunday school endeavor; the worship services led by Revs. L. B. Jones, J. D. Bundy, J. C. Wooten, M. T. Plyler, H. A. Humble and J. H. McCracken; the music in charge of Dr. M. L. Matthews; the entertainment and comfort of the guests taken care of by Messrs. J. W. Gilliam, H. A. McNeeley, F. Y. Hanner, Rev. L. B. Jones, Rev. B. E. Stanfield and their associates, and the presence of delegates from all sections of the conference, from Stumpy Point to Burlington, enabled the North Carolina conference to catch a new vision and experience a new thrill.

To undertake to give more than a mere synopsis of the true story of what transpired would require much more space than is available. Perhaps we may write more about it later. We are sure you will hear from it and see coming to pass in the days not far ahead many of the things which were discussed at Sanford.

COUNTRY SUNDAY SCHOOLS

Better church and Sunday school houses, adequate pastoral care, trained leadership, and an adequate program—these were the key words of the Sanford conference touching the country Sunday school. Better houses will come, thanks to the generosity of Mr. James B. Duke and the willingness of country people to do what they can do in this direction. The adequate pastoral care will come, many believe, through consolidation; but this will take time and tact and vision. A trained leadership will come, when the Cokesbury training course and the standard training course are promoted and taken generally. And country Sunday schools will have an adequate and challenging program when they adopt Program of Work "C." It's a great day, a tremendous opportunity, which the North Carolina conference is facing.

DURHAM SCHOOL CREDITS

Certificates of credit on the standard training course of the Methodist Episcopal Church, South, were awarded to 142 officers, teachers, and other Sunday school workers and prospective workers as a result of the seventh annual session of the Durham standard training school, which came to a close at Duke University Friday evening. There were 25 Sunday school represented in the credit list.

"The biggest and best training school ever held in the North Carolina conference" is the way this school was characterized. The Durham training school, in which all the Methodist churches of the city and section and quite a number of churches of other denominations co-operate, is always well attended and for the past four years has awarded annually over 100 certificates. In 1922 there were 113 certificates issued; in 1923, 114; in 1924, 126; and this year, 142.

Sunday schools earned certificates as follows: Memorial 39, Trinity 36, Gregson 12, West Durham 10, Lakewood 8, Calvary 6, First Presbyterian 6, Branson 5, Bethany 2, Christian 3, St. Andrews Episcopal 2, Trinity Presbyterian 2, Andrews Chapel 1, Rougemont circuit 1, Carr 1, Mt. Holly 1, Lakewood Baptist 1, East Durham Baptist 1, Watts Street Baptist 1, Durham circuit 1, Gibsonville 1, High Point 1, unclassified 1.

Six courses were offered in the school, and over 200 people attended. The factulty was composed of Dr. Arlo A. Brown of Chattanooga, Tenn., Prof. H. E. Spence and Prof. Holland Holton of Duke University, Mrs. H. E. Spence of Durham, Miss Georgia Keene, conference elementary superintendent, and Mrs. C. L. VanNoppen of Greensboro, with L. L. Gobbel as director.

Those receiving certificates, listed according to the course taken, are as follows:

"Principles of Religious Teaching," Prof. Holland Holton, instructor—Mrs. E. G. Belvin, J. J. Brothers, Mrs. John C. Daily, Mabel Griffin, Mrs. Leon Harper, Mrs. J. T. McCracken, Mrs. J. A. Martin, W. D. Maultsby, Mrs. C. H. Moseley, Mrs. A. T. Roberts, Mrs. W. T. Rowland, Mrs. F. T. Selby, W. S. Smith, Raymond Snipes, Mrs. E. S. Swindell, Nell D. Umstead, Mrs. T. W. Williams, Lillian T. Wilson, and R. B. Young.

"Beginner Worship," Mrs. C. L. Van Noppen, instructor—Mrs. Joe A. Albright, Mrs. T. V. Andrews, Mrs. W. C. Bass, Mrs. W. A. Beasley, Evelyn Carter, Mildred Collingwood, Mrs. W. L. Cadewalender, Mrs. J. J. Duke, Mrs. D. E. Earnhardt, Elsie Ewing, Mrs. M. B. Fowler, Hallen Freeland, Mrs. M. H. Head, Ida F. Jones, Mrs. Isham King, Sadie Lawing, Mrs. H. F. Prim-

(*continued on page thirteen*)

OBSERVE SUNDAY SCHOOL DAY, APRIL 19

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

WITH W. A. B.

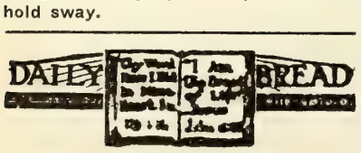
On to Salisbury June 30 is our cry! Will you be there? Of course you know that it is the League Conference that impels us.

The Greensboro District Union meeting was held at Spring Garden Street church on Thursday night, April 9. A very enthusiastic group of young people were on hand. After the devotional service the business of primary importance was the election of officers for the ensuing year. After a vote of thanks had been extended the retiring officers for their faithful service during the year just closing, the following officers were elected: Carl Ljung, president; Wm. B. Hall, vice president; Miss Elizabeth Beasley, secretary; Berryman Jones, treasurer; Moir Edwards, publicity agent. A delightful social hour was enjoyed, as were the refreshments. We look forward with keen pleasure and high hopes to the year ahead in our league work. A slogan for the league chapters of our district: "The Greensboro District leads—lead the Greensboro District."

The editor of this column was requested, and had the pleasure of presenting the following recommendation to the Greensboro district conference, which met in Old Trinity Tuesday and Wednesday of this week:

We live in an age of great and strenuous activity in every known field of endeavor. The time may have been when one could enter a given field without serious thought or preparation, and because his fellow workers likewise entered in this way he was able to attain fair success as success was measured in his day. That day is past. Specialization and preparation of the highest order have replaced the careless hit-or-miss methods of that day, and we find that a man must prepare himself for his place in the world if he would occupy that place with credit. This is as true in religious work as in any other. While we realize that "It is God that giveth the increase," we know also that a man can plant better and water with greater precision when he has prepared himself, and thus merit a greater increase at the hands of God.

The Epworth League is and has been known as one of the effective training camps of the church. I therefore recommend that it be given the loyal support of every pastor in this district, and that they urge upon our young people the importance of aligning themselves with this splendid organization. It is hoped that our young people, the peer of any in all the world, will come to realize early that the church needs them, and that it is through the training which can be secured in the Epworth League that they will be able to take their places in the church in a real worth-while way. I wish further to recommend that those who are leaders in the work of the Epworth League feel deeply the opportunity and responsibility that devolves upon them, and that they set and maintain at all times the highest standard of activity, and that in all things the Holy Spirit be permitted to hold sway.



FRIDAY—He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he.—Prov. 16:20.

SATURDAY—How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.—Psa. 36:7.

SUNDAY—It is good that a man should both hope and quietly wait for the salvation of the Lord.—Lam. 3:26.

MONDAY—Give thanks unto the Lord, call upon His name, make known His deeds among the people.—I Chr. 16:8.

TUESDAY—Say to them that are of a fearful heart, be strong, fear not.—Isa. 35:4.

WEDNESDAY—Let the children of Zion be joyful in their King.—Psa. 149:2.

THURSDAY—The righteous shall be glad in the Lord, and shall trust in Him; and all the upright in heart shall glory.—Psa. 64:10.

WHAT TO READ

If you have the "blues," read the 27th Psalm.

If your pocket or pocketbook is empty, read the 37th Psalm.

If people seem unkind or misjudge you, read the 15th chapter of John.

If you are discouraged about your work, read the 126th Psalm.

If you are losing confidence in men, read the 13th chapter of First Corinthians.

If you can't have your own way in everything, keep silent and read the third chapter of James.

If you are feeling all out of sorts, read the 12th chapter of Hebrews.—Dallas World.

"We've no abiding city here,
But seek a city out of sight;
Thither our steady course we steer,
Aspiring to the plains of light—
Jerusalem, the saints' abode,
Whose founder is the living God."

The Junior Epworth League of Pleasant Grove church organized on Saturday evening, February 23. Officers were elected as follows:

President—Ruth Davis.

Vice President—Armendia Peeler.

Sec.-Treas.—Ouella Duncan.

Missionary President — Lorzelle Childress.

President Educational Dept.—Katherine Hoke.

President Social Entertainments—Eula Baxter.

Religious Work—Prue Sain.

Ouella Duncan, Sec.-Treas.

ALBEMARLE CENTRAL LEAGUE

The Senior League of Central church, Albemarle, chapter 11,179, held its April business meeting Tuesday night, April 7, when the following officers were elected and appointed for the coming year: John B. Harris, president; Ray Snuggs, vice president; Miss Laura Deaton, secretary; Miss Edith Widenhouse, treasurer; Miss Lula Agle, corresponding secretary; Guy Swaringen, 1st Dept.; George Watts, 2nd Dept.; Miss Mabel Denning, 3rd Dept.; Miss Mattie Lilly, 4th Dept. This constitutes a set of officers who are faithful and energetic. While we have not a large membership, we maintain a good average attendance at devotional meetings, and are hoping to do good work the coming year.

After other minor matters of business had been attended to, the meeting was turned over to the third department program committee and a lively social began. A number of piano and vocal solos were greatly enjoyed, and some games afforded much amusement. The committee was "there" with the refreshments also, serving a variety of sandwiches, candy and bottled ales.

Lula Agle,
Cor. Sec.

CHARLOTTE JUNIOR UNION

The Junior League City Union of Charlotte had their union meeting Sunday afternoon, April 5, at Calvary Methodist church. Despite an all day rain there were one hundred and eighty-one juniors present. We have eight junior leagues in the city and eight "peppy, hard-working, interested, consecrated superintendents" as can be found anywhere. The church auditorium at Calvary was comfortably filled (and it isn't small either), but not entirely by juniors. We had pastors, Sunday school superintendents, church stewards, senior league presidents and assistants, intermediate league presidents, two conference officers, district secretary and assistant, and a number of others who have no particular work, but are just "backing us" in what we do. Now wouldn't such an attendance as this be an inspiration to anyone? The juniors had charge of the program with two exceptions and carried it out exceedingly well. Rev. C. M. Short gave us an interesting talk on "How the Junior League May Help the Church." We had three recita-

(*continued on page fifteen*)

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

LEAGUE REORGANIZED

The Bath Epworth League was reorganized in the Methodist church April 2 by the pastor, Rev. C. J. Edwards, with a goodly number; expecting more to join later.

The following officers were elected: G. W. Rhodes, president; Jack Roper, vice president; Lucile Brovess, secretary-treasurer; Charles Mason, corresponding secretary.

Sunday evening's subject, "Faith," was profitably discussed. We are looking forward to a good year's work by our league.

Chas. Mason,
Cor. Sec.

RALEIGH DISTRICT DOINGS

The third annual Raleigh District Epworth League Institute will soon be here. Remember the dates, May 1 and 2, at Central church, Raleigh. Plan to be there!

Is Cary circuit alive? We'd say it was judging from the publication just received from there called "The Messenger." These Cary circuit leaguers are putting out a four-page paper with very interesting news items concerning the leagues and the church activities on this charge. Rev. W. C. Ball, their pastor, is editor in chief with Miss Minnie Murray and Miss Lela Beasley as associate editors. Cary circuit has a senior and junior league at Cary and a senior league at Apex and Macedonia. They inform us that they'll be at the Raleigh District Institute with "bells on."

Millbrook circuit now reports a senior league at Andrews Chapel. Miss Lillian Chandler, Morrisville, Route 2, is secretary.

The Tar River circuit announces a senior league at Kittrell. Rev. J. C. Williams is pastor in charge and is a live leaguer.

Franklinton comes into the "Boost Raleigh District" fold with a senior league.

"Boost Raleigh District—Raleigh District Boosts."

Last Sunday several members of the Cary Senior League, together with their pastor, Rev. W. C. Ball, organized a new Raleigh District Epworth League at Macedonia church. It was one of the most enthusiastic groups of young people to be found anywhere. Officers were elected and everything bids fair at Macedonia to show other leagues in the district a thing or two. Thirty-two members joined the league in its organization. Their league will meet every Sunday night at six o'clock.

Cary Epworth League presents Crosby pageant. One among the best and most enjoyable programs given by this league was on the fifth Sunday evening when the leaguers presented the pageant, "The Life of Fanny Crosby" at the Cary church. The crowd which attended this program was one of the largest in the history of the church. All the pews were filled, chairs crowded in the aisles and in the rear of the church.

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Raleigh District Conference—Since being providentially prevented from attending the Raleigh district conference, I was fortunate in having Bro. W. H. Brown, pastor of Jenkins Memorial church, where our children attend services, to represent the Orphanage in my absence. Brother Brown is thoroughly familiar with our work and therefore could properly present the needs of our Home. He has our thanks for giving us a helping hand.

* * * *

"Lest We Forget"—Our presiding elders and pastors have been asked to raise one-half of Orphanage assessment by Easter Sunday. Since there is such a beautiful spirit of willingness and co-operation on the part of our leaders, I make bold to say that most of our pastors are working faithfully to accomplish this end. I trust that within the next week or two I shall receive many responses to this request. Unless all do their best we must necessarily be crippled in our work. We are dependent upon the assessment and specials to take care of our financial needs. There is no other source to which we can look for revenue. We shall not suffer for the necessities of life because our great Methodist hosts have taken our fatherless ones close to their great loving hearts.

* * * *

Alumni Reunion—The time has arrived for the annual reunion of all former sons and daughters of the Methodist Orphanage. Each year the old boys and girls return in increasing numbers. It is an occasion of great joy to us to welcome our loved ones back home again. On all the faces of those who return for the reunion is seen a happy smile. On these occasions the old days are lived over again. Many interesting experiences are recalled. It is also a time when these dear boys and girls pledge anew their loyalty and love for their dear old Home. We trust we shall have the rare pleasure this Easter of having the best reunion in the history of the Orphanage Alumni Association.

PROGRAM FOR WOMAN'S MISSIONARY CONFERENCE, GREENVILLE, N. C., APRIL 20-21

Monday, April 20, 7:30 p. m.

Meeting of districts and committees.

Tuesday, April 21, 9:00 a. m.

Hymn No. 141.

Celebration of Holy Communion—Rev. B. B. Slaughter.

Organization.

President's message.

Report of Council meeting in Tulsa—Mrs. Harvey Boney.

Gleanings from the Council meeting—Mrs. Flora Kendall.

Hymn No. 407.

Report of treasurer—Mrs. F. B. McKinne.

"The Belle H. Bennett Memorial and Scarritt College for Christian Workers"—Dr. J. L. Cunninggim, president, Nashville, Tenn.

"Has the North Carolina Conference Done Its Best for Bennett Memorial?"—Miss Elizabeth Lamb.

Vocal solo—Miss Annie Louise Neal, Laurinburg auxiliary.

Bible lesson, "Christ the Truth and the Way"—Mrs. Hume R. Steele.

Afternoon Session, 2 O'clock.

Memorial service—Mrs. S. H. Scott.

Order of business.

Mission study—Mrs. J. LeGrand Everett.

Report of vice president—Mrs. A. M. Gates.

Our literature—Mrs. S. H. Scott.

Supplies—Mrs. Ida Wilkins.

Messages from the Durham, Elizabeth City and Fayetteville districts' meetings.

Evening Session, 8 O'clock.

Worship—Dr. J. L. Cunninggim.

"The Transcendent Life"—Greenville young people.

Address, "Building a Christian World Society"—Mrs. Hume R. Steele, candidate secretary woman's department, Board of Missions, Nashville, Tenn.

Wednesday, 22nd, 9:00 a. m.

Worship—Miss Mary Pescud.

Order of business.

Children's work—Mrs. N. H. D. Wilson.

"Children of the World"—Mrs. M. E. Tilly, Supt. children's work North Georgia conference.

Hymn No. 690.

What is the North Carolina conference doing for social service? "The Relation of the Missionary Society to North Carolina's Social Service Problems"—Mrs. Kate Burr Johnson, Commissioner, State Board Charities and Public Welfare.

Vocal Solo—Miss Annie Louise Neal.

Afternoon Session, 2 O'clock.

Worship—Miss Lill Wilson.

Order of business.

Y. P. Work—Mrs. C. D. Rigsbee.

"Youth Calls"—Mrs. Hume R. Steele.

"Why I Wish to Serve on the Foreign Field"—Miss Ethel Mae Sugg.

Messages from the Raleigh, New Bern and Rockingham districts.

Evening Session, 8 O'clock.

Worship—Miss Daisy Davies.

Illustrated address, "Our Work in China"—Rev. H. C. Ritter, Nanking University, China.

Thursday, 23rd, 9:00 a. m.

Worship—Miss Elizabeth Lamb.

Order of business.

"What the County Organizations Have Meant to the Weldon District"—Miss Amme Graham.

Publicity—Mrs. M. T. Plyler.

"Our Work in Europe."—Miss Daisy Davies.

Vocal solo—Miss Annie Louise Neal.

Bible lesson, "Love Never Fails"—Mrs. Hume R. Steele.

Afternoon Session, 2 O'clock.

Worship—Mrs. M. E. Tilly.

Order of business.

Messages from Washington, Weldon and Wilmington districts.

Corresponding secretary's report—Mrs. Harvey Boney.

Presentation of Korean urn.

Selection of place for 1926 meeting.

Evening Session, 8 O'clock.

Worship—Rev. H. C. Ritter.

Address—Miss Daisy Davies.

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Heavier rail was laid on 795 miles of track by the Southern Raiway System during 1924.

Of this total, 412 miles of track were laid with new 100 pound rail, more than doubling the mileage of 100 pound rail in service; 85 pound rail was laid on 325 miles of track, and rail of other weights was laid on 58 miles of track, rail of lighter section being released in every case.

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Edited by LUTHER E. TODD, Secretary

MARCH 15 TO MAY 15

If you yearn with all your heart for your Charge to raise its quota, each day will bring you closer to the accomplished task. Hold tenaciously to the thing which you wish to achieve and you will unconsciously bend every effort to its realization.

IS THE TIME WHEN

The surest way not to do a thing is to put off beginning it. The world makes way for the man who shows that he is determined to do something right now. But for the **put-it-off-as-long-as-you-can** chap, the world does not bat an eye nor clear a single track—what's the use?

EVERY PASTOR SHOULD GET

After one of Alexander's campaigns he was asked if he intended taking the next city if he had an opportunity. "Opportunity!" he thundered, "Why, I make opportunities!" And that is exactly what hundreds of pastors are doing in this Special Effort business. But, alas, some of them make excuses, crawl under the bed and wish they had not joined the Conference until this thing was over.

THE SECOND YEAR'S PORTION

There is nothing so fascinating as going ahead under difficulties. Just to achieve something when the odds are against you, thrills to the toes. I asked a man what was his happiest experience in business, and he replied: "Winning, when everybody said I couldn't." Suppose they all tell you that your quota cannot be raised—go on and get it anyway, for nothing can keep a determined, gritty man from success.

OF HIS CHARGE'S QUOTA

When a healthy man admits to himself that he is sick, he had just as well call the doctor. And when a strong pastor agrees that any worthy task cannot be done, it won't be done under his leadership. Expect something, and you will make a plan to get something. If you do not clothe your expectancy with the harness of toil, you will likely be left holding an empty sack.

FOR THE FORGOTTEN MAN

Don't complain because you are occupying a difficult situation. Work! It has been said: "Every time a sheep bleats it loses a mouthful of hay." Be an optimist. Negative characters wait for things to happen, but nothing ever just happens. Everything is caused. May the Lord spare us from being the irresolute, soft-handed, slow-handed, slow-thinking, heavy-footed type of people who just sit and wait. But may He help us to be the kind who wait and work.

AND ALSO ANY DEFICIT

No pastor can raise his Special Effort quota who "lets his energies flag, his standards drop and his ambition ooze out." We should not be like the frog in the well, which climbs up a little way only to fall back again. We are men. Let us put our grip in deep and keep climbing. The sunlight awaits us at the coming-out place, and while we are climbing let us not croak—but sing.

FROM THE FIRST YEAR

Back of us runs a long and dreary road which has been plodded by preachers serving mankind. They are old, helpless and superannuated now. Before us this same road projects through the years, and traveling it are thousands of other preachers doing similar service. Soon they, too, will yield to age and physical infirmities and have to retire. You and I stand in the present, and we look backward and forward. Whatever way we look, we see our brothers in distress. What should be said of us in history if we fail to do our duty when we can?

The Street of Bye-and-Bye Leads to the House of Never ---
The Chance to Win a Victory is When the Struggle Is On.

MINISTERS' ASSOCIATION PASS RESOLUTIONS CONCERNING REV. V. P. SCOVILLE

At the joint memorial service held in the Jarvis Memorial M. E. church last night, March 18, 1925, by the Ministers' Association of Greenville, North Carolina, and the Men's Christian Federation, the following resolutions were read by the secretary of the association:

We, the members of the Ministers' Association of Greenville, North Carolina, wish to record our very high appreciation of the Christian character and life of our beloved brother, Rev. Virgil P. Scoville, by the adoption of the following preamble and resolutions:

It is a pleasure to record that for some three years or more this association has enjoyed the honor and the privilege of having Brother Scoville as one of its most beloved, zealous and efficient members.

As we attempt to set out in verbal form our regard for him, we are reminded that the endeavor is not unlike trying to portray the beauty of a flower garden or the splendors of a sunset. We feel that we would fain linger long in the sweet aroma of his life, and are loathe to employ words lest they prove too heavy and inadequate to express our feelings of admiration and love. This is an instance that proves there are often feelings and memories too deep and too exquisite for utterance.

Though fully aware of its difficulties, but desiring to have a record of our regard for Brother Scoville, we therefore adopt the following resolutions:

Resolved first, That when Rev. Virgil P. Scoville changed his place of residence from Greenville, North Carolina, to Golden street, New Jerusalem, beside the Crystal Sea, our association sustained a real and immense loss.

Second, That we record our highest appreciation of Brother Scoville as a good Christian gentleman of unusually high attainments in Christian character.

Third, That we greatly admired him for his intellectual and emotional endowments which well qualified him for understanding, loving and zealously preaching the "glorious gospel of the blessed God."

Fourth, That we admired him for his ethical standards which were high as heaven; for his skill in dealing with inquirers which was extraordinary; for his tact which made him "all things to all men"; for his walking in the Spirit which kept him ever humble, kind, willing to help every one, and unspotted from the world, and also gave him a wonderful magnetism.

Fifth, Th at we admired and loved Brother Scoville above all things else for his love for and absolute loyalty to our Lord Jesus Christ as the only, all-sufficient, loving and atoning Saviour of the world, whose praises he delighted to sing, and whose love and compassion for sinners he loved above all things to preach.

Sixth, That we express our heartiest sympathy for and to his devoted family, to his whole flock now bereft of their good shepherd, to his Sunday school, to the Laymen's Christian Federation of Greenville, North Carolina, and to the North Carolina Conference of the M. E. Church, South.

Resolved seventh, That a copy of these resolutions be published in The Daily Reflector, Greenville, North Carolina, in the North Carolina Christian Advocate, a copy be sent to the family, and a copy be spread upon the minutes of the association.

WOMAN'S PAGE

(*continued from page eight*)

attractive posters emphasizing the Chinese note. The program for the day was a review of "Ming-Wong," the book recently taken up for study by Mrs. V. E. Long, leader of the class, and the different chapters were given by Mrs. J. W. Atkins, Mrs. W. B. Morris, Mrs. John R. Rankin, Mrs. J. K. Dixon, Mrs. H. R. Chestnutt, Mrs. McG. Anders and Mrs. J. B. Atkinson. Mrs. F. D. Atkins gave an interesting account of a Chinese wedding.

The program was featured by several musical numbers which included a vocal solo by Mrs. Don Cochran of the Stephens evangelistic party, a piano selection by Mrs. C. C. Carpenter, and a vocal solo by Mrs. Mack Holland. The study of the book was concluded during the morning session and was followed by a talk on China by Rev. I. L. Shaver, who represents Main Street church in Japan, and who is spending a furlough in the States.

At one o'clock a luncheon was served by Circle No. 3 of the Missionary Society, with Mrs. B. T. Morris as leader. We notice included in the guests were several gentlemen—Mr. Shaver, Dr. Forest Prettyman, Messrs. R. B. Babbington, John R. Rankin, and Grady Rankin.

The afternoon was given over entirely to an address by Mr. Shaver, who gave an illuminating resume of Japanese history in relation to the incoming of western influences and Christianity, also giving an account of his own work there. Mr. Shaver was heard with great interest by the large number present, for as Dr. Prettyman expressed it, "Mr. Shaver is Main Street's pastor there, just as I am pastor here."

THE SUNDAY SCHOOL

(*continued from page nine*)

rose, Mrs. R. K. Proctor, Elizabeth Ramsey, and Mrs. J. L. Vaughn.

"Primary Worship," Miss Georgia Keene, instructor—Elizabeth Aldridge, Mrs. A. P. Cole, Mrs. Susie W. Fuller, Mrs. C. B. Irving, Mrs. H. L. Johnson, Mrs. C. H. Livengood, Mrs. J. B. Mason, Elizabeth Mason, Mrs. L. C. McDonald, Marguerite Poe, Maggie E. Poole, Goldie Preston, Annie M. Pleasants, Edith Rigsbee, Lilly Mae Stanford, Evelyn Salmon, Mrs. R. Strayhorn, Mrs. D. M. Sharpe, Mrs. G. P. Whitley, and Nelle Wilkes.

"Junior Worship," Mrs. H. E. Spence, instructor—Mrs. C. E. Buckner, Fannie Haithcock, Theodore R. Jenkins, Mrs. H. W. Kueffner, Erene M. Lynn, Mrs. J. M. Martin, Annie R. McSwain, Mae Bethel Morris, Catherine Mills, Mrs. J. M. Ormond, Wixie Parker, Noreen Quern, Rev. D. M. Sharpe, Mrs. O. J. White, and Mrs. T. A. Clarke.

"Young People's Agencies," Prof. H. E. Spence, instructor—Mrs. J. J. Baldwin, Blair Beasley, Clara Becton, Lois Blalock, N. J. Boddie, Bertha Boger, Fay Boggs, Bessie Breedlove, E. A. Carlton, Mrs. Mamie Crim, Louise Crumpacker, Eliza Foscue, Margaret Frank, Mrs. Howard Foushee, R. L. Jerome, Emma Jones, T. A. Jones, Elma Kluttz, F. A. Lee, Margaret Martin, Mrs. I. B. McKay, Kathleen McConnell, L. C. McKee, S. E. Mercer, Jr., Clara E. Morris, E. H. Nease, E. W. Needham, Mrs. B. W. O'Neal, Marye Sawyer, L. B. Suther, J. W. Swaringen, Lacy Thompson, F. T. Selby, Allene Walters, Gussie Walters, Dorothy Wilson, Mrs. R. N. Wilson, Mrs. V. E. Wilson, V. E. Wilson, Kate Zimmerman, Mrs. Nannie German, C. E. Buckner, Selma Warlick, and W. P. Kellam.

"Educational Task of the Local Church," Dr. A. A. Brown, instructor—O. P. Ader, C. D. Barcliff, Jr., Rev. D. A. Clarke, Rev. W. F. Craven, N. P. Edens, Mary Eskridge, James N. Grant, Rev. E. M. Jones, Mary L. Knight, M. A. Lewis, C. H. Livengood, Rev. J. A. Martin, Mrs. R. E. Lee, Prof. I. B. McKay, Rev. H. E. Myers, Prof. H. E. Nycum, Mrs. H. E. Nycum, Rev. J. F. Starnes, T. E. Stough, L. C. Thomas, Maurice G. Turnipseed, John C. Vernon, Prof. R. N. Wilson, and J. E. Yountz.

The local board of managers, representing the oc-operating Sunday schools, was composed of Prof. H. E. Spence, chairman, Dr. M. Bradshaw, vice chairman, Prof. I. B. McKay, secretary, V. E. Wilson, treasurer, Rev. W. W. Peele, C. H. Livengood, Rev. H. E. Myers, Prof. Quinton Holton, Rev. J. A. Martin, W. E. Alley, Rev. D. E. Earnhardt, W. L. Brinkley, Rev. W. F. Elliott, E. C. Gunter, Rev. J. H. Buffaloe, Y. E. Smith, Rev. D. A. Clark, Rev. D. M. Sharpe, H. E. Nycum, Rev. W. F. Craven, A. M. Carpenter, and L. L. Gobbel.

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The urgent need of a practical revival songbook has long been recognized by the Association of General Evangelists of the Methodist Episcopal Church, South. At their 1923 annual session a committee composed of Rev. W. M. McIntosh, Rev. Albert C. Fisher, Rev. A. J. Notestine, Mr. John U. Robinson, and Mr. W. G. Waltermire was appointed and instructed to arrange for the publication of a book to contain approximately 150 of our most popular and useful songs.

BEST REVIVAL SONGS is the result of the work of this committee. The selections were chosen after soliciting suggestions from numerous people experienced in evangelistic work. These songs represent the choice numbers from the best-known songbook publishers of the world. A good many of them were obtained at an expense not ordinarily involved in a revival songbook.

The publishers are proud of the making of this songbook and send it forth to become a worthy companion to the COKESBURY HYMNAL, its contemporary, in the "All Purpose" class.

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SOME IMPORTANT FACTS OF METHODIST HISTORY TOUCHING UNIFICATION

By W. O. Goode.

At the General Conference of 1844, by mutual agreement, the M. E. church was divided. The next year the M. E. Church, South, was set up, without a change in polity, rules or doctrine. There were, however, two differences, viz: attitude toward slavery and the supremacy of the Episcopacy. The Southern church holding the right of slavery, and the supremacy of the Episcopate; while the Northern church was for the most part anti-slavery, and held that the General Conference, not the bishops, was supreme. In 1848, four years after the division, Dr. Lovick Pierce was sent as fraternal messenger to the General Conference of the Northern church, but his credentials were not recognized, though he himself was received as a brother beloved. This rude strange action greatly displeased the Southern church, and for a long time was a barrier of immense proportions. Some of the Southern leaders have seemingly neither forgiven, nor forgotten it to this day, and that too seems strange. The explanation given by the M. E. church of its attitude toward the M. E. Church, South, and its messenger, Dr. Lovick Pierce, was that the Southern church had violated the agreement made in the General Conference of 1844, in that it proceeded immediately to reorganize a separate church without waiting for the annual conferences to vote on the question, and in view of this fact they claimed there was no obligation upon them to observe the plan respecting the boundary agreed upon in 1844. This was of course a very unfortunate turn, in that it caused bad feeling, especially along the border line, in which both sides did wrong. There is but one attitude for us to assume toward this whole matter, and that is to forgive and forget. Not until 1869 was there an opening of fraternal relations between the M. E. church and the M. E. Church, South, when Bishops Morris and Simpson were appointed of the Northern church to bear a message to the Southern bishops in their meeting at St. Louis. It was the first official fraternal meeting between the two great Methodisms. These two Northern bishops had been appointed by their colleagues to "confer upon the propriety, practicability and methods of reunion." Some days after the meeting the bishops of the Southern church sent their formal reply, calling attention to the manner in which their messenger, Dr. Lovick Pierce, was treated in 1848, just 21 years before, when the Southern church sent him as messenger to the General Conference of the Northern church, when their efforts had been repulsed. They further stated that the Southern church can never renew the offer of fraternal relations, but that the Northern church may renew the proposition at any time it may desire to do so. At this time the Southern church had its inning, returning kind for kind, measure for measure. In 1876 the Southern church sent two fraternal commissioners to the General Conference of the Northern church which met at Baltimore. These brethren were so cordially received that at the close of their addresses a motion was made by General Fisk that a committee of seven be appointed to meet with commissioners of the Southern church. These two commissions met at Cape May, N. J., on August 17, 1876. One of the most important and far-reaching things accomplished by this conference was to settle forever the legal standing of each church, as set forth in the following words, "Each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church, organized in 1784." Before this statement, no real step could possibly be made toward a better understanding, to say nothing of union. From that day to this without a break there has been manifested a fine fraternal spirit between the two churches. In 1874 there was a merger of Methodism in Canada, when the M. E. Church, British Wesleyan and the New Connection Methodists united as the Methodist Church of Canada. Since 1880 there have been held on this continent and elsewhere several Pan-Methodist and Ecumenical conferences, at which always a spirit of fine fraternity was expressed. Then in the nineties came the commissions on federation. Our General Conference in 1894 appointed a commission on federation composed of three bishops, three ministers and three laymen, requesting the M. E. Church to appoint a similar commission, to devise means by which "hurtful competitions and waste of men and money in home and foreign fields" may be abated. Accordingly, the General Conference of M. E. Church in 1896 met this request, and this commission met in Baltimore January, 1898. The recommendations of this commission were adopted by both general conferences. Then quickly following this a common catechism, hymnal and order of worship for the two churches was provided. The next forward looking step was the inauguration of a Federal Council for the two churches and in 1908 the M. P. Church joined in the work of the council "to promote and complete as far as may be the reunion of Methodists in America." After the 1911 meeting at Chattanooga, Tenn., which outlined a basis of union, our General Conference went on record as regarding the plan proposed by the Joint Commission on Federation as feasible and desirable. Immediately after this an interesting book was written by Bishop E. E. Hoss of the M. E. Church, South, entitled, "Methodist Fraternity and Federation." Finally, we have the prayerful, painstaking work of the two commissions of the M. E. Church and the M. E. Church, South, in their several meetings through these recent years emerging with a plan of unification, written by our own Southern men and accepted by the men of the North, and unanimously adopted by the general conferences of both churches, except a small minority which manifested itself at Chattanooga and Springfield last year.

Harvard University.

MEETING AT HIDDENITE

We have just closed a ten days' meeting at Hiddenite. The spirit of the meeting was fine, and we believe much good was done. Baptists and Methodists worked together like old war horses. You could not tell by the shouting which was which.

Brother John A. Carter led the singing, sang solos, exhorted and worked among the young people. He is very efficient help in revival work. Our people were delighted with him. If any pastor needs help I should like to say that you will make no mistake in getting Carter. His address is 122 Price Street, Greensboro, N. C.

D. P. Waters.

THIRTY MEMBERS ON PROFESSION

Two weeks of special services at First Methodist church, Rocky Mount, closing April 5, have left that church and community in a good state of religious revival. The pastor, Rev. H. M. North, did the preaching, and his new presentation of the old themes of sin, the suffering Saviour, and God's forgiveness, attracted the largest crowds First church has seen in a long time. G. P. Comer, talented young song evangelist of Coburg, Ky., led the singing and won the hearts of the people with his youthful enthusiasm and gift of song.

The doors of the church were opened on Easter Sunday and thirty new members were admitted on profession of faith, while twenty-four came in by certificate. There are yet twenty or more to come, and it is hoped that this number will be added to from time to time during the coming weeks.

The membership of First church is thoroughly committeed to the plan of pastoral evangelism, especially under the ministry of their present pastor.

H. C. Sprinkle, Pastor.

REVIVAL AT ELM CITY

At the Easter morning service of the M. E. Church, South, a three weeks' revival service came to a happy and successful close.

There were thirty-six additions to the church membership, twenty-seven by baptism, five by vows and four by letter. The number of adult converts (27) being noticeably large, the nine others of the teen age and under. Of theadults thirteen were the heads of families. Fourteen of the converts were husbands and wives, several fathers and sons and mothers and daughters, all kneeling about God's altar made an impressive and sacred scene.

The church membership is grateful that the preaching in this meeting was all done by its beloved pastor, Rev. D. H. Tuttle, and under his shepherdly love and care have set their hearts to the accomplishment of greater things for God's kingdom. Part of this work will be the building of a new church in keeping with the growing church and its needs. A men's prayer meeting has already been organized, meeting every morning at eight-thirty o'clock in the woman's club room.

E. O. McGowan.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for eumatism. Am entirely free from pain."

If you suffer from Rheumatism, indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,
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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Springs Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any drug or department store and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail, Othine Laboratories, Inc., Buffalo, N. Y.

CHRYSANTHEMUMS

We saw, last November, a farmer's wife with 'mums for sale on the street, the largest, fluffiest, incurved balls of bloom we ever saw. She was selling at 50c a bloom and they were "going like hot cakes", while others, (nice flowers, too) were "goin'-a-beggin' " at $1.00 a dozen. We have thousands of her variety in white, yellow and pink at five for $1.00. We have lots of others, too, standard sorts, large balls of bloom, white, yellow, pink, pompoms and small hardy kinds; dozen for $1.25, post-paid; six for 75c.

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Removes corns in a few hours without pain. Also removes seed warts.

Large box by mail for 60c.

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NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for		Arrive from
6:15 a.m.	a Norfolk	8:10 p.m.
7:30 a.m.	b Charlotte	5:15 p.m.
3:00 p.m.	Washington	1:05 p.m.
9:45 p.m.	d Norfolk	7:05 a.m.

a-Parlor car, Marsden to Norfolk.
b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

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City Ticket Agent.
J. E. SINGLETON,
Depot Ticket Agent.

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cannot house the owner of a fermented stomach. Putting it the other way: No home can be happy when one of its occupants is suffering with a stomach that is distended with the gases that arise from fermented food. The sufferer broadcasts ill humor over the entire household.

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is the remedy. If your druggist can't supply you, tell him to get it and stop your suffering.

Anti-Ferment Co., Columbia, S. C.

Presiding Elder's Appointments

DISTRICT CONFERENCES

Weldon, at Seaboard ..... April 16-17
Marion, at Morganton ..... April 21-23
Winston-Salem, at Kernersville ..... May 18-19
Shelby, at Lincolnton ..... May 20-21
New Bern, at Trenton ..... May 26-27
Statesville, at Newton ..... June 4-5
Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
SECOND ROUND

April
Swannanoa, Bethesda, 11 19
Black Mountain, night 19
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26
May
Rosman, 11 2-3
Brevard, night 3
Bethel, night 6

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

April
Monroe, Central Church, 11 19
Sepncer Memorial, night 19
Thrift-Moore's, Moore's Chapel, 11 25
Prospect, Bethlehem, 11 26
North Monroe, Icemorlee, night 26
Seversville, night 27
May
Peachland, Fountain Hill, 11 1
Bethel, (church dedication), 11 3
Lilesville, Forestville, 2 3
Bethel, Long Pine, 11 5
Waxhaw, Heath Mem. dedication, 11 10
Waxhaw, Bond's Grove, 3 10
Matthews, 11 17
Pineville, Marvin, 3 17
Weddington, Hebron, 11 23
Hawthorne Lane, 11 24
Belmont Park, night 24
Hickory Grove, 3 24
Dilworth, 11 31
Rural Trinity, 3 31
Brevard St., night 31
June
Ansonville, Burnsville, 11 3
Morven, Sandy Plain, 11 4
Wadesboro, 8 p. m. 3rd, 11 7
Marshville, Harmony, 3 7
Tryon St., 11 14
Duncan Memorial, night 14
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21
The district conference will be held at Pineville June 25-26.

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

April
Randolph, Mt. Gilead, 11 18-19
Main Street, night 19
West Market Street, 11 26
Gibsonville, Gibsonville, night 26
May
Randleman, Old Union, 3 2-3
Carraway Memorial, 11 3
Park Place, night 3
Pleasant Garden, Bethlehem, 3 9-10
Ramseur-Franklinville, Ramseur, 11 10
Centenaryl night 10
Spring Garden, night 13
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31
June
Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

April
Elkin, 11 19
Pilot Mountain, Pinnacle 19-20
Rural Hall, Mt. Pleasant 25-26
Rockford Street, night 26
May
Sandy Ridge, Snow Hill 2-3
Madison, night 3
Stokesdale, Mt. Carmel 9-10
Stoneville-Mayodan Price 16-17
Leaksville, night 17
Mt. Airy Ct., New Hebron 23-24
Ararat, Chestnut Grove 30-31
Summerfield, Pisgah 30-31
June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND—IN PART

April
Gilkey, Hebron, 11 19
Rutherfordton, 7:30 19
Table Rock, Fairview, 11 24
Morganton, First Church, 7:30 24
Rutherford College, Warlicks, 11 25
Glen Alpine, 11 26

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

April
Wilkesboro, Union 18-19
Watauga, Mabel 25-26
May
Todd, Pleasant Valley 2-3
Boone, Blowing Rock 9-10
Avery, Mt. Zion 16-17
Helton, Greenwood 23-24
Elk Park, Banner Elk 30-31
June
Warrensville, Ashley 6-7
Jefferson, Zion 20-21
Creston, Mountain View 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

April
Cramerton, 11 19
McAdenville, night 19
Shelby Ct., Elbethel, 11 25
Main Street, Gasonia, 11 26
West End, night 26
May
Rock Sprins, Rehobeth, 3 and 11 2-3
Stanley, Trinity, 3 3
East End, night 3
Cherryville Ct., Bethlehem, 11 9
Cherryville, First Church, 11 10
Dallas, Hardin, 3 10
Franklin Ave., night 10
Belwood, Palm Tree, 11 16
Polkville, Lee's Chapel, 11 17
Lafayette Street, night 17
Trinity, Tate Chapel, 11 23
Maylo, 11 24
Lowell, South Point, 3 24
Park Street, night 24
King's Mountain, night 27
Belmont, Main Street, night 28
Mount Holly, night 31
June
South Fork, Bethel, 11 6-7
Lincoln Ct., Ivey 3-7
Crouse, Pleasant Grove, 11 13-14
Bessemer, Puett Chapel, 3 14
Shelby, Central, night 14
Lowesville, New Hope, 11 20-21
Goodsonville, Tabernacle, 3 21
Smyre, night 21

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

April
Woodleaf Ct., South River, 11 18-19
South Main Street, night 19
Salisbury Ct., Mt. Tabor, 11 25
Central, Albemarle, 11 26
North Main, Salisbury, night 26
May
Forest Hill, 11 3
Epworth, night 3
Concord Ct., Olivet, 11 9-10
Yadkin, night 10
New London Ct., New London, 11 16-17
Badin, night 17
Gold Hill Ct., Liberty, 11 23
Salem, West Albemarle, 11 24
Albemarle Ct., Oakboro, 11 30-31
June
Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28
The District Conference will be held at Norwood July 9-10.

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N.C.
THIRD ROUND

April
Alexander, Rocky Springs, 3 and 11 18-19
Hiddenite, Beulah, 11 and 3 18-19
Jones Memorial, 8 19
Race St., St. Johns, 3 26
Elmwood, Knox, 11 & 3 25-26
Maiden, Mays, 11 & 1 26
Troutman, 8 26-27
May
Cool Springs, Salem, 3 & 11 2-3
Olin, Mt. Bethel, 11 & 3 2-3
Stony Point, 8 3
Dudley Shoals, Cedar Val, 11 9-10
Hudson, Mt. Harmon, 3 9-10
Granite Falls, 8 9-10
Lenoir First, 11 & 2 17
South Lenoir, Zion, 3 17
Rhodhiss, 8 17
Lenoir Ct., Gamewell, 11 and 1 24
Ball Creek, Friendship, 11 and 3 23-24
Hickory First 8 24-25
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31
June
Statesville, Broad St., 11 and 8 7-8
Statesville Ct., Bethel, 11 and 3 6-7

WINSTON-SALEM DISTRICT
W. A. Newell P. E., P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

April
Cooleemee, Cooleemee, 11 19
Davie, Liberty, 3 18-19
Linwood, Macedonia, 11 25-26
Erlanger, Erlanger, night 26
May
Davidson, Bethel, 11 2-3
Advance, Fulton, 3 2-3
Thomasville Ct., Pleasant Hill, 11 9-10
Trinity, Trinity, night 10
Kernersville, Kernersville, 11 17
Denton, Jackson Hill, 11 23-24
Thomasville, Main St., Main St., night 24
Mocksville, Mocksville, 11 31
Farmington, Huntsville, 3 30-31
Walkertown, Walkertown, night 31
The Winston-Salem District Conference will convene at Kernersville on Sunday, May 17th. The business session will be called to roder at 10 a. m. Monday, May 18th.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

April
South Alamance Ct., Saxapahaw, 11 19
Mebane, night 19
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26
May
Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11 2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N.C.
SECOND ROUND

April
South Mills, Newlands 18-19

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

April
Carthage, Cameron 16
Hemp, Smyrna 17
Glendon, High Falls 18-19
Goldston, Jones Chapel 24
Pittsboro, Pleasant Hill 25-26
May
Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

April
Pink Hill, Woodington, a. m. 19
Queen St., p.m. 19
Pamlico Ct., Barnes, a.m. 25-26
May
Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24
District Conference May 26-27 at Trenton.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

April
Zebulon, Zebulon 19
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

April
Clark Street, a.m. 19
First Church, night 19
Rocky Mount Ct., 3 and 11 25-26
South Rocky Mount, night 26
May
Vanceboro, Lanes, a.m. 2-3

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

April
Northampton, Rehobeth, 11 18
Littleton, 11 26
Halifax, Calvary, afternoon 26
May
Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17
District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

April
Halisboro, Peace, a.m. 19
Carver Creek, Shiloh, p.m. 19
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26
May
Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

EPWORTH LEAGUE

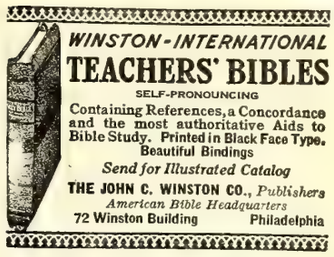
(*continued from page ten*)

tions, a vocal solo by little William Arthur, which was wonderfully given, a vocal duet by two Belmont Park juniors, which was splendid, and a piano duet by Calvary juniors.

When the attendance banner contest came we had quite an interesting time. We had three leaguers who proved to be one hundred per cent "on the job." These were Brevard Street, Duncan Memorial and Belmont Park. These superintendents, Mrs. Tredewick, Miss Bame and Mrs. Honeycutt, certainly deserve credit, for they not only had every league member present but a good number of parents and officers of the church. This is surely the secret of success of our junior leagues—the co-operation of parents and church officials. Mrs. Fite, our district secretary, presented the banner and we all decided she had about the biggest job on the program, for we have only one attendance banner and three leagues entitled to it. We have our union meetings every two months, so the banner was given each league for twenty days. We are going to try and make our next meeting in June a hundred per cent meeting. Won't that be a wonderful time? But what about the banner?

Wouldn't some of you junior workers like to attend our meeting and present the banner to eight junior leagues all having perfect attendance? Maybe some of you folks think we like to "boost" our union—and we do boost it—that's what makes it a success; but any time you want to check up on us just come ahead. We are glad to have you. Shall we see you the first Sunday afternoon in June at Spencer Memorial?

Mrs. Jennie M. James,
Junior City Union Supt.


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IN MEMORIAM

LYTLE—Annie Lou Lytle was born June 26, 1902, died March 6, 1925, age 22 years, eight month and eight days. She gave her heart to God early in life and united with Bethlehem Methodist Episcopal Church, South, and remained a faithful member of the same till death. Although her suffering was intense during her last days, her faith was beautiful. In her last moments she praised her Saviour, and left the one request, "Meet me on the golden shores." J. N. Wise, P. C.

RICKMAN—Mrs. Eila Rickman was born November 20, 1880, died March 10, 1925, leaving a mother, husband, two children, three sisters and four brothers. She united with the Episcopal church when just a girl. Later she joined the M. E. Church, South, at Mill Creek, and remained a faithful member of the same till death. She was prepared to go when the call came. Though she suffered much in her last days yet she was hopeful, cheerful, and endured her affliction as a true soldier of the Cross.

J. N. Wise, P. C.

MILLER—Mrs. Mary W. Miller died at her home near Rutherfordton March 3, 1925. She was the oldest member of Gray's Chapel on the Mill Spring charge, and the people there will miss her very much as a friend and counselor. She was a Christian lady and came of one of the leading families of this portion of the state. She left the greater portion of her property to the Children's Home at Winston-Salem. The funeral services were conducted by her pastor, Rev. Elmer Simpson, assisted by the Rev. J. O. Ervin of Rutherfordton, and her body was laid to rest in the Rutherfordton cemetery. Mrs. Miller leaves two sisters, one of whom is Mrs. A. B. Gilkeky.

Elmer Simpson.

CONRAD—Mrs. Nannie (Moore) Conrad, wife of A. E. Conrad, was born in Stokes county December 3, 1855. With the close of the day of February 20, 1925, her spirit was borne away to the land beyond the clouds, and the end of a beautiful life on earth came as quietly as the shadows of the approaching night.

In 1889 she was united in marriage with A. E. Conrad who died eight years ago. To them was born one son, E. M. Conrad, of Lewisville. She joined the Methodist church in Mt. Airy in early life. Upon moving into this community she transferred her membership and was one of the most consecrated Christian women that Lewisville church has ever had. Her funeral was conducted by Rev. Chas. A. Wood and the pastor. J. W. Vestal, P. C.

WHITE—Dora Lee White was born in Patrick county, Virginia, October 20, 1887, and was taken from us February 25, 1925. Thus she was 37 years, four months and five days of age.

She was married to D. Calvin White June 28, 1901. To this union there were no children born.

She professed faith in Christ at or near the age of 12 years, and joined the Methodist Episcopal Church, South, at Mount Hermon church, in surry county, N. C. After this her membership was transferred to Hatcher's Chapel church of the same denomination. In this communion she remained until her death.

She leaves a husband, father and mother, one brother and one sister, with a host of friends to mourn her taking off. Thus another pilgrim has passed on. J. J. Eads, Pastor.

COLEMAN—Mrs. S. T. Coleman was a daughter of Mr. and Mrs. Jesse Brown. Deceased was born February 13, 1861, in Orange county. She united with New Bethel church at the age of thirteen years. In early life she married and to the union were born eight children, two of whom died in early life. The Methodist church at Longhurst has not been organized so many years. Brother Shaver is credited with the erecting of the church in that community. The first name that he enrolled was that of Sister Coleman. She lived an active life, bore her sufferings with unusual patience and died trusting in God. Sister Coleman died on Saturday afternoon, February 28, 1925. The funeral was held at the Methodist church in the presence of a large congregation. She was buried at Providence cemetery. May the blessings of God rest upon the family, thebeloved husband and all that are near and dear.

M. C. Ellerbe, Pastor.

MOTHER KING

Mrs. A. A. King, one of the Advocate's constant readers, died at her home, 113 Corbin street, Concord, N. C., at 8:30 Saturday morning, March 7. After an illness of a few days her condition became serious and, when bronchial pneumonia developed, on accountof her advanced age she was unable to fight the disease long.

Agnes Adelaide Johnson King, daughter of Daniel and Salina Johnson, of Rutherford College, was born February 27, 1945. At the age of 21 she was married to Joseph Hamilton King of Lincoln county. Mrs. King was the mother of eight children. Those surviving her are: J. O. King of South Dakota; H. J. King of Glen Flora, Texas; Mrs. J. W. Clegg of Greensboro, N. C.; P. E. King of Constantinople, Turkey, and Ida May King of Concord, N. C. There are eighteen grandchildren and nineteen great-grandchildren.

The funeral services on Tuesday morning at ten o'clock were conducted by Rev. W. A. Jenkins at Central Methodist church, where Mrs. King had been a constant and grateful member for twenty-one years. Mrs. J. B. Womble sang beautifully the impressive hymn, "I am nearer home today than I've ever been before," and a selected choir led the hymns.

The pallbearers were: L. D. Coltrane, J. F. Dayvault, G. C. Love, L. L. Maulden, C. H. Barrier and A. S. Webb.

The beautiful flowers which filled the entire front part of the church gave added proof of the devotion with which she was held not only by the residents of Concord, but by a wider circle of friends.

Her body was laid to rest by the side of her husband in the old family graveyard at Unity church in Lincoln county.

It was a journey of "by reason of strength." But as the years lengthened to stretch over this period of "fourscore," the shadows did not seem to gather. From early life to its close the sunshine of the Eternal was upon her pathway, and life's sweetest songs were in her soul. The truths of God ever played upon her spirit and made music; the providences of God wrought in superlative development of the highest qualities. This development expressed itself in a sweet patience, a sublime faith, a beautiful resignation, a radiant life.

The sure foundation of the magnificent superstructure was the Word of God. Upon it she builded; in its precepts she walked; its commands she obeyed; its promises she treasured—sweeter honey to her taste.

Into the sphere of motherhood and home she brought the excellencies of truest devotion and ever watchful interest. Here she loved, and here she wrought; here she was loved; here was her throne, and she was indeed a noble queen.

Home loves and friendship's bonds were her great riches. In this sacred realm was a radiance of warmth and cheer into which her many friends were wont to come. Here was a cordiality which made life sweeter, and a hospitality which bespoke the love and generosity of her soul.

Her church she loved ardently. To it she was ever loyal. Its worship lifted her nearer heaven, and its messages made her face shine with a holy glow.

But in every realm where she moved her life was characterized by steel like convictions, and an unflinching courage. It was a life of guilessness and beautiful simplicity.

To sum it all up, we can say that "Aunt Add" was one of the truest, purest, best, saintliest women it has ever been our privilege to know. She walked with God, and when the time was ripe He took her. But, somehow, life is sweeter, and we are a little better because she lived.

Peace to her memory, and blessings on those who are left.

M. F. Moores.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, APRIL 23, 1925 Number 17

EDITORIAL PARAGRAPHS

The old time religion, what is it? It was the religion of Abraham, which was a religion of faith and vision, of child-like trust and spiritual daring. It was the religion of Moses which had in it a spirit of social revolution. It was the religion of Paul, who interpreted Jesus Christ and his religion in terms of world relations. It was the religion of John Wesley, which was everything else but "old" to the people of his day, but to the people of a later generation it has become "old." In fact, any man's religion which gathers the sanctity of "the old" about it for later generations was for his own day a tremendously progressive thing with a heart that was warm and that had an eye upon the future.

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The Church Progress number of the Christian Advocate (Nashville) is admirable in every respect. The issue of April 17, 1925, contains 130 pages, and not an uninteresting page among them all. The numerous cuts of bishops, pastors, connectional men, churches, etc., give it the appearance of a picture gallery. But not a "rogues' gallery." The cuts show that we have quite a few great church buildings and great churches. Progress seems to be everywhere. The historical value of this special number of the Christian Advocate is very great and those who secure a copy of the paper should preserve it for future reference. The work of the various boards, missions, education, Sunday schools, Epworth Leagues, church extension, finance and others are presented in a most satisfactory manner. This is a great number and we congratulate the editor, the Publishing House, and all in any way connected with the work, upon the pre-eminent success of the undertaking.

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One hears quite a bit of talk about the "old time Methodist." Does your idea of the old time Methodist measure up to Rev. William J. Dawson's description of that rare individual? If so, you do well to canonize his virtues. Here is Dawson's tribute to our earlier Methodism: "With all its narrowness of intellectual outlook, all the prohibitions which it laid on conduct ,there was in this earlier Methodism a genuine fervor of belief which warmed the heart. It possessed also profound poetic and imaginative quality. If it closed a great many doors which led into the world, it opened others into eternity. The plain and simple folk among whom the father ministered, ignorant as they were of earthly pleasure, were capable of spiritual ecstacy. Gathered in their prayer meetings and 'love feasts,' listening to the voice of impassioned eloquence, singing hymns which painted in the finest poetic diction the reality of the final triumph over death and the grave, they ceased to be common; they became the children of a strange rapture, their very faces were transfigured, they were clad in sudden brightness, as men and women illumined and inspired."

All men doff their hats to a holy man. For in him a divine spark has kindled a flame that burned out the dross and left him like gold tried in the fire. The same birthright belonged to all of us, but many have long since traded that birthright for a mess of pottage. The pottage is gone and the birthright is gone, but we, nevertheless, reverence the man who held on to the true riches. A man seldom gets so poor, either in this world's goods or in the eternal riches, that he is unable to appreciate riches whether temporal or eternal. He may rail against them and even deceive himself, but deep down in his heart is a hidden longing for those very things that he pretends to despise.

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"In vain we call old notions fudge
And bend our conscience to our dealing:
The Ten Commandments will not budge,
And stealing will continue stealing."

So wrote James Russell Lowell. The Ten Commandments abide steadfast. Adultery will continue to be adultery in spite of the decrees of divorce courts whose authority rests upon unscriptural ground. Likewise with all the rest of those commandments which constitute the very mudsills of our social and national life. These fundamental laws that have come down through the millenniums are not reeds shaken by the wind or weather vanes that turn to every social breeze. He who would abrogate these laws of God becomes not only an enemy to society, but has set himself in rebellion against God."

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We have had the "marathon dance," the endurance test in bicycle riding, the "forty day fasts" and sundry tests in physical endurance, but something bran new was enacted a little while ago—April first, to be exact—in a church in New York. The plan was to read the Bible through from lid to lid in one day. There were, according to the New York Christian Advocate, "six captains, leading relay teams of twelve each. Each reader read for fifteen minutes, and according to newspaper reports the elapsed time from 'In the beginning,' at 3 a. m., to 'The grace of the Lord Jesus be with you,' at 8 p. m., was seventeen hours. A fourteen-foot 'thermometer' at a downtown corner informed the public of the progress of the reading, the red guage rising one degree as each chapter was finished. Many persons came to the church at the opening of the contest and remained all day. The object of this curious undertaking was to advertise the Bible. It was not supposed that any direct good would come to reader or hearer. The theory was that, for once at least, every man, woman and child in the town would give a thought to the Book of books. That was something gained. After that it would be the business of the regular religious leaders of the community to turn that aroused curiosity or interest to some practical account."

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WELDON DISTRICT METHODISTS AT SEABOARD

The Weldon district conference was held in the beautiful little town of Seaboard, fifteen miles north of Weldon and near the Virginia line, on Thursday and Friday of last week. This district is composed of the Methodists in Bertie, Hertford, Halifax, Henderson and Northampton counties, and it would be hard to find a braver and more faithful folk than those who call themselves Methodists in that section. For four years they have been led by that prince of fine fellows, Rev. S. E. Mercer. Possibly in all its history the Weldon district has never been in finer shape than it is at this time. Many new churches have been built and others remodled. New preachers' homes have gone up in several places and other new church buildings and parsonages have been enterprised. There are five preachers in the district who are serving their full quadrennium as is also the presiding elder.

Bishop Denny was on hand at the opening of the conference on Thursday morning and delighted the brethren with his opening talk to the conference. He dispatched the business in a most satisfactory manner and at the first session heard practically all the preachers make their reports.

In the afternoon Brother Mercer was in the chair and gave the afternoon over to hearing the gentlemen having special interests to represent. Dr. A. W. Mohn told about the progress of the campaign to raise an endowment of $500,000 for Louisburg College; the writer informed the brethren as to the Advocate; Rev. R. M. Courtney told about the Centenary. Thursday night Bishop Denny preached a great sermon on the divinity of Christ to a crowded house.

The session of Friday was opened with the communion service led by Bishop Denny and assisted by the elder and Brothers Smith and Eure. Bro. J. M. Ormond represented the problems of the country church; Bro. L. L. Gobbel spoke of the Sunday school work and Prof. E. J. Green told about Carolina College.

One young man, Mr. G. Buck Critcher, of Williamson, was licensed to preach and recommended for admission to the annual conference. He is a garduate of Wake Forest College and has been practicing law. He was very highly recommended.

Bro. L. C. Larkin was the secretary of the conference and will be expected to furnish the Advocate a story of its proceedings.

The Methodist people of Seaboard number less than one hundred, but are of the type that believe in doing things. A church building has just been completed there that would be a credit to a place five times its size. It is built of brick and has an auditorium that will seat about four hundred, a pastor's study and several Sunday school class rooms. It is modern in every particular and cost $15,500 and every cent of it is paid. In addition to the erection of the new church building the Seaboard circuit is just completing one of the best parsonages in the conference. It will cost about $6,000 and is equipped with all modern conveniences. Bro. Frank Culbreth, the pastor, was to move in this week.

This charge was created at the last session of conference, but it has already taken its stand among the foremost circuits of the state. The stewards fixed the salary of their pastor at $2,400, and he has walked right into the hearts of his people and they are all happy together.

In company with Bishop Denny and Presiding Elder Mercer it was our privilege to be entertained in the beautiful home of Mr. and Mrs. R. W. Edwards and we are under many obligations to them for their kindness to us.

We were also fortunate in our traveling companions. From Durham Bro. J. M. Ormond in his big Studebaker chaperoned Revs. R. M. Courtney, M. Y. Self and the writer. It was a delightful companionship for two days.

T. A. S.

HOME FIRST: SCHOOLS SECOND

Dr. J. H. Jowett, that great English preacher who not many months since went to his eternal reward, never spoke a more timely truth than the following:

"I am in no mood to disparage the ministries of the schools, but I am in a mood to declare that all their ministries are secondary, and that if we make them primary we are disregarding the fountains. The natural and the appointed place for children to make the acquaintance of God is their own home. The most powerful and persuasive lips for declaring the awful sanctities of religion are the priestly lips of ordained parents. I would prefer the early guidance of the illumined father and mother to the instruction of all the state teachers and official priests in Christendom."

"The priestly lips of ordained parents" to teach the sanctities of religion is an admirably stated truth that should strike home to every parent's heart. Sunday schools, vacation Bible schools, week day religious training in the public schools are all good, but they cannot take the place of parental training or release parents from their responsibility as guardians of the child's religious life.

The great fountain head of personal and social salvation is the home and only by making the homes what they ought to be can we hope for a solution of our ethical and religious problems.

NEEDED: WELL EQUIPPED YOUNG MINISTERS

Dr. R. H. Bennett sent this month to every pastor and presiding elder in our church a letter and a package of pamphlets. His object is to secure if possible special church-wide emphasis upon the claims of the Christian ministry, looking to a much larger enrollment of preahers during the coming year. We are making good progress in this, but we should go much faster. Some years ago we required twelve hundred supplies to fill our appointments. A year ago this number was reduced to eight hundred and nine, and during the fiscal year closing March 31, 1925, this number was still further reduced to seven hundred and forty-four.

It seems to us that every pastor should give due attention to the call of young men into the ministry and to their obtaining such preparation as will qualify them for the highest efficiency as gospel ministers.

But some man will say, "What can I do? God does not need me to help him call a man." And at first that may seem to be the manifestation of a high regard for divine capability. But it is really a denial of human co-operation in the work of building the kingdom. If God uses men to teach his young ministers, why not employ human agency to start them in the prophetic office? The fact is, He does. Eli was one of the most striking examples of human weakness; yet he could tell the boy, Samuel, when God spoke to him. Be sure to tell the young Samuels what is the voice of God and the ranks of our ministry will be filled.

Furthermore, see that these young men are properly educated. First, fire them with an ambition to secure the best that the schools offer. Then if they have not the money see that they get it. Use the columns of the Advocate, if necessary, to let our men and women who have money know of these opportunities to invest it for the very largest returns. The money can be had if we will only go after it in the right way.

Let us all do our whole duty in this matter and in a few years we will doubtless have just such a ministry as we should desire.

THE EVANGELISM OF WORK

We hear much of evangelism. And it is well that we should. We, also, hear it said that the results are not abiding. That the work won't last. In too many instances such is emphatically true. And frequently this falling away results from a failure to go to work.

Rev. Walter Van Kirk has well said:

"Evangelism means not only saving the soul but finding some work for the soul to do. It is an old saying, and just as true as old, that 'Satan finds mischief for idle hands to do.' Saul Kane, in order to keep the victories so dearly won, went right to work.

I kneeled there in the muddy fallow,
I knew that Christ was there with Callow,
That Christ was standing there with me,
That Christ had taught me what to be,
That I should plow, and as I plowed,
My Saviour Christ would sing aloud,
And as I drove the clods apart,
Christ would be plowing in my heart.

Work was Carlyle's antitode for the glaring evils and many sins of his generation. Work was Ruskin's remedy. But more than that, it is Christ's way of keeping folks true to their better selves. Too many Saul Kanes never see the 'parson chaps' after Easter morning. Apparently neglected, they drift away and are lost again, when a little work given them to do would have kept them busy and happy within the vineyard of the Master."

A LITTLE HOMILY ON GIVING

"Such as I have give I thee."—Acts iii:6.

Most men are amazingly liberal with the things that they do not possess. The millions that they do not have and never will have are gladly given for the erection of hospitals and orphanages, the building and endowing colleges, the erection of churches and for almost any other call of humanity. "If I only had money," they say, "I would gladly give it for all good purposes." But that is about as far as some people ever go in the matter of giving.

Then quite a few are decidedly generous with what belongs to other people. Then can without stint give their neighbors instructions at this point. If some men had the power they would gladly give away everything that their neighbors, their fellow church members, and the rich men they know possess. All this would be decidedly easy.

"But such as I have give I thee" was the apostolic rule; it is God's rule. If one has money give part of it; if one has social prestige use it; if one has the ability to teach, give instructions; if one can preach, become a spokesman for God.

A man once said to Mr. Moody, "I noticed that you made eleven mistakes in grammer in your sermon tonight."

"Very likely," replied Mr. Moody, "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammer I know in the service of Christ—how is it with you?" Such is the attitude that counts.

BURNED AT THE STAKE FOR TRANSLATING THE BIBLE

The 400th anniversary of the translation by William Tyndale of the New Testament into the English tongue will be celebrated this year. William Tyndale in 1525 translated the New Testament into English and printed it at Worms.

The new translation soon found its way into England and hastened the day when was fulfilled Tyndale's prophecy that the plough boys should have the word of God.

William Tyndale, an Englishman, was burned at the stake as a heretic at Vilvorde, near Brussels, in Belgium, October 6, 1536, his chief offense being the translation of the Scriptures into the language of his countrymen. The site of his martyrdom remained unmarked until 1913, when the various Bible scoieties and other religious bodies set up a monument. The Belgium Bible Society on that day, October 26, placed a souvenir edition of the New Testament in every house in Vilvorde.

People and Things

Rev. A. C. Gibbs of Canton is this week assisting in revival services at Cullowhee, where Rev. A. W. Lynch is the pastor.

Married, at the parsonage, Ocracoke, N. C., April 1, 1925, Mr. William Arthur O'Neal and Miss Maggie Bell Styron, W. T. Cheek officiating.

Married, at the home of Mr. T. W. Howard, Ocracoke, N. C., April 10, 1925, Mr. Merril P. Wright of Wendell, N. C., and Miss Catherine Gray of Buxton, N. C., W. T. Cheek officiating.

The Fayetteville district conference will convene in Dunn Tuesday night, May 26th, and will be in session through Thursday, the 28th. The opening service will be preaching.

Dr. E. K. McLarty has recently conducted a very successful revival in Epworth church, Norfolk. It is reported to have been one of the most successful meetings held in that church for years.

"There will be a home coming day at Rehobeth on the Rock Springs circuit the first Sunday in May. Hope to have many of our old friends and kinfolk with us. Former pastors are extended a special invitation."—Mrs. R. E. Gabriel, Terrell, N. C.

Prof. R. L. Weaver has been elected president of Rutherford College for the remainder of the school year in place of Prof. M. T. Hinshaw who recently resigned. Professor Weaver has for several years been a member of the faculty.

Rev. W. B. West, assisted by Dr. F. J. Prettyman of Gastonia, conducted a very successful revival last week in his church at Lincolnton. Brother West preached in the afternoon and Dr. Prettyman preached at night. Mr. F. H. Gregg of Louisville, Ky., directed the music.

Rev. T. B. Johnson of the Hanes-Clemmons charge has been in poor health since January 1. Brother Johnson preached for the first time Easter. The faithful minister is now improving in health and we hope he will soon be enjoying his usual health.

"I am urging that all our Person circuit people who can possibly do so attend the standard training school at Roxboro, beginning next Sunday night, the 26th. Come on, folks, and let us learn how best to do the best work in our Sunday schools."—J. W. Bradey.

"April 19 was a 'big day' at Longhurst on our charge. All day services, dinner on the ground, full attendance and lively speaking. The Longhurst League to present play and pay orphanage money; Bible class and aid society to pay other dues. Good revival in progress at Grace church. The people on our charge are inteested."—M. C. E.

At the request of the author whose name accompanied the paper, we followed our rule in such matters and published the communication of which Bishop Candler writes in this issue. We invariably withhold the name when so requested by the writer.

At the close of the pre-Easter revival conducted by Rev. Bob Shuler in Trinity church, Los Angeles, 236 people joined the church, 107 on profession of faith, 36 coming by Baptism. This is the fourth revival conducted in Trinity by Brother Shuler. He has received 417 people during the first half of this conference year. He also baptized 34 infants at the Easter morning service.

The third series of "The John McTyeire Flowers Lectures" by James Thomson Shotwell, Ph. D., LL.D., will be held in Craven Memorial Hall Duke University, on Thursday, Friday and Saturday, April 23, 24, 25, at 8:15 in the evening. Theme, "European Politics Since the World War." April 23, Recovering from the World War; April 24, Planning for the Future; April 25, The Appeal to Intelligence in Foreigh Affairs.

We regret to read in the Landmark that Rev. Z. E. Barnhardt has been forced to give up active work for a while. We trust for only a brief period. The Landmark says: "His congregation and friends will receive with regret the information that the condition of Rev. Z. E. Barnhardt, pastor of Broad Street Methodist church, is such that he will have to give up active work for a while. Rev. Mr. Barnhardt has been at Long's Sanatorium for a few weeks. The stewards of Broad Street church met and decided to release Rev. Mr. Barnhardt until he recovers, he to receive full pay, even though his illness continues through the conference year. The stewards authorized Presiding Elder Litaker to employ an assistant for the church during Rev. Mr. Barnhardt's absence from the work."

Rev. C. S. Kirkpatrick, presiding elder of the Shelby district, announces that he will not hold any quarterly conferences during the pastors' summer school at Duke University, June 10-24.

Rev. L. B. Hayes, pastor of Park Place church, Greensboro, last Tuesday evening addressed the Men's Club of First church, Salisbury. All who have heard him speak to men's clubs are aware that the Salisbury men were delighted with the speaker of the evening.

"We are in the midst of our revival meeting at Weaverville. We are having a good meeting. The Lord is wonderfully blessing us. Bro. J. W. Moore is doing the preaching. He is bringing us some wonderful messages and the Lord is blessing them in the salvation of souls. Pray for us."—B. C. Reavis.

At the opening of the beautiful new Berkeley church, Berkeley, California, on Sunday, April 5, 109 new members were received. This makes 449 new members received during the two and a half years pastorate of Rev. J. N. R. Score, during which time he has more than doubled the membership of the church.

Rev. O. W. Dowd, pastor at Louisburg, and Mrs. Dowd were Greensboro visitors Monday. They were on their way to Elkin to spend several days with Mrs. Dowd's people. Brother Dowd is very much pleased with the progress being made in his charge.

William Dellinger had been having cake once a week. The usual weekly cake did not appear and William at night prayed, "Dear Lord, send me some cake." The next morning the cake had not arrived and William joined the family in saying the Lord's Prayer and looking over the table that had no cake on it, added, "Dear Lord, send me some cake." William got his cake.

Rev. J. Herbert Miller has just closed a two weeks revival in his church at Pinetops. Large numbers attended the services and great interest was manifest throughout the meeting. There was an overflow congregation at the closing service Sunday night. Several conversions and reconsecrations with eleven additions to the church on profession of faith was the immediate results of the meeting. Many say this was the most far-reaching revival that has been held in Pinetops in many years. The church presented the pastor a nice purse at the close of the revival.

Rumor has it that Rev. Dr. Harry Emerson Fosdick is to be the next pastor of Plymouth Congregational church, Brooklyn, N. Y., succeeding Rev. Dr. Newell Dwight Hillis, who resigned some months ago. Following the announcement that Dr. Fosdick would be the Easter morning preacher at the church, according to a special dispatch to The Boston Herald, R. J. Shields, chairman of the committee on pastor, remarked by way of comment on the fact that many people believe Dr. Fosdick will be Dr. Hillis's successor, "Perhaps they are not so far wrong." He added, however, it is stated, that no definite action had been taken.—Zion's Herald.

Rev. J. L. Smith, pastor of the Caledonia circuit, was through our ignorance omitted last week from that honor roll of preachers who went out from Cold Springs church, Cabarrus c ounty. The Barnhardts we knew and Tucker we knew, but were ignorant of the fact that J. L. Smith hailed from Cold Springs. The omission is altogether a child of ignorance and has done an honorable son in the gospel and of Cold Springs a grave injustice. Smith should have been mentioned first because in addition to doing his work just as well as the rest, he "hoists" the hymns at the Duke University summer school and at the annual conferences. There are now five from Cold Springs—Smith, Tucker and Zeb and Homer Barnhardt.

COVERS MORE GROUND IN A DAY THAN FRANCIS ASBURY

Bishop Collins Denny last Sunday at 11 o'clock dedicated the new Cashie church—a beautiful little country church on the Windsor circuit of which Rev. N. M. Wright is pastor.

In the afternoon the good bishop drove 109 miles to Goldsboro, where he caught a train for Greensboro. At 10:15 p. m. he was housed in the "prophet's chamber" at 1009 West Market street, Greensboro, a bit weary, but ready Monday morning for the work of the Marion district conference which convened at 2:30 Tuesday afternoon, April 21. Bishop Denny left Greensboro on an afternoon train Monday for Morganton, the seat of the conference.

BISHOP CANDLER'S REPLY TO AN ANONYMOUS ARTICLE

In the Christian Advocate of April 10 an anonymous article with the signature, "A Friend of Unification" reviewing certain acts of the Baltimore conference and some of my rulings as the bishop presiding at the recent session of that body.

The same anonymous article, with the signature of "A Friend of Unification" was published simultaneously by the North Carolina Christian Advocate.

I will not undertake to point out all the erroneous statements which the anonymous article contained, but there is one which I cannot permit to go uncorrected. The writer in referring to certain questions of law which were raised concerning the eligibility of three lay members of the conference said:

"Accompanying these questions were signed statements by two of the persons whose qualifications were challenged agreeing that they had not been members of the Methodist Episcopal Church, South, for six years next preceding the meeting of the annual conference, as required by the Discipline for legal membership, and a signed statement from the pastor of the third voter in question that said voter had been received into membership less than six years before."

This paragraph of the article under consideration is not in accord with the facts.

The questions of law when submitted were not accompanied by "the statements" mentioned. The legal questions were submitted at the morning session on Friday, March 27, (two days after the vote on the proposed plan of unification was taken) and they were unaccompanied by any statements except the allegations of the two brethren who submitted them, which allegations were incorporated in the issues raised.

The statements to which the writer of the anonymous article referred were read to the conference and filed on Saturday morning, March 28, after the decision of the chair had been read and ordered to record.

More regrettable than any mis-statement of this sort, however, is the fact that a bishop of the church wrote the anonymous article reviewing the acts of an annual conference and the rulings of the bishop presiding.

Upon this fact I make no comment, being restrained by the principles of propriety and Christian forbearance by which I feel bound as a minister of the gospel and a bishop of the church.

The correspondence published herewith explains itself and is enough. Warren A. Candler.

ALUMNAE WILL ENDOW A CHAIR IN HONOR OF MRS. LUCY ROBERTSON

The alumnae of Greensboro College proposes to endow the Chair of Religious Education in honor of Mrs. Lucy Robertson, who was the first woman president of a college in the South. Of the $100,000 that the alumnae proposes to raise for the endowment of Greensboro College, $50,000 is to go to the Lucy Robertson endowment fund.

Dr. S. B. Turrentine in speaking of the action of the Alumnae Association Saturday, April 18, among other things says:

"This vote of the alumnae here as well as of the other meetings is no surprise to all wno know of the universal popularity of Mrs. Robertson, the first woman president of a woman's college in the South. The endowment of a chair in her honor serves a double purpose in strengthening the college and in establishing a memorial to a woman whose life has been one of devoted service. It is a consummation which has long been cherished by all of the close friends of the college, it is with general pleasure that we may now look to see it realized."

Mrs. Robertson retired from her office as president March 21, 1913, and was immediately appointed president emerita. Since that time she has been in charge of the chair of religious education which will henceforth bear her name, when the plans of alumnae have matured.

PREACHERS OF SHELBY DISTRICT NOTE

At the request of the presiding elder, Rev. C. S. Kirkpatrick, I am calling a meeting of all the preachers of Shelby district to meet at First church, Cherryville, May 4, at 2:30 p. m. The purpose of the meeting is to discuss the Sunday school work and to make some future plans for the entire district. The presiding elder as well as myself are very anxious that every preacher be present. Don't fail to come. Robt. F. Mock, Sec.

Christian Literature—Do We Read It?

By J. BASCOM HURLEY

Good literature! What do we mean by the expression? And is it vital to Christianity;

Let us ask another question: Is it necessary to eat good food? I know your answer. There is bad food and good food, bad books and good books. Bad food produces sickness and shortens life; good food promotes health and lengthens life. Bad books contaminate character; good books build up character. The one operates on the body, the other on the mind and heart. Which is the more important?

Every housewife realizes, or should realize, that the health of her family rests largely in her own hands. She can just cook, or she can be a real cook. She can cook food in some manner in order to satisfy hunger, or she can put her brain and skill and conscience into every meal. She can make up her dough by the light of a dirty, dingy lamp, and do it all by guess. She can allow flies to take full possession (like many do) and poison every morsel—get in the milk, promenade on the cake and pie, cover the molasses, and perish in the dough. Some of our people are dreadfully careless, and unintentionally criminal in this particular. Screen doors and windows are far less expensive than typhoid fever or smallpox. There is nothing else on earth as filthy in proportion to its size than a common house fly.

Much of the reading matter coming from the printing presses today is first rate junk. Many of the so-called latest books and best sellers are actually not worth the paper on which they are printed, much less the handsome prices millions are paying for them. They thrive not on their merit, but on the purses of the libertines and immoral scavengers of the human race, and on the foolish and unsuspecting dupes of society. A book that is not worth reading twice is not worth reading at all. A book that does not improve with age and acquaintance does not improve at all. A book that is written in a few days or weeks is almost certain to be forgotten in a few months. A book to live long must do so on its own merit. The mind is no fit place for trash and filth or junk, but for the pure and the best conceived by the human mind and heart.

What do you prefer to read? Your answer to this question is the true index to your character.

Yes, the kind, the moral quality of the books you read are unconsciously moulding your life, dominating your attitude, influencing your choice, and sealing your destiny. Reading makes you better, purer, more sympathetic, more liberal, and Christ-like, or vice versa. The printed page has a unque place in the distribution of knowledge throughout the world. You will accept and agree with the written word far quicker and easier than you will with the same words spoken. The printed word generally produces stronger conviction of the truth of a proposition than any other form of expression. This is true because of the fact we contribute more in effort of mind and energy to reading. It is written, not by word of mouth. It is put down in black and white, we often say, and in that we have told the truth—it is **black**, or **white.** The devil knows all the arts of beguiling man. The blackest lie is the printed lie. The dirtiest joke or story is the one that's printed. The most obscene language, the most degrading immoral suggestions, the most wicked profanity and blasphemy are found in some cheap novels and trashy, poisonous, hybred, posthumus, worthless and putrified literature. They are the products of the imbeciles and carrion crows of humanity. For you to read such books may mean the beginning of bruises, wounds and putrifying sores from the crown of your head to the soles of your feet. Touch not, taste not, handle not, read not the unclean thing, and come out from among them, and I will receive you, and ye shall be my sons and daughters, saith the Lord of Hosts. Keep the buzzards from making their nests in your hair. Handle not pitch and ye shall not be defiled. The printed page is premeditated and rolled over and over as a sweet morsel, and is not a spasmodic outburst of sentiment or passion. The writer has had ample time to consider before giving final expression. What you have written, you have written.

Repentance and faith are the foundation of the Christian building. Good works are its framing and funiture. Love to God and man is the quality of its furniture, and the roof overhead. Good reading is the food, and a good digestion is the work of the Holy Spirit. Happiness and prosperity are conditioned on the furnishings of the mind, the satisfying food of the heart. Good reading doeth the heart good like medicine—preventive medicine. It is a tonic, a stimulant, an every day necessity. It is just like the air we breathe, and the sunshine we see and feel. It kills germs and rodents, and dispels darkness, and helps banish superstition, intolerance and fear. The old man Gloom is displaced by the young man Optimist. Hatred and lying propaganda, suspicion and envy alike fade and slip away in the bright light of promise and revelation. We bask in its sunlight; we glory in its victory. Good reading steadies the nerve and creates confidence. It quenches the thirst and cultivates a high tone of moral and spiritual quality. It cheers like a sunbeam, and charms like a romance. It protects, inspires, encourages, strengthens. It lifts up its possessor to the highest of the delectable mountains. It soothes pain and cools the fevered brow. It furnishes the oil of joy and the garments of praise. Truly it is a friend of grace to help us on to God.

Good literature is just as necessary to Christian growth as good cultivation is to the crop. I verily believe the devil gets in his best work with those who at one time or other made a profession of religion, but stopped at that point. It is all right to confess Christ and join the church. But if you don't cultivate the seed and give them a chance to grow and keep down the grass and weeds, your profession will dry up, and your Christianity will be eaten up with rust and blight and drowned in the awful cesspool of neglect and worldliness. There is no need to cultivate and fertilize the soil after your crop has perished. The day for cultivation is now. The devils must be cast out, but their places must be filled with prayer and soul-food, or the second condition will be worse than the first. The biggest job we have on our hands is to keep our souls saved by eating constantly of the Bread of Life.

Brother, fill yourself with God and good reading, and your soul will delight itself in fatness. Blessed is the man who delighteth himself in the word of the Lord, and in His law doth he meditate day and night. He shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall truly prosper.

Dear friends, what do you read for anyway? Do you read mainly for entertainment? for information? for instruction? for monetary remuneration? for guidance? for inspiration? Do you read for general culture, or for assistance in the building up of your Christian character? What is your main object? I pity the aimless reader. He gets scarcely a smattering, for what he picks up will be by pure accident, and then he will not know what to do with it. I pity the person who reads for the story, the entertainment alone. He is a seive through which the choicest wine flows, but retains only the sediment, the bitter dregs. He develops a shallow and sordid type of mind. He or she develops a mental and spiritual dyspepsia and consumption. He cannot endure solid food, meat and bread, but must live on diluted milk and raw eggs, and simple toast and stale bread. To him life is a mere surface thing.

The great trouble with light and frivolous reading is that it not only creates the shallow mind and makes one giddy and silly, but that it takes away all taste for the finest of the world's literature. It gives to life a false setting and a biased and misrepresented picture. The glamour and affectedness of people and things act as a blind that darkens the nobler and sweetest things of the soul. It produces a chronic state of disgust, a misconception of the Creator's purpose for our lives here in this world. The emphasis is on the here and the now; on money and social position; on sinful pleasures and self-gratification.

I would advocate, however, a somewhat variety of reading. It is not advisable to eat beefsteak three times a day, three hundred and sixty-five days a year. Our different moods and inclinations call for certain things at certain times. We should eat balanced foods, that contain the proper food elements, all of which have their place. But above all read mainly for mental and spiritual health. Reading comes near to making or marring the whole man. Neglect not to feed your mind with the Bread of Life.

There are so many books, so much literature—what shall I read? I do not have much time to read, anyway. A safe rule to follow would be to read books that have a soul in them—books that show up and extol what you know to be the noblest qualities in human life; books that set on fire the spark of ambition in your innermost being to live a brave and heroic character, to live a life of usefulness and service to your fellowmen; books that warm your heart to your fellow creatures, and create a deep reverence for sacred things. There are thousands of such books and pamphlets and articles scattered far and wide for your instruction and inspiration. It takes only a little effort on your part to find them and make use of them. It is not the number you read, not the amount of money you spend to buy them, but the eagerness, the sincerity, the hunger, the thirst, the willingness you have to learn the truth, and to be guided by it. No man is so blind as he who can read but who will not take the time to do it.

The greatest invention is the alphabet. The principle thing to learn is how to read. Read nature, read men, read events, read science, read yourself, read God, especially as He is seen through history and revelation. This is the faculty of education, the alphabet in Christian experience and progress. If the soul's eye is closed the whole man shall be full of darkness. But blessed is that man who keeps alive that faculty and organ of the soul that sees and praises God continually.

Of course we all know that the Bible is still the greatest book ever written. It is the Book of books. It is the character book, the guide book, the map, the chart, the compass to man's soul. It contains the world's finest thoughts—yes, te very thoughts of God. It is the Book to live by and die by. Read it to be wise; practice it to be holy; believe it to be safe. Have this book in large print and durable binding in a prominent place in the home where you can lay your hands on it at any time for any emergency. Keep your money and other precious papers in the safe or bank, and not in your Bible. Keep ever a watchful eye in the Bible and do not be afraid of its contents. It contains God's precious love-message to you, and you cannot afford to forget and trample on His love. Happy is that man or woman, boy or girl who loves to read his Bible!

Subscribe to your church paper. Read and keep up with what your church is doing. Read the fine editorial paragraphs and contributed articles by the pastors and other leaders in church thought, spirit and activity. Do this for your own soul's good, and for the good of your family, and pass on the good word and work. "Learn of Me, and ye shall find rest to your souls."

FRIENDS OF UNIFICATION MEET IN NASHVILLE

Approximately 100 leading Methodists, including bishops, editors, connectionals, ministers, laymen and women, from 35 annual conference divisions of Southern Methodism, held an all-day meeting Tuesday, April 14, under the auspices of the Friends of Unification movement which has headquarters here. Bishop Edwin D. Mouzon presided. The episcopate was further represented by Bishops James Cannon, W. B. Beauchamp, W. F. McMurry, S. R. Hay and H. M. DuBose.

Committee Reports.

In a survey of conditions and sentiment throughout the connection, reports were made by representatives present regarding the status of unification in their respective areas.

Bishop James Cannon, the Rev. Arthur J. Moore, D.D., of San Antonio, Texas, and Judge John S. Candler of Atlanta composed the committee on findings. Their report was adopted in full as follows:

1. We have heard with great interest encouraging reports from representatives of 35 conferences, and have had accurate information from the remaining conferences concerning the conditions existing in the several conferences relative to the matter of the unification of American Episcopal Methodism.

We note as a matter of interest and importance that reports from the conferences and communities where the two churches are working side by side, indicate that there is a great majority of the ministry and the laity in favor of the proposed plan, and we believe this fact should constitute a tremendous appeal to the rest of the members of the

church in those conferences which do not face, and therefore can not fully realize and appreciate, the conditions which the brethren in these conferences face.

2. We note from the reports received at this meeting that the objections which have been made to the proposed plan are not, in the main, objections to the provisions of the plan itself, but are very largely appeals to sectional and racial feelings and imaginary and unreasonable fears, and we are persuaded from the reports that wherever the plan has been fully explained and understood, these objections have been largely dissipated. Because of the transcendent importance of this question to the future activity and growth of our church throughout the world, and because of the necessity of the united effort, so far as possible, of all the Christian forces of the world to accomplish the great task set before the church of Jesus Christ, we believe that every possible proper effort should be made to thoroughly inform all our people concerning the effects which would follow the adoption or the rejection of the proposed plan.

We therefore request th executive committee and the committee on organization of the Friends of Unification to prepare and to place in the hands of all of our people as far as possible, accurate information concerning the plan, gotten out in concise, clear, catecheical form, and meeting fairly and fully the criticisms and objections which have been made to the plan. We furthermore suggest that those who favor the plan shall, in every proper way, use their influence to secure a fair consideration of the plan by our people. For we are convinced that wherever the plan is fully understood, not only will all opposition disappear, but there will be given it most harty support. We think it important not only to secure the constitutional majority required for the adoption of the plan, but the very largest posible support.

We go from this conference determined to make actual the victory which these reports forecast.

James Cannon, Jr.,
John T. Candler,
Arthur J. Moore.

—Nashville Tennesseean.

TEMPERANCE, TOBACCO, ETC.

By Rev. E. Myers.

That report which I offered as a supplement to the one going before of the Board of Temperance and Social Service, and which failed to pass for lack of a motion, requires an explanation. Members of the conference do not yet know why I brought it in, in the way I did. I waited for a motion, intending that during the discussion which I felt sure would follow to make the explanation, and the failure of the motion prevented the discussion.

I am here giving a gist of that paper and an explanation of how I came as a single member of the board to bring in this paper.

Gist of the report: That our church as a teaching institution should measure up to its responsibilities in the matter of teaching temperance not only in strong drink, but in regard to the movie evil, the use of Coca-Cola and tobacco, and especially the use of the cigarette. Reference was made to reports that some of our preachers who come under the law of the church requiring them to abstain from the use of tobacco still use it in disregard to that law, with the suggestion that they consider these obligations more seriously and refrain from its use. Also that the older members of our conference who do not come under the law, if they cannot refrain from the use of tobacco, be prudent in the use of it, doing it as little as possible in public, as such examples are detrimental to the teaching of the youth of the country. Many fathers and mothers are trying to teach and save their children from these habits, and need the preachers' example and influence to help them with their task.

The foregoing is about the substance of the paper I read.

Now a word of explanation of why I alone brought in this paper. I was asked to write on temperance, which I did, and when I read it to the other members of the board, most of what I had written was objected to. I trimmed it down a bit and gave it to the secretary. A night session was called, of which I was not notified, and all that I had written was cut out. I looked over the report of the secretary and saw that what I had written had been left out, and so I notified them that in order to satisfy my conscience I would have to bring in a supplemental report. I should have explained my position when I offered the paper, but did not like to do it unless it should be necessary, but no motion was made and hence no discussion, a time to explain. I suppose the reason that no one moved its passage was that the brethren were confused in their minds over the "why" of my coming alone with a paper, and before anyone could think much the bishop dropped it and passed to something else. I know the sentiments of a great many of our preachers and believe it would have passed; but, however, I have done my duty and will ever do it on this as well as any other thing that is unpopular.

I want to say a few things about the tobacco habit and especially the cigarette habit.

It is startling and distressing to all who really care for our boys and the manhood of our great country to see the prevalence and rapid growth of the cigarette habit among men and boys, and especially since the beginning of the World War. When the war began we were making some headway in teaching and influencing our boys and men, but that war broke down every barrier and opened the floodgates and we lost all that we had gained, and more. Many boys went to that war clean of the habit and came back confirmed cigarette fiends. Mr. T. L. Hughes of the tobacco section of the commerce, in explaining the enormous increase in the use of cigarettes, says that the increase of women users is one of the causes of the great increase of the consumption of cigarettes over former years. The gain in cigarette consumption has been over four fold in the last ten years. In 1913 there were thirteen billions used, and in 1923 there were sixty-three billions used. Who can estimate the injury to our womanhood and to the race through motherhood of smoking cigarettes, to say nothing of men using them? And like many other fads, habits and fashions, it is coming. Women say they have as much right to smoke as men, and I suppose this is true. A report from Poughkeepsie, New York, of Vassar University says that more than half of the girls in that institution use cigarettes—433 girls smoke and 423 do not—and the smokers are making their demand for their rights, and 320 of the girls said their parents approved of their use of tobacco. This brings us to face the question of the college and the tobacco habit. And I have to say that a man that is not well enough educated to know the evils of the tobacco habit is not well enough educated to teach in a college or any other school. The college will have to line up for her share of teaching. I see this necessity, and if they do not see it now they will later, and may be too late.

Now will any churchman say that the church hasn't a task in the educational line on this subject? There is very little being done by the churches in the way of education or any other way today to save the country from this awful curse. The most that is being done is by the public schools, and I commend most heartily the county and city superintendents and the teachers in the public schools for the work they are doing to save the country. This is about the only organized and persistant work that is being done. And this ought to shame the church into action, for it is clear to my mind that the church should lead in this work, but since it is not leading it certainly can follow the good example of the public schools. If the church through its pulpit and press, the Sunday schools and young people's societies will teach as we ought on this subject we can save the country I know it is very far gone in that direction, but the power of these agencies will accomplish great things, as we did on the whiskey evil, and we are going to have to do it in the same way.

The object and purpose of the whole of this paper that I introduced is looking wholly to the teaching function of the church on the things mentioned in it, viz., Coca-Cola, movies and tobacco. So I am pleading that we as a church teach and save the youth of our country from these evils. Only a few of our preachers are teaching at all on these lines and, for lack of organization and co-operation, are doing very little compared to what ought to be done.

I am aware of the fact that we have preachers and laymen who hold up for the tobacco habit, but they have no grounds for it; it is absolutely indefensible. There are four reasons why a Christian cannot afford to use it, and if he will think through these I believe he will abandon the habit. The trouble is most folks will not sit down and think them through. The four things I mention are: First, injury to health; second, expensiveness, third, the filthiness of the habit; fourth, injury to morals and spirtiuality.

1. It is injurious to the body. It has been thoroughly proven in a scientific way that it injures the body, and experience and observation confirms the proof.

2. It is an expensive habit which cannot be classed as a necessity. One of the largest outlays of money in the country is for tobacco, and Christian people can find so many places to use that money. If not needed in the home or on the person, there are thousands of places where it can be used to do good. It will carry the gospel to those for whom our Lord laid down not only physical comforts but even life itself. And in the light of this truth it seems to me that the use of tobacco is a species of idolatry.

3. It is a filthy habit. No man or woman is as clean personally as that one would be if he or she did not use it, and a sad thing about it is that those in the habit seem oblivious to the offensiveness of it. They seem to lose sight of the fact that those with whom they mingle, who do not use it, have sensibilities that are outraged by the offensiveness of the odor on the person or the awful juice or smoke that he is sending out. A smoking dude said to a young woman, **a real woman,** that he was in company with, "Miss ———, do you object to my smoking 'cigwaw'?" She said, "Yes, I had as soon you would spit in my face as to vitiate the air I have to breathe." And why not? One could wipe off the spittle and receive, perhaps, less harm than the breathing of that smoke, tobacco odor with the other odors and fumes coming from a mouth which may be diseased, or out through the lungs and mouth as in the case of most cigarette smokers.

Also the odors that come from the nicotine filled body are very offensive to most people who do not use it. A good, refined, cultured woman whose house was a home for the preachers, said when we had a certain presiding elder that after he had spent the night there she would have to go into the room, throw back the bed and open windows and doors for the room to air before she could bear to stay in the room long enough to clean it up and make the bed. And I've heard other good women complaining in the same way One of our great laymen in this conference, a member of a board and who was always at work for the church, after we had passed the memorial to the General Conference which resulted in the present law prohibiting young preachers from using tobacco, and which as secretary of the committee on temperance I had written and fought through the committee, and which after a hard and well fought battle on the conference floor passed by about two to one vote, when I came out of the conference room that day shook my hand heartily, saying, "I am so glad you got that memorial through. I am sleeping around yonder with a preacher and I can hardly stand it. Why, even the bed stinks, the room stinks. It is a pity for a preacher to be like that; it is awful."

Cases are noted where preachers full of nicotine undertaking to minister to very sick and delicate people have made them more sick by their presence, and instead of comforting them have added to their discomfort.

(To be concluded.)

PRAYER FOR FREEDOM FROM RACE PREJUDICE

O God, who hast made man in Thine own likeness and who dost love all whom Thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from Thee; but teach us the unity of Thy family and the universality of Thy love.

As Thy son, our Saviour, was born of on Hebrew mother and ministered first to His brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered His cross to be carried by a man of Africa; teach us, also, while loving and serving our own to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. Amen.
—Mornay Williams, in The Christian Advocate.

Great ideas travel slowly and for a time noiselessly, as the gods, whose feet were shod with wood.—James A. Garfield.

THE GENERAL HOSPITAL BOARD MAKES AN URGENT REQUEST

By Charles C. Jarrell, General Secretary.

The American people are somewhat given to "national holidays." Some of these are scarcely more than a name and a fad. But National Hospital Day —May 12—is both a memorial to Florence Nightingale and a national anniversary of a great Christ-like ministry.

This is a signal honor paid by the chivalrous people of this nation to a ditsinguished and heroic woman of England. When news reached England of the horrible suffering among the wounded soldiers in the Crimean war, the English government asked Miss Nightingale to lead a staff of thirty-seven nurses, and they reached Suctair in time to receive the wounded from the battle of Balaklava. She would stay on her feet twenty hours out of the twenty-four caring for the wounded. She became general superintendent of all the hospitals of the Peninsula and directed an organization of 10,000 men. At the close of the war England prepared to receive her with highest honors. Avoiding the man-of-war sent to bring her home, she reached her country estate unknown to the public.

The British public raised a purse of $250,000 as a gift to Miss Nightingale, and she used the money for founding the Nightingale Home for Trained Nurses at St. Thomas and King's College hospitals.

The hospital associations of the United States and Canada have combined to use her birthday as the time to talk to the American people about hospitalization. The daily papers will doubtless be filled again this year with interesting, informing and popular articles about the medical and nursing professions, and about safeguarding the health of the people as the wealth of the nation.

The executive committee of the General Hospital Board has authorized the general secretary to utilize this day with its nation-wide publicity and appeal.

A popular service has been prepared which can be used on the evening of May 10 or 17. This service will briefly tell the story of Florence Nightingale and her contribution to the hospital history of the world. It will briefly tell the story of the hospital movement of the Methodist Episcopal Church, South. Then will follow the pageant of the Good Samaritan, presenting with thrilling dramatic effect the claim of human suffering for Christ-like service and relief.

An offering will then be asked to enable the General Hospital Board to carry on its work.

The hospital work has advanced rapidly since the general board was organized. Four years ago we had two hospitals in actual operation, while now we have seven hospitals doing successful service. Six of these are large modern institutions and the other one planning to become so. They are located as follows: Barnes, St. Louis; Wesley, Atlanta; and one each at Memphis, Tenn.; Touston, Texas; Hattiesburg, Miss.; Montgomery, Ala.; and the Good Samaritan at Lexington, Ky., just recently come into our possession. Three of these opened during the last year: Memphis, Houston and Montgomery. All three are succeeding finely.

Huntington, W. Va., has pledged itself to raise $200,000 for a new Methodist hospital.

Thus the General Hospital Board has by its own efforts added hundreds of thousands of dollars worth of hospital property to the church, besides promoting the hospital movement in general and assisting local enterprises.

The General Hospital Board has received, since its beginning nearly three years ago, only $16,000 in all, with which to carry on its work and lead the church in the ministry of healing. It is asking now for a special offering to relieve its need and enable it more efficiently to do this great work.

If every pastor will put this service into spiritual execution a willing offering would follow in five thousand Methodist churches; the financial embarrassment of the General Hospital Board would be relieved and the ministry of healing in Methodism quickly advanced.

STATE CONVENTION IN GREENSBORO

Beginning Tuesday night, April 28, at 7:30 o'clock and continuing through Thursday night, the 30th, the annual state convention of the North Carolina Sunday School Association will be held in the First Baptist and West Market Street Methodist churches in Greensboro. General sessions of the convention will be held on Tuesday night, the 28th, and on Wednesday and Thursday mornings and nights, the 29th and 30th. The afternoons of these last two days will be devoted to departmental conferences.

An out-of-state Sunday school specialist will be in charge of each of the departmental conferences. Directing the work in the conference for workers with children in the Sunday school will be Miss Meme Brockway, Philadelphia, Pa., director of children's work for the Northern Baptist church. The conference for workers in intermediate, senior and young people's departments will be conducted by Dr. Percy R. Hayward, Chicago, Ill., young people's superintendent for the International Council of Religious Education.

Mr. Charles Darsie, St. Louis, Mo., adult division superintendent, Christian Disciples church, will be the specialist in the conferences for workers in adult Bibles classes. Sunday school superintendents and other general executive officers will have conferences conducted by Dr. Chas. W. Brewbaker, Dayton, Ohio, general secretary of Sunday school work for the United Brethren church.

Emphasizing the work of the daily vacation Bible school will be Mr. Thomas S. Evans, New York, general secretary of the International Daily Vacation Bible School Association. Mr. Evans will present this subject in the general convention sessions and in special conferences.

On Wednesday night, the 29th, a special feature of the convention will be a mass meeting for young people between the ages of 12 and 23 years. Several of the outstanding young people of Greensboro will take part on the program. The only adult speaker in this meeting will be Dr. Hayward of Chicago. While the young people's meeting is in session at West Market Street Methodist church, the regular session of the convention will be held in First Baptist church.

A HANDSOME DIVIDEND

A number of the charges of the Elizabeth City district are paying a handsome dividend on investments made a year ago. Some of the preachers of the district will recall that we have urged the preparation of programs for at least the second and third quarterly conferences. Last year a number of the charges complied with this request. An increasing number are preparing programs this year and everywhere with satisfactory results.

One of the purposes of these programs is to create a spirit of discontent. We say this notwithstanding the fact that there are those who seem to think that the chief objective in life is satisfaction and contentment.

Here is the result of an experience of discontent awakened in a congregation of splendid folk at Mt. Zion on the Gates circuit. When the pastor, Brother Munns, went out there the other Sunday morning he found that they had moved the old building away and were about ready to begin the construction of a new and up-to-date church building with modern Sunday school equipment.

A larger number of these programs have been put on this year than was during the whole of last year. It will suffice to mention some of these in a general way and speak of one in detail. Bro. W. T. Phipps, pastor of the Pasquotank circuit, led off this year with a remarkably good program at Newbegun church. Then came Bro. J. T. Stanford, of Advocate fame, pastor of the Perquimans circuit, followed by Brother Long of North Gates circuit with valuable and helpful programs.

We want to speak at greater length of the program with Brother Hurst at Asbury church on Currituck circuit. We take this one, not that it was so much better than some other, but because of its timeliness and psychological fitness.

On this program Brother Phipps spoke of the Sunday school work. He emphasized especially the necessity for better physical equipment and a better trained teaching force. After his address a building committee was appointed to remodel Asbury church and add several Sunday school rooms. The pastor announced that he had already taken up with Brother Gobbel the matter of a training school for the charge and the date of the school had been agreed upon. Brother Lane of City Road church gave a splendid address on Christian literature and some business was done at the time for the Advocate. The writer, in the absence of Dr. Wilson of First church, Elizabeth City, took his place on the program and spoke in the interest of the Superannuate cause. Brother Hurst announced that he had perfected plans by which he would be able to raise not only the superannuate quota for this year, but would also raise a deficit coming over from last year. Evangelism was emphasized and the announcement was made that plans were being worked out for revivals in all the churches. Splendid help has been secured for all the meetings and the dates for these have been fixed.

It was not an accident that Brother Hurst had one of the best reports, if not the best, that we have had from the Currituck circuit. "Murder will out" and so will honest effort.

It is not claimed for these programs that they are responsible for all the progress of the various churches, but they do supplement in a splendid way the work undertaken by the pastor.

C. B. Culbreth.

GREENSBORO DISTRICT CONFERENCE

Session 34 met at Trinity April 14, at 10 a. m., Rev. W. F. Womble, presiding. Rev. E. J. Harbison called the roll and later was elected secretary with Frank Gurley, assistant.

Reports showed 620 acecssions to the church, 227 of these on profession of faith.

Visitors.

O. V. Woosley, director of Sunday schools.

Rev. R. M. Courtney, missionary secretary.

Rev. W. L. Sherrill, treasurer of Christian education collection.

Miss Virginia Jenkins, elementary superintendent of the Sunday schools of the Western North Carolina conference.

Prof. I. N. Carr, superintendent of Sunday schools of the Presbyterian church.

Rev. Raymond Browning of Hendersonville.

Rev. T. A. Sikes, business manager of the North Carolina Christian Advocate.

Prof. J. M. Ormond of Duke University.

Elected.

Walter M. Lippard and Julian A. Short were licensed to preach. The latter was recommended for admission into the annual conference.

A. C. Davis, Greensboro, was elected district lay leader. F. C. Odell, R. B. Chance and I. F. Craven were elected assistant lay leadsr.

Delegates to the annual conference were elected as follows: I. F. Craven, Fred N. Tate, C. H. Ireland, A. C. Davis, B. B. Chance, F. C. Odell, T. C. Hoyle, J. W. Meredith. Alternate delegates, J. L. Phillips, J. M. Gibbs, W. B. Hunt and C. B. Smith.

Upon invitation of W. H. Willis the next conference goes to Asheboro.

To the district ministerial aid fund $765 was pledged.

The conference adjourned Wednesday afternoon, April 15.

CHURCH FOR COLLEGE YOUTH

"Having served pastorates in school towns, and tried to minister to our young people with inadequate equipment, I am in a position to appreciate the importance of this undertaking. I trust that you may have the whole-hearted support of the Methodists of the two North Carolina conferences in carrying out your plans, for I sincerely believe that it is one of the most important works, of a local nature, that we have enterprised in a generation. The hundreds of Methodist boys who enter our University each year must be made to feel and know that we have interest in them. If there is any one period in a young man's life when he needs the wholesome, restraining, sanctifying influence of his church more than at any other time, it certainly is during those years when he is completing his education. Nothing can be more essential than that his moral and religious training shall go hand in hand with his intellectual development."—Z. E. Barnhardt.

Corner Stone Service, April 28, 2:30 p. m.

Order of service: Hymn, "O Lord of hosts, whose glory fills"; Prayer, Rev. M. Bradshaw, D.D.; Scripture reading, Rev. J. H. Barnhardt. Representations: Joint Commission, Rev. M. T. Plyler; University of N. C., President H. W. Chase; Duke University, President W. P. Few; Student Body U. N. C., President J. B. Fordham; Laymen, Judge J. Cranford Biggs; Boards of Church Extension, Rev. Euclid McWhorter; Boards of Missions, Rev. E. K. McLarty; Chapel Hill Church, Dr. L. R. Wilson; Architect, James Gamble Rogers. Articles placed in corner stone, Dr. E. W. Knight; setting the corner stone, Rev. M. Bradshaw, D.D.; Doxology; Benediction, Rev. R. M. Courtney.

Rev. C. E. Stedman's postoffice address is Spring Creek, N. C. Correspondents will please take notice.

EMINENTLY SUCCESSFUL REVIVAL SERVICES

We have just closed a very fine revival which has been in progress in Bailey church for the past twelve days. The Lord has greatly blessed his people here. Church members have been revived and many have been elevated spiritually, and sinners have been born into the kingdom of God. At times our church was filled almost to overflowing with some standing in the rear of the church, and at one, if not more, of the services some people did turn away for the lack of room. Bro. A. M. Vestal of Winston-Salem directed our singing for us and he rendered us very faithful service. He is a very consecrated Christian worker. The pastor did the preaching as he was aided by the Holy Spirit.

As a visible result of the meeting we received into the church ten persons, all of whom came in on profession of faith and nine of them by baptism also. It seemed a little unusual that none of these persons were small children. Just a few of them were in their teens, and then there were grown men, and some of them very prominent business men, as well as some very promising young men and young women. Pray for us that we may be able to shepherd our flock aright.

We expect to begin our revival at Hornes church May 6. So remember us kindly to a throne of grace.

E. C. Maness.

WEBSTER CIRCUIT HAD ITS BEST DAY

I am sending you a few lines to let you know that the Webster circuit is alive. We had a circuit institute the third Sunday in March. More than thirty of our own people rendered the program, presenting the different phases of church work. I heard some of the people present remark that it was the best day the Webster circuit ever had. There were one hundred and nine present at the prayer meeting at Speedwell last Thursday night.

We have three teacher training classes studying "The Pupil"—two nights each week at East Laport, two at Speedwell, and two at Love's Chapel.

We recently closed a vacation Bible school at Wesleyanna. There were twenty-two in attendance. One of the Sunday school teachers there reports that several of the pupils who attended had read the Bible through in less than a month atfer the school closed. We are now running a school at East Laport with three teachers and more than seventy children enrolled.

Saturday morning I found myself with a case of mumps with which to celebrate my birthday. Bro. R. L. Madison, our distinguished lay leader, filled my four appointments yesterday. From the reports which I have already heard from the services, the people will want Brother Madison every time it is possible for him to be with them.

J. W. Bennett, Pastor.

IS THE KLAN DYING?

A striking decrease in the power of the Ku Klux Klan is reported by the American Civil Liberties Union, in a report issued a few days ago, based on the replies of correspodents in Klan territory to a proposal for holding meeings in behalf of tolerance in Klan strongholds. According to most of the correspondents the Klan is dying out owing to "factional disputes within the organization, failure of members to pay their dues, and lack of interest in its objects." The Klan has been further crippled by political failures, "unmasking" legislation, and "the general apathy on the part of the public." Practically all the correspondents advised against holding the proposed meetings on the ground that they would strengthen the Klan through opposition and publicity, "on which it thrives." "The growth of antagonistic factions in the Klan is common knowledge out here," writes a correspondent from Indiana. "Many of the members have become discouraged and have quit paying dues." Another correspondent in Oklahoma writes that "the Klan is dying and if left severely alone will be completely dead within another year or two." The Oklahoma correspondent informs the Civil Liberties Union that "the Klan's state paper, which had a large circulation, has been suspended and thousands who joined the organization are either publicly withdrawing or are refusing to pay further dues." Similar reports have come from Arkansas, Georgia and Texas. In the latter state "the legislature that has just adjourned passed an anti-masking law that virtually puts the Klan out of business." The Texas correspodnent also declares that "one of the Klan leaders, Billie Mayfield, who published a daily Klan paper that boasted of 200,000 circulation, and that one time got out an issue of a million copies, has just been sentenced to prison for two years, for slandering through his paper T. W. Davidson, one of the candidates for governor. His paper suspended some time ago for want of patronage." Correspondents from West Virginia, Pennsylvania, New Jersey, and New York report that "the Klan is on the wane." The Klan is reported to be still strong in Alabama, Colorado, and in parts of several middle western states. The conclusions expressed are summarized by the Civil Liberties Union in saying: "The peak of Klan membership and activity appears to be reached the second year of its invasion of any section, and after that it declines rapidly. Local political, racial, or religious issues have kept the Klan going strong in a few centers, but these are all exceptions to the general rule of decline and decay after the second year." The Civil Liberties Union, as a result of the opinions received, has decided not to arrange the proposed meetings in Klan territory.—Zion's Herald.

CHRISTMAS GIVING AND GIVING CHRIST

By Dr. J. L. Cunninggim.

During the recent Christmas celebration a splendid seven-year-old boy said to his mother, "Mother, if Christmas is the birthday of Jesus, why don't we give presents to Jesus instead of giving to one another?" It is a very pertinent question, and one that we may seriously consider.

Think of the abuse of Christmas on the part of Christian people. For one thing, the waste of money for unnecessary cards and presents for relatives and friends—hundreds, thousands, perhaps millions of dollars. Then the enormous strain upon multitudes of people preceding the holiday season—mothers, shop girls, delivery boys, and other classes, many of whom are worn to the point of nervous collapse in the mad rush "to get ready for Christmas." And not the least evil connected with Christmas, the fact that our children are being trained to interpret the birthday of Jesus in selfish terms. Their chief question is, "What will I get?"

Along with the orgy of buying, giving, getting, feasting, with which our Lord's birthday is observed is the painful fact that the supreme desire of Jesus is yet unsatisfied. Millions of people have never yet heard the name of Jesus. Consecrated young men and women are wanting to go forth to give Christ to the nations. The missionary work of the church is seriously embarrassed for lack of funds. The church of Christ is being put to shame; Christ himself is crucified afresh.

Why not stop this pagan observance of Christmas and spend out time and money in a way to honor Christ? Why not give our Christmas presents to Jesus rather than to one another? Why spend time and money to give presents to those who do not need them, and neglect to give Christ to those who are dying for lack of Him?

It was with such questions as these in their minds that the faculty and students of Scarritt College recently took the following action:

"With a deep conviction that the increasing expenditure of money in wasteful Christmas giving brings sorrow to the heart of Him whose birth we celebrate, and with a keen realization of the world's supreme need of Jesus Christ, we, the faculty and students of Scarritt College for Christian Workers, herewith covenant together to observe the following plan in our Christmas giving:

First, to refrain from the unnecessary expenditures of money for Christmas cards and presents for relatives and friends. Second, to give the funds thus saved as a birthday offering to Christ our Lord and Savior. Third, to direct the funds through regular church channels in order that we may render larger assistance to the church in giving Christ to the world."

The plan adopted by Scarritt is not designed to lessen the joys of Christmas; it will, we believe greatly increase that joy. It will not in any degree detract from the provision now made for those in need of physical or spiritual comfort; rather it will give more time and strength for such appropriate service. It will not rob the children of the day most precious to them; it will give them a finer appreciation of the beautiful significance of the day. It is designed merely to prevent the unchristian abuse of Christmas and to direct the money thus saved in the way that will most honor our Lord.

It would be possible to save the funds now spent in unnecessary giving and to turn these funds to personal use, but this would develop selfishness and destroy the true Christmas spirit. We need to save, not for the purpose of hoarding but for the purpose of giving in a more Christlike way. The Christmas saving clubs may well be continued for the purpose of making a worthy Christmas gife to Christ.

The plan adopted does not involve any elaborate organization or machinery. Each member of the group will send to those whom he or she wishes to remember a specially designed post card containing appropriate Christmas greetings and a simple announcement of the plan of observing Christmas. The money that can be saved by reducing the cost of Christmas will be donated as a loving birthday offering to Jesus Christ. The giving of these offerings can be made in connection with a beautiful service that will honor the Christmas day as the birthday of our Lord.

What would be the result if large numbers of Christian people should adopt some such plan as that adopted by the faculty and students of Scarritt? Suppose missionary societies, Epworth leagues, Sunday schools, churches, and other organizations throughout the connection should likewise refrain from unnecessary Christmas giving and donate the funds to giving Christ to the world! Suppose every individual member of the church who would like to see the birthday of Jesus observed in a more Christian way were to adopt this simple plan! Think of the good result that might follow the adoption of such a suggestion. The Christmas season relieved from strain and burden, time and strength saved for more Christian service, large sums, in the aggregate, made available for making Christ known to the world, children and young people given a truer conception of Christmas, the sacred season made a time of spiritual blessing to the individual, to the home and to the church.

J. L. Cuninggim.

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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

"YE ARE MY WITNESSES"

Within the rosy hand of Youth there lies a wealth untold
Of rich ungarnered happiness as future years unfold;
Within each hand there lies a store of service great and small,
Within each heart a treasure house of love enough for all.

From every side the voices call, "Come spend your gold on me,
I'll give you pleasure, joy untold, in paths alluring, free."
She offers naught but joy and song and reckons not that Time
Bestows her choicest, rarest gifts where service is sublime.

The service of a hand that finds a kindred touch in His
Who walked the common ways of men and solved their destinies;
Whose gentle eyes were quick to see the sin-scarred hearts of men
But quicker far the gracious voice that bade them come to Him.

The service of a life that speaks above the world's harsh roar,
That lifts the hearts of men to heights they never knew before;
That gives to them a vision clear, of Christ, their Master, Friend,
Who bled and died and lives again to ages without end.

The service of a heart that loves, that brings the Saviour near,
That yields a sweet surrendered will and hears His call so clear:
"My Gospel take, My spirit bear to men o'er land and sea,
So shall ye be My witnesses, so shall ye learn of Me."

Mrs. E. O. Chandley.

MRS. FULTON SUCCEEDS MRS. ROSS

When the time came at Council meeting for the consideration of a new treasurer the voting was done by ballot. It was found that the choice fell upon Mrs. Ina Davis Fulton of Sherman, Texas. It was moved that the nomination ballot become the elective ballot. The secretary accordingly cast the ballot, and the Council thereby nominated Mrs. Fulton to the Board of Missions for ratification to the office of treasurer at its next annual meeting in May.

Mrs. Fulton is by no means a stranger in our midst, having been a member of the Council for six years, by virtue of her office as corresponding secretary of the North Texas conference.

At present she is a teacher in the commercial department of Kidd-Key College, a Methodist school founded years ago by the wife of Bishop Key. Mrs. Fulton is universally loved by teachers and students there. She will take up her new duties at the Lambuth building in Nashville in the early summer.

ANNUAL MEETING

In response to a cordial invitation from the Woman's Missionary Societies of Charlotte the thirteenth annual meeting of the Woman's Missionary Society of W. N. C. conference was held in Tryon Street church from April 14-17. With an attendance of 240 delegates, 88 of whom had never attended an annual meeting before, with a program of unusual interest, with the presence of two of our Council representatives, a prominent missionary from China, workers from the home field and a large delegation of visitors from local organizations, everything transpired to make the meeting one of the most successful ever held.

The meeting was presided over by Mrs. Lucy H. Robertson, who for 35 years has stood at the helm guiding and directing the affairs missionary of our great and growing organization. Prominent among the visitors were Mrs. Hume R. Steele and Mrs. W. A. Newell of the Council; Dr. Fred P. Manget, medical missionary from China; Miss Fannie Bame, Miss Henrietta Logan and Miss Waddell, workers in the home land.

The first session of the conference was held on Tuesday evening and was opened with a devotional by Rev. J. H. Barnhardt, D.D., pastor of Tryon Street church. Following Dr. Barnhardt two addresses of welcome were extended, the first from the Charlotte district by Rev. J. B. Craven, presiding elder, and from the Charlotte churches by Miss Maude McKinnon, director of religious education in Tryon Street church.

Mrs. H. A. Dunham, conference corresponding secretary, most interestingly brought "Echoes from the Council" which was recently held in Tulsa, Oklahoma.

The address of Mrs. Hume R. Steele, Council candidate and cultivation secretary, on "Building a Christian World Society" was filled with interest and was an inspiration to the large audience who attended this service.

At the close of the program a social hour was enjoyed, at which time the officers stood in line and received those present. Occasionally there was the familiar face of one who has been at the conferences year after year until she has almost become a fixture, but there were many new faces of those who, for the first or second time, had gathered for the enthusiasm and inspiration that seems contagious at these meetings. Refreshing fruit punch was served.

Wednesday morning's program opened with the sacrament of the Lord's Supper, administered by Revs. J. B. Craven, J. H. Barnhardt, L. A. Falls, A. R. Bell and C. M. Short. The morning was given over to the reports of many of the conference officers, first of which was the president's message, in which Mrs. Robertson urged a more diligent and faithful performance of duty to those who, because of present-day conditions brought about by sin, sorrow and ignorance are calling us to greater activities.

Mrs. H. A. Dunham, corresponding secretary, gave a most helpful report showing 10,000 members and with gratifying gains in all departments.

Mrs. P. N. Peacock, conference treasurer, is always heard with interest and especially this year when she brought the greatest report of years, which showed a grand total of $88,584.82.

In her initial report Mrs. M. B. Goodwin, superintendent of mission study, showed activity along all lines in her department, and especially gratifying were the gains in Bible study classes.

Mrs. S. H. Isler, wide-awake superintendent of literature and publicity, through her representative brought many splendid suggestions which if carried out will insure greater success in the distribution of our literature.

Mrs. J. T. Mangum, superintendent of supplies, gave an encouraging report of her department, which looks after the sending of boxes of supplies to our needy preachers and to the institutions of our woman's board.

Choosing as her theme "The Christian Way of Life," Mrs. H. R. Steele, candidate and cultivation secretary of the Council, gave an uplifting, inspirational and illuminating talk in which she stressed the importance of a better knowledge of God and a closer relationship with Him.

(To be concluded.)

North Carolina Conference

GOD WANTS THE BOYS AND GIRLS

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys.
God wants the boys with all their joys,
That He as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'd have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the girls, the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls.
He wants to make the girls His pearls,
And so reflect His holy face,
And bring to mind His wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.—Selected.

MRS. C. T. THRIFT WRITES OF MOYOCK AUXILIARY

This auxiliary has recently been bereaved by the loss of one of its most earnest workers. Mrs. Mollie Payner was superintenuent of mission study and publicity and took an active interest in the general advance of the whole work. She died on March 25.

The Moyock auxiliary made the honor roll last year, having conducted a mission study class regularly every month except the three summer months.

Two other auxiliaries have been organized on the Moyock circuit and they are also doing good work.

METHODIST SUNDAY SCHOOLS HOLD MEETING

A meeting which gives promise of playing an increasingly large part in the development of the country Sunday school is termed the Four-Times-a-Year Institute. It may be worked out for a single church, the churches of a circuit, or a combination of circuits.

Following this plan the churches of the Millbrook circuit held a most successful meeting at Oak Grove church, near Raleigh, on Sunday, March 29, and a large crowd gathered for the devotional service at 11 o'clock and the all-day session of the institute. A special musical program was rendered by the choir from Central Methodist church, Raleigh, and there were inspirational addresses which brought practical help to the Sunday school workers in the district.

Rev. J. M. Ormond, who is head of rural life education at Duke University, was the speaker at the morning service, taking for his subject the problems that result from our complex social and economic life. He said that in the world we find three classes of people—the leaders, the trailers and those consigned to the dump pile, illustrating clearly and forcefully the type of character making up each class, and emphasizing the need of leadership in the church, the Sunday school and the field of life.

At the close of the morning service there was an hour's intermission and all were invited to stay for dinner, which was served outdoors, near the church, under the spreading limbs of a beautiful oak tree, one of the many for which the grove is noted. It seemed that all the good people of the Millbrook circuit vied with each other in providing that picnic dinner, for the long table was heaped with an abundance of everything to tempt the appetite—from home-cured ham to cocoanut pie, good measure and running over. This intermission gave opportunity for pleasant social contact and made it possible for the visiting speakers to know personally the membership of the Millbrook churches.

The afternoon session was featured by an address by Rev. Philip Schwartz, secretary of the Epworth League for the Raleigh district, who advised all who wanted to stay young to join the Epworth League. He spoke earnestly and enthusiastically of the work and told of the good accomplished by the organization.

He was followed by Miss Vara Herring, who presented the important work of the Woman's Missionary Society, of which she is district leader for Raleigh. Miss Herring interpreted missions as "A Passion for Humanity," expressing itself in telling the good news of salvation and making God real. She told something of what the missionaries had accomplished at home and in foreign fields, and made an earnest plea for the organization of missionary societies in the Millbrook churches, offering to send literature to anyone who would give her their name and address. She also urged that representatives be sent to the Wake county missionary conference which is to be held at the Jenkins Memorial church in June; and also announced that the Woman's Missionary Council would meet in Raleigh next April.

Miss Flora Creech of Raleigh, superintendent of publicity and mission study of the Mary Pescud auxiliary, spoke on "Community Forces for Religious Education," touching on the agencies which influence character, the home, play and recreation, work, school, friendships, loyalty, patriotism, etc.

She said that while the Sunday school is the greatest agency we have for religious education, we sometimes forget that other agencies are exerting large influence upon the same characters we are trying to make Christian, and that we should examine the social forces of our young people's environment, as these agencies have a large share in the growing character of our boys and girls.

The agency of home came first, as the foundations of character are laid in the home and there are formed the early habits which usually determine destiny. She told of some of the safeguards developed in the home—such as comradeship between father and son and trustful intimacy between mother ad daughter; a sense of honor, pride in the family name, self-control, self-respect, and the sharing of responsibility.

Next came play and recreation, adding that it was unquestionably true that wholesome recreation is necessary to the normal life of any community, especially for the young folks. It is said that many boys and girls who leave the farm for the city are not so much 'dollar hungry as they are fun hungry." The best way to hold the young folks is to organize the play life and the social life of the community.

The agency of daily work was then discussed, as work is one of the mighty factors in the making of character. Our attitude toward our work and the spirit in which we do our work have much to do with the kind of character we are becoming. The human builder builds his work into his character. All good work is service—and service is one of the chief aims of life.

Other agencies, such as friendship, school, patriotism, etc., were discussed, pointing out the moral value of each and showing how they shared in the process of character formation.

The value of the Four-Times-a-Year-Institute is that these meetings furnish a convenient time for the pastors to meet the workers of the charge. They increase the spirit of unity among the several congregations. They stimulate a healthy rivalry among the schools and give each school the benefit of the best which is being done in the other schools.

The next meeting of the Millbrook circuit will be held at Knightdale on the fifth Sunday in May.

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

REPORT OF FINDINGS

A resume of the some of the things before the Conference-wide Sunday School Conference at Sanford April 7-8-9 is set forth in the report of the findings committee, M. J. Cowell, chairman, and Rev. L. T. Singleton, secretary, which the conference adopted unanimously, as follows:

"Your committee, after a careful study of our Sunday school work in the North Carolina conference as shown by our group leaders and the various discussions of members of this conference, is gr ateful to learn that weare making great progress in the work of improving the equipment, better organization, and training of leaders. Yet we realize that we have only made a beginning in this great and important work.

"The opinion of your committee is that the best means to accomplish the advancement of the Sunday schools is by placing special emphasis upon leadership training and the adoption of Programs of Work.

"For the schools of the A and B type the standard training school should be promoted wherever possible. For schools of the C type we believe that the Cokesbury training course, which has recently been made available, meets a long felt need for the workers of these schools.

"We urge the schools which have not already done so to adopt a program of work suitable to their equipment. We further urge all schools to arrange their plans so that they will be ready for the annual check-up campaign October 12 to 25, 1925. We find that where workers have availed themselves of leadership training courses that the Program of Work is essential that the new knowledge thus secured may be worked out in the schools.

"Leadership training and the adoption of programs of work will necessarily result in a demand for better physical equipment, and we urge that those who contemplate additions or new buildings consult with the officials of the Sunday school boards for information that will be of much value.

"We also feel that all schools should attempt to have standard elementary departments, cradle rolls, home departments, and orgaize Wesley classes, and should observe Sunday School Day and Children's Week.

"Those schools which will maintain organizations such as outlined above and thus prepare themselves to render sufficient service will need only to conduct community surveys and follow up absentees to meet their obligation as a church and Sunday school to the community.

"We rejoice that a plan has been worked out whereby the Sunday schools may be relieved of Centenary obligations but are expected to continue missionary instruction and to take the fourth Sunday missionary offering and send this offering to E. J. Cheatham, Treasurer, Franklinton, N. C., to be applied equally to Sunday school extension work in our conference and to missionary work in Europe.

"Our conference now has before it a great opportunity for development of its work in rural communities, and we who are interested in the Sunday schools of our conference must press forward with greater determination towards the training of teachers, setting them to real constructive programs of work, and procuring of equipment whereby our church may benefit by this golden opportunity.

"We find that the officers of the general and conference Sunday School Boards and their employed worker are worthy of our best efforts in support of the program which they are promoting, and we recommend that this conference tender them its appreciation of their services."

A WEEK IN WELDON DISTRICT

With Rev. S. E. Mercer, the presiding elder, the writer spent a busy week in the Weldon district, beginning at Whitakers on Easter and continuing through the district conference at Seabord. At the Sunday school hour Easter the writer was at Whitakers, at 11 o'clock at Battleboro, at 3 o'clock at Central Cross, and at 7:45 at Enfield. Monday we went to Norlina and Weldon, where we met with representatives of the various charges to organize training schools; and on Tuesday we met with a similar group at Murfreesboro for a similar purpose. After this we had a little breathing spell preliminary to the session of the district conference, which began at Seaboard Wednesday evening and continued through Friday. It was a delightful trip we had together and one which, we think, will bear fruit in the weeks just ahead.

MURFREESBORO MAY 31-JUNE 5

Plans were perfected for a big Cokesbury training school at Murfreesboro May 31-June 5. A board of managers, composed of pastors and superintendents of the six co-operating charges, with Rev. L. C. Larkin as chairman, was formed and careful organization set up for the thorough promotion of this training school. Aulander, Ahoskie, Conway, Murfreesboro and Winton, Rich Square, and part of Northampton circuits compose the charges co-operating in this school.

NORLINA SCHOOL JULY 5-10

Norlina, Littleton, Middleburg, Warren, Warrenton, First church, Henderson, and North and South Henderson charges, through representatives meeting at Norlina, completed organization for the promotion of a training school to be held in the public school building at Norlina July 5-10. Rev. H. M. Eure was made chairman of the board of managers, composed of the pastors and superintendents of the co-operating charges.

WELDON SCHOOL JULY 12-17

The second Weldon standard training school will be held at Weldon July 12-17, according to plans worked out at a meeting of representatives of the co-operating charges at Weldon last week. The following charges are co-operating: Weldon, Seaboard, Enfield, Garysburg, Halifax, Northampton, Roanoke Rapids, Rosemary and Scotland Neck. Rev. G. W. Perry heads the boar dof managers.

PERSON SCHOOL NEXT WEEK

Our second annual Person county standard training school will be held in Long Memorial church, Roxboro, next week. Rev. F. M. Shamburger, chairman of the board of managers, has been quite active in its promotion, and we expect a good school. Five courses will be offered.

SOME MARCH CERTIFICATES

According to the March report of the Office of Training Work, the fol-

(*continued on page thirteen*)

Western North Carolina Conference

SALISBURY-SPENCER SCHOOL

The fifth annual standard training school held last week in First Methodist church, Salisbury, proved to be the largest and best of the five thus far held. Of the two hundred or more who attended from time to time 137 were present over half the time and were enrolled. One hundred and twelve of these did the required work for credit. These credit students are listed with the following congregations: Central, Spencer, 24, First church, Salisbury, 21, Cooleemee 13, First church, Lexington, 11, Park Avenue, Salisbury, 11, South Main Street, Salisbury, 6, East Spencer 6, Central, Concord, 3, Woodleaf 3, Gold Hill 3, Gay's Chapel 2, Granite Quarry 2, Shepherd 2, North Main Street, Salisbury, 1, West Market Street, Greensboro, 1, First Presbyterian, Concord, 1, Corinth Baptist 1, East Spencer Baptist 1.

The courses, instructors and credit students follow:

Beginner Organization and Administration, Miss Willette Allen, instructor—Mrs. J. A. Beal, Miss Vivian Cecil, Mrs. W. N. Earnhardt, Mrs. W. D. Hutchins, Miss Lillian Pickett, Mrs. Hilda H. Vaughn.

Primary Organization and Administration, Mrs. W. B. Ferguson, instructor—Miss Naomi Benson, Miss Annie Bosch, Miss Annie E. Bostian, Miss Daisy M. Brown, Miss Annie Laurie Felker, Miss Emma Grimes, Miss Ruby Hicks, Miss Essie Huffman, Miss Monnie Taylor, Miss Ruth Tiller, Miss Eva Walker.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Mrs. S. B. Badgett, Miss Virginia Byerly, Mrs. S. C. Beaver, Mrs. G. L. Burke, Mrs. W. B. Dalrymple, Mrs. D. A. Daniel, Miss Nena DeBerry, Miss Gladys Eller, Miss Julia Freeland, Mrs. Walter Johnson, James F. Klutz, Arthur Morris, Mrs. C. S. Miller, Mrs. C. A. Misenheimer, Mrs. A. M. Wiseman.

Intermediate - Senior Lesson Materials, Miss Barnett Spratt, instructor—Miss Annie Mae Brown, Mrs. C. M. Bobbitt, Mrs. Lizzie B. Carricks, Mrs. M. L. Harrison, Mrs. J. E. Harvey, Mrs. T. L. Haskins, Mrs. T. F. Henry, Mrs. A. W. Hicks, Mrs. R. M. Holt, J. C. Kesler, Miss Lillian Long, Mrs. L. D. Perkins, Mrs. F. H. Price, Mrs. M. C. Rutfy, Mrs. C. A. Sheffield, C. A. Sheffield, Miss Gertie Smith, Mrs. S. R. Smoak, Mrs. J. Frank Spruill, P. W. Ward, Miss Ora Lee Waldrup, Miss Ethel Brown.

The Pupil, Prof. G. B. Phillips, instructor—H. C. Agner, Mrs. Roy Beaver, Mrs. J. A. Cooke, H. T. Cooke, Mrs. George L. Hackney, George L. Hackney, Mrs. J. A. Hatley, Samuel Holton, Jr., Mrs. R. J. Hudson, A. S. Jones, Eernest Kendrick, M. L. Kiser, W. C. Mendenhall, A. S. Morgan, Helen Virginia Moyle, Mrs. D. E. Murph, D. E. Murph, Rev. F. H. Price, Miss Maggie Pickett, Mrs. Alonzo Rowe, J. S. Stroud, R. Stoudemire, Rev. W. R. Shelton, Mrs. W. B. Thompson, A. H. Whisener.

Missionary Message of the Bible, Prof. H. C. Howard, instructor—Rev. E. M. Avett, Miss Victoria Byerly, Rev. R. O. Eller, Miss Pauline Eller, Mrs. R. O. Eller, Mrs. Arthur Faggart, Rev. J. A. J. Farrington, Mrs. J. A. J. Farrington, Paul T. Goodman, Mrs. W. B. Harrison, Miss Grace Hicks, Miss Janie Klutz, Miss Florence Koon, J. M. Lesley, G. L. Lovett, Miss Ruth McClamrock, Miss Hazel Miller, F. I. Morgan, Miss Mary Moyle, Mrs. J. W. Pike, C. G. Plyler, Rev. T. A. Plyler, Mrs. T. A. Plyler, Miss Lillie Poole, Rev. P. L. Shore, Mrs. P. L. Shore, J. E. Smith, Rev. F. J. Stough, Rev. L. D. Thompson, Rev. W. B. Thompson, C. C. Tiller, Mrs. J. L. McCarn, Miss Olive Murray.

THE PRICES

It is just two years ago that Rev. and Mrs. Fred H. Price led a delegation from Littlejohns community, Caldwell county, down to the Hickory standard training school, thirty miles away. Following this school Supt. H. M. Courtney led the Littlejohns Sunday school to qualify as the first standard "C" type school in our conference. During these two years the Prices have kept up their good work of study and deeds. Through correspondence work and attendance upon training schools about over the conference Mrs. Price has earned her gold seal diploma and Parson Price is happy on the way. The Prices are mighty acceptable wherever they work, this now being attested by the membership of the Shepherd's circuit, a new charge that is rapidly growing into first rate enterprise.

PUBLICITY

Rev. W. R. Shelton, pastor of First church, Lexington, is good at many things, but the one I want to call attention to just now is his consistent and interesting way of keeping the happenings of his congregation before the public through the local newspapers. His "Methodist Medley" column in the Lexington Dispatch is eagerly read each week. His sense of news value is highly developed and therefore both paper and public are pleased to use his stuff. It will prove greatly worth while to the cause if many of our pastors would in short, newsy paragraphs keep their church work before the public. It is not enough to criticise the newspapers for printing bad news. Good people must furnish them good news.

KEEPING THE RECORD

We are now in the midst of our eighth successive standard training school and there are five more to hold before the series is over. Last fall after conference four successive schools were held. The credit record for all schools held this conference year follows:

Charlotte	192
Greensboro	150
Winston-Salem	127
Shelby	105
Albemarle	44
Lincolnton	76
Lincolnton	76
Monroe	74
Concord	75
Rutherford College	98
Gastonia	131
Salisbury-Spencer	112

A RECORD MAKER

While in Concord recently I accidentally learned that Bro. D. B. Coletrane, the man of so many good works, now over 82 years of age, and yet actively engaged in Sunday school work, has been an officer or teacher in his school for 57 consecutive years. Brother Coletrane was the first to contribute to the "Sunday School Magazine" a treatment on how to conduct the Sunday school "opening exercises," this being done years ago while he was living in Missouri, where he had moved for a temporary residence. This splendid man of parts told our training school attendants at Concord recently that the best thing for better Sunday school promotion he has seen in all his life is the standard training school.

BROWN'S FACTS

Mention was made last week of the splendid report made by District Supt. E. L. Brown to the recent Asheville district conference held at Weaverville. The report was splendidly written, but I am tearing it up and am giving you the bare facts. They speak very plainly:

No. Sunday schools in district..	85
Total enrollment	10,223
Churches having no schools ...	8
Schools using Methodist Lit.....	73
Schools using other literature..	12
Schools using Graded Literature	35
Departmentalized schools	17
One room type schools	57
Schools having teacher training classes	3
Schools promising to observe S. S. Day	60
Schools observing monthly Missionary Day	14

Following these facts the report provided for future work. The first thing necessary in the enlargement of any business is to take stock of what it now possesses.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

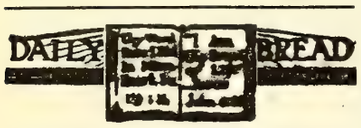
WITH W. A. B.

SPRING FEVER

has for the moment descended upon the faithful few who have contributed to this column regularly through the weeks of this year. We have no disposition to complain. We have at times experienced the discomforts of this dread malady, and extend hympathy to all who now suffer. I am no doctor and refrain from prescribing, but if one believes in home remedies he might undertake the more or less pleasant task of spring cleaning of the house and premises under the gentle guiding hand of wife or other member of the household, as we have recently done, and if a cure is not effected in this way, then we make no charge for the suggestion. Once we have gotten through the trying times of the warm weather, let us redouble our efforts to make the League page in the Advocate a real source of help to the leaguers of Western North Carolina. We are counting on you. Write that article that has been in your mind, and send it in—you may be a literary genius incognito. Who knows?

REMEMBER SALISBURY

We will be there June 30. If you are not there we will miss you, and what is more you will miss the good things that are being prepared for you. Think it, talk it, and where necessary raise funds and send a good delegation.



FRIDAY—Rejoice in the Lord, ye righteous; and give thanks at the remembrance of His holiness.—Psa. 97:12.

SATURDAY—Wilt thou not revive us again, that thy people may rejoice in thee?—Psa. 85:6.

SUNDAY—But my God shall supply all your needs according to His riches in glory by Christ Jesus.—Phil. 4:19.

MONDAY—Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

TUESDAY—Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, the Lord be magnified.—Psa. 40:16.

WEDNESDAY—And there shall be no night there; and they need no candle, neither light of the sun; for God giveth them Light; and they shall reign for ever and ever.—Rev. 22:5.

THURSDAY—And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12:2.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

Summer Assembly meets at Louisburg College June 29-July 4. Let us begin making our plans to be there 100 per cent strong!

The Raleigh district institute meets this year at Central church, Raleigh, May 1 and 2. Among the speakers to be present is Rev. J. M. Ormond of Duke University, better known as conference life service superintendent. It will be well worth attending just to hear Mr. Ormond, for he will have a powerful message for this meeting. Raleigh districtites, one and all, come to the institute. We want to make this our "biggest and best" for "boosting the Raleigh district and helping the Raleigh district boost." Philip Schwartz, our secretary, has some interesting things up his sleeve, I am thinking, and he promises to tell some of those sercrets of his to us at this institute. Have you enough curiosity to come and hear P. S.? I have.

Anniversary Day was observed by the Broadway Epworth League April 12, 1925, when the pastor gave the evening church hour for this service. The church was beautifully decorated with cut flowers and potted plants. A large crowd was present and enjoyed the following program:

Hymn 317.
Prayer by Rev. J. Hector Smith.
Epworth League song.
Responsive reading by league.
Gloria Patri.
Scripture readings, Helen Chandler and Miss Nannie McNeill.
Address, "An Evidence of the Vitality of the Epworth League." Miss Mayo Rosser.
Address, "The Powerful Motive of the Love of Christ." Mrs. J. H. Rosser.
Hymn 408.
Address, "The Cross of Christ Our Glory." Miss Evelyn Harrington.
Address, "The Demonstration of His Life Through Our Life." Rev. B. E. Stanfield.
Offering.
Installation of officers.
Hymn 344.
Benediction.

The following officers were elected and installed for the coming year:

President—J. Gattis Thomas.
Vice President—Mrs. W. C. Marks.
Secretary—Miss Nannie McNeill.
Treasurer—Miss Treva Davis.
First Supt.—Miss Evelyn Harrington.
Second Supt.—Miss Mattie Harrington.
Third Supt.—Miss Mamie Jones.
Fourth Supt.—Miss Mayo Rosser.
Epworth Era Agent—Hal Thomas.

Nannie McNeill, Sec.

OF COURSE

President A. W. Mohn of Louisburg College in making a speech at district meeting at Edenton Street church the other night in the interest of a great financial drive for Louisburg College had to conclude his remarks by saying, "Boost Raleigh District—Raleigh District Boosts, and I believe it."

EVERYBODY'S DOING IT

We now note that the Greensboro district of the Western North Carolina conference has gone and taken unto itself a slogan, "The Greensboro District Leads—Lead the Greensboro District." Congratulations, Greensboro district. Now you can join us in that famous song, "Boost Raleigh District—Raleigh District Boosts."

PREACHERS AND LETTER ANSWERING

Under date of April 8th the Raleigh district secretary mailed a letter and questionnaire together with a stamped envelope to the twenty-five preachers in the district. This questionnaire requested important data relative to the Epworth League work on each charge. It was an opportunity to "Boost Raleigh District." To date but fifteen have replied and we crave a hundred per cent reply. Brothers Ten, help us and use that stamped envelope.

Raleigh District Secretary.

Annual Raleigh District Epworth League Institute, Friday and Saturday, May 1 and 2, 1925, Central Methodist church, Raleigh, N. C. "Boost Raleigh District—Raleigh District Boosts."

LOUISBURG

The Raleigh district secretary was privileged to speak to an overflow congregation at the Louisburg church last Sunday morning. All the good looking girls from Louisburg were there including the full quota from the college. A delegation of leaguers from Franklinton was also present and some young folks from Youngsville. A follow up meeting was held at 2:30 in the afternoon, at which time the Louisburg Senior Epworth League was duly organized with a charter list of 18 members. The following officers were elected: President, Miss G. Macon; vice president, William Joyner; first Supt., Katherine Murphy; second Supt., Lillian Howell; 3rd Supt., Lucy Burt; fourth Supt., Marian Gardner; pianist, Anna F. Parham; Era agent, Pearl Pierce; secretary, Hugh Jones; Cor. Sec., Louise Gardner; treasurer, Bell Melton. These new Louisburg leaguers are planning to come to the Raleigh district institute Friday night, May 1, some thirty strong.

HON. JOSEPHUS DANIELS ON UNIFICATION

"Fear, fear that something is going to get the advantage of us, is the greatest obstacle with which the Southern Methodist church has to contend in its consideration of the question of unification, declared Josephus Daniels, former secretary of the navy in Wilson's cabinet and prominent layman of the Methodist Episcopal Church, South, in an address which he delivered at the Union Avenue Methodist church yesterday afternoon.

Mr. Daniels is a hearty proponent of the plan of unification as proposed and told his audience why in terms as unequivocal as were his arguments against most of the objections ready and thorough. His argument was probably the most forceful that has been presented in Memphis on behalf of the proposed plan.

A large congregation greeted Mr. Daniels, whose exact views on the subject were not known by the mapority of Memphis Methodists. A large representative group of the anti-unificationist branch of thought was there. His argument was based on a plea for the greatly augmented power and strength that would come from the union of the northern and southern branches of the Methodist church, representing a single and militant body whose aims would be to carry on a single campaign for the same ideas, to have a single authority sending out its missionaries and accomplishing the work that the Methodist church has set itself to do.

His plea was for the south to get away from the distrust and suspicion which he said characterizes the dealing with questions of religion. Men from the north and men from the south can meet on common grounds in business affairs, in society, almost anywhere but religion, a fact which to him is discouraging, disheartening. Mr. Daniels believes Methodist doctrine and practice to be the same throughout the country, and he said that geography has no right to govern religion and that no one should expect one church for a warm climate and another for a cold climate.

THAT LITTLE FELLOW

"A careful man I ought to be,
A little fellow follows me.
I do not care to go astray
For fear he'll go the self-same way.

I cannot once escape his eyes,
Whate'er he sees me do he tries.
Like me he says he's going to be—
That little chap who follows me.

He thinks that I am good and fine,
Believes in every word of mine;
The base in me he must not see,
That little chap who follows me.

I must remember as I go
Through summer sun and winter snow
I'm building for the years to be
The little chap who follows me.

—Contributed.

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RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Five Boxes of Fish—Wanchese Sunday school sent our children five boxes of fresh fish which were enjoyed to the fullest extent. I do not think I ever saw a finer assortment of fish than these were. The quantity was sufficiently large to give several "messes." This fine Sunday school sends us large quantities of fish each year. In addition to remembering us in this way the school sends us a large monthly offering as a special. I wish we had hundreds of Sunday schools that would do by us as Wanchese. There are a lot of other towns on or near the seasoast. I believe if some leaders would suggest that they do as Wanchese, they would be only too glad to do so. Who will make such a sugestion?

* * * *

Weldon District Conference—Owing to sickness in my family, I was deprived of attending the Weldon district conference. I had a fine substitute in the Rev. W. H. Brown, our pastor at Jenkins Memorial church. He very cheerfully agreed to go in my stead. Such kindness is sincerely appreciated. I am sure he represented our cause in a most acceptable manner. I regret very much that I was deprived of looking into the faces of the members of this strong conference. The Orphanage has a host of as fine friends in that district as can be found anywhere in Southern Methodism. Brother S. E. Mercer, backed by his preachers, keeps the Orphanage close to the hearts of all his people. While I am writing this note I just want to express my appreciation of the fine support which comes to us from the Weldon district.

* * * *

Grateful Appreciation—A goodly number of our churches and pastors are sending in a part of their Orphanage assessment. This means much for us. Unless more respond by sending assessments and specials we shall be forced to borrow money in the near future with which to pay our bills. Last year was a lean year for us. The crops were short, mills ran on short time, and merchants made poor collections. In addition to these adverse conditions, there were urgent calls for many worthy causes which needed immediate attention. Unless our many friends rally to our financial support we are going to face the hardest time which we have ever experienced. I have the utmost confidence in the liberality and self-sacrificing spirit of our great Methodist hosts throughout the bounds of the North Carolina conference. All together for a long, steady pull!

* * * *

Roan's Chapel Sunday School—It was very considerate of Roan's Chapel Sunday school to remember our children during the Easter holidays by sending them a crate of fresh eggs. The children enjoyed them immensely. Since these kind friends have started the ball rolling, I want to gently hint to others that similar donations will be sincerely appreciated. I wish fifty Sunday schools would send us a crate each. We have sufficient cold storage room in our large new dining hall to take care of that many. We can keep them for months, so no one need fear that such a large quantity would spoil. During the next two weeks let's see how many Sunday schools will send a crate of eggs. Who will be the first to lead off? Then who will be the second and then the third until fifty have been sent to us? Thanks.

* * * *

The Reunion—The Alumni Association was the most largely attended we have ever had. It was a happy occasion and will result in strengthening the ties that bind the heart of our former boys and girls to their dear old Orphanage home. We did all within our power to make their home-coming one of real joy and good fellowship. Mabel Brown, a former Orphanage girl, but now one of our officers, got up a most beautiful play for the returned boys and girls, which was thoroughly enjoyed by the audience. Mrs. Nellie Rives gave a sacred concert on Sunday night which deeply impressed the large number present. An interesting game of baseball Monday between the present team and members of former teams was a very happy event. The alumni team was determined to beat our present team, but failed in this determination. The score stood nine to seven in favor of the present team. In fact the home team has never been beaten by an alumni team, though some of the old boys who played against them are now on varsity teams. All in all we had a great gathering and the finest kind of good fellwoship.

CRAMERTON CHARGE

At our last annual conference I was sent to this charge. I began my work here at once, as I did not have to move but about two and a half miles. We tried to get things going from the very beginning. The Sunday school took on new life and I am glad to say it is living today. I was elected teacher of the men's class. I found 20, or something like that number. Now we have 118 men in the class. There is one thing we are looking forward to soon, and that is at least three hundred in the school. We have a field here for doing things.

We had not been here long till the good people came to see us with good things to eat. We were glad to see them an invited them to come again, and they have kindly remembered us all along since that time, until a few weeks ago they came in a body and remembered us very kindly, as they marched into the pantry and left us rejoicing because of what they left there.

We have received 50 odd into the church this year.

Beginning April 5, our revival meeting was what we call an old time meeting. I have never seen more interest taken in any meeting—from the very first service there were conversions. This kept up through every service. The meeting lasted two weeks. The writer did the preaching. Mr. John A. Carter of Charlotte led the singing. Mr. Carter is a young man with good training and experience in singing. While he is a Baptist, he works well anywhere you put him. I know of no finer Christian gentleman than he. I can and am glad to recommend him to anyone who feels the need of a good choir leader and altar worker.

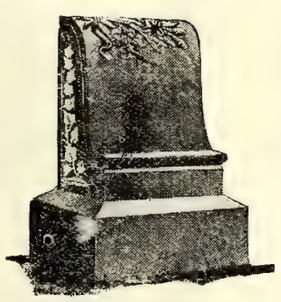
We received a class of 27 at the close of the meeting. Some will go to the other churches.

There were conversions on the road home from church, some in the homes and some at their work. The Lord wonderfully blessed us from the beginning. The church has taken on new life. Forty men or more pledged themselves to establish family altars. Pray for us, brethren, that the work may continue and that we may have a great year. R. H. Kennington.

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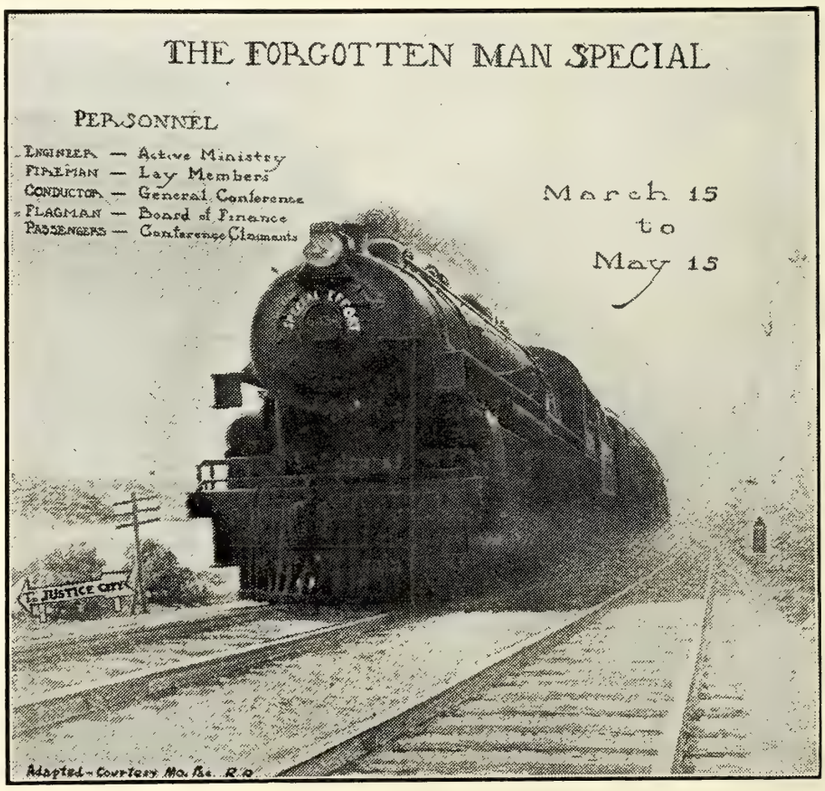
THE Forgotten Man Special is on the block. And the block should be clear until May 15. Pull her wide open, boys, and let her split the wind. Pile on the fuel and keep up steam or she will die on your hands. It is a glorious run we are making, and we must break all records.

Lord, Save Us From a Broken Rail

I was amazed recently to learn how frequently track-walkers find a broken rail. Such a condition often means a wrecked train—and disaster. The Forgotten Man Special is running over the track of the Church's vision and faith. Let us hope that every rail will hold snugly in place. A blurred vision of some preacher or lay member can tumble things something awful at Sleepy Hollow. Broken faith with the superannuates not only means a delay of their Special, but also hunger and cold for them while they wait. As I see it, I would just as soon try to ditch a flying passenger train by breaking a rail, as to flop over the Forgotten Man Special by braking faith with the old boys. Yes, let us run at highest speed and pray the Lord to save us from a broken rail!

Keep Your Hands Off That Switch

That is what I heard said to a strange man who was tinkering with a switch in a railroad yard. Many a train has been torn into bits and hundreds of people killed because of an unexpected open switch. At the rate the Forgotten Man Special is going now, it would work havoc with her if she should be suddenly switched aside. Her engineer has running orders over the block to May 15 without stop. Keep the main track clear and fast. If something has to be switched, don't let it be that which has been authorized to run with wide-open throttle. It seems incredible that such counsel is necessary, but the actions of some who ought to know better make it not only wise but imperative. Think of the times in the history of the church that the superannuate cause has been shifted aside, so other causes could have attention. I believe the Lord has grown weary forgiving us for this sort of business, and He calls upon us now to keep hands off of anything which looks to take the train bearing his disabled and worn-out ministry from the main track.



Walk With Me Through the Train

A few weeks ago every train arriving in St. Louis from the southeast bore to the hospitals of the city many victims of the recent terrible tornado. What eagerness to serve these helpless people must have inspired those in charge of these trains! But when you and I stroll through the Forgotten Man Special, what do we find? Nearly 1,000 aged preachers of the gospel who are incapacitated for further service—some of them blind, some deaf, some paralyzed, and nearly all of them with some physical impairment. We see many crutches here and there, trusty canes, wheel-chairs, and many cots and beds are improvised for those unable to sit erect even for a moment. We find also more than 1,400 widows of preachers, among whom the conditions are not unlike those of the men. But with all their bodily sufferings, they are happy in the thought that the church they love so dearly is at last taking them from Want Town to Justice City. Active preachers of Southern Methodism, and lay members, in all of our struggles to plant our banners on the highest peak, not one has had the joyous thrill of this. If any man among us proves unfaithful in his part of this noble task, he can never look his Lord in the face without shame.

There's a Great Day Coming at Justice City

A multitude of people will be at the station when the Forgotten Man Special arrives at Justice City. What joy will fill their hearts when they see the preachers (now old and infirm) who married them, baptized their children, buried their dead, and ministered to them in numerous ways, brought to a place where they can at least enjoy the commonest necessities. And how beautiful it will be to see these battle-scarred heroes mingling as best they can with the crowd, without the feeling that they are charity seekers in the presence of those whom they have loved and served so unselfishly. O, I want to be the first to alight when we get to Justice. I'll run down the platform to the gates and, hat in hand, shout to the multitude: "O people, be glad, for we are here! We have made the journey from Want Town to Justice City, a distance of 10,000,000 miles at a dollar a mile, on schedule time! And we have brought them with us, every one except a few who died en route. Look, see them coming! Fling wide the gates, receive them into your arms, and keep them always in Justice!" And then, these used-up servants of the church will find themselves no longer neglected and forgotten. They will not be housed in mansions, but at least they will have comfortable cottages and the wolves will not be scratching at the doors.

Such a vision is enough to send all pastors and lay members with enthusiasm to the task of raising their Special Effort quotas. The urge is so insistent that it cannot be denied. And, too, such activity for a cause so appealing will produce in the workers a rapturous spiritual reaction equal to that felt by the bearer of a cup of cold water in His name. Nothing the church can do at this time will mean so much toward awakening her soul, as purging herself from the guilt of neglecting her superannuated preachers and the widows of her deceased preachers. Therefore, let us keep the Forgotten Man Special going at top speed. Mind the curves, bridges and tunnels, but through sunshine and storm and day-time and night-time, let us keep going on to Justice.

"Keep Your Hand Upon the Throttle
And Your Eye Upon the Rail."

DO YOU THINK LIKE THE CHINESE?

Surrounded by heathen idols the little girls of Chankchow, China, are learning the Jesus way. Because the appropriation in 1923 of money for a girls' schools was not paid the school authorities have been forced to rent an old unused Buddhist temple. This is what the girls have to face every time they go to school: Two huge stone lions crouch in guard before the temple, staring with sightless eyes. Then come the great portals with mystic characters carved on oaken doors. Next we see a huge coffin which the woman who owns the building has erected against the day of her death. Rows of grinning idols line the four walls. Ineffectual attempts have been made to force the woman to remove the coffin and to cover the hideous walls with curtains. However, she will not consent to any change.

The Chinese parents do not care under what conditions their children go to school. Suppose your little boy or girl was forced to go to school in such a place. Do you think like the Chinese? In spite of persecution the little girls remain steadfast in their faith. As they have become converted the joy of the Lord shines on their faces and they are strong to withstand persecution.

It is hard to pay when we have promised sometimes. But it is hard, too, to endure presecution as a good soldier of Christ. The payment of your overdue Centenary pledges would give these girls a better chance. Pay up your Centenary pledge.

PREACHES LIKE A BISHOP—QUESTION OF A SUCCESSOR

We have just closed our second meeting, one in Robersonville, the other at Stokes, and by luck I secured Rev. L .L. Smith to help me at Robersonville and Rev. G. B. Starling to help me at Stokes. I must say these men did some as good preaching as you hear anywhere. I have heard evangelists that failed to measure up to the standard set by these men.

Then our elder, Rev. S. A. Cotton, brings us one of his great sermons worthy of a bishop. Then think of me having to take hold and close the meeting after such preaching by these men of honor and power.

I don't know who the bishop will send to follow Rev. S. A. Cotton, but I know one thing, he will have to be a preaching man or he will lower the standard set by Brother Cotton.

Lookout for a list of new subscribers soon. F. F. Eure, P. C.

"YOU HAVE BEEN WEIGHED IN THE BALANCE"

On a hill that commands the whole city of Songdo, Korea, stands an unfinished church. It is our Central church, which was destined to be the largest in all Korea. The work had progressed rapidly, the stone had been quarried and the major portion of it put into place, the flooring had been ordered and the ceiling dressed. Then came the word that no more funds were available with which to continue the construction.

There it stands today, looking like a ruined cathedral in France. The children of the streets spin tops in its shadow. It stands as a reflection upon Christianity in Korea. When a native passes by he thinks, "That is the way with these Christians. They start things but do not finish!"

SUNDAY SCHOOL

(*continued from page nine*)

lowing certificates of credit were issued to students in Greensboro College:

One unit each—Lenna Geddie, Raeford; Eunice Adams, Dunn; Mary Exum Rose, Franklinton.

Two units each—Elva Faison, Faison; Ethel Burkhead, Candor; Zelda Barnes, Clayton; Louise Womble, Goldston; Bettie Hardy Taylor, Hookerton; Julia Sanderson, Raleigh; Ruth John, Laurinburg; Lula Norris Cox, Elm City; Katherine Cole, Fairmont; Irene Candler, Maxton.

The following certificates of credit were issued to students in Duke University:

One unit each—Blanche Evelyn Carter, Durham; Addie R. McDonald, Lillington; Nancy Alston, Durham; Sudie Mae Baker, Holly Springs; C. D. Barclift, Durham; Thelma Chandler, Durham; Ida May Cheatham, Durham; Anna Lou Currin, Northside; Helen Hicks, Durham; Margaret Hobgood, Durham; James T. Holt, Blanche; Edith H. Hulin, Durham; M. W. Lawrence, New Bern; Lucy T. Nichols, Durham; Adelaide Royall, New Bern; Louise Sessoms, Fuquay Springs; Lillian thompson, Hamlet; Edward Whitford, Vanceboro; Lillian Wilson, Durham; Lucy Twyne Waller, Durham; Yaska Eeno, Durham; W. G. Pratt, West Durham; Mrs. Irene Rainey, Durham; Edith Ward, Durham; Mark S. Rose, Seaboard; Theodore R. Jenkins, West Durham; D. A. Clark, Durham.

Miscellaneous units by correspondence:

Mrs. J. T. Barker, Wilmington; Mrs. L. T. Royall, Smithfield; Mrs. K. G. Winstead, Wilson; Mrs. R. P. Dew, Wilson; Rev. L. L. Smith, Bethel; Mrs. J. L. Brown, Bethel; Rachael Barwick, Grifton; F. L. Blount, Bethel; Mrs. James W. Jenkins, Henderson; Mrs. P. W. Suggs, Henderson; Rosa Long Thomas, Henderson; Mrs. L. S. O'Brien, Henderson.

SUNDAY SCHOOL DAY

Sunday School Day, once known as Children's Day, is supposed to be observed "on the third Sunday in April or as near thereto as practicable." Coming this year so close to Easter, many schools will doubtless find it more practicable to observe it a litttle later. The time is not the most important consideration; the important thing is to see that it is observed with a carefully arranged program. Our Sunday School Board furnishes programs and has filed an order with our publishing house for programs to be sent to each pastor. Ask your pastor for your programs, and let's make Sunday School Day mean a great deal this year.

SHIPPERS CAN NOW ROUTE EXPRESS VIA SOUTHEASTERN

Joint through routes from a large number of offices of the American Express Company to offices of the Southeastern Express Company, established by the two companies in conformity with the opinion of the Interstate Commerce Commission, became effective on Wednesday, March 25.

Shippers desiring to give the Southeastern its long haul on business moving through Washington, Richmond, Cincinnati, Louisville, Cairo, Jacksonville, Savannah, Memphis, or Montgomery can now do so by specifying any one of the million and a half routes included in the Southeastern's Routing Guide which has been filed with the Interstate Commerce Commission and placed at the disposal of shippers and receivers of express traffic.

The Routing Guide contains lists of stations in Florida, New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Ohio, Michigan, Indiana, Illigois, Wisconsin, Minnesota, Iowa, Missouri, Nebraska and Arkansas from which the shipper may route his business, using the Southeastern through the designated gateway.

In announcing the opening of the new through routes, President J. E. Skaggs, of the Southeastern, stated that they had bee nworked out by the two companies in an effort to give shippers the benefit of the most expeditious routes for moving their express traffic.

Greensboro College

Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.

Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training. Piano Pedagogy, and to the complete School of Music.

Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170.000, completed 1922

Fall Semester opens September 3, 1924. For further information, apply to

DR. S. B. TURRENTINE, President, Greensboro, N. C.

STATEMENT

Subscribers at Reciprocal Exchange Fire Insurance Company, Kansas City, Mo.

CONDITION DECEMBER 31, 1924, AS SHOWN BY STATEMENT FILED

Amount of Ledger Assets December 31st of previous year	$2,336,588.19
Income—From Policyholders, $744,155.64; total	798,205.98
Disbursements—To Policyholders, $673,585.34: total	673,585.34
Fire Risks—Written or renewed during year, $153,826,611; in force	74,602,300.00

ASSETS

Mortgage Loans on Real Estate	70,300.00
Value of Bonds and Stocks	617,996.90
Cash in Company's Office	9,021.96
Deposited in Trust Companies and Banks on interest	457,281.78
Agents' balances, representing business written subsequent to October 1, 1924	140,359.47
Agents' balances, representing business written prior to October 1, 1924	6,270.72
Interest and Rents due and accrued	5,866.33
All other Assets, as detailed in statement	1,180,119.10
Total	$2,487,216.26
Less Assets not admitted	1,166,248.72
Total admitted Assets	$1,320,967.54

LIABILITIES

Net amount of unpaid losses and claims	$ 30,720.32
Unearned premiums	290,447.78
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	33,908.48
Reinsurance and return premiums due other companies	59,103.39
Total amount of all Liabilities except Capial	$ 414,179.97
Surplus over all liabilities	$906,787.57
Surplus as regards Policyholders	906,787.57
Total Liabilities	$1,320,967.54

BUSINESS IN NORTH CAROLINA DURING 1924

Fire Risks written, $153,826,611; Premiums received, $1,357,526.86.
Losses incurred—Fire, $182.38; Paid, $182.38.
President, Bruce Dodson, Jr., Attorney in fact. Home Office, Kansas City, Mo.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
(SEAL) Ralegih, February 9, 1925.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Subscribers at Reciprocal Exchange Fire Insurance Company of Kansas City, Mo., filed with this Department, showing the condition of said Company, on he 31st day of December, 1924.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Subscribers at Casualty Reciprocal Exchange Fire Ins. Co., Kansas City, Mo.

CONDITION DECEMBER 31, 1924, AS SHOWN BY STATEMENT FILED

Amount of Ledger Assets December 31st of previous year	$2,063,056.52
Income—From Policyholders, $831,956.54; Miscellaneous, $40,120.29; total	872,076.83
Disbursements—To Policyholders, $360,147.27; Miscellaneous, $699,132.65; total	1,059,279.92

ASSETS

Mortgage Loans on Real Estate	126,900.00
Value of Bonds and Stocks	492,527.16
Cash in Company's Office	2,556.49
Deposited in Trust Companies and Banks on interest	362,335.25
Agents' balances, representing business written subsequent to October 1, 1924	29,643.94
Agents' balances, representing business written prior to October 1, 1924	2,718.53
Interest and Rents due and accrued	5,394.85
All other Assets, as detailed in statement	894,169.18
Total	$1,916,245.40
Less Assets not admitted	861,890.59
Total admitted Assets	$1,054,354.81

LIABILITIES

Net amount of unpaid losses and claims	274,497.00
Unearned premiums	98,944.32
Total amount of all Liabilities except Capital	$ 373,441.32
Surplus over all Liabilities	$680,913.49
Surplus as regards Policyholders	680,913.49
Total Liabilities	$1,054,354.81

BUSINESS IN NORTH CAROLINA DURING 1924

Fire Risks written, $9,776.53; Premiums received, $6,043.67.
Losses incurred—Fire, $2,220.57; Paid, $3,285.99.
Bruce Dodson, Jr., Attorney in fact. Home Office: Kansas City, Mo.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
(SEAL) Raleigh, February 10, 1925.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Subscribers at Casualty Reciprocal Exchange, Kansas City, Mo., filed with this Department, showing the condition of said Company, on the 31st day of December, 1924.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

New York Reciprocal Underwriters Fire Insurance Company, New York

CONDITION DECEMBER 31, 1924, AS SHOWN BY STATEMENT FILED

Amount of Ledger Assets December 31st of previous year	$3,289,321.60
Income—From Policyholders, $824,157.85; Miscellaneous, $204,495.08; total	1,041,701.35
Disbursements—To Policyholders, $211,603.29; Miscellaneous, $817,049.64; total	1,028,652.93
Fire Risks—Written or renewed during year, $364,571,136; Inforce	392,924,695.00

ASSETS

Value of Bonds and Stocks	2,838,775.00
Deposited in Trust Companies and Banks on interest	430,912.46
Interest and Rents due and accrued	23,136.56
All other Assets, as detailed in statement	50,227.56
Total	$3,343,051.58
Total admitted Assets	$3,343,051.58

LIABILITIES

Net amount of unpaid losses and claims	50,288.65
Unearned premiums	609,951.63
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	600.00
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	5,000.00
Contingent commissions, or other charges due or accrued	12,080.02
All other liabilities, as detailed in statement	444,363.03
Total amont of all Liabilities except Capital	$1,122,283.33
Surplus over all liabilities	$2,220,768.25
Surplus as regards Policyholders	2,220,768.25
Total Liabilities	$3,343,051.58

BUSINESS IN NORTH CAROLINA DURING 1924

Fire Risks written, $476,500; Premiums received, $490.05.
President, Ernest W. Brown, Inc. Home Office: New York, N. Y.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
(SEAL) Raleigh, March 10, 1925.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the New York Reciprocal Underwriters Fire Insurance Company of New York, filed with this Department, showing the condition of said Company, on the 31st day of December, 1924.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

THIS IS APRIL SIXTEENTH

Just two weeks from today the time set apart for a special effort to increase the circulation of the Advocate closes. To be frank, we are disappointed at the results up to this time. We were very optimistic at the beginning, and believed that we were going to have the best campaign in the history of the paper. For some reason we have not realized our expectations. It is not, however, too late. If the pastors will present the Advocate next Sunday, and follow it up with a canvass during the next two weeks the Advocate circulation will be greatly increased. The time is short. What is to be done must be done quickly. We are counting on you, brother pastor, and on your committees. Do it now.

The standing up to last Saturday is as follows:

ASHEVILLE DISTRICT

	New	Ren'wl
Black Mountain—G. C. Brinkman	6	8
Marshall Ct.—C. B. Newton		3
Rosman—J. C. Richardson		2
Mt. Pleasant—J. M. Folger	1	11½
Henderson Ct.—W. Parker		½
Weaverville—B. C. Reavis	1	3
Weaverville Ct.—A. J. Burrus		5
Fairview—S. W. Phillips	1	1
Brevard—E. R. Welch		4¼
Oteen-Oakley—T. A. Groce	1	2
Flat Rock-Fletcher—J. O. Banks	2	6
Mills River—C. F. Tate		7¾
Hominy—A. L. Latham	4	15
Saluda-Tryon—P. E. Parker	1	2
Asheville-Bethel—T. C. Jordan	13	5
Biltmore—W. F. Sanford	1	5
Central—A. C. Chappell (in budget)		
Chestnut St.—G. A. Stamper		5
Haywood St.—R. S. Howie		2
Hendersonville—M. T. Smathers	2	15½
Leicester—L. T. Cordell	4	2
Sandy Mush—J. W. Groce	2½	1
Swannanoa—J. O. Cox		1
Total	39½	107½

CHARLOTTE DISTRICT

Morven—J. S. Gibbs		5
Brevard St.—A. P. Ratledge		3½
Lilesville—T. B. Hunneycutt		1
Prospect—W. S. Cherry		1
Thrift-Moores—J. J. Edwrads		10
Hickory Grove—A. R. Bell	3	4
Monroe—H. G. Harden		25
Bethel-New Hope—J. W. Kennedy	1	1
Unionville—O. L. Brown		4
Wadesboro—J. C. Armbrust	2	51
Matthews—D. F. Carver		1
West Charlotte—J. A. Smith	1	2
Calvary—C. M. Short	22	11
Ansonville—O. B. Mitchell		3
Dilworth—G. D. Herman	13	10½
Hawthorne Lane—R. H. Daugherty		5
Trinity—J. E. Abernethy		6
Tryon St.—J. H. Barnhardt	1	11½
Marshville—Elzie Meyers		4
N. Monroe-Icemorlee—D. S. Richardson	2½	
Peachland—J. C. Umberger	10	2
Pineville—R. E. Hunt		19
Waxhaw—E. N. Crowder	1	12
Weddington—T. J. Huggins		1
Total	56½	193½

GREENSBORO DISTRICT

Ruffin—J. H. Brendall		2
Ramseur-Franklinville—W. L. Scott		3
Centenary—R. G. Tuttle	8	36
Jamestown-Oakdale—J. E. Womack		4
Carraway Memorial—T. V. Crouse	1	3
Deep River—O. P. Routh		1
Glenwood—W. A. Barber		5
East End—E. J. Harbison	1	5
Bethel—J. E. Woosley	½	5
Asheboro—W. H. Willis		5
Gibsonville—E. H. Nease		2
Park Place—L. B. Hayes	1	1¼
Spring Garden—G. R. Jordan		1
Walnut St.—W. T. Albright		½
West Market St.—J. F. Kirk	6	20½
E. Greensboro—A. Burgess		6
W. Greensboro—E. E. Williamson		4
Main St.—W. B. Davis	29	5
Wesley Memorial—E. K. McLarty	12	36
New Hope—J. A. Howell	4	8
Pleasant Garden—J. W. Hoyle, Jr.	2	11¼
Randleman—J. A. Cook	1	3
Randolph—W. R. Harris		6½
Reidsville—M. F. Moores	22	16
Uwharrie—G. W. Clay	2	11½
Wentworth—C. P. Goode	4½	25
Total	94	226½

MARION DISTRICT

Burnsville—J. B. Tabor		2
East Marion—E. D. Ballard	2	1
Gilkey—J. C. Postell	1	8
Rutherfordton—J. O. Erwin		2
Old Fort—M. W. Dargan		3
Glen Alpine—R. C. Goforth	1	10
Table Rock—W. J. Hackney	1	3
Bostic—E. J. Poe		10
Broad River—J. C. Gentry	13½	16
Cliffside—M. W. Heckard	8	15½
Forest City—W. R. Ware	6	22½
Henrietta-Caroleen—J. P. Hornbuckle		2
Marion—First Church—W. E. Poovey		4
Marion Mills—G. L. Wilkinson	6	9
McDowell Ct.—H. E. Stimson		3½
Mill Spring—Elmer Simpson		1
Morganton—First Church—G. T. Bond	3	40½
Morganton Ct.—L. L. Smith		4½
Oak Forest—B. A. Sisk		1
Old Fort Ct.—J. N. Wise		3
Rutherford College—O. J. Jones	¾	4
Spindale—O. L. Simpson	4	20½
Total	46¾	186

MOUNT AIRY DISTRICT

Stoneville-Mayodan—M. O. Tuttle	2½	1
Rockford St.—G. W. Williams		½
Pilot Mountain—H. M. Wellamn		5
Central—H. K. Boyer	4½	32¾
Walnut Cove—A. J. Bowling		5
Ararat—J. J. Eads	6½	3
Dobson—J. E. Hipp	¾	5
Draper—J. P. Morris	½	2
Elkin—L. B. Abernethy	2	49
Madison—T. J. Rogers		½
Mt. Airy Ct.—W. J. S. Walker	3	2
Rural Hall—E. E. Snow	2	10½
Stokesdale—M. E. Leftwich		5
Summerfield—W. L. Dawson	2½	9½
Walnut Cove—J. T. Raledge		19
Yadkinville—R. E. Ward	2	10½
Total	26¼	160½

NORTH WILKESBORO DISTRICT

North Wilkesboro—H. G. Allen	3	55
Ronda-Roaring River—W. J. Miller	1	2
Avery—T. S. Roten		4
Boone—M. B. Woosley	1	3
Creston—W. A. Thomas		8½
Jefferson—J. L. Reynolds	½	4
Moravian Falls—W. I. Hughes	2½	12
Sparta—A. L. Lucas	1	3
Watauga—R. A. Taylor	2	4
Total	11	95½

SALISBURY DISTRICT

First Street—R. A. Swarengen	5	13
Park Avenue—P. L. Shore		1
Kerr St.—C. R. Allison		1
Gold Hill—F. J. Stough	1	15½
Albemarle Ct.—L. H. Griffith		7
Salisbury Ct.—W. B. Thompson	1	
Landis—W. E. Rufty	1	
Forest Hill—T. F. Higgins		5
Norwood—F. O. Dryman		1
Concord Ct.—A. G. Loftin	2	8
Albemarle—Central—C. M. Pickens	6	26½
Landin—C. R. Ross	2½	3
Concord—Central—W. A. Jenkins		7
Kannapolis—J. F. Moser	2	3
Mt. Pleasant—M. A. Osborne	13	8¾
New London—J. S. Folger		3
Norwood Ct.—G. G. Adams	1	5
Salem—H. L. Powell		4
Salisbury—First Ch.—L. D. Thompson	½	7½
South Main St.—W. A. Rollins		7½
Spencer—Central—R. O. Eller		3
Woodleaf—T. A. Plyler		¾
Total	35	130½

SHELBY DISTRICT

King's Mountain—J. E. Thompson		1
Dallas—C. O. Kennerly		12
McAdenville—D. P. Grant		½
South Fork—J. N. Randall	2	2
Cherryville Ct.—J. E. B. Houser	11¼	19
Belmont—R. M. Hoyle		26
Crouse—J. B. Fitzgerald		3
Park St.—J. A. Fry		5
Franklin Ave.—G. W. Vick	6	13½
Lowesville—O. C. Fortenberry		1
East End—C. M. Campbell		4
Goodsonville—J. W. Combs		6
Belwood—John H. Green	7½	50¾
Cherryville—R. F. Mock		12½
Polkville—S. M Needham	1	4½
Bessemer—E. B. Stabler	½	6
Gastonia—Main St.—F. J. Prettyman		12½
West End—D. W. Brown	5	20
Lincolnton—W. B. West	4	39
Lincolnton Ct.—W. E. Moretz		1
Mount Holly—O. P. Ader	7	8
Rock Spring—R. C. Kirkk		4½
Shelby—Central—A. L. Stanford		4½
Lafayette St.—A. S. Raper		2
Shelby Circuit—B. Wilson		4
Stanley—J. C. Keever		2
Total	44¼	264¾

STATESVILLE DISTRICT

Shepherds—F. H. Price		1
Maiden—Ira Erwin		8
Troutman—D. A. Oakley		1
Cool Springs—J. E. McSwain	4	3
Hudson—Paul R. Rayle	2	13½
Hickory—First Ch.—R. M. Stafford	¼	4
Mooresville Ct.—C. L. McCain	6¼	18½
Alexander—J. A. Peeler	½	6
Balls Creek—T. W. Hager	½	12½
Catawba—A. C. Kennedy		1½
Davidson—M. B. Clegg		2
Dudley Shoals—P. H. Brittain	1	2
Elmwood—J. W. Strider		13
Granite Falls—N. C. Williams		1½
Westview—D. A. Lewis	1	2
Hiddenite—D. P. Waters		3¾
Lenoir—First Church—Carlock Hawk	1	11
South Lenoir—M. H. Tuttle		1
Lenoir Ct.—E. E. Yates		3
Central—A. L. Aycock	2	12½
Mount Zion—J. H. Bradley	2	30½
Newton—E. W. Fox	1	5½
Olin—W. M. Rahtburn	1	9
Statesville—Brd. St.—Z. E. Barnhardt		27
Race St.—H. H. Robbins	1	26½
Statesville Ct.—R. L. Melton	1	8¾
Stony Point—J. M. Barber	1	17
Total	25½	244½

WAYNESVILLE DISTRICT

Cullowhee—A. W. Lynch		2
Macon Ct.—Van B. Harrison	1	2
Webster—J. W. Bennett	1	3
Whittier—H. A. Bryan		3½
Murphy Ct.—T. E. Hartsfield	½	1
Bethel—F. W. Cook		3
Franklin Ct.—R. A. Truitt		6
Lake Junaluska—Frank Siler	1	5
Andrews—T. J. Houck	9	29½
Bryson City—D. V. Howell	5	10
Canton—A. C. Gibbs	1	1
Franklin—W. M. Smith		5
Fines Creek—J. C. Brown		½
Hayesville—F. L. Setzer	½	5
Haywood—P. L. Terrell	2	1
Highlands—J. G. W. Holloway	1½	2
Judson—F. C. West	4	1
Sylva—W. M. Robbins	2	42
Waynesville—J. T. Mangum		13½
Total	28½	136

WINSTON-SALEM DISTRICT

Burkhead—J. W. Williams		1
Ardmore—J. S. Hiatt	10	
Hanes-Clemmens—T. B. Johnston	1	
Ogburn Memorial—G. B. Clemmer		1
Central Terrace—J. C. Cornett	2	2
West End—J. W. Moore	9½	24
Trinity—J. R. Church	3	
Mocksville—A. C. Swofford		2
Green St.—W. B. Shinn		6
Linwood—J. W. Campbell		1
Advance—R P. Fikes		3
Cooleemee—J. A. J. Farrington		5½
Davie—James H. Green		1
Denton—S. T. Barber		4
Farmington—C. M. McKinney	3	11
Kernersville—L. A. Falls		6
Lewisville—J. W. Vestal		9
First Church—W. R. Shelton	2	15
Thomasville Ct.—D. R. Proffitt	11	7
Thomasville—W. L. Hutchins		2
Welcome—J. W. Fitzgerald	11	9
Centenary—C. C. Weaver	2½	40½
Grace—J. P. Hipps		1
Total	55	151

DURHAM DISTRICT

Gregson—D. M. Sharp	5	1
Brooksdale—B. T. Hurley		7
Milton Ct.—J. Bascom Hurley	4½	18
Burlington Ct.—R. A. Bruton		1
South Alamance—F. A. Lupton		8½
Lakewood—D. A. Clark	1½	1
Carr—J. H. Buffaloe		28½
West Durham—J. A. Martin		2
Chapel Hill—Walter Patten		4
E. Roxboro-Longhurst—M. C. Ellerbe	5	
Yenceyville—W. C. Merritt	4	9
Branson—W. F. Elliott		4½
Mt. Tirzah—B. O. Merritt	1	9
Front St.—J. B. Hurley		2
Trinity—W. W. Peele	1	9½
Mebane—L. E. Thompson		3½
Webb Ave.—L. V. Harris		4
Cedar Grove—E. C. Durham	2	26
Memorial—H. E. Myers		7
Leasburg—E. R. Clegg		12
Person—J. W. Bradley	8	50
Hillsboro—S. F. Nicks		1
Durham Ct.—W. F. Craven		6
Roxboro—F. M. Shamburger	1	4
Rougemont—J. F. Starnes		6
Graham—G. W. Starling	17½	1
Total	50½	225½

ELIZABETH CITY DISTRICT

City Road—Daniel Lane		2
Stumpy Point—C. A. Johnson	12	19
Wanchese—W. R. Hardesty	4	1
South Camden—T. S. Coble	3	7½
Eliz. City—First Ch., N. H. D. Wilson		15¾
Hertford—L. S. Massey	1	11½
Chwoan—M. R. Chambers	1	6½
North Gates—J. O. Long	1	11
Hatteras—J .M. Joliff		1
Pantego-Belhaven—J. P. Bross		3½
Manteo—A. W. Price	1	½
Currituck—E. W. Hurst		9
Kitty Hawk—W. A. Chambers		2
Columbia—S. Salyer		5
Pasquotank—W. T. Phipps	6	6
Gates—R. F. Munn	½	20
Roper R. F. Taylor	2	1
Dare—R. L. Beasley	1½	1
Perquimans—J. T. Stanford		8
Moyock—C. T. Thrift	19	28
South Mills—A. B. Crumpler	1	2
Edenton—J. V. Knight	5	4
Total	58	165¼

FAYETTEVILLE DISTRICT

Parkton—J. C. Humble		10
Manners—L. R. Gains	1	
Newton Grove Ct.—W. J. Underwood	4	5
Roseboro—R. B. John		9
Haw River—C. H. Caviness	1	3½
Carthage—John M. Wright	1	1½
Jonesboro—B. E. Stanfield	6	32
Elizabeth—H. E. Lance		4½
Sanford—L. B. Jones		2
Siler City—O. I. Hinson	2	21½
Goldston—H. L. Witten		8
Hay St.—J. H. Shore	½	7
Hemp—G. C. Wood	1	1¾
Stedman—G. G. Ellington		1¾
Pittsboro—C. M. Lance	2	15
Duke—L. C. Brothers	4½	29½
Fayetteville Ct.—W. L. Maness	1	25
Lillington—H. L. Hendrix		4
Person St.-Calvary—M. F. Hodges		2
Total	24	183

NEW BERN DISTRICT

Mt. Olive Ct.—H. C. Ewing		2
Riverside & Bridgeton—J. H. Lanning		2
Beaufort—E. F. Lee		½
Trenton—H. L. Davis	2	½
New Port—R. W. Barfield		5
Atlantic C. W. Wilson		1
St. John—R. E. Atkinson		1
Harlow Ct.—J. E. Carter	3	6
Ocracoke—W. T. Cheek	½	4
Snow Hill—J. A. Russell	1	12½
La Grange—R. E. Pittman		3
Mt. Olive-Calypso—L. T. Singleton		13
Centenary—J. W. Harrell		4
Queen St.—C. K. Proctor	10	21
Oriental—J. C. Wheedbee	2½	6
St. Paul—J. M. Daniel	½	12½
Elm St.-Pikesville—C. P. Jerome		2
Morehead City—W. A. Cade	1	5½
Hookerton—R. R. Grant		8
Goldsboro Ct.—R. E. Brown	2	7
Craven—W. L. Dawson, Jr.		4
Pnik Hill—K. S. L. Cook		4
Gloucester—Samuel Leffers		1
Pamlico—W. C. Jones	2	
Total	24½	172½

RALEIGH DISTRICT

Epworth—D. N. Caviness		1
Franklinton—E. H. Davis		8
Central—H. I. Glass	2	1½
Garner—G. W. Fisher	4	21
Tar River—J. C. Williams	3½	8½
Louisburg—O. W. Dowd		2
Creedmore—J. J. Boone		3
Zebulon—E. M. Hall	5	20
Cary—W. C. Ball	2	12
Princeton—G. B. Perry	½	4
Oxford Ct.—N. B. Strickland		5
Bailey Ct.—E. C. Maness	1	15
Millbrook—S. J. Starnes	6	30
Granville—L. H. Joyner	4	33
Smithfield—A. J. Parker		22
Oxford—E. M. Snipes		4
Fuquay—K. F. Duval		2
Youngsville—W. B. Humble		9
Clayton—M. Y. Self		1
Edenton St.—W. A. Stanbury —	5	9
Four Oaks—W. J. Watson	9	46
Jenkins Memorial—W. H. Brown	12	4
Total	54	261

ROCKINGHAM DISTRICT

Mt. Gilead Ct.—F. E. Dixon		¾
Caledonia Ct.—J. L. Smith	2	½
Maxton—A. S. Parker		7
St. Paul—I. T. Poole		6
Gibson—J. B. Thompson		1
Richmond Ct.—C. A. Jones		3
Red Springs—G. M. Daniel		1
Rockingham—C. M. Hawkins		5
Robeson Ct.—N. B. Johnson		14
Aberdeen-Vass—E. H. McWhorter		3
Rowland—P. D. Woodall	2	11
Raeford—N. C. Yearby	2	7
Laurinburg—W. R. Royal		2
Laurel Hill—W. J. DuBois		1
Biscoe—F. B. Peele	2	7¾
West End—A. J. Groves	½	1
Montgomery—F. B. Noblett		1
Lumberton—T. M. Grant		2
Roberdel—S. T. Moyle		2
Troy—J. H. McCracken		7
Lumberton Ct.—N. L. Seabolt		1
Mt. Gilead—B. C. Thompson	3	37
Total	11½	121

WASHINGTON DISTRICT

Aurora—W. C. Benson		2½
Swan Quarter—W. N. Vaughan		1
Nashville—A. L. Ormond	1	3
Rocky Mount Ct.—W. G. Farrar	1	3½
Washington—L. D. Hayman		6¼
Pinetops—J. H. Miller	2	13
Farmville—B. B. Slaughter		4
S. Rocky Mt.—W. C. Huckabee	4½	3
Tarboro—R. C. Beaman		7½
Elm City—D. H. Tuttle	11½	10
Mattamuskeet—W. M. Wall	12	35
Spring Hope—W. E. Trotman		4½
Fremont—J. A. Dailey	2	13
Greenville—V. P. Scoville	1	5
Fairfield—H. M. Jackson	½	1
Robersonville—F. F. Eure	1	5½
First Church—H. M. North	2	11
Wilson—F. S. Love	2	7
Grimesland—J. J. Lewis		2
Total	40½	137¾

WELDON DISTRICT

N. and S. Henderson—L. E. Sawyer		1
Williamston-Hamilton—E. D. Dodd		1
Rich Square—Rufus Bradley		3¾
Garysburg—J. A. Tharp		3
Enfield—C. T. Rogers—	1	1
Scotland Neck—E. L. Hillman	2	2
Battleboro-Whitakers—B. F. Boone		4
Warrenton—H. B. Porter	2	23
Henderson—T. G. Vickers	1	5
Murfreesboro—L. C. Larkin		10
Aulander—W. L. Clegg	1	6
Northampton—B. P. Robinson	1	6
Littleton—G. F. Smith	1	3½
Halifax—J. L. Midgett		4
Rosemary—Norman Harrison		2
Roanoke Rapids—R. H. Broom	2	2
Weldon—G. W. Perry		8½
Middleburg—J. T. Draper		10
Seaboard—Frank Culbreth		8
Windsor—N. M. Wright		12½
Warren Ct.—W. M. Towe		1
Conway Ct.—E. B. Craven	½	23
Ahoskie—R. G. L. Edwards		3
Total	11½	151¾

WILMINGTON DISTRICT

Shallotte Ct.—W. J. Freeman		1
Rose Hill—T. W. Lee		2
Jacksonville-Richlands—J. H. Frizzelle	1	2
Fifth Avenue—W. C. Martin	2	3
Clinton—J. E. Holden		3½
Faison-Warsaw—E. L. Stack	1	2
Tabor & Fair Bluff Ct.—L. M. Chaffin		9¾
Scott's Hill—E. W. Downum	1	1
Chadburn Ct.—T. E. Davis	2	1
Burgaw—L. A. Watts		2
Magnolia Ct.—W. E. Hocutt	4	3
Mayesville—E. C. Sell	2	13
Grace—A. D. Wilcox	1	12
Ingold—A. E. Brown		1
Whiteville—L. D. Pattishall		4
Wilmington Ct.—C. N. Phillips	3½	4
Epworth—J. A. Snow	1	15
Trinity—H. C. Smith		5
Kenansville—J. W. Sneeden	2	2
Carver's Creek—J. C. Harmon	1	10½
Swansboro—D. A. Futrell	1	2
Southport—J. R. Edwards		2
Total	22½	101¾
Miscellaneous	4½	50
Total	763¼	3465

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has called home one of our most faithful members, Miss Hassie Smith, we, the members of the Woman's Bible Class of the Rowland Methodist church, feel deeply the loss of this good friend who, though a great sufferer and often kept away from the service, had the interest of the work ever at heart and was always ready to respond to any call; therefore be it resolved:

First, That we pray God to comfort those who loved her and so faithfully ministered to her in her sufferings.

Second, That we bow humbly to God's will and thank him for the beautiful Christian life and faithful service of Miss Hassie. We rejoice to know that she is with the redeemed, for—

"Why should our tears in sorrow flow
When God recalls His own,
And bids them leave a world of woe
For an immortal crown?"

Third, That a copy of these resolutions be sent to the family, to the Christian Advocate, and a copy recorded in our minutes.

Mrs. Walter W. Ammons,
Mrs. J. C. Ward,
Mrs. P. D. Woodall.

WALK AHEAD

If yere want to get ter somewheres,
Walk ahead!
Don' yer loiter by the roadside,
Playin' dead.
Walk, an' whistle when yer walkin';
Smile, an' do some friendly talkin',
An' you'll get there without balkin'!
It's been said
That a tortoise, fat an' funny,
Beat a real swift-movin' bunny,
When they raced ter win some money;
An' I read
That he did it 'cause he follered,
While the bunny slep' an' wollered
In the roadside. Fer the tortoise
Walked ahead!

—Christian Herald.

Presiding Elder's Appointments

DISTRICT CONFERENCES

Marion, at Morganton ..... April 21-23
Winston-Salem, at Kernersville ..... May 18-19
Shelby, at Lincolnton ..... May 21-22
New Bern, at Trenton ..... May 26-27
Fayetteville, at Dunn ..... May 26-28
Statesville, at Newton ..... June 4-5
Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

April
Sandy Mush, Big Sandy, 11 25-26
Leicester, 3 and night 26
May
Rosman, 11 2-3
Brevard, night 3
Bethel, night 4
Weaverville Ct., Pleasant Grove, 11 9-10
Haywood Street, night 10
Mars Hill, 11 16-17
Weaverville, night 17
Flat Rock-Fletcher, Flat Rock, 11 24
Oteen-Oakley, night 24
Central, 11 31
Asheville Ct., Emma, 3 31
Bethel, night 31
June
Mills River, Avery's Creek, 11 6-7
West Asheville, night 7
Spring Creek, The Gap, 11 20-21
Marshall-Hot Springs, Hot Springs, night 21
Hominy, Acton, 11 27-28
Chestnut Street, night 28
July
Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27
August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

April
Thrift-Moore's, Moore's Chapel, 11 25
Prospect, Bethlehem, 11 26
North Monroe, Icemorlee, night 26
Seversville, night 27
May
Peachland, Fountain Hill, 11 1
Bethel, (church dedication), 11 3
Lilesville, Forestville, 2 3
Bethel, Long Pine, 11 5
Waxhaw, Heath Mem. dedication, 11 10
Waxhaw, Bond's Grove, 3 10
Matthews, 11 17
Pineville, Marvin, 3 17
Weddington, Hebron, 11 23
Hawthorne Lane, 11 24
Belmont Park, night 24
Hickory Grove, 3 24
Dilworth, 11 31
Rural Trinity, 3 31
Brevard St., night 31
June
Ansonville, Burnsville, 11 3
Morven, Sandy Plain, 11 4
Wadesboro, 8 p. m. 3rd, 11 7
Marshville, Harmony, 3 7
Tryon St., 11 14
Duncan Memorial, night 14
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21
The district conference will be held at Pineville June 25-26.

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

April
West Market Street, 11 26
Gibsonville, Gibsonville, night 26
May
Randleman, Old Union, 3 2-3
Carraway Memorial, 11 3
Park Place, night 3
Pleasant Garden, Bethlehem, 3 9-10
Ramseur-Franklinville, Ramseur, 11 10
Centenaryl night 10
Spring Garden, night 13
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31
June
Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

April
Rural Hall, Mt. Pleasant 25-26
Rockford Street, night 26
May
Sandy Ridge, Snow Hill 2-3
Madison, night 3
Stokesdale, Mt. Carmel 9-10
Stoneville-Mayodan Price 16-17
Leaksville, night 17
Mt. Airy Ct., New Hebron 23-24
Ararat, Chestnut Grove 30-31
Summerfield, Pisgah 30-31
June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND—IN PART

April
Table Rock, Fairview, 11 24
Morganton, First Church, 7:30 24
Rutherford College, Warlicks, 11 25
Glen Alpine, 11 26

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

April
Watauga, Mabel 25-26
May
Todd, Pleasant Valley 2-3
Boone, Blowing Rock 9-10
Avery, Mt. Zion 16-17
Helton, Greenwood 23-24
Elk Park, Banner Elk 30-31
June
Warrensville, Ashley 6-7
Jefferson, Zion 20-21
Creston, Mountain View 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

April
Shelby Ct., Elbethel, 11 25
Main Street, Gasonia, 11 26
West End, night 26
May
Rock Sprins, Rehobeth, 3 and 11 2-3
Stanley, Trinity, 3 3
East End, night 3
Cherryville Ct., Bethlehem, 11 9
Cherryville, First Church, 11 10
Dallas, Hardin, 3 10
Franklin Ave., night 10
Belwood, Palm Tree, 11 16
Polkville, Lee's Chapel, 11 17
Lafayette Street, night 17
Trinity, Tate Chapel, 11 23
Maylo, 11 24
Lowell, South Point, 3 24
Park Street, night 24
King's Mountain, night 27
Belmont, Main Street, night 28
Mount Holly, night 31
June
South Fork, Bethel, 11 6
Crouse, Pleasant Grove, 3 and 11 6-7
Lincoln Ct., Ivey, 3 7
Smyre, night 7
Trinity College Summer School 10-24
Lowesville, New Hope, 11 27
Goodsonville, Tabernacle, 3 and 11 27-28
Bessemer, Puette Chapel, 3 28
Shelby, Central, night 28

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

April
Salisbury Ct., Mt. Tabor, 11 25
Central, Albemarle, 11 26
North Main, Salisbury, night 26
May
Forest Hill, 11 3
Epworth, night 3
Concord Ct., Olivet, 11 9-10
Yadkin, night 10
New London Ct., New London, 11 16-17
Badin, night 17
Gold Hill Ct., Liberty, 11 23
Salem, West Albemarle, 11 24
Albemarle Ct., Oakboro, 11 30-31
June
Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28
The District Conference will be held at Norwood July 9-10.

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N.C.
THIRD ROUND

April
Race St., St. Johns, 3 26
Elmwood, Knox, 11 & 3 25-26
Maiden, Mays, 11 & 1 26
Troutman, 8 26-27
May
Cool Springs, Salem, 3 & 11 2-3
Olin, Mt. Bethel, 11 & 3 2-3
Stony Point, 8 3
Dudley Shoals, Cedar Val, 11 9-10
Hudson, Mt. Hermon, 3 9-10
Granite Falls, 8 9-10
Lenoir First, 11 & 2 17
South Lenoir, Zion, 3 17
Rhodhiss, 8 17
Lenoir Ct., Gamewell, 11 and 1 24
Ball Creek, Friendship, 11 and 3 23-24
Hickory First 8 24-25
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31
June
Statesville, Broad St., 11 and 8 7-8
Statesville Ct., Bethel, 11 and 3 6-7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
THIRD ROUND

April
Canton, 11 19
Junaluska, Long's, night 19
Dellwood, Cataloochee, 11 and 11 25-26
Bethel, Liberty, 2 26
May
Hiawassee, Ranger, 11 1
Hayesville, Oak Forest, 11 and 11 2-3
Murphy Ct., Peachtree, 2 3
Murphy Street, Murphy, night 3
Webster Ct., Wesleyanna, 11 9
Jonathan Ct., Shady Grove, 11 10
Waynesville, night 10
Judson Ct., Maple Springs, 11 16
Andrews, 11 17
Robbinsville Ct., Trinity, 3 17
Macon Ct., Union, 11 and 3 22-24
Franklin Ct., Salem, 11 and 11 23-24
Franklin Street, night 24
Sylva, Sylva, 11 31
June
Haywood Ct., Finchers, 11 and 3 6-7
Fines Creek, Pine Grove, 11 7
Bryson City, Raven's Ford, 11 and night 21
Highlands, Highlands, 11 24
Glenville, Double Springs, 11 27
Cullowhee, 11 28
Whittier, Echota, 3 28

The Haywood County Sunday School Teachers' Training School will be held in the Waynesville Methodist church May 10-15.

The Waynesville District Conference will convene at Sylva May 31, which is the fifth Sunday. The business session will be called to order at 9:30 Monday morring, June 1.

WINSTON-SALEM DISTRICT
W. A. Newell P. E., P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

April
Linwood, Macedonia, 11 25-26
Erlanger, Erlanger, night 26
May
Davidson, Bethel, 11 2-3
Advance, Fulton, 3 2-3
Thomasville Ct., Pleasant Hill, 11 9-10
Trinity, Trinity, night 10
Kernersville, Kernersville, 11 17
Denton, Jackson Hill, 11 23-24
Thomasville, Main St., Main St., night 24
Mocksville, Mocksville, 11 31
Farmington, Huntsville, 3 30-31
Walkertown, Walkertown, night 31
The Winston-Salem District Conference will convene at Kernersville on Sunday, May 17th. The business session will be called to roder at 10 a. m. Monday, May 18th.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

April
Leasburg Ct., Leasburg, 11 24
Durham Ct., McMannen's, 11 25-26
West Durham, night 26
May
Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11 2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

May
Pasquotank (preaching), Hall's Creek and Mt. Hermon 3
Plymouth, Siloam, 3 10
Roper, Mackeys, night 10-11
South Camden, Nashes 16-17
Columbia, Gum Nec 23-24
Belhaven-Pantego, Belhaven 31
June
Summer School, Uuke University 7
Summer School, Duke University 14
Perquimans, New Hope 20-21
Edenton, Edenton, night 21
Chowan, Bethany 27-28
Hertford, night 28
July
Moyock, Perkins 4-5
Currituck, Hebron, 3 5-8
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

April
Goldston, Jones Chapel 24
Pittsboro, Pleasant Hill 25-26
May
Haw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

April
Pamlico Ct., Barnes, a.m. 25-26
May
Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24
District Conference May 26-27 at Trenton.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

April
Tar River, Piney Grove 25-26
Louisburg, 8 26
Clayton, 8 29

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

April
Rocky Mount Ct., 3 and 11 25-26
South Rocky Mount, night 26
May
Vanceboro, Lanes, a.m. 2-3

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

April
Littleton, 11 26
Halifax, Calvary, afternoon 26
May
Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17
District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

April
Chadbourn, Evergreen, a.m. 26
Whiteville, p.m. 26
May
Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

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Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for		Arrive from
6:15 a.m.	a Norfolk	8:10 p.m.
7:30 a.m.	b Charlotte	5:15 p.m.
3:00 p.m.	Washington	1:05 p.m.
9:45 p.m.	d Norfolk	7:05 a.m.

a-Parlor car, Marsden to Norfolk.
b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

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IN MEMORIAM

LAND—Mrs. J. H. Land was reared in Henry county Virginia, and was 67 years old when she died at the home of her son, Dr. F. P. Pratt, Salisbury, N. C., March 19, 1925. She was twice married. Her last husband and the following children survive her: Dr. F. P. Pratt, Salisbury; Raymond Pratt, Roanoke, Va.; Mrs. Geo. W. Deane, Reidsville; Mrs. A. D. Pratt, Leaksville, and Mrs. L. C. Allen, Graham. She had long been a patient sufferer. She was buried from the Methodist church at Leaksville, where she had spent much of her life. Another good woman gone. S.

SMITH—Oscar B. Smith was born October 22, 1876, died February 17, 1925. He leaves a wife and daughter besides mother and four brothers and three sisters to mourn his going. He was a valued and faithful conductor for the Southern Railway, having served for more than twenty years. He was a member of the Methodist church; was a tither. He died in the faith, loved by all who knew him, as was proven by the large congregation who came to follow him to his grave. Peace to his slumbers. May the heavenly Father comfort the bereaved and guide them in the way to the great reunion over there.

E. M. Avett, Pastor.

BYNUM—Mrs. Nora M. Bynum died at the home of her sister, Mrs. Clara Calvert, of Pittsboro, N. C., with whom she resided for the past two years, March 7, 1925, after a few hours illness following a stroke of paralysis.

She was the widow of the late L. B. Bynum, and mother of one son and three daughters.

She was buried on the following Monday by the writer from the Pittsboro Methodist church, of which she was a consistent member and organist for a number of years. A large company of relatives and friends gathered and the many beautiful floral designs proved te high esteem in which she was held in this and surrounding communities.

Chas. M. Lance, P. C.

MINTZ—Mary Caroline Mintz was born August 31, 1862. Her parents were John and Emelia P. Allen of Tarheel, N. C. She was the sixth child of a family of nine children—five boys and four girls. When a girl she made a profession of faith in Christ. For a number of years she was a faithful worker in old Purdies church and Sunday school. About 20 years ago she experienced a baptism of the Holy Spirit which made her a happy Christian to the day of her departure. All who knew Sister Mary loved her. Her remains were carried from Brunswick back to her old community and tenderly laid to rest near the scenes of her childhood.

H. E. Lance.

RESOLUTIONS OF RESPECT

In the passing of Mrs. Sarah Harmon a beautiful life was ended here only to enter in a larger life in the home eternal to be reunited with those gone before. For some time before she died she realized that her recovery was doubtful; but as long as she was conscious she was perfectly satisfied and her face was lighted with a light not found on earth.

Whereas, God in His love and mercy has taken to that beautiful home our friend as well as one of our oldest members of the Ladies' Aid Society of Rose's Chapel Methodist church; be it resolved:

First, That in her passing we have lost one of our most useful and active members—always in her place and ready to answer any call from her Master.

Second, That while we feel our loss, we shall not grieve as those who have no hope, but think of her now as enjoying the fruits of the life she lived during her stay with us.

"We feel that she is somewhere near us,
Not quite has she gone away
From her children and children's children,
Who learned at her knees to pray."

Third, That while she is not in our midst, still in our memories linger her beautiful life of devotion to every institution of the church. The joy of her life was in the service of the church, and we cherish her memory and commend all others to follow the example of her faithfulness to duty and her bright Christian character.

"Eighty-four years in God's service,
Daughter, mother and wife;
Now she has gone to praise Him still,
In that higher life."

Fourth, That we extend our heartfelt sympathy to the bereaved ones. We rejoice with them in the sweet assurance that she awaits their coming in the heavenly home and pray that the family tie which has been broken here will be reunited where parting comes no more.

Fifth, That a copy of these resolutions be kept upon the minutes of the society, a copy be sent to the family and a copy published.

Mrs. W. M. Jacks,
Mrs. Thomas Frye,
Ruth Edwards,

BEST—J. Hiram Best, Fremont, N. C., was born February 16, 1843, and passed away March 1, 1925, age 82 years and 3 days. His devoted wife preceded him to the grave 13 years. Brother Best was a faithful and valuable member of the Methodist church more than 50 years. He was for many years superintendent of Yelverton church Sunday school in East Wayne county, near the home of his childhood, and wrought well for the cause that was dear to him. Afterward he moved to Fremont and immediately had his membership transferred to the Methodist church, being loyal thereto until death claimed him. He leaves three brothers and one sister, Geo. R., Romulus, Dr. Best of Greensboro, and Mrs. Sherrard; three sons, James, George and Paul M.; also one daughter, Mrs. Alex Taylor, and many other relatives, to mourn his departure. This good brother began the journey to heaven in early childhood and walked with God through his long life on earth. He was buried in Fremont with Masonic honors, the writer assisting, in the presence of a great concourse of friends. Rest and peace to his ashes. J. A. Dailey.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has taken from the Woman's Missionary Society of Morehead City one of its oldest and most loved members, Mrs. W. H. Howerton; therefore be it resolved:

First, That we bow in submission to our Father's will.

Second, That we thank Him for her life of patience, cherfulness, sweetness and Christian love which is an inspiration to us.

Third, That we extend to the family our deepest sympathy.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy spread upon the minutes of the society and copies sent to The Coaster and the North Carolina Christian Advocate for publication.

Mrs. D. G. Bell,
Mrs. J. C. B. Morton,
Mrs. J. C. Taylor.

KREEGER—John Wesley Kreeger was born January 20, 1844, passed from this life January 31, 1925, aged 81 years, 11 days. He was married to Caroline R. Shore on December 23, 1869. To this union were born five sons and three daughters. One son, Rufus, and daughter, Ellen, preceded him from this life. He is survived by his wife, four sons, J. C. and E. A. Kreeger of Winston-Salem, J. J. Kreeger and W. E. Kreeger of Pilot Mountain; two daughters, Mrs. A. F. Yarborough of Winston-Salem and Mrs. W. S. Spainhour, of Rural Hall; one sister, Mrs. Lavinia Kiser of Rural Hall. He was interested in and gave of his time and means to school and church work. He joined Antioch M. E. church in 1867, living a consistent Christian life, serving his church faithfully, being steward of the church for a long number of years. "Uncle John," as he was familiarly known, will be greatly missed in the home, in the church and in the community; but let us think of him not as being dead but only having been ushered out into the more abundant and glorious life with the Lord. In the true and genuine sense Brother Kreeger was known by his friends as a good man.

E. E. Snow, P. C.

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MONUMENTS MAINTAIN MEMORIES

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, APRIL 30, 1925 Number 18

EDITORIAL PARAGRAPHS

"In thy face I have seen the Eternal," said a great man to his wife who bent over him in the last hours of his life on earth. And why not? For in that face were written faith, hope, love, and even a multitude of those virtues that can never die. And in every face that reflects the face of Jesus Christ may be seen the Eternal. The invisible God is constantly being translated into the visible God in those lives and faces which reflect His image. Are men who look upon us reminded of God or of Satan?

⚜ ⚜ ⚜

"To smile three times a day and pay a fine of $8.00" was the penalty imposed by a New York judge a few days ago upon a man who was charged with the mistreatment of his wife and baby. The judge when passing sentence said: "The trouble with you is that you're too grouchy. You don't smile. If I were grouchy this morning, with all these people before me, I'd have the jail full. You should smile three times a day—morning, noon, and night. At the end of a week look into the mirror and you'll see yourself five years younger in appearance. Instead of twenty-two, you look like thirty-five. If you continue you'll look like seventy when you are forty."

⚜ ⚜ ⚜

To have a care for the enforcement of the law is the duty of every Christian, but an even more insistent duty is to see that the law is fulfilled in one's own life. To fulfill the law's requirements in our own lives becomes at all times our primary duty. Neither society nor the individual can be made righteous by the law. Law enforcement is an external process and good so far as it goes, but it does not reach the heart out of which are the issues of life. While we preach and practice law enforcement we must with emphasis an hundred fold insist upon the fulfillment of the law within.

⚜ ⚜ ⚜

Our world is within. That which really counts is on the inside. Emptiness within spells emptiness without. What a man brings back from a trip around the world, or from any other trip, depends upon what he started with. The measure of a man is the measure of his world. The following selection in the dialect of the American negro expresses the idea:

Dere's honey in de rose when dey're bloomin' 'roun de dore,
An' here's honey in de water when it laps along de shore;
Dere's honey in de dew-drop when it glistens on de grass,
An' here's honey in de glow-worm when at night it flutters past;
Dere's honey in de sunlight dat is shining' from on high,
An' dere's honey in de cotton fleece a-floatin' in de sky,
Dere's honey in de clover blossom growin' 'long de road,
An' here's honey in a burden when love helps to tote de load.
Dere's honey at de finish, an' dere's honey in de heart.
An' dere's honey all de way, when dere's honey in de heart.

Here is a new story illustrating the ready wit of Dr. W. L. Watkinson, the great Wesleyan preacher, as given in the Methodist Times by a prominent member of British Methodism, who says: "I suppose the most popular of all his retorts was to the hostess, a Christian Scientist, who rebuked him for saying one Sunday afternoon that he had stomach ache. 'There's no such thing as pain,' the lady said, 'it's a temptation of the devil.' 'What am I to do, then?' asked her guest. 'Say "Get thee behind me, Satan,"' replied the lady. 'But, madam,' rejoined the doctor, 'that would be lumbago.'"

⚜ ⚜ ⚜

Col. James P. Cook, editor of the Uplift, wields a facile pen and keeps an eye out constantly for the choice products of other editors that may add to the interest of his own columns. But the following from the Journal of Social Forces has gotten beyond the ken of the Concord editor. The Journal says:

"The upshot of the present argument is to the effect that the economic interpretation does not rest for its validity upon mateur applications, that it cannot be upturned by specious demands for casual uniformity or by the presentation of disconcerting historical episodes, that it is not vitiated by the crossing of cultures, that it is a reasonable expression of the evolutionary concept, that its generic point of view does not serve the purpose of actual functional analysis, and that its use of the common sense concept of casuality is not an invocation of mechanistic fatalism and cannot be challenged as disingenuous sophistry."

Yet in spite of all this Col. Cook is still hopeful and thinks that the summer vacation, which is near at hand, will prove beneficial to the author of the foregoing.

⚜ ⚜ ⚜

"The fault is not in our stars, dear Brutus, but ourselves." Man is the measure. One need not look into the horoscope, but rather turn his gaze within.. The hand that guides the plough holds a "more sure word of prophecy" than is contained in any lines that a palmist may decipher. The language of the "fortune teller" is "as sounding brass and a tinkling cymbol," but character speaks with an authority that is of God. Personality is the final word in our philosophy. Big men are infinitely more valuable than big fortunes. The crying need of the present hour is not more money, but bigger and better men. The wise in every department of life are painfully aware of this. Laboratories, libraries and lecture halls cannot make a college or university worthy of the name. A laboratory is better than a log, but Mark Hopkins is the prime factor. Pitiful beyond expression is a pulpit without a preacher, that is, a man who in no uncertain terms speaks for God. But men like Frederick W. Robertson glorifies every place touched by the soles of their feet and their tongues never sleep in silence. Theirs is not tongueless dust. For "Their line is gone out through all the earth, and their words to the end of the world."

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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PROF. ROBERT LEE FLOWERS SPEAKER AT GREENSBORO COLLEGE

Prof. R. L. Flowers, secretary-treasurer of Duke University, was the principal speaker last Monday evening at the final rally of the workers in the Grensboro College Endowment campaign.

The evening was delightful in all particulars. The dinner was as good as one could desire, the college glee club sustained its well merited reputation, the sophomores not only could serve as table waitresses of wide experience but they could sing to the delight of the 300 guests of the evening.

Others had spoken, leaders of the campaign made their announcements and the evening was advanced when the principal speaker was announced by Mr. Paul W. Schenck, chairman of the campaign committee. But from the very first utterance Dr. Flowers gripped the attention of his audience and held them to the close. He was direct, forceful and eloquent.

We quote a paragraph or so from his admirable address that gave so great pleasure to his auditors:

"When the city was only a small village its name was carried by the graduates of the college to all sections of the country, and indeed to other countries. I wonder whether the people of the city have ever adequately realized just what its educational institutions have meant to it, both in its material well being and in the higher and nobler things of the mind and the spirit. You have cause to be proud of your city, because of its material progress and the types of its citizenship. What has contributed to this? What forces and influences have made this possible? There is not a citizen of this city whose life has not been touched by the work and influence of Greensboro College. This intellectual and spiritual life of the city is far different from what it would have been had the college never existed or had it been located elsewhere.

"There has been a great change in the idea of what a college education means. The whole field is broadening. It affects every phase of human life, and it has become a question that appeals to every citizen. It is not something separate and apart from the forces that make civilization. It is a part and parcel of it. Higher educational institutions have burdens they never carried before. They are called on for services that in the years which have passed they were not called on to render. These new demands call for increased expenditures, if adequate service is to be rendered.

"Business men, practical men, know it is hard to find an investment that is absolutely safe. Investment in life and in the upbuilding of character holds out, after all, the greater security—the greatest promise of dividends. I think that a college offers the most satisfactory opportunity for the establishment of memorials. There are many of us who have a desire to create some memorial in honor of those whom we love. What form shall this memorial take? What a beautiful thing the alumnae propose to do in creating a memorial to Mrs. Robertson, who has given her life to unselfish service, and who has made richer and better the lives of hundreds of young women.

"I wonder if we adequately appreciate just what the life of a devoted teacher means? All of us are better because of the influence of some one on our lives. We must strengthen our colleges to send out an adequate supply of well-equipped teachers if we are to give the boys and girls of the rising generation a fair chance. We must show that we have some measure of appreciation of what they do. We know the men and women who are giving their lives to the training of the young will never be able to make money.

"No honors will come to them. Their only reward will be the consciousness of having done something worth while, and the good will and good wishes of those whom they serve. The appeal that is to be made for increased resources for Greensboro College ought to touch a responsive chord. It has back of it a long and honorable record of service. Its daughters have gone out to all parts of the earth and its influence has been potent. I join in the appeal you are to make, with an abiding faith—no lover of his city, no patriotic citizen will turn a deaf ear to the call."

TARHEELIA A UNIT NOW

"Morning papers! Greensboro and Winston-Salem morning papers!" Thus the cry of the newsboys begin on the streets of North Wilkesboro just about as early as on the streets of Winston-Salem or Greensboro.

Automobiles now make the trip from North Wilkesboro to Statesville in little more than an hour and with another hour added reach Charlotte. But I can remember not so many years ago when from Statesville to Wilkesboro was a two days' drive for wagons and a good part of the time in winter the mud rendered those roads impassable except afoot or on horseback.

What marvellous changes have been wrought by the present system of good roads. The back country has been moved out upon the highways where the throngs go by and this whole Tar Heel commonwealth has become a unit compacted together.

I had a delightful day close home, therefore, last Sunday in the commercial metropolis of Wilkes, and my pleasure was greatly enhanced through the numerous courtesies and gracious hospitality of Mr. J. R. Hix and his interesting family. Brother Hix is superintendent of the Sunday school, district lay leader, a wholesale merchant, and I have been told since returning home that he was recently elected president of the leading bank of North Wilkesboro.

I heard many kindly words about Rev. H. G. Allen, the pastor, who was away assisting Rev. E. O. Cole in a revival at Leaksville.

Brother Allen has received 40 new members into his church this year and every department is at work in approved fashion. He recently closed a meeting with Rev. M. B. Woosley at Boone, where 25 joined the rapidly growing church that Rev. M. B. Woosley is serving so acceptably. I failed to see Rev. Seymour Taylor, the presiding elder, who was away at one of his appointments but expected to reach North Wilkesboro for the evening service.

A. W. P.

HALIFAX METHODISTS PROGRESSING

"Go to Halifax!" That is what Presiding Elder Mercer, who has held the reins over the affairs of the Weldon district during the past four years, and who has done a fine piece of work and is interested in every movement of the church, said to the writer last week when he was informed that we had another engagement. The fact of the case is we had overlooked our promise to the elder, but he never forgets and never turns loose. So we went to Halifax, and did a full day's work among some of the salt of the earth. To begin with it is a delightful experience to be permitted to fellowship with Brother Mercer for two days and then to have this augmented with such splendid men as Rev. G. F. Smith and Rev. Julian Midgett puts a fellow away in front.

Sunday morning at the 11 o'clock hour we had the pleasure of preaching to that splendid little congregation of faithful men and women at Littleton, where Brother Smith is serving in his third year and everybody is in love with him and his good wife. The work there is in good shape and progress is being made along many lines. The spiritual condition of the church is good and the finances are in advance of what they have been for some years, we were told. After the preaching service Brother Mercer held the second quarterly conference. The reports were all good.

In the afternoon we were driven over to Calvary church on the Halifax circuit. A new and splendid church building has recently been erected at this point. It is modern in architecture and makes a beautiful appearance. There is an auditorium that will accommodate about three hundred people and five or six nice Sunday school rooms. We had a congregation Sunday that almost filled the main auditorium and the attention they gave to the preaching of the word indicated that they are interested in the work of the Kingdom of God. The official board entered heartily into the work of the quarterly conference. Brother Mercer took plenty of time to discuss every phase of church endeavor and the brethren responded to every suggestion made by the elder. The Sunday schools and women's missionary societies are specially progressive on this charge.

At night we found ourselves in the old historic town of Halifax. Brother Midgett very boastfully informed us that the new parsonage was located just about one hundred yards from where John Paul Jones, the brilliant admiral who made himself famous with the words, "We have just begun to fight," was buried, just a short distance from where Cornwallis used to sit over the camp fires, and a few feet from the old Masonic hall where George Washington used to sit in the East and command his lodge. This old building is said to be the second oldest of its kind in the world, and we are prepared to believe it. It would be worth while for a man to go to Halifax and gather up some of the unwritten history of North Carolina.

We enjoyed the evening hour with a representative congregation in the old church in that good old town. A fine choir rendered excellent music and the service was a delight to us.

Next week we will give Advocate readers a glimpse of the new parsonage at Halifax. It is a distinct credit to the liberality of the people and hard work of Rev. J. L. Midgett and his good wife. All have sacrificed and worked hard, but they see the rewards of their efforts in one of the best preacher's homes in the conference.

We are due thanks to Brother and Sister M. Nelson, of Littleton, and Brother and Sister Midgett, at Halifax, for their kind hospitality.

T. A. S.

DISTRICT CONFERENCE AT MORGANTON

The Marion district conference assembled in the First church, Morganton, Tuesday afternoon, April 21. Bishop Denny was at the opening session and presided till Wednesday afternoon, when he left for his home in Richmond. He spoke at the opening session, preached Tuesday evening and discussed Unification Tuesday morning at 11 o'clock. The earlier part of the morning session was given to hearing reports, the passage of character and renewal of license of local preachers of which the Marion district has a very large number.

The afternoon session was a sort of doubleheader. The balloting for lay delegates to the annual conference was interspersed with speeches by visiting brethren. Perhaps it would be better to say that the visitors' speeches were interspersed with periods of balloting. What the speaking amounted to is an unknown quantity. The records of the balloting show the following elections as delegates to the annual conference: D. F. Giles, J. H. Giles, Joe Kjellander, W. O. Griffith, C. F. Cline, Mrs. J. F. Jonas, G. A. Hauss, Mrs. W. O. Geer.

The conference was well attended and Morganton gave the very best entertainment. It was one conference where the members tarried as guests of the community instead of going home to spend the night. I am greatly indebted to Mr. and Mrs. A. A. Connelly for unstinted hospitality.

Dr. Ashley Chappell upon special invitation of the presiding elder preached Wednesday evening and the work of the conference was completed Thursday morning.

Rarely does one hear a people so highly praise their pastor as the Morganton Methodists speak of Rev. G. T. Bond. He has captured them completely, added 49 to the church rolls, has full houses morning and evening, and everybody is happy.

A. W. P.

People and Things

Rev. J. C. Umberger, pastor at Peachland, is delightfully situated, is deservedly popular and is, according to reports, doing a fine work there.

Rev. Geo. D. Herman, Dilworth, Charlotte, preached the commencement sermon at the close of the schools at Hickory Grove Sunday, April 26th.

Rev. J. H. Barnhardt, Tryon Street, Charlotte, preached the annual sermon to the graduating class of the Denver high school on Wednesday night of last week.

Rev. J. B. Craven, presiding elder of the Charlotte district, delivered the literary address before the graduating class of the Waxhaw high school on Thursday night of last week.

Rev. J. Frank Armstrong, Belmont Park church, Charlotte, preached the commencement sermon at the close of the Peachland high school last Sunday morning.

Mrs. J. C. Umberger, wife of our pastor at Peachland, is convalescing from a rather serious operation which she underwent recently in the Charlotte sanatorium.

Mr. Roscoe Burrus and Miss Lois Willis, both of Hatteras, N. C., were united in matrimony in the Methodist parsonage, Ocracoke, N. C., Monday, April 20, 1925, Rev. W. T. Cheek officiating.

Miss Margaret Rodgers of Asheville, a member of the senior class at Randolph-Macon Woman's College, has been elected to Phi Beta Kappa. Eleven other members of the class attained like honor out of a class of 139 graduates.

Rev. W. A. Barber and his congregation have taken a religious census of the Glenwood section of Greensboro, preparatory to the revival services which begin next Sunday with Rev. Mr. Williams of Virginia to do the preaching. Prayer meetings in the homes of the people are being held this week.

Rev. J. A. Hornaday is still quite ill at his home in Maxton, though his family and doctor think there is some slight improvement. Grippe caused a general breakdown that led to total deafness and inability to move his limbs. The deafness has yielded to treatment, and the power of moving is being very slowly regained.

Belmont Park, Charlotte, observed Sunday School Day last Sunday morning at the eleven o'clock hour. An excellent program was rendered before one of the largest congregations in the history of the church. The Sunday school now has an enrollment of about 900.

"Greensboro College presents in graduating piano recital Miss Maude Cotton, candidate for degree of Bachelor of Music, Wednesday evening, the twenty-second of April, nineteen hundred and twenty-five, Greensboro, North Carolina." Miss Cotton is a daughter of Rev. and Mrs. S. A. Cotton of Washington, N. C.

Fifty-seven new members were received by Rev. R. G. Tuttle, the pastor, last Sunday morning at Cetnenary, Greensboro. Just a week before Rev. Luther Bridges had closed a two weeks' revival at Centenary. The church was greatly benefited by those services and the ingathering of new members has been gratifying to pastor and people.

Following the second quarterly conference on the Leicester circuit, Rev. L. T. Cordell is conducting revival services at the Leicester church. Brother Cordell is his own evangelist and the ministry of few men in the conference has been more wonderfully blessed of the Lord, during the past years, in soul winning than that of Brother Cordell. It may be expected that the old Leicester circuit will show new life at the close of his revival season.

Mary Elizabeth Raper and Mr. Roy Herman Justice, of Asheville, were married quietly Easter Sunday at the home of the bride's parents, Mr. and Mrs. Henry C. Raper, in Swannanoa. Rev. J. O. Cox, of the Swannanoa Methodist church, officiated at the ceremony. The bride was gowned in Madonna blue, with corsage of American Beauty roses, and guests at the ceremony included Mr. and Mrs. Buckner, Rev. and Mrs. J. O. Cox, Miss Mary Virginia Cox, and Mr. and Mrs. H. C. Raper. Mrs. Justice is a teacher in the Fairview school and has a very charming personality. She is very popular in the Swannanoa village, where she is an active worker in the Methodist church, being secretary of the Sunday school and pianist. Mr. Justice is a native of Georgia, but has resided in Asheville for several years. After June 1 Mr. and Mrs. Justice will make their home in Asheville.—Citizen.

Rev. J. G. W. Holloway had to give up his work at Highlands on account of the altitude and is now living at West Jefferson, N. C.

Rev. A. L. Coburn is reported to be citically ill at his home in Salisbury. He recently suffered a stroke of paralysis.

Rev. J. A. Cook, pastor at Randleman, has been ill since Monday, April 13. He is suffering from several complications and he does not seem to improve. His family and friends are anxious about his condition. Dr. R. F. Bumpas preached for him last Sunday.

Rev. J. E. Woosley recently received 12 new members into Bethel church, Greensboro, and is now in revival services at Grace, the other church of his "double-barrelled" station. The meeting at Grace is proving quite successful.

Rev. W. L. Scott, pastor of Ramseur-Franklinville, will begin revival services next Sunday. Rev. J. F. Kirk, pastor of West Market Street church, Greensboro, will assist in these services beginning Monday night. The Ramseur people will appreciate the services of Brother Kirk and Brother Scott considers himself fortunate in securing him to assist in the meeting.

Rev. M. T. Steele, a superannuate of the Western North Carolina conference, who lives at 1675 18th street, St. Petersburg, Florida, is quite ill at his home. For two months he has been losing weight and strength and just recently he has grown so weak that he must stay in bed most of the time. Brother Steele would be glad to hear from his old friends in North Carolina.

"The revival at the Main Street Methodist church, Reidsville, closed Sunday night, April the 19th. Much good was done. A number of conversions and the church revived. Several family altars were established. Browning's preaching is heart-searching. He brought us some wonderful messages. He is thoroughly consecrated, and stays right by his work from the first call to battle to the closing benediction. His heart is in his work."—M. F. Moores.

Rev. Burke Culpepper will begin union revival services next Sunday in Kinston. He has not been in North Carolina for several years. His friends will hail his return with joy. He is one of the most delightful gentlemen and one of the most effective evangelists that we know. The people of Kinston in ever increasing numbers will crowd to his services and at the close the churches will receive many new members. He held a great meeting at Centenary, Greensboro, six years ago and the good results thereof abide to this day.

As a result of the careful planning and advertising of the pastor, Rev. J. W. Groce, the second quarterly conference of the Sandy Mush circuit was a real event. The all-day service Saturday began with a spirited love feast conducted by the pastor. At eleven o'clock Dr. A. C. Chappell of Central church, Asheville, delivered a most masterful sermon which was thoroughly enjoyed by the large congregation. The social hour at noon, with a luncheon such as the good women of that community know how to spread, was well worth while. At the afternoon session Mr. Edwin L. Brown, district Sunday school superintendent, delivered a fine Sunday school address. At the eleven o'clock hour on Sunday Mrs. V. L. Stone, district secretary of the Woman's Missionary Society, represented her work in a most able manner, and organized a Woman's Missionary Society.

District meetings for the Louisburg College campaign have been held during the past two weeks in the Raleigh, the Elizabeth City and the Weldon districts. On Wednesday of this week pastors and lay representatives met in the Bethel Methodist church to perfect the organization for the campaign throughout the Washington district. Rev. S. A. Cotton, presiding elder, is the clerical chairman and C. G. Morris of Washington lay chairman for this district. Next Tuesday, May 5, the New Bern district meeting will be held in the First Methodist church at New Bern at 7 p. m. The meeting is being called by Rev. J. C. Wooten, presiding elder, who is clerical chairman of the college campaign for the New Bern district, and C. S. Wallace of Morehead City the district lay chairman. On Monday, May 11, the Durham organization meeting will be held in the Durham Y. M. C. A. at 6 p. m. The presiding elder of this district, Rev. M. Bradshaw and D. W. Newsom of Durham, who are serving as clerical chairman and lay chairman, respectively, have issued the call for this meeting.

Rev. M. B. Erwin and wife have arrived from Montana. Mrs. Erwin found the high altitude of 5000 feet did not agree with her. Her health is good now in the lower altitude. The trip of 3000 miles was made in auto. Brother Erwin is available for a pastorate if any presiding elder has a vacancy. And in the meantime he is available for help in meetings. His address is Troutman, N. C. Both he and his wife are worthy and well qualified.

The news from Statesville that Rev. Z. E. Barnhardt is seriously ill with tubercular pneumonia brings sorrow to a wide circle of friends. About the first of March Mr. Barnhardt suffered an attack of grippe and never fully recovered. Rev. W. R. Kelly has been appointed junior preacher of Broad Street Methodist church to serve as assistant to Rev. Mr. Barnhardt and do his work while he is disabled.

ASHEVILLE DISTRICT TAKE NOTICE

No quarterly conferences will be held in the Asheville district during the period of the pastors' school at Duke University, June 10-24, in order that the elder and the preachers may be free to attend that school. Let the laymen of the district take charge of the services for these two Sundays. Mr. H. A. Dunham, district lay leader, will help to arrange for speakers if you will communicate with him and let him know your wishes.

I wish to urge that every under-graduate on the district make his arrangements to attend this school, and I recommend that all other pastors who can do so attend. Any preacher, regardless of his present attainments, who will line up with this pastors' school at Duke can get great benefit from same.

Let every congregation that would like to show its appreciation of its pastor and encourage him to prepare himself for his best work present him with a small purse to meet the expenses of this school. 'Twill be a good investment. Two weeks fellowship with the brethren under the tutorage of the great leaders of our church will send your pastor back home a new man. H. C. Sprinkle, P. E.

THE ADVOCATE CAMPAIGN

According to plans originally made this is the last day for the special effort for new subscriptions and renewals to the Advocate. A number of the preachers have written to us asking that they be allowed the month of May to complete their work, stating that so many things had demanded their attention that the Advocate had not been given proper representation and asking for the opportunity to make the canvass during May. Hence the campaign will be continued, and we hope that wherever it has been found unadvisable to make a special effort for the church paper during the past three months that time can be found to give every member of the our church in the state an opportunity to subscribe or renew their subscription. Let every friend of the paper roll up his sleeves and see to it that the Advocate is properly represented. Do it now.

NORTH WILKESBORO CONFERENCE

The North Wilkesboro district conference will meet in Boone at 9 o'clock a. m. on Wednesday, May 27, and continue through Thursday, the 28th. Bishop Denny has been invited to preside.

Representatives of the various interests to be presented to the conference are invited to attend the sessions.

Rev. A. L. Lucas of Sparta will preach the opening sermon Tuesday evening at 8 o'clock.

Rev. J. L. Reynolds, Rev. A. L. Lucas and Rev. J. D. Rankin are appointed a committee on examination for license, orders and admission on trial.

Seymour Taylor.

DISTRICT CONFERENCE NOTICE

All persons who expect to attend the New Bern district conference to be held at Trenton, beginning the night of May 25 and closing May 27, and cannot come by automobile, please notify the pastor what time they will arrive at New Bern, so that transportation may be provided. Also visitors who expect to attend please notify pastor.

H. L. Davis, Pastor.

Some Interesting History And an Inside View of the Plan of Unification

By N. M. WATSON

[Dr. N. M. Watson is a member of the Joint Commission, and for a number of years was an honored member of the North Carolina conference. He is now presiding elder of the Holston conference. Every North Carolinian will read with interest what he says.—Ed.]

Historically, our Southern Methodist Church has always claimed to favor Unification. At the Louisville convention, in 1845, when the church was organized, the following resolutions was adopted:

"That we cannot abandon or compromise the principles of action upon which we proceed to a separate organization in the South; nevertheless, cherishing a sincere desire to maintain Christian union and fraternal intercourse with the Church North, we shall always be ready, kindly and respectfully to entertain and duly and carefully consider any proposition or plan having for its object the union of the two great bodies in the North and South, whether such proposed union be jurisdictional or connectional."

If you will trace the history of the Southern church from that date down to the present time you will find that over and over again, in different ways, under the leadership of different men, it has reasserted its faith in, and desire for the unity of American Methodism.

In 1894 our church originated the Commission on Federation. The chief actors in this movement were Bishop Granberry and Dr. E. E. Hoss.

In 1898, at a meeting of the Joint Commission in Washington, steps were taken to provide for a Common Catechism and a Common Hymnal, and also for the unification of our publishing interests in China and Japan.

In 1906, at a meeting of the Federal Council, a resolution was introduced, signed by Bishop Wilson and Bishop Hoss, which contained this statement: "It is our belief that the spirit of fraternity is steadily growing between the two churches. . . . The whole movement for federation proceeds upon the supposition that Episcopal Methodism in these United States is essentially one."

From the Ecumenical conference of 1901, in which our representatives participated, we make this quotation: "The nearer we get to God, the nearer we get to one another."

At the General Conference in Oklahoma City in 1914 a report on Unification was adopted by what seemed to be a unanimous vote, which contained the following statement: "The Methodist Episcopal Church, South, regards the unification of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South, by the plan proposed as feasible and desirable." The motion to adopt this report was made by Dr. W. N. Ainsworth, now Bishop Ainsworth of Georgia.

At the General Conference in Atlanta in 1918, this action was taken by what seemed to be a unanimous vote: "We hereby reaffirm the action of the General Conference of 1924. . . . We sincerely trust that some feasible plan may yet be found to bring about such unification by reorganization."

The General Conference at Hot Springs in 1922 set the seal of its approval on Unification by appointing a Commission on Unification to continue negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable, or upon such other basis as our commission may determine.

Thus we have an unbroken line of history in our church from 1845 to 1922 in favor of Unification.

This brings us to consider the Plan now before the church. Who made this Plan? Who is responsible for it?

An Inside View of the Plan.

When the Unification Commission met in Cincinnati in February 1923, nobody seemed to have any plan to offer for consideration.

After many introductions, friendly greetings and salutations, we adjourned to meet next day. When we came together again it soon became evident that three men had been at work on a plan. They were Judge H. H. White of Louisiana, President Lynn of Central College, Missouri, and Dr. T. D. Ellis, our church extension secretary ,all members of our Southern Church. In a little while the germ of the present plan was definitely before us. "One church" —"two jurisdictions"—"two jurisdictional conferences," each to control all local legislation in its own territory, "one general conference" to enact laws common to both jurisdictions.

This general conference was a danger point, because Jurisdiction No. 1, being so much larger than Jurisdiction No. 2, could easily control all legislation and pass laws to suit themselves however much we might be opposed to them.

Then it was that Dr. David G. Downey of New York came forward with that wonderfully generous proposal that the two jurisdictions have equal voting power in the general conference, and that no law could be enacted unless it received a majority vote in both jurisdictions.

What more could we ask?

Thus it was that the plan grew: Bishops, clerical members and laymen from the North and from the South, working side by side to complete a plan for the Unification of American Methodism that would be acceptable to the Church North and to the Church South, fair and just and equitable to both sides alike. Never one time did either side show any desire or tendency to put anything in the plan that the other side did not want. There was never a single issue or item presented where the Northern men lined up on one side and the Southern men on the other. While at work we seemed to forget the lines North and South. We were all "Engaged on Business for the King." We were brothers seeking and desiring the same end, a "Plan for the Unification of American Methodism."

Before we finally adjourned at Cleveland, Ohio, we had worked out a plan that had the approval of twenty-five commissioners from the North and twenty-two commissioners from the South.

This plan was submitted to the General Conference of the M. E. Church in May, 1924, and was approved by a vote of 802 for and 13 against.

It was presented to the General Conference of the M. E. Church, South, at Chattanooga, and was adopted by a vote of 298 for and 74 against.

Notwithstanding the almost unanimous approval of this joint commission and both general conferences, this plan has encountered strong opposition in certain sections of the church.

This opposition generally claims to be opposition, not to unification, but to the proposed plan. But a careful reading of the opposition literature from the "Minority Report" down, will clearly show that they are generally opposed to unification in any form. Evidently the only unification that many of them want is to draw a hard, fast line, and then say: "Let all Northern Methodists get on one side and all Southern Methodists on the other, and stay there."

Whether Unification carries or not, this sort of opposition will for many years to come, do our church great harm. No self-respecting Northern Methodist coming South will want to have anything to do with us if we impugn his motives and reject his offered hand now.

Another source of opposition claims to see great danger arising from the negro in the united church. Of course such talk is a reflection on the intelligence and loyalty of the Southern men who helped make this plan. As a matter of fact, the status of the negro in Jurisdiction No. 2 will be precisely what it is now in the Methodist Episcopal Church, South. He will have no new rights or privileges that he does not now possess.

The same thing is true in Jurisdiction No. 1. Each jurisdiction will continue to deal with him in the future as it has dealt with him in the past.

At one point only will we touch the negro, and that will be in the United General Conference. We need not bother much about that; he will be a very small minority, and not many of us will ever be there to see him.

But what about those negro bishops?

Are they not bishops of the whole church?

Might we not have negro bishops presiding over one of our white conferences, or over the General Conference?

Yes, there is just as much danger and just as much probability that this will happen as there is danger that we shall have a negro President of the United States or a negro governor of North Carolina.

The simple truth is, the M. E. Church elected two negro bishops to preside over negro conferences. It was so stated in plain language by Dr. David G. Downey of New York when they were elected.

Poor unfortunate negro! I hope we are willing for him to go to heaven! Otherwise, we should not have established a mission down in the heart of Africa. One of these days, if that mission grows as we hope it will, they will want to send an African to represent them in our General Conference. What are we going to do with him?

Now, let's face the question honestly, if we are really Christians, if we have in us the mind that was in Christ Jesus, what are wo going to do with this question of the unification with our sister church—the Methodist Episcopal Church? The plan before us is one of our own making. Our representatives put into this plan absolutely everything that they thought was needed for the protection of the Southern Church, Southern traditions and Southern sentiment. This is our plan. It may not be just what the M. E. Church wanted, but they are going to accept it by an overwhelming vote. What excuse can we offer to them or to ourselves, or to the Christian world, for rejecting it? To reject this plan now will be to tie a millstone about our necks to hinder us for many years to come.

If we need a united country for the sake of its influence upon a warring world, so also do we need a united Methodism for the sake of its influence upon a sinful world.

This is our opportunity.

What is your answer to it?

MAKING CHRISTIANITY CHRISTIAN

By Otie G. Branstetter.

Dr. John R. Mott, in a recent address, made a statement similar to this: It is my impression that the next fifteen years will be the most difficult that the Christian enterprise has ever known, because the world has begun to realize the awful implications of Christianity.

One of these awful implications is found in the present demand for missionary education. Those who are interested in making Christianity real to the members of our Sunday schools realize that in order to educate the members of our church school in the Christian religion, those interests and impulses out of which grows the missionary enterprise must be given a predominant place in the educational program. In other words, men are beginning to understand that in order to have a real Christian spirit (Christ-like spirit) we must have what is known today as the missionary spirit.

To make that vague and rather intangible idea definite, let us note a few of the conceptions of Jesus which deal with man's relationship to God and to his fellowman.

(1) We are conscious that Jesus thought of this world as God's world, and held a conviction that it is grounded in no blind and barren mechanism, but in an eternal and patient purpose for good, not unlike that of a wise father for his children.

(2) God is a just and a righteous God and He demands these qualities of character on the part of His children. Therefore, our relations with others must be on the basis of righteousness.

(3) The import of the term "Our Father" reaches as high as God and as far across the earth as Africa. It acknowledges all people as the children of God. The Father is not concerned about the color of His children's hair and eyes and skin, but His whole Being is absorbed in the growing life of each child and in an eagerness that each individual may have an opportunity to adequately express himself.

(4) Christ made a number of statements which show that he could not conceive of an abundant life without sacrificial living and unselfish service. "I came not to be ministered unto, but to minister"; "Whosoever would be great among you, let him be your minister"; "Whosoverer shall lose his life for my sake, he shall find it."

(5) One of the first petitions in the model prayer is "Thy Kingdom come," and he said, "Seek ye first the Kingdom of God and His righteousness." Therefore, Christ was confident that we must co-operate loyally in the establishing of the King dom of God on earth. God is depending on man's efforts to establish it.

These five principles are those which Jesus talked most about. Let us make a composite picture from them. Here is a man who believes that God is patiently and lovingly attempting to make Himself known in the minds of men in order that they may know and experience His eternal purpose for good. This man, diligently striving to keep his

thoughts and relations with others just and righteous, has attained the place where the Golden Rule is the rule of his life. Moreover, he is one who loves his neighbor as himself and cannot be satisfied until he has shared every good thing he has with that neighbor. He could no more sit idly by and see suffering grow out of ignorance without making an effort to enlighten it than he could stand indifferently by and let a child remain playing in a house that is afire and will soon fall in ruins. Again, we find him willing to stake his whole life on the venture of spreading the principles of Christ, burying his own life in the cause in order that the Kingdom of God may be established on earth.

We look at this composite picture and exclaim: "Why that is a missionary!" The disconcerting element about the whole picture is that we know that according to Christ's thinking, it is the likeness of a Christian. Therefore, it follows that to be a Christian means that one must be missionary in spirit.

Consequently, stopping to consider just what place missionary education should have in a program of religious education is comparable to debating what place military discipline and tactics should have in a military school.

CHARACTERISTICS OF OLD AGE: RABBI BEN EZRA—KING LEAR

By Oscar L. Simpson, S. T. M.

"The attitude of amaze in compartive youth at mere superannuation is one of the hardest things which the old have to bear from their juniors, far harder than the insult of Hamlet's mockery of Polonius. Every old man knows the truth about physical age, and it can only hurt him the more to be told that he is looking better than ever. . . Let us alone, I say, and we can bear our burden; do not add the weight of your gross kindness to it. We know that we have wonderful alleviations and even advantages; we are at least not dead, and there we are at least equal with younger men. . . When I once sat next to Emerson and heard him asking his other next-hand neighbor who I was when I had just told him that neighbor was, I did not praise his wonderful memory. . . Now I wander in a whirl of lost words which I can find only by defining their uses to myself." (1)

"When studying such lives (the aged), I am always reminded of the day of judgment, when, we are told, whatever is hidden will be made plain. The people themselves are forced to realize that as they have sown, so they must reap. . . The universe, we are told by seers and prophets, is at heart a moral universe. Its laws cannot be violated with impunity. One may not see the effect of these laws made manifest, but in the long run they cannot be evaded. If there is a universal law of cause and effect in the physical realm, so also in the mental and spiritual realms every cause produces its appropriate effect; and although it may appear severe, the principle of righteous retribution exists, and we are forced to recognize it on all sides. . . The only thing to do is to face with all the courage in us the real facts and results. Then the universal power of good, always seeking to heal and to save, comes and helps us to gather up the fragments of good and ill and plan the best we may for the years that are left." (2)

The foregoing descriptions balance each other admirably and together they present perhaps a truer insight into the actual state of being old—an insight at least more accurate in detail—than is to be found in novels, poetry, or drama. The principle of retribution is extremely difficult to state and even more difficult to defend, because of the great number of exceptions and contradictions that come inevitably to mind. "Why do the righteous suffer?" Surely the law does not work with the accuracy of the law of cause and effect in the physical realm, as I shall attempt to show later. Yet there is such a general principle at work in the world and at no period are its workings more noticeable than in old age. In general the person whose life has been well directed may be expected to be reasonably content in old age and the person whose life has been poorly directed or directed scarcely at all may be expected to be more or less miserable in old age. It is on this supposition that both Rabbi Ben Ezra and King Lear are written. Essentially the same view is beautifully expressed also in Gareth and Lynette and in at least another of Tennyson's sunset pictures.

Rabbi Ben Ezra approximates the ideal old age. Given an intensely active, strikingly useful life it is only fitting that there should follow thereupon a period of rest and reflection, a breathing spell, before the next adventure is entered upon. It is a period of discernment, comparison, in which dispassionate judgments can be formed on past events. It is likewise a period of calm expectation; he can "wait death nor be afraid."

In King Lear old age is tragedy itself. Here we have the abdicated king—" a very foolish, fond old man, forescore and upward"—whose last days are a gigantic horror. Only a part of this, to be sure, grows out of Lear's own nature or the fact of his having grown old. He must have been always exceedingly eccentric. According to his daughters, he had "ever but slenderly know himself"; "the best and soundest of his time had been but rash." In other words, he was subject to violent outbursts of temper. That was his nature. Because of his power and greatness, his undisturbed prosperity, there had been nothing to prevent imperiousness becoming fixed habit, the hypocrisy and flattery of his daughters merely accelerating the process.

Lear, accustomed to flattery, naturally desired and expected it when on account of his growing infirmity he came to turn over his rank and possession to his children. This desire became quickly an imperious demand when what appeared to him a deliberate slight aroused his temper. It is easy for the onlooker to see, as Kent did, that Lear's conduct in this scene is "folly," "hideous rashness." He, too, in all probability, would have seen through the situation but for the fact of his advanced years. The process of mental disintegration, senile dementia, which led to madness later on, undoubtedly explains in part both his decision to abdicate and his failure to know that Cordelia's low sound "reverbs no hollowness."

Generil: You see how full of changes his age it. . .

Regan: 'Tis the infirmity of his age; yet he hath ever but slightly known himself.

Goneril: . . . Then must we look upon his age to receive, not alone the imperfection of long-ingraffed condition, but therewithal the unruly waywardness that infirm and choleric years bring with them.

The play centers around the effect of persecution upon Lear. That it was in the family, "heaped up in the bosom of the closest relationship," adds to the fearful weight of the tragedy. Lear in his desolation thinks of the time when he was "every inch a king." He upbraids himself for letting the ingratitude of his daughters cause him to weep. He never has himself completely under control. He suffers tremendously. He continues obstinate to the end.

The principle of righteous retribution is seen, too, with Gloster. While his a much milder man than Lear, apparently harmless, very superstitious, his trouble is made to grow out of his own misdeeds.

Gloster: We have seen the best of our time.

Almost any aged person might be expected to make that statement. It is significant that Gloster in his own trouble reflects for the first time upon the problem of poverty. His solution ought to satisfy the most advanced socialist.

"So distribution should undo excess,
And each man have enough!"

Summing up: there are in Rabbi Ben Ezra a beautiful sunset picture; a period of calm reflection in which judgments may be dispassionate; the past, carefully and graciously sifted, lived all over again; a calm, confident outlook. There are in King Lear haughtiness; rashness; vanity, love of parade; obstinacy; capriciousness (shown in Kent's banishment); folly and blindness (shown in the disinheritance of Cordelia); tremendous suffering; tragedy (growing out of (1) the fixed habits of a lifetime, (2) deliberate persecution, and (3) disintegration, one phase of which is doubtless senile dementia).

Old age is for most, if not all, persons unlike either Rabbi Ben Ezra or King Lear. The person who reads Browning's poem and then expects his own experience to be just like that will probably be disappointed. The process of disintegration, the form it takes, renders this period more or less unpleasant for most persons who have to endure it. It is hard to say just how largely this is retribution for the mistakes of the past. Other factors over which one has no control may enter. Then, too, persons sometimes suffer for their good deeds as well as for their misdeeds.

(1) "Eighty Years and After." W. D. Howells, Harpers, December 1919.

(2) "The Car of th Aged—Tabitha Gooding." From an unpublished case record.

LOUISBURG COLLEGE CAMPAIGN CONTINUES

Rev. M. T. Plyler, presiding elder of the Raleigh district of the North Carolina conference, who is serving as clerical chairman of the Raleigh district campaign committee for the Louisburg College Expansion Fund campaign, and John E. Evans, of Raleigh, who is the lay chairman of the district campaign organization, have completed their oppointments of local church committees for the campaign in the churches of the Raleigh district, and today announced appointments of their local committees, as follows:

Bailey church, Rev. E. C. Maness, pastor, and Sue M. Vick, Rhoda Winstead, Mrs. R. S. Rittenbury and Edna Heigh; Benson church, Rev. J. E. Blalock, pastor, and Mrs. A. S. Oliver and Mrs. W. R. Denning; Cary-Apex charge, Rev. W. C. Ball, pastor, with Miss Estelle Yarboro, chairman for Cary church, and Mrs. J. L. Crowder and Mrs. R. M. Beasley for Apex church; Clayton, Rev. Marvin Self, pastor of Memorial church, and Mrs. Y. M. Holland and Mrs. H. G. Pope. For the Creedmore charge, Rev. J. J. Boone, pastor, with Lelia and Mamie Bullock for the Bullock church and Mary Jenkins for the Grove Hill and Banks churches. Four Oaks charge, Rev. W. J. Watson, pastor, with B. I. Tant, J. A. Keen and Mrs. B. B. Adams for the Four Oaks church; Mrs. W. J. Watson for Saunders Chapel and Corinth church, and Miss Mabel Tomlinson for the Elizabeth church. For the Fuquay Springs church, Rev. K. F. Duval, pastor, and Mrs. J. K. Sessoms and Mrs. P. T. Farabow for the Fuquay Springs church and Mrs. C. H. Holland for the Holly Springs church. For Garner charge, Rev. G. W. Fisher, pastor, with N. L. Broughton and Mrs. J. Sam Bryan for the Garner church; Mrs. H. B. Brady and Mrs. W. E. McCullers for Mt. Zion church and Mrs. T. H. Griffis for the Ebenezer church. For Granville charge, Rev. L. H. Joyner, pastor, with W. S. Gooch for Stem church, Cora Younger for Stovall church, U. M. Roberts for Roberts church, and L. W. Hall for Calvary church. For Kenly church, Rev. W. B. North, pastor, and Mrs. H. M. Grizzard and Miss Inez Edgerton. For Millbrook charge, Rev. S. J. Starnes, pastor, with W. N. H. Jones, for the Pleasant Grove church, L. A. Daub, Knightsdale church; Irene M. Lynn and Waylan Lynn for Soapstone church and Andrews Chapel and Mrs. C. A. Horner for Rolesville church. For Oxford church, Rev. E. M. Snipes, pastor, and Miss Hettie N. Lyon. For Oxford circuit, Rev. N. B. Strickland, pastor, with Mrs. T. Y. Longmire for Grey Rock and Bethel churches; Mrs. Clara Burroughs, Herman church; J. Y. Crews, Shady Grove church; Marie A. Crews, Salem church and Florence Tippett, Marrones Chapel. For Princeton church, Rev. G. B. Perry, pastor, with Frances Ledbetter and Lessie Woodard for Ebenezer and Princeton churches and Jessie Massey and Bessie Massey for Micro churches. Central church, Raleigh, Rev. H. I. Glass, pastor, with W. L. Nevins, P. B. Magruder, C. A. Wallins, T. T. Wellon, M. M. Munchison, Mrs. C. L. Broughton, L. D. Davis and J. E. Rudy. The Edenton Street church committee is partially completed, and will be announced in advance of the May campaign in this church. The committee for the Selma charge is Rev. O. P. Fitzgerald, pastor, with Mrs. A. K. Eason for the Salem-Edgerton Memorial church and Rosa Waddell for the East Selma church. For Smithfield, Rev. A. J. Parker, pastor, and H. P. Stevens, Mrs. L. G. Patterson and Mrs. Hugh Austin; and for the Zebulon circuit, Rev. E. M. Hall, with Mrs. W. C. Campen for Zebulon church, Mrs. E. M. Hall for Middlesex church, and E. G. Stout and Helen Y. Wooten for Wendell church.

The local church campaigns for the Louisburg College expansion fund program, to provide a total of $500,000 for additional buildings and an adequate endowment, will be held during the next several weeks. Of the total amount needed by the college $150,000 has been subscribed by the residents of Louisburg and Franklin county, leaving but $350,000 to be raised among the Methodists of the North Carolina conference.

It is unification tender, and unification tough. It is unification young, and unification old. It is unification hot, and unification cold. It is unification wise, and unification otherwise. It is unification is, and unification isn't. It is unification this, and unification that. It is the plan now before us or else—?—Central Methodist.

STATEMENT BY PRESIDENT OF BOARD OF TRUSTEES

In view of the fact that there has been a good deal of sensational matter in the papers about the unfortunate affair at Rutherford College, I have been requested to make a plain statement of the case. About two weeks ago certain rumors came to me concerning the misconduct of Professor Hinshaw with a young woman who worked in the office. I immediately began an investigation of the matter, going as fully into the case as I could, and found that there were grounds for the rumors. I took up the matter with Professor Hinshaw personally and he admitted that he had been indiscreet, but asserted that he had not sinister or wicked motives and expressed great sorrow and regret for the whole affair, and expressed a willingness to resign and relieve the college of any embarrassment on his account. As soon as all the facts could be ascertained I called the executive committee together and his resignation was accepted and Prof. R. L. Weaver, dean of the school, was elected chairman of the faculty to finish up the year's work. So far as I know the present arrangement is entirely satisfactory to the faculty and student body, and the work of the school is going on apparently as if nothing had happened. There is no charge of immoral or criminal conduct on the part of Professor Hinshaw, but simply a case of imprudence and indicretion, which impaired his influence and usefulness. This is a very regretable affair, from every point of view, for Professor Hinshaw has done a wonderful work and has made great sacrifice to do it, and I am sure no one regrets as much as he that anything should have happened to mar a wonderful record of achievement. Now, a word to the friends of the school: Instead of joining in the hue and the cry, 'Away with him! Crucify him!' pray for him and the school, and do all you can to turn this unfortunate affair into a blessing in disguise by capitalizing the agitation into a challenge to the friends of the school to rally to its assistance in this crucial hour, that not only a minimum of damage shall be done, but that great good shall be done and the old school shall not only live but be a bigger and better Rutherford College. So mote it be!

H. H. Jordan, Chm. Board Trustees.

THE GREENVILLE CONFERENCE

The Woman's Missionary Society of the North Carolina conference met in annual session in Jarvis Memorial church, Greenville, April 20-23.

The largest attendance in the 46 years history of the conference listened with unusual interest to the crowded programs of the three days' session.

The program was exceptionally splendid with such speakers as Mrs. Hume R. Steele, candidate secretary woman's department, Board of Missions; Dr. J. L. Cunninggim, president Scarritt College for Christian Workers; Miss Daisy Davies, evangelist, and who has also been such an influence in the church as field secretary of the Woman's Missionary Council and of the Centenary; Mrs. M. E. Tilly, the efficient superintendent of children's work of the North Georgia conference; Rev. H. C. Ritter, one of the finest men in China; and Mrs. Kate Burr Johnson, commissioner State Board of Charities and Public Welfare, spoke on "What the Missionary Society Can Do to Aid North Carolina's Social Service Problems." Two of our missionaries who had served so efficiently in Brazil, Miss Mary Pescud and Miss Elizabeth Lamb, were also a great blessing to that conference. Does one wonder that we had mountain top experiences as that eager crowd of consecrated women and young people listened and thought and prayed together? From such thought and prayers and a new vision of the world's needs there came the climax during Thursday morning's session.

Miss Davies told the thrilling story of our work in Europe. She gave that graphic picture that only she can give of the sufferings there and of the great hope of Europe as a mission field.

With all the wonderful possibilities before the work in Europe, Miss Davies told of how it all must stop if there was no money in the Centenary treasury. She reminded us that the meeting of the Board of Missions on May 6th was going to be "the most tragic, heart-rending meeting ever held in Southern Methodist history." Sixteen million dollars promised by members of the Southern Methodist church unpaid, a one million dollar deficit and only one hundred thousand collected during the last campaign to meet that deficit.

Mrs. Steele led a period of intercession and prayers were made of reconsecration that our entire church should know of sacrificial giving. Every heart and every mind in that great audience was strangely stirred. One woman asked if she might not have the privilege of giving something on that million dollar deficit. Others wanted the same privilege, especially to help carry on the work in Europe. One woman gave $500 in Liberty bonds in memory of her father, who was a beloved member of the N. C. conference. Another gave her diamond ring, a gift from her husband, another one her gold bracelet. Others were eagerly pledging $100, $50, $25. The hour came for lunch; no one thought of eating. The gifts came on—real gifts they were of love of real sacrifice and self-denial.

Finally, all who wished were asked to come to the altar and place their offerings in an urn of Korean copper, which is an honored possession of the conference.

Hundreds of women rushed joyously forward to make their sacrificial offerings. It was but another scene of the other Marys of the world breaking the alabaster box of love at the Master's feet.

The total of that love offering to help our Board of Missions meet its crisis was approximately $2,400. From women who were not rich and from women who hold small bank accounts in their own names.

I must remind the preachers and laymen of the N. C. conference that this body of women and young people were representatives of the 554 auxiliaries of adult young people and children scattered over the N. C. conference, who raised last year for missions and for the work of the local churches $117,000.

May such a love offering as the delegates to the Greenville conference gave be but the best incentive to every congregation in the N. C. conference to pay its Centenary pledge immediately.

May Edla Smith Earley,
President W. M. S. of N. C. Conference.

GIBBS RECEIVES SEVENTY-ONE AT CANTON

The revival meeting which came to a close on Easter Sunday night at the Canton M. E. Church, South, was a successful one from every standpoint. Sunday morning a class of forty-one were received into the church on profession of faith, and five more were received that night. Others are expected to come in. About twenty-five were received by letter.

The church is revived and in better shape than ever and the community a better place in which to live as a result of this meeting. The pastor, Rev. A. C. Gibbs, did all the preaching for the entire two weeks. He preached a clear, pure gospel sermon at every service and preached it with fire and power. He didn't hit one sin or sinner, but all, and while he hit hard the spirit of love was ever evident.

The "Y" secretary, W. E. Jones, the regular choir leader of the church, had charge of the singing. He proved himself an able and consecrated evangelistic singer both in his handling of the congregational singing and in his solos. He was ably assisted by a loyal and capable choir, and by Professor Nelson and Mrs. H. D. Secrest alternating at the piano.

It was truly a great meeting and only the judgment will fully reveal the good done. The converts ranged from little children up to a number of strong men of mature years.

A NOTABLE DAY AT SPRING GARDEN CHURCH

To put $6,000 as a special offering on the collection plates last Sunday morning was the notable achievement of Spring Garden Street church, Greensboro. This church is now on "easy street." Here follows the story in detail:

Spring Garden Street Methodist church raised six thousand dollars of accumulated indebtedness not provided for in its regular budget in a single plate offering at the regular morning service yesterday morning. This was following a week of quiet preparation. Rev. G. Ray Jordan, the pastor, had impressed the congregation with the fact that this left-over obligation was a handicap to the progress of the church, and pointed to the healthy and wholesome growth of the membership as sufficient reason for lifting this debt at once.

A definite proposition to handle it quietly at a regular service of the church was submitted with the happy result which followed. There was no surprise to those familiar with the unity and loyal spirit of the congregation. It is only another indication of the fine progress which this great church continues to make in every field of its activity.

A large congregation and spirited music, both by the choir and congregation, helped much to make the service smooth and devotional, in marked contrast to the strained effort which so often characterizes church drives. The whole service, as a matter of fact, had the appearance of a fine devotional morning service. The sermon, by Mr. Jordan, on the subject, "Heavenly Spectators," reached high in its spritual significance and prepared the minds and hearts of the people for a ready response.

The fine spirit which was evident again manifested itself in a large evening congregation which was characterized by a fine, a high, and a splendid devotional spirit. In every way the marked progress of this church continues to manifest itself.

LUTHER BRIDGERS AT CENTENARY, GREENSBORO

One of the best meetings in the history of Centenary church was held between dates of April 5-19. Dr. Luther Bridgers conducted the meeting and did the preaching, and Mr. Homer Jenkins led the singing. Thorough preparation was made for the meet through the work of various committees and the congregations were large throughout the meeting, especially so toward the close. We feel that there was a genuine spiritual awakening on the part of the church membership and we feel assured that much good was accomplished outside the membership of Centenary church. Dr. Luther Bridgers is an unusually strong preacher of the gospel. His presentation of the evangelistic message is remarkably clear and convincing, based on sensible interpretations of the Bible and a sympathetic understanding of the human heart. His appeals to young people to live wholesome, pure, consecrated lives were fine indeed and produced deep and, we believe, abiding impressions.

At the service last Sunday fifty-seven, mostly from the Sunday school ranks, were received into the church with probably more to come in next Sunday. But we are persuaded that this is only a part of the fine results of the Bridgers' meeting.

R. G. Tuttle.

NOTABLE SPEAKERS AT DUKE IN JUNE

Bishop Hoyt M. Dobbs, now in charge of our work in Brazil, will be at the pastors' school in June. Bishop Dobbs' sermon at Trinity two years ago before the graduating class was such as to make his welcome to North Carolina all the more cordial this year. He will be received as a brother beloved.

Bishop William F. McDowell of Washington has been heard at Trinity College on two different occasions. He is well remembered by all who were so fortunate as to hear him. Bishop McDowell is one of the great men of our American Methodism and his coming to Duke in June will add much to the interest of the program.

Dr. E. Stanley Jones of India, who would have been elected a bishop two years ago at Springfield but for his desire to remain a missionary in that far away land, will have a message that none should miss. He can exalt the Christ as few men can.

Dr. Edwin Mims needs no introduction to the members of the two North Carolina conference. His appearance once always prepares the way for his coming again.

These men mentioned, along with that list of men who have been announced to teach the courses in the pastors' school, are sufficient to make notable those days in June, 10-23.

M. T. Plyler,
President Board of Managers.

PROGRAM COMMENCEMENT EXERCISES AT RUTHERFORD COLLEGE, MAY 17-20

Sunday, May 17.

8:00 p. m.—Y. M. C. A. sermon by Rev. J. P. Hipps, Winston-Salem, N. C.

Monday, May 18.

8:00 p. m.—Exercises by the literary societies.

Tuesday, May 19.

11:00 a. m.—Commencemen sermon by Dr. F. J. Prettyman, Gastonia, N. C.

1:00 p. m.—Alumni banquet, Connelly Springs Hotel. Address by Rev. W. B. West, Lincolnton, N. C.

8:00 p. m.—Commencement debate.

Wednesday, May 20.

10:00 a. m.—Graduating exercises.

11:00 a. m.—Literary address by Hon. H. E. Stacy, Lumberton, N. C.

8:00 p. m.—Drama by Dramatic Club.

GREAT PROGRESS IN ELIZABETH CITY

Just a word about our work at City Road and Methodism in our "once was lost but now is found" city and section, to let our interested friends and the world know that we are still very much on the map and doing business in the same old way, "only a little bit more so," as Soule Alridge would say.

"Lines have fallen to us in pleasant places," and our work goes well. Others have written of poundings and the like. They haven't anything on us. We have been pounded and showered, and monetary gifts, fresh meats, sausage, fresh country eggs, chickens, turkeys, butter weekly, suit of clothes, etc.

We have added to City Road one hundred and twenty-five members since conference. Our congregations are overflowing our seating capacity. Our Sunday school is crowded to the uttermost, two classes in the parsonage, one in pastor's study, and everywhere else from cellar to balcony. Our three Epworth Leagues have an average attendance of about 75 per cent. Our woman's work is noted town wide.

Our building committee is working out plans and has sketches of a modplant, first a forty thousand dollar departmentalized Sunday school building, and immediately upon the completion and payment of this to rebuild the church auditorium.

Dr. Wilson's work is also going good. His congregations and Sunday school attendance is double what they were a year ago, and he as pastor is most beloved. His leading members are talking strongly of asking for him back a fifth year. They are anxious for him to stay on. In fact we have a different town from what it was a year ago. Daniel Lane.

ASHEVILLE CIRCUIT

The Asheville circuit is moving along nicely. Bishop Denny returned us for a second year. We have been well received and are happy to see the work taking on new life. Last fall just before Thanksgiving Rev. Bob Self began a revival at Emma and continued for two or three weeks. The church was much revived. Rev. S. W. Phillips held a twelve days' meeting at Sardis recently, and we expect to hold a meeting at Riverview church soon.

Emma church is preparing to finish their splendid building soon. Emma congregation gave us a fine pounding the night before Thanksgiving, with six sacks of flour and other things too numerous to mention. Then again on last Tuesday night they came and left our larder full of good things—seven sacks of flour, buckets of lard, sugar, coffee, vegetables, canned fruits, etc. These good folks at Emma Methodist church know how to pound their preacher. May our heavenly Father bless each one, and help us to be a good pastor. We will (D. V.) observe Mother's Day, also S. S. Day, at each of the three churches this year. We will look after the Advocate also.

G. A. B. Holderby, Pastor.

ANOTHER WORD FROM OAK FOREST

Just a few more words in regard to our work in Morganton. Of course we dare not claim any credit for the great things being put over by our good Brother Bond, the very popular pastor of the First church, who indeed is a great preacher and does great things in a great way. But we are doing some things, through Christ, in our little way.

Have closed a very gracious revival at Oak Forest and as a result of our labor God gave to us thirty-one souls, of whom quite a number have joined us. Now we are going out in the interest of the Advocate, Centenary and Educational fund.

On the evening of May 12 Brother Jim Green will start what we hope to be a very gracious revival in North Morganton. Brother Green is bringing his big gospel tent. He will bring Bro. Bud Newsom of Greensboro also, who will sing the gospel.

We trust that as many as see this article or hear of this meeting in any way will join us in prayer for it, then come to hear Brother Green and work with us.

This is the point at which we are striving to build a church. We trust that no one will buck, but that all will come to our relief and with a heart overflowing with love for God and His cause, will open his purse and give to God that which is God's. X.

DELAYED CORRESPONDENCE

The following correspondence was intended by Bishop Candler to appear in connection with his article in last week's Advocate which was run on page three under the caption, "Bishop Candler's Reply to an Anonymous Article," but we did not so understand. Having learned of his wish in the matter the delayed correspondence appears at this time.—Editor.

Atlanta, Ga., April 11, 1925.

Rev. A. F. Smith, D.D.,
Editor The Christian Advocate,
Nashville, Tenn.

My Dear Brother:

I note an article in the last issue of The Christian Advocate in which an anonymous writer who signs himself as "A Friend of Unification," reviews and criticizes my official acts as president of the Baltimore conference.

That I may make reply I respectfully request the name of the writer.

Believing that you will recognize the justice of my request and promptly accede to it, and thanking you in advance for an early reply, I am,

Yours fraternally,
(Signed) W. A. Candler.

Nashville, Tenn., April 14, 1925.

Bishop Warren A. Candler,
Atlanta, Georgia.

My Dear Bishop Candler:

Your letter of April 11th came yesterday. In answer to your inquiry, I am writing to say that the writer of the article in question is Bishop James Cannon, Jr.

When the article was sent to me it was signed by Bishop Cannon, but later he wired me to change the signature to "A Friend of Unification." He states that he did this not because he had any objection to its being known who had written the statement of what happened at the Baltimore conference, but because he wanted the readers of the article to think only of the statement of facts without any reference to the writer of the statement. He stated that of course he had no thought but that it would later be known who had written the article.

Fraternally and cordially yours,
(Signed) Alfred F. Smith.

DAVENPORT COLLEGE ACTIVITIES

With the coming of commencement life on Davenport College campus becomes very active. Within the last two weeks the students have held several important elections, preparing the various organizations for efficient work next year.

The student council for next year is exceptionally well chosen. Miss Rose Laws of Moravian Falls, has been elected president and with her are working nine of Davenport's most representative girls. With such an efficient student council the college may be sure that its system of student government will be one of the best in its history.

Two special meetings have been held by the literary societies at which they elected the officers who will serve for the spring term of next year. The Henry Timrod Society elected Miss Rose Laws president, and the Sidney Lanier Society elected Miss Elizabeth Biles president. The societies have had a prosperous year and will close their term with the annual public inter-society debate.

The Y. W. C. A. is closing a year's work that has meant much to the college and to the college life of each individual girl, and at the closing there is also a hopeful beginning, for a group of new officers has been installed and is showing by their actions just the quality of work that they intend doing next year. The new cabinet has at its head Miss Davie Morris, a young woman well suited and able to carry the responsibilities of Y. W. president. Although Miss Morris is only a freshman, her rare personality and her unusual gift of adapting herself to all campus activities have won for her not only the highly honored place of Y. W. president, but also others of almost equa merit. Miss Morris is president of her class and a forward on the basket ball team, and at a recent meeting of the student body she was unanimously chosen May Queen. X.

TWENTY-THREE ADDITIONS TO THE CHURCH

We have just closed our meeting at West End, Siler City, in which we had the splendid help of Rev. J. W. Autry of Carrboro. There were at least 50 conversions and reclamations with 22 additions to the church. The church had made good preparations for the meeting, and a stirring revival was a most natural result. We found in the visiting preacher splendid leadership, helpful preaching and a most brotherly spirit.

West End Sunday school has made a wonderful record during these last months. The men's class has had an average attendance of over 40 and the women class almost as many. The little church is having a fine growth. Together with such men as T. A. Sikes, T. A. Sutton, C. W. Robinson and H. B. Porter should be mentioned the following laymen—Jno. F. Iambe, C. K. Wrenn, G. W. Brooks and Jno. D. McKeithan, whose loyalty to the kingdom of God has made this fine record largely possible. God still works through men when men are surrendered to His will. O. I. Hinson.

COMMITTEE REPORT OF WELDON DISTRICT CONFERENCE

Your committee is very much encouraged over the progress made in the Sunday school work in the Weldon district, yet we realize there is much to be done, in fact we have hardly begun. From every quarter comes the cry for better equipped buildings, trained leaders, and a definite program of work. We believe that these are the three outstanding needs of our Sunday schools.

We wish to call attention to the fact that it is not only necessary to have a properly arranged building, but that the Sunday school board is willing and asks that it be consulted before building. Very valuable information can be had in this way and without cost.

We urge the schools that have not already done so to adopt the program of work suitable to their equipment. There are three programs: A, B, and C. We further urge all the schools to arrange their plans so that they will be ready for the annual check campaign October 12 to 25.

Your committee believes that perhaps the most needed of all things for the Sunday school is a trained leadership coupled with the program of work. Wherever possible the standard training school should be promoted. At other Sunday schools the Cokesbury training course should be given. The Cokesbury course has recently been made available and meets a long felt need of the smaller and rural Sunday schools.

Your committee calls attention to the training schools to be held as follows:

Murfreesboro, May 31-June 5.
Norlina, July 5-10.
Weldon, July 12-17.

The pastors are urged to give their hearty support to Mr. Gobbel and Miss Keene in their earnest efforts to help us.

(Signed)
Dr. J. H. Brown,
Rev. C. T. Rogers.

THE WELDON DISTRICT CONFERENCE

The Weldon district conference was held at Methodist church in Seaboard Thursday and Friday, April 16 and 17.

The opening sermon was preached Wednesday night by Rev. R. G. L. Edwards of the Ahoskie circuit. He preached a very able sermon from Ephesians, third chapter and eighth verse.

On Thursday morning at 9:30 Bishop Collins Denny led the devotional service and presided over the conference. Every pastor was present except Rev. T. G. Vickers, who was detained on account of sickness in his home. Sixty-four lay delegates were in attendance and many visitors from all parts of the district. The business sessions were charactertized by an unusual amount of enthusiasm and inspiration. These sessions were supplemented by two powerful sermons by the presiding bishop. On Thursday night he preached from First Corinthians, third chapter and eleventh verse. His message Friday morning was from Romans, first chapter and fourteenth verse.

Rev. S. E. Mercer, presiding elder of the district, had his committees organized and every phase of the church work was handled in a very inspiring way. This is Brother Mercer's fourth year on the district and it would be extremely difficult to find an elder anywhere more beloved by those with whom he works. The members of the conference by a rising vote adopted a resolution expressing their deep appreciation of his services on the district.

The following connectional representatives were present and addressed the conference: Rev. W. H. Brown, of Jenkins Memorial church, Raleigh, spoke in the interest of the orphanage, Rev. T. A. Sikes, manager of N. C. Christian Advocate, Rev. J. M. Ormond of Duke University, President A. W. Mohn of Louisburg College, Rev. R. M. Courtney, secretary of Centenary work, Mr. L. L. Gobbel, conference Sunday school secretary, and President E. J. Green of Carolina College.

Rev. S. A. Cotton, presiding elder of the Washington district, and Rev. M. Y. Self of Clayton were visitors at the conference.

Mr. Duke Critcher of Williamston was granted local preacher's license and was recommended to annual conference for admission on trial.

Bishop Denny called for oral reports from all the preachers. These reports were very encouraging, both from material and spiritual standpoints.

Mr. W. L. Knight was re-elected district lay leader with Mr. M. B. Gilliam and Mr. H. J. Whitmore as associates.

The following were elected delegates to the annual conference: W. L. Knight, Dr. C. P. Parker, M. B. Gilliam, Dr. J. H. Brown, B. G. Williams, S. T. Stallings, G. C. Davidson, and J. L. Pritchard. Alternates: S. G. Wilson, H. H. Grant, Miss Amma Graham, and Mrs. E. B. Craven.

The members of the conference felt greatly indebted to the good people of Seaboard for the generous hospitality shown to them. Rev. Frank Culbreth, the pastor at Seaboard, made a most excellent host. Brother Culbreth and the Methodists of Seaboard are to be congratulated on their beautiful new brick church and new parsonage, which is almost completed.

The conference adjourned at 4 p. m. Friday to meet next year at the good town of Windsor.

L. C. Larkin, Sec.

HOW CARELESS

He asked his love to marry him,
By letter she replied;
He read her firm refusal,
Then shot himself and died.
He might have been alive today,
And she a happy bride,
If he had read the postscript
Upon the other side.

—In La Grange College "Ccroll."

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

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Waynesville—Mrs. J. Dale Stentz, Lake Junaluska.

Winston-Salem—Mrs. D. L. Simpson, 315 High St., Winston-Salem.

NEW OFFICER

At the meeting of the Woman's Missionary Conference last week in Charlotte, Miss Pearl Weaver of Weaverville, was elected superintendent of social service to succeed Mrs. Pierce Wyche, who for three years has been superintendent, and who has done an effective and telling work in that department of our woman's work. It was with regret we were forced to give Mrs. Wyche up, but she is leaving soon for Spartanburg, where she will reside in the future and which made her resignation necessary.

Miss Weaver is well qualified for the work, having been for a number of years community worker in Buncombe county.

THREE NEW DISTRICT SECRETARIES

It was with much regret that the conference accepted the resignation of three of the district secretaries at the annual meeting. After a period of five or six years of most successful and effective service, Mrs. W. G. Ballard of the Greensboro district gave up her office and is succeeded by Mrs. S. V. Dawson of Greensboro.

Mrs. D. A. Beaver, who took the place made vacant on the Salisbury district by the retirement of Mrs. W. W. Weant during the year, and who brought the year's work to a successful close, has as her successor Mrs. W. C. Houston of Concord, who was former efficient distributor of literature. Mrs. Arch Horton of North Wilkesboro is the new district secretary of her district, succeeding Mrs. J. D. Rankin.

While we regret exceedingly to give up Mrs. Ballard, Mrs. Beaver and Mrs. Rankin, we rejoice that their mantles have fallen upon the shoulders of women of such splendid ability as are Mrs. Dawson, Mrs. Houston and Mrs. Horton. Our best wishes go out to each of them.

ANNUAL MEETING

(Continued from last week.)

The Wednesday afternoon devotional service was conducted in a most impressive manner by Mrs. T. C. Lee of Monroe, who paid a beautiful and worthy tribute to the 39 of our workers who have passed away during the year, using as a basis for her remarks the scripture verse, "Blessed are the dead who die in the Lord." A most appropriate reading was given by Mrs. H. Grady Hardin of Monroe, followed by an earnest prayer by Mrs. L. N. Presson.

It is with much interest that the district secretaries' reports are always heard at or annual meetings, for we have long realized that upon them rests a large portion of the responsibility of the success of our work, and this year the reports were exceptionally encouraging, showing in almost every instance splendid gains along all lines. Five districts overpaid their pledges—Asheville, Charlotte, Statesville, Waynesville and Winston-Salem. The secretaries gave as strong points in their year's work loyalty co-operation and willingness of their co-workers, the hearty support of the pastors' wives, the mission study and social service departments, while they stressed as weak points lack of leaders and of tithers.

The session Wednesday evening was opened with a devotional by Mrs. W. A. Newell, after which Mrs. W. R. Harris, delegate from the conference to the foreign mission convention at Washington, and Mrs. M. B. Goodwin, visitor to the concention, gave short reports of that great meeting.

Dr. Frederick P. Manget, medical missionary in Huchow, China, made a most interesting and forceful address, giving an insight into the work and also of the conditions which exist in China. Dr. Manget is a most magnetic and gifted speaker and was heard with the closest interest by those in attendance.

Thursday was a great day, featured as it was by the reports of the work that has been done during the year by the young people and children of our conference The opening devotional was conducted by Miss Naomi Howie, who goes as a missionary to China early in August. She used as a foundation 2 Tim. 4-12, "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." And in a most impressive manner brought a most inspirational message to her hearers.

Miss Amy Hackney, conference superintendent of children's work, gave her annual report, showing that "her little folks" had been diligent and faithful and had had a great year. Forty-three societies were awarded the roll of honor certificates.

Mrs. C. C. Weaver, superintendent of Y. P. work, brought a most gratifying report of the activities of her department for 1924, showing that she and her co-workers had kept things moving and were reporting a successful record. A pleasing announcement was that which named Charlotte district as winner of the pennant for being the banner district in Y. P. work, and to Centenary church, Winston-Salem, goes the honor of being the leading Y. P. society in the conference. Miss Gladys Barnes, representative of that society, told most interestingly "How we did it."

Deaconess Fannie Bame, and Miss Henrietta Logan, city missionary, both of Charlotte, and Miss Eva Waddell, pastor's assistant at Spindale, gave interesting reports of their work. Little Miss Pansy Welch sang a beautiful consecration song.

The taking of pledges is always a moment of peculiar interest, the time when the women of our conference assume their financial obligations for the year. Mrs. P. N. Peacock, treasurer, always in charge of this service, conducted this feature of the program, and as a result $51,300 was pledged on the budget and $3932.66 on the Belle Bennett Memorial fund.

"Better Co-operation via Mutual Understanding" was the subject through which Mrs. G. W. Whitsett of Greensboro brought to the conference the story of the splendid work being done along the lines of inter-racial work in her city, by herself and committee, the success of which might be an incentive to other cities and towns in our conference "to go and do likewise."

The noontide devotional was conducted by Dr. F. P. Manget, with closing prayer by Mrs. Hume R. Steele.

(To be concluded.)

North Carolina Conference

THIRTEENTH ANNUAL MEETING WOMAN'S MISSIONARY SOCIETY N. C. CONFERENCE

The conference opened by singing the hymn, "When I survey the wondrous Cross."

Rev. W. P. Watkins, pastor of Jarvis Memorial, led the devotional service and talked on the Kingdom.

The sacrament of the Lord's Supper was administered by Rev. B. B. Slaughter, assisted by other members of the N. C. conference, after which followed the organization of the conference society.

Extracts from the President's Message

In increase in membership for last year we led the Council.

North Carolina's gain in auxilaries was the largest, twenty-two in number.

For the year 1924 $117,000 was raised for all purposes.

In largest number of increases in children's work North Carolina leads with the Virginia conference.

In cash paid to Bennett Memorial North Carolina leads.

There is an intensified home mission program before us of making of every church in the N. C. conference a missionary church; that of the responsibility of seeing that a missionary program is before every woman and young peorson and child in our conference.

Out of the 758 churches in the N. C. conference there are only 266 adult auxiliaries.

Oh, the hypocrisy of a woman who is willing to give a little of the Lord's money back to him, who will pray for others on the field and yet who is unwilling to give herself for service in her own church and community.

The supreme need of this splendid conference is the consecration of each individual member in order to bring to pass the missionary organization of every church in the conference.

In our work for Him, may you and I get a new and broader vision of what He would have us do as we try day by day to find new paths He would have us tread with Him on the Christian way of life.

* * * *

Mrs. Harvey Boney gave her report of Council meeting in Tulsa and Mrs. Flora Kendall followed with her impressions of the Council.

The conference has for many years been looking to Miss Elizabeth Lamb for leadership. Every one was seriously impressed by her earnest appeal to the conference to measure up to its full responsibility in behalf of the Bennett Memorial.

Dr. J. L. Cunninggim spoke at considerable length, giving the aims and scope of Scarritt College. It is a matter of pride that our N. C. Methodism can furnish a man so eminently fit to build a great religious training school.

Dr. Cunninggim said he was not interested in building simply an educational institution; his purpose is to make of Scarritt College a distinctly religious training school—a great center for the training of missionaries and other religious workers.

He considers it one of the problems of the church to furnish leadership that carries with it religious experience.

"I am tremendously concerned," said he, "that we train the right kind of leadership." The need of the present day is a leadership that shall carry a people into the presence of God.

The conference is especially privileged in having Mrs. Hume R. Steele, candidate secretary, board of missions, present throughout the session. On Tuesday evening she spoke on "Building a Christian World Society."

Though, as Mrs. Bessie Lipscomb expressed it, the North Carolina conference is a leader of the leaders, still there is a vast uncultivated field, especially in the children's work. Mrs. M. E. Tilly, superintendent of children's work, North Georgia conference, was a valuable aid to those who have the work of the children at heart.

* * * *

The most heated discussion during the session arose when Mrs. Ida Wilkins, who has now passed her four score years, came forward to give her report as superintendent of supplies. It seems that there were some jealousies as to who should be entitled to the honor of being the oldest membership of the Woman's Missionary Society.

Mrs. M. T. Plyler stated that she had been a member of the first children's missionary society orgaized in Southern Methodism, the Rosebud Society, organized at Gatesville January 1, 1879.

Mrs. N. H. D. Wilson stated that her mother, Mrs. Mangum, had organized the first woman's auxiliary in the N. C. conference and she had been a charter member of that.

Miss Mary Pescud claimed that she had been the treasurer of the original orgainzation in Baltimore and had kept the entire funds in a tin box.

The conference was oblivious to the claims of the three and Mrs. George Barrow of Elizabeth City, in behalf of the conference, presented Mrs. Wilkins with a pearl brooch in token of the appreciation of her twenty-five years of service.

Mrs. N. H. D. Wilson gave the report of the children's work. She presented the banner to Master Lawrence P. Fleming, who represented the Kinston baby division.

The banner used is really a very artistic Chinese baby blanket presented to the conference for this purpose by our own Sallie Lou McKinnon.

The New Bern baby division raised $218, the largest amount contributed.

Mrs. Tilly delivered a most illuminating address on the kindergarten work supported by the baby division. She emphasized that we must make our babies responsible for the unfortunate child of all races. Said she: "There is not any place in God's work for a discouraged leader."

Mrs. Kate Burr Johnson spoke on the social service work.

She said in brief:

"Public welfare is a service to handicapped, unfortunate people. Individual churches everywhere are organizing for social welfare.

Some definite things are being done in North Carolina. There are 3719 children in orphanages of the state. Some over two million dollars are spent each year for the maintenance of our social welfare institutions. These institutions are handling the results of a problem.

The girls and boys of Samarcand, the inmates of our orphanages, also the inmates of our insane hospitals are the failures of the communities from which they have come. We are far from enforcing our compulsory education law.

We have only recently begun to think that a man's physical condition is not solely a matter of his own business. (Continued.)

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

RANDOLPH COUNTY SCHOOL

The first standard training school for Randolph county, held throughout last week in the Methodist church at Asheboro, drew patronage from the Methodist Protestants and Presbyterians as well as our own church. It was a co-operative school. While the attendance was not large the school enrolled the best leadership in the county. Special mention should be made of the Ramseur delegation which traveled each evening twenty-four miles over a road that was being graded. Rev. and Mrs. J. A. Howell, of the New Hope circuit, came from Eldorado, thirty miles away. Rev. G. W. Clay represented the Uwharrie circuit, from Farmer, twelve miles away.

While a much larger group attended from time to time the official enrollment of the school was fifty, of which number thirty-five earned certificates of credit, listed with the following churches: Ramseur 10, Asheboro Methodist Episcopal 9, Asheboro Methodist Protestant 8, Asheboro Presbyterian 3, New Hope circuit 2, Uwharrie circuit 1, Asheboro Holiness 1, Central, Spencer, 1.

The credit students by courses are as follows:

The Sunday School, O. V. Woosley, instructor—I. F. Craven, E. H. Cox, Rev. G. W. Clay, Rev. J. A. Howell, Hugh Parks, W. L. Ward.

Principles of Teaching, C. T. Carr, instructor—Mrs. I. F. Craven, Rev. W. L. Scott, Mrs. W. L. Scott, Mrs. J. A. Howell, Miss Esther Ross, Rev. W. H. Willis, Mrs. J. D. Ross, J. W. Wolff.

Intermediate - Senior Organization and Administration, Miss Barnett Spratt, instructor—C. E. Bulla, Miss Hattie Burgess, Mrs. W. C. Covington, Miss Ruth Hadley, W. E. Marley, Mrs. L. D. Perkins, Mrs. J. R. Wilson.

Junior Orgaization and Administration, Miss Virginia Jenkins, instructor—Miss Exie Calicote, Mrs. C. A. Marley, Mrs. W. A. Underwood.

Primary Organization and Administration, Mrs. W. B. Ferguson, instructor—Miss Kate Bulla, Miss Lucy Davis, Miss Virginia Dixon, Mrs. Claud Hayworth, Miss Bertha Presnall, Mrs. C. H. Redding,, Mrs. J. A. Spence, Miss Julia West.

CORRESPONDENCE CREDITS

It is not yet too late to give the list of those who earned one or more certificates of credit through correspondence during March. They are as follows:

Rev. P. L. Shore, Salisbury.
Mrs. P. L. Shore, Salisbury.
Rev. W. R. Jenkins, Erlanger.
Mrs. P. W. Flagge, High Point.
Mrs. Morris Steele, Stony Point.
J. A. Hedrick, Stony Point.
J. S. Keever, Stony Point.
Mrs. Ira W. Somers, Stony Point.
Mrs. C. H. Bobbitt, Spencer.
Rev. O. J. Jones, Rutherford College.
W. M. Pickens, Salisbury.
Miss Merle Wimberly, Cliffside.
C. A. Erwin, Cliffside.
C. C. Erwin, Cliffside.
Miss Geneva James, Cliffside.
V. M. Abernethy, Cliffside.
Miss Eunice C. Edwards, Cliffside.
C. D. Hughes, Cliffside.
L. G. Garvin, Cliffside.
C. H. Swafford, Cliffside.
J. R. Frye, Cliffside.
H. C. Roach, Cliffside.
Miss Annie L. Stanbury, Boone.
Miss Jennie Todd, Boone.
Mrs. Vann G. Hinson, Boone.
Miss Ione Perkins, Boone.
Jeff Stanbury, Boone.
Prof. J. D. Rankin, Boone.
Prof. J. M. Downum, Boone.
J. B. Steele, Boone.
Mrs. M. B. Woosley, Boone.
Mrs. J. B. Steele, Boone.
A. E. South, Boone.

SUNDAY SCHOOL DAY

Quite a number of our Sunday schools observed Sunday School Day on April 19. A larger number will observe the day later on. It is never too late to do a good thing. Judging from the number of schools which have ordered programs at our Sunday School Board's expense a greater observance of Sunday School Day will prevail this year over any preceding one, for which we are exceedingly thankful.

OUR MISSIONARY SPECIAL

The Sunday schools of the Western North Carolina conference, along with the others of Southern Methodism, are offered a great opportunity of keeping alive the Methodist church in the three European mission fields, Belgium, Poland and Czechoslovakia, where Methodism numbers over 10,000 members, gained during the last five years. Literature is being mailed out this week suggesting to our schools that they give a monthly missionary offering to this work. In so doing our schools will cancel their Centenary obligation, meet the missionary special requirement on the "Program of Work" and keep alive our most rapidly growing European mission fields. All money offered for this purpose should be sent to Mr. H. A. Dunham, Asheville, N. C., treasurer of our Sunday School Board. This arrangement will prevail till June 1, 1926.

LET'S GROW

This is a mighty fine time of the year to grow. Along with everything else our Sunday schools ought to show signs af awakened growth. From many sources reports to this effect are coming in. Those schools whose leadership undertake some splendid enterprises always grow inwardly and outwardly. Let's grow.

LEXINGTON SUNDAY SCHOOLS

Your humble servant has for a number of Sundays presented through the columns of the Lexington Dispatch a series of facts concerning the twelve white Sunday schools of Lexington and Erlanger. Last Sunday's record showed that there were present 2,880 people in these schools, of which number 1,136 were under thirteen years of age, 631 were in the teen-age period, and 1,113 were over twenty years of age. In these Sunday schools nearly forty per cent were children, twenty-two per cent teen-age youths and a little over thirty-eight per cent were young people and adults. The Methodist Sunday school has the largest membership and offers the most intensive work. It may be well to take an inventory of the age groups of your school together with what is being done for these groups.

Western North Carolina Conference

WELDON DISTRICT MEETING

The Weldon district conference at Seaboard gave due attention to the Sunday school. The Sunday school committee, through Rev. C. T. Rogers, presented a splendid report, recounting some items of past accomplishments and pointing to means of further improvements, such as the constructio nof Sunday school equipment, the development of a trained leadership and teaching force, and the adoption of definite programs of work, as "A," "B" and "C." There is splendid Sunday school interest in the district, and we expect marked progress in the months just ahead.

North Carolina Conference

LOUISBURG SCHOOL NEXT

At Louisburg College next week will be held a standard training school with five courses and instructors, as follows:

Principles of Teaching—Prof. R. N. Wilson.

Sunday School Organization—Mr. L. L. Gobbel.

Beginner Organization—Mrs. Guerrant.

Primary Organization—Miss Keene.

Junior Organization—Mrs. H. E. Spence.

CITY ROADS, HENDERSON

City Roads, Henderson, formerly known as North Henderson, has experienced a phenomenal increase in attendance during the past year. This school now has an average attendance of 350, as against 149 a year ago, according to information coming to our attention. This school is working by Program of Work "C," is doing excellent work ,and the people are attending. The matter of physical equipment is one big handicap. To remedy this situation temporarily, the men's Wesley class is erecting a big tent for 125 members, and will go into this on the second Sunday in May. Another group is planing to use a tent also. A bigger and more up-to-date building is inevitable. Rev. L. E. Sawyer is the pastor and A. W. Farris is superintendent.

ENFIELD SCHOOL OVERFLOWING

Our Sunday school at Enfield, like many others in our conference, has so many pupils that its present equipment is woefully inadequate. Four classes find it necessary to meet outdoors. This congregation has been planning for some time the erection of additional Sunday school equipment. More room is necessary to take care of the present enrollment, to say nothing of the scores of people who might attend if space were provided. Rev. C. T. Rogers, the pastor, W. N. Sherrod, the superintendent, and a large number of the congregation are very much in earnest about this matter, and we expect to see a new Sunday school building at Enfield before many months.

CENTRAL CROSS NEEDS ROOM

Central Cross Sunday school, on the Enfield charge, is doing big things with little equipment. When we arrived at this Sunday school Easter Sunday afternoon, we found five carefully graded classes at work in a one-room building. Supt. Cousins was very much on the job. This Sunday school is thoroughly rural, being approximately ten miles from any railroad. It is in a splendid farming section and is facing a bright future, if it can only secure more adequate equipment. A movement is on foot to build an $8,000 or $10,000 church and Sunday school building. Rev. C. T. Rogers is the pastor.

GRACIOUS HOSPITALITY

Sanford and Jonesboro were ideal hosts to our conference-wide Sunday school conference. Rev. L. B. Jones and Rev. B. E. Stanfield, the pastors, with their people, did everything anyone could ask to make our stay pleasant. J. W. Gilliam, general chairman of the committee on arrangements, H. A. McNeeley, chairman of the committee on registration and homes, F. Y. Hanner, chairman of the reception committee, Dr. M. L. Matthews in charge of the music, and every one who had any responsibility, met it admirably. In appreciation of these things the conference adopted the following resolutions:

"Words are inadequate to express our sincere appreciation for the open-hearted, gracious hospitality extended by our progressive and fine little cities of Sanford and Jonesboro.

"Therefore, be it resolved: That we extend a vote of thanks to Brother Jones and Stanfield and their faithful members who have been so attentive in making our stay pleasant.

"That this conference extend by a rising vote our thanks to the Sunday school workers, Mr. Spence, Mr. Gobbel, Mr. McConnell, Dr. Ferguson, Miss Keene, and Miss Kennedy, for their efforts in making this Sunday school conference a success.

"That we appreciate the courtesy of the Boy Scouts and wish for them a happy, busy life for the Master of all masters, Jesus Christ."

MANN'S CHAPEL TO BUILD

Mann's chapel is planning to build five Sunday school class and department rooms, according to Mr. D. S. Smith. The plans are being carefully worked out.

WESLEY CLASSES REPORT

The following adult Wesley classes have made their 1925 reports since our last list of up-to-date classes was published in these columns:

Wesley Mothers Wesley Bible Class, City Road Sunday school, Elizabeth City; Mrs. C. C. Clark, teacher, Mrs. J. M. Richardson, president.

Bethany Class, West End Sunday school, West End; T. J. Fletcher, teacher, D. E. Lawrence, president.

Baraca Class, St. Paul's Sunday school, Goldsboro; A. R. Morgan, teacher, Dr. A. G. Woodard, president.

Marvin Stacy Class, Chapel Hill Sunday school; W. K. Carr, teacher, Mrs. S. P. Winders, president.

Eugene Steptoe Class, Scotland Neck Sunday school; Mrs. Kate Dunn, teacher, Mrs. W. L. House, president.

Knights of Wesley Class, Concord Sunday school, Roxboro; Mrs. I. G. Stephens, teacher, J. B. Satterfield, president.

"Golden Text Wesley Bible Class, Clark's Bethel Sunday school, Salvo; Richard W. Gray, teacher, J. R. Douglass, president.

Adult Class, Tyner Sunday school; Mrs. Bertha White, Teacher, Walton White, president.

Leroy Lee Smith Class, Gatesville Sunday school; Mrs. Charles M. Earley, teacher, Miss Irene Munns, president.

Willing Workers Class, McMannen's Sunday school Durham; John W. Neal, teacher.

Wesley Baraca Class, Gatesville Sunday school; T. W. Costen, teacher, C. M. Earley, president.

Fred Thomas Bible Class, West Durham Sunday school; D. T. Stutts, teacher, C. C. Durham, president.

Annie Benson Wesley Class, Kenly Holden Memorial Sunday school, Kenly; Mrs. G. T. Whitley, teacher, Mrs. L. C. Wilkinson, president.

The Wesley Bible Class, Johnson Grove Sunday school, Vass; W. D. Matthews, teacher, A. M. Cameron teacher.

Men's Wesley Class, Gibson Sunday school; Claud Grigg, teacher, E. L. Sistan, president.

Woman's Wesley Class, St. James Sunday school, Tarboro; Mrs. Claud Wilson, teacher, Mrs. Richard B. Havens, president.

Welcome Class, City Road Sunday school, Elizabeth City.

Friendship Wesley Class, West End church, Siler City; W. H. Hadley, teacher, J. F. Lambe, president.

Marvin Wesley Adult Bible Class First church Sunday school, Elizabeth City; J .B. Leigh, teacher, Ira B. Parker, president.

Wesley Frazier Class, Trinity Sunday school, Troy; W. R. Grant, teacher, R. E. Blankenship, president.

Students Class, Chapel Hill Sunday school; Dr. W. S. Bernard, teacher, Homer Coletrane, president.

Wesley Class, Chestnut Street Sunday school, Lumberton; Hon. H. E. Stacey, teacher, R. E. Lewis, president.

Friendship Class, Elm Street Sunday school, Goldsboro; S. W. Hall, teacher, E. P. West, president.

Susanna Wesley Class, Oriental Sunday school, Mrs. W. Y. Aldridge,

(continued on page thirteen)

OBSERVE SUNDAY SCHOOL DAY SOON

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

MT. AIRY LEAGUES — SUNRISE PRAYER MEETING AND HOT BREAKFAST

Easter Sunday morning dawned with a cloudless sky and the atmosphere here in the hill country all that could be desired. Assembled on the steps of an entrance to the young people's building of Central church was a happy group of senior Epworth leaguers. At six o'clock the sunrise prayer service began by singing "The Morning Light Is Breaking," with Miss Roper leading. The resurrection story as recorded by Luke was read, and splendid talks were given on assigned topics by Miss Virginia Martin and Calvin Graves, Jr. Hymns were sung, prayers offered and the impressive program closed. At this juncture the leaguers were invited to the banquet hall, where hot breakfast was served by Mrs. E. C. Banner and Mrs. H. K. Boyer. Dick McCargo walked in—a mile and a half—and was there on time. Each leaguer came wearing an Easter smile and felt repaid for the early rising, because it was good to be there.

* * * *

The leaguers of Central church, Mt. Airy—senior, intermediate and junior—are all steady-going organizations with large and interested attendance of responsive and capable groups in each division. Mr. W. B. Hale, district league superintendent, is the presiding genius in the work. He has charge of the juniors. Miss Sarah Graves, president of the intermediates, with Miss Grace Foy, manager, and Miss Clarice Bowman, a young volunteer for life service, is president of the seniors. These leaders have the kind of stick-to-it-ive-ness which succeeds, and they are building and training wonderfully in the life and character of the young people and children of this congregation. Rain or shine, hot or cold, the leaders are there, and the leaguers are also there. Now, Will Hall is not noted as a singer—but sing! You should hear him. When the children sing, if the wayward voice of their loved leader is sometimes up when the tune is down, or down when the tune is up, it matters nothing, for the small matter of an errant voice doesn't disturb him. This is the spirit for the really-real leaguer. If you can not sing, sing anyhow; and if you can't do that, try whistling—anything to be in your place, to do your bit, and then watch yourself and your league grow.

* * * *

At the session of the General Conference held in Asheville in 1910 they were electing a general Epworth League secretary. I remarked to Plato Durham: "This is your opportunity to add to your fame." Quick as a flash he replied, "I'm not ready to go into the undertaking business yet." At that time the league was not a demonstated success, but by slow and painful degrees the inherent principles underlying the organization have gotten half of the church through the faithful men and women who have proclaimed its wonderful potentialities until today it speaks for itself in no uncertain way that it is here and here to stay. It is but to rehearse ancient history to say it was once called a "courting machine"; but if so, let us say amen, and hope it may become more and more a place where our fine Methodist young people may meet and learn to know, and, if you please, to love each other, while they are learning to know and to love the Christian way of life. What could be more beautiful? Reporter.

DAILY BREAD

FRIDAY—In the day time he led them with a cloud ,and all the night with a light of fire.—Psa. 78:14.

SATURDAY—Make thy face to shine upon thy servant; and teach me thy statutes.—Psa. 119:135.

SUNDAY—If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?—Luke 11:13.

MONDAY—The Lord also will be a refuge for the oppressed, a refuge in times of trouble.—Psa. 9:9.

TUESDAY—The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isa. 29:19.

WEDNESDAY—For He shall give his angels charge over thee, to keep thee in all thy ways.—Psa. 91:11.

THURSDAY—Rejoice in the Lord alway: and again I say, rejoice.—Phil. 4:4.

The Senior Epworth League of Troutman M. E. church met and elected the new officers for 1925, as follows:

President—Miss Edna Perry.
Vice President—Edwin Kyles.
Secretary—Miss Margaret Sherrill.
Cor. Sec.—Miss Merle Sherrill.
Era Agent—Miss Ruth Cloanger.
First Dept. Supt.—Miss Ethel Ostualt.
Second Dept.—Miss Hazel Brookshire.
Third Dept.—Miss Ruth Cloanger.
Fourth Dept.—Miss Pearl Ostualt.

Merle Sherrill, Cor. Sec.

The West Market Epworth League held a banquet in the dining room of the church on Monday, April 20, at six-thirty. About forty were present. After some enjoyable music by the orchestra of Greensboro College and other visitors and an excellent supper, the league elected the following officers: Clyde Morris, president; Kathryn Mann, vice president; Margaret Iseley, secretary; C. Y. Hawkins, treasurer; Helen Moesser, Epworth Era agent. After talks both serious and witty by the old and new officers, the meeting adjourned.

The Westview Epworth League of Westview church met Sunday, April 5, and elected officers for the coming years, as follows:

President—W. S. Abernethy.
Vice President—Mrs. Lalah Hartley.
Secretary—Miss Nora Hawn.
Treasurer—Mrs. Lenoir Gorrell.
Cor. Sec.—Miss Edna Heavner.
Era Agent— Harold Vaugn.
Organist—Miss Edna Heavner.
First Dept. Supt.—Miss Pearl Marlow.
Second Dept.—Miss Geneva Setzer.
Third Dept.—Miss Rhoda Gross.
Fourth Supt.—Hoyt Jones.

The Senior Epworth League of Main Street M. E. church, High Point, held their regular monthly business meeting last Thursday evening, April 16, in the basement of the church. The main feature of the meeting was the election of officers. The meeting was presided over by our president, Mr. S. F. Plummer, and after the devotional and a few remarks the following officers were elected for the ensuing year:

President—Miss Hettie Craven.
Vice President—C. P. Evans.
Rec. Sec.—Miss Mary Nance.
Treasurer—Chas. F. Mann.
Cor. Sec.—Miss Bernice Spencer.
Era Agent—Miss Allene Nance.
Organist—Miss Pauline Hicks.
Librarian—Miss Frances Evans.
First Dept. Supt.—Miss Claude Byerly.
Second Dept.—Miss Stella Nance.
Third Dept.—Roy Lee.
Fourth Dept.—Miss Erma Walker.

After the business session a social hour was enjoyed by all present. The third department had charge of the social and served refreshments.

Every member present seemed very enthusiastic, and with God's help we hope to accomplish much more this year than ever before.

Bernice Spencer, Cor. Sec.

EPWORTH LEAGUE AT THE CHILDREN'S HOME, WINSTON-SALEM

On Sunday afternoon, Jan 11, the entire student body of the Children's Home met in the school house for the purpose of organizing an Epworth League. Miss Lola Long, the director of religious education at West End Methodist church, gave a very intructive talk on what a league is, and what its purposes are.

The boys and girls were anxious to become members of theleague, but in view of the fact that the four-year-olds and the teen age could not be very co-operative, it was decided to limit the present intermediate league to those over twelve years of age. Those under twelve are not yet organized but will be in the near future.

Brother Moore, the pastor of West End church, came out the following Sunday and installed the officers as follows:

President—Nellie Binkley.
Vice President—Jettie Shaver.
Sec.-Treas.—Robert McCraken.
Supt. Religious Dept.—Eben Morgan.
Supt. Social Service Dept.—Mary Thomas.
Supt. Recreation Dept.—Gordon Ogburn.
Supt. Missionary Dept.—Leta Marr.

The present membership is 65.

All the meetings have been very inspirational. We have gotten started now with a vim, so leaguers keep on your guard, for The Chilren's Home Leaguers are going over the top!

Maggie Tuttle, Cor. Sec.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

Louisburg Summer Assembly, June 29-July 3, 1925. "Biggest and Best."

RALEIGH DISTRICT LEAGUE INSTITUTE

First Day, Friday, May 1—Evening.

7:00—Registration of delegates.
8:00—Song service, led by Mr. John A. Park, The Raleigh Times.
8:20—"Fellowship." Prof. J. M. Ormond, Duke University.
9:00—Social hour, direction Central Epworth League.

Second Day, Saturday, May 2—Morning

9:00—Enrollment and organization.
9:45—Song service, led by Mr. John A. Park.
10:00—"The District." Rev. M. T. Plyler, presiding elder Raleigh district.
10:20 — "The Country Church League." Rev. S. J. Starnes, pastor Millbrook circuit.
10:40 —"Christian Use of Money." Mr. Gilbert Stephenson, vice president Wachovia Bank and Trust Co.
11:00—Announcements and appointing of committee.
11:05—Recess.
11:20—"The Summer Assembly." Rev. H. I. Glass, vice president Conference Epworth League Board.
11:40—Roll call and reports from leagues.
12:00—"Boosting." Miss Blanche Barringer, editor Advocate Epworth League Page.
12:15—Recess.

Afternoon.

12:30—Luncheon and business session. Report of committees, etc.
2:00—Adjournment.

At an enthusiastic meeting of the leagues of South Rocky Mount, Clark Street, and First church, Rocky Mount,

(*continued on page fourteen*)

FRECKLES

Don't Hide Them With a Veil; Remove them With Othine—Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion, that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money-back guarantee.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, prepaid, $1.25.



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The experience of more than 100 years of pipe organ building, with which are combined the best ideas of today, gives artistic qualities and resources to Pilcher Pipe Organs that have won the approval of Organists and Committees in America and abroad.

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Containing the Authorized Version of the Old and New Testaments, with 60,000 References and Maps Printed in Colors. Also New Helps known as The International Teachers' Handy Bible Encyclopedia and Concordance Under One Alphabetical Arrangement. 5 x 7¾ ins.

Specimen of Type

22 ¶ And it came to pass at that time, that Á-bĭm'e-lĕch and Phĭ'chol the chief captain of his host spake

No. 8182 Flexible Kraft, divinity circuit, round corners, red under gold edges. **$3.25**

ILLUSTRATED EDITION. Colored Illustrations and Family Record
No. 18170 French Morocco, divinity circuit, round corners, red under gold edges, silk headband and marker, grained lining **$4.35**

—For Sale By—
N. C. Christian Advocate
GREENSBORO, NORTH CAROLINA

The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

By Martha Mann Wood.

The warm and pleasant days have drawn the Home folks out of doors digging up flower beds, planting violet borders and cleaning up and beautifying the cottage grounds in every way possible. It is surprising what improvement a little work will accomplish.

The school house grounds in particular have been pleasingly transformed by the shrubbery and flowering bushes that have been planted around the premises. Two men spent a week digging holes and mixing soil and moving bushes. I superintended the choice and placing of the evergreens and shrubs, and was surprised to find this small attempt at landscape gardening so easy and delightful.

Mr. Dilworth, in the early spring, sowed all the bare stretches of ground in grass seed, and now the sprouting grass and clover are beginning to cover the red soil with a tint of green.

Mr. Efird has greatly improved the looks of the grounds around the Cornelius building, moving the road a little further from the west side and widening the yard and planting evergreens in front.

The miscellaneous patch of flower beds at the back, which the boys jokingly said looked like a burying ground, has been leveled and sown in grass, with a border around for flowers.

A row of roses nas been set out on one side and in the lowest corner a large bed of iris. There is a cluster of chrysanthemum plants on the upper border and some of the dahlia roots that Mr. John Gilmer of South Side gave us last year have been planted in the border next the road, and numerous flower seeds planted, too.

Three climbing roses have been planted at the base of the brick porch pillars on the sunny side and are putting out vigorous new shoots.

Mr. Efird has, also, been putting down nice cement walks in front of the Heath Memorial and the new John Neal cottage.

We have hundreds of dogwood trees scattered around the Home grounds and woods, and the bloom has been unusually bountiful and beautiful this spring.

Many people go to Charleston to see the magnolia gardens and to Pinehurst section to see the peach orchards in bloom, and no doubt they are beautiful beyond description, but I doubt if there is any more lovely display of bloom anywhere than on these hillsides when the dogwoods spread their snowy branches against the background of the soft tints of early spring. It seemed a fitting time for them to bloom at Easter.

Nowhere is Easter more joyously celebrated than in Winston-Salem, and at no time has there been more pleasant weather for the Easter festival than this Easter. More than usual there was the spirit of spring in the air. And in the Children's Home, where a perpetual spirit of youth abides the Easter time is a delightful season.

It is also a season of friendly remembrances and many nice things are sent in, and many pleasant visits from friends occur.

On Saturday afternoon a picnic crowd of the junior department of a Salisbury Sunday school came over and had dinner on the lawn, and in the afternoon a ball game on the ball ground with the younger ball team.

Perhaps what the visitors enjoyed most on the occasion was being present when the small children of the Home had an Easter egg hunt in a shrubbery corner of the Home grounds.

The egg hunt was a treat from a children's missionary society of the junior department of West End Sunday school, under the leadership of Mrs. Cicero Ogburn.

These children gave their own Easter eggs to make the egg hunt for the little children of the Children's Home. All the small boys and girls under nine years old of two cottages were invited to participate in the party and they thoroughly enjoyed it.

It was the first time that some of the children had ever joined in an egg frolic. Lonnie, the smallest boy, had the delight of finding three eggs. After much busy searching and merry running around, all of the eggs were discovered and there were five eggs apiece to be divided among the hunters.

One of the Easter gifts to the Home was a large box of dresses from a Sunday school class of Tryon Street church, Charlotte. Fifty nice dresses, most of them for the larger girls—pretty ginghams and lawns and voiles, many of them suitable for Sunday wear—made with touches of hand embroidery that add so much to the attractiveness of a dress.

Such a supply of dresses of these sizes was quite a lift to the work of the sewing room. There are many handed-down garments for the smaller children to begin the season with, but the larger girls of course have to have a larger proportion of new garments.

It takes many a stitch to keep such a large family clothed, and how to keep cleanly dressed without overburdening the laundry is one of our standing problems.

Playing in the dirt is such a natural pastime of children that notwithstanding our strenuous efforts to keep clean, we are often lamentably untidy.

"Paul," said a teacher recently to a little boy who came to school with dirty hands, "what color would a pan of water be if you washed your hands in it?"

"Black," said Paul. "Teacher," said he, with a counter question and a mischievous twinkle in his eye, "What color would it be if you washed your face in it?"

This was too saucy a remark for a little boy to make to his teacher, but it amused everybody just the same.

* * * *

For several weeks now we have been waiting for a few items of work to be finished that will make the John Neal cottage ready for occupancy. The hole in the flue for the stove pipe, a drain for the refrigerator, a water pipe leak to be fixed, some doors to fit and retouch, etc., etc.

Probably to the workman this is just a matter of bricks and pipes and paint and time and dollars and cents.

But to children waiting to be received into the Children's Home—waiting in squalid quarters for the line to move up and make room for them, these long drawn out and prolonged processes of workmen are prolonged hardships.

Phones and letters and kind-hearted friends tell the superintendent of the Home sad things about the hard circumstances of the children of poverty. One inquiring when the Home would be ready to receive certain two small boys promised a place, said that all the family had for breakfast that morning was a can of blackberries—all the food in the house.

* * * *

Mr. Wood, Mr. Bradshaw and Miss Patsy Calvert took eighteen children of the singing class over to Cooleemee to sing at the eleven o'clock preaching hour Sunday.

Mr. Farrington likes to have the children to sing for his congregation. For one thing, he likes singing, and he likes to have his people get acquainted with the children of the Children's Home and realize what a worth while investment the ten per cent collection makes.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Strawberries—I am wondering if some friends will not remember our children again this year by sending them some delicious strawberries. I wish several friends would take the suggestion seriously and see what they can do for us along this line. Lots of people would give if somebody would just start the ball rolling.

* * * *

Seeing the Other Side—Most folks have an idea that all the giving for orphan children comes from the friends of the Orphanage. This is true if we think only of money. Our boys and girls can say like Peter of old, "Silver and gold have we none." But they are pouring their treasure of songs, readings and good cheer into the hearts of many of our supporters. How many people that come our way, leave with their hearts glowing with gladness because of the loving ministry of our children! There is no other work in our church that affords such genuine joy and satisfaction as that which comes from our beloved Methodist Orphanage. Our children find their greatest happiness in their endeavor to make the world a better and happier place in which to live.

* * * *

Orphanage Conference in Waco, Texas—That was an important meeting of orphanage workers of the Southern Methodist church which met in Waco, Texas, on the 22nd of April. It is needless for me to say that it was a source of genuine regret that I had to forego the pleasure of the trip. There were several matters of church-wide interest to be discussed at that meeting. One of the strange things that has worried many of our orphanage workers is the fact that our General Conference does not take cognizane of the orphanage work that is being done throughout the bounds of our church. We have millions of dollars invested in orphanages and thousands of happy children under their auspices. Our Baptist friends have the situation in their church. It is time for our leaders to wake up and give due recognition to the fine work which is being accomplished through these agencies of our church. I trust that influences were set in motion at the Waco conference tht will result in a complete change of attitude of the General Conference toward the orphanages of the annual conferences of our great Southern church.

* * * *

A Noble Deed—A few weeks ago a check came to my office from one of God's chosen ones. The giver is one of our honored preachers who is on the retired list of our conference. The check was for one hundred dollers which this man of God had saved from his meagre allowance from the conference. I am not at liberty to give his name, but he is one of the purest men who has ever labored among us. Ever since our orphanage was established he has been one of our staunchest friends. The money is to go toward our Baby Cottage fund. If this worn-out preacher of the Word can give one hundred dollars for a baby cottage, how much could some of our well-to-do members give? There is no doubt in my mind about the imperative need of a cottage for children under five years of age. Just a few days ago a poor widow with several children and no support except from her small children, came to my office begging for the admission of three of her children. She told me with much pathos that if she should be called away that she wanted our orphanage to take her little baby, twelve months of age. This mother has an incurable disease, and she fears that she will not live to rear her precious baby. Our great church has an opportunity to be a foster mother to many motherless babies and small children. Shall we measure up to the opportunity?

SERIES OF MEETINGS IN LENOIR

On Easter Sunday at the First Methodist church, Lenoir, there closed a most helpful and inspiring series of protracted services. The church itself was edified and many were converted and the community felt the religious uplift that emanates from concerted consecrated work of the people of God.

For several days previous to the week of the meeting there had been held cottage prayer meetings and these added greatly to the spiritual atmosphere that makes for good. The preaching was done by the pastor, Rev. Carlock Hawk. Each service was powerful in its appeal and there was no wild appeal to the emotions simply to stir up excitement. There was fervent presentation of the eternal truths of the gospel and all were called to repentance and faith in a living, progressing power that saves. And the response was clear and strong.

Daily at the chapel at Davenport College services were held. The effect among the students was for the spiritual quickening of the hearers and practically every student of the college indicated a desire for the highest Christian life of service under the leadership of the Spirit of God.

The singing at all the services was under the guidance of Mr. Frank E. McCravy of Laurens, S. C. He strikes one as a deeply consecrated man himself and in the gospel of song did much for the success of the meetings that meant so much for the spiritual life of the church and those who came under its inspiring and uplifting influence.

There have been fifteen additions to the church and probably there will be others to join the Methodist church or to unite with other denominations.

Annie Neal Jones.

TWO MILLION DOLLARS VALUE OF EQUIPMENT IN CRESCENT LIMITED"

Locomotives and cars valued at approximately two million dollars and 130 train employees will be continually and exclusively in the service of the "Crescent Limited," the new de luxe, extra-fare train between New York and New Orleans, placed in service by the Southern Railway System on Sunday, April 26.

Five complete trains will be required. Each will include club car, observation sleeping car, compartment-drawing room, and open section sleeping cars, and dining car.

In the operation of each train there will be employed at all times five engine and train service men, nine sleeping car attendants, and a dining car crew of twelve, or 130 for the five trains.

This enumeration includes only the equipment and man-power which will be devoted exclusively to the service of the "Crescent Limited." In addition, it will share with other trains the use of millions of dollars invested in roadway, protective devices, terminal and shop facilities, and the service of thousands of roadway, yard, station and traffic employees.

The accommodations offered the public by each of the five trains, in addition to the observation and club car chairs, will include 54 sections, eight drawing rooms, and eight compartments.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

THERE are blue rooms, red rooms, dark rooms—yes, and counting rooms. The accompanying picture shows a corner of the largest room occupied by the Special Effort Department. It is the place where all the money paid on quotas is received and credited to the various charges paying it. In a single year $1,275,000 has paused here just long enough to tell where it came from, before going on to the Board of Finance for investment.

Five Tubs and 17,000 Accounts

Notice the steel containers on rollers. Perhaps you would not call them tubs, but we do. They hold the card accounts of the Annual Conferences, Districts, Charges, and individual churches of the Charges—more than 17,000 in all. How would you like to keep so many accounts, knowing that expert auditors will check upon you once each year? But these card accounts of the Forgotten Man's business are quite comfy, thank you, for the searching eye of the examiners has approved them with a clean bill of health. If a bishop should walk in and ask what the conferences in his Episcopal District have paid to date, in four bats of an eye he would have it. For a presiding elder's district—same thing, except one eye-bat. Likewise for a pastor of a circuit or of a station. O, if it were only as easy to get the money to come in as it is to count and credit it correctly, what fun the Special Effort would be. But, alas! If some pastors should walk in and say: "How much have our charges paid on their quotas to date?" I would take the cards concerned from their places and answer: "Nothing, brothers, nothing!" A pastor who expects to be a claimant of this fund some day ought not to allow his charge to be in the blank on those cards this day.



THE FORGOTTEN MAN'S COUNTING ROOM

A Machine Almost Human

See the small machine to the right, near the wall? It is a Burroughs, built especially for posting the Special Effort accounts. It can date, add, subtract, multiply—and a lot of other things. It runs by electricity. The operator can post a thousand accounts with it in one day. When it gets through with a posting, there is nothing left to be recorded except the color of the remitter's hair. It is a glutton for work. Occasionally I go into the room and find it idle. I say, "Why the loafing?" It says: "Don't lecture me, for I am already utterly miserable. Nothing pleases me more than to make the record of quotas being paid, but when the payments do not come in I just sit here all alone and so ashamed I could die. Why don't you get after those 6,500 pastors and urge them to send payments on their quotas, so I can keep busy?" And I answer: "I never thought of that! Maybe I will—soon." Just think of the audacity of one little machine throwing off on the mighty army of Southern Methodist pastors like that! Come on, boys, let us feed it quota so fast that it can never have a moment to complain against us again.

When You Wrote or Didn't Write

Over in the far-right-hand corner of the room are the letter files. Every Conference, District, Station, Circuit and church has a folder. If you ever wrote to us, wired us, or phoned us, we have a record of it in these files. Thousands of letters are housed there, but we can lay our hands upon yours in ten seconds. I never visit these files without a feeling of sadness, because I am reminded of urgent letters I have written many of you that you never answered. The files hold tightly the carbons of my letters to you, but nothing in reply from you. A none-sided correspodence is a dull thing. It takes the heart out of the fellow doing the writing. I try to answer every letter I receive with due courtesy, but some of those I write never get even a grunt in reply. The Board of Finance does not write letters until it seems necessary, and, when it does, answers are expected. Some of the letters in those files are long explanatons of how impossible it was to raise the quota—I read them once. Some of those letters there are glowing reports of notable victories in raising the quota—I memorize them. And some of those letters tell how gloriously the thing was done notwithstanding seeming unsurmountable obstacles — I published them so that the boys in hard places may be encouraged to try.

Three Young Women in the Midst

Caring for the great amount of business coming to the Special Effort Deparement, are just three young women. They are thoroughly trained in every detail of the work, and they are able to follow the system perfectly. The rent for the room and the salaries of the employees amounts to a total of less than $500 per month. Surely this should prove how economically this special department is being conducted. And it should inspire the church to a most liberal response for the cause. What a tragedy it would be, after all this organization and equipment the church should not do for her Forgotten Man what she has promised. Every pastor should feel the urge of the matter and not allow anything to block the movement in his charge. Our 6,500 pastors have in their hands the success or failure of this task. They can carry through to glorious victory by unswerving loyalty to the cause, or by half-hearted co-operation and indifference they can poison the thing to certain death. What can we think of ourselves hereafter, if we prove unfaithful to our solemn promises now? What will the history of the church for this period say about us? Come, let us with fresh courage and renewed vows throw ourselves into the Special Effort with greater abandon than ever. Get that quota now, and send the money to the Board without delay. The present call of Spring to everything that has a spark of life, is not more appealing than the call of the Conference Claimants to those of us who care! May the call of the Forgotten Man secure from us a response as beautiful as roses in June.

The Endowment Dollar Goes Investing Annually and Returns Leading Six Pennies by the Hand

A TRUE STORY

By Mrs. John King, Charlotte, N. C.

In one of the northeastern states lived a family composed of three members—husband, wife and son Joe.

The father was not blessed with luxuries we now possess, but was so handicapped financially that he was forced to live content in a little humble shack far in the woods.

Joe was an ambitious lad, ten years of age, but on account of the prevailing poverty he had few opportunities, but often wished for a home in the city where he could grasp advantages unfamiliar to him in his plain cottage home.

As time passed on the father saw that the boy had absolutely no future in the present environment, and consented for him to go alone to New York City to hustle for himself.

The mother, a proud mother, wanted to present a gift of her own making to her son before his departure, and despite conflicts she toiled day and night spinning thread and weaving it into good, substantial cloth with which to make a nice fitting suit for her only son, for in those days only the wealthiest people wore tailored suits.

The day the young boy said farewell to father and mother he was rejoicing over his new adventure, his homespun suit of clothes ,and the leather shoes his father had made for him.

Upon reaching the city he called at one of New York's largest department stores and inquired for the manager. When the manager appeared, he asked if he needed help of any kind that was honest work, if so he wanted to hire. The dignified, city bred man said nothing at first, but looked him over from head to foot and eventually exclaimed: "Where did you get those glad rags you have on?" The boy said nothing, but he felt all his ambition fade away, and within him there sprang up a deep emotion. The manager continued: "No, we don't need a boy who looks like you."

As the boy turned to leave he thought of his godly mother at home who had toiled so many tiresome hours to make his clothes presentable, and of his father who had labored with unceasing care to make his leather shoes and to give him a start in life. He knew they would be heartbroken if they knew of the occurrence.

And so, heartsick with disappointment, he sat down on the curb to cry. The scenes of his poor but pleasant country home appeared to him, and the contrast momentarily brought a great resentment into his soul. But a new thought occurred. Nothing is to be gained by weakly surrendering to difficulties. Keep on trying and never give up. With this thought in mind he rose to his feet with a new light, new courage and ambition and strength to go forth into the world as a mere boy alone, without friends or money, but with a determination to meet the world as it presented itself to him and make the best of everything. But before moving on he made a resolution to the effect that he would endeavor to encourage every one with whom he came in contact, if that person were doing his best. With this object in view he walked away.

The years have passed by. It is a half century later. This same little boy is quite an aged man now. Years of toil and application to duty have prospered him. He is a captain of finance—the president of more than a hundred banking institutions and other financial organizations in the east, and is loved and respected by the world's best.

A few years ago in one of the best churches in his state he was lecturing to a crowded audience. At the close of his address he proved true to his childhood resolution when passing the pianist who furnished music for the occasion, he stooped down and tenderly whispered in her ear: "You play well."

A CHAPTER OF NEW PROVERBS FROM THE COUNTRY

By E. C. Durham.

1. He who is too big to condescend to do the so-called little thing of serving God's people in the country is too little to be recognized.

2. He who is so highly exalted that he cannot afford to humble himself by serving a country church has never yet been exalted, except in his own estimation.

3. The man who turns around at the end of the lovely city street robs his family of the supreme pleasure of seeing the most beautiful street, for the asphalt thoroughfare that stretches across God's beautiful country is the lovliest of all—and the city street today really has no end.

4. He who declares that intelligence is to be found only in the city has never seen a judge picking his jury.

5. Let him who thinks the countryman is a fool ask him some questions.

6. It is better far to be a country child beholding from the bed every night the same stars shining through the same tree-tops, to drop off to sleep and dream about God, than to be the city child who sees a new picture at the movies every night, to go home at a late hour to dream restlessly about crime and the adventures of sinners.

7. That one whose vision cannot pierce through the dense fog and smoke of the city to behold the glorified western horizon at the time of the golden sunset is simply living the life of a prisoner.

8. It was better back yonder to pitch the tent toward Sodom than it is today for some folks to move to town.

9. If the city man would have his son be a prophet let him move to the country.

10. The countryman's son spends nine months in the year in college, but he goes back to the farm for the summer to get horse-sense put in his head.

11. Rather than trifle with a countryman's patience by telling him you know something, tell him something you know.

12. In writing proverbs or books it is better to write eleven that will pass and then stop, than to add a meaningless twelfth just simply to have a dozen.

WOMAN'S PAGE

(*continued from page eight*)

teacher, Mrs. W. C. Venters, president.

Workers Class, Oriental Sunday school; Miss M. Love Ritch, teacher, J. J. Puncy, president.

Willing Workers Class, Pine Grove Sunday school, Lumberton; Mrs. N. C. Stubbs, teacher, Mrs. Daisy Culbreth, president.

Woman's Wesley Class, Roseboro Sunday school; Miss Pauline Herring, teacher, Mrs. D. W. Culbreth, president.

Wesley Class, Bethel Sunday school, Roseboro; D. W. Culbreth, teacher, T. I. Herring, president.

Baraca Class, Scotland Neck Sunday school; C. E. Littlejohn, teacher, Dr. S. E. Butler, president.

Wesley Class, Mebane Sunday school; Mrs. E. A. Crawford, teacher, Mrs. C. A. Dillard, president.

Wesley Philathea Class, Mt. Olive Sunday school; Mrs. Fred Mintz, teacher, Mrs. W. H. Straughn, president.

Pathfinders Class, Calvary Sunday school, Durham; Mr. M. Duhlin, teacher, Mrs. J. J. Bryant, president.

Calvary Wesley Class, Calvary Sunday school, Durham; P. C. Crompton, teacher, E. A. Woodall, president.

Endeavor Class, St. John's Sunday school, Goldsboro; Mrs. R. E. Atkinson, teacher, Mrs. O. H. Pipkin, president.

Wesley Workers Class, Holden Memorial Sunday school, Kenly; G. T. Whitley, teacher, Miss Emma Mattgows, president.

Lydie Yates Wesley Class, Grace Sunday school, Wilmington; Mrs. Herbert McClarmey, teacher, Mrs. Geo. Bailey, president.

Greensboro College

Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.

Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression Art, Education, Sunday School Teacher Training Piano Pedagogy, and to the complete School of Music.

Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costin about $170 000, completed 1922

Fall Semester opens September 3, 1924. For further information, apply to

DR. S. B. TURRENTINE, President, Greensboro, N. C.

STATEMENT

Subscribers at Reciprocal Exchange Fire Insurance Company, Kansas City, Mo.

CONDITION DECEMBER 31, 1924, AS SHOWN BY STATEMENT FILED

Amount of Ledger Assets December 31st of previous year	$2,336,588.19
Income—From Policyholders, $744,155.64; total	798,205.98
Disbursements—To Policyholders, $673,585.34: total	673,585.34
Fire Risks—Written or renewed during year, $153,826,611; in force	74,602,300.00

ASSETS

Mortgage Loans on Real Estate	70,300.00
Value of Bonds and Stocks	617,996.90
Cash in Company's Office	9,021.96
Deposited in Trust Companies and Banks on interest	457,281.78
Agents' balances, representing business written subsequent to October 1, 1924	140,359.47
Agents' balances, representing business written prior to October 1, 1924	6,270.72
Interest and Rents due and accrued	5,866.33
All other Assets, as detailed in statement	1,180,119.10
Total	$2,487,216.26
Less Assets not admitted	1,166,248.72
Total admitted Assets	$1,320,967.54

LIABILITIES

Net amount of unpaid losses and claims	$ 30,720.32
Unearned premiums	290,447.78
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	33,908.48
Reinsurance and return premiums due other companies	59,103.39
Total amount of all Liabilities except Capial	$ 414,179.97
Surplus over all liabilities	$906,787.57
Surplus as regards Policyholders	906,787.57
Total Liabilities	$1,320,967.54

BUSINESS IN NORTH CAROLINA DURING 1924

Fire Risks written, $153,826,611; Premiums received, $1,357,526.86.
Losses incurred—Fire, $182.38; Paid, $182.38.
President, Bruce Dodson, Jr., Attorney in fact. Home Office, Kansas City, Mo.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
(SEAL) Raleigh, February 9, 1925.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Subscribers at Reciprocal Exchange Fire Insurance Company of Kansas City, Mo., filed with this Department, showing the condition of said Company, on he 31st day of December, 1924.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

Subscribers at Casualty Reciprocal Exchange Fire Ins. Co., Kansas City, Mo.

CONDITION DECEMBER 31, 1924, AS SHOWN BY STATEMENT FILED

Amount of Ledger Assets December 31st of previous year	$2,063,056.52
Income—From Policyholders, $831,956.54; Miscellaneous, $40,120.29; total	872,076.83
Disbursements—To Policyholders, $360,147.27; Miscellaneous, $699,132.65; total	1,059,279.92

ASSETS

Mortgage Loans on Real Estate	126,900.00
Value of Bonds and Stocks	492,527.16
Cash in Company's Office	2,556.49
Deposited in Trust Companies and Banks on interest	362,335.25
Agents' balances, representing business written subsequent to October 1, 1924	29,643.94
Agents' balances, representing business written prior to October 1, 1924	2,718.53
Interest and Rents due and accrued	5,394.85
All other Assets, as detailed in statement	894,169.18
Total	$1,916,245.40
Less Assets not admitted	861,890.59
Total admitted Assets	$1,054,354.81

LIABILITIES

Net amount of unpaid losses and claims	274,497.00
Unearned premiums	98,944.32
Total amount of all Liabilities except Capital	$ 373,441.32
Surplus over all Liabilities	$680,913.49
Surplus as regards Policyholders	680,913.49
Total Liabilities	$1,054,354.81

BUSINESS IN NORTH CAROLINA DURING 1924

Fire Risks written, $9,776.53; Premiums received, $6,043.67.
Losses incurred—Fire, $2,220.57; Paid, $3,285.99.
Bruce Dodson, Jr., Attorney in fact. Home Office: Kansas City, Mo.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
(SEAL) Raleigh, February 10, 1925.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Subscribers at Casualty Reciprocal Exchange, Kansas City, Mo., filed with this Department, showing the condition of said Company, on the 31st day of December, 1924.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT

New York Reciprocal Underwriters Fire Insurance Company, New York

CONDITION DECEMBER 31, 1924, AS SHOWN BY STATEMENT FILED

Amount of Ledger Assets December 31st of previous year	$3,289,321.60
Income—From Policyholders, $824,157.85; Miscellaneous, $204,495.08; total	1,041,701.35
Disbursements—To Policyholders, $211,603.29; Miscellaneous, $817,049.64; total	1,028,652.93
Fire Risks—Written or renewed during year, $364,571,136; Inforce	392,924,695.00

ASSETS

Value of Bonds and Stocks	2,838,775.00
Deposited in Trust Companies and Banks on interest	430,912.46
Interest and Rents due and accrued	23,136.56
All other Assets, as detailed in statement	50,227.56
Total	$3,343,051.58
Total admitted Assets	$3,343,051.58

LIABILITIES

Net amount of unpaid losses and claims	50,288.65
Unearned premiums	609,951.63
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	600.00
Estimated amount payable for Federal, State, county and municipal taxes due or accrued	5,000.00
Contingent commissions, or other charges due or accrued	12,080.02
All other liabilities, as detailed in statement	444,363.03
Total amont of all Liabilities except Capital	$1,122,283.33
Surplus over all liabilities	$2,220,768.25
Surplus as regards Policyholders	2,220,768.25
Total Liabilities	$3,343,051.58

BUSINESS IN NORTH CAROLINA DURING 1924

Fire Risks written, $476,500; Premiums received, $490.05.
President, Ernest W. Brown, Inc. Home Office: New York, N. Y.
Attorney for service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

STATE OF NORTH CAROLINA, INSURANCE DEPARTMENT,
(SEAL) Raleigh, March 10, 1925.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the New York Reciprocal Underwriters Fire Insurance Company of New York, filed with this Department, showing the condition of said Company, on the 31st day of December, 1924.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

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Dr. Cannady, 1906 Park Square, Sedalia, Mo

$50 Reward

$50.00 will be paid if R. V. Turner's Quick Relief Salve fails to give relief in cases of croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. Turner's Quick Relief Salve is one of the most powerful, penetrating, germ-killing, pain-removing and healing salves known to science.

Removes corns in a few hours without pain. Also removes seed warts.

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DEPT. H ROCHESTER, N. Y.

THE WORK THAT IS NEVER DONE

By W. S. Surratt.

Many a husband returning home in the evening after a hard day's work in his office rather envies his wife for her life of leisure in the home.

Some statistics collected from one woman serve as a good indication of "who does the work around here."

"In the 30 years of my married life I have served 233,425 meals, made 33,190 loaves of bread, 5,930 cakes and 7,900 pies," this woman said.

"I have canned 1,550 quarts of fruit, raised 7,660 chicks, churned 5,540 pounds of butter, put in 36,461 hours sweeping, washing and scrubbing.

I estimate the worth of my labor conservatively at $115,485.50, none of which I have collected. But I still love my husband and children and wouldn't mind starting all over again for them."

Figure this up for yourself and save the figures for the next argument.

N. C. EPWORTH LEAGUE

(*continued from page ten*)

last Thursday evening, a City Union was formed and set in operation. E. D. Spruill, live wire leader in First church, was elected president; John F. Lough of South Rocky Mount, vice president; and Sarah Eason of Clark Street, recording secretary. John Williams Fleet, late of Wilmington leaguedom, was named treasurer, and M. E. Andrews, recently of Goldsboro, became superintendent of the first department. Other members of the cabinet elected were: R. L. Smith, Mrs. L. F. Stephenson, Mrs. J. D. Parrish and Carrie Herring. A league extension committee was appointed and plans are under way for the upbuilding of Epworthian interests in this community.

SENIOR LEAGUE BANQUET

The banquet given last evening by Senior Epworth League of the First Methodist church was one of the most interesting events of the spring season. Long tables, banquet fashion, were placed in the beginner room and were attractively decorated with white baskets filled with yellow snapdragons and other cut flowers, all in shades of yellow, to carry out the league colors, yellow and white. Candelabra holding yellow burning tapers lent a soft glow over the entire room, making the scene one of much beauty, and this greeted the guests as they entered the room, while Miss Dorris Ivy played "Onward Christian Soldiers."

Greeting guests were Mrs. C. E. Herrington and Mrs. W. R. Griffin and acting as ushers were Miss Margaret Battle, Miss Margaret Gorham, Miss Evelyn Bell, Miss Katherine Jordan.

The banquet was given primarily to discuss the book which is now being studied by the leaguers, "Jesus' Teachings on Money," written by Ina C. Brown. Between the five lovely courses various chapters in the book were reviewed by Mr. N. C. Bardour, Mr. E. D. Spruill, Mr. H. C. Sprinkle, Miss Iola Parker. League yells and songs greatly enlivened the occasion, which was devidedly the most enjoyed in the history of the league. Places were laid for forty-eight members and attractive place cards were done in yellow roses. The league benediction concluded the social. Those assisting in serving the banquet were Mrs. J. S. Battle, Mrs. Mills, Mrs. Curtis, Miss Carrie Mann, Mrs. Pipkin and Mrs. W. L. Griffin.

League officers are: N. C. Barbour, president; Miss Iola Parker, vice president; Miss Margaret Battle, secretary; Miss Margaret Gorham, treasurer; Miss Lulu Mae Keel, corresponding secretary.

FOR SALE—A two-story cottage, twelve rooms, wide upper and lower porches, located near Epworth Spring and Lake Shore Drive at Lake Junaluska. Price $6,500. For terms apply to Box 605, Richmond, Va.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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W. E. WEBB, Secretary
STATESVILLE, N. C.

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HERE IS YOUR OPPORTUNITY

WHAT TWO JUDGES SAID

The newspapers recently carried a story of what two judges, located in cities widely separated, have said were the main causes of present day delinquency so widely prevalent among the young people of our land. Near the top of each list of causes was "trashy literature."

YOUR RESPONSIBILITY IS

To provide suitable reading matter for your family fireside. Maybe you think that the boys and girls in your home will not read a religious publication; but try them for a year or so and you will be amazed at how much they will know of what is going on in your home conference and throughout the church at large.

TWO PAPERS AT ABOUT A THIRD LESS

Send your remittance of $3.50, which will pay for a year's subscription to the North Carolina Christian Advocate and to the Nashville Christian Advocate.

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GREENSBORO, N. C.

Presiding Elder's Appointments

DISTRICT CONFERENCES

Winston-Salem, at Kernersville ..... May 18-19
Shelby, at Lincolnton ..... May 21-22
New Bern, at Trenton ..... May 26-27
Fayetteville, at Dunn ..... May 26-28
Statesville, at Newton ..... June 4-5
Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

May

Rosman, 11 2-3
Brevard, night 3
Bethel, night 6
Weaverville Ct., Pleasant Grove, 11 9-10
Haywood Street, night 10
Mars Hill, 11 16-17
Weaverville, night 17
Flat Rock-Fletcher, Flat Rock, 11 24
Oteen-Oakley, night 24
Central, 11 31
Asheville Ct., Emma, 3 31
Bethel, night 31

June

Mills River, Avery's Creek, 11 6-7
West Asheville, night 7
Hominy, Acton, 11 27-28
Chestnut Street, night 28

July

Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27

August

Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

May

Peachland, Fountain Hill, 11 1
Bethel, (church dedication), 11 3
Lilesville, Forestville, 2 3
Bethel, Long Pine, 11 5
Waxhaw, Heath Mem. dedication, 11 10
Waxhaw, Bond's Grove, 3 10
Matthews, 11 17
Pineville, Marvin, 3 17
Weddington, Hebron, 11 23
Hawthorne Lane, 11 24
Belmont Park, night 24
Hickory Grove, 3 24
Dilworth, 11 31
Rural Trinity, 3 31
Brevard St., night 31

June

Ansonville, Burnsville, 11 3
Morven, Sandy Plain, 11 4
Wadesboro, 8 p. m. 3rd, 11 7
Marshville, Harmony, 3 7
Tryon St., 11 14
Duncan Memorial, night 14
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21

The district conference will be held at Pineville June 25-26.

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

May

Randleman, Old Union, 3 2-3
Carraway Memorial, 11 3
Park Place, night 3
Pleasant Garden, Bethlehem, 3 9-10
Ramseur-Franklinville, Ramseur, 11 10
Centerfaryl night 10
Spring Garden, night 13
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31

June

Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

May

Sandy Ridge, Snow Hill 2-3
Madison, night 3
Stokesdale, Mt. Carmel 9-10
Stoneville-Mayodan Price 16-17
Leaksville, night 17
Mt. Airy Ct., New Hebron 23-24
Ararat, Chestnut Grove 30-31
Summerfield, Pisgah 30-31

June

Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

May

Todd, Pleasant Valley 2-3
Boone, Blowing Rock 9-10
Avery, Mt. Zion 16-17
Helton, Greenwood 23-24
Elk Park, Banner Elk 30-31

June

Warrensville, Ashley 6-7
Jefferson, Zion 20-21
Creston, Mountain View 27-28

July

Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

May

Rock Sprins, Rehobeth, 3 and 11 2-3
Stanley, Trinity, 3 3
East End, night 3
Cherryville Ct., Bethlehem, 11 9
Cherryville, First Church, 11 10
Dallas, Hardin, 3 10
Franklin Ave., night 10
Belwood, Palm Tree, 11 16
Polkville, Lee's Chapel, 11 17
Lafayette Street, night 17
Trinity, Tate Chapel, 11 23
Maylo, 11 24
Lowell, South Point, 3 24
Park Street, night 24
King's Mountain, night 27
Belmont, Main Street, night 28
Mount Holly, night 31

June

South Fork, Bethel, 11 6
Crouse, Pleasant Grove, 3 and 11 6-7
Lincoln Ct., Ivey, 3 7
Smyre, night 7
Trinity College Summer School 10-24
Lowesville, New Hope, 11 27
Goodsonville, Tabernacle, 3 and 11 27-28
Bessemer, Puette Chapel, 3 28
Shelby, Central, night 28

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May

Forest Hill, 11 3
Epworth, night 3
Concord Ct., Olivet, 11 9-10
Yadkin, night 10
New London Ct., New London, 11 16-17
Badin, night 17
Gold Hill Ct., Liberty, 11 23
Salem, West Albemarle, 11 24
Albemarle Ct., Oakboro, 11 30-31

June

Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28

The District Conference will be held at Norwood July 9-10.

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N.C.
THIRD ROUND

May

Cool Springs, Salem, 3 & 11 2-3
Olin, Mt. Bethel, 11 & 3 2-3
Stony Point, 8 3
Dudley Shoals, Cedar Val, 11 9-10
Hudson, Mt. Hermon, 3 9-10
Granite Falls, 8 9-10
Lenoir First, 11 & 2 17
South Lenoir, Zion, 3 17
Rhodhiss, 8 17
Lenoir Ct., Gamewell, 11 and 1 24
Ball Creek, Friendship, 11 and 3 23-24
Hickory First 8 24-25
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31

June

Statesville, Broad St., 11 and 8 7-8
Statesville Ct., Bethel, 11 and 3 6-7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
THIRD ROUND

May

Hiawassee, Ranger, 11 1
Hayesville, Oak Forest, 11 and 11 2-3
Murphy Ct., Peachtree, 2 3
Murphy Street, Murphy, night 3
Webster Ct., Wesleyanna, 11 9
Jonathan Ct., Shady Grove, 11 10
Waynesville, night 10
Judson Ct., Maple Springs, 11 16
Andrews, 11 17
Robbinsville Ct., Trinity, 3 17
Macon Ct., Union 11 and 3 22-24
Franklin Ct., Salem, 11 and 11 23-24
Franklin Street, night 24
Sylva, Sylva, 11 31

June

Haywood Ct., Finchers, 11 and 3 6-7
Fines Creek, Pine Grove, 11 7
Bryson City, Raven's Ford, 11 and night 21
Highlands, Highlands, 11 24
Glenville, Double Springs, 11 27
Cullowhee, 11 28
Whittier, Echota, 3 28

The Haywood County Sunday School Teachers' Training School will be held in the Waynesville Methodist church May 10-15.

The Waynesville District Conference will convene at Sylva May 31, which is the fifth Sunday. The business session will be called to order at 9:30 Monday morning, June 1.

WINSTON-SALEM DISTRICT
W. A. Newell P. E., P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May

Davidson, Bethel, 11 2-3
Advance, Fulton, 3 2-3
Thomasville Ct., Pleasant Hill, 11 9-10
Trinity, Trinity, night 10
Kernersville, Kernersville, 11 17
Denton, Jackson Hill, 11 23-24
Thomasville, Main St., Main St., night 24
Mocksville, Mocksville, 11 31
Farmington, Huntsville, 3 30-31
Walkertown, Walkertown, night 31

The Winston-Salem District Conference will convene at Kernersville on Sunday, May 17th. The business session will be called to roder at 10 a. m. Monday, May 18th.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

May

Milton Ct., New Hope, 11 1
Cedar Grove Ct., Walnut Grove, 11 2-3
Lakewood, night 3
Rougemont, Mt. Sylvan, 11 9
Chapel Hill, 11 10
Carrboro, Orange, 3 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

May

Pasquotank (preaching), Hall's Creek and Mt. Hermon 3
Plymouth, Sloam, 3 10
Roper, Mackeys, night 10-11
South Camden, Nashes 16-17
Columbia, Gum Nec 23-24
Belhaven-Pantego, Belhaven 31

June

Summer School, Duke University 7
Summer School, Duke University 14
Perquimans, New Hope 20-21
Edenton, Edenton, night 21
Chowan, Bethany 27-28
Hertford, night 28

July

Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

May

Raw River, Cedar Grove 2-3
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

May

Jones Ct., Oak Grove, a.m. 2-3
LaGrange, Trinity, a.m. 9
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24

District Conference May 26-27 at Trenton

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

May

Vanceboro, Lanes, a.m. 2-3

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

May

Scotland Neck, Hobgood 3
Rich Square, Woodland, 11 9
Conway, Bethany, 11 11
Middleburg, Cokesbury 17

District Conference 16th and 17th of April at Seaboard.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

May

Vineland, Zion, a.m. 3
Tabor-Fair Bluff, Clarendon, p.m. 3
Shallotte, Shallotte village, a.m. 8
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Mayaville, Tabernacle p.m 17

NEW EPWORTH LEAGUES

As a result of our meeting held here in March we have organized an Epworth League with about 22 members, and expect to organize another at Mackeys probably this week. Brother Daniel Lane from City Road church in Elizabeth City will be with us and give us a lecture on the league work and help us to get started off in good shape next Friday night.

Business over in this part of the state is beginning to be more lively now in prospect of a fine May pea crop that will be off now in about two weeks. R. F. Taylor.

RESOLUTIONS OF RESPECT

(By the Woman's Missionary Society of Main Street Methodist church, Thomasville, N. C.)

Since our last regular missionary meeting our society has been bereft of one of our choice members, Mrs. C. A. Julian. After a long illness death claimed her.

She suffered much but bore her sufferings bravely and without complaint.

Before her marriage she was Miss Carrie Cramer, one of the three children of Mr. and Mrs. John T. Cramer of Thomasville. Many friends of this delightful family, especially among the Methodists, will remember these children—Carrie and Nellie (the sweet singer) and Stuart—and all will remember this happy Christian home, now all gone. All have passed over the river except the brilliant son, Mr. Stuart W. Cramer of Charlotte, N. C.

From her early girlhood Mrs. Julian has lived a beautiful Christian life, being a member of Main Street Methodist church. She was not demonstrative, but quiet and retiring in her religious life, and refined and true in her daily walk. She was a true friend, and like her mother, could always forgive the faults of others.

We, the members of the missionary society, feel keenly the loss of this faithful member, and resolve:

First, That we will ever keep in loving remembrance and will strive to emulate her good example.

Second, That a copy of this tribute be spread upon our minutes, a copy to each of our city papers and a copy to the North Carolina Christian Advocate. Also a copy be sent to the bereaved family, with a prayer that their wounded hearts may be healed by divine aid.

"Somewhere tonight among the hills of Heaven
She walks, with all her stars around her;
And we who lost her here on earth
Grow happy, knowing God has found her."

Mrs. W. L. Hutchins,
Mrs. J. R. Myers,
Mrs. F. S. Lambeth,

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IN MEMORIAM

HUNTER—Henry Sylvester Hunter was born July 18, 1852, and died at Pineville February 9, 1825. His wife was Miss Olivia Garrison. There were eight children, five of whom survive. In the last years of his life Brother Hunter did not miss an opportunity to render service to his Lord. His health was not good but he did not spare himself so strong was his desire to atone for the carelessness of earlier years. His pastor always found him ready to help. Ws miss him here, but his testimony left no doubt as to where he is. Robt. E. Hunt, Pastor.

ALLEN—Bro. E. O. Allen was born near Institute in Lenoir county February 17, 1859; married Miss Mamie Patrick December 21, 1887. He died after a short acute attack February 9, 1925. Brother Allen suffered many years with rheumatism and had not walked out of his home in five or six years. He liked to read and was, I suppose ,the best informed among us. He took an active interest in the issues of the day. He was always glad to see his friends come in to talk with him. He and Rev. J. C. Wooten lived near each other in their young manhood and not long since Brother Wooten spent the evening with him, and you never heard two war heroes revel more delightfully over other days than they did. He leaves a widow, one daughter and two sons. They with other loved ones and friends miss him very much. The Lord has and will keep to uttermost. R. R. Grant.

COGBURN—Addie Lee Howell Cogburn was born December 11, 1878; departed this life December 13, 1924. On October 19, 1903, she was married to Wm. H. Cogburn. Sister Cogburn made a profession of faith in Christ early in life and joined the Pisgah Methodist church. She loved her church and was true to her vows. She was a kind and loving wife, a woman with a sweet disposition, making friends and holding them. Not only will her church and community miss her, but many who go to Mt. Pisgah from time to time, where she had lived so long at Buck Springs Lodge, her husband holding the position as ranger for the Biltmore estate, forest department. It was here hundreds of people have found her smiling face and kindly turn toward everyone. On Sunday, December 14, the burial service was held in Pisgah church, conducted my the writer, and her body was laid to rest in the church cemetery. May God graciously bless her big-hearted husband, relatives and friends. T. A. Groce.

OGBURN—A good man lived in Monroe, N. C., for more than thirty years, reared an excellent family, was usefully identified with the business, municipal, social and church interests in that thrifty town for all thesé years. He was genial, cordial and hospitable, a good singer, a faithful and regular attendant upon all the services of the Methodist church which he loved and supported with his means and prayers. He was a true friend to the preachers, and all who ever served the Monroe Methodist church loved him. When age and affliction overtook him he cheerfully submitted. The Saviour of his youth and vigorous manhood was the same in his old age and feebleness. His faith was strong and his assurance sweet to the last. His sun went down in a clear sky and rose in splendor over the hills supernal. His spirit is with God. His memory is blessed.

For more than fifty years his wife was a true helpmeet and an unselfish partner in all his experiences. Their married life was a happy one. Their home was one of music and song and good cheer. Their children rise up and call them blessed, walking in the steps of their devoted, Christian parents. May they all meet in heaven and forever sing the praises of God, and enjoy holy companionship in that world without end.

The subject of this sketch is Nicholas S. Ogburn, born of Christian parents August 19, 1847, near Summerfield, Guilford county, N. C. He served with the Junior Reserves in the Confederate Army, was captured at Petersburg, Va., and remained in the Federal prison four months at Hart Island, N. Y. He was married to Miss Bright Wolfe of Mecklenburg county, N. C., 1873. Nearly two years ago they celebrated their golden wedding. In addition to Mrs. Ogburn he is survived by five children: Mrs. Henry Laney of Monroe, Mrs. John Yates of Monroe, Frank Ogburn of High Point, N. S. Ogburn, Jr., a missionary to Japan, stationed at Kobe, Japan, and Mrs. J. L. Hoyle of Charlotte. There are eleven grandchildren and one great-grandchild. Alfred Ogburn of Asheville, a brother, also survives.

This writer was twice his pastor and received him from the Methodist Protestant Church into the Methodist Episcopal Church, South. Peace to his ashes. Blessings on his memory.
W. R. Ware.

KNOWLES—John Ellison Knowles was born in Washington county March 3, 1942, and after many years of patient suffering went to his reward February 18, 1925. He was laid to rest in the family burying ground near Windsor, N. C., Bertie county.

While serving in the war between the states he received a wound from which he never was free from pain, yet he bore it with patience and fortitude. For the last few years he has suffered so much we do thank the heavenly Father for relieving his body, yet it was with great sorrow that we said, "Goodbye, just a little while and we'll all be with you."

Soon after the war he married Miss Clara Jordan Blount, who with five children, namely, Mrs. Samuel E. Lucas, McKenny, Va.; Mrs. Bessie Knowles Goode, Woodard, N. C.; W. F. and J. E. Knowles, Jr., Woodard, N. C., and Mrs. Cecil E. Modlin, Greenville, N. C., survive him.

His wife, being in her eighty-third year and quite feeble, was devoted, faithful and administered to him until the end.

He had been a consistent member of the M. E. church for the last 55 years.

Heaven is near to us all.

His loving niece,
Anna Peacock Spivey.

RESOLUTIONS OF RESPECT

Whereas, obedient to the final summons our loved brother, S. H. Gault, passed away in St. Elizabeth Hospital, Richmond, on the 25th day of February, 1925; and

Whereas, he was a valuable and faithful member of our Sunday school class, and had been for the past years during his residence among us, his former home having been in the state of Virginia; and

Whereas, the class desires to record its sorrow and to express to the family of the deceased brother our sympathy. Now, therefore, be it resolved:

First, That the Men's Bible Class of Trinity Methodist Church, South, Southport, N. C., in class assembled, realizes and appreciates the fact that the unassuming yet steadfast character of Bro. S. H. Gault has been an inspiration to the classmen and has helped the members of our class to progress in Christian living and to engage in Christian work.

Second, That our class bows in sorrow at this dispensation of providence in calling our brother home, because we feel kekenly the loss of his help and his association, but we look forward to a reunion beyond the grave.

Third, That we extend our heartfelt sympathy to the family of Brother Gault, especially to Mrs. Gault, and to Miss Emily Gault.

Fourth, That a copy ot these resolutions be recorded on our Sunday school records, one sent to the Advocate and a copy be sent to Mrs. Gault.

B. J. Holden, President.
L. T. Yaskell, Secretary.

PATTERSON—Mrs. Mary Culp Patterson, beloved wife of W. W. Patterson, was called up higher, after a brief illness on March 11, 1925, at the age of forty years, leaving a devoted husband and two children to mourn her untimely taking. Our sister was devoted to her family and they to her but this devotion did not keep her from actively expressing her love for her God and the interests of His kingdom. Sister Patterson was converted early in life and joined the Pleasant Valley (S. C.) Baptist church. She lived consistently in that communion until about six years ago. Having moved across the line into Mecklenburg county she cast in her lot with her husband at Harrison Methodist church. Here she lived a beautiful Christian life, and when the summons came she as truly "fell on sleep" as did the worthies of the long ago. She met the last enemy without fear by reason of her abiding faith in Him who "hath put all things under His feet." Her place in the church, missionary society and Sunday school will be hard to fill, but the Lord of the harvest will put it on the hearts of some to take up what seems to be the unfinished task. The large company present when we laid her body away and the many beautiful flowers testified as to the love and esteem in which she was held.

May God comfort and help the bereaved husband and the two bright children who so sorely need a mother's guidance.

Robert E. Hunt, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in His divine wisdom saw fit to call from us Mrs. R. L. Capps, a member of the Arcola church, a friend of the Harris Chapel community and also the mother of two of our classmates, Glenn and Mary Gladys Capps. The following tribute to her memory is an expression of love for her and sorrow of our loss. We will in memory ever cherish her excellent spirit and beautiful character. Therefore be it resolved:

First, While we bow in humble submission to our heavenly Father's will, we deplore her untimyle death and pray for her family that they may be able to see the hand of God in all and be able to say, Thy will be done.

Second, That we, her friends, extend to her loved ones our sincere sympathy in this their hour of bereavement, and while we cannot bring her back to them again we can follow her and try to meet her in yonder world.

Third, That a copy of these resolutions be sent to the family, a copy to the local paper, a copy to the Raleigh Christi an Advocate, and a copy be spread upon the school records.

Alberta Shearin,
Edith Alston,
Mary Odom,
Committee.

CAIN—On March 8, 1925, the community was very much shocked and grieved over the death of Mrs. Lottie (White) Cain, beloved wife of Mr. Sidney I. Cain, of near Fayetteville.

Although never well and a sufferer from high blood pressure, still her death came as a great shock to her many relatives and friends. She was spending the afternoon at the home of her uncle and seemed to be very well and in very good spirits, when she was taken suddenly ill and lived only three or four hours. A broken blood vessel on her brain was the cause of her death.

She was buried by her pastor, Rev. W. L. Maness, in Camp Ground cemetery on March 9th, and the large crowd who attended her funeral and the lovely floral offerings bore silent but eloquent testimony to the high esteem in which she was held.

She leaves to mourn her loss her husband, two sons, Sidney Ivy, Jr., and Carlton White Cain, and four sisters, and a host of relatives and friends.

Grieve not for her, but remember she has gone to the One who said, "Come ye who labor and are heavy laden and I will give you rest."

Miss Fannie Clark.

KNIGHT—Joseph Henry Knight was born July 26, 1878, departed this life January 23, 1925, aged 46 years, five months and 28 days. He was married December 11, 1898, to Miss Minnie Campbell and to this union were born eight children, three boys, Otis, Preston, Albert, five girls, Ora, Viola, Essie Mae, Dorothy and Mallie. All except two of these children survive him, besides his wife and father. He first joined the Moravian church at Winston-Salem [illegible] 17 years of age [illegible] ago he moved to Trinity M. E. [illegible] South, where he has been a consistent member. Brother Knight was sick for quite a while and suffered much, but he bore his suffering with patience, and often expressed himself as read yto go, saying that he had not fear as to his readiness.

E. E. Snow, P. C.

J P Breedlove 30aug24
407 Watts St

ROBINSON—Mrs. Frances DeLaney Robinson, widow of the late W. T. Robinson, left the home of her son in lower Mecklenburg to be with God on February 25, 1925, at the ripe old age of 78. For several years she had been an intense sufferer, but through it all she was conscious of the sufficiency of grace. She was so confirmed in the habit of doing good, scattering cheer, and helping the needy that weakness and suffering could not turn her from the well-beaten path. The testimony of those who knew her best was that she was ripe in the saintly qualities as well as in years. The members of Harrison church, in which she along with her husband was so long a faithful and wise leader, will sorely miss her sympathetic presence and helpful counsel.

During the lifetime of her husband Sister Robinson's home was a home for the preachers, and many a tired and well-nigh discouraged itinerant has gone out with a lighter heart and a more determined purpose to "carry on" in the Master's work as a result of the cheer he has received at the hands of these godly souls. Doubtless many of these old saints were waiting at the beautiful gate of the New Jerusalem, side by side with her dear husband, to welcome her. Many a time have they praised God together here and their voices will blend perfectly as they sing the song of the redeemed.

She leaves one son, W. S. Robinson, who with his devoted wife and children did all possible to make her last days comfortable. Two brothers, J. S. and J. W. DeLaney, and two sisters, Mesdames Eliza Ardrey and John Garrison, also survive. May God comfort them in their loss.

We laid the frail body by the side of that of her husband in the burying ground at Harrison church. Revs. B. F. Harget, a former pastor, and E. N. Crowder, assisted the writer.

Robert E. Hunt, Pastor.

RESOLUTIONS OF RESPECT

In the calm early morning of Thursday, March 12, 1925, the immortal spirit of our dear friend and beloved co-worker, Mrs. C. E. Kerley, entered through the pearly gates into the beautiful city on high to be forever with her Lord, whom she loved and served so well while here on earth.

Truly a god and great woman has gone from among us. Sldom can a more beautiful Christian character, a more nearly perfect life be found. Fro mearly girlhood to the time of her last illness Mrs. Kerley's life was one of sacrifice and service for others, the example of which will live in the minds and hearts of all those who come under its influence. She loved her fellowmen with a great and enduring love, which manifested itself in genuine sympathy for those in sorrow and in giving substantial aid to those in need. Of a sweet, cheerful disposition and of generous, beautiful spirit, she was beloved by all who knew her, even the most casual acquaintances. Her house was open at all time sto her friends, who were given a warm welcome and made to feel at home. Her unbounded hospitality was typical of the big-hearted Christian woman that she was.

In early youth Mrs. Kerley united with the church to which she faithfully devoted herself to every department of its work.

Realizing the great loss that we have sustained in the death of our beloved friend, we, the members of the Susanna Wesley Bible class of Trinity Methodist Sunday school of Charlotte, N. C., offer this tribute of love and esteem to her memory; therefore be it resolved:

First, That we will greatly miss Mrs. Kerley in all of our church work, but most especially in Bible class on Sunday morning, wnere her presence was always an inspiration, her wise words of counsel a benediction.

Second, That we extend to her sorrowing loved ones our deepest sympathy, praying that our heavenly Father may comfort and bless them in their sore bereavement, as He alone can do.

Third, That a copy of these resolutions be sent each member of the grief-stricken family, a copy sent the North Carolina Christian Advocate for publication, and that a page in our minute book be inscribed to her memory.

Mrs. H. F. Smith,
Mrs. C. B. Reeves,
Committee.
Mrs. H. A. Johnson, President.

NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

Suppose the world were full of cynics and one neither saw nor heard anything but snarls. Suppose the world were full of pessimists who of two evils took both, and who believed that the whole world is headed to the bow wows. And it would be if pessimists were in charge of things. Suppose we had nothing on earth but chronic grumblers. Would this then be a desirable place to live? To ask the question is to answer it. Why then be a cynic, a pessimist or one who constantly grumbles? Let us all join in singing "Brighten the Corner."

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Hon. J. R. McCrary closes an eloquent tribute in The Dispatch to the late H. B. Varner with the following: "One friend he had who never failed. The world might turn its back, but one heart for him never ceased to beat. In his car this friend always rode in the making of many trips throughout this beautiful section. In his room this friend slept at night by his master's side. Whoever else may do so, this friend will never forget, for to "Ted," the English mastiff, H. B. Varner was the greatest man that ever walked the earth. Doubtless this faithful one will keep up the uneasy hunt for his lost master till he too falls to rise no more."

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Charity and Children, in our judgment, deals with that Georgia row about right in the following: "At the annual meeting of the Stone Mountain Memorial Association April 22, Hollins Randolph was re-elected president and Dr. Plato Durham was dropped from the board of directors. The selection of Lukeman to complete the work was approved. The board consists of Atlanta people, and the South as a whole is left out. The appeal for contributions from the South, therefore, will fall flat. The local row has dampened public enthusiasm and opinion between Borglum and the Atlanta bunch seems hopelessly divided."

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How admirable to be possessed with some fine enthusiasm! It may be for painting, or music or other of the fine arts. It may be for the attainment of some high and far off ideal. It may be for the completion of some noble task. It may be that devotion to a great cause which makes one willing to die for it. But whatever they are these enthusiasms have been the makers of artists, heroes, conquerors, and martyrs. But for these fine enthusiasms which have possessed the lives of men the whole history of the race would be drab. The stretch of the centuries would be as a desert land without a flower, a song, a shining deed, or an illustrious name. While some have never felt the thrill of a stirred spirit, God be praised for the many who have experienced those pulsations that are engendered by a burning heart, and have left over the long pathway of humanity the trailing clouds of glory and by each milestone a monument to some noble achievement.

"Eloquence is high grade hollerin'," said Bishop Quayle. It was doubtless a semi-humorous remark by that unique and gifted product of the western plains, but this definition conveys the idea of a great many people, to whom eloquence is just high grade hollerin' and sometimes not so "high."

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The total Indian population in the United States is 346,962, according to the count made last year. When Columbus discovered America there were, according to best estimates, about 850,000 Indians of all tribes roaming the entire country. The present Indian population, therefore, is more than 40 per cent of the original total before the coming of the white man. The Indians are now distributed as follows: Oklahoma has more Indians than any other state—about 120,000. Arizona has today 43,000, South Dakota 24,000, New Mexico 20,000, California 19,000, Minnesota 14,000 and Montana 13,000. New York still has an Indian population of more than 6,000. These totals do not include about 60,000 who no longer live with their tribes and are counted in the general population.

⚜ ⚜ ⚜

People determine values. Why is an acre of ground in England of more value than an acre in the heart of Africa? The different sort of people is the answer. Why the difference in America today from the time that savage tribes roamed this continent? Our answer is not found in more and better land or a greater variety of climate. The American Indian had all these. But other inhabitants have wrought the change. What would New York City with its skyscrapers and fabulous wealth be if no man or woman should ever be allowed to enter within its borders? Like Babylon, once "Babylon the Great," but now a desolation, this great metropolis would become a "flag stop" for even local trains. Personality is power. People determine all human values. The character of the folks measure the value of your holdings.

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"Home coming week" in North Carolina is to be observed October 12-17. Governor McLean has appointed a central committee to direct the movement that is expected to bring back thousands of Tar Heels to their native state. The federal census of 1920 showed that 166,000 native Tar Heels were then residents of other states. If the invitation should be extended, also, to the descendants of North Carolinians who have gone from this commonwealth since the war between the states, it would include a multitude that no man can number. For the tide of emigrants that flowed from the state in the seventies and the eighties no longer bears her sons and daughters away in such large numbers. If possible bring back the children of Tar Heels of a former generation and let them get a glimpse of the land from which their fathers emigrated and they will be surprised to find it one of the choicest spots on the American continent. The final result will be that many of them will make this their dwelling place.

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A. W. PLYLER ..... Editor
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THE OBLIGATIONS OF CHRISTIAN CAPITAL

Among the reports which will be submitted at the Universal Christian Conference on Life and Work, to be held this year at Stockholm, Sweden, from August 19 to 30, is one commenting on the ethical problem which confronts the man of wealth. Briefly, it asks: What are the obligations of the capitalist—and to whom are those obligations owed?

The report, which is the result of a thorough investigation into the causes and remedies of industrial disturbances, has been in preparation during more than a year by the Commission on Economic and Industrial Problems of the American section headed by Dean Shailer Mathews of Chicago University, and made up of such leaders in religious, social and industrial work as the Rev. Worth M. Tippy, secretary of the Commission on Social Service of the Federal Council of the Churches of Christ, John P. Frey, Sherwood Eddy, Raymond Robbins, Prof. Graham Taylor, Mrs. Mary K. Simkhovitch, Samuel Mather, Kirby Page, Bishop Francis J. McConnell, George Foster Peabody, and Bishop Robert E. Jones.

This particular phase of the industrial problem is one which often goes unstressed in the face of more obvious physical problems. The social disadvantages of the poor man are more insistent in the public eye. But the rich man's problem is, none the less, of major importance.

"Many Christians are disturbed," the report notes, "by the great gulf that has come to exist between the rich and the poor, not only because of the sufferings and privations of those at the bottom of the economic scale, but also because of the spiritual isolation which the possession of wealth in the face of others' poverty brings to those on top."

The problem of the capitalist, the investigators remark, is ethical. He is one into whose hands circumstances have placed a power—the rewards of industrialism. But that power is, besides, a trust—he holds it under obligations.

"There is a disposition today within the Christian community," the report reads, "to question the ethical validity of pure profit in the economic sense—that is, a return from enterprise, a business transaction, that is quite beyond and separate from the 'going rate' upon invested capital and the 'wages of superintendents'." On the other hand, the investigators note that "American business men still cling as a rule to the individualism, which resulted from boundless resources and unhampered enterprise, which no longer exist."

In those two observations are contained the sides of the conflict. On the one hand stands a principle of just reward for service, and on the other a popular conception of economic reward.

"In practice," the report continues, "speculative enterprises demand a return according to the risk involved without reference to the question, whether, granted that it is legitimate, the risk involved should not be socially insured. Although most would accept, probably few critical minds would attempt to justify by a Christian standard the enormous profits, which are frequently reaped from fortunate investment, and which are often dependent upon values created by the community, when it is impossible to show corresponding service which the community has received."

The whole problem rests on the concept of service, according to the investigators. The excuse for an enterprise should reside in its serviceability—its usefulness to society—rather than in its economic fruitfulness. In other words, the capitalist is placed in a position of trust—he is the steward, only, of the industrial benefits—and he owes an obligation to society. His enterprise must be economically sound, but it must, at the same time, be ethically and socially sound.

"An individual or a corporation," says the report, "serves the public when it supplies a real need at a just price. It is commonly assumed that to meet such a demand of the market is a fulfillment of the service requirement, and justifies the accumulation of a fortune in the process. Not only so, but industries which have their beginnings in a bona fide demand, frequently lost the service motive in the rapid accumulation of wealth."

ANNUAL MEETING OF THE BOARD OF FINANCE

By Luther E. Todd, Secretary.

The seventh annual meeting of the Board of Finance was held in St. Louis, Mo., April 27, 1925. The following members were present: Bishop W. F. McMurry, Bishop W. N. Ainsworth, Bishop U. V. W. Darlington, Bishop S. R. Hay, Senator X. P. Wilfley, Luther E. Todd, John W. Fristoe, C. W. Tadlock, W. W. Armstrong, M. L. Burton, H. E. Draper, T. S. Hamilton, J. A. Smith, W. E. Faust, J. C. Wooten, S. P. Cresap, J. Taylor Stratton, J. T. Catlin, J. Harry Bryan.

The meeting was charactertized by a beautiful harmony, and all were agreed that the occasion was most happy and helpful. Some of the things which it revealed will make interesting reading for the church, as follows:

I. Concerning the Routine Work.

It was shown that bequests for Superannuate Endowment, amounting to more than $300,000 had been reported as having been written into wills during the year. Also a considerable amount had been received from bequests of estates which had been settled.

Contributions on the annuity plan, amounting to a total of $58,088.22, were received during the year. Also several annuity bonds had been cancelled by the deaths of the holders, and the principal of these bonds was thereby released from annuity obligation and added to the general fund without restriction.

The number of claimants at present were given as 2,391, and 928 of these are superannuates and 1,463 are widows of preachers. The total amount from all sources paid for the support of the claimants for the past year was $601,996. The average per capita for the superannuates was $314, and for widows of preachers $213. The average per capita the year the Board of Finance began its work (1918) was $186 for superannuates and $98 for widows of preachers.

The year's expense for operation the board (not including the Special Effort department) was $20,402.37. The total amount paid to annuitants was $10,523.56. The total amount of salaries paid the secretary and three clerical assistants of the board (not including Special Effort department) was $10,076.

The investments were exhibited in a manner which enabled the board to see at a glance where the endowment is invested, the character of the security held under first mortgage, and such other information as was necessary to give the board a clear conception of this part of the work.

II. Concerning Special Effort Department.

A history of the development of Superannuate Endowment was given, and it proved of great interest. It revealed that 6,400 charges, of 6,500 in the entire church, had officially approved quotas aggregating a total of $10,500,000 to be raised in five years for the cause.

To March 31, 1925, which was the end of the first year of the movement, 4,500 charges had paid $1,270,895.49 on their quotas. Approximately 2,000 charges paid nothing the first year.

Of the total amount paid as stated, after deducting the expense pro rata, $603,176.04 was credited to the general fund and $610,867.51 was credited to the various conference funds.

The total expense for operating the Special Effort department for one year of preparatory work and one year of applying the program (two years time) was $213,879.36. The bulk of this was spent for literature the first year and for publicity in the conference organs. The rent for a room and salaries of four young women in this department amounted to a total of $6,312.

The amounts credited to the general fund out of the Special Effort had raised that fund to a total of $1,654,151.03. The amounts credited to conference funds out of the Special Effort, had increased the total of these funds to $698,788.76. (This refers only to conference funds handled by the Board of Finance). The grand total of conference Superannuate Endowment (including that with the Board of Finance, that with other trustees, and the value of superannuate homes), was revealed as amounting to $2,646,194.

III. Concerning Distribution to Claimants.

The secretary's report showed that the total amount available for distribution to the claimants for the current year is $109,385.33. Of this sum $87,082.74 will be distributed from the general fund direct to the claimants on the basis of service alone, July 1, 1925. The balance, $22,302.59, represents the income from the conference funds, and it will be sent to the various annual conferences at their next meetings and referred by them to the respective conference boards of finance for distribution to the claimants on the basis of necessity.

This $109, 385.33 now available for distribution as stated exceeds the amount distributed from these sources last year by $40,000. (The amount distributed last year from the general fund and the conference funds was approximately $69,000, and the amount distributed the year before that was $40,000). Thus it appears how rapidly Superannuate Endowment is improving the support of the claimants.

If there was ever a financial movement that should appeal to the church with great force, surely the Special Effort for Superannuate Endowment should. We are faced now by the real opportunity to support this movement, and not one of us should fail to use the chance.

THE BROADWAY TEMPLE

The recent Associated Press story that told of John D. Rockefeller, Jr., having given $250,000 to the Broadway Temple, New York City, has aroused popular interest in this gigantic enterprise which has been called the inspired project of Dr. Christian F. Reisner, pastor of Chelsea Methodist Episcopal church.

The building is to cost $4,000,000 and with Mr. Rockefeller's gift practically all this amount has been secured.

Of this great enterprise in modern church building the New York Christian Advocate among other things says:

"Under the new architectural design the Temple will contain apartments, while in the tower over the church there will be 644 rooms and public offices which will bring in an essential revenue of $402,300. The two wings will contain apartments for housekeeping accommodating 500 people, and these will bring in an estimated revenue of $166,290. The design also includes stores on the Broadway front, which are estimated to bring in an annual income of $27,500. Thus this modern church will have an income of $596,090 a year, while the total expense, interest on bonds, taxes, etc., will be only $470,500 per year.

"Subscriptions from men of all creeds and denominations are coming in so actively that it is confidently expected that ground for the Broadway Temple will be broken some time in June.

"Broadway Temple is to be a twentieth century cathedral, church, hotel, stores, apartment house, self-supporting, community-serving."

THE ADVOCATE CAMPAIGN

Since May 1 the Advocate campaign has been "picking up" right much so far as renewals are concerned. The weather is now good, the birds are singing, the fish are biting and everybody feels good, and now is the time to go after new subscriptions and renewals. Why not make May, 1925, the banner month for the Advocate? It can be done. Present the Advocate at your regular service next Sunday. Have a canvass made of your membership next week. Thank you.

People and Things

Rev. Burke Culpepper began a series of meetings with Rev. C. K. Proctor at Queen Street, Kinston, last Sunday.

Rev. S. B. Williams of Atlee, Va., is assisting Rev. W. A. Barber, the pastor at Glenwood church, Greensboro, in special revival services this week.

"Rev. R. G. Loftin of Concord is doing fine preaching, and our John A. Carter of 122 Price street, Greensboro, is a fine helper, splendid singer and personal worker. So East Spencer expects a fine meeting this week and next."—E. M. Avett.

The news which comes to the Advocate from the bedside of Rev. Z. E. Barnhardt is not encouraging. Reports are that he is seriously ill, and recovery is hardly possible. Many prayers will be offered for this popular preacher's recovery, and for his loved ones.

Judge Samuel H. Sibley of Marietta, Ga., will give the commencement address at Emory University in June, and Dr. W. A. Lambeth of Washington, D. C., will preach the convocation sermon. One hundred and sixty condidates for degrees will take part in the exercises.

"The president and the board of trustees of The the laying of the cornerstone of the Joseph Bond Chapel of the Divinity School, Thursday, April thirtieth, nineteen hundred and twenty-five, at half-past four o'clock. Members of the boards of trustees, faculties, alumni and students will meet in Haskell Museum at 4:15."

Duke University, in entering upon its enlarged program, announces ten fellowships of $600 each twelve scholarships of $100 to $200 each. These benefits will be open to students of Trinity College and of other institutions of approved standards. They are intended for graduate students who have already received the Batchelor's degree.

"There will be a home coming day at Philips' Chapel on South Alamance circuit the fifth Sunday in May. All day service with dinner on the ground. All former pastors, friends and relatives are cordially invited to be present to worship with us that day."—F. A. Lupton, Pastor.

Build a monument to his memory. To whose memory? Dr. C. C. Jarrell, general secretary of the General Hospital Board, who writes: "Permit a thank-you note for the space given this week in North Carolina Christian Advocate to my article, 'The General Hospital Board Makes an Urgent Request.' Your co-operation is very much appreciated."

Keen interest is being manifested in the Branson M. E. church revival which began Sunday, the 26th. Bro. W. F. Elliott, pastor of the Durham church, is delivering some strong sermons. The big chorus choir of nearly 50 voices under the leadership of song leader, Dewey L. Maness, is a feature. Maness has an open date after the 10th of May. Home address, Rowland, N. C.

The birthday of the venerable senior bishop of our church, Bishop Eugene Russell Hendrix, of 3242 Norledge Place, Kansas City, Mo., is on May 17. This date is the 78th anniversary of his birth. None among us has been more faithful and useful in the church of God. Now he is in age and feebleness extreme. May the Father above bless this good man and bishop, and those close at his side. He has the comforts of life about him and patiently waits for the summons to come up higher.—St. Louis Christian Advocate.

An intensive anti-lynching campaign, the promotion of the study of race relations in colleges and schools, and efforts for more adequate school facilities, better housing and general welfare of the colored people of the South, were among the major objectives set for the coming year by the Southern Commission on Interracial Co-operation, in session in Atlanta April 22-24. Sixty representative men and women of both races—bishops, secretaries of great church boards, educators, Y. M. C. A. executives, business and professional men, and women prominent in church and club circles—were present from all over the South, all the states except Arkansas being represented. It was well said by an observer that the attendance constituted a fair cross section of the South's best leadership. True to the traditions of the organization, the frankest discussion was encouraged, and harmonious agreement was reached on every issue raised. It was the unanimous feeling that definite progress was made toward the commission's goal.

"A great revival is now on in the First Methodist church of Washington, N. C. Dr. Fred R. Chenault, pastor of Broad Street church, Richmond, is doing the preaching, and Mr. Elmer G. Hoelzle, director of music of Dr. Chenault's church is directing the singing. Dr. Chenault is gripping the entire city with his powerful messages. Great crowds are filling the church daily. Mr. Hoelzle is a master in the direction of the large choir. More than seventy voices in the evening choir. He is directing a junior choir with eighty voices. People are asking for prayers, and backsliders are coming to the altar with each service. The revival will continue until May 10 or longer."—L. D .Hayman.

The Detroit Times recently carried an article calling attention to the fact that a Methodist preacher, Dr. Wm. L. Stidger, of St. Mark's church, Detroit, had had the unusual record of receiving into his church membership 2,000 new members during the past five years. Sixty-five babies were baptized on Easter morning, which makes a total of 575 during the five years. In addition to this, $250 a week interest has been paid every week during these five years and a total of $150,000 raised on the church debt and other items outside of current expenses. In a recent financial campaign, when Bishop Nicholson asked for $15,000, the church responded with pledges amounting to $30,000.—Western Advocate.

The Mount Holly Methodist church is finding its present quarters entirely too small to accommodate its growing congregation and Sunday school. The men's Bible class alone had 136 men present last Sunday, and the class is growing. The church feels the need of more room at once. A building committee has been elected, and plans are being formed to add a Sunday school annex 36 by 75 feet, and connected with this the present main auditorium so as to provide more room for the congregation as well as the Sunday school. It is to be three stories high, and will multiply the present accommodations of the church by three. That will make Mount Holly Methodist church modern and big enough for everybody, and mighty attractive to any preacher man.

The American Museum of Natural History has placed on exhibition a giant clam shell, which is by far the largest of all known molluscs. It weighs 500 pounds, and the animal which tenanted the shell would in life have tipped the scales at 30 pounds. This creature is a native of the South Pacific, where it lives among coral reefs, imbedded solidly in the coral rock. To dig out the specimen here mentioned was the work of half a dozen men for a week, the rock having to be carefully cut away in order not to injure the clam. A single clam of this species has served as dinner for fifty people. The shells have been used as receptacles for holding water in churches. A fine specimen thus utilized may be seen in the Cathedral of Notre Dame at Montreal, and there is another in the church of St. Suplice in Paris.—Selected.

J. B. Ivey, Charlotte, was re-elected president of the North Carolina Sunday School Association. The other officers elected were: R. B. Peters, Jr., Tarboro, president eastern region; John B. Wright, Raleigh, president east central region; C. M. Van Poole, Salisbury, president west central region; Thos. P. Pruitt, Hickory, president western region; E. B. Crow, treasurer. On recommendation of the executive committee the convention will be held in two sections in 1926, one of the meetings being held in the eastern part of the state, and the other in the western part. The dates for the conventions will be May 4, 5 and 6 for one, and May 7, 8 and 9 for the other.

Miss L. Pearl Saunders, director of the School of Art and Applied Design, Asheville, Tenn., will again be in charge of the art department at Lake Junaluska during the approaching season, it is announced by J. Dale Stentz, manager of the Methodist Assembly. The art department has been under the direction of Miss Saunders for the past four or five years and has grown to be a popular and important feature of the summer season at Lake Junaluska. Miss Saunders is in New York, where she has spent the past winter. Before leaving that city she is planning in May an exhibition of her paintings, University of Chicago invite you to be present at consisting of portraits and scenes from the Southern cotton fields. Her work has met with marked approval in New York, where she has painted a number of portraits. She has several commissions to execute in North Carolina during the summer.

"We are looking forward with high hopes and fond expectation to the coming revival at Rutherfordton, hoping that all our people will prove faithful and expecting that God will greatly bless and fully reward our faithful service. Our people need a deeper and richer spiritual life and we have a goodly number of souls outside the fold whom we greatly desire to see coming in. Brother Roy T. Houts and his good wife of New Market, Tenn., and of the Holston conference will assist in preaching and singing in these meetings. We begin May 10 and expect to run to 24th."—J. O. Ervin.

Mr. J. E. Welch died at his home in High Point, Thursday, April 30, having a little while before suffered a stroke of paralysis. Born July 5, 1867, he was almost 58 years of age. The funeral services held Sunday afternoon, were conducted by Rev. J. M. Hilliard, a Baptist minister, who was a long time friend of the deceased, and Rev. T. A. Sikes, business manager of the Advocate. Dr. E. K. McLarty, pastor of Wesley Memorial church, of which he had been a member 30 years, was out of town in a meeting at Memorial church, Durham. Mr. Welch and Miss Carrie Brown were married February 19, 1895, and to them were born 12 children—nine sons and three daughters. Six of the sons and two daughters are now living. One of the sons, Raymond, is a trusted and appreciated employee in the mechanical department of the Advocate Publishing Company. To him and all other members of the bereaved household the men about the Advocate building extend their heartfelt sympathy.

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference will begin with "all day preaching" in our beautiful new church at Kernersville on Sunday, May 17th. The business session will be called to order at 10 a. m. Monday morning, May 18th. We plan to complete the business of the conference and adjourn on Tuesday afternoon.

The people of Kernersville are noted for their gracious hospitality and have made ample arrangements to care for all members and visitors.

We hereby extend a hearty invitation to our connectional workers, school representatives, presiding elders from other districts, newspaper editors and others to come over and be at home with us.

Rev. J. W. Moore, Rev. John Cline and Rev. J. S. Hiatt will serve as a committee on license, orders, admission, and will also report on the work of the local ministry. W. A. Newell, P. E.

WAYNESVILLE DISTRICT CONFERENCE

The Waynesville district conference will convene at Sylva May 31 at 10 o'clock a. m. Let all the preachers and delegates arrange to be present at the opening of the conference and remain if possible until it closes.

The pastors will please see that their recording stewards have their quarterly conference record books present, and the local preachers will have a written report and a request for the renewal of their license.

All connectional representatives who have interests to represent and all visitors will receive a hearty welcome and are requested to notify Rev. W. M. Robbins, Sylva, N. C., of their intention to visit the conference. P. W. Tucker, P. E.

GREENSBORO COLLEGE CAMPAIGN

Subscriptions are continuing to be received by Greensboro College both from the citizens of Greensboro community and from the alumnae throughout the state.

The total alumnae subscriptions till Tuesday, including $16,675 pledged before the present campaign, amount to $69,265. The total other pledges received in the present campaign amount to $39,907. The grand total raised on endowment within the last twelve months amount to about $140,000.

The campaign will be continued indefinitely in order to make the college endowment $700,000.

ANNOUNCEMENT

The new First church at Siler City will be dedicated the first Sunday in June. Bishop H. M. DuBose will preach the sermon and dedicate the church.

All the former pastors and friends of the church are most cordially invited to be present.

O. I. Hinson.

The Country Church

By W. A. NEWELL

When one attempts to give some plans for the reorganization of the country church so many things rush into the field of the needful that it is difficult to make proper choice of what should be admitted and what excluded from an article of this character. We shall name only a few of the most pressing needs of a modern rural church.

Proper Location.

The first of these is a suitable site for the new church. Insist upon the most beautiful, accessible and extensive location that can be procured. Do not accept an undesirable lot though it be tendered as a gift. Money expended for the proper site will produce larger results than any other funds invested in your enterprise. Remember that God created the earth and all that in it is, so He has a divine and prior right to the very best of His creation for His own purposes. No village lot should contain as little as one acre. No distinctively rural church should have less than five acres. Ten acres is better. And bear in mind that a graveyard is not a necessary adjunct of a church. Far better that the cemetery have a beautiful location of its own. So many of these new churches will be located in the villages growing up around the rural consolidated schools, where cemeteries should not be located, that we should seek to establish more extensive burial places for our dead outside the village limits. If one will project his thought two or three centuries into the future this need will appear in its imperative character.

Modern Architecture.

Two baleful delusions persist in every rural community. One is that everyone knows just what to prescribe in case of illness and the other is that every one must have some say in architecture. The moment a new church building is proposed architects will crowd upon the scene, numerous as the frogs of Egypt—and just as useful. There is but one safe plan to follow. Immediately get in touch with the Department of Architecture of our General Board of Church Extension at Louisville, Ky. Tell them your needs, the amount of money that you hope to secure, the size of your congregation and Sunday school, probability of growth, and ask them to give you suggestive plans. Select one of these and follow it to the letter. You will save money and at the same time secure a better building by so doing. Build for the normal needs of the present congregation. Anticipate the needs of a reasonable future growth but do not attempt to build for "occasions." Let the occasion take care of its own needs.

Revivals and After.

Methodists originated the revival and are masters of its methods. Our itinerants have been the vanguard of the religious world. But we have not been so notably successful in conserving the results of our evangelism. We must so organize the church that our converts will be built into the solid fabric of Methodism. How mournful is the wail about our "dead members"; how many are "lost sight of"; how many have strayed from the fold simply because they have changed their places of residence; how many have become worthless and inert through inaction! Let us realize, once for all, that any one living within the bounds of our territory without church affiliations is a legitimate object of our attentions. And to this end let our evangelistic efforts continue throughout the year. We should not be satisfied so long as one within the sphere of our influence remains without our pales. The modern church will not reach its highest efficiency through seasonal evangelism nor through spasmodic efforts of any other kind.

Social Action.

We must saturate the every day life of our people with the spirit of the church. Many a promising country boy is driven away from the country through a lack of sympathetic interest on the part of those nearest and dearest to him. Why not give him a chance on the farm? Why should not a father make his son a partner in his farming enterprises instead of letting his land grow up in thorns and weeds? Why not treat our sons as well as we treat our tenants? Nor should we stop with this simple degree of family co-operation. On an average, in a typical neighborhood, land will change ownership once in twenty-five years. How easy it would be for the country church to use this simple economic fact in building up a solidarity of interest and fellowship. With just a few thousand dollars of credit a church could take advantage of this transition in title and settle upon this land young couples of our own Methodist spirit and so make the community just what we wish to make it. Of all forms of security land is the most stable. How much better this would be than our present greed for excess acres until we are "land poor" and how much safer than investing our hard earned dollars in wild cat schemes foisted upon us by the slick, oily promoters who have infested the countryside. If the money lost by farmers in these fake "investments" in the last few years could have been used in this way we could still have our dollars and at the same time have developed a hundred prosperous country communities—yea a thousand. Let's help our young folks in their efforts to acquire land that they may remain with us in the country. Let's give them a square deal. Let's show them that our religion has a real spirit of helpfulness. And through it all let us bring the tenant out of the slough of despond and set his feet upon the rock of economic freedom.

Some Examples.

Midway, in Davidson county, is a distinctively rural church. The membership is composed of farmers and their families and practically none of them live more than five miles from the church. They have nearly four hundred members. The average attendance at Sunday school is over three hundred. On Easter Sunday of this year their new church was dedicated. This church could not be built in any of our towns for less than $25,000. Yet it was built and paid for within one year, nor did they ask our boards for a penny. The secret of all this is that every man in the church owns his own home. There is not a tenant family in the membership. None of them are large landholders. It is a section of small farms well tilled. The soil is not naturally more fertile than that which surrounds them, but they are prosperous through better community organization. Like orgainzation would produce like results anywhere. Olivette church in the same county has reached almost identical conditions. Both of these fine rural churches are anxious to be made stations with a preacher giving his entire time to their work. Bethel church in Cabarrus county is reaching out after the same rich rural life. The Presbyterians have achieved like results at Steele Creek in Mecklenburg county. Walkertown, Mt. Tabor and Lewisville in Forsyth county are developing plans that will make them ideal country churches. There are many others doing the same. And there are still hundreds more awaiting intelligent, forceful leadership and when this is once procured they will fall in with the march of progress.

How the Towns and Cities Can Help.

In all this high endeavor the country church should have the intelligent and liberal assistance of the towns and cities. For more than a century the town has drawn its life out of the country. The town is the money center and lives off its back country. The town has depleted the country of a part of its most virile population. The congregations in all our town and city churches in North Carolina are composed largely of country folks who have migrated to the cities.

One of the most helpful ways in which the town church can assist the country church is through a wise distribution of the assessments for the stated benevolences of the denomination. The Winston-Salem district plan for placing the assessment will work wonders in any rural section. It does not greatly enlarge the budget of the city church, but the relief afforded the country church puts new life and vigor into all its activities. The old plan is to distribute these assessments upon the basis of the pastors' salaries in the several charges. The Winston-Salem plan is to distribute them upon the basis of what is paid for all purposes with the single exception of the item for "building, repairing and furnishing churches and parsonages." By this plan the country church is encouraged to increase the salary of the pastor and at the same time both country and city churches are encouraged to build more adequate churches and parsonages. After three years experience with this plan the vote for its continuance has been unanimous in both the district conference and the district stewards' meeting. As a result the district has attained 100 per cent in the collection of both salaries and assessments. And it will soon present the best housed Methodism in the connection. Right now there are ten modern churches in process of construction in the district. Five others are projected and will be erected within the near future.

The city church should go even further than this. It should contribute liberally to the erection of these rural churches. We still labor under the fallacy that all the bright, upstanding boys and girls have drifted to the city. There are just the same sort of folks out in the country that there has always been. Economic conditions have been unfavorable for them nearly ever since the Civil War. The tide has now turned and will rise higher still. But the cities of tomorrow will be directed by the country boys and girls of today. Just as the city pays taxes to maintain schools and roads in the country so should our liberal city Methodists contribute to the support and development of the rural church. In return for this aid the country church should insist that every member who migrates from the rural church to the city should at once become a member of the city church. And the city church will receive just such a member as the rural church has been able to develop in the country. This interrelation is so vital and so evident that it does not need elaboration for those who have eyes to see. The neglect of such co-operation in the great Middle West of the United States has resulted in the decay of the country church and this was followed by dry rot in most of the towns. The least progressive citizens in that great section of the nation are those same countrymen who were neglected by the church before they removed to the city. The much bemoaned decay of our rural church has been due to this one thing. And half the scull-duggery of the cities is due to the fact that we have not incorporated our newcomers from the country into the life of the city church. Both our best citizens and our worst are the products of the country. The country pastor who insists upon retaining the membership of those who have removed from his charge into one of our towns is an enemy of his kind and is subversive of the best interests of our great church. Our interests in town or country are one and the same and a real brotherhood knows no distinctions. If the city church ever fails it will fail through neglect of the country church.

Normal Life.

After all, and finally, the church exists that the people "may have life, and that they may have it more abundantly." That's what Jesus came to bring. That should be the very life spirit of the church. To this end we must labor to create a normal rural life. I know some will question the wisdom of this statement. Our rural sections will not develop through a slavish devotion to the past. Let the dead past bury its dead. Our Christ is the God of the living. Even now our departed ones enjoy those very things which we seek for those who remain. God is no respecter of persons here or there. The Kingdom of God is within us seeking expression in our daily living. And Christ still cries to our slow hearts: "The Kingdom of God is at hand." Not yesterday. Not tomorrow, but NOW.

Nor can we attain unto a wholesome rural life through apeing the manners and customs of the cities. The city dweller has to pay for his pleasures just as he has to pay for everything else he gets. And, on the whole, he doesn't get much for his money. Happy is the countryman whose taste runs to buttermilk rather than to soda-pop. A good radio set in the country home is far better than forever running to the movie in the town where the only countryman in sight is a town dude dressed in sheepskin breeches and flourishing a popeyed pistol. How thrilling to watch a merry milkmaid from Broadway try to extract lacteal fluid from a Holstein heifer away out in the wilds of Central Park. Even old Spotty Face knows the difference and resents the insult.

We must rekindle the joys of the country hearthstone. We must come to an appreciation of the things we have rather than mope after the things we can't get. We can't get them because they cost real money. And we haven't much money. There's the rub. But, my beloved brethren, we can get good dependable roads, and good comfortable homes, and good consolidated schools and flourishing country churches. We are getting them. And we can have a country party without a city orchestra; we can play cow-pasture baseball without city regalia; we can have country picnics without city flubdub; we can have a swimmin' hole without a city bathhouse. When the city apes the country we call it a "tacky party." When we country folks ape the city we call it "up-to-date. It is. One is in just as bad taste as the other only more so.

Country Joys.

The sweetest joys of country life are not those you buy with money. The songs of the birds; the wind on the golden wheat when the waves of serried grain run like the waves of the sea; the odor of the coming rain upon the dusty fields; the pungent aroma of smouldering embers in the new ground; the brilliant stars at night; the winds of the dawn blowing fresh beyond the gates of the morning; the watering hole where the creek babbles to the bending willows; the deep, cool shade at the end of the row; dogwood and redbud and sweet shrub and bees in the peach orchard and Indian paint brush in the meadow and a million other things that are not worth a cent and yet millions cannot buy. These are the things that Christ saw and loved. These are the things he preached about. They are just as sweet and holy in North Carolina as they ever were in Palestine. Let us teach them to our children and build our rural life about them. Let us grow rich by knowing our riches. For He is ever mindful of us and bids us "Consider the lily, how it grows." Here is the fruitful field for the country church. God everywhere, God in everything, God in everybody, God in us. Immanuel.

GOD IS OUR REFUGE

By Rollin H. Walker.

I love thee, O Jehovah, my strength.
Jehovah is my rock, and my fortress, and my deliverer;
My God, my rock, in whom I will take refuge;
My shield, and the horn of my salvation, my high tower. Psalm 18:1-2.

The psalmist here uses every figure of speech that he can call up which expresses the solidity and the permanence of the divine help. Men are apt to talk of religion as being an ephemeral thing, something evanescent and intangible. But this man has dicovered that it is the most substantial and real of all the resources of mankind. Twice in the same verse does he call Jehovah a rock. And this confidence in God, as we see if we read on through the psalm, has come out of experience, and that, too, of the most terrible sort. Says the psalmist,

The cords of death compassed me,
And the floods of ungodliness made me afraid.
The cords of Sheol were round about me;
The snares of death came upon me.
In my distress I called upon Jehovah,
And cried unto my God:
He heard my voice out of his temple,
And my cry before him came into his ears. (Vs. 4-6.)

The great religious experiences come out of the direst distresses. There is a certain light which never shines except in prison cells, by sick-beds, in the haunts of poverty, or in places where men are in a death grapple with dire necessity. Then it is that God's flash light shines out, and his children see the huge forms of mighty protectors that he has sent for their aid. The young servant of Elisha saw the horses and chariots of God round about him only when the soldiers of Benhadad had surrounded him and his teacher with deadly intent.

There is something about this psalm peculiarly virile and intense. He tells us that when he cried unto the Lord the interposition of the Most High was like a terrible storm.

Then the earth shook and trembled;
The foundations also of the mountains quaked
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it. (Vs. 7-8.)

And then after this experience of the divine interposition he has a unique sense of the undergirding of heavenly strength.

For by thee I run upon a troop;
And by my God do I leap over a wall.
As for God, his way is perfect:
The word of Jehovah is tried;
He is the shield unto all them that take refuge in him.
He teacheth my hands to war:
So that mine arms do bend a bow of brass.
(Vs. 29, 30, 34.)

The great undergirdings of strength all come from the realization of the divine re-enforcement. When a man is about to sink in the deep waters, and cries to God and all at once feels a hand stretched out to save him, and at the last moment is completely delivered, then he feels that there is nothing henceforward to fear. Those who have come victoriously through terrible and heart-wrenching sorrow are strangely without dread of anything that is to come upon them. Having been once saved from the uttermost agony of soul, they have settled it never to fear again.

EDUCATIONAL NEWS AND NOTES

The secretary of the Christian Education Movement reports at the annual meeting of the Board of Education in Nashville, April 15, that approximately $6,000,000 had been collected to date on the pledges. This is about one-half of the amount already due. A supreme effort will be made during the next twelve months which will include not only the last year of the quadrennium, but also the fifth year of the movement, to collect the major part of the balance of these pledges.

The amount of money subscribed in special campaigns for our institutions of learning over and above that pledged to the Christian Education Movement is about equal to the amount already paid in on the regular pledges. A part of this "new money" has already been paid in and has helped very much to relieve this financial strain and to maintain academic standards of the institutions concerned. Of course the Duke gift to Trinity College is not counted in this estimate of "new money."

Duke University in entering upon its enlarged program announces ten fellowships of $600 each and twelve scholarships of $100 to $200 each. These benefits will be open to students of Trinity College and other institutions of approved standards and are intended for graduate students who have already received the bachelor's degree.

The associate secretary of the Board of Education in his annual report says: "The secretary-treasurers of the Christian Education Movement in the several annual conferences has been pressing their work diligently. . . . They are strong men, leaders of their respective conferences and have the confidence of their brethren. It would be difficult to find a finer group of men in the entire church for this work."

LETTER OF WIDE INTEREST FROM REV. S. A. STEWART, JAPAN

On account of its unusual interest we are giving our readers the greater part of a personal letter from Brother S. A. Stewart, principal of Hiroshima Girls' School, Hiroshima, Japan. The letter follows:

"Will you kindly announce through the Advocate that Bro. Zensky Hinohara expects to start for America shortly. He hopes to leave Kobe about May the 3rd or 4th, and reach North Carolina in time for the Trinity commencement. After commencement he will remain in North Carolina for two or three months, visiting his old friends and helping any of the churches that desire his services. Those desiring his services may address him in care of Dr. Few at Duke University.

His friends, I am sure, will be glad to know that Mr. Hinohara has built up one of the finest congregations in all West Japan. He is pastor of our Central Methodist church in Kobe, which he has served continuously for ten years. During this time he has helped in the building of the splendid church there which can be seen from the harbor as one enters port from the big Pacific liners. This church is constructed of red brick and stands beside the Prefectural building, or state capital. It cost $100,000, one-half of which was raised by the Japanese themselves.

The strenuous work of directing such a large church has made heavy drafts upon his energy and he feels the need of a change and rest. His wife also has been sick for a year or more and they determined to retire from pastoral work for a year or two and rest. But such pressure was brought to bear upon him at the recent annual conference that he agreed to accept appointment again, but with one year's love of absence. So he is planning to travel abroad while his wife lives in a quiet place and recuperates. For some time the Northern brethren have been trying to secure him as professor of Pastoral Theology in the Aoyama Gakuin Theological School in Tokyo, but he has consistently refused to leave the pastorate.

In this connection I may say that Brothers Hinohara and Kugimiya, our two Trinity boys, have made good in the ministry. And both have stuck. Other positions have offered, but they have not turned back. Brother Kugimiya is now presiding elder of two districts, and he is giving splendid satisfaction. He has already built up two congregations to self-support, the one here in Hiroshima, and the other in Osaka. His services are much sought after. I am glad to be able thus to write of these two Trinity men who are making good in a far-away country. They always speak of their N. C. friends with great tenderness and affection. I am sure you will be glad to remember them in your prayers.

THE RALEIGH DISTRICT CONFERENCE

The Raleigh district conference met this year at Creedmoor, one of those numerous towns in our state large enough to take care of a district conference in a fine way, small enough not to be spoiled by the city with such things as bakeries, canned goods, storage plants and the like.

The presiding elder, Rev. M. T. Plyler, called the conference to order well nigh on the moment appointed and conducted the devotional exercises. Rarely does a district conference swing into such a high tide from the start; and the tide was in all the way through, in attendance, spirit and the look toward the future.

Those who come to Brother Plyler's district to represent the connectional interests of the church or those who are appointed to speak in their behalf are always given time enough to present their cause worthily. The visitors present were: Rev. R. M. Courtney, secretary for the Centenary, L. L. Gobbel, superintendent of Sunday school work in the North Carolina conference, President W. P. Few and Prof. J. M. Ormond of Duke University, and President A. W. Mohn of Louisburg College. The messages which these brought were a contribution. They were given in the morning of the first day which seemed an advantage.

The Advocate was represented by one of our members, Rev. T. A. Sikes, who has a way of getting his message over. Rev. W. H. Brown and Mrs. Mattie Jenkins presented the cause of our orphanage in the absence of Brother Barnes, who was detained at home by illness in his family. The interests of Greensboro College were well represented by Rev. E. H. Davis, and those of Carolina College by Rev. T. A. Sikes. Miss Vara Herring, district secretary for the Woman's Missionary Society, made the appeal for this work, and Rev. Philip Schwartz, district secretary, for that of the Epworth League. Rev. O. W. Dowd, pastor at Louisburg, preached in the evening.

The reports from the district were encouraging. The laymen in each charge were asked to supplement these, which they did, and in such a way as to reflect a very fine interest in the work of the church. Dr. Albert Anderson was elected to succeed himself as district lay leader. He, with the charge leaders present, pledged anew their support.

The election of delegates to the annual conference resulted as follows: Dr. Albert Anderson, B. B. Adams, Dr. E. T. White, J. W. Weaver, A. H. Vann, F. B. McKinne, Joseph G. Brown, Dr. J. A. Morris. Alternates: Josephus Daniels, Dr. Joseph Thompson, W. H. Call and A. W. Mohn.

Hollands, one of our substantial country churches a few miles south of Raleigh, was selected as the next place of meeting.

You have not seen tables full of good things to eat unless you have seen some in Creedmoor, and you haven't seen folks who enjoy such the most if you haven't seen those in the Raleigh district. In the strength of this spirit of bounty in hospitality and Christian fellowship we can go many days.

H. I. Glass, Secretary.

ERRONEOUS REPORTS CORRECTED

To the Editor of N. C. Christian Advocate:

Since returning from the Marion district conference, held in Morganton April 21-23, we have been advised that two erroneous reports are being circulated with reference to the discussion of unification. First, it is reported that Dr. A. C. Chappell, pastor of Central church, Asheville, who was present when Bishop Denny delivered his address on unification, declined an invitation (which in this case amounted to a challenge) to reply to the arguments advanced by Bishop Denny. Second, it is reported that the conference registered by a majority vote its opposition to unification.

With reference to the first report, Dr. Chappell expressed himself as being entirely willing to address the conference on the subject of unification. Of course as a visitor from another district the proprieties made it impossible for him to do so having no official invitation.

The second report grows out of the defeat of the motion that the conference invite Dr. Chappell to speak on unification. At a distance and without a knowledge of the facts involved, this might be interpreted to mean that the conference was registering its opposition to unification. The facts, however, do not warrant this conclusion. At the time the motion was presented, it was objected that it would be discourteous to the presiding elder to ask Dr. Chappell to speak on a subject other than that the

presiding elder had asked him to speak on, namely, "The Forgotten Man." This objection, the force of which seemed to be generally conceded, was responsible for the defeat of the motion. Furthermore, it was not the purpose of the vote to determine how the conference stood on unification. The motion itself naturally grew out of the feeling that the other side of the question ought to have been presented.

J. O. Ervin,
Oscar L. Simpson.

TO THE PREACHERS OF THE RALEIGH DISTRICT

I trust that every pastor who can do so will plan to attend the pastors' school at Duke University this summer. To take the courses that may make special appeal, to hear the inspirational addresses, and to enjoy the fellowship of the brethren will prove most beneficial. The man who works all the rest of the year deserves two weeks off at a place like this; it is the best treatment possible for his people.

Think of Jones, Dobbs, McDowell, Mims and a score of others who will be there for your instruction and inspiration! Then, there are to be those conferences that every man interested in the country church cannot afford to miss. Write yourself down as a man with his face to the sunrise and report at Duke in June.

M. T. Plyler, P. E.

P. S.—No quarterly conferences will be held in the district during the pastors' school.

A STRICKEN HOUSEHOLD

His friends in North Carolina will learn with sorrow that Rev. J. H. Fitzgerald and his family have gone through sore trials this year.

Here is an excerpt from his letter to us:

"If there are still friends in North Carolina who have not entirely forgotten me, they will perhaps be interested in knowing of the fearful accident to our thirteen-year-old boy, Howard. On Christmas eve, having prepared for retiring, while standing in front of the gas heater, his nightclothes caught on fire, burning him severely on the buttocks and back of the legs. He is still in the hospital and suffering intensely. Four weeks ago skin was taken from his two older brothers and grafted on him. The operation was pronounced unusually successful, 95 per cent of the skin taking. But just when we were thinking of bringing him home, from some unknown cause, infection set in and all of the skin was lost. The surgeons expect to graft again just as soon as they can prepare him for it. We crave the prayers of all who may be interested for his speedy recovery."

Brother Fitzgerald was for years in Mexico. He is now living at 196 Flower street, Huntington Park, California. His many friends in North Carolina will remember this faithful servant of the church and his family at a throne of heavenly grace.

THE PARSONIC VOICE

Do you not think a few thousand years ought to be added to the time a parson should spend in purgatory who cultivates the parsonic voice? The solemn, unnatural, lusty or drawling, sing song, stereotyped, ridiculous, ministerial tone?

In some communions it used to be quite the thing—this semi-whine. It was sanctified by the usage of ceturies. It was as distinctive as the dog collar, and, among red-blooded men, about as acceptable. Who was it first broke away? Who was it first put on a suit of tweed, a collar with wings, a string tie, and became a man among men?

It was no sign of culture or character, or understanding that the minister should separate himself into a specialized and favored class. The clergy have never had more influence than today, and it is traceable, largely, to the fact that in all things, subjects, books, periodicals, aims, roads for bettering things, the life of actual men has got into their blood; and this shows itself in what is worn as well as in what is said, and in the manner and tone of saying it as well as the manner and tone of human ideals and objectives. The yeller, the strident, even the whiner, still survive but it is no sign of influence. It may belong to the third sex. Of course it is a handicap. Let us be men and play the man. Let not a blind man, hearing us among others, be able to say, "Why, yes, that man must be a minister."—The Central Christian Advocate.

WHERE THE BISHOPS PRESIDE

At the closing session of the annual meeting of the College of Bishops in Nashville, Tenn., Monday afternoon, May 4, the bishops were assigned to preside over the conferences this fall as follows:

First District—Bishop W. A. Candler: Alabama, Mobile, November 11; Baltimore, Winchester, Va., March 24, 1926; North Alabama, Huntsville, October 25; Virginia, October 4.

Second—Bishop Collins Denny: Western North Carolina, Statesville, October 14; Upper South Carolina, Abbeville, October 28; North Carolina, Fayetteville, November 11; South Carolina, Darlington, November 25.

Third—Bishop Edwin D. Mouzon: Holston, Trinity church, Chattanooga, Tenn., September 30; Memphis, Dyersburg, Tenn., November 11; Tennessee, Nashiville, October 7.

Fourth—Bishop John M. Moore: East Oklahoma, Hugo, November 4; Indian Mission, Salt Creek church, near Yeager, Okla., September 18; North Texas, Greenville, October 14; Texas, Jacksonville, November 11; West Oklahoma, Ardmore, Okla., October 21.

Fifth—Bishop W. F. McMurry: Denver, Beulah, Colo., October 19; Missouri, Fayette, Mo., September 9; Southwest Missouri, Warrensburg, Mo., September 23; St. Louis, Bonne Terre, Mo., October 7.

Sixth—Bishop U. V. W. Darlington: Centralia, Ills., August 19; Western Virginia, Clarksburg, W. Va., August 26; Kentucky, Covington, September 2; Louisville, Greenville, September 23; North Georgia, Griffin, November 18.

Seventh—Bishop H. M. Dubose: Northwest, Spokane, Wash., August 26; Arizona, Prescott, October 14; Pacific, Berkeley, Calif., October 21.

Eighth—Bishop W. N. Ainsworth, November 4; North Mississippi, Grenada, November 25; Mississippi, Hattiesburg, November 11; Florida, St. Petersburg, December 3.

Ninth—Bishop James Cannon, Jr.: Congo Mission; Cuba, Mexico, Texas Mexican Mission, Western Mexican Mission.

Tenth—Bishop W. B. Beauchamp; Belgian Mission, Brussels, Belgium, June 24; Polish and Danzig Mission, Warsaw, Poland, September 8; Czecho-Slovakia Mission, September 22.

Eleventh—Bishop James E. Dickey: New Mexico, Clevis, N. M., October 27; West Texas, San Antonio, October 28; Northwest Texas, Canyon, November 11; Central Texas, Waxahatchie, November 18.

Twelfth—Bishop S. R. Hay: Louisiana, New Orleans, November 4; Little Rock, Arkadelphia, Ark., November 18; North Arkansas, Conway, Ark., November 25.

Thirteenth—Bishop H. M. Dobbs: Brazil, Juiz de Fora, Brazil, August 6; Central Brazil, Pierrcicba, Brazil, August 13; South Brazil, Cruz Alta, September 17.

Fourteenth—Bishop H. A. Boaz: China Mission, Japan Mission, Korea, August 25; Korean Conference, Zoul, September 3; Siberian Mission, Russian Department, Harbin, September 17; Siberian Mission, Korean Department, Harbin, September 21; Chinese Mission, Harbin, September 23; Japan Mission, Kobe, October 24; China Mission, Soochow, October 23; China Conference, Shanghai, October 28.

THE SET OF THE SAILS

It is not the gale, it is the set of the sail, that tells which way we go.

That is good in history. It is the underlying idea of the Scripture that **all things,** and those words mean just what they say, **all** things work together for good to them that love God.

It is true of Christian reunion. It is true of Unification, and is just about equally true whether this proposed plan carreis or fails to carry—perhaps more so if it fails. Now let us see what there is to that last sentence.

We know what the set of the sail is with us. The Methodist Episcopal Church is unanimously voting for the proposition as a challenge of sheer good will. If it were for us purely a question of profit and loss, something mechanical, a selfish bargain, we cannot believe it would get one vote in ten. But it is something different: it is an investment in good will. The votes are taken without design. The proposed plan does afford the chance for the two great bodies to reach for each other's hands, and begin to build side by side. That for us is enough. At the mention of the word the Methodist Episcopal Church strips off her glove and thrusts out full length her hand. There is in the act no calculation, no ledger balance of profit and loss, no anything but the enthusiasm of good will and faith.

Perhaps it would have been a little better if the Methodist Episcopal Church had sat down and read aloud to herself every sentence in the proposed plan, and had stopped at each period and asked aloud, "What does that sentence mean? Is it an opportunity or a trap? Is it an olive branch, a peace libation or a subterfuge? Is it fusion or confusion? Is it secret, selfish, calculation or is it a blank check of faith?"

Well, whatever it is or is not, it is on the part of our church an enthusiastic expression of faith. Hearing the trumpets calling the assembly of brothers, this church shouts back "Present!" That we hold is a good investment, even if it means discouragement, disillusionment, and some disappointments. It is a sublime adventure, and history will call it so. Of the first fifteen annual conferences that have voted, only two cast more than nine votes against it, six did not cast a single vote against it, one cast two votes against it, and one cast one. What does that mean when it is interpreted to men capable of reason? Of the lay conferences, ten did not cast a single vote against it, only two cast two adverse votes, and one, three; a total against it of nine. Contemplate it, angels and men.

We think the battle in the Church, South, where the swords are clanging on the shields, is a good thing. Wounds are being slashed, sores opened, and we are getting our share of the blows. Well, what of it? We will get acquainted some time, and the South will then find that we are brothers, and that we have at least a little religion and that we too are at least a little intent on the obedience to Christ.—Central Christian Advocate.

MOTHER, O MOTHER

By Miss Leon B. Cox.

Mother, O Mother, I miss you tonight,
I'm tired and weary struggling alone;
There's no one to praise when I make a brave fight,
I want you to love me, to call me your own.

Mother, O Mother, so lonely I've been
Without you, dear heart, to everything share;
You taught me to battle the victory to win,
But now you're gone there's no one to care.

Mother, O Mother, I want you tonight,
No love like yours have I known since you left;
Your magic touch would through darkness to light
Could I sob out my grief on your breast.

Mother, O Mother, I want you to know
That your hand still guides me when I do right,
And 'tis your love that holds me when things go wrong,
But 'tis for your presence I hunger tonight.

Mother, O Mother, I'm thinking tonight
How I lay in your arms in my little night dress,
While day's joys drifted into dreams of the night,
Folded up close in your tender caress.

Mother, O Mother, some days are so long
And burdens and cares oft oppress;
But your smile I remember and your little song,
And somehow or other they comfort and bless.

Mother, O Mother, in that far off home
Can you see how I suffer and struggle for right?
I fail to fight harder, with strength nearly gone,
But I think of you, mother, and wage a new fight.

Mother, winter's snows and summer's bright flowers
Have come and gone these years on your grave;
But purer than snow and sweeter than flowers
That unselfish love which I now so crave.

Asheville, N C.

MAXIMS OF ST. PAUL PUT IN EVERY DAY ENGLISH

By Guy Hamilton.

"All things are lawful but all things are not expedient." "Knowledge puffs up but love builds up." "Keep a check upon loafers." "Never lose your temper with anyone." "See that none of you pay back evil for evil." "Always aim at what is kind to one another and to all the world." "Rejoice at all times." "Never give up prayer." "Thank God for everything." "Never let the sun set upon your exasperation." "Give the devil no chance." "Let no bad word pass your lips." "Lead lives of love." "Make the very most of your time." "Never be anxious" (over anxious). "Let your love be a real thing." "Never let your zeal flag." "Let your hope be a joy to you." "Make a practice of hospitality." "Bless those who make a practice of persecuting you." "Associate with humble folk." "Never be self-conceited." "Never pay back evil for evil to anyone." "Do not let evil get the better of you; get the better of evil by doing good." "Prove all things, hold fast to that which is good."

WELDON DISTRICT COMMITTEES

Local church committees for the Louisburg College Half Mission Dollar Expansion Fund campaign in the churches of the Weldon district of the North Carolina Methodist conference were announced by Rev. S. E. Mercer, presiding elder, who is serving as clerical chairman, and Mr. Wm. L. Knight, the lay chairman for the Weldon district campaign organization.

Those in charge of the campaign in the local churches of the Weldon district, as announced by the district chairman, are:

For the Weldon church, Rev. G. W. Perry, pastor, and Mr. S. B. Pierce, W. T. Shaw, Mrs. W. L. Knight.

The committee for the churches in the Aulander circuit is composed of Rev. W. L. Clegg, pastor; Mrs. C. R. Hinshaw, Aulander church; Mrs. Chloe Pruden, Ebenezer church; Mrs. W. F. Mitchell and Miss Mary Grant Spivey, Lewiston church. For the Ahoskie circuit, Rev. R. G. L. Edwards, pastor, with E. J. Gerock and Mrs. Paul H. Mitchell for Ahoskie church; Mrs. Dora Saunders, Colerain church; Mrs. H. H. Taylor, Harrellsville church; Mrs. L. R. Sessoms, Powellsville church. For Battleboro and Whitakers charge, Rev. B. F. Boone, pastor; Mrs. J .H. Hartman and J. J. Hathaway, Battleboro church; Mrs. Lucy Battle and J. L. Archbell, McTyriere church; Mrs. L. L. Draughn, Miss Ruth Battle and Z. G. Mann, Whitakers church.

For Conway circuit the committee is Rev. E. B. Craven, pastor, with D. C. Bridgers for Conway church; Mrs. Nina Martin, Bethany church; Mrs. H. W. Madrey, Providence church; J. D. Bottoms, Sharon church; W. T. Liles, Zion church. For Enfield church, Rev. C. T. Rogers, pastor, and Miss Mary Boseman, Mrs. Margaret B. Knowles, and Miss Alene Vick; and W. N. Cousin for Central Cross church.

Other local church committees are: Halifax circuit, Rev. J. L. Midgett, pastor, with Mrs. R. L. Applewhite and Mrs. T. F. Dickens for Halifax church; Mrs. Maude Hale, Ebenezer church; Mrs. M. C. Crawley, Tabor church; Mrs. Susie Anderson, Pierce church. For Henderson charge, First church, Rev. T. G. Vickers, pastor, and Mrs. Asa Parham, Dr. I. H. Hoyle and H. L. Candler. For North and South Henderson charge, Rev. L. E. Sawyer, pastor; City Road church, W. E. Holmes and T. E. Rookes; Hermon church, Mrs. Clara Burroughs; Marrows Chapel, Miss Florence Tippet Salem church, Miss Marie Adelia Crews; and for White Memorial church, C. A. Clark and Mrs. E. Y. Wilson. For Littleton church, Rev. G. F. Smith, pastor, Mrs. M. W. Ransom, Mrs. Raum, Miss Annie Thorne and Mrs. Cora Newsom; Bethel church, Mrs. Will Thorne.

For Murfreesboro and Winton charge, Rev. L. C. Larkin, pastor; with E. N. Evans and Miss Mary Parham, Murfreesboro church; Miss Mary Williams, Winton church; and for Union church, Mrs. W. J. Vaughan. For Norlina circuit, Rev. H. M. Eure, pastor, with Mrs. G. K. Marshall for Norlina church; Mrs. Chas. W. Cole, Jerusalem church; Mrs. T. P. Grant, Ridgeway church; and T. R. Williamson, Zion church. Northampton circuit, Rev. B. P. Robinson, pastor, with Mrs. M. E. Barrett and Miss Dorothy Gay for Jackson church; D. A. Parker, Lasker church; Miss Blannie Brown and Paul Britton, New Hope church; Pleasant Grove church, LeRoy Taylor; Rehobeth church, LeRoy Vaughan. For Rich Square circuit, Rev. Rufus Bradley, pastor, with Mrs. J. H. Boyce for Rich Square church; Miss Ethel S. Jessup, Pinners church; Mrs. S. N. Blanchard and Mrs. Josie Burgeoyne, Woodland church; and Mrs. C. M. Tyler, Roxobel church. Roanoke Rapids charge, Rev. R. H. Broom, pastor, with Miss Sylvia Lawrence and R. L. Towe for Roanoke Rapids church. Rosemary charge, Rev. E. N. Harrison, pastor; Miss Margaret Hodges, Rosemary church; and T. B. Turner, Smith's church. Scotland Neck charge, Rev. E. L. Hillman, pastor, with J. G. Madry, Scotland Neck church; Mrs. W. P. White, Hobgood church; and J. A. Everett, Palmyra church.

In the Warren circuit, Rev. Wm. Towe, pastor, with W. T. Davis for Bethlehem church; Grover B. Harris, Prospect church; M. M. Person, Serepta church; H. M. Fuller and H. M. Williams, Shady Grove church. Warrenton circuit, Rev. H. B. Porter, pastor, with Mrs. E. S. Allen, W. N. Boyd, Mr. and Mrs. Will Dameron, W. Brodie Jones and Miss Irene Rodwell for Warrenton church; Mrs. J. S. Nowell and W. T. Person, Macon church. For Windsor circuit, Rev. N. M. Wright, pastor, and Mrs. M. B. Gillam for Windsor circuit; Miss Maggie Tarkenton, Cashie church; and Mrs. S. A. Adams, White Oak church. For Williamston and Hamilton charge, Rev. E. D. Dodd, pastor, with J. L. Pritchard, Hamilton church; and Mrs. Carrie D. Cunningham and Mrs. W. K. Parker for Williamston church.

The Methodists throughout the North Carolina conference are raising $350,000 toward the Half Million Dollar Expansion Fund needed by Louisburg College for additional buildings and an adequate endowment. The first $150,000 of the half million dollar fund has been subscribed by the residents of Louisburg and Franklin county.

FOREST WEEK EDITION OF "SOUTHERN FIELD"

As its contribution to the celebration of American Forest Week, proclaimed by President Coolidge, from April 27 to May 3, the Southern Railway System issued a special edition of the Southern Field, devoted entirely to the opportunities for successful and profitable forestry week which exist in the South.

It contains articles and illustrations designed to show that if the most is to be made of these opportunities there must be prompt and energetic action throughout the South looking to the equitable taxation of timber land and growing timber and adequate protection against fire. Other articles point out that the preservation of the great lumbering and woodworking industries of the South on which many thousands of Southern people are dependent can be brought about only by a system of forestry that will encourage the restocking of timber lands as fast as trees are cut and the return to forests of cut-over lands that are not more valuable for agriculture.

The practical demonstration of scientific forestry methods which the Southern is undertaking on timber lands it owns in the coastal plain of South Carolina is described in detail for the benefit of other landowners who may wish to join in the work of reforestation. The magazine is handsomely illustrated with photographs supplied by the United States Forestry Service.

The keynote of the issue is that timber can be produced in the South in half the time required in other sections, thus giving an opportunity for permanent and profitable employment of lands that are now lying idle.

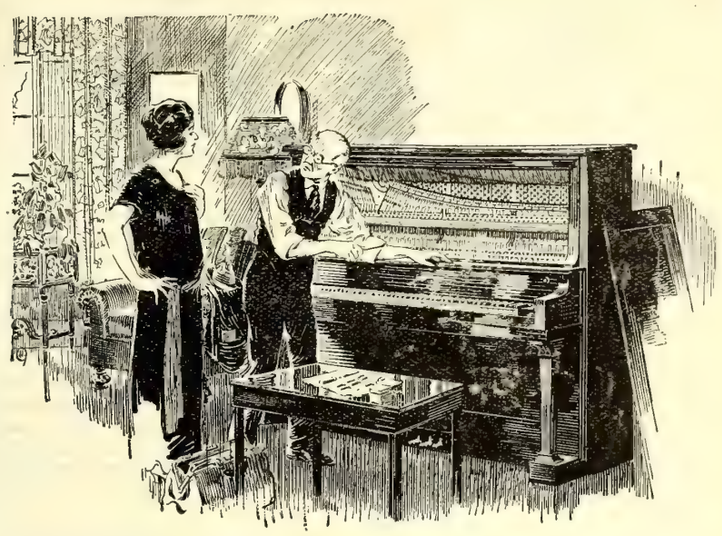
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For Tired Feet It Can't Be Beat



At night when your feet are tired, sore and swollen from much walking or dancing, sprinkle two **ALLEN'S FOOT-EASE** powders in the foot-bath, gently rub the sore and inflamed parts and relief is like magic. Shake **Allen's Foot-Ease** into your shoes in the morning and walk in comfort. It takes the friction from the shoe. Sold everywhere. For **FREE** Sample and Foot-Ease Walking Doll, address, **ALLEN'S FOOT-EASE, Le Roy, N. Y.**



What the frank piano tuner told Mrs. Johnson

"There's always something wrong with my piano. What is the matter with it?"

"Well, you can't blame any one thing. It's a case of everything being a little wrong. It's just the piano; the quality's not there."

"This one was a little cheaper when I bought it, but it never has been satisfactory. I wish I'd bought a good one to start with."

"Yes, Mrs. Johnson. You never save anything by buying a piano because it costs less. I'm through now. You know my address next time you need me."

"Oh, yes, of course. But you'll have to wait a while for next time to come. I've decided to buy a good piano."

TO be a fine piano, the quality must be there. That's why, in building Weaver Pianos, we have devoted our every effort not to quantity production, not to price reduction, but to giving the Weaver Piano quality through and through.

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SOCIAL SERVICE CONFERENCES

The General Commission on Temperance and Social Service will hold two conferences this year. The first will be at Mt. Sequoyah, Fayetteville, Arkansas, June 24-28. The second will convene at Lake Junaluska, North Carolina, July 5-13.

The superintendents of social service and one other selected delegate from each conference woman's missionary society; the chairmen and secretaries of the annual conference boards of temperance and social service, lay activities, Sunday schools and Epworth leagues are invited to attend these conferences as guests of the commission, and to participate in the forums and group discussions that will feature the morning sessions.

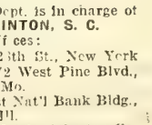
These discussions will be led by experts in the fields of industry, recreation, reform and race relations, and will center around the various articles of the Socail Creed of the Federal Council of the Chruches of Christ in America.

Addresses of a popular nature will be given at the evening sessions.

All persons interested in the study of modern social problems in the light of the Gospel of Jesus will receive a cordial welcome.

Mrs. W. A. Newell,
Sec. of the Commission.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

THE ANNUAL MEETING AT GREENVILLE

It was a fine body of intelligent, consecrated women who met in Greenville last week seeking to know His will in the growth of the kingdom. With the needs of the world brought to plain view and a large part of our conference unorganized, how are we as a society to meet the situation? Can't we find the solution of the whole matter in a simple way? Isn't it plain that the one thing needful is for each member of every auxiliary to be willing to serve in her own way and not to covet her neighbor's gifts?

The most of us can only serve in a humble way, but in our own homely way we can preach the gospel around the world just as really as the great preachers. It is the willingness to use what we have in any way we can that counts.

Our women appreciated the presence of Miss Mary Pescud, who conducted the devotional service on Wednesday morning. She is not regarded as a foreign missionary but just one of ourselves whom we all love and admire.

Miss Ethel May Sugg, conference missionary candidate, in response to a request from the president to tell the conference why she wanted to offer herself for foreign service, was sweet and charming in her guileless manner.

She said she felt that she wanted a place of service in the world. That some might say she could serve in her capacity as a trained nurse in the home land, but such a place did not appeal to her; she wanted to go to a place where there are few to serve in her profession. She felt like her Lord is pointing her to China. "Oh," said she, "if I don't go to China, I don't know what I'll do."

The presence of Mrs. Hume R. Steele, Nashville, Tenn., contributed greatly to the success of the conference. Outside of the inspirational value of her Bible lessons and addresses, she was ready at all times to give a word of instruction and help on all phases of the work.

Rev. H. C. Ritter of Nanking University, China, gave an illustrated address on "Our Work in China" on Wednesday evening. By means of lantern slides she showed on the screen just the conditions that are to be met with by our missionaries. He explained these pictures in a clear, concise way so that the conference realized the value of rendering missionary service to the great mass of China's people.

Mrs. M. E. Tilly, superintendent of children's work of the North Georgia conference, fascinated the conference with her delightful methods of children's work. Our women used her in the committee meetings as well as on the conference floor, propounding all sorts of questions relating to the work.

Miss Daisy Davies has a clear, direct manner of presenting a subject. She never blurs her theme. Everyone sees what she is attempting to show. Possibly the climax of the session was reached when she spoke on "Our Work in Europe" and a voluntary offering of more than two thousand dollars was presented.

If there is an adverse criticism to be made of the conference it is a weakness in song worship.

Everyone enjoyed the beautiful selections by local talent and those of Mrs. Watson from Wilson.

Especially was the solo of Mrs. Ada Cherry most appropriate and highly appreciated, since she was a member of the Methodist church in Greenville when there were only nine members.

GREENVILLE AS OUR HOSTESS

From the time that we arrived until our departure Greenville told us in a hundred ways: "We are glad to have you."

On registering, each guest was presented with a package. What was in it? Oh, well, we are not going to tell, but there were all sorts of things essential to women. Certainly the women used them, for one of the visiting brethren remarked that he had never seen a finer looking body.

Greenville was our hostess and not simply the congregation of Jarvis Memorial church. The local florist of another denomination used his flowers and skill to beautify the church, and the homes of all denominations were our homes.

There was a committee always in waiting in the secretary's room of the church ready to serve in any capacity.

An attractive rest room provided with arromatic spirits of ammonia, aspirin and a flattering mirror was a popular resort.

Delicious refreshments were served each day in a most appetizing way.

The conference will be glad to return to Greenville.

Western North Carolina Conference

MY FIRST WHITE ROSE

The following beautiful poem by Miss Mabel Craig Wilkins, clipped from the Charlotte Observer many months ago, is so apropos to the coming of the day dear to all of us, and which we have learned to know and reverence as "Mother's Day," that we give it, feeling sure that it will strike a responsive shord in somebody's heart who, perhaps, like the writer is, for the first time, wearing a white rose, instead of a pink one.

Today I must wear my first rose of white.
It's hard to be brave and say it's all right,
For as the days come and days go,
Little Mother of Mine, I miss you so.

Miss your cheery "Good morning";
Miss your hallowed "Good night";
Miss the touch of your hand on mine,
When there are battles to fight.

But dearest Mother, Heart of Mine,
I would not have you know
What I must meet in the driving rain
Of sorrows here below.

For you have left me a legacy;
I smile through my tears;
You bequeathed me your friends,
Love mellowed by years.
You who are now so beautiful
In your purple royal,
You with your jewel crowned head,
A Mother loyal.

And when from Heaven's infinite meadow
On me you peep down,
Oh! may your mother love still guide me
Through the shadows that frown.

May you not see me grieve,
May you not see me sad;
For to have had such a mother,
Oh! I must just be glad.

Yet our Master in His lonely hour
Had need of His Chosen Three,
So, Mother of Mine, you understand I know
Why I turn to these friends to comfort me.

Still there's one sweet consolation
Which fills my heart today—
I gave to you my very best
Before you went away.

—Mabel Graig Wilkins.

ANNUAL MEETING

(Continued from last week.)

We are sorry not to have been able to give the news of the annual meeting in one issue, but for want of space we have been compelled to scatter it along through three issues. Last week we left you at the noon-day service on Thursday, which was so impressively conducted by Dr. Fred P. Manget, missionary. Thursday afternoon's opening devotional was led by Mrs. D. M. Litaker, who through Scripture references taken from the 15th chapter of Luke gave some splendid thoughts on the fatherhood of God and brotherhood of man. The open forum on the general work of the Woman's Missionary Society was conducted by Mrs. Hume R. Steele, who gave as a slogan toward greater efficiency and more splendid results, "More faith, more folks, more facts and more funds." She enlarged in a most interesting manner upon each of these essentials and explained most clearly the problems of our work brought to her through questions from those present.

Mrs. W. A. Newell, Council superintendent of social service, was one of the contributors to the successful program of the afternoon. In a most stirring address she spoke on the "Way of Social Service," which she stated was based on the principle of what we want for our own soul we want for the souls of the peoples of other nations. She called attention to the need for the inter-racial committees in each society through which the work along that line might be done. She spoke with emphasis on the child labor law and other questions of vital importance to the Christian men and women of our state.

The program on Thursday evening was one of the most inspiring and most interesting of the entire session of the conference. It was "Young People's Night" and the program was in charge of Mrs. C. C. Weaver, superintendent of the Y. P. department, and her representatives at the meeting.

After the devotional conducted by Miss Margaret Linney of Boone, a chorus was beautifully sung by the members of the Sunday school choir of Tryon Street church. "Our Missionaries," which was an impersonation of the missionaries from Western North Carolina in the foreign field, was most impressively and effectively given by a number of young ladies who were in attendance upon the conference. A beautiful solo, especially appropriate to the occasion, "If I Were a Voice," was charmingly given by Mrs. Lillian Homesley Bott, musical director of Tryon Street church. It was a great pleasure to the conference to have Miss Naomi Howie, one of our out-going missionaries, present at the meetings. She was so helpful and in every instance when called upon gave most impressive and uplifting messages, either as devotionals, as a heart-to-heart talk with the young people, or in the address on Thursday evening, as she told of her own experiences in becoming a missionary, choosing for her subject, "The Set of the Sails."

Twenty-nine honor roll ribbons were presented by Mrs. Steele to the representatives of the Y. P. societies in the conference who have made the necessary number of points to entitle them to he coveted place. Charlotte district was announced as the banner district for having organized a larger number of Y. P. societies, having largest per cent of societies on honor roll, and having the largest number of societies making the greatest number of points. Mrs. L. N. Presson, secretary of the district, was presented with a Y. P. pennant as an award for the fine record. Centenary church, Winston-Salem, has the great honor of being the leading Y. P. Society in the entire conference, having exceeded in all departments.

Friday morning was devoted to the finishing up of all business that remained unfinished, the reports of committees, and other minor details. The meeting opened with a most illuminating devotional conducted by Mrs. D. L. Simpson, who used Proverbs 16:1-9 as a foundation for her remarks, emphasizing as requisites to being a true Christian life, belief, harmony and power. Officers and district secretaries for another year were elected as given in last week's issue. Mrs. C. C. Weaver and Mrs. W. R. Harris were chosen alternate delegates to the annual Council meeting in 1926, and Asheville was chosen as the place of meeting for 1926 of the Woman's Missionary Society of the Western North Carolina conference. The session closed with a devotional by Mrs. H. R. Steele, and benediction by Rev. J. B. Craven, D. D.

Among the many splendid courtesies shown the delegates to the conference by the good people of Charlotte was the drive over the city Wednesday afternoon, terminating at the Woman's Club House, where the members of the Woman's Club were hostesses from 5 to 6 o'clock. This occasion proved most delightful and gave us an opportunity to see the splendid new building of which the Charlotte club women are so proud. We congratulate them on having such a beautiful, commodious and up-to-date "club home."

Another occasion much enjoyed was the visit to the Duncan Memorial and North Charlotte churches, where we were given the opportunity to see the display of work by the children from the classes of Miss Bame and Miss Logan, city missionaries, each of who mis doing a most effective and telling work.

Each year at our conference meeting two occasions of more than ordinary interest to the young people and the representatives of the children's societies are the banquets which are served them, and this year they were even more delightful than ever. At the appointed hour Mrs. Weaver and her delegation met at Ivey's tea room, and Miss Hackney and "her crowd" went to Efird's. It was the pleasure of your editor to be with the young people and she feels quite sure the "children" had just as good a time. What is said of the pleasant happenings at one may apply to the other. At the young people's banquet the table was prettily decorated to represent a Chinese village. At each plate there were tiny Chinese umbrellas which were securely fastened by the handle to a piece of fondant which had been made and contributed for the occasion by Mrs. Wilson, leader of Y. P. of Centenary church, Winston-Salem. At each place was also found a copy of the Standard of Excellence rolled around a "cross word puzzle," the words of which were familiar terms in the Y. P.'s work, including their motto, watch-word, etc. The three letters Y. P. S. had been placed in a conspicuous place on the wall and Mrs. Weaver had associated with each letter a verse of Scripture and appropriate talks on these verses were made, viz: Y—"Ye shall be my witnesses," by Mrs. W. R. Harris; P—"Pray without ceasing," by Mrs. Hume R. Steele, and S—"Serve the Lord with gladness," by Miss Naomi Howie. Dr. Manget gave a brief but interesting talk on China. A most interesting announcement was that made during the meeting on Thursday evening that four of the young girls who had been guests at the banquet and delegates to the meeting had offered themselves as volunteers for service.

It is with great pleasure we announce that the 1926 meeting of the conference will be held in Central church, Asheville. We are already beginning to look forward to the coming of this body of elect women and very soon will begin to lay our plans for a successful and profitable meeting. Other invitations were extended by Winston-Salem and Greensboro, but the "Mountain City" was chosen and we assure you, this far in advance, that a cordial and sincere welcome will await you.

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

HIGH POINT TRAINING SCHOOL

The second annual training school for High Point and vincinity was very successful. Led by B. C. Harmon, superintendent of Wesley Memorial Sunday school, all the local pastors and superintendents fell in to make the school mean the very most to their churches and communities. Out of a much larger attendance 137 were definitely enrolled in the school, of which number 110 attended all twelve class periods, read their text books, wrote their papers and received certificates of credit. These credit students are listed with the following churches: Wesley Memorial 58, Main Street 13, East End 8, Methodist Protestant 8, Thomasville 5, Trinity 5, Erlanger 5, West Market Street, Greensboro 2, First Presbyterian 2, Mt. Olivet 1, Hopewell 1, Episcopal 1, Friends 1.

The courses, instructors and credit students are listed as follows:

The Church and Its Work, Rev. J. F. Kirk, instructor—J. W. Austin, J. W. Clinard, Rev. W. B. Davis, Mrs. J. A. Eshelman, Rev. E. J. Harbison, W. B. Hall, B. C. Harmon, Rev. W. R. Jenkins, C. W. Leister, Mrs. Robert Morrow, J. A. Marsh, Mrs. Arthur Marsh, Miss Genevieve P. Moore, Charles Osborne, William P. Major, W. T. Saunders, Ralph H. Vance, Miss Ruth Welborn, Rev. W. Reid Harris, J. P. Major, Dr. E. K. McLarty.

Bible—New Testament, Rev. W. A. Jenkins, instructor—H. T. Douglass, Mrs. W. C. Jones, Miss Isadora Kinsman, Mrs. George R. Brown, Mrs. Albert Sherrill, Thomas H. Elder, Miss Sallie Ratcliffe, Mrs. O. J. McCay, Miss Eroye Lucile Sapp, S. S. Kelly, Miss Lillian Yow, Miss Lula Hornbuckle, Mrs. E. C. Holden, Mrs. I. L. Phipps, D. M. Coble, Rev. W. L. Hutchins, Edgar Hartley.

Intermediate-Senior Pupil, Miss Barnett Spratt, instructor—Mrs. J. W. Austin, Miss Claude Byerly, Chas. P. Evans, Mrs. J. G. Greene, Mrs. Julius E. Marsh, Miss Margaret Perryman, Mrs. Robert Rapp, Allen H. Whisner.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Mrs. S. A. Ballard, Miss Lottie Barker, Mrs. J. D. Brame, Miss Myrtle Davis, Mrs. H. T. Douglas, Miss Louise Edwards, Mrs. P. W. Flagge, Miss Clara Grisson, Mrs. Fred Ingram, Miss Alma Lambeth, Mrs. C. F. Mann, Mrs. J. M. Matthews, Mrs. O. P. Moffitt, Miss Stella Nance, Miss Mary Nance, Mrs. John Peacock, Mrs. D. R. Pitts, Miss Maude Phillips, Mrs. W. C. Phillips, Mrs. R. C. Stuckey, Miss Mary Shepard, Miss Bernice Spencer, Miss Mary Wall, Miss Elva Winslow, S. D. Parker, Mrs. S. D. Parker.

Primary Pupil, Mrs. W. B. Ferguson, instructor—Mrs. Garland Alderman, Miss Frances Evans, Mrs. Roland Holton, Mrs. W. R. Jenkins, Miss Susie Kirkman, Miss Cladia Lambe, Mrs. Everett Marsh, Mrs. L. C. Matton, Miss Mary Duncan McAnally, Miss Pattie Newlin, Miss Katherine Raymond, Mrs. B. L. Russ, Mrs. Frank Sizemore, Mrs. Delk Smith, Miss Mabel F. Stephens, Mrs. L. R. Terry, Mrs. J. V. Wilson, Miss Thelma Cummins, Miss Cordia Honeycutt, Mrs. J. E. Millis, Mrs. Tohams A. Warner, Miss Ida Winslow, Miss Elzora Strupe, Miss Myrtle Mitchell.

Beginner Lesson Materials, Mrs. C. L. Van Nopper, instructor—Mrs. Allen Austin, Mrs. W. C. Ferrer, Mrs. W. R. Green, Mrs. J. J. Hamlin, Mrs. E. J. Harbison, Mrs. W. F. Saunders, Mrs. W. A. Sherrod, Miss Lucille Sherrod, Miss Pauline Simmons, Mrs. Willis H. Slane, Mrs. Ivey Smith, Miss Bertie White, Mrs. David Yow.

COKESBURY CREDITS

In addition to local classes in the Standard Training Course led in a number of places, Mr. Paul F. Evans has conducted, during the past while, three Cokesbury schools. Those obtaining credit in these schools are as follows:

Southmont School.

Rev. J. W. Campbell, Mrs. J. W. Campbell, D. L. Crowell, Mrs. D. L. Crowell, Leroy Miller, Mrs. J. H. Millis, Mrs. T. G. Myers, Miss Hester Smith.

Boonville School.

L. F. Amburn, W. R. Fry, Everett Gough, Miss Bettie Hendrix, Miss Merlia Speer, Miss Nellie Speer.

Jackson Hill School.

Rev. S. T. Barber, Raymond Doby, T. S. Everhart, Miss Lillian Ethel Hedrick, Mrs. R. L. Morgan, C. W. Stokes, I. F. Surratt, Mrs. Metta Wood, Mrs. W. C. Wood.

MADISON

Mr. Evans reports a most satisfactory and profitable week with Rev. T. J. Rogers and Rev. M. Q. Tuttle, ministers at Madison and Mayodan, respectively, as they led their people in a local training class held at the Methodist church at Madison. A consistent attendance of around twenty prevailed, a number of whom will take the examination for credit. The text used was "The Organization and Administration of the Sunday School," by Cunninggim and North.

ASHEVILLE

Your humble servant has been during a part of the present week with our splendid workers in Asheville as they gathered together each evening in their sixth annual standard training school. While the weather has been very inclement a sustained attendance of around 150 has featured each evening of the school. The sessions of the school are being held in the First Presbyterian church, just across the street from Central church, which is being greatly enlarged. Our Asheville leaders are liberal in their efforts to make the school most successful.

CENTRAL, ASHEVILLE

The new plant at Central Methodist church, Asheville, is simply wonderful. One swells with pride as he passes in view of the great enterprise. Facilities have been amply arranged for providing for eight departments of the Sunday school, a social entertainment hall and a large Boy Scout room extending throughout the basement space underneath the main auditorium of the church. In addition to these fine quarters a number of splendid class rooms and fine offices are being provided for. Dr. Ashley Chappell and his splendid supporters are putting across the biggest church enterprise I have yet seen. I am told that the undertaking is not surpassed in the Southern Methodist church.

SHELBY DISTRICT

Because of the lack of space we have not for several weeks continued the district Sunday school enrollment reports as begun early in the year. However, this week we are pleased to present the record made last year by the Shelby district. The first figures stand for charge church membership, second for Sunday school enrollment and third for percentage of enrollment on church membership:

Smyre	59	200	339
Maylo	149	250	168
Park St., Belmont	382	488	128
Franklin Av.,Gastonia	402	500	125
East End, Gastonia	271	327	121
Shelby, Lafayette St.	332	395	119
Lowell	319	371	116
Trinity, Gastonia	247	280	113
Cramerton	186	208	112
Goodsonville	210	236	112
Bessemer	362	382	106
McAdenville	204	210	103
Dallas	363	330	94
Central, Belmont	193	174	90
Crouse	629	658	90
Cherryville Station	318	274	86
Central, Shelby	699	588	80
Lowesville	550	430	78
Mount Holly	559	437	78
Polkville	816	625	77
Rock Springs	992	701	71
Main St., Gastonia	1093	765	70
Lincolnton	578	398	69
Lincolnton Ct.	391	257	66
Shelby Ct.	622	413	66
South Fork	1048	668	64
Cherryville Ct.	543	336	62
West End, Gastonia	498	303	61
King's Mountain	324	192	59
Belwood	849	442	52
Stanly	499	223	45
Total for district	131,067	127,535	96

North Carolina Conference

JUNALUSKA TRAINING SCHOOLS

Junaluska training schools for the summer are announced by Mr. L. F. Sensabaugh, director of training work, as follows: Boys' Camp, July 3-17; Young People's Training School, July 5-19; Girls' Camp, July 21-August 5; Adult School, first term, July 21-August 5; Adult School, term, second term, August 6-20; Bible Conference, under Board of Education, August 2-9.

A new training school designed to meet the needs of the young people's group of the Methodist church will be projected at the young people's term of the Junaluska training school, July 5-19. Such subjects as "Organization and Program of the Young People's Department," "Recreational Leadership," "Social Principles of Jesus," "Personal Religion," "Christian Home Making," and "Choosing a Vocation" will be offered. Special emphasis will be laid upon recreational and social features. Inspirational addresses, sermons and vesper services especially adapted to the needs of the young people, will be provided. The whole Junaluska program this summer has been carefully arranged, and we are hoping that a large representation will be present from the North Carolina conference.

CALVARY, FAYETTEVILLE

Calvary Sunday school, Fayetteville, is making considerable progress and advancement, working by Program of Work "C." It has recently organized four Wesley classes. All the pupils above twelve years of age are organized and enrolled as Wesley classes. All the pupils below twelve years of age are using graded literature. L. H. Porter is the superintendent and Rev. M. F. Hodges is the pastor.

TRINITY, ELIZABETHTOWN

Another Sunday school working steadily toward the attainment of the standard set forth in Program of Work "C" is Trinity Sunday school, Elizabethtown. Mr. H. L. Williamson, the superintendent, writes that the school is organized according to the standard, that they are using graded literature for the beginners and Priamaries, that they have observed Decision Day and Sunday School Day. This school at this rate of progress will doubtless be entitled to the "advanced" or "standard" rating when our check-up campaign is put on October 12-25. Rev. H. E. Lance is the pastor.

ORIENTAL SUMMER SCHOOL

Courses in Sunday school work will be offered in the Seashore summer school at Oriental this summer. We have made arrangements with the school whereby Prof. B. G. Childs, of Duke University, will offer a regular course covering a study of "The Organization and Administration of the Sunday School," "Pupil Study," and "Principles of Religious Teaching." T. B. Attmore, secretary and business manager of the school, writes that he hopes to have at least fifty or more persons taking this course. Pastors and superintendents would render the cause a real service by encouraging persons who will attend the summer school to register for this course.

TRAINING AT WEST DURHAM

A young people's training class has been organized in our West Durham Sunday school, according to Rev. J. A. Martin, the pastor. Instead of studying the usual Sunday school lesson, this class will study one of the units of the Standard Training Course. Forty-five minutes each Sunday will be devoted to this work.

GOING AND GROWING

The home department of Richlands Sunday school, of which Mrs. Nettie DeFord is superintendent, keeps alive and growing; and from the foregoing report by the superintendent it is easy to see why this is so:

"We have just completed the first quarter's work of the home department at Richlands Sunday school. This is a great work and is much enjoyed by this writer. We keep going, and our work keeps growing. We report twenty-two members at this writing. Our members very frequently visit the main school and enjoy the lesson period with the Bible class, which is taught by Professor Zimmerman.

"We do not think too much stress can be laid on the thought of making our members feel that they are members of the main Sunday school. We have lost one of our most loyal members, Mrs. George Daily, who has made Clinton her home, but Mrs. Mary Sylvester has joined our class, and so we are trying to keep our number unbroken.

"We thank you for the literature, from which we gathered many splendid thoughts and suggestions. Our members enjoy the lessons, and quite a few are young mothers and take a delight in studying the lesson with us. Our home department means so much to the old and to those who are shut in. It brings to them much outside life, and cheers them in many lonely hours. The benefits of the work inspire us, and we also find joy and satisfaction in this department of Sunday school work. We cannot know how far-reaching this work is, but we believe the home department is a very necessary part of the Sunday school, and its value cannot be estimated and will result in adding much strength to our Sunday school. It is our part to do the work faithfully, and to leave the results with Him whose we are and whom we serve."

NORTH GATES TRAINING WORK

Three training classes on the North Gates charge is a fact that speaks volumes for this part of the Elizabeth City district. Rev. J. O. Long has organized training classes in three of his charges, using as a text "The Small Sunday School" by Sensabaugh.

KINSTON SCHOOL CREDITS

Eight Sunday schools were represented in our Kinston training school. Queen Street earned ten certificates, Dover 4, Woodington 3, Pink Hill circuit 1, Jones circuit 1, Hickory Grove 1, Free Will Baptist 1, and Christian 1. The following persons earned certificates:

"The Pupil," L. L. Gobbel, instructor—Rev. E. B. Bell, Will L. Bell, G. A. Bowles, R. F. Dawson, Helen Hodges, R. E. L. Johnson, Aannie Jordan, Rev. C. K. Proctor, Mrs. Ed Stroud, Mrs. E. V. Webb, and Mrs. J. H. West.

"Sunday School Organization and Administration, B. G. Childs, instructor—W. B. Becton, Mrs. G. A. Bowles, Rev. K. S. L. Cooke, Rev. H. L. Davis.

"Primary Lesson Materials and Teaching," Miss Georgia S. Keene, instructor—Mrs. W. L. Bell, Mrs. Curtis Howard, and Mrs. Winnie Lester.

(continued on page thirteen)

OBSERVE SUNDAY SCHOOL DAY SOON

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

"The biggest and best." "Bigger than the rest and better than the best." What? Of course it is the Louisburg Summer Assembly, June 29-July 4.

RALEIGH DISTRICT EPWORTH LEAGUE INSTITUTE

"Fellowship and Boosting" was the theme of the Raleigh District Institute held at Central church last Friday night and Saturday.

Beginning with the splendid address on "Fellowship" by Rev. J. M. Ormond of Duke University Friday evening and continuing through the last report Saturday afternoon, the league institute showed that it had been well planned and even better directed, if that could be possible, by a live, wide-awake booster of the Raleigh district—namely, its secretary.

Mr. John A. Park of the Raleigh Times directed the singing both Friday night and Saturday morning, and the singing testified to the ability of Mr. Park to make people sing as well as read a good newspaper. Following the address on fellowship Friday evening, Mr. C. R. Wood, director of recreation for the Raleigh public schools, directed an hour's recreation. The Cary leaguers gave a very clever stunt, and the Central leaguers provided delicious refreshments—both of which were necessary parts of a good social.

Saturday morning Rev. M. T. Plyler talked on "The District" and Rev. S. J. Starnes on "The Country Church League." Rev. H. I. Glass struck a keynote when he discussed the summer assembly. He gave the assembly such a "boost" that the Raleigh district is planning to be there at least 100 strong. The Raleigh district could not possibly meet or discuss any question without a consideration at least of that all-important issue of "boosting," which was presented by Miss Blanche Barringer. Had the time for her talk not been so near the time for the photographer to do his work, she might have "boosted" until lunch time.

Mr. Gilbert Stephenson, vice president of the Wachovia Bank, was present and gave a most splendid address on "The Christian Use of Money." In the words of our president, Mr. Grant, "Mr. Stephenson gave to the Raleigh district a real gem." Althoguh Mr. Grant would not appear as one of the scheduled speakers, he was present and gave a most inspiring message, stressing particularly the Louisburg assembly.

Following the reports from the various chapters, 24 of the 30 chapters in the district being represented, Central church served lunch to 86 delegates and visitors. The final business of the afternoon was the completion of the organization of the Raleigh district. The following officers were elected: President, Philip Schwartz; vice president, S. J. Starnes of Milbrook; secretary, Miss Mabel Day of Central church; treasurer, Ashley Allen of Jenkins Memorial; first Supt., Miss Jessie Coates of Smithfield; second Supt., Miss Aldine Pleasant of Buckhorn; third Supt., Caswell Riddle of Edenton Street; fourth Supt., Miss Sallie Stott of Wendell; Era agent, Spencer Finch, Mt. Pleasant church. It was decided that the institute for next year would be held in either Clayton or Oxford.

WELDON DISTRICT LEAGUERS, TAKE NOTICE

All day group meetings will be held at Norlina Thursday, May 14, and Williamston Friday, May 15, from 10 a. m. to 3 p. m. Following is the program:

Welcome by local pastor.

A league song by all leaguers.

Conference Wide League Work—Rev. T. McM. Grant.

Greetings from Raleigh District—Miss Eunice Blair.

Special music by one of the leagues.

The League Working with the Church—Rev. Daniel Lane.

Song by all the leaguers.

The League and Evangelism—Rev. E. L. Hillman.

The League Assembly—Miss Blanche Barringer.

Picnic dinner at one o'clock.

Reports from each of the leagues in the afternoon.

Plan to attend one of these programs. "Weldon district works."

L. C. Larkin, Dis. Sec.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest enefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

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Box H-4, Shelton, S. C.

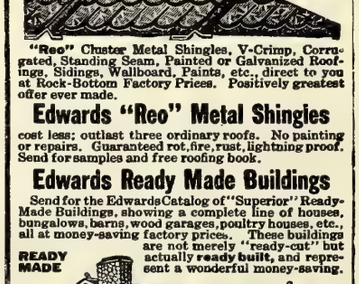
Gentlemen: I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

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Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

DAILY BREAD

FRIDAY—O give thanks unto the Lord; for he is good: for his mercy endureth forever.—Psa. 136:1.

SATURDAY—A wise son heareth his father's instruction; but a scorner heareth not rebuke.—Prov. 13:1.

SUNDAY—O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.—Isaiah 25:1.

MONDAY—Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. 5:6.

TUESDAY—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psa. 1:1.

WEDNESDAY—But his delight is in the law of the Lord; and in his law doth he meditate day and night.—Psa. 1:2.

THURSDAY—The great God that formed all things both rewardeth the fool, and rewardeth the transgressors. —Prov. 26:10.

If you want to live in the kind of a town
Like the kind of a town you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing that's really new.
It's a knock at yourself when you knock your town.
It isn't your town—it's you!

WATCH IREDELLBURG UNION GROW

The Iredellburg Epworth League Union met in regular session at Central M. E. church last Friday evening, April 24, with President Ray Howard in the chair.

Miss Anna Torrence of Davidson conducted the devotions.

After the usual business session, which consisted of the minutes, roll call of union officers and roll call of chapters, Huntersville League was duly elected to membership in the union. This new "link" was welcomed into the union by the writer. Miss Watts of Huntersville responded. This makes a total of nine chapters having membership in the union. Representatives from the union will go to Shiloh church the second Sunday in May to organize a new league there.

At this time we were favored with a duet by Misses Nellie Murdock and Cora Lee Brawley. Then Rev. A. L. Aycock was called on to introduce the speaker of the evening, Dr. Shelley Frontis of Mooresville, who delivered a most wonderful address on Sabbath observance. Following this we were invited into the league room, where we were entertained by different musical selections and a humorous story by Dr. Frontis. Ice cream and cake was served by the Central League.

Florence M. Brown, Reporter.

JONES MEMORIAL ELECTS NEW OFFICERS

Jones Memorial Epworth League met April 19 and elected new officers as follows:

For president, N. M. Kerr, to succeed Mrs. Florence M. Brown; vice president, Miss Lucy Galliher, succeeding herself; secretary, Miss Ossie Morton, succeeding Mrs. Mack Kestler; treasurer, Mrs. Florence Brown, suceeding Miss Kate Galliher; Era agent, Lewis G. Morton, succeeding Miss Lucille Verble.

The new president called a cabinet meeting April 26 and the following were appointed as department superintendents: First, Mrs. Florence Brown; second, Clyde E. Moore; third, Miss Katie Galliher; fourth, Miss Ruth Cooke. Florence M. Brown.

The Junior-Senior Epworth League of Trinity M. E. church, Thomasville, was organized in March with the following officers elected:

President—Charles Tysinger.
Vice President—Ervin Bryant.
Secretary—Miss Geneva Shore.
Treasurer—Miss Ethel Conner.
Cor. Sec.—Miss Ethel Jordan.

This constitutes a set of officers who are faithful and willing to work. Although we do not have a large membership we have a good attendance at the devotional services and we are hoping to do a great work this year.

Ethel Jordan, Cor. Sec.

CHARLOTTE DISTRICT UNION MEET

The Charlotte District League Union met with Chadwick League Friday evening, April 24. The president, Rev. Frank Armstrong, presided.

A most interesting program was arranged. There were 113 present.

Mr. Taylor delighted the audience with several readings. Mr. Excell Roselle of the Mt Holly schools made a strong appeal to the young people to use the talents God has given them for His cause. He said: "Would that I had the strength of Jack Dempsey that I may lay it on the altar."

Miss Nelle Cole of the Chadwick League was elected publicity agent for the district.

Belmont Park won the attendance banner. Our next meeting will be in July and will be in the form of a picnic, to be held somewhere in the center of the district. Mrs. C. V. Fite, our district secretary, will act as chairman on arrangements, with the third department superintendents as her committee.

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

THE METHODIST ORPHANAGE

Well Worth Your Time—I am publishing resolutions and a letter written by former orphanage girls and a boy. The resolutions were drawn by our Alumni Association in memory of Bro. S. C. Vann, who was a life-long friend of our Methodist Orphanage. The letter was written by Warner Vernon, one of our old orphanage boys who left us ten years ago. He is a graduate of State College and is now an instructor in Iowa State College where he took post graduate work. I am sure that the readers of the Advocate will be delighted to read the splendid resolutions of respect to the memory of our greatest benefactor by the Orphanage Alumni Association and the fine letter from Prof. Vernon.

* * * *

IN MEMORY OF SAMUEL CANNADY VANN

Whereas, from its inception the Methodist Orphanage and all who dwell therein have been the beneficiaries of his warm-hearted interest and never-failing kindness, and of his generous benefactions; and whereas, the entire institution, the Methodist church and the state of North Carolina are indebted to him for his broad-minded devotion to the people of his state and denomination and especially those who have been bereft of parental care; and whereas, many of us have been aided in our rearing and education, giving us opportunity for development, and enabling us to live better and more useful lives;

It is hereby resolved by the Alumni Association of the Methodist Orphanage, That in the death of Samuel Cannady Vann we have lost a noble benefactor and a devoted friend whom we all loved and honored, and whose death is a personal loss to each and every one of us.

As the children of his heart and the recipients of his benefactions whose good will continue to others for generations to come, we wish to pay this loving tribute to his memory, and to tender to his family our warmest sympathy and to express our gratitude for all he has done for us. May his dear ones who are left be granted the richest blessings of Him who is the God and Father of us all.

Mrs. J. W. Weathers,
Miss Georgia Barnes,
Committee.

* * * *

I was greatly pleased to have your invitation for Anna Gertrude and myself to be with you on Easter, Sunday and Monday. I wish that we did not live so far away and that much time is necessary to make a trip to Raleigh; however, I am wishing that all of you will have the best old time that you have ever had. I am sure that the boys and girls will all appreciate this opportunity, and that you and your coworkers will derive considerable satisfaction in seeing the progress which is being made by those who have gone out from the Methodist Home.

I hope that the organization will take more active part in the work of the home and to strengthen the organization. I have heard a very little from the organization since I came to Iowa. By united efforts we could add something to your campus very much as a college graduating class does. I would suggest some of the following for consideration: the placing of several attractive drinking fountains at different places on the campus; the establishing of a section of the library; the establishing of scholarships at different schools in the state in memory of some of the most prominent individuals who have helped in the foundation and development of our home. I believe that many of you will be interested in this last suggestion and we might interest some outside people in donation of some of these scholarships because there are so many altruistic people who have given many years of earnest work toward the growth of the home. When we think of this list of people we might include Rev. John Wesley Jenkins, Mattie Atwater Jenkins, Rev. John N. Cole, Miss Irene Rodwell, Rev. A. S. Barnes, Miss Laura Breeze, and there are many others who have done most creditable work. If the organization cannot establish a large scholarship we could get the idea started by establishing one or more small ones and plan on enlarging the amounts as we can increase the funds.

From my own experiences in years of college work I am sure that a boy or girl would greatly appreciate a little assistance the first and second year they are in college, and could we hardly think of a better way to invest a small amount of money each year?

There are not many times when I am not exceedingly busy in my work here at Iowa State College, but occasionally I can not help but think of the developments that I observed under way when we were with you last summer. Your new administration building which as I understand, is to have modern equipment for all school and office work, and the new dining hall which is so attractive and well equipped, plainly show that the work is moking forward. Along with this interest there have been a few things that have been handing in my mind which I would just like to talk to you about some time in order to know more of the growth and development. Most of these things that I have thought of may either be in your present plans or very probably improved upon. I would like to have your ideas concerning these "day dreams" some time when you would have a few minutes to write to me. Since I have joined the married men's class I have become a little more interested in home economics! Is there any way by which all of the practical work of the girls, such as cooking, dining room service, sewing, housework, and so forth, could be so linked up with the school work that greater interest might be stimulated in this work, instruction given by some home economic graduate and the girls receive credit for this work as they do in the better high schools throughout the state? Anna Gertrude says that they, in the home economics division at Iowa State College classify this work as "home project" work.

The other thing that I have been interested in is the possibility of the two classes of work done by the boys being connected with their instructional work in a similar manner to that suggested for the girls. The one class is usually covered as engineering and manual training. Would it be worth while to have a college graduate in mechanical, electrical and wood-shop work as a member of your staff to instruct boys in these phases? Don't you think that more of them would have some definite trade or work which they would be capable of doing which would come in mighty good whether they went to college or not? The second class of work done by the boys is of agricultural science in character. Could not their work in gardens, the dairying, with hogs, poultry and so forth be made courses of instruction in order that they maye become more proficient and be more interested in such work? These are some things that I have tried to find time to think about because all of us feel that the one big object is to afford normal opportunities for the building of well-rounded personalities with character and ability.

I am wondering if you have the radio "bug" and are planning to broadcast your Easter program—I'd like to listen in! With best wishes to all of you, I am,

Warner M. Vernon,
32 Cranford Apt.

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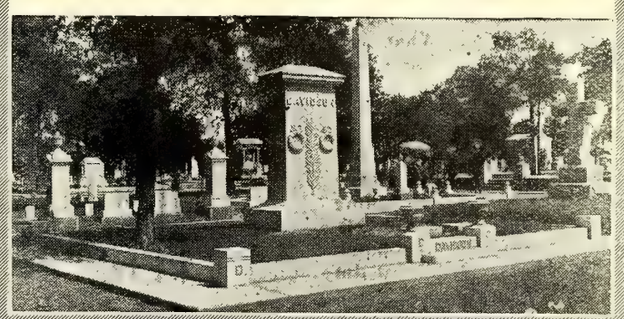
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"THE SILK OF THE TRADE"

REVIVAL AT GRACE CHURCH, EAST ROXBORO AND LONGHURST CHARGE

It takes time to have a revival. Brothers I. L. Shaver and T. E. Stough began a revival at Grace church on the night of April 8. Brother Shaver certainly did good preaching. He warmed the hearts and lives of people and rekindled old acquaintances. Brother Stough left us, as did Brother Shaver, on the night of April 15, but that was merely in body. "Ted," as we call Brother Stough, wins people and seizes congregations with his great singing.

The pastor did not think it wise to close the revival at that time, therefore we continued until April 26. The altar was visited every night from April 16 to 26. A steward of the church, a Sunday school teacher, church members and Christians came to the altar. It was a revival in the church. We hope the quality of our lives will exceed the quantity. Several requested the revival to continue, but it was impossible. M. C. Ellerbe.

ELM STREET AND PIKEVILLE CIRCUIT

"W. O. W., Elm Street and Pikeville circuit station broadcasting. The next number on the program is a short report from Rev. C. P. Jerome, pastor of Elm Street and Pikeville circuit, telling how the parsonage has come into the possession of a beautiful radio set recently."

Dear readers of the Advocate, I am quite sure that many of you are my friends, and will rejoice with me at knowing that there has recently been installed in the parsonage here a beautiful Radiola Regenoflex set, costing $150. This splendid gift to the parsonage was made possible through the generosity of Prof. Hurst and his orchestra, and Bro. E. A. Wilson, and a number of enthusiastic members of Elm Street church, who sold tickets for a concert given for the purpose. To all who in any way contributed to the success of the enterprise, we are most grateful.

Pikeville Church.

This church has recently bought a piano for the church and a new carpet for the floor is down. For these the church is indebted to the good women of the missionary society. The town of Pikeville this year built and equipped one of the best high school buildings I know of anywhere, and having a specially large and well equipped auditorium with a seating capacity for nine hundred.

Mount Carmel Church.

This church has very recently installed a Delco lighting system in their church and contemplate repainting it soon. The membership here is small, but they have a real good Sunday school and a live church. These three churches constitute the pastoral charge. This is a missionary charge and is trying to make good, but the people are poor generally and deserve the help the conference gives them.

C. P. Jerome.

CELEBRATES 84TH BIRTHDAY

Rev. Philip Greening, the oldest member of the N. C. conference, celebrated his 84th birthday on Easter Monday, April 13, at his home at White Oaks, Bladen county, N. C. He wants his friends, of whom he has many throughout North Carolina, to know he is still living, though for the past two years his health has been very feeble. At times he is able to be up, while at others he has to spend most of the day in bed. He had all of his children except one son, who lives in Eldorado, Ark., with him on his birthday, also some of his grandchildren.

He still looks forward with much pleasure to the arrival of the Advocate each week and enjoys reading it. He would be glad to receive a few words of cheer from any of his friends or brothers in Christ.

Brother Greening was born in Devonshire, England, and came to this country in the year 1804.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

REVEREND S. A. BARNES, successful pastor of our Floral Heights Church, Wichita Falls, Texas, appeals to the pastors of Southern Methodism to throw themselves enthusiastically into the Special Effort for Superannuate Endowment. I quote some of his statements, as follows:

The Urge Commands Our Best

"This movement is similar to that of getting a drowning man to climb into a life-boat. Every pastor should take off his coat, roll up his sleeves, and square himself to put it over big.

"I doubt if more than one Methodist preacher out of twenty-five saves against the day of superannuation. How can they? There are so many demands, expenses, moves, education of the children, etc.—and the bigger the appointment, the greater the financial strain. What can they do when the time comes that they can no longer do anything?

"It is not the business of preachers to make money, but to preach the gospel. When we turn from our high calling to selfish purposes, we quickly become inefficient for unselfish purposes. Our Lord did not say, 'Go speculate,' but 'Go preach.' There have been thousands of chances for preachers to become rich, but the preachers are bound by solemn vows to forget themselves in their faithful ministry to others.

"In the face of these facts it seems that preachers are more than justified to work unreservedly for old-age sustenance, when the church herself calls them to such a program. The lay members will gladly lend a hand, but they are accustomed to wait in every movement for the leadership of their pastors.

Some Figures That Shame Us

"The Minutes of the Annual Conference for the year 1924 tell a tale concerning this matter that is not very heartening. It is true that many charges did nobly, as is evidenced by a total of $1,275,000 paid on Special Effort quotas during the first year. All honor to the pastors who had a part in this. But the records show that hundreds of charges throughout the whole church are not credited with paying a cent to this cause the first year.

"The Minutes of my own conference show that 65 charges paid absolutely nothing last year. It seems incredible, but it is positively true. All of the other annual conferences publish in their Minutes similar failures by many charges. What does it mean? Surely some people in every charge are willing to contribute to a cause so worthy, if the matter is properly presented to them. But was it so presented? If not, why not? It is authoritatively stated that fully 2,000 charges in the entire connection paid nothing for Superannuate Endowment the first year. Could the pastors of these charges have made a better showing, if they had worked more zealously at the task?

"The $1,275,000 raised the first year is being aclaimed as a great victory, and it is a real achievement. But there were just 4,500 charges out of 6,500 that deserve all the credit for what was accomplished. And many pastors who raised and paid the amounts due from their charges for the first year were moved last fall to some of those 2,000 charges that paid nothing. Let these statements of fact talk until the truth grips. Pastors who have neglected this thing should fall in line this year with enthusiasm.

It Takes Team Work to Win

"No one man, or small group of men, can put over the Special Effort for Superannuate Endowment. The plan of the movement calls for every one of us to do his part in his place. If we expect to do this work which has been suggested to us, we must move with lock-step. It is not enough for 4,500 pastors to work at the job faithfully, while 2,000 pastors do nothing at it. Nor should two-thirds of the presiding elders have to bear the Special Effort load of the other third. Likewise all the lay members in the widest sweep of our great church should join heartily with the pastors in doing this blessed thing for the superannuates.

"There is not a claim, not even our salaries as pastors, that is more urgent than this. If we fail to collect other money for church purposes, we shall be shamed by retrenchment and humiliated by the failure of some of our plans. But, if we fail to collect this Superannuate Endowment money, it will mean to take common necessities from suffering, broken, blind, dying and aged men and women who made possible the civilization of this day. Shall we fail them? Shall we feed and be idle on our jobs when such a plaintive cry is calling through the church? I say, No! And I believe that every pastor in our great Methodism feels the same way about it."

NO INTEREST OF THE CHURCH SHOULD APPEAL TO OUR PEOPLE LIKE THAT OF TAKING CARE OF THE OLD MINISTERS WHO HAVE LITERALLY WORN THEMSELVES OUT ON A SMALL SALARY. A GRATEFUL CHURCH MUST AND WILL DO IT WE ARE TOO BIG AND TOO RICH NOT TO DO IT THEIR TIME MARCH 15 TO MAY 15

Notice the 'Cant' in 'Vacant'

Webster says "vacant" means: Containing nothing, empty, not occupied, blank, unfilled. Yes, and that is just the condition of about 2,000 account cards of charges which the Board of Finance has in its record system—they are vacant. Look at the accompanying picture—no, not at Barnes, but the card. It has no credits. Is it the card of your charge? Do you like it vacant? Does it give a true record of your interest in Superannuate Endowment?

Brother Barnes has called attention to some things that ought to move all of us to the utmost endeavor in behalf of the Special Effort. He speaks from the viewpoint of a pastor who is supporting the movement with all his soul. Last year his charge paid in cash more than 50 per cent of its entire quota for five years. He does not criticize his brethren—if he had done so, his words would not have been printed here. But out of his yearning heart he calls upon every pastor to help.

The Pastor Who Would Forge Ahead Must Not Leave an Unfinished Task Behind

A NUMBER OF THINGS

I have wanted to write on Unification, but have refrained until it is now too late for a man of my caliber to even mention "U-ni-fi-ca-tion." There is one observation that might be made, and it is rather helpful. All the saints are in for unification, but once in a while they tell you that it is the "rotten plan" they object to. This reveals a calamitous mistake of the past. When selecting the commission to draft a plan the right men were not selected. This brings to mind a little thing that occurred a few years ago, when the writer heard a man bemoaning the President of the United States, saying that he had made an awful blunder in running this government. Just then I broke in and said, "You are to blame for the whole thing; had we known that you were the only man in the country who could run the ship right we would have elected you. But we did not even know that such a fellow lived in our land." By the time this much was said he wanted to fight, but I was not in the notion. It is easy for us now to see where we lost out on the plan. Just missed it a slight bit in selecting the men. But there are several things yet to be done, so these dear brethren may get a chance yet if they will only come forward with the goods.

But I have dismissed from my mind any article on unification. What I wanted to do in this little sketch is to ask a question or two about this much advertised "Leadership." First, what is it? Who is it? Where is it going? A leader goes in front doesn't he? He has a definite purpose for getting in front. And he has an objective. I have no notion of joining the band but am desperately interested in knowing what is causing all this leadership smoke that we see. Running the church by program, departmentalized, is the call of the hour. Isn't it interesting to read a two column write-up in a daily paper about a committee meeting in a big hotel in some leading city and passing resolutions on how to get protection for the dear criminals in prison? I often linger around an article like that about half a minute, then I am ready to go out and visit the poor, call on the sick and comfort the distressed, to keep from becoming righteously indignant.

Now the best thing for me likely is to buckle up and drop in line with the "followship" brigade and see if I can keep in sight of what is going on.

But what about the country church problem? That has been written on until it is not interesting any more. I have some misgivings about getting the problems solved on paper. Yet agitation is good and moulding of sentiment is essential. We have loaded down many country churches with assessments and pledges and not a place to hear a Sunday school class. I suppose it is right to charge this up to leadership. Thank God that under the wisdom of Mr. J. B. Duke the country church will have a chance yet.

I must not write at length on this, for my friend Rev. W. A. Newell has finished the job in a masterful manner. There is just this to be added, that a living example will outshine a thousand pages of written theories. And if elder timber is not too scarce and Brother Newell is willing at next conference, the good bishop will do a great thing to appoint Rev. Mr. Newell to one of the eight appointment circuits and give him a chance to show us just how the thing can be done. That graveyard problem is more serious than at once looks. When you meet on Saturday to consider plans there will be fourteen men to whip at each church. Who can do it as well as Brother Newell? No one. I have such confidence in his ability that if I were one of the fourteen, and the last one, I would be willing to tell him that I was whipped when he got through with the thirteenth one. If Brother Newell will consent to be the explorer and cross the trackless sea first and show us just how it is done, we will build to his memory an everlasting monument. The world is ready to pay homage to the man that leads to the light. I am a little inclined to think that the consolidated church is right, provided you have the people with you. So many today have a tendency to discard the church. The farther away the building is the less they attend. The next generation will have a consolidated church or no church is my guess.

H. C. Byrum.

HEALTH

How to Get It and How to Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this: — "Keep your system pure and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of your other vital organs combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver purifies the system by manufacturing a greenish-yellow, bitter fluid called the bile, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is purgative and antiseptic or germicidal. In health, it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's only purgative.** It is your bile that keeps your bowels pure, sweet, clean and free from the germs of fermentation (gas) putrefaction, decay and disease. Remember that germs cannot live where there is bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxines. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely into the bowels after each meal.

But when the bile stops flowing freely your bowels stop acting regularly and the contents become a foul, stagnant, breeding bed for the germs of fermentation (gas) decay and disease. These poisons (called toxines) are gradually absorbed into your blood and circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body including your liver, stomach and bowels.

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your liver. Nature gives you warning —not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you also should know them and instantly heed them. It will save you much pain, serious illness and perhaps big repair bills.

When the bile stops flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become heavy or foul, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spells; you may be troubled with belching or frequent passage of gas from the bowels; the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; you may become sleepless, restless and irritable or blue and melancholic. You may have frequent, dull headaches; your bowels stop their free, full and natural action; you have constipation, fermentation, gas, putrefaction and self-poisoning or "auto-intoxication" as the doctors call it.

How to Make the Bile Flow

We have learned that bile is Nature's purgative and Nature's antiseptic (or germ killer) for the bowels; that, in health, bile keeps the bowels moving regularly and freely every day and prevents fermentation, gas, putrefaction, decay, disease and self-poisoning.

But when the bile stops flowing freely, how can we start it up again? The answer is, **Take Calotabs at bedtime and drink water freely the next day.** This treatment represents the best thought and experience of the best physicians in every civilized country of the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause for they **do not increase the flow of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real, doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit except the habit of health.

What are Calotabs—How do They Act?

Calotabs are a real doctor's medicine—the best of their kind ever devised. Kings, presidents and millionaires have travelled far and have paid rich fees to the world's greatest physicians and have regained their health by this medicine. But now, thanks to modern manufacturing methods, even the poorest person can easily find the price of a package of Calotabs for they are now manufactured by the millions, in one of the largest medical laboratories in the world, and are sold wherever medicines are sold, in convenient, economical packages, price thirty-five cents for a large, family package.

Calotabs are composed of a **thoroughly** purified and refined calomel, combined with **assistants** and **correctives.** The calomel increases the flow of the bile and every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel.** The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels preventing **nausea,** sickening and griping effects.

Calotabs (and water) therefore, **give** you the combined effects of calomel and salts without the nauseating, sickening, griping and dangerous effects of either.

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Directions for Using Calotabs:

Complete directions, in plain language which every one can understand, are contained in each package of Calotabs. Ask your retail druggist to order a package for you. The price, only thirty-five cents for a large family package, will be cheerfully refunded if you are not delighted with the results.

RUTHERFORDTON CHARGE

We have come to the Promised Land—new and improved church buildings and equipment. Our "Little brown church in the wildwood," Gilboa, has come out into the modern world and has put on wings, one on either side, and has built a new front and vestibule and has a beautiful covering of paint on two sides—that is, outside and in. Not only so but on the first Sunday mornings at 11 a. m. good congregations are coming to be fed on the "sincere milk of the Word." And with these wings she is flying into new spheres in the Sunday school work. On last Sunday there came a record-breaking crowd—and we expect to break the records even worse yet.

And what shall we say for old Rutherfordton? Well, first let us say, we entered further into the promised land of good things on last Sunday, when we went into the new church auditorium. Yes, into what has been called by a number of people, including at least three denominations outside of Methodists, "The prettiest I have ever seen." And we say it humbly but boldly that there is not a more beautiful church auditorium in the state than that you can feast your hungry eyes upon in Rutherfordton, N. C. Remember now my dearly beloved brethren, I do not say the largest or most elaborate, for it makes no offort to compete in either of those lines. We do mean in beauty of simplicity, in worshipful churchliness—in architectural design from floor to ceiling, in every pew, portion or piece fixture or furniture. As a wise Presbyterian said today, "It looks like a miniature cathedral."

J. O. Ervin.

RESOLUTIONS OF RESPECT

On Thursday, April 9, 1925, the death angel came very suddenly and claimed one of our most beloved class members, Mrs. May Lee. While we, the members of Loyal Wesley class of Franklin Avenue church, greatly deplore our loss, we thank our heavenly Father for her beautiful Christian life. Her friends and neighbors could always see "Christ in her."

We wish to extend to the bereaved husband and loved ones our most heartfelt sympathy in their bereavement. We pray that God's richest blessings may rest upo nthem always.

Resolved, That a copy of these resolutions be sent to the bereaved family and to the North Carolina Christian Advocate.

Mrs. A. T. Cloniger,
Mrs. C. C. Hall.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

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See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

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2. The Faculty.
3. The Student body and its democratic standards.

In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting $1,650,000 into new buildings and equipment. The library of 115,000 volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

The Faculty numbers 128 of the country's best scholars.

Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1925.

For further information address

The Secretary to the President
UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

KINSTON SCHOOL CREDITS

(*continued from page nine*)

"Junior Pupil," Mrs. H. E. Spence, instructor—Hubert Johnson, H. C. Johnson, Lillian Reade Pittman, and Mrs. Robert H. Rouse.

SANFORD COMMUNITY SURVEY

The churches of Sanford are combining to conduct a community survey, one of whose purposes is to find out definitely how many people there are in the community who are not attending Sunday school. This information will be made use of later in a systematic campaign to enroll those who now do not attend. Our office will furnish survey cards free to any community that will use them.

THE COKESBURY COURSE

"Please send me examination question for 'The Small Sunday School, its Plans and Work,'" writes E. L. Stack of Faison. "It is a fine little treatise, and I am glad that the Sunday School Board has launched this Cokesbury course, as it is supplying a long-felt need in the small school."

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Presiding Elder's Appointments

DISTRICT CONFERENCES

Winston-Salem, at Kernersville ..... May 17-19
Shelby, at Lincolnton ..... May 21-22
New Bern, at Trenton ..... May 26-27
Fayetteville, at Dunn ..... May 26-28
Waynesville, at Sylva ..... May 31-June 1
Statesville, at Newton ..... June 4-5
Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

May
Weaverville Ct., Pleasant Grove, 11 9-10
Haywood Street, night 10
Mars Hill, 11 16-17
Weaverville, night 17
Flat Rock-Fletcher, Flat Rock, 11 24
Oteen-Oakley, night 24
Central, 11 31
Asheville Ct., Emma, 3 31
Bethel, night 31
June
Mills River, Avery's Creek, 11 6-7
West Asheville, night 7
Hominy, Acton, 11 27-28
Chestnut Street, night 28
July
Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27
August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

May
Waxhaw, Heath Mem. dedication, 11 10
Waxhaw, Bond's Grove, 3 10
Matthews, 11 17
Pineville, Marvin, 3 17
Weddington, Hebron, 11 23
Hawthorne Lane, 11 24
Belmont Park, night 24
Hickory Grove, 3 24
Dilworth, 11 31
Rural Trinity, 3 31
Brevard St., night 31
June
Ansonville, Burnsville, 11 3
Morven, Sandy Plain, 11 4
Wadesboro, 8 p. m. 3rd, 11 7
Marshville, Harmony, 3 7
Tryon St., 11 14
Duncan Memorial, night 14
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21

The district conference will be held at Pineville June 25-26.

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

May
Pleasant Garden, Bethlehem, 3 9-10
Ramseur-Franklinville, Ramseur, 11 10
Centenaryl night 10
Spring Garden, night 13
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31
June
Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

May
Stokesdale, Mt. Carmel 9-10
Stoneville-Mayodan Price 16-17
Leaksville, night 17
Mt. Airy Ct., New Hebron 23-24
Ararat, Chestnut Grove 30-31
Summerfield, Pisgah 30-31
June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

May
Boone, Blowing Rock 9-10
Avery, Mt. Zion 16-17
Helton, Greenwood 23-24
Elk Park, Banner Elk 30-31
June
Warrensville, Ashley 6-7
Creston, Mountain View 20-21
Jefferson, Zion 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
May
Cherryville, First Church, 11 10
Dallas, Hardin, 3 10
Franklin Ave., night 10
Belwood, Palm Tree, 11 16
Polkville, Lee's Chapel, 11 17
Lafayette Street, night 17
Trinity, Tate Chapel, 11 23
Maylo, 11 24
Lowell, South Point, 3 24
Park Street, night 24
King's Mountain, night 27
Belmont, Main Street, night 28
Mount Holly, night 31
June
South Fork, Bethel, 11 6
Crouse, Pleasant Grove, 3 and 11 6-7
Lincoln Ct., Ivey, 3 7
Smyre, night 7
Columbia, Gum Neck 7
Trinity College Summer School 10-24
Lowesville, New Hope, 11 27
Goodsonville, Tabernacle, 3 and 11 27-28
Bessemer, Puette Chapel, 3 28
Shelby, Central, night 28

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May
Concord Ct., Olivet, 11 9-10
Yadkin, night 10
New London Ct., New London, 11 16-17
Badin, night 17
Gold Hill Ct., Liberty, 11 23
Salem, West Albemarle, 11 24
Albemarle Ct., Oakboro, 11 30-31
June
Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28

The District Conference will be held at Norwood July 9-10.

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N.C.
THIRD ROUND

May
Dudley Shoals, Cedar Val, 11 9-10
Hudson, Mt. Hermon, 3 9-10
Granite Falls, 8 9-10
Lenoir First, 11 & 2 17
South Lenoir, Zion, 3 17
Rhodhiss, 8 17
Lenoir Ct., Gamewell, 11 and 1 24
Ball Creek, Friendship, 11 and 3 23-24
Hickory First 8 24-25
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31
June
Statesville, Broad St., 11 and 8 7-8
Statesville Ct., Bethel, 11 and 3 6-7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
THIRD ROUND

May
Jonathan Ct., Shady Grove, 11 10
Waynesville, night 10
Judson Ct., Maple Springs, 11 16
Andrews, 11 17
Robbinsville Ct., Trinity, 3 17
Macon Ct., Union 11 and 3 22-24
Franklin Ct., Salem, 11 and 11 23-24
Franklin Street, night 24
Sylva, Sylva, 11 31
June
Haywood Ct., Finchers, 11 and 3 6-7
Fines Creek, Pine Grove, 11 7
Bryson City, Raven's Ford, 11 and night 21
Highlands, Highlands, 11 24
Glenville, Double Springs, 11 27
Cullowhee, 11 28
Whittier, Echota, 3 28

The Haywood County Sunday School Teachers' Training School will be held in the Waynesville Methodist church May 10-15.

The Waynesville District Conference will convene at Sylva May 31, which is the fifth Sunday. The business session will be called to order at 9:30 Monday morning, June 1.

WINSTON-SALEM DISTRICT
W. A. Newell P. E., P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May
Thomasville Ct., Pleasant Hill, 11 9-10
Trinity, Trinity, night 10
Kernersville, Kernersville, 11 17
Denton, Jackson Hill, 11 23-24
Thomasville, Main St., Main St., night 24
Mocksville, Mocksville, 11 31
Farmington, Huntsville, 3 30-31
Walkertown, Walkertown, night 31

The Winston-Salem District Conference will convene at Kernersville on Sunday, May 17th. The business session will be called to roder at 10 a. m. Monday, May 18th.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

May
Branson, 11 17
Gregson, night 17
Burlington Ct., Bethel, 11 23-24
West Burlington, 5 24
June
Mt. Tirzah Ct., Helena 6-7
Pastors' School, Duke University 14
Front Street, 11 21
Webb Avenue, night 21
Person Ct., Warren's Grove, 11 27
Long Memorial, 11 28
East Roxboro, Grace, night 28
July
Durham Ct., Fletcher's Chapel 2
Graham and Haw River, Haw River, 11 5
Brooksdale Ct., Trinity, 11 11-12
Carr, night 12
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26
August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

District Conferenee at Fletcher's Chapel July 1-2.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

May
Plymouth, Siloam, 3 10
Roper, Mackeys, night 10-11
South Camden, Nashes 16-17
Belhaven-Pantego, Belhaven 31
June
Summer School, Uuke University 7
Summer School, Duke University 14
Perquimans, New Hope 20-21
Edenton, Edenton, night 21
Chowan, Bethany 27-28
Hertford, night 28
July
Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
SECOND ROUND

May
Jonesboro, Morris Chapel 9-10
Newton Grove, Ebenezer 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

May
Grifton Ct., Grifton, a.m. 10
Oriental-Kershaw, a.m. 12
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24

District Conference May 26-27 at Trenton

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

May
Vanceboro, Lanes, a.m. 2-3

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

May
Conway, Bethany, 11 11
Middleburg, Cokesbury 17

District Conference 16th and 17th of April at Seaboard

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

May
Town Creek, Zion, a.m. & p.m. 10
Swansboro, Quenn's Creek, a.m. 17
Mayaville, Tabernacle, p.m. 17

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IN MEMORIAM

HENNESEE—Mrs. Elizabeth Hensee died at the home of her son, J. P. Hennesee, March 5. She was 84 years old. She joined the M. E. Church, South, in early life and was a consistent Christian. One of the oldest members of her church remarked that she was regular in her attendance at church till declining health prevented.

She leaves six children: Mrs. W. E. Brower of Glen Alpine, S. A. Hennesee of Pinehurst, W. H. Hennesee of Garden City, W. L., J. P. and R. H. Hennesee of North Cove, near Marion.

She was buried from North Catawba church, the writer conducting the services. She was placed beside her husband, William R. Hennesee, once a prominent citizen of that section.

On the night of the flood in 1916 Mrs. Hennesee was visiting her son. When she returned to her home next morning it was swept away, not a trace remaining. But the homes of prosperous sons and daughters were open to her. She made her home with J. P. Hennesee. So when the earthly home of her soul was destroyed by death she had a house in heaven "not made with hands."

J. J. Gray, Pastor.

HOYLE—Kenneth Reid Hoyle was born January 22, 1915, and died in Elizabeth City, N. C., March 9, 1925. He leaves a father and mother and four brothers, as follows: Sam, Richard, Vinton and Hughes Hoyle; one sister, Margaret Hoyle, besides a large number of friends to mourn his going. He was a son of Dr. H. B. Hoyle of Manteo, N. C. Reid was a very good boy, entirely devoted to his parents and the entire family, and as faithful to the Sunday school as any the writer has ever known. He never missed a Sunday school service except on account of sickness. We miss him very much. May God help us all to meet him in heaven, and may the peace of God abide with the sorrowing ones.

A. W. Price.

BASS—The funeral services of a mother, a much honored and loved friend and neighbor, Mrs. Martha Brown Bass, aged 73, of Fork township, was held at the Pine Forest Methodist church Wednesday afternoon, March 25, at 2:30 o'clock, Rev. Robert E. Brown, pastor of the Goldsboro circuit, conducting the services. The interment was made in the family burying ground on the old H. T. Jones estate.

Mrs. Bass was for years a member of the Pine Forest Methodist church, and her memory is sacred to all who ever knew her. She was loved because she was a great lover. Her children and grandchildren are a testimony of what love can do in a human life. She was a great admirer of God's great out-of-doors, and took account of every bird she saw or heard sing. The day before her passing she said she hoped the birds would sing over her grave; and a beautiful warbler, the well known mocking bird of the South, has made his home in a tree just over the grave, and he took his part in the burial service, for as the cold earth fell upon the lid of the coffin, hearts were lifted up by the carol notes of one of God's song birds.

"A little bird sang in a tree top high upon a mountain, then fell to the earth and was dead, and God attended his funeral."

Five sons remain to carry on the world's work, a mother's gift to mankind. They are, according to age: Leroy, V. N., J. H., A. G. and B. H. Bass.

R. E. Brown, P. C.

ANTHONY—George W. Anthony, a veritable pillar in Front Sreet Methodist church, Burlington, since that organization came out of the old Union church 30 odd years ago, passed to his reward March 13 in his eighty-second year. He stood four square to every good work. Limited in education, he made up for it in the purity and simplicity of his life and zeal for his loved Methodist church, and for everything that pertained to the good of his community. His liberality knew no bounds when Methodism was at stake. He lived right, died right, and went to glory.

C. W. Hunt.

RONE—Miss Margaret Elizabeth Rone passed to her reward Wednesday, April 1, 1925. She was 80 years old last June. She accepted Christ when quite young and lived faithfully to the end. I visited her during her last illness and found her ready and willing to go and be with her Lord. She first joined the old Methodist church when it was out from Waxhaw and was called Rehobeth. We laid her to rest in the Pleasant Grove cemetery. No one doubts the safety of Aunt Bettie. She made her home with her brother, Zephaniah Rone, for a long while. She is not dead but sleepeth.

Her pastor,
E. N. Crowder.

BURNS—Mrs. Louisa F. Burns was born September 5, 1845, and departed this life March 9, 1925. She was married December 27, 1876, to Mr. Joseph R. Burns. As a result of this union two children were born, one of whom is now living, Mr. J. W. Burns. Her home was in Roberson county, not far from Fairmont, N. C.

Sister Burns made a profession of faith in Christ early in life and lived a most devout, consecrated Christian until the end. She had a religion which gave her joy even in the midst of trial and suffering. Her Bible was her daily companion. It was her habit to read it through once a year. When in her presence one was impressed with the fact that she lived close to God. To know her meant to love her. The latter partof her life was clouded by affliction. Losing the use of herself she spent fourteen years in a rolling chair. Through it all she was patient. She was in her usual health when death came sudden and unexpected. She was ready to go. She is survived by her husband, who lives with his son.

The funeral service was conducted by the writer, her pastor, assisted by a Baptist minister, Rev. Mr. Allen. Many were present to pay the last tribute of respect. The body was tenderly laid to rest in the family cemetery. In her going the community and Centenary Methodist church, of which she was a member, suffer a great loss. May God comfort the sorrowing.

P. D. Goodall.

BRIM—Mrs. Laura A. Brim, wife of Thomas I. Brim, of Brim, N. C., died Friday, the 13th of March, 1925, of pneumonia following a three weeks' illness. Mrs. Brim was born December 28, 1857, and was twice married, first to Boss Pierce of Winston-Salem. One son, Eugene Pierce of Winston-Salem, who until recently resided in Idaho, survives this union.

On November 1, 1896, her marriage to T. L. Brim took place, and three children, Kenneth, who is located in Greensboro in the practice of law, Robah, who lives with his parents, and Miss Laura, student of Peabody College, Nashville, Tenn., with her husband survive.

Mrs. Brim joined the Westfield Baptist church almost a half century ago, and remained a member of that church up to the time of her death. One thing can be truthfully said, she loved her Lord supremely, and never lost sight of His church and every good work.

In her home her cheerful face and happy disposition made the home attractive to one and all. She loved to help her husband perform his Christian duties. The Christian influence that she kept over and about her children was a light that never went dim night or day. She trained them all to honor God in all things and to have the highest regard for the Christian ministry and the church of Christ. I think all of her children are professing Christians, and it is to be hoped that they will be as bright and happy in the Lord's work as their mother was.

Blessed are the dead which die in the Lord; from henceforth saith the Spirit, that they may rest from their labors; and their works do follow them.

The writer conducted the funeral from the text, "Her children arise up and call her blessed; her husband also, and he praiseth her."

Sister Brim is not dead but sleepeth.

C. C. Haymore.

ELLIS—Mrs. Margaret R. Ellis, widow of Dr. Andrew J. Ellis, died on March 7, 1925, at her home in Garysburg, N. C., and was laid to rest on March 9 in the family square in the Methodist churchyard close to her lamented husband. A large company of friends gathered at her funeral to pay their last tribute to her memory. The services were conducted by her pastor, Rev. J. T. Tharpe, assisted by Revs. E. N. Harrison of Rosemary, G. W. Perry of Weldon and R. H. Broom of Roanoke Rapids.

Mrs. Ellis was in her 78th year. She was the last surviving daughter of the late John J. Bell of Garysburg. She received her education in some of the best schools of her day in North Carolina and Virginia, and from her earliest years manifested a deep piety and Christian faith. Identifying herself with the Methodist church in her youth, she remained throughout her life a staunch and zealous supporter of the church and its manifold interests.

Soon after the war she married Mr. Waverly Fitzhugh of Virginia—then just out of the army—and settled with him in Sussex county, Virginia. By him she had two sons, John H. and W. B. Fitzhugh, now of Garysburg, N. C. Following the death of her first husband she married Dr. Andrew J. Ellis of Garysburg in 1885, and by him had one daughter, now Mrs. W. T. Davis. Dr. Ellis died in 1912. Both Dr. and Mrs. Ellis were devoted and consecrated members of the Garysburg Methodist church until their deaths, and few couples ever exercised a wider influence for good in any community than they exercised throughout their lives.

Mrs. Ellis was an outstanding type of Christian and Methodist. A persistent and prayerful reader of the Bible, she absorbed its teachings until she seemed to be guided daily and hourly by what she read there. Of deep and positive convictions, she knew no wavering from what her enlightened conscience directed. Always prayerful, always believing in a personal Saviour and in the divine office of the Spirit in her daily life, she seemed to grow so holy and so beautiful in her Christian graces that she was a shining light to all who came near her in her long and useful life. Her education, her fine sense, her broad sympathies, her wide reading, her perennial interest in all that transpired in the great world, made her a person whose company and counsel were constantly sought—and her home throughout her life was a Mecca for old and young, who loved to be in her company. It was her peculiar trait that she never obtruded her opinions, but maintained that grace of quiet, dignified interest which drew the hearts and confidence of all about her.

Hers was a life rich in its fragrant usefulness and helpfulness, and shining—ever shining—with the beauty of holiness. Generous, modest, gentle, kind and Christ-like, her passing in the fullness of her living faith leaves rich memories and deep sadness in the community she had loved so well.

ROBINSON—We, the members of the Woman's Missionary Society of Bethel church, wish to express our heartfelt sympathy for our beloved president and faithful member, Mary, in the loss of the husband and father, Thomas L. Robinson, who died January 21, 1925. He was born June 2, 1854. He spent his entire life in the Bethel community, and it has been a life of service. His faithfulness to his church will always be an inspiration to those who are fortunate enough to have known him.

He is survived by his wife and four children, H. H. Robinson, Miss Mary Robinson, Mrs. James Telmon, and Mrs. Charles Hanner.

Mrs. T. B. Capel, Cor. Sec.

WATKINS—George H. Watkins, 70 years of age, died at the home of his son, Frank J. Watkins, of Peachtree, April, following a long illness of heart disease.

The deceased was a native of Macon county, had for many years been a citizen of Cherokee, highly respected, leaving a large number of friends. He had been a faithful member of the local Methodist church for many years.

Surviving are one son, Frank J. Watkins of Peachtree, and three daughters, Mrs. Johnson Bush of Huntsville, Ala., Mrs. Minnie Ramsey of St. Paul, Va., and Miss Gertrude Watkins, who for the past few months has been making her home with her brother at Peachtree.

Funeral services were held from the local Methodist church Tuesday afternoon at three o'clock, Rev. T. J. Houck, the pastor, conducting the service, and interment was made in the local cemetery.

J P Breedlove 30aug24
107 Watts St

RUFFIN—Mrs. Emily Dixon Ruffin was born October 14, 1858, and died March 5, 1925, at her home in Whitakers, N. C. She was married to T. H. Ruffin November 28, 1877. She is survived by two daughters, Mrs. C. Denton and Mrs. Pearl Reid, five grandchildren, six brothers and sisters—John R. Dixon, Porfolk, Va.; Joe H. Dixon, Rocky Mount; Jas. H. Dixon, New Orleans; P. C. Dixon, Kelford; Mrs. Della Dixon Purvis, Whitakers; Mrs. C. E. Jones, Norfolk, Va.

Sister Ruffin was converted in a revival meeting held by the evangelist, W. O. Fife, and joined the Methodist church. She loved her church and was always happy to do what she could for her Lord. Her home life was beautiful, for she was a loving wife and a devoted mother. It can be truly said of her, "She hath done what she could."

She was buried by the side of her husband and near her other loved ones who preceded her to the grave. The large concourse of relatives and friends who attended her funeral and the many beautiful floral offerings bear witness of the high esteem in which she was held by those who knew and loved her.

May God's blessings rest richly upon the sorrowing ones left behind.

B. F. Boone, P. C.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call a beloved member of our Ladies' Aid Society, Mrs. Ed. Mozingo, to her reward.

Whereas, our society has lost a most faithful member, one who walked close to the Lord and did her best in all things. We shall always treasure the memory of our co-worker whom God in His infinite wisdom has seen fit to take to her heavenly home; therefore be it resolved:

That we bow in humble submission to Him who doeth all things well.

That we extend our love and deepest sympathy to her loved ones, and pray that God may comfort and bless them in their great grief and loss.

That a copy of these resolutions be kept in our minutes, a copy sent to the Advocate, and a copy sent to The Enterprise.

Mrs. A. A. Joyner,
Mrs. O. C. White.

CLINE—Mrs. Mary Cline was born August 1, 1836; crossed over the river to rest under the shade of the trees March 29, 1925; age 88 years, seven months and 29 days. When a small girl she joined the Methodist church, and all who knew her are witnesses to her life of service. She loved the church and it was her greatest delight to work for her Master. She trained up her children in the way of the church.

She is survived by her husband, five girls and one son. May the Lord use her children to the greatest service in His vineyard.

J. B. Fitzgerald, P. C.

CURTIS—George W. Curtis was born in Macon county, N. C., June 15, 1840; departed this life March 15, 1925. Brother Curtis united with the M. E. Church, South, and was very active in church life until his death. He was married to Mrs. Elizabeth Wolf in 1914 and lived near Turnpike, Buncombe county, N. C. We will miss him, but we know where to find him. May the Lord bless his widow and many friends.

A. L. Latham, P. C.

ALLEN'S FOOT-EASE

For Tired Feet It Can't Be Beat



At night when your feet are tired, sore and swollen from much walking or dancing, sprinkle two **ALLEN'S FOOT-EASE** powders in the foot-bath, gently rub the sore and inflamed parts and relief is like magic. Shake **Allen's Foot-Ease** into your shoes in the morning and walk in comfort. It takes the friction from the shoe. Sold everywhere. For **FREE** Sample and Foot-Ease Walking Doll, address, **ALLEN'S FOOT-EASE, Le Roy, N. Y.**

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OUR MISSIONARY SITUATION

The Bishops View With Grave Concern the Present Distressing Situation and Urge Immediate Action by Presiding Elders, Pastors and Congregations

The College of Bishops has heard with the gravest concern the statement of the missionaries concerning the exceedingly distressing financial condition of the missionary operations of our church. At the meeting of the Board of Missions in May, 1924, the deficit which had accumulated in both the foreign and home departments had reached the sum of $701,000. Estimates were presented at that meeting, totalling for the two departments $1,820,000, representing a cut in appropriations of approximately 20 per cent. These appropriations provided for no advance work during the past year, nor for the fulfillment of many pressing pledges already made involving the honor of the church. It was reported at that time that there were $16,000,000 in Centenary pledges still unpaid, and with the hope that sufficient money would be realized from that source to pay the debt, and to meet the appropriations, the board adopted the budget proposed. It is distressing to report that even these moderate expectations have not been realized. The total deficit in both departments is now $1,205,000, an increase of $504,000 over May, 1924. The total amount received from the Centenary pledges available for the Board of Missions for the past year has been only $909,105.

The secretaries present for the coming year a budget of $1,345,000, a reduction of 20 per cent in addition to the reduction of 20 per cent made a year ago. This reduction cannot be made without disastrous consequences to our missionary work in every mission field of the home and foreign departments. It will be necessary to close all our day schools, to discontinue the employment of half our native helpers, to cut off scholarships for the training of our native ministers and workers, and to curtail the operations of boarding schools and hospitals. This action must necessarily greatly affect not only the amount of actual work which can be done on several fields, but will have a disheartening effect upon the morale of all our workers, missionary as well as native. Furthermore, we greatly regret to recognize that there is no assurance that even the appropriations proposed by the secretaries, with this sweeping reduction of 40 per cent in two years, can be made with positive assurance that the money will be contributed by our people. The total receipts the past year from assessments and special gifts has amounted to only $694,000. If there should be no increase from these sources for the coming year, the receipts will be over $600,000 less than the proposed appropriations, which amount would have to be met either from the Centenary offering, or would still further increase the deficit. Furthermore, it is of prime importance to note also that this diminution in its resources of the board comes at a time when there are unusual opportunities for great advance movements in all our home and foreign fields. The labors of our workers have been crowned with phenomenal success, and the responsibility is upon us to send forth more laborers into the fields where we are reaping such abundant harvests. To sound a retreat at this time or to slacken our efforts is to refuse to follow where the Master Himself is leading His people on to glorious victory.

This brief general statement of facts serves to indicate the situation which confronts us as a great church, commissioned to carry the Gospel of our Lord Jesus Christ to lost men and women all over the world.

As general superintendents of the church, traveling throughout the bounds of our connection, and cognizant of conditions which prevail among our people, we are constrained to declare that our great church cannot permit its missionary operations thus to languish or to be disintegrated, without disloyalty to our Lord and Master, and without open shame to us as stewards of the manifold blessings which God has given to us as a people. During the past year our records show that our people contributed nearly $40,000,000 for all church purposes. Of this amount approximately 95 per cent was contributed to local church operations, and five per cent only to carrying the message of eternal life to those who sit in darkness in the shadow of death, who are without hope and without God in the world. In some communities our people, recognizing the needs of the work, have erected church and Sunday school buildings, varying in cost from $200,000 to over $500,000, as much being expended in two or three communities, in some cases, for local needs, as the entire amount which it is proposed that the entire church shall spend in carrying the Gospel to our twelve great mission fields. We heartily commend our people for the desire to properly care for the needs of their home communities by the erection of adequate church buildings, but we must emphasize the great disparity in the offerings which we are making for our local and for our foreign work. "These things ought we to have done, and not to have left the other undone."

Furthermore, we entreat our people that they give the most earnest and prayerful consideration to the question of the proper proportionate expenditure of the money which God has placed for use in their hands. The Master declared, "If ye have not been faithful in the use of the unrighteous mammon, who will commit to your trust the true riches, and if ye have not been faithful in the use of that which is another man's, who will give to you that which is your own?" Our people, taken as a whole, are the most prosperous people that the world has ever known. The deposits in the savings banks of the country have increased from eight billions to over twenty billions of dollars in the last ten years. The value of the crops grown in our country in the past year was the greatest in our history. The insurance companies of the nation are selling approximately one billion of new life insurance every month. Great corporations are capitalized almost daily with millions of dollars of assets. Buildings, each costing five or ten millions of dollars, are being erected in cities all over the country. Over fifteen billions of dollars were spent last year by our people for automobiles and accessories. There is an average daily attendance of twenty million people in the moving picture theatres of our country, and salaries are paid some moving picture artists which total, for one artist, as much as is paid for the support

of all the evangelists, teachers, doctors, nurses and workers on all our mission fields. Lovers of sport spend a million dollars in various items for one great football game, and over a million dollars for attendance upon the world baseball series. The past year three hundred million dollars were spent by the American people for radio sets alone.

Such figures are given not for the purpose of condemning the expenditures for great business enterprises, or for recreation and amusement, but to call the attention of our people to the value which we are apparently placing upon these things as compared with the importance of the great primary mission of the church of God—to carry the "glad tidings of great joy to all people." How can we fail to be dissatisfied and distressed when we compare these great expenditures, in which our own people participate, with the meagre sum of approximately one million, which it is proposed to appropriate for the work of the Master in all our mission fields? We cannot believe that the church realizes the gravity of the situation. The missionary spirit and activity of a church registers the real heart life of that church. If that current is sluggish and dull, the church itself will be found to be indifferent and selfish. If that current is strong and buoyant, the life of the church itself will be found to be joyous and aggressive.

We appeal to our people that they give the most earnest and prayerful consideration to these things; that they speedily come up to the help of the Lord against the mighty; that they speedily make a more equal distribution of the expenditure of their income; that they speedily relieve our mission board from its heavy debt; that they speedily put sufficient funds in the treasury not only to meet the proposed appropriations, but to say to the world around us and to the heathen world that we are not our own, that we are bought with a price, even the precious blood of Jesus Christ, taht we will divide our substance, so that, whether we eat or drink, or whatsoever we do, we will do all to the glory of God.

With hearts burdened with a sense of deep responsibility for the part our great church shall take in the redemption of the world, we make to you the above statement. We shall, as your chief pastors, press earnestly for immediate action by the presiding elders, pastors and congregations in our several districts, that this present distressing condition may speedily be relieved; that the retreat may be speedily changed into a great advance. And we most earnestly and devoutly pray that the Spirit of God may so enlighten His people that His Kingdom may speedily come, and His will be done on earth as it is done in heaven.

W. A. Candler, Collins Denny, E. D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs, H. A. Boaz.

RESOLUTIONS OF WIDE INTEREST ADOPTED BY COLLEGE OF BISHOPS

Last week in their annual meeting at Nashville, Tenn., the College of Bishops adopted three sets of resolutions that are of peculiar interest to the church just at this time.

The first of these resolutions guards the fundamental right of an annual conference not only to determine its own action, but also to be governed by a majority vote of the body.

The resolution is as follows:

"Resolved, That it is the judgment of the College of Bishops that it is competent for an annual conference, in accordance with the law of the Methodist Episcopal Church, South, to determine for itself by vote in advance of taking action on a particular question what method it will adopt in taking the vote on such question; and that, where no previously established parliamentary procedure or action exists in said conference, such method of voting shall be determined by a majority vote."

Second Resolution.

The second resolution, which has to do with the voting of delegates, who, it was claimed, were not eligible under the church law to vote is as follows:

"Whereas, the law of our church, in paragraph 45 of the Discipline, provides that no one who is not 25 years old and has not been for six years preceding his election, a member of our church, can be a lay member of an annual conference; and

"Whereas, no lay member who does not meet these requirements is qualified to vote in any annual conference; therefore,

"Be it resolved, That any vote cast in any annual conference by any lay member who is not qualified under the law of the church as set forth above, if challenge is made and sustained, should not be certified by the president and secretary of said conference to the secretary of the College of Bishops and the General Conference; and

"Resolved, further, that in the event any vote shall have been certified and subsequently the fact of ineligibility is established, it will, when reviewed by the bishops, be held as null and void, and not counted."

Another resolution adopted by the bishops follows:

"Resolved, That it is the sense of the College of Bishops that it is not in harmony with the spirit and usage of the Methodist Episcopal Church, South, for church conferences, quarterly conferences, district conferences or annual conferences to undertake to bind laymen by instructing them to vote in a certain way; and that if such conferences do pass resolutions with a view to instructing their delegates, such delegates must, nevertheless, be free to follow their own conscience when voting on any question.

"Be it further resolved, that it is the sense of the College of Bishops that all such conferences have the right to express their views by resolution on any question at issue."

DOES THE CHURCH REALIZE THE GRAVITY OF THE SITUATION?

What situation? Most assuredly the state of affairs that confront the missionary activities of our church. The total deficit in the home and foreign departments of the board is now $1,205,000, an increase of $504,000 since May, 1924. With this accumulated debt, after a cut of 20 per cent in the appropriations one year ago, conditions become disconcerting if not alarming.

What is the church going to do about this matter? Is it going to allow the debt to accumulate in spite of the cut in appropriations to the work on all the mission fields, while the church at home enjoys the luxuries of life and gives itself over to selfish indulgences? What has become of that high altruism and fine idealism that characterized the church in those early Centenary days? When we remember those glorious days and the high place from which we as a church have fallen, isn't it about time to clothe ourselves in sackcloth and humble ourselves in the dust, instead of entering into all sorts of selfish indulgences while the great missionary command of our Lord and Master falls upon ears that are stopped.

The Board of Missions has deferred all appropriations till the church utters its voice on this great matter. If the assessments upon pastoral charges go unpaid, as many of them have, and the congregations refuse to take missionary specials, as they are so well able to do, and the missionary appeal continues to fall upon deaf ears, there will nothing be left to do but call home the missionaries, dismiss the native helper, close our schools and abandon many of the fields already occupied.

We are in an hour of crisis and had as well recognize it. Our bishops are really disturbed over the situation, as are all our people who have investigated the facts. It is high time that the whole church should look upon this situation with grave concern.

DOWN IN ROWAN COUNTY

Last Sunday the writer was with Rev. W. B. Thompson, that sterling itinerant who is at present leading the old Salisbury circuit into larger fields of activity, and two of his churches. At Bethel in the morning we faced a throng of people that overflowed into the yards. It was "home coming" day and it looked as though every person who had ever been there before had returned to mingle with friends again. We were impressed with the fact that a new church home is badly needed at this point and the pastor and several of the brethren assured us that one was on the program for the near future. What those Bethel people determine to do it will be done, and we are expecting to hear of a modern church building being erected there in a short while.

In the afternoon we found ourselves in old Providence, the church that gave to the conference Rev. J. C. Rowe. This is a commodious building and well furnished, with Sunday school rooms in the gallery. Mother's Day exercises were held at each of these churches in the afternoon and the young people showed that they had been carefully trained, and rendered inspiring programs.

Brother Thompson is serving this charge in his second year and the work has made fine progress under his wise leadership. Salaries have been increased and more of the benevolences have been paid during the past two years than for a long time on that charge. The pastor confidently expects a clean sheet at conference this year. Two of the churches have planted cotton patches and the members gather and work their crops free of charge. The proceeds will go to the benevolent collections.

T. A. S.

A STATE OF AFFAIRS THAT SHOULD NOT EXIST

The report on evangelism in our church reveals the fact that 391 pastors last year reported no additions to the church on profession of faith.

"One singular thing we find in this survey," says the report, "is that some of our larger churches, in our good towns, are reporting no additions on profession of faith. I find, as an illustration, two churches in one conference, one the head of a presiding elder's district, with 937 members, and one with 652 members, reported no additions on professiion of faith."

These 391 pastors represent from one thousand to twelve hundred congregations, with more than seventy thousand members. Certainly this large staff of workers, with all these Sunday school teachers and officials of the churches, should not labor a whole year and bring no sheaves for their Lord.

During the year closing, 1924, there were received into the churches in the homeland 182,268 members on profession of faith, and 141,077 by certificate and otherwise, making a total of 269,345 members received for the year. This being a decrease of 7,430 from the number of members received in 1923.

The returns from the bishops on the foreign fields concerning this matter have been most encouraging, and the per capita gain there has been larger than in the home conferences; the gains in Europe, so far as we have knowledge, breaking all records in the history of our church in additions on profession of faith.

We may add that 15 of the pastors who reported no additions to the church on profession of faith were in the Western North Carolina conference and seven in the North Carolina conference, making a total of 22 in our own state. It goes without saying that such a condition should find a remedy.

W. F. STARNES ELECTED PRESIDENT OF RUTHERFORD COLLEGE

Prof. W. F. Starnes, superintendent of the Waxhaw schools, has been elected president of Rutherford College in place of M. T. Hinshaw, who resigned a little while ago.

Professor Starnes is a native of Union county, holds the A. B. and M. A. degrees from Trinity College, has taught at Rutherford College, was for a while principal of the Monroe high school and is a man of force and executive ability.

The trustees of Rutherford College are highly pleased in securing Professor Starnes as the executive head of that institution and all who know W. F. Starnes will approve their selection.

People and Things

Rev. Z. E. Barnhardt, pastor of Broad Street church, Statesville, remains critically ill at his home in Statesville.

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, preached the commencement sermon for the graduating class at the Plymouth high school Sunday, May 10, at 11 a. m.

Brother R. E. Hunt reports that the parsonage at Pineville has been recently overhauled on the inside. The building is now much more inviting in appearance and more comfortable.

Dr. S. R. Belk of Atlanta is doing some great preaching at Trinity church, Charlotte, where he is conducting a revival for the pastor, Dr. J. E. Abernethy.

Rev. J. Frank Armstrong, Belmont Park, Charlotte, preached the commencement sermon for the consolidated schools at Lucia, Gaston county, last Sunday afternoon.

Changes in the plans of Bishop H. M. Dobbs necessitated his asking to be released of his engagement at the pastors' school at Duke University in June.

Rev. E. C. Sell, Maysville, sends us this note: "Mother's Day was appropriately observed by our Sunday school here last Sunday. An excellent program, arranged and timed especially for the occasion, was impressively rendered and greatly enjoyed by the fine, appreciative audience present."

Rev. A. M. Moser, son of our pastor at Kannapolis, and for the past two years principal of the Cherryville schools, has been supplying the Lowesville charge for the past month or more. Mr. Moser, it is reported, will apply for admission into the annual conference next fall.

Married, at the home of the bride's father, Mr. A. R. Mims, in West End, N. C., on May 2, 1925, Miss Wilma Mimms of West End to Mr. Clarence H. Benton of Durham, N. C., A. J. Groves, pastor of the bride, performing the ceremony, using the ring service.

Wm. D. Clayton of Summerfield and Miss Alma Jones were married Tuesday evening, May 12, at the home of the bride near Pleasant Garden, Rev. A. W. Plyler officiating. The bride is a daughter of Mr. and Mrs. J. R. Jones. To the happy pair we extend congratulations and good wishes.

Rev. M. B. Clegg, pastor at Davidson, N. C., has been for several days at the Long Sanitorium, Statesville. He is rapidly improving and expects soon to return to his accustomed duties as pastor.

Rev. M. T. Steele, a superannuate of the Western North Carolina conference, is quite ill at his home in St. Petersburg, Fla.

Rev. E. O. Cole with Rev. H. G. Allen assisting has closed a very successful revival at Leaksville. The pastor received 24 into the church and plans are on foot for a religious educational building. Brother Cole is doing a fine work at Leaksville.

The Wisdom Sisters will be the leaders of song in the approaching revival services at Andrews, N. C. Rev. T. J. Houck is the pastor and is planning and praying for a great meeting.

A loan fund of $5,000 has been established for ministerial students at Emory University through the will of the late James F. Evans of Thomasville, Ga. The fund is to be known as the "R. R. Evans Fund," in memory of Mr. Evans' father. Mr. Jas. F. Evans, the founder of the fund, was one of the oldest members of the Thomasville Methodist church, being nearly 80 years of age at the time of his death.

"You have had no report from our loyal congregation at Grace Chapel, Dudley Shoals charge, yet they have been very active and recently removed the old church building and worship in the high school building. The enrollment in the Sunday school has been more than doubled. The work on the new church is progressing and we expect to worship there soon. Hope to forward you a list of subscribers soon."—P. H. Brittain.

Mr. D. B. Coltrane, Concord, N. C., a native of Randolph county and in his youth a member of Ebenezer church in that county near the Guilford line, sends us this interesting item: "There will be a reunion of the three preachers who entered the ministry from Ebenezer church on the Randolph circuit the fourth Sunday in May. An attractive program is being arranged. Any friend, especially those who have been blessed in this old church, or any former pastor will receive a hearty welcome."

Sherman, Texas, the location of Kidd-Key College, has given an actual demonstration of something new under the sun. The local committee consisting of all bankers and other business men recently put on a campaign to raise $75,000 toward the new demonstration building which is to cost $150,000. The slogan was "$75,000 in Seventy-Five Minutes," and the amount was oversubscribed. Dr. Spurlock, the president, is very happy over the results and expects to begin a new building at an early date.

Rev. W. F. Elliott, pastor of Branson, Durham, has been in a series of meetings during the past two weeks, closing Sunday night. Brother Elliott did the preaching himself, and Mr. Dewey L. Maness was in charge of the singing. Brother Elliott paid the Advocate a visit Monday and stated that the meeting was very satisfactory, twelve having already been added to the membership. He says that Brother Maness is good help and that any brother who is in need of a consecrated evangelistic singer will do well to write him at Rowland, N. C.

The Southern Methodist Press Association will hold its annual meeting at Lake Junaluska July 9-10. This was decided upon last week in Nashville, Tenn., where a majority of the members of the association were together attending the meeting of the Board of Missions. Bishop James Cannon, Jr., extended an invitation to the association to become guests, while at the Lake, of the General Commission of Temperance and Social Service. This invitation was accepted with thanks. The officers of the association will at an early date give the program, side trips that have been arranged and other items of interest.

The following is the program of quarterly conference at Camden court house May 16-17: At two o'clock Saturday: Devotional services, Rev. A. B. Crumpler; The Work of the Young People, Rev. Daniel Lane; The Sunday School, Rev. W. T. Phipps; The Spirit and Expression of Benevolence, Dr. N. H. D. Wilson; The Forgotten Man, Rev. C. B. Culbreth; The Model Church, Rev. C. T. Thrift. The business session of the quarterly conference. Preaching at 8 o'clock Saturday night and Sunday morning at 11 o'clock by the presiding elder, Rev. C. B. Culbreth.

The following is from Dr. H. C. Morrison, editor Pentecostal Herald: "Rev. Sam Maxwell, a former graduate of Asbury Seminary, and who will teach there next year, is open for evangelistic engagements for the summer. We wish to commend Brother Maxwell to any who may need a valuable helper in revival work. Address him 1158 Yale Station, New Haven, Conn." Maxwell will be professor of Religious Education in Asbury next year. He is a graduate of Duke, where he majored in Religious Education; Asbury, where he took his work in Methodist theology; and Yale, where he is completing his course for a degree in Religious Education in June.

"I am writing to speak of the good work which our Brother Will B. Hale is doing. He is the district secretary of the Epworth League work of the Mount Airy district. He has organized three leagues already in my charge. He is very active and very enthusiastic over his good work. I am already seeing good results with a promise for very much good. Before organizing these leagues he made a trip to each church and very materially aided me in getting the young people ready for organization. I feel that he is doing quite a bit of good in this good work and that much good will come to the churches which he thus touches."—J. J. Eads.

"The faculty of the School of Religion of Vanderbilt University invite you and your friends to hear The Cole Lectures for 1925. The lectures will be given by Bishop Edwin DuBose Mouzon, D.D., LL. D., bishop of the Methodist Episcopal Church, South, Nashville, Tennessee, May the tenth to May the fifteenth. Special sermon, Vanderbilt University, 11 a. m., Sunday, May 10. Cole lecture theme: The Program of Jesus. (1) Plausible Programs Rejected, 4 p. m., Sunday, May 10. (2) Jesus Transcends Jewish Apocalyptic, 8 p. m., Monday, May 11. (3) What Jesus Purposed Doing Seen in What He Actually Did, 8 p. m., Tuesday, May 12. (4) Jesus Not a Law Giver But a Teacher, 8 p. m., Wednesday, May 13. (5) Dare We Be Christians? 8 p. m., Thursday, May 14. (5) The Program of Jesus, the Best Christian Apologetic, 8 p. m., Friday, May 15. The sermon and lectures will be given in the University Chapel, College Hall."

A letter inclosing check for 13 new and 27 renewal subscriptions to the Advocate was received from one of our pastors Wednesday morning. He made the following statement: "Simultaneous canvass made of membership and followed up by pastor." The same results would follow in every charge if the canvass could be made under the supervision of the pastor. We hope this will be done at once. Why not?

Rev. A. R. Surratt has been in revival services at Duncan Memorial church, Charlotte, of which he is pastor. The meeting began last week and was conducted through Sunday by Rev. J. Frank Armstrong of Belmont Park church, Charlotte. Unusual interest has been manifested. Eighty-three conversions had been reported up to Sunday night. Brother Surratt is continuing the meeting through this week.

Rev. E. L. Kirk, our pastor on Rock Springs circuit, is reported to be in high favor among his people. It is understood that plans are under way for the erection of a new parsonage at Denver, which is the hub of this fine charge.

FAYETTEVILLE DISTRICT CONFERENCE AT DUNN MAY 26-28

The opening sermon will be preached Tuesday night, May 26, by Rev. L. B. Jones of Sanford.

Revs. R. B. John, O. I. Hinson and J .M. Wright will serve as a committee on all examinations.

All the local preachers are expected to submit written reports of their labors during the year.

All representatives of different church interests expecting to attend will notify in time Rev. G. T. Adams, pastor at Dunn.

Let all the pastors earnestly endeavor to have a full attendance of their delegations.

Preaching services 11 a. m. and 8 p. m.

Pray earnestly for God's presence with us.

J. D. Bundy, P. E.

NEW BERN DISTRICT CONFERENCE

The New Bern district conference at Trenton will be held May 28-29 instead of 26-27.

This change was made at the request of some members of the conference who found it almost impossible to attend the former date.

I trust all who had planned to attend the conference will note the change of date.

Revs. J. M. Daniel, C. K. Proctor and W. A. Cade will be the committee on license and admissions.

Rev. E. Frank Lee, the pastor at Beaufort, will preach the opening sermon the night of the 27th.

It is hoped that the Rev. Burke Culpepper will visit the conference and preach for us.

J. C. Wooten.

WASHINGTON DISTRICT CONFERENCE

The Washington district conference will convene at Englehard at 10 a. m. June 3, and will adjourn on the 4th in time for pastors and delegates to get home that evening. There will be preaching in the Methodist church on the evening of June 3rd by some member of the conference. Let pastors and delegates start in time to reach the seat of the conference on the evening of the 2nd. This will be necessary if we are to begin and close on time. All persons having interests to present will be given ample time to be heard. S. A. Cotton.

GREENSBORO COLLEGE COMMENCEMENT

The seventy-seventh annual commencement of Greensboro College will embrace May 23-26. The program follows:

Saturday, May 25

8:30 p. m.—Evening with the School of Expression.

Sunday, May 24

11:00 a. m.—Baccalaureate Sermon, Bishop Warren Candler, D.D., LL.D., Atlanta, Ga.

8:00 p. m.—Anniversary Young Women's Christian Association, Bishop Warren A. Candler.

Monday, May 25

3:00 p. m.—Annual business meeting of the Alumnae Association.

5:00 p. m.—Class Day exercises.

6:00 p. m.—Alumnae-Student dinner.

8:30 p. m.—Annnual concert.

Tuesday, May 26

10:30 a. m.—Graduating exercises.

11:30 a. m.—Annual address, Rev. Plato Durham-D.D., Atlanta, Ga.

THE NORTH CAROLINA PASTORS' SCHOOL

The North Carolina Pastors' School will be held at Duke University, Durham, North Carolina, June 10-24, 1925. This is the second year that this school has been conducted as a standard pastors' school, although it has been doing accredited work and holding successful sessions for a number of years. The sessions this year give promise of being the most interesting that have ever been held.

The school will open on Wednesday evening, June 10, at 8 p. m. at Craven Memorial Hall. Each day following, for two weeks, there will be classes in the conference course of study and on many topics of interest to the church in general. Detailed notice of these will be found in another part of this paper.

The faculty consists of outstanding men in North Carolina Methodism and also of experts in their given fields from all over our country. The platform speakers are among the strongest available. It is to be hoped that all of our ministers will avail themselves of the opportunity afforded by this school. The school will afford a training in efficiency, a delightful season of fellowship, and a period of rest and recreation that cannot be found elsewhere. Not only will there be splendid teaching, excellent inspirational addresses, and hours of devotional service, but arrangements will also be made for play, exercise, and recreation that will enable the ministers to renew their youth and enjoy themselves in every way.

There will be no tuition or fees of any kind. Board, railroad fare and books will have to be furnished by the individuals, though the undergraduates will be furnished their railroad fare. Board may be secured conveniently at from ten to fifteen dollars for the season. Arrangements will be made to take care of the wives of such pastors as wish to bring them, provided proper notification has been given in advance.

It is to be hoped that the coming session will be the greatest in the history of the pastors' school.

WHO'S WHO IN THE PASTORS' SCHOOL

Bishop John M. Moore.

Bishop Moore, clear-headed, broad-minded, democratic and fraternal, will preach the summer school sermon and give three days to lecture and other platform work. The management counts itself fortunate in securing the services of Bishop John M. Moore, who has wrought so well as pastor, editor, bishop, and wise leader in the church. His coming will be greeted with enthusiasm.

Bishop W. F. McDowell.

Bishop McDowell is a bishop of the Northern Methodist Church and is well known throughout the entire country as an educator and preacher. He is a graduate of Ohio Wesleyan and in addition to an A. B. degree has the degree of Ph. D. and S. T. B. He has honorary degrees of D.D. and LL. D. In addition to being a pastor for years, he was the Chancellor of the University of Denver for several years and corresponding secretary of the Board of Education of the Methodist Episcopal Church for several years. He has delivered lectures on the most important lecturships in the country. He is also on many of the more important boards for social betterment.

Dr. E. Stanley Jones.

Dr. Jones is one of the most influential men in the mission field. He is an authority on mission problems and an eloquent speaker.

Dr. Edwin Mims.

Dr. Mims is a graduate of Vanderbilt University and holds the Ph. D. degree from Cornell. He is one of the best known educators in the entire country. He is at present head of the English Department of Vanderbilt University. He is well known as a lecturer and author.

Dr. Edwin L. Earp.

Dr. Earp is a graduate of Dickinson College, has graduate degrees of A. M. from New York University, B. D. from Drew Theological Seminary, Ph. D. from Leipzig. He is one of the best known sociologists in America, a member of quite a number of well known organizations, a lecturer of enviable reputation, and a well known author.

Dr. Alva W. Taylor.

Professor Taylor is a graduate of Drake University and has an advanced degree from the University of Chicago. He is an author, lecturer, and teacher with a well known reputation.

Dr. Rolvix Harlan

Dr. Harlan is a graduate of George Washington University and a Ph. D. of the University of Chicago. He has been a successful pastor and college professor. He has traveled extensively and is well versed in international problems. He is the author of a number of well known books.

Rev. C. M. Bishop.

Dr. Bishop is a native of North Carolina, having been born in Ashe county. He holds the degrees of A. B. and A. M. from Emory and Henry College, D. D. from Central College, Missouri, and LL. D. from Baylor and Southwestern universities. He has been a very successful pastor and also an author.

Dr. Arthur H. Armstrong.

Dr. Armstrong holds an A. B. degree from Beloit College, B. D. from Chicago Theological Seminary, and D. D. from Drury College. Dr. Armstrong has had wide experience in preaching and federation work.

In addition to these are quite a number of others who are quite well known, Professor J. B. Matthews of our own Scarritt College, Dr. J. W. Shackford, who is at the head of our Sunday school work, and Professor P. J. Rutledge of Chicago University. There will of course be the usual undergraduate teachers and perhaps others are to be added to the program yet.

MANAGEMENT NORTH CAROLINA PASTORS' SCHOOL

The North Carolina Pastors' School is under the management of the North Carolina and Western North Carolina annual conferences, in co-operation with the General Board of Missions and the General Sunday School Board. The two conferences are represented by the following:

Board of Managers.

Rev. M. T. Plyler, president; Rev. H. H. Jordan, vice president; Rev. W. H. Willis, secretary; Rev. H. M. North, treasurer; Rev. W. A. Stanbury, Rev. F. S. Love, Rev. J. C. Wooten, Rev. W. W. Peel, Rev. E. K. McLarty, Rev. C. M. Pickens, Rev. Z. E. Barnhardt, Mr. C. H. Ireland.

Dean—Prof. H. E. Spence, Duke University, Durham, N. C.

Connectional Representatives.

J. W. Perry, Section City Work, Board of Missions.

Robt. H. Ruff, Home Cultivation Secretary, Board of Missions.

L. F. Sensabaugh, Leadership Training, General Sunday School Board.

The Faculty.

The pastor's school will bring outstanding men from the two patronizing annual conferences, from the church at large, and from beyond our own borders, insuring a high grade curriculum and inspiring addresses.

Graduate Teachers.

Dr. Edwin L. Earp, Drew Theological Seminary, Madison, N. J.

Dr. Alva W. Taylor, Board of Social Service, Disciples Church, Indianapolis, Ind.

Dr. Rolvix Harlan, University of Richmond, Richmond, Va.

Dr. C. M. Bishop, pastor St. Paul's M. E. Church, South, Muskogee, Oklahoma.

Prof. J. B. Matthews, Scarritt College, Nashville, Tennessee.

Dr. Arthur H. Armstrong, Reserve Bank Building, St. Louis, Missouri.

Dr. J. W. Shackford, 810 Broadway, Nashville, Tennessee.

Dr. P. J. Rutledge, University of Chicago, Chicago.

Mr. J. S. Burbage, Duke University, Durham, N. C.

Undergraduate Teachers.

Revs. H. H. Jordan, G. M. Daniel, W. E. Poovey, H. E. Myers, F. S. Love, C. S. Kirkpatrick, L. B. Hayes, Walter Patten, H. I. Glass, W. A. Cade, L. D. Thompson, D. E. Earnhardt.

Daily Schedule of Courses.

a. m.

8:00-8:30. Devotional.

8:30 (r) Biblical Background for our Rural Message. Dr. Earp, instructor.

(gs) The Minister and the Modern Church. Dr. Bishop, instructor.

(gs) Educational Task of the Local Church. Dr. Rutledge, instructor.

(c) Program of Work for the City Church. Dr. Armstrong, instructor.

9:30 (c) The Church and the Present Industrial Order. Dr. Taylor, instructor.

(gs) Educational Evangelism. Dr. Shackford, instructor.

(r) Program of Work for the Town and Country Church. Dr. Harlan, instructor.

(g) Interracial Relationships. Dr. Matthews, instructor.

(gs) Worship. Dr. Rutledge, instructor.

(c) Urban Community Survey and Organization. Dr. Armstrong, instructor.

10:30 (r) Rural Community Organization. Dr. Earp, instructor.

(gs) Bible. Dr. Bishop, instructor.

11:30 (g) The Church and Community Welfare. Dr. Taylor, instructor.

(gs) Program of Christian Religion. Dr. Shackford, instructor.

(g) Social Teachings of Christianity. Dr. Harlan, instructor.

(g) Missions in America. Dr. Matthews, instructor.

p. m.

1:30-4:30. Study.

4:30-6:00. Recreation. Mr. Burbage.

8:00-9:15. Platform Lecture. Study.

The courses looking toward the diploma in Rural Church Leadership are marked (r). Those counting on the diploma in City Church Leadership are marked (c). Courses marked (g) count on either diploma. Those courses that are marked (s) in addition to the other marks will receive an additional credit on the Standard Training Course of the General Sunday School Board.

Schedule for Undergraduate Courses.

8:30—First Year Work, Rev. H. H. Jordan, Hickory. Books: "Wesley's Sermons," 1 to 26; "The Heart of Wesley's Journal"; "Wesley and His Century," and "The Discipline," chapters 7 to 8.

Second Year Work: Rev. Daniel Lane, Elizabeth City. Books: "Wesley's Sermons," 27-52; and "Lectures on Preaching."

Third Year Work: Rev. W. E. Poovey, Marion. Books: "The Christian Faith."

Fourth Year Work: Rev. H. I. Glass, Raleigh. Books: "Grounds of Christian and Theistic Belief."

9:30—First Year Work: Rev. G. M. Daniel, Red Springs, instructor. "The Letters on Baptism," and "The Manual of Christian Doctrine."

Second Year Work: Rev. C. S. Kirkpatrick, Gastonia. Book: "The Manual of Christian Doctrine."

Third Year Work: Rev. F. S. Love, Wilson. Books: "The Reformation in Germany," and "The Reformation in Lands Beyond Germany."

Fourth Year Work: Rev. Walter Patten, Chapel Hill. Books: "Evidences of Christian Experience," and "Christianity and the Nations."

10:30—First Year Work: Rev. W. A. Cade, Morehead City. "The Ministry to the Congregation."

Second Year Work: Rev. L. B. Hayes, Greensboro, instructor. Books: "History of Methodism," "Logic," and "The Discipline," chapters 9 to 24.

Third Year Work: Rev. H. E. Myers, Durham, instructor. Books: "The Bible Doctrine of Man," "The Life of Wm. Tyndall," and "The Building of the Church."

Fourth Year Work: Rev. L. D. Thompson, Salisbury, instructor. Books: "The Church and Ministry of the Early Christian Centuries," "The Life of William McKendree," and "The Manual of the Discipline."

Foot note: Examinations will be arranged by the instructor concerned. All Bible examinations will be given by Rev. D. E. Earnhardt, Durham, N. C.

Written reviews of books may be sent to the instructor giving the course, or they may be brought to the school and presented there.

LIST OF TEXT BOOKS USED IN PASTORS' SUMMER SCHOOL

Rural Community Organization—Earp's "Rural Community Organization." Dr. Earp, instructor.

Biblical Backgrounds for Our Rural Message—Earp's "Biblical Background for Our Rural Message." Dr. Earp, instructor.

The Church and the Present Industrial Order—"Christianity and Economic Problems" (Association). Dr. Taylor, instructor.

The Church and Community Welfare—Edward's and Ward's "Christianizing the Community Life." Dr. Taylor, instructor.

The Minister and the Modern Church. Brown's "The Church in America," Joseph's "The Dynamic Ministry." Dr. Bishop, instructor.

Bible. Dr. Bishop, instructor.

Program of Work for the Town and Country Church—Harlan's "A New Day for the Country Church." Dr. Harlan, instructor.

The Social Teachings of Jesus—Rauchenbusch's "The Social Principles of Jesus." Dr. Harlan, instructor.

Missions in America—Clark's "Healing Ourselves," Oldham's "Christianity and the Race Problem." Dr. Matthews, instructor.

Urban Community Survey and Organization. Dr. Armstrong, instructor.

Program of Work for the City Church—Instructor to furnish material. Dr. Armstrong, instructor.

Educational Evangelism—"Evangelism in the S. S." Dr. Shackford, instructor.

Program of Christian Religion—Shackford's "Program of Christian Religion." Dr. Shackford instructor.

Educational Task of the Local Church. Bower's "Educational Task of the Local Church." Dr. Rutledge, instructor.

Local Church Worship—Kennedy & Myers' "Training of the Devotional Life." Dr. Rutledge, instructor.

THE LAYMEN AND THE PASTORS' SCHOOL

The attention of the laymen is called to the Pastors' Summer School and the extraordinary provisions made for the training and development of pastors. In another section of this paper there will be

able to spare the money that will be required to attend the school. Your pastor is a hard-working man. He has little time for study and for recreation. Two weeks spent here in fellowship with his brethren and in contact with the best minds of the church will make a new man of him. It will be money well invested from the standpoint of better service rendered by your pastor if you will make it possible for him to take this much needed vacation. Think it over.

WHO WILL PREACH FOR US TOMORROW?

By R. H. Bennett, Secretary of Department of Ministerial Supply and Training.

Many of our preachers are writing me for the facts given below. They ought to be read by the whole church. They are culled from the record of my year's work ending March 31, 1925. There should be material in them for that annual sermon on the claim of the Christian ministry required by the Discipline in every pulpit, and for other exhortations along similar lines in Sunday schools, Epworth leagues, young people's assemblies, the church press, etc.

The year's work has been given to the following items: General platform work of Christian Education and particularly of our Christian Education Movement, presenting these causes before our congregations and assemblies of various kinds, the visitation of the annual conferences, the presentation of the ministry and other vacations before our schools and colleges and other gatherings of our young people, the preparation for the church press of a number of articles to keep the work of the department before our people, the administration of the several loan funds among many applicants, the publication and circulation of numerous pamphlets among our life service volunteers, the correspondence and cultivation of a large number of these young people, the supervision of the two correspondence schools at Emory University and at Southern Methodist University, and of the ten preachers' institutes giving the undergraduate conference course of study, and the conducting of a rather heavy office correspondence of a varied character, growing out of these different activities above mentioned. Time has been found also to conduct two revival meetings in or near a college, in which the Lord has graciously blessed us. I have traveled the usual fifty thousand miles and have averaged more than one speech or sermon every other day for the year, on Christian Education, Life Service, or other scriptural subjects, and have presented this year the life service call to some scores of thousands of our young people in public speech and private conversation.

The year has been one of encouragement. The statistics given below show a general advance in nearly every feature of the work.

The Volunteers.

The total enrollment of volunteers in our office last year was 7,010. During the present year 364 new names have been received, making a grand total now on our rolls of 7,374 volunteers. Of these new names received this year, 236 are offering for the Christian ministry, 60 for foreign missions, 41 for home missions, and 27 for other work or undecided on their field.

There are 280 presiding elders in our home conferences. The Discipline requires them to send in to our office the names of all ministerial candidates and licentiates; 174 presiding elders have kept the law and sent in their lists. We have written to the other presiding elders for these lists several times, but in vain. Our office could be much more effective in reaching and helping our young preachers if the other 106 presiding elders would give us this slight and easy assistance. Of our 83 school and college presidents, 72 have sent us the lists of volunteers among their students. In the schools heard from, and the list covers nearly all our schools, we have 478 students for the ministry, and 694 volunteers for other forms of Christian service, a total of 1,172 volunteers reported in our schools. Complete returns from all our schools would probably give a slightly larger figure.

Methodist Students in Other Schools Than Our Own

In addition to the visitation of our own schools, I have visited a number of state schools and universities, one special trip having been given to the institutions of the far West. The same cordial welcome is noted there as in the East. Our fellow Christians in the state school faculties realize their responsibility for the religious welfare of their pupils and welcome the help of the church. Thousands of our own children in the state colleges need our help. We cannot neglect them. Various methods to this end are being tried out by the churches and boards. This must be done, as I trust it will be done without neglecting our own institutions whose foundation and maintenance have been achieved at the price of such sacrifice, toil and self-denial.

Students Aid Funds.

From the different loan funds a total of $11,060 has been loaned to our students for the ministry and other forms of Christian life service. One hundred and three students have been helped. This is an advance over last year of eleven in the number of students aided and of $598 in the amount loaned. A much larger amount could be worthily applied if it were available. It will be if our people will hasten the payment of their pledges to the Christian Education Movement. We commend this most needy and worthy cause to our people for their gifts and bequests. If our young people offer their lives to the cause, it is a small thing for the rest of us to furnish the few dollars needed to equip them for that life work.

The Office Work.

The summary of the office work shows miles traveled 51,000, addresses and sermons delivered 271, letters received 2,309, letters sent out 13,224, pamphlets sent out 46,186, pamphlets received 16,-381.

Three Hundred New Preachers Received on Trial.

Examination of the records for a number of years shows that the number of preachers received on trial varies with a range of some 75 to 100. This year the number has been considerably above the average. Three hundred have been received during the year. We give the list of those conferences receiving ten or more: Western North Carolina 19; North Alabama and Central Texas, each 16; Virginia 14; North Georgia 13; Texas 12; Florida and Holston, each 11; Baltimore, North Arkansas, North Mississippi, and South Georgia, each 10.

Number of Supplies Used Still Decreasing.

We are glad to note a steady decrease in the number of supplies used to fill our appointments. We much appreciate the work of these brethren. All honor to them. But a well equipped ministry is demanded more and more, and we are pleased to believe that our church is moving steadily in that direction. Some years ago we had to use about 1200 supplies. Last year this number had decreased to 809. This year the number has been still further reduced to 744.

Sinking Ever Deeper on the Two-Thirds Rule.

The abuse of the two-thirds rule by which men of insufficient education can be voted into an annual conference is one of the few items in which we do not show an advance. On the contrary, there is a steady decline in this unhappy matter. Two years ago we admitted 22 out of 262 under this nonchalant and easy going regulation, about one in twelve; last year 37 out of 340 entered this wide gate, about one i nnine, while last year we opened that door easily swinging on ball bearing hinges to 34 out of 300, or one in 8.8. If it is thought wise, some one might compose a form of sound words to insert in the ritual for the use of those wishing to adequately comment on this situation. With our many strong colleges and seminaries and our aid funds in hand for students there is no reason in sight why annual conferences should not establish the principle of requiring certainly their younger applicants to come up to the very modest standard set by our church, viz., a high school course or its equivalent. Let the figures speak for themselves. Baltimore admitted six under the two-thirds rule, Central Texas 5, North Alabama 4, North Mississippi 4, Louisiana 2, North Arkansas 2, South Georgia 2, Southwest Missouri 2, Virginia 2, Alabama 1, Illinois 1, Kentucky 1, Northwest 1, Texas 1.

A Slight Increase in Number of Preachers Mastering Their Studies.

There has been an improvement for several years in the number of undergraduate preachers passing in their grades to a higher class. Two years ago out of 1,310 undergraduates 407 failed to pass, one out of every 3.2. Last year out of 1591 undergraduates 335 failed, one out of 4.75. This year out of 1684 undergraduates 331 failed, one out of 5. We are thankful for this improvement, though slight. It were a consummation devoutly to be wished that our young brethren throw this improvement into high and step on the accelerator. Shall we not vigorously assist them in this improvement by every legitimate influence?

Total admitted on trial in 1924, 300. Total admitted under the two-thirds rule 34. Total failing in their studies 331. Total undergraduates on our rolls 1,684.

March Another Parasang.

Let all our young preachers who can (and where there's a will there's generally a way) take a full college course at one of our church colleges and a theological course at Emory or at Southern Methodist universities. It is not a square deal for our young preachers to go afield for their studies when our church has such excellent institutions, built at such sacrifices out of the blood and toil of our consecrated heroes. For those who cannot study in residence, there are those excellent correspondence schools at Emory University and at Southern University, and also the very helpful summer institutes. Each of these agencies is of large value and supplementary in its usefulness. The best results are obtained by those of our young preachers who enroll in both the correspondence school and the summer institute.

There has been organized during the year at Dallas, for more advanced work in correspondence study, an extension school for pastors, a department of the school of theology at Southern Methodist University in co-operation with the General Board of Education, the Board of Missions, and the Sunday School Board. The response to this new agency of help has been unusual and the progress gratifying. It is hoped that many of our preachers will write for fuller information on this matter. "Study to show thyself a workman approved unto God that needeth not to be ashamed, rightly dividing the word of truth."

YOUTH AND UNIFICATION

By Rev. W. A. Stanbury.

Some time ago after I had written a little paper for the Advocate on "A Better Covenant," a friend wrote me saying that if Unification becomes a fact, there will be a great stir among our young people. He said that they will become incensed and be driven to other churches.

My own opinion is the exact contrary of that—namely, that if it does not become a fact, many of our more thoughtful and forward-looking young people will become disheartened and lose their enthusiasm for, if they do not depart from, our church.

Dr. George Albert Coe in his recent little volume, "What Ails Our Youth?" (which, by the way, every pastor and teacher ought to read) asks whether maturity has anything better to offer than youth's approach to certain of the most persistent and difficult problems of society. By way of illustrating the general creativeness and freshness of youth's spirit in dealing with some of these acute and hitherto unsolved problems, he says:

"One of the simpler cases may be taken first, that of going about the uniting of two religious bodies that went apart eight decades ago over the slavery question. For years and years the mature leaders of the Methodists North and the Methodists South have wrestled with the problem of unification. And how have they conceived the problem? As having to do with a set of dust-covered articles of belief, with administrative machinery and jurisdictions, and with adjusting relations between blacks and whites so that neither the Northern nor the Southern sensibility will be offended. The appropriateness and even necessity of these questions need not be denied, but it will be well to note the place they have in the general perspective. Note that the approach is not through the questions, What task have we to perform that requires us to unite? and, How can we so unite as to get this task done? but, How shall we adjust ourselves to what we already are and what we already are doing?

"The recent conference of Methodist college students at Louisville, a conference called by themselves and representative of both North and South, on the other hand, went at the problem of unification from the standpoint of the tasks confronting the Christian religion. Indeed, it was a consciousness of unfilled tasks that created an impulse to hold such a conference; and when the five hundred young people came together from their hundred colleges, behold, the awareness of a common task had already made them one; reunion was in essence already occurring then and there. From the standpoint of work to be done and the conditions

found a list of the teachers and courses offered in this school.

Brother laymen, think over this suggestion. Will it not be money well invested to send your pastor to this summer school? Many pastors are hardly of doing it, the conference then took up some specific questions of the terms of union.

"Here we have, side by side, two ways of dealing with a large social situation. Maturity assumes that the essence of the problem is the adjustment of something in the **status quo** to something else in the **status quo**; youth assumes that the problem is to get something accomplished for which the **status quo** has proved itself to be an inadequate medium. Christianity, said these youths, has enormous unfinished duties in relation to war and peace, race relations, human relations in industry, the forming of public opinion, the spread of Christlikeness throughout the world; let us find and meet the conditions for doing these duties.

"Which of these approaches is the more fundamental? Which the more likely even to produce administrative machinery that will work? Granted that the two are not necessarily opposed to each other, but rather complementary, is not the youthful approach the normative one?"

And one finds himself asking whether this does not quite sum up the whole argument for and against Unification.

FACTS AND FIGURES FOR BENEFIT OF RURAL PASTORS

Prof. J. M. Ormond of Duke University writes:

"We are receiving a large number of pastors' reports from the questionaries which we sent out some time ago, and we are expecting to be able to make a display of these facts and figures for the benefit of the rural pastors when they assemble at Duke University, June 10. But of course this cannot be done unless we can get the reports from the pastors in time. The same thing is true regarding the reports from the presiding elders. We are asking all the elders to give us certain information and estimates which will serve as a basis for conferences on rural church affairs during the pastors' school. Some of these have sent in the information, but quite a number have not, and we are getting so close to the time for this school that we should be glad to remind all our brethren of the necessity of getting the information in early, in order that we may perfect our display."

LOUISBURG COLLEGE ALUMNAE

Louisburg College sends greetings to all of her scattered daughters and a cordial invitation to visit their alma mater at the approaching commencement.

The alumnae will hold their annual banquet on Saturday evening, May 23. To this banquet are invited, not only all graduates of the institution, but all former student members of classes which have finished including ex-members of the class of '25, all former faculty members, and even such of her sons as attended the primary department in the days before Louisburg boasted a graded school.

One dollar will pay the annual dues and the cost of one cover at the banquet, dues alone fifty cents, which should be sent not later than May 20 to the treasurer, Mrs. J. O. Newell, Louisburg, N. C.

Obviously notices cannot be sent to every former student and faculty member, so please consider this your invitation and indicate your acceptance by sending your name and one dollar to Mrs. Newell at once.

Mrs. Florence E. Underhill,
Chm. Invitation Committee.

SHELBY DISTRICT PARSONAGE DEBT

Some one remarked recently that the Shelby district has the biggest parsonage of any district in the conference; also the biggest district parsonage debt. Well, the debt is not quite so large as it has been. And this note is to thank those who have the past few weeks reduced our indebtedness from $5,400 to $3,200.

Charges that have paid out in full: Maylo, Smyre, Goodsonville, Rock Springs, South Fork, Cherryville circuit, Crouse, Shelby Central, Cramerton.

Each church on the Lincoln circuit paid part of its share and Ivey's paid out. Three churches on the Shelby circuit paid out, namely, Salem, Earle's and Sulphur Springs. Lincolnton and Lafayette Street also made substantial payments.

There is a growing spirit of harmony and cooperation among the fine people who constitute the Shelby district, and I appreciate most sincerely the interest shown in the commodious and comfortable parsonage which they have provided.

C. S. Kirkpatrick.

CHURCH FOR COLLEGE YOUTH

The necessity of the building program for the Methodist church at the University of North Carolina is perfectly patent to any one at all conversant with conditions at the University. With 800 Methodist boys present at the University, it becomes the obligation of every Methodist in the state to provide facilities for their religious training. These boys are to be our future church leaders, and even a wise worldly prudence would indicate this venture to be a good investment, certain to yield large returns through the coming years. It is also good Christianity.

Jno. F. Kirk.
Greensboro, N. C.

* * * *

It is with genuine pleasure that I learn that you have really begun the building of a church in some manner commensurate with the needs of our University town. There is no place, without a single exception, in the bounds of our two conferences, that a church is more needed.

Your church has a most exceptional opportunity, having the greatest number of young men to serve, and these young men are those who will go back and be the leaders in church and state and, unless you have somewhere to invite the young men that compares favorably with the other churches, in some instances those who are Methodist inclined will not only get out of the habit of attending our own church but fail to attend any church. Young men are not exceptions to the rule that it is human to be proud, and pride of the right sore is not wrong. A dignified, comfortable place of worship and training is the least that is demanded. In this way you will see our responsibility, which appeals to every Methodist and friend of the church.

We have already lost time in meeting the needs. We should not have further delay but come to the rescue financially and let the work started come to an early completion so that every friend of Methodism would feel, at least, that this great need has been cared for.

J. C. Braswell.
Rocky Mount, N. C.

* * * *

I know of no place in all our Methodism where a first class Methodist church is more greatly needed than at Chapel Hill. I say this after having been pastor at a number of our college and university churches, and after having held meetings in quite a number of them. At Chapel Hill there are at least eight hundred or more Methodist students alone, who must be ministered unto. We cannot maintain our self-respect, much less perform our duty, without first class equipment.

Asheville, N. C. Ashley Chappell.

* * * *

The native religious instinct is undoubtedly found in every life; coupled with this is the great opportunity for taking life at its high tides of decision in youth and early manhood, and these two make a strong challenge to continue and to enlarge the good work of the past and the present in our student centers. Chapel Hill with its unusually large numbers of men gives a great opportunity for a most vital work in this field. Forty years ago Mr. Moody touched for high decision seven of the then student leaders, who have since rendered consistent service in Christian work, having come out from England and entered various parts of the world's fields of service. The same high responses can be secured today. To lead the hundreds about you with unusual talent and training to a true consecration and to give to such lives a genuine Christian guidance is a task not only but a high privilege. The Methodists, as well as the people of the state as a whole, should give you and your work—which is ours and theirs—the fullest of support and co-operation.

H. E. Myers.
Durham, N. C.

DAVENPORT COLLEGE

Friday evening, May 8, Miss Mildred Sherrill of Cornelius, N. C., gave her graduating recital in expression. The recital was one of the most successful events of the year, for Miss Sherrill's quaint naivete and vivacity were more than sufficient to hold her audience entranced. Though Miss Sherrill has made innumerable public appearances while she has been at Davenport she has never been more charming and lovable than she was Friday night.

On Monday evening, May 11, there was a book reception at the college. The only requirement for admission was a book for the library. A program, prepared by the music and expression departments, gave a light and joyous turn to the evening. The book reception was planned some time ago by the local alumnae association in conjunction with the authorities of the college. The college has needed a number of books for work in the various departments and the town has been perfectly willing to contribute liberally in the way of new books, but heretofore there has ben no way of securing the exact books wanted. So the librarian, with the help of the faculty, made up and ordered some of the volumes the college has most need of. These books were placed on display at two of the stores in Lenoir, so that the person desirous of contributing to the library could choose any volume or volumes he liked for presentation at the book reception. In this way the exact volumes needed were secured and the individual contributing could exercise his own personal choice as to what he should give. The reception was an enjoyable occasion from which both the college and the town profited.

NEWTON AND PISGAH

Sunday morning, May 3, on my way to Pisgah, where "home coming day" was being observed, I stopped an hour or two at Newton and attended the opening services of the Methodist Sunday school. The records for last Sunday was not yet in, but the number in attendance the Sunday before amounted to 412.

Brother E. W. Fox is serving his second term as pastor of the Newton church and his popularity is not bounded by the limits of his own congregation. He has already this year received 82 new members into the church, a large per cent of these being on profession of faith.

Pisgah is on the Balls Creek circuit, of which Rev. T. W. Hager is pastor. The church is located about eight miles from Newton, two or three miles from Balls Creek camp ground and is said to be the second oldest Methodist church west of the Catawba river—Rehobeth in Lincoln county being the first.

Pisgah now has an attractive new church with four class rooms. Brother Hager is properly given the credit for this church as he not only led in the enterprise but worked 72 days with his own hands, having been trained like his Master in the use of carpenter's tools.

The day was one of fine fellowship combined with Sunday school and a sermon in the morning, dinner—a big country dinner—on the grounds, and children's services in the afternoon. I enjoyed the day with the people at Pisgah.

A. W. P.

THAT HUMAN EDITOR

My son, the editor is a tender-hearted soul. He wears his skin on the outside. Be gentle with him. Give him credit for doing the best he knows. Of course he knows that you could edit a magazine better than he can, but it hurts him to have you tell him so. Of course he ought to put your article in just as soon as it arrives; anybody ought to know that; but he is foolish enough to think that when it comes late and the magazine has gone to press he cannot get it in. It is foolish, of course, but he doesn't know any better. When he has one hundred pages of space and two hundred pages of matter, he thinks he can not publish it at all, but he ought to publish it. How, is none of his business. But he doesn't know. Have mercy on him.

"Be to his faults a little blind,
Be to his virtues very kind."—Ex.

MAY IS HALF GONE

The extra month of the Advocate campaign is nearly half gone and we have not heard from a large number of the charges. In many sections of North Carolina the money crops are just being harvested and our subscribers are in a position to pay their subscriptions and others to subscribe to the Advocate. They will do it if approached and reminded of the fact that they are behind or will subscribe if asked to do so. If our busy pastors can not spare the time we most earnestly ask them to secure some one to make an every member canvass of their congregations for renewals and new subscriptions. We are hoping that this will be done by every pastor in both conferences. If you will do it, brother preacher, the Advocate will be placed far in the front of any other Advocate published in Southern Methodism. Will you do it now?

RALLY DAY FOR FLAT ROCK-FLETCHER CHARGE

The fourth Sunday in May will be observed as Sunday School Day at East Flat Rock church. The Sunday school at Fletcher will spend the day at Flat Rock. The Sunday school at Balfour, our new appointment at the recently built mill village near Hendersonville, has also accepted an invitation to attend and make this a day of real Sunday school value. This is also the time set for our third quarterly conference. The day will close with business session of the conference.

Continued and serious sickness of our boy has kept us from doing many things we had planned this spring, but our people have been to us real brothers and sisters, offering many tokens of sympathy and help in our days of sorrow. When the two churches came to us with a hundred dollars in extra money and three nice and liberal poundings in six months' time we were made to feel that indeed we were among the God-chosen.

In spite of these handicaps there is much sign of progress at all points, some money in hand and building committee at work on building a new parsonage. At Balfour a lot has been secured and promise of liberal help toward a new church at that point; the congregation at Fletcher is considering plans for about a ten thousand dollar church there. We have received into the church this year more than fifty new members, and the Sunday school at Flat Rock has about doubled in attendance. These are only a few things that we are trying to do. The financial side is just as encouraging as the other. So by the help of the Lord we want to go to conference with a record for this charge.

J. O. Banks, Pastor.

SACRED CONCERT

Given at North Wilkesboro Methodist church by Centenary church, Winston-Salem, men's chorus and mixed quartette, Sunday evening, May 3.

Organ prelude, selected. Mrs. E. R. Clapp.

Men's Chorus: "Prayer" (Gounod).

Men's Chorus: "The Lord Is My Light" (Adams).

Solo (soprano), selected. Mrs. Bryan Harper.

Duet: "Come Unto Him" (Campana). Messrs. Nunn and Doggett.

Mixed quartette: "Rock of Ages" (Buck).

Solo (tenor), selected. Mr. Joe Parkin.

Male quartette: "Remember Now Thy Creator" (Dow).

Chorus: "Come, Thou Almighty King" (Giardini).

Offertory solo: "Gloria" (Buzzi-Peccia. Mr. E. R. Clapp.

Chorus: "Remember Me, Almighty One" (Kinkel).

Mixed quartette and chorus: "Let Him In" (Gospel song).

Solo (contralto), selected. Miss Grace Franklin.

Chorus: "Must I Crucify My Saviour?" (Gospel song).

Quartette: "My Jesus, I Love Thee" (Gospel Song).

Tenor and chorus: "Teach Me Thy Way" (Adams).

Organ postlude, selected. Mrs. E. R. Clapp.

DIRECTOR OF MUSIC AT GREENSBORO COLLEGE IN N. Y. DAILIES

Professor Carl Beutel, director of music at Greensboro College, has recently received recognition through New York papers.

The following extract was taken from the New York Herald of April 29:

"A symphony by Dr. J. J. Schneider of Brooklyn, originally destined for the late City Symphony Orchestra, and a symphonic poem by Carl Beutel, head of the music department of Greensboro College, N. C., were played yesterday morning by Josiah Zuro and his Sunday Symphony Society at an invitation rehearsal at the Criterion Theater.

The conductor was enthusiastic about the Beutel work, which he hopes to give publicly next season, finding the modern manner used with marked color and spirit."

The New York Evening Post gives this statement:

"Two more new works by American composers were played by the Sunday Symphonic Society yesterday when Josiah Zuro conducted an invitation rehearsal in the Criterion Theater. The compositions performed were a symphony by Dr. J. J. Schneider of Brooklyn and a symphonic poem by Carl Beutel, head of the Department of Greensboro College, North Carolina. Neither composer was present, although they are expected to attend later and more finished performances of their music.

Mr. Zuro was highly enthusiastic about this Beutel composition, which he hopes to give publicly next season. It is written in the modern manner and it is distinguished by its orchestral color and fine restless spirit, Mr. Zuro said. Both of these works were submitted by their composers to the American Composers Contest which the Sunday Symphonic Society is conducting."

From the New York Times the following notice is quoted:

"Josiah Zuro's free orchestra gave a rehearsal of American works at the Criterion yesterday, performing a symphony by Dr. J. J. Schenider of Brooklyn, and a symphonic poem by Carl Beutel of Greensboro College, N. C."

GREAT SERVICES IN SERMON AND SONG

Permit me thus for my people and myself to express appreciation for the services of Revs. M. T. Smathers and J. C. Coston of Hendersonville in our meeting just closed in West Asheville. For three weeks and twice daily they did great service in sermon and song. Of course Brother Smathers is well known throughout the conference, but as a newcomer among you I wish to add sincere testimony to his real value as a preacher of our much needed gospel. I have never known appropriate preaching better sustained for so long a continuous service. The level was high and specific and strong. Neither saint nor sinner who heard him in West Asheville can lay charge to his negligence in declaring the whole counsel of God.

Brother Coston is young and full of promise. He "has religion," and he "knows whereof" he sings. His ministry is sermon in song, and I cordially commend him to any pastoral charge desiring such assistance in evangelistic services.

I have long since thought little of efforts to tabulate results of revival meetings—they are faithfully recorded and kept in that "book of remembrance"—but sinners were awakened and souls were saved and saints were edified.

L. W. Colson.

TWO WEEKS' REVIVAL

The services at Eno church last Sunday night closed a two weeks' revival in which Stewart and Goodchild had assisted us. The services were held in the church at night and in the mills at noon, alternating with Eno and Bellview cotton mills. We feel that the meeting was a great success. The church was greatly built up and many unsaved brought to a knowledge of a personal Saviour. Stewart is a strong gospel preacher. He has no compromise to make with sin, but comes down on it in all forms with telling blows. Goodchild conducted the song services with much credit to himself. Both interest and attendance were good and we would have gladly carried the meeting on another week, but it had to close on account of the Baptist meeting.

We begin our meeting at Hillsboro church May 17 and plan to continue two weeks. Rev. Roy T. Houts, evangelist of the Holston conference, will do the preaching and Mrs. Houts will conduct the song services.

S. F. Nicks.

A STORY OF THE ERECTION OF A NEW CHURCH

On the 6th of April, 1924, T. S. Royster at church said to Loy T. Wyant, "You ought to have a church at the crossroads, near your house." Mr. Wyant talked with his neighbors and found several families interested. Mr. Royster then spoke to me. I saw Brother Kirkpatrick, the presiding elder. He and Bro. G. W. Vick came by and we went and looked over the field and decided to build.

Mr. John Puett, his sisters and his mother of Dallas, N. C., owned the land. They were interviewed and said that they would give the land. On the 22nd of June, 1924, trustees were elected and a building committee was appointed. Plans were drawn up. The people were canvassed for trees, labor and money. On the 4th of August, 1924, the men went to the woods and started the work of cutting and hauling logs to the sawmill. As soon as the lumber was ready we laid the foundation of the house, framed it, put on the storm sheeting, covered it, and sub-floored it. We borrowed a hundred chairs and had about twenty-five given to us. With this equipment we held the first service on the third Sunday in September, 1924. Rev. C. S. Kirkpatrick preached the first sermon. Then we had preaching each night by Rev. G. W. Vick of Gastonia, Rev. R. F. Mock of Cherryville, Rev. A. S. Raper of Dallas and myself. The last night we called for a stand of those who intended to attend Sunday school at Puett's Chapel. The response was fine. We ordered literature for sixty persons of various ages. On the first Sunday in October, 1924, the Sunday school was organized with about seventy-five persons present. They have held Sunday school every Sunday since and have about one hundred on roll. There are thirty-four church members. We built an oblong auditorium with a room to the right and left of the pulpit. But owing to the large young people's class we could not put a partition in one of the rooms. So we are already in need of another classroom. The church was weatherboarded, ceiled and floored, and temporarily seated, windows and doors all in and stove up, and made comfortable by the time that winter set in.

On the 16th of March, 1925, we paid off all indebtedness up to that date. Outside of shop work we have paid out only forty-nine dollars and seventy-five cents for labor. We received $250 from the Duke fund.

E. B. Stabler, Pastor.

AN EARNEST REQUEST

I want to ask all of my friends, and in fact all of the Christian people who read the Advocate, to pray for our meeting which will begin in Andrews the last day of May and will close the 14th of June, God willing. Dear brothers and sisters, one and all, please do pray for us every day. We need your help; do not forget us.

T. J. Houck.

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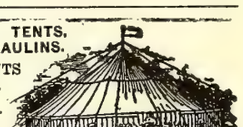
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19 Orange St., Asheville, N. C.

Western North Carolina Conference

CHILD'S CONSECRATION HYMN

The following beautiful hymn of consecration was sung at the annual conference in Charlotte by little Miss Pansy Welch, one of the children under the instruction of Deasoness Fannie Bame:

Just as I am thine own to be,
Friend of the young who lovest me,
To consecrate myself to Thee,
O Saviour dear, I come, I come.

In the glad morning of my day
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come, I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore, to Thee I come, I come.

Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come, I come.

ASHEVILLE DISTRICT MEETING

Mrs. V. L. Stone, district secretary of the Asheville district, asks us to announce the annual meeting of the Woman's Missionary Societies of the Asheville district, which will be held in Haywood Street church, Asheville, May 14-15. The first service will be held Thursday morning and the closing service, on Friday, will conclude in time to give those living out of Asheville time to get the Friday afternoon out-going trains. Mrs. C. C. Weaver, superintendent of young people's work in the conference, will be a special visitor and will bring much that is inspiring and helpful from her department. A young people's service will be a feature of the meeting. Other officers who will attend are those residing in Asheville—Mrs. H. A. Dunham, conference corresponding secretary, Miss Amy Hackney, superintendent of children's work, and Mrs. W. R. Harris, recording secretary. Mrs. Stone is anxious for a full representation from all the auxiliaries on the district, adult, young people and children.

YOUNG PEOPLE'S MISSIONARY MEETING

We are indebted to Mrs. J. N. Hauss, leader of the young people's work in Main Street church, Thomasville, for the following interesting account of a recent meeting held by "her young folks." The home of Miss Ethel Mae Boggs was the place of meeting and there were a goodly attendance of the members of the society. The meeting was presided over by the president, Miss Bain Johnson, and the opening devotional was conducted by Mrs. W. L. Hutchins. After the regular business had been dispensed with a beautiful solo was given by Miss Nell Parkin, which was greatly enjoyed, with Miss Grace Johnson as her accompanist.

The outstanding feature of the meeting was the address by Miss Naomi Howie who expects to sail in August for China. She told of her training in preparation for her missionary work and of her work since completing her special training. She held the closest attention of the young people as she gave her message which was so full of interest, and they felt especially fortunate in having her as their guest.

At the close of the meeting a social hour was enjoyed and cream and cake were served by the hostess.

RESOLUTION ADOPTED AT ANNUAL MEETING IN CHARLOTTE

Because of the fact that a number of the delegates to the annual meeting in Charlotte failed to send in their names in time (some reaching there after the conference had met) the following resolution was adopted, unanimously, in the hope that it would prevent a recurrence of the late sending in of names, and impress the necessity of having them in on time to the hostess auxiliary.

"The undersigned committee would recommend that before the next annual meeting, slips containing places for the name of delegate, address, church and district represented, be prepared and sent to the district secretaries, who in turn shall send them to every auxiliary. These slips to be filled out with the name of the delegates and sent to the hostess society not less than five days before the annual meeting—no entertainment to be provided later than that."

Signed: Mrs. J. L. Woltz, Mrs. L. N. Presson, Mrs. M. B. Goodwin, Mrs. C. C. Weaver, Mrs. V. L. Stone.

ANOTHER RESOLUTION ADOPTED

Resolved, That the Woman's Missionary Society of the Western North Carolina conference of the M. E. Church, South, goes on record as opposed to any teaching that brings into question the Bible or any part of it, in any of our denominational schools, or in any of the public schools or state institutions; that this society goes on record as believing in the Holy Bible and every part thereof as the inspired Word of God.

Signed: Mrs. L. N. Presson, Mrs. W. W. Hagood, Mrs. John D. Shaw, Jr., Mrs. E. A. Cole, Mrs. W. G. Ballard.

MISS NANNIE ALEXANDER

In the death of Miss Nannie Alexander of this city, which occurred Thursday at the home of her niece, Mrs. J. D. Earle, with whom she had lived for many years, the Woman's Missionary Society of Chestnut Street church lost one of its oldest, most valued and most loved members. Miss Alexander had lived to the ripe age of eighty-four years, and all these years had been spent in doing good, scattering cheer and in faithful service to her Saviour Her funeral was held at the home of her niece and was conducted by a former pastor, Rev. O. J. Chandler, D.D., who paid a most beautiful and fitting tribute to her life which was strong in its convictions, firm in its faith, gentle and kindly, well-lived and beautifully ended. Her body was laid to rest in the family burial ground at Alexander Chapel and the services were concluded at the grave by Rev. D. Atkins, another pastor whom she had known for many years. We extend our deepest sympathy to her sorrowing loved ones.

ATTENTION, AUXILIARY SUPERINTENDENTS OF SUPPLIES

The following is a list of articles needed for Brevard Institute: Six dozen silver knives; six dozen forks; four dozen teaspoons; four dozen tablespoons 12 dozen spreads for three-quarter beds; 12 dozen sheets for three-quarter beds; six dozen blankets for three-quarter beds; 100 yards material for sash curtains; 12 dozen table napkins; 60 yards material for silence cloths (dining table 3 1-2 yards); 60 yards material for tablecloths; 12 dozen dresser scarfs; five dozen cup towels; 100 small rugs; two dozen O'Cedar mops; 15 flower holders for dining tables; six small vases or jardinieres. Indian clubs and similar athletic equipment are needed. Our greatest need is for money enough to equip our laundry. Any amount of cash donations also will be appreciated. Please present this at your very earliest convenience to your local auxiliary. To prevent duplication, I would be glad if every auxiliary would let me know what article or articles they prefer to contribute. By making your selection early and reporting to me, if there are too many of certain articles and too few of others, it will make it possible for me request some auxiliaries to change from articles selected to those most needed. Mrs. J. T. Mangum,
Conf. Supt. Supplies.

North Carolina Conference

PRAYER

O Thou God of our salvation, as we belong to Thee, do Thou make very dear to us the church which Thou dost love, and do Thou help us to center our service for Thee in the life of the church. As we strive to build up Thy church and Thy Kingdom may we be true to Thee and to our duty in our place, in our day. Teach us to see the priceless value of every human life in every part of the world. Keep us from prejudice that would hinder us from following where Thou dost lead.

For our Christian ancestry, O God of the nations, we thank Thee. Help us to be true to our heritage as we pray and work for the unification of the churches as long divided by an issue long since dead. We thank Thee that in spite of our divisions Thou hast loved us and blessed us and guided us. Continue to guide us we pray Thee in our purpose to unite in the bonds of fellowship. We pray for our bishops, our editors, our ministers and our laymen that they may lead the church according to Thy will. Give us a clear vision of the truth and the zeal of a quickened life.

Stir Thy church to a renewed energy of life and service that we may realize that the winning of the nations is dependent upon the unity of the church. We ask these blessings in the name of Jesus Christ, our Lord and Master who is the great Head of the Church. Amen.

Maria Layng Gibson.

Dear Young People of the N. C. Conference:

At the recent meeting of the Woman's Missionary Council in Tulsa, Oklahoma, there were a number of young people present. There were those of you to whom the Lord had said, "Follow Me." They told us why they had followed Him, and that many times it had not been easy. But as the joy of one was repeated in the joy of another, I felt that the message was to you, and I would give it to you—the message of these young women who were ready and glad to be consecrated and glad to carry Jesus Christ to the uttermost parts of the earth.

Ethel Wytelle Best, going to teach music in China said, "My preparation goes back a quarter of a century to the prayer of a young father and mother and to a Christian home. But my parents did not call me, God called me first. Why? It is God's plan; it is my choice. China is my choice; my dreams came true; I want to tell the message with every power I have."

Anne Elizabeth Herbert, R. N. (registered nurse), detailed to Margaret Williamson Hospital, Shanghai, China, said: "I come from a Methodist parsonage; Anne Belle Williams was my junior superintendent, and I began to think I had wanted to do what Jesus wanted, but I could not see Him plainly, until a praying woman helped me to get closer to Him. Through the hard times of training, three years at Johns Hopkins Medical School, there never was a time that I was sorry." Girls! Miss Annie Belle Williams is now a missionary in Kobe, Japan, supported by First church, Shreveport. These girls, when ready for consecration, are required to have graduated at college, taught two years and studied two years at Scarritt College for Christian workers.

Mary Douglas Finch, Japan, said: "I am the daughter of a preacher who had hoped to go as a foreign missionary. People are asking 'Why go as a missionary?' But now all answers melt into one answer, Jesus Christ. Now only Jesus. The world does not need things, they never satisfy, but it needs peace, love, joy. I am going to join that company of believers. I am lifted up."

Olive Lee Smith said: "I had some missionary influence, but it was meagre, and I had no desire for fourteen years. Then longing began, when one afternoon, in the quiet of my room, I heard the message—God called me with the question: Is the world to know the heathen gods, vice, superstition, or am I to help God stop these things? And now He is sending me to Korea."

Euline Elizabeth Smith, our own N. C. girl from Hamlet: "I had taught and was working in an office; I was drifting; something had to be done. I went to an Epworth League conference, and God is now sending me to Korea."

Pearl McCain: "Ever since I can remember I have dreamed of China. I go there now, not to teach a system of doctrine, but to get men to believe in a life." She was ready a year before she was old enough to go.

Rosa May Johnson: "I am going to Africa. I was country born, had service in church only once a month. God called me first when I was ten years old. I had never been to Sunday school, and to preaching only twelve times in my life. I read one copy of the Missionary Voice. I fought for two years, when a revival meeting came, and God called me again at 12 years, to be a missionary in Africa. I did not want Africa, but finally the aversion passed away. I took a business course and went to work. The young people wanted a leader and wanted me to lead. I built fires to make a little money and preached. My family opposed and seemed lost. I cultivated personality and worked my way through one year of Scarritt. I knew all the time God was calling me, but I wanted to help myself through college, while He wanted me to take an easier way. Some have made a sacrifices, but all that I am, I owe to Jesus."

Dora Jane Armstrong, R. N.: "I dreamed and when I awoke I felt the call. At fifteen years I was in a student volunteer band, studying Africa. When I think of the help God is going to give me, I know I can do it. I invite you to our hospital in Africa, where I am going." Girls, would you go?

Dreta Sharpe, Cuga: "I have been to the University of Hard Knocks; God works in many ways, and we do not know why, but I just hope that my little piece of life will help contribute plans; will fill out visions of our good women of the southland, and if God will use me I shall be glad."

Vada Elizabeth Gilliland, another preacher's daughter, goes to Mexico: "I am praying that I may do all for the Lord Jesus."

Susan Pruitt, Brazil: "I hope you are going to send me, for I've just got to go. My heart's in Brazil, and my muscle must go. All my life I heard my parents pray that one of my five brothers should be a preacher, and so I went. To know Christ is life eternal."

Ruth Willard Merritt, another N. C. girl, a daughter of the parsonage, Brazil: "There has been in my heart a voice—the still small voice. I am called not to give my message, but to echo; not to live my life, but to live His life."

Eugenia Young: "When the call came I did not feel equal. Why? I did not know how to trust Him. Later my opportunity was no longer in my hands. Though you may forget my name and my conference, won't you pray for me?"

Iva May Pierce goes to Brevard Mountain School in North Carolina. She said: "There are so many reasons I do want to be a missionary, because I believe to love those who know no

(*continued on page thirteen*)

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

AIMING—PLACING—CHECKING

Is your Sunday school making progress and improvements? Do you have a better school now than you had last year, and do you think you will have a better school next year than you have now? What's your goal? What's your objective?

Aims, objectives, standards are necessary if we are going to make progress. For this reason our Discipline, paragraph 390, makes it the duty of superintendents to see that the Sunday school is organized and conducted "according to the standards of the General Sunday School Board." These standards are set forth in what we term Programs of Work "A," "B" and "C."

Does your school—your officers and teachers—know what these standards are? They ought to know, and they ought to adopt Program of Work "A," "B" or "C" and endeavor gradually and steadily to put it into operation, to attain the points set forth, to make the improvements and follow the plans suggested.

Approximately 250 or 300 Sunday schools in the North Carolina conference have already adopted one of these Programs of Work and are making improvements accordingly. Is your school one of these? If not, ask your pastor or your district secretary to present this matter to your officers and teachers, or write to L. L. Gobbel, Durham, N. C., asking that someone be sent to your school to explain this matter thoroughly. We want every Sunday school in the North Carolina conference to adopt an official Program of Work and go to work to make as much of it operative as possible.

For the purpose of checking up and awarding seals to all schools deserving them, a conference-wide check-up campaign is scheduled for October 12-25. Let's get busy and be ready.

ROXBORO SCHOOL CREDITS

Eighteen Sunday schools were represented in the Person county standard training school held at Roxboro April 26-May 3, with a bona fide enrollment of 77 and 51 certificates of credit. Workers from Long Memorial, Roxboro, from East Roxboro and Longhurst, from Brooksdale charge, Person charge, Mt. Tirzah charge, Leasburg charge and Milton were inattendance. Of the 51 persons who earned certificates of credit 30 were Long Memorial people. In spite of the unfavorable weather there was a splendid attendance from the outside points, as is indicated by the fact that 31 from these places earned certficates. Names of those earning certificates, listed by courses, are as follows:

"Primary Lesson Materials," Miss Georgia S. Keene, instructor—Mrs. J. W. Bradley, Mary Elizabeth Featherstone, Mrs. R. H. Gates, Ethel Newton, and Mrs. F. M. Shamburger.

"Junior Pupil," Mrs. H. E. Spence, instructor—Mrs. Ralph B. Davidson, Mrs. H. D. Long, Mrs. Conner Merritt, and Mrs. S. G. Winstead.

"Intermediate - Senior Agencies," Prof. H. E. Spence, instructor—A. O. Carver, Mrs. Walter Connally, J. W. Copley, Mrs. J. W. Copley, Dr. R. B. Davidson, Mrs. E. P. Dunlap, Blanche Gooch, Mrs. J. M. Loy, Vertie Moore, Ruth Newton, Dr. A. F. Nichols, Mildred Satterfield, J. K. Richmond, W. A. Sergeant, Mrs. W. A. Sergeant, Daisy Stephens, K. L. Street, Elizabeth Timberlake, Louise Thompson, and Eglentine Merritt.

"Rural Sunday School Management," Mr. L. L. Gobbel, instructor—O. J. Blue, Rev. E. R. Clegg, Rev. M. C. Ellerbee, W. M. Fox, C. A. Long, Rev. B. O. Merritt, Rev. F. M. Shamburger, J. T. Clayton, W. R. Wilkerson, J. W. Johnson.

"The Missionary Message of the Bible," Prof. H. C. Ritter, instructor—Mrs. A. C. Allen, Rev. J. W. Bradley, Mrs. E. R. Clegg, Mrs. W. M. Fox, Rev. B. T. Hurley, Miss Essie Lewis, Mrs. Mamie Merritt, Mrs. Nannie Morton, Miss Allie Poole, W. E. Simpson, Mrs. I. G. Stephens, Mrs. Kendall L. Street.

PASTORS 100 PER CENT!

Every Methodist pastor of Person county attended our Roxboro school regularly and took a course for credit! Here they are:

Rev. F. M. Shamburger, Rev. J. W. Bradley, Rev. B. O. Merritt, Rev. E. R. Clegg, Rev. M. C. Ellerbe, Rev. B. T. Hurley.

Inaddition, Rev. J. Bascom Hurley, of Milton, earned office credit.

The wives of Person pastors took credit too, as follows: Mrs. F. M. Shamburger, Mrs. J. W. Bradley, Mrs. E. R. Clegg.

WHITEVILLE, MAY 24-29

The first Cokesbury training school for the North Carolina conference will be held at Whiteville the week of May 24-29, for the charges of Columbus county; in fact, for everybody interested within a radius of 25 or 30 miles. A board of managers, headed by Rev. L. B. Pattishall, and aided and abetted by Rev. H. A. Humble, the presiding elder, and Mr. M. J. Cowell, the district secreary, is busy lining up the folks, and a great school is in the making. The following courses will be offered:

"The Small Sunday School, Its Plans and Work."

"A Short History of Methodism."

"How We Got Our Bible."

MURFREESBORO, MAY 31-JUNE 5

For the charges of the Weldon district surrounding Murfreesboro will be held, at Murfreesboro, May 31-June 5, a Cokesbury training school. Rev. S. E. Mercer, the presiding elder, Rev. L. C. Larkin, the chairman of the board of managers, the pastors, superintendents, and others are getting ready for the school.

WESLEY CLASS REPORTS

The following additional adult Wesley classes have made their annual report for 1925:

"The Wesley Class" of Plymouth Sunday school, Z. B. Norman, teacher, D. A. Hurley, president.

"Senior Baraca Wesley Class" of Queen Street Sunday school, Kinston, C. F. Harvey, teacher, R. R. West, president.

"Golden Rule Class" of New Bern Sunday school, R. L. Scurlock, teacher, Levi Latham, president.

"Builders Class" of Burgaw Sunday school, J. F. Herring, teacher, J. T. Brown, president.

"Church Helpers Class" of Enfield Sunday school, Rev. C. T. Rogers, teacher, Mrs. H. B. Everett, president.

"Men's Class" of Duke Sunday school, F. L. Wilson, teacher.

"Daughters of Wesley Class" of Memorial Sunday school, Durham.

Miss Lillie Duke, teacher, Mrs. M. R. New, president.

"A. H. Merritt Class" of Pittsboro Sunday school, W. R. Thompson, teacher, G. H. Brooks, president.

"Wesley Philathea Class" of Siler City Sunday school, Mr. J. C. Wren, teacher, Mrs. T. D. Bynum, president.

"Business Men's Class" of Trenton Sunday school, John S. Hargett, teacher, R. D. Dixon, president.

"Horne Memorial Class" of Clayton Sunday school, E. B. McCullers, teacher, B. W. Robertson, president.

"Friendly Class" of New Hope Sunday school, Durant's Neck, Mrs. W. W. Spencer, teacher, Mrs. H. M. Spencer, president.

Western North Carolina Conference

THE ASHEVILLE SCHOOL

The sixth annual standard training school for Asheville and vicinity was voted the best one yet held. The six courses given were ably led and well attended. Our Asheville school is never as large as some others but it is patronized by our leaders, both minister and laymen, in a wholesome way. In spite of very inclment weather 120 of our leaders attended six or more class periods, of which number eighty-four earned certificates of credit. These credit students are listed in the following churches: Central 31, Chestnut Street 13, Haywood Street 11, Mt. Pleasant 8, Weaverville 9, Bethel 5, Oakley 3, Biltmore 1, Elk Mountain 1, Asheville District 1, Western North Carolina Conference 1.

The courses, instructors and credit students are listed below:

Beginner Pupil, Miss Willette Allen, instructor—Mrs. Alfred Allen, Miss Amy B. Hackney, Miss Stanley Hall, Mrs. R. H. McDuffie, Jr., Mrs. G. A. Stamper, Mrs. G. A. Swope.

Primary Pupil, Mrs. W. B. Ferguson, instructor—Mrs. H. A. Dunham, Mrs. E. C. Goodman, Miss Adelyn Harris, Mrs. John G. Hodges, Miss Ann Kerr, Mrs. H. L. Morris, Mrs. T. C. Smith, Miss Elizabeth Tiddy, Mrs. J. A. Williamson.

Junior Pupil, Mrs. E. R. Michaux, instructor—Miss Eva Brown, Mrs. C. G. Beachboard, Mrs. S. H. Bryan, Mrs. Girdwood Cochrane, Mrs. H. P. Clayton, Miss Adele Duncan, Miss Eula Z. English, Miss Alice Eller, Mrs. R. B. Fuller, Miss Kate H. Haven, Miss Stacie Halcombe, Mrs. Eva May Munnell, Miss Bettie H. Moore, Mrs. Archibald Nichols, Mrs. Alice Rice, Ray Sams, Mrs. Frank L. Whitman.

Intermediate - Senior Organization and Administration, Miss Barnett Spratt, instructor—Mrs. Wilbur Devendort, Mrs. Joe Dunlop, Jr., Mrs. T. C. Jordan, Miss Blanche Morris, Miss Hattie McKay, Mrs. George C. Oberhlotzer, Mrs. Rin Patterson, Miss Josephine Reagan, Mrs. James E. Thomas, Miss Mary Weaver.

The Christian Religion, Prof. B. G. Childs, instructor—Miss Edith Allison, Miss Susan Allison, Miss Katherine Brown, Isaac Brock, Rev. O. J. Chandler, Mrs. E. O. Chandley, H. A. Dunham, Miss Josephine Gillespie, Mrs. C. F. Glen, Miss Flora Harding, Carl B. Hyatt, Miss Virginia Jenkins, Rev. T. C. Jordan, J. P. Morgan, Mrs. J. P. Morgan, Miss Mattie Morgan, Miss Louise Roberson, Rev. W. F. Sandford, Rev. H. C. Sprinkle, Mrs. H. C. Sprinkle, Rev. G. A. Stamper, Mrs. Caroline Whitehead, W. C. Woods.

The Missionary Message of the Bible, Prof. B. P. Taylor, instructor—Rev. Dan Atkins, L. J. Brookshire, Mrs. L. J. Brookshire, Mrs. W. C. Bryson, Rev. Asheley Chappell, Mrs. Ashley Chappell, Mrs. H. L. Crawford, Mrs. W. N. Collings, C. F. Felmet, Rev. R. S. Howie, Mrs. A. E. Huffman, Miss L. Helen Johnson, H. L. King, Miss Ethel W. Mathes, John C. Orr, Rev. R. C. Reavis, Frank S. Smith, Mrs. V. L. Stone, Miss M. Pearl Weaver.

THE SPRINKLES

In the Asheville training school just closed Rev. and Mrs. H. C. Sprinkle were pupils in mighty good standing. In this school the latter earned the last unit entitling her to a gold seal diploma and the former the unit entitling him to a blue seal diploma. Since Brother Sprinkle has already one specialization unit he needs only three more credits for his gold seal diploma. Our Asheville school had many fine folks in it, but we are especially proud of the presiding elder and his wife, who have so consistently gone at this matter of taking a well rounded course in religious education.

STILL STUDYING

I am not sure just how old Dr. Dan Atkins is but I am sure he is still young. The same can be said of Prof. H. L. King, who has for some fifty years been a superintendent of his Sunday school at Mount Pleasant, Asheville. Both these fine "youngsters" attended our Asheville school and obtained a well earned credit. If these fine leaders find it worth while to keep on learning the rest of us might keep on keeping on.

OUR HELPERS

Two hundred and twenty-four of the 855 Sunday schools in the Western North Carolina conference have secured their programs at the Sunday School Board's expense for the purpose of observing Sunday School Day. This is no great percentage, but these Sunday schools are our best schools, those which are not only doing the best work for themselves but also for others. These helping schools will be listed from time to time. They are numbered by districts as follows:

Charlotte district	27
Ctatesville	27
Marin	24
Winston-Salem	24
Greensboro	23
Salisbury	23
Mount Airy	21
Shelby	20
Asheville	13
Waynesville	13
North Wilkesboro	8

GOING GOOD

The first standard training school for Morganton and Burke county is now in session at First Methodist church, Morganton. The attendance is good and the interest and support fine. One wonders why he ever let so long a time go by without having a school here. In addition to a most excellent attendance from the home church delegations are coming in from Connelly Springs, Rutherford College, Glen Alpine, Littlejohns and Oak Forest. It now appears as if there will be around seventy-five Methodist credits and ten Presbyterian credits, the school being a co-operative one.

Rev. G. T. Bond and Dr. E. L. Edwards, pastor and superintendent, are a great team and are leading things in no uncertain way. The instructors are domiciled at the Caldwell hotel, one of the best places to stop in North Carolina. This hotel, by the way, is run by good Methodists who pay much attention to their church's welfare.

STATESVILLE DISTRICT

It will be seen from the following table that there are eleven charges in the Statesville district which have a larger Sunday school enrollment than church membership. There are twenty where the reverse is true. South Lenoir leads in enrollment on church membership and Statesville circuit brings up the rear. The entire list is given. First figures for church membership, second for enrollment and the last for percentage of enrollment on church membership.

South Lenoir	185	350	189
Rhodhiss	85	143	168
Catawba	726	931	128
Balls Creek	431	511	119
First Ch, Hickory	1061	1208	114
Race St, Statesville	669	745	111
First Ch, Lenoir	550	604	110
Elmwood	199	217	109
Brd. St, Mooresville	403	426	105
Maiden	447	455	102
Jones Mem, Mooers'vl	109	111	102
West View, Hickory	544	535	98
Central, Mooresville	656	632	96
Cool Springs	778	739	95
Newton	627	579	91
Olin	401	353	88
Mooresville Ct.	719	637	87
Davidson	396	338	85
Granite Falls	320	272	85
Hudson	328	279	85
Brd. St, Statesville	836	714	85
Stony Point	385	308	80

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

The North Carolina Conference Epworth League Assembly meets at Louisburg College June 29-July 4. It will be the "biggest and best" if you will be there. Please send in the names of your delegates with $1 registration fee for each to Miss Eunice Blair, Raleigh. Do this at once!

The Senior Epworth League of Wanchese met April 9 and elected the following new officers:

President—Miss Rena Baum.
Vice President—Miss Eda Simpson.
Secretary—Miss Elizabeth Hooker.
Treasurer—Miss Ida Daniels.
Cor. Sec.—Miss Esther Davis.
First Supt.—A. C. Daniels.
Second Supt.—Mrs. C. M. Daniels.
Third Supt.—Mrs. Luck Midgett.
Fourth Supt.—Miss Mary Tillett.
Organist—Miss Myrtle Daniels.

LEAGUE HAS ANNIVERSARY

The Epworth leaguers of the Methodist Episcopal church of Henderson held their anniversary day services Sunday evening in the church. Music was furnished by the Epworth League orchestra. Mrs. C. D. Carter, pianist, Kenneth Urquhart, trombone, and Ben Urquhart, cornet. Several selections were given by the orchestra, after which the junior, intermediate and senior leaguers marched in, singing "Onward Epworth Leaguers," the congregation joining in. "Lift Your Glad Voices" was then sung by the leaguers. Rev. T. G. Vickers led in prayer. Edwin Yarborough was leader of the responsive reading. Following this "Gloria Patri" was sung.

Scripture lessons were given by two leaguers, Mrs. Roughton of the senior league and Miss Margaret Carter from the intermediate.

Introductory address, "An Evidence of the Vitality of the Epworth League," was given by the president, Miss Sarah Robinson. She told of the progress being made by the Epworth leaguers all over the country. It was very inspiring to learn of the work the young people are doing.

While the offering was being taken Misses Alice and Rosa Long Thomas sang a duet, "It Pays to Serve Jesus."

Mrs. Palmer Fleming gave an address on "The Powerful Motive of the Love of Christ." The leaguers then sang Lead On, O King Eternal."

John Vickers told about the work of the junior Epworth leaguers. Another song, "Friend of Sinners," was sung.

Miss Ruth Carter gave a reading, the subject being, "The Cross of Christ Our Glory," in which she told of some of the struggles of Paul the apostle. Miss Rosa Long Thomas sweetly sang "In the Cross of Christ I Glory."

An address was given by Mrs. Joe Mann on "The Demonstration of His Life Through Our Life." She told of the master passions, of some very great leaders such as Napoleon, and showed that we should live so people could see Christ in our lives.

"Take My Life and Let It Be" was sung, followed by the league benediction. Reporter.

Euclid Epworth League of Page Memorial church, Aberdeen, observed "Fanny Crosby Day" on Sunday night, March 29. A number of her most popular hymns were sung and commented upon and her life story given by members of the league. The evening's offering amounted to $6.30, which was forwarded to Nashville to apply on the living memorial soon to be erected to this wonderful blind hymn writer at Bridgeport, Conn.

Anniversary day was observed on Sunday night, April 12, the regular program sent out from headquarters being used, both senior and junior league taking part. Offering taken at this hour amounted to $5.61 and was forwarded to our conference treasurer to be used for league extension work.

WEBB AVENUE, BURLINGTON

Our contest to see which could raise the most money by making or giving something each week until April 1 to reimburse our treasury was out last week. We made about $25. Mrs. John F. Idol won the prize—an Epworth League pin—for having the most.

Miss Elizabeth Nance graciously entertained our league at her home on Friday evening at an April fool party. Several games and contests were played and enjoyed by all. Every one voted Miss Nance a charming hostess.

One Sunday afternoon recently our league went to the county home and took fruits and conducted a service for the inmates. They seemed to enjoy it so much, and I'm sure it did us all good, too, for—

"Living is giving," the angel said.
"Go feed the hungry sweet charity's bread."
"And must I keep giving again and again?"
My selfish and querlous answer then.
"Ah, no," said the angel, piercing me through;
"Just give 'till the Master stops giving to you."

Lillian Horne, Cor Sec.

HARLOWE EPWORTH LEAGUE

Mother's Day was observed May 10 by the Epworth League of Harlowe church, which was beautifully decorated with roses and ivy vine. The following program was presented, which proved to be very interesting and entertaining:

Chorus, "Home Sweet Home," by league.
Scripture reading, league.
Prayer, Rev. J. E. Carter, pastor.
Chorus, "The Hearth of Home," by league.
Reading, by the pastor.
Song, "Mother Always Near," Miss Lula Taylor.
Reading, "Mother in Heaven," Miss Alva Lee Carter.
Reading, "Our Home of Tomorrow," Mrs. G. W. Ball.
Song, "What Would We Do Without Mother," by six girls.
Recitation, "A Mother's Story," Mrs. Roy Mason.
Reading, by the league.
Chorus, "Bells of Gladness," by the league.
Reading, "Mother," Mrs. J. H. Davis.
Duet, "Mother Machree," Mrs. G. C. Bell and Mr. G. W. Ball.
Offering.
Recitation, "Mother Mine," Mrs. D. W. Bell.
The pastor, Rev. J. E. Carter, made a very appropriate talk, also some visitors made a few remarks.
Chorus "The Flower of Love," by league.
Prayer of dismissial.

Alva Lee Carter,
Cor. Sec.

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Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

The time for the Epworth League conference at Salisbury is drawing near. Have you designated delegates from your chapter to attend? This conference is going to be well worth while, and one you cannot afford to miss. The date for the opening is June 30, and will run through July 3. Try to arrange your vacation period so as to be able to spend this time in Salisbury.

DAILY BREAD

Matthew 5:3-10.

FRIDAY—Blessed are the poor in spirit: for their's is the kingdom of heaven.

SATURDAY—Blessed are they that mourn: for they shall be comforted.

SUNDAY—Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

MONDAY—Blessed are the merciful: for they shall obtain mercy.

TUESDAY—Blessed are the pure in heart: for they shall see God.

WEDNESDAY—Blessed are the peacemakers: for they shall be called the children of God.

THURSDAY — Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Our league chapter here at Belmont Park, Charlotte, is doing fine work. Our attendance upon the devotional meeting is good and the interest is growing. The Epworth League received a great blessing in the wonderful revival recently conducted by our pastor, Mr. Armstrong. The officers were installed by the pastor last Sunday night in the presence of a congregation that filled both auditoriums of the church. The following is a list of those who will serve for the ensuing year:

President—Miss Ruth Foard.
Vice President—Miss Ethel Follin.
Secretary—Miss Neat Setzer.
Treasurer—Mrs. Walter Linlayson.
Era Agent—J. W. Eason.
Cor. Sec.—Dewey Elmore.
Pianist—Miss Elsie James.
First Supt.—B. C. Crater.
Second Supt.—Mrs. Frank Carpenter.
Third Supt.—Mrs. Ed Garmon.
Fourth Supt.—Miss Ruth Ridenhour.

The Epworth League of Centenary church, Greensboro held its regular monthly business meeting Thursday evening, May 7. The following delegates were elected to attend the Epworth League conference to be held at Salisbury in June: Mr. Thomas Neal and Misses Frances Paschal, Lula Mae Simpson, Miriam and Emily Tuttle. After the other business had been completed the meeting was turned into a most enjoyable social.

At a recent meeting new officers for the year were elected as follows:

President—Miss Lillian Jones.
Vice President—Thomas Neal.
Secretary—Miss Mary Paschal.
Treasurer—Billie Carter.
Asst. Treas.—Miss Ruth Elliott.
Cor. Sec.—Miss Lula Mae Simpson.
Era Agent—Miss Miriam Tuttle.
Junior Supt.—Miss Vera Woodburn.

WEST END INTERMEDIATE LEAGUE, GASTONIA

The intermediate league of this church held an Easter service at the Gaston county home for the inmates there. The people there seemed to enjoy the service very much. We believe in carrying sunshine to others, and our league is trying to practice that every week. Occasionally we have a service for the shut-ins of the community. These services bring blessings to the shut-ins and to our leaguers. We have a fine crowd of boys and girls in our league. We will meet our African special and conference fund in due time.

We expect to have delegates at Salisbury at the conference meeting. Rev. Dwight Brown, our pastor, believes in the league work, and lends a helping hand in every way possible. We have three leagues in our church.

Mrs. J. W. Brasington,
Int. League Supt.

IREDELLBURG UNION MEETING AT MOORESVILLE

The Iredellburg Union held a very interesting meeting at Central church, Mooresville, Friday night, April 24.

The union is composed of nine chapters, Mrs. Ray Howard of Broad Street church, Mooresville, being president. The following program was rendered:

President Ray Howard presided, with Miss Naomi Hartman, recording secretary, in her usual place.

Miss Anna Torrence of Davidson conducted the devotional exercises.

Miss Sarah Deaton of Central extended the welcome to the visiting leagues. Miss Lucy Galliher of Jones Memorial responded.

The chapter roll call showed all the chapters well represented except Cornelius on account of the high school commencement there, and Centenary for unknown reasons was not represented. The chapter presidents were asked to make a report of their work. This was very interesting. Most of the chapters have elected new officers and are planning a big year's work.

Huntersville sent a delegation with instructions to join the union. This new "link" was welcomed into the union by Mrs. Florence Brown of Jones Memorial. Miss Watts of Huntersville responded. A new league will be organized at Shiloh near Statesville the second Sunday in May.

Misses Nellie Murdock and Cora Lee Brawley delighted the audience with a duet. Rev. A. L. Aycock, pastor of Central, was asked to introduce the speaker. Dr. Shelly Frontis, who delivered a most interesting and helpful address, his subject being "Sabbath Observance."

Following the address we were invited into the Epworth League room, where we were entertained with musical numbers, during which Misses Avis Styles and Emma White and Mr. Edgar McNeely served delicious block ice cream and cake. Every one reported a good time.

Madge Sherrill.

The Mt. Airy district will hold an Epworth League institute in Central church, Mt. Airy, May 29, 30 and 31, beginning with the evening service at 8 p. m. on Friday and closing with the afternoon service at 1:30 on Sunday. Each active chapter in the district is entitled to send three delegates with their pastor and one delegate without a chapter.

Our president, Mr. Lunsford, will be with us also. Each pastor in the district is urged to see that each charge is represented. This is very important that we have a full attendance—and Mt. Airy is expecting great things from this institute and the entire district will be benefited. Send a list of the names of your delegates to W. B. Hale, Mt. Airy, N. C.

TRINITY LEAGUE, CHARLOTTE

Probably we all know the saying that "no news is good news." We, the Epworth leagues at Trinity church in Charlotte, have not let you know of our work for so long that we have decided to surprise you by letting you know we still exist—yes, very much so. And we are doing a great work.

At our league efficiency institute conducted at Trinity a few weeks ago, in which all Methodist churches in the city were well represented, a won-

derful work was accomplished and a large number of certificates were awarded. Every one enjoyed attending and found their time well spent.

At Easter the senior league helped to bring Easter to many of the more unfortunate children of our city by distributing eggs among them and inviting them to our services.

Our programs are always well arranged and splendidly carried out. Every one shows a wonderful spirit of co-operation and fellowship.

We have a band of league leaders, presidents and superintendents who are thoroughly capable and efficient workers, and above all wholly consecrated to the cause, and "All for Christ."

Our league anniversary program was effectively carried out, and the church as a whole was well pleased with our program.

Don't get the idea our time is all taken by work. We find time for pleasure. A few days ago the junior league hiked out to a beautiful spot and enjoyed a picnic supper. The juniors have a wonderful leader and we, the seniors, are glad to see what they are doing.

Last Friday night the senior league members went out to a beautiful park like place in the open country for our picnic. We made a campfire—More for novelty's sake than rather than necessity—enjoyed a wonderful supper, played games and had a fine time around the fire. We had several visitors along and feel sure they enjoyed the outing. The senior league has had on a membership campaign for some time. We were divided into two sides, one being the "Reds" and the other the "Blues." The Blues won over the Reds by 70 points. The campaign closed last Sunday night. We secured several new members and prospects. So now we are waiting for the social the Reds are to give us.

We are looking forward to the league conference in June and are planning to send a large delegation. So just watch us there!

J. A. Carlisle.

THE PLACE OF THE PIG IN HISTORY

By George Cleaton Wilding.

We have been accustomed to think of his pigship as a very lowly member of society, and yet we find that he has played a rather prominent part in history.

The first two of these pig stories I clipped from the Methodist Protestant of Baltimore, written by Rev. C. M. Elderdice, in the Outlook Department; the third is from the nib of my old stub pen, and an overflow from my memory of the long ago.

The fact that every vote counts is brought out very clearly by an interesting situation in a recent election at Indianapolis where, out of a total of 1,200,000 ballots cast, Judge B. M. Willoughby, Republican, was re-elected to the important position of the state supreme court over George K. Denton, his Democratic opponent, by barely one vote. The vote was as follows: Willoughby, 601,861; Denton, 601,860.

We were reminded of the fact that in history that in 1811 a Rhode Island farmer took the time to release a pig from a fence, and arrived at the polls too late to get in his vote. His party, the Federals, lost that precinct by just one vote. As a result, a representative was elected to the state legislature who favored war with Great Britain. The legislature, in turn, elected by a majority of one, a United States senator who favored war. Then Congress, by a majority of one, declared war. So came about the War of 1812, all on account of a pig.

And here is another pig story that by far surpasses that Rhode Island incident. Countess Catherine Karolyi, of Hungary, in a recent lecture in New York, made the astonishing statement that pigs were one of the contributing causes of the late great World War. Her statement is as follows:

"There is one economic aspect between Serbia and Hungary which is little known in this country. It has to do with pigs. Before the war pig raising was one of the big industries of the Hungarian land-owners. It was also the chief industry of Serbia. The interests of these two nations clashed. The Hungarian land-owner had to be protected. He succeeded in getting a duty on the importation of pigs. This did not help to keep up friendly relations with Serbia. It was, in reality, one of the reasons why the Hungarian aristocracy declared war. 'We are lucky to have chosen war instead of diplomacy because of our pigs,' said the aristocracy. And so the World War, with all of its atrocities and its dreadful harvest of death was brought, in a measure, by pigs."

If the countess had said "hogs" instead of pigs, many of us would heartily agree with her. We are pleased to know that these hogs are now penned up.

Almost a hundred years ago there was a stiff dispute between our country and Great Britain as to where the northern boundary of the United States on the Pacific Coast should be fixed. Your old-time readers will remember that old American war-cry of "Fifty-four-forty or fight," as the line of cleavage between these countries.

Just south of that line there was a group of valuable lands. Of course both countries wanted these islands, and contended for them. A little creek entered the Pacific through this contested territory. Back in the fifties, each country had a company of soldiers there, the British on the north bank of this narrow stream, and the Americans on the south bank. And they stood guard on their respective sides and passed pleasant remarks, but jealously watched each other.

Some of the American soldiers had planted gardens in that fertile and productive soil, and were enjoying the toothsome vegetables raised therein. On the other side of the creek some of the British soldiers raised pigs. Some of these pigs were of an exploring turn of mind, would swim across that bit of a stream and investigate those tempting American gardens with impudent snouts.

The owners of these American gardens were naturally incensed, not to say enraged, at the devastation wrought in their fair and beloved gardens by these raiding British pigs; and they shouted across the stream, in no choice language, to those British marines, just how they felt about it. The placid disciples of John Bull simply smiled. The eager pigs of course repeated their raid into these luscious gardens. The Americans drove them back to their homes, and informed the Britons that if their pigs crossed again they would kill them. The British dared them to do this, and the fat was in the fire.

The next day one of these roving pigs swam the creek and began ravaging one of those rich gardens. The owner of the garden caught him at his mischief, ran and got his gun, and drove the bayonet through the offending pig and that was the end of his pigship. Two of the American soldiers picked up the slaughtered pig and with a swing and a heave they landed the carcass on the British side of the little stream.

The officer in command on that side was the owner of the defunct pig. He was highly indignant at the liberty these Americans had taken with his pig. He called out his company of warriors and lined them up along the bank of the narrow creek. The commander on the American side was absent at this time, but a daring young lieutenant at once took command and lined up his men on the creek bank.

For some time they stood there in battle array and glared at each other, but not a word was spoken. Neither side made any aggressive move. The firing of a gun would have led to a battle, and in all probability this battle would have resulted in a war between these two great nations for the possession of this territory. And it would have been brought on by a pig.

Fortunately just at this critical juncture the American commander arrived on the scene of action and took in the situation. He raised a flag of truce, held a conference with the British commander, paid for the pig and the war ended, and peace was restored.

The American commander later became General Hardee, the author of that famous military book called "Hardee's Tactics," used so extensively during the War of the Sixties. That peppery young American lieutenant became the famous Confederate cavalry leader, General Nat. Pickett, who led that thrilling cavalry charge at Gettysburg, that almost turned the tide of battle their way. After the fall of Richmond, President Lincoln visited Pickett's widow in that city to express his sorrow and sympathy over the death of her gallant young husband. A visit that this dear woman never forgot. This great President had known Nat. Pickett before the war, and loved him dearly.

IN MEMORIAM

I have intimately known Lake McNairy Pleasant from her infancy. I was her pastor for a quadrennium of her parents on the Summerfield charge. It is a cherished memory that during this period I had the pleasure of christening Lake in infancy by baptism. The relationship of pastor frequently afforded me the pleasure of enjoying the hospitality of Edgar and Sallie McNairy's home. There I observed how obedient and helpful Lake was to her mother. She had the element of grace born in her to honor her parents, which manifested itself more and more as she advanced in years. When her parents died, before she reached her teens, she together with her brother, Holly, and little sister, Eddie, were taken into the home of her Aunt Adah, Mrs. Cecil Boren, as their foster mother. Here I frequently turned in to rest on my itinerary. This gave me a chance to observe Lake's character and conduct during her adolescent age. No natural born child could have been more devoted and helpful to her mother than she was to her aunt. She was so kind and considerate to her own brother and sister, and none the less to her little cousins of the household. She was always meek and kind to all with whom she had any association.

Later on I again became Lake's pastor for four years on the West Greensboro charge. Again I had an opportunity to observe Lake's noble character from another angle. Her religious side of life was presented to me in church life, in her loyalty and devotion to the worship and service of God. The natural elements of the weather had no control over her conduct in religious activities. The heat and cold, the dry and wet did not deter her when duty called, nor when need demanded her service. She was endowed with a fine voice and natural gifts for instrumental music which she carefully cultivated and trained. These she dedicated to God and His service. She became an efficient leader of church music. She was an intelligent and a consecrated church worker, especially proficient in the Sunday school. In the social activities of the church and community she was a power of great influence. She delighted to imitate her Master in going about doing good to the souls and bodies of men, women and children, regardless of social cast or financial influence. In all these relations I had the opportunity of appraising her noble character from many angles. I ever found her filled with the spirit and love of Jesus. In her walk and conversation, those with whom she came in contact took knowledge that she had been with Jesus. There was no need of publicly declaring from the housetops the depth and richness of her religious experience—she was a living epistle known and read. She was a strong character fro mwhatever angle you might view her. She was fond of her numerous friends. I never witnessed anyone who naturally cultivated the art of friendship as she did. She believed what Solomon said, if a man would have friends he must show himself friendly. That is what she did—that's why she had friends.

She not only knew how to make friends, but she knew how to hold them close to her bosom. If she ever lost a friend I never heard of it. Multitudes that came from far and near to her funeral and the vast number of beautiful flowers that were brought as a tribute of their love and esteem was evidence of how strong and true her friends were.

Her soul was ever filled with music and her life devoted to her divine Master. Her soul's delight was to know her Master's will and to do it thus she lived; and with her sensibilities attuned to his infinite purpose, she seemed to ever reach out into another world she died. The transit from earth to heaven was almost imperceptible, for heaven was within her.

She was a patient sufferer. I never saw one more so. In spite of all medical skill and human hands could do to correct the disease, yet with stealthy ravages the malady made inroads upon her otherwise strong physical constitution till she fell a conquered victim to its insidious power. But not until she and her loved ones had put up a strenuous battle. But the final hour struck—the summons came, and she answered the call and fell asleep in Jesus. God, in His infinite wisdom, has called her to lay down the struggles of life and enter upon that life of eternal and uninterrupted peace and happiness in the sweet beyond. She still lives in our hearts and will live till life's last day.

When the sad hour of her departure came, she passed like a breath. During her last days her life was like a burning, flickering candle, slowly burning out. But there were no clouds in her evening sky to darken her prospects of eternal life, but it was supremely calm and serene, like the glorious dawn of the morning, rising up into the radiance of a cloudless day in heaven. How precious was her death in the sight of the Lord. The redeemed and glorified friends and loved ones who had proceeded her rejoiced in spite of grief-strickened loved ones left behind. What are we that we should question divine wisdom in translating her to eternal rest? Would it not be more befiitting for us to rejoice in that she has been released from all pain and suffering and has become a partaker of that inheritance with the glorified saints in light which she so richly deserved. While she sleeps beneath the sod, there rests a crown upon her brow more valued by far than one of pure gold. 'Tis a well worn crown of an honest, pure life. She sleeps beneath that beautiful mound of flowers that friends placed there, all alone, in the deep, dark grave, beyond whose silent portals all is unknown, to return to the dust of the earth. But the dust of the most fragrant flowers may be blown by the wind away and mingle far with the unknown to be forgotten and disjoined forever—but that dust, worshipped and adorned, will rise again, be known, be honored and reclaimed. We say farewell, but not forever. She is now at her well earned rest; but her sacred dust shall rise again—and the lost shall be forever found on the unfolding glories of the resurrection morn.

Her friend, J. A. Bowles.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for		Arrive from
6:15 a.m.	a Norfolk	8:10 p.m.
7:30 a.m.	b Charlotte	5:15 p.m.
3:00 p.m.	Washington	1:05 p.m.
9:45 p.m.	d Norfolk	7:05 a.m.

a-Parlor car, Marsden to Norfolk.
b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

S. C. HIGH,
City Ticket Agent.
J. E. SINGLETON,
Depot Ticket Agent.

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Dr. Cannady, 1900 Park Square, Sedalia, Mo.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

THE accompanying table shows what the annual conferences paid on Special Effort quotas during the first year of the movement, or to March 31, 1925. The record is not only interesting but provides a strong incentive for even better results the second year.

You Have to Show Missouri

The Southwest Missouri Conference ranks first on the per cent paid of the amount due the first year. Hail! Hail! "Show-Me" boys! We acclaim you! I wanted the conference to win this honor that could make the best record, but it is especially pleasing that the blue ribbon was captured by my own state. It is, however, one thing to gain such distinction and quite another to keep it. Already more than one annual conference has determined to crowd the Southwest Missouri out of the limelight during the second year. But it will not be done without a fight, for Missouri does not quit. Once she gets her foot in, she just settles down to stay. Think of her making Georgia take her dust! But you'll have to keep moving, Missouri, for those Crackers are not the kind to be satisfied outside of first place. They will surely contend for your laurels the second year.

What's the Matter With Ky? She's All Right!

The Louisville Conference ranks second and the Kentucky fourth—a record for the whole state that even surpasses the state of Missouri, which has but one of her three children (conferences) at the front. O well, what else could you expect but that Kentucky would make a creditable showing in the Special Effort Derby? Think of Bishop McMurry, president of the three conferences in Missouri, and Bishop Darlington, president of the two conferences in Kentucky, running a race and the whole church looking on from the grand-stand. What a picture! I don't want to take sides in this thing, for my father's people were Kentuckians and I was born and reared in Missouri. But for the sake of the Forgotten Man who has my supreme devotion, I do hope that these good bishops, "seeing they are compassed about with so great a cloud of witnesses, will lay aside every weight" and each of them "so run that he may obtain"! They have just started upon the second year of this wonderful marathon, and to date are running even. May the partisans of this race be quick to lend the runners every possible assistance. Come on Kentucky! Show us, Missouri!

WHO'S WHERE in the SPECIAL EFFORT

Conference	Total Five Year Quota	Amount Due 1st Year	Amount Paid 1st Year	% paid of 1st Year	Rank
Home Conferences					
Southwest Missouri	$ 216,333	$ 43,266	$ 41,942	.969	1
Louisville	246,373	49,274	45,462	.922	2
Tennessee	284,953	56,991	49,997	.877	3
Kentucky	182,417	36,483	30,715	.841	4
Denver	18,435	3,687	3,060	.829	5
Florida	330,347	66,069	53,591	.811	6
West Texas	298,153	59,630	46,705	.783	7
Louisiana	286,979	57,396	44,382	.773	8
Baltimore	330,884	66,176	49,871	.753	9
Virginia	543,733	108,746	80,200	.737	10
Pacific	115,980	23,196	17,021	.733	11
North Texas	348,409	69,682	50,469	.724	12
Western Virginia	216,500	43,300	30,665	.708	13
St. Louis	209,699	41,939	29,142	.694	14
North Carolina	428,459	85,692	58,099	.677	15
Mississippi	268,129	53,626	35,472	.661	16
Missouri	241,556	48,311	31,916	.660	17
North Georgia	435,803	87,161	56,864	.652	18
Upper S. Carolina	264,091	52,818	30,972	586	19
Holston	390,816	78,163	44,948	.575	20
North Mississippi	267,455	53,491	28,794	.538	21
Memphis	346,880	69,376	35,036	.505	22
Illinois	33,724	6,745	3,385	.501	23
Texas	371,704	74,340	37,213	.500	24
South Carolina	261,269	52,254	25,851	.494	25
Alabama	319,742	63,948	30,628	.478	26
Little Rock	247,209	49,442	23,073	.466	27
Western N. Carolina	506,458	101,291	47,107	.465	28
New Mexico	74,608	14,921	6,917	.463	29
East Oklahoma	200,261	40,052	17,950	.448	30
South Georgia	382,544	76,509	34,282	.448	31
Northwest	37,115	7,423	3,272	.440	32
Central Texas	418,265	83,653	36,513	.436	33
North Arkansas	309,558	61,911	26,418	.426	34
West Oklahoma	194,810	38,962	16,490	.423	35
North Alabama	480,171	96,034	40,408	.420	36
Arizona	14,460	2,892	1,155	.399	37
Northwest Texas	276,627	55,325	22,008	.397	38
Foreign and Mission Conferences					
Belgian Mission			55		
Brazil			160		
China Mission			66		
Congo Mission			425		
Cuba			865		
C. Slovak Mission			49		
Japan Mission			1,014		
Polish Mission			100		
W. Mexican Mission			402		
TOTALS	$10,400,909	$2,080,175	* $1,270,874		

*In addition to the above, a considerable amount has been raised in cash but not yet sent to the Board, as follows: Korea Conference, Y 4,000; Brazil Conference (3), more than M 10,000.

Tennessee and Ten-I-See!

The Tennessee Conference ranks third—my, but the old "Hub" did some going 'round the first year. Bishop Mouzon, the president, is happy—and so am I. If all the other conferences will get into this thing with similar enthusiasm, I can see that ten million dollars flowing into the Superannuate Endowment Fund with the smoothness of the flow of the Cumberland River. The state of Tennessee has three conferences—triplets. But Holston and Memphis, being further from the "Hub," did not move as fast as their sister. They have the same spirit, however, and I am sure at the end of the five years' journey they will be there, too.

Denver and Florida Hand in Hand

The boys in the Denver Conference have hills to climb — but how they did gather quota. Bravo! If they can do it out there, it can be done everywhere. They rank five for the first year, and they are planning to go to the top of the list the second year. Not even the mountains can stop men of their courage.

O Florida! Florida! I told thousands of people that you would be first—but you are sixth. Of course, I'm proud of you, love you, and all that! But it took a long time for me to locate you in the table, because I would not look below third place to find you. The second year will be different, won't it? When March 31, 1926, comes I shall expect to find you sitting on top and your arms loaded with your perennial roses.

All Wound Up and No Room

So it goes: When I have a lot to write the linotyper drops a "period"—and I have to stop. If you only knew what I wanted to state concerning the other conferences! O well, let this suffice: Your first year's record is finished and the books are closed on it—come, all of you, and make a better showing conferences have a margin for improvement. Let us all for the second year. All of the do better this year! We are waiting to receive your payments on quotas. Do not let money you have raised for Superannuate Endowment linger in your hands. If you do, it means lost motion. Remember, endowment money is useless, until it is invested and earns income for the support of the claimants. It cannot be invested until it is received by the Board of Finance, Security Building, St. Louis, Mo. Let us have it. The quicker the better.

The Best Plan to Raise Your Quota
Is The Plan That Works Best

WOMAN'S PAGE

(*continued from page eight*)

Jesus is the best way to find expression for my love to Jesus. After the vision it was no longer to do that in which I could serve less."

Girls, pray for these girls, your younger sisters, who are answering their call from Jesus, "Follow Me." Pray for yourselves that, when your call for life service comes, for it will come in some form, you will be ready to go, to do, to say, to be what Jesus needs you to be, for His glory and for the spiritual healing of the nations.

Your older sister,
Mrs. Flora M. Kendall,
Sec'y New Bern District.

SUNDAY SCHOOL

(*continued from page nine*)

Alexander	425	325	76
Mount Zion	910	675	74
Dudley Shoals	501	365	73
Hiddenite	458	336	73
Shepherds	468	322	69
Troutman	260	175	67
Lenoir Ct.	306	129	65
Statesville Ct.	524	331	63
Total for district.	14,717	13,805	94
Total for Conf.	131,067	127,535	96

THE CALL OF SPRING

Lachine Rapids, Montreal Island.

The beautifully illustrated Windsor Magazine (Salisbury Square, London, April, 1925, 1st-2nd,) has the following lyric by Dr. John Stuart Thomson, who was educated at McGill University and Presbyterian College, Montreal:

Melt, melt, white fields and let the freed streams flow
Between your banks of snow,
And may young Love's heart find
An answer to his mind
In every bud that swells and leaves that grow.

Unfold, ye cloud-set skies of softest blue,
And call the violet through
The earth that seals it up;
Release the lucent cup
From lips that with dull scents its wine imbrue.

Great Boreas! stay thy strong-winged blasts this morn;
For unto Joy is born
A child—a blossom frail:
The May-flower, timid, pale—
That were it not for Hope would be forlorn.

I see thy palace shine, proud Winter, cold,
Ice-buttressed, towers bold—
But what a song is here,
To greet the waking year:
A stranger piping on a flute of gold!

THE FUNCTIONS OF A COLLEGE DEPARTMENT OF MISSIONS

By James Cannon III, Professor of Missions, Duke University.

Recent emphasis upon the teaching of missions in colleges raises the natural query as to just what should be the functions and the field of operations of a college Department of Missions. It is to a consideration of this question that this paper is addressed. There seem to be at first glance two general relationships of such a department; first, to the college within which it is founded and, second, to the outside constituency of the college. This latter naturally divides into two types of relationships, namely, those with the immediately surrounding territory and those with the denomination at large, particularly as represented through the General Board of Missions.

I. Relationships Within the College.

1. Certainly college executives will agree that the primary function of such a department is to impart instruction to students. As we have under review not the work of a theological seminary department but of such a department as related to undergraduates, this instruction will be rather of an introductory than of a technical nature. It will seek, in other words, not to train outgoing foreign missionaries for their future tasks, but to interest and instruct future laymen in their opportunity and duty in relation to the great missionary enterprise of the Christian church. It will present the whole program of Christianity in opposition to non-Christian civilizations and influences both at home and abroad and will show what particular work its own denomination has in charge as part of that world wide enterprise. Invariably such a department will serve in a measure as a recruiting ground from which missionaries will be reared up, it will keep alive the enthusiasm of those students who come to the college already tending to missionary life service, and will offer to this latter group some preliminary and introductory training for the work of mission fields, both home and foreign. An important educational function which has been too often unrealized and undeveloped is the training of future pastors for their task of inspiring, instructing, and leading home churches into larger participation in the denominational and interdenominational activities of missions. This need is peculiarly acute in our own denomination due to the fact that many more men go directly from colleges into pastorates than go from colleges to seminaries and then into pastorates. Indeed, all too many Methodist preachers never enter colleges, or, if so, complete only one or two years of work there. Where will the organized presentation of missions as a great world enterprise, as the very heart of the Christian gospel, be made to these leaders unless it comes in their student days? Is it to be found in the Conference Course of Study? Of the forty-four books required to be studied or read in that course there is one specifically missionary text, "Christianity and the Nations," by Robert E. Speer. Of course there is much inherently missionary information and instruction in the biographies of St. Paul, Wesley, Asbury, McKendree and Soule. The missionary spirit is part and parcel of Asbury's journal as well as of Wesley's, yet is it idle to question how many of the readers or students of these books realize their connection with modern missions? Some knowledge of the early history of our work will be gained from McTyeire's "History of Methodism," but would not a brief history of missions, say Mason's "Outlines of Missionary History," and a treatment of modern missions such as Patton's "Business Missions" be admirable food for pastors? Home missions fare about the same in the course of study, Earp's "Rural Church Movement" being about the only definitely home missionary text presented. "The Pastor and Modern Missions," by Mott, is a helpful book which, while somewhat out of date, does seek to supply the need which is here in mind, but it is not in the course.

For the purpose of training and inspiring such students as have been indicated, a college department might be expected to offer courses in "The Bible and Missions," "Christianity and Modern World Movements," "History of Missions," "History of Methodist Missions," "Missionary Education," "Principles and Methods of Missions," "The Cultivation of the Home Base of Missions." In the closely related field of Religion, which in seminaries and graduate schools constitute a good half of the instruction in missions, there should be courses in "History of Religion" or "Living Religions of the World," "Comparative Religion," and perhaps some more advanced studies in various forms of pagan religion. Related courses will be found in Philosophy and International Politics, usually offered by other college departments.

2. Aside from class room instruction a Department of Missions will find other duties within the college. These will relate to a missionary propaganda of an unobtrusive but pervasive sort. There will be the promotion of voluntary study classes in missions, race relations, and related topics. No small task will be helping missionary volunteers maintain their high purpose. Discussion groups and public lectures by competent men, the attendance of college delegations at various missionary meetings will naturally fall in the work of the department. By co-operation with the board of missions it is now possible to have teams of speakers visit any college for one or two days to conduct an intensive institute of missions which will prove popular with a large clientelle in the college. While few students in southern colleges are reputed to be wealthy, it is amazing how much money they find to spend for luxuries, athletics, and other enterprises. Every student body should be intelligently guided in the selection and constant support of some missionary project abroad, conducted if possible by graduates of the institution. There are great doors of opportunity for practical service by students among the colored and needy white populations which surround the college. Such enterprises should be definitely linked up with the instructional side of a college teacher of missions and form a regular training ground for the future lay and ministerial workers who take part in them.

II. Outside Contacts.

1. With local constituencies the present day rightly looks to the college to supply not only training to future leaders but actual first hand service. For a Department of Missions this will be expected first in its own local constituency or home conference. Here there should always be readiness to do what is popularly called "extension" work. Lectures should be available in reasonable number to supply a reasonable and considerate demand. Training classes for the teachers of mission study groups in churches should be conducted. It is remarkable to note how many Sunday school teachers are now receiving some training for their work. Mission study leaders should be similarly provided for. Why could not special provision be made in connection with the summer pastors' schools for normal training classes for teachers of missions? The pastors' schools are generally conducted at colleges, and where teaching force is available many of these schools could attract and provide for women as well as for pastors to come and receive help in solving their special problems. There is probably no very definite tie existing between the various conference missionary societies and the colleges of the respective conferences, yet would not both the college and the conference society profit by a larger use of the resources of the institutions? Library facilities are one of the points of contact which might be specially developed here along with the training of teachers of mission study groups.

II. With the denomination at large. The natural point of contact between a college Department of Missions and the denomination at large would appear to be the Department of Home Cultivation of the Board of Missions. It is this agency of the church that will doubtless feel an increasing need for persons in each of our colleges with whom it can communicate and from whom it may expect especially sympathetic response. This has always been true of the candidate section and will certainly be as great a need for the literary work of the board. Common counsel as to nature and type of courses to be offered both in the college and in the schools conducted by the board itself will be of mutual benefit. The production of adequate and scientific literature should certainly be a common point of interest. Planning for and conducting summer schools, schools of missions in local churches, and all the manifold agencies of home cultivation will prove of great interest to a college Department of Missions. There can be no doubt that if modern missions are to be continued on anything like their present basis, and if the program is to be advanced to really evangelize the world in this or any other generation, there must be devised entirely new and more far-reaching, more effective and intensive methods and means of educating the men and the women in the pews of the average congregation than anything the Christian world has known. May not colleges be made an effective means of advancing this, the greatest enterprise of the church?

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* * * *

The Acceptable Time—Springtime is here in all its glory and beauty. With the coming of spring our Sunday schools are taking on new life. Now is the acceptable time for all the schools and classes to rally to the support of our beloved Methodist Orphanage which stands in need of the united support of all our people. Unless all stand by us in a generous way, we shall be handicapped in our endeavors to carry forward this great branch of our church work.

* * * *

Comencement—Our commencement will begin on the third Sunday in June, which is the 21st. The graduating exercises will be held at eleven o'clock on Tuesday, June 23. The annual meeting of the board will be at twelve o'clock on Tuesday immediately following the graduating exercises. I trust that every member of the board will be present to witness the exercises as well as attend the board meeting.

* * * *

Present Building Program—Possibly by the first of July our present building program will be completed. To be sure there are other buildings needed and plans and specifications are already in our hands for the Baby Cottage and Boys' Cottage. These two buildings will take shape in the near future. We are hoping and planning to have our commencement exercises in the Vann School and Administration building. It may not be entirely completed but we can use it possibly. I am hoping that some one will furnish the auditorium in the near future. The building completed and furnished will cost approximately one hundred and seventy-five thousand dollars.

* * * *

A Tribute to Childhood—"Isn't it beautiful? When God made the child he began early in the morning. He watched the golden hues of rising day chasing away the darkness, and chose the azure of the opening heavens for the color of childhood's eye, the crimson of the cloud to paint its cheeks, and the gold of the morning for its flowing tresses. He beheld the dewdrops upon the lips or flowers, and from the rose and lily and daffodils and daisy gathered nectar wherewith to put sparkle in its and merry smiles upon its lips. He listened to the songbirds as they sang and warbled and whispered, and strung the childhood's harp with notes now soft and low, now sweet an dstrong. He saw the little lambs among the flocks romp and play and skip, and he put play into childhood's heart. He saw the silvery brook and listened to its music and ripples as it coursed its way over sandy bed and mossy stone, and he made the laughter of the child like the ripple of the brook. He saw the angels of light as upon wings of love they hastened in holy duty, and he put innocence in the child-heart and formed its soul in purity and love. And having made the child, he sent it out to bring joy in home, laughter on the green, and gladness everywhere. He sent it to the home and said to the parents: 'Nourish and bring up this child for me.' He sent it to the church and said: 'Teach it my love and law.' He sent it to the state, saying: 'Deal tenderly with it and it will bless and not curse thee.' He sent it to the nation and said: 'Be good to the child. It is thy greatest asset and thy hope.'"

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Presiding Elder's Appointments

DISTRICT CONFERENCES

Winston-Salem, at Kernersville ..... May 17-19
Shelby, at Lincolnton ..... May 21-22
Fayetteville, at Dunn ..... May 26-28
North Wilkesboro, at Boone ..... May 27-28
New Bern, at Trenton ..... May 28-29
Waynesville, at Sylva ..... May 31-June 1
Statesville, at Newton ..... June 4-5
Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

May
Mars Hill, 11 16-17
Weaverville, night 17
Flat Rock-Fletcher, Flat Rock, 11 24
Oteen-Oakley, night 24
Central, 11 31
Asheville Ct., Emma, 3 31
Bethel, night 31
June
Mills River, Avery's Creek, 11 6-7
West Asheville, night 7
Hominy, Acton, 11 27-28
Chestnut Street, night 28
July
Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27
August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

May
Matthews, 11 17
Pineville, Marvin, 3 17
Weddington, Hebron, 11 23
Hawthorne Lane, 11 24
Belmont Park, night 24
Hickory Grove, 3 24
Dilworth, 11 31
Rural Trinity, 3 31
Brevard St., night 31
June
Ansonville, Burnsville, 11 3
Morven, Sandy Plain, 11 4
Wadesboro, 8 p. m. 3rd, 11 7
Marshville, Harmony, 3 7
Tryon St., 11 14
Duncan Memorial, night 14
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21

The district conference will be held at Pineville June 25-26.

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

May
New Hope, Pisgah, 11 16-17
Uwharrie, Concord, 3 and 11 16-17
Asheboro, night 17
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31
June
Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

May
Cliffside, Cliffside, 11 24
Henrietta-Caroleen, Caroleen, 7:30 24
Broad River, Wesley's Chapel, 11 30
Mill Spring, New Hope, 11 31
June
Forest City, Pleasant Grove, 11 6
Bostic, Pisgah, 11 7
Spindale, Spindale, 8 7
Burnsville, Shoal Creek, 11 14
Spruce Pine, Spruce Pine, 8 14
Marion, First Church, 11 21
Old Fort Ct., Carson's Chapel, 3 21
Old Fort, 8 21
Cross Mill, Concord, 11 28
Marion Mills, East Marion, 8 28
July
Morganton Ct., Bethel, 11 5
Oak Forest, 3 5
Marion Ct., Pleasant Hill, 11 12
McDowell, Pinnacle, 3 12
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

May
Stoneville-Mayodan Price 16-17
Leaksville, night 17
Mt. Airy Ct., New Hebron 23-24
Ararat, Chestnut Grove 30-31
Summerfield, Pisgah 30-31
June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

May
Avery, Mt. Zion 16-17
Helton, Greenwood 23-24
Elk Park, Banner Elk 30-31
June
Warrenaville, Ashley 6-7
Creston, Mountain View 20-21
Jefferson, Zion 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

May
Belwood, Palm Tree, 11 16
Polkville, Lee's Chapel, 11 17
Lafayette Street, night 17
Trinity, Tate Chapel, 11 23
Maylo, 11 24
Lowell, South Point, 3 24
Park Street, night 24
King's Mountain, night 27
Belmont, Main Street, night 28
Mount Holly, night 31
June
South Fork, Bethel, 11 6
Crouse, Pleasant Grove, 3 and 11 6-7
Lincoln Ct., Ivey, 3 7
Smyre, night 7
Columbia, Gum Neck 7
Trinity College Summer School 10-24
Lowesville, New Hope, 11 27
Goodsonville, Tabernacle, 3 and 11 27-28
Bessemer, Puette Chapel, 3 28
Shelby, Central, night 28

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May
New London Ct., New London, 11 16-17
Badin, night 17
Gold Hill Ct., Liberty, 11 23
Salem, West Albemarle, 11 24
Albemarle Ct., Oakboro, 11 30-31
June
Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28

The District Conference will be held at Norwood July 9-10.

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May
Lenoir First, 11 & 2 17
South Lenoir, Zion, 3 17
Rhodhiss, 8 17
Lenoir Ct., Gamewell, 11 and 1 24
Ball Creek, Friendship, 11 and 3 23-24
Hickory First 8 24-25
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31
June
Statesville, Broad St., 11 and 8 7-8
Statesville Ct., Bethel, 11 and 3 6-7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
THIRD ROUND

May
Judson Ct., Maple Springs, 11 16
Andrews, 11 17
Robbinsville Ct., Trinity, 3 17
Macon Ct., Union, 11 and 3 22-24
Franklin Ct., Salem, 11 and 11 23-24
Franklin Street, night 24
Sylva, Sylva, 11 31
June
Haywood Ct., Finchers, 11 and 3 6-7
Fines Creek, Pine Grove, 11 7
Bryson City, Raven's Ford, 11 and night 21
Highlands, Highlands, 11 24
Glenville, Double Springs, 11 27
Cullowhee, 11 28
Whittier, Echota, 3 28

The Haywood County Sunday School Teachers' Training School will be held in the Waynesville Methodist church May 10-15.

The Waynesville District Conference will convene at Sylva May 31, which is the fifth Sunday. The business session will be called to order at 9:30 Monday morning, June 1.

WINSTON-SALEM DISTRICT
W. A. Newell P. E., P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May
Kernersville, Kernersville, 11 17
Denton, Jackson Hill, 11 23-24
Thomasville, Main St., Main St., night 24
Mocksville, Mocksville, 11 31
Farmington, Huntsville, 3 30-31
Walkertown, Walkertown, night 31

The Winston-Salem District Conference will convene at Kernersville on Sunday, May 17th. The business session will be called to roder at 10 a. m. Monday, May 18th.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

May
Branson, 11 17
Gregson, night 17
Burlington Ct., Bethel, 11 23-24
West Burlington, 5 24
June
Mt. Tirzah Ct., Helena 6-7
Pastors' School, Duke University 14
Front Street, 11 21
Webb Avenue, night 21
Person Ct., Warren's Grove, 11 27
Long Memorial, 11 28
East Roxboro, Grace, night 28
July
Durham Ct., Fletcher's Chapel 2
Graham and Haw River, Haw River, 11 5
Brooksdale Ct., Trinity, 11 11-12
Carr, night 12
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26
August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

District Conference at Fletcher's Chapel July 1-2.

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ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

May
South Camden, Nashes 16-17
Belhaven-Pantego, Belhaven 31
June
Summer School, Duke University 7
Summer School, Duke University 14
Perquimans, New Hope 20-21
Edenton, Edenton, night 21
Chowan, Bethany 27-28
Hertford, night 28
July
Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

May
Lillington, Parker's Grove 23-24
Parkton, Marvin, 4 24-25
June
Bladen, Live Oak 6
Elizabeth, Clarkton, night 6-7
Fayetteville, Salem 13-14
Hay Street, night 14
Duke, Angier, night 20-21
Dunn, night 21-22
Hemp, Smyrna 27-28
July
Carthage, Center 4-5
Person St. and Calvary, Gardners, 4 5
Siler City, Mt. Vernon 11-12
Glendon, Carbonton, 4 12-13
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26
August
Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

May
Harlowe, a.m. 16
Newport, Riverdale, a.m. 17
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24

District Conference May 26-27 at Trenton

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

May
Springhope, Springhope, 8 and 11 30-31
Elm City, night 31
June
Fairfield, night 1
Swan Quarter, Sladesville, a.m. 2
Englehard, night 2
District Conference, Englehard 3-4
Stantonsburg, a.m. 7
Fremont, Yelverton, night and a.m. 7-8
Summer School, Duke University 14
Aurora, Warrens, a.m. 20-21
Washington, night 21
McKendre, Pinetops 27-28
Tarboro, night 28
July
Bath, Bethany, a.m. 5
Farmville, Arthur, a.m. 12
Grimesland, Shelmerdine, 3 12
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Monnt, First church, night 26
August
Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

May
Middleburg, Cokesbury 17

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
SECOND ROUND

May
Swansboro, Quenn's Creek, a.m. 17
Maysville, Tabernacle, p.m. 17

SHE FAILED

Janie was returned from the Home for Feeble Minded to the Orphans' Home, as the doctor's examination had proved her merely "subnormal." Said Mamie to Anna in a burst of confidence and gossip:

"Janie was sent away to be an idiot, but she couldn't pass and had to come back."—Harper's.

A BEAUTIFUL CHRISTIAN LIFE

Mrs. Charlotte Elizabeth Kerley died at her home in Charlotte on March 12, 1925, after a lingering illness. She was born February 15, 1862, at Donnaha, Forsyth county; daughter of Pleasant H. and Temperance Ann Poindexter, and converted to God at Rocky Spring camp meeting in Alexander county in her twelfth year while on a visit to her grandmother, Mrs. Elizabeth Bagwell, in that community. Then she joined Macedonia Methodist church.

In 1882 she was married to Dr. T. A. Kerley of Taylorsville, with whom she lived happily until his death, February 17, 1903. Several years before his death they moved to Mecklenburg county, having purchased a farm near Charlotte, and when Dr. Kerley died she was left with seven little children (all girls) and the farm was heavily mortgaged. With unwavering faith this good woman accepted the situation by heroically facing the task of providing for the dependent family and at the same time by degrees paying off the debt on the property. The Lord graciously blessed her efforts to bring up the children to love and fear Him, and so prospered her plans that the debt gave way until it was entirely liquidated.

She was a woman of heroic mold, who in all the relations of life measured to the highest requirements.

She was industrious and frugal, high-minded and full of faith, a Christian devout, a Methodist loyal to her church, a regular attendant upon the means of grace, a faithful wife, a kind neighbor, a constant friend and a mother who recognized the obligation to do the best by her children, all of whom rise up to call her blessed.

She lived a beautiful life, for it was filled with loving sacrifice for others. Her constant aim was to do justly, to love mercy and to walk humbly with the Lord. Those who knew her best had utmost confidence in her piety. When she died her colored servant said: "If she don't go to heaven there is no chance for the rest of us."

She leaves seven daughters: Mrs. A. L. Hobbs of Davidson, Mrs. W. T. Rowland of Taylorsville, Mrs. M. C. Striver of California, Mrs. C. M. Short, and Misses Abbie, Grace and Florence Kerley of Charlotte.

The funeral service held in Trinity church (of which she was a member) was largely attended and the pastor, Rev. J. E. Abernethy, spoke tenderly of her beautiful Christian life, after which the body was laid to rest in Elmwood cemetery.

Truly it may be said of her: "She hath done what she could."

William L. Sherrill.

A BARNUM OF FINANCE

"They tell me that every minute there is a fool born into the world," said the old financier. "And," he added piously, "thank God, some of 'em live."—Town Topics (London).

IN MEMORIAM

RESOLUTIONS OF RESPECT

Whereas, Geo. N. Bissette, father of our fellow member, Guy E. Bissette, died on the 4th day of April, 1925.

And whereas, the town and community and the Nashville Methodist Episcopal Church, South, as well as the family of the deceased has sustained an irreparable loss by the passing of this highly honored, well beloved and public spirited citizen and Christian gentlemen.

And whereas, the Nashville Kiwanis Club and the people of the community in general mourn with the family of the deceased the great loss. Be it, therefore, resolved:

First, That the Kiwanis Club of Nashville, North Carolina render to Guy E. Bissette, our fellow member, and to the other members of the family of the deceased an expression of the high esteem in which the deceased was held by the members of this club and by the community generally, and an expression of the deep sympathy which its members bear for them in the hour of their great loss.

Second, That a copy of these resolutions be spread upon the permanent records of this club.

Third, That a copy of these resolutions be sent to our fellow member, Guy E. Bissette, and the family of the deceased; that a copy be given to the Nashville Graphic for publication and that a copy also be sent to the North Carolina Christian Advocate for publication.

W. J. Bone,
L. L. Davenport,
G. C. Collins,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly father to remove from our midst by death our dear friend and co-worker, Mrs. Charles L. Dobson, who with her gentle ways and kindly interest in those with whom she was associated won the love and esteem of all who knew her. Therefore be it resolved:

First, That in the death of Mrs. Dobson we have sustained the loss of a friend whose companionship it was a pleasure to enjoy.

Second, That we bear willing testimony to her beautiful life among us.

Third, That while deploring our mutual loss we offer to her bereaved family and mourning friends our heartfelt sympathy, and pray that they may find the relief to their burdened hearts and be inspired with the consolation that hope in futurity and faith in God give even in the shadow of the tomb.

Fourth, That a copy of these resolutions be sent to the Asheboro Courier, the Christian Advocate and one to the family of Mrs. Dobson.

Mrs. J. F. Routh,
Mrs. J. E. Davis,
Mrs. L. D. Cranford,
Miss Mattie Julian,
Committee.

Mrs. A. N. Bulla, Pres.
Mrs. L. D. Cranford, Sec.
Naomi Service Workers,
Randleman. N. C.

DOUGHTON—Mrs. Mattie Gentry Doughton, widow of the late Rev. J. B. Doughton, passed peacefully away at the home of her son, Dr. J. L. Doughton, at Sparta, N. C., April 16, 1925. She was the daughter of Col. Allen Gentry and Rebecca Reeves Gentry, and was the last remaining member of this prominent family. Since the death of her husband thirteen years ago, she had lived with her son, Dr. J. L. Doughton, who with two other sons, Charley and Marvin Doughton, are the only surviving children.

Mrs. Doughton had lived 83 years, and truly to know her was to love her. She was by nature and temperament finely endowed, and amid all the vicisitudes of life, disappointments, joys and sorrows, she maintained that wonderful poise and serenity of spirit which so characterized her. In other years it was my privilege to frequently visit her and I do not recall ever to have seen her in the least perturbed, or to have heard her voice in other than its wonted gentle tones, and her attitude toward everything and everybody of the most charitable, gentlest kind.

In every relationship of life she was faithful and true. She loved the church, and was loyal to its every interest, striving ever by precept and example to bring up her children to love and serve Him who was supreme in her own life. Her doors were ever open to hospitality, and her home was always the preacher's home. As a member of the household of her son, Dr. Doughton, her wishes and comfort were the first consideration of his entire family, everything possible being done at all times to contribute to her comfort and well being. In return she was devoted not only to her son but also his wife, who most capably and tenderly ministered to her constantly, and to her two grandaughters, who as she often remarked "never forgot grandmother."

Besides her immediate family she leaves a number of neices and nephews who loved "Aunt Mattie" almost as a mother, and many other relatives and friends who grieve that they shall see her no more in this life, but we know that she has gone peacefully

"Into the crimson and the gold,
Into the new life from the old;
Above the sorrows dark that lie
Beneath the arch of earthly sky;
Above the hills where shadows lie
Into the radiace of God's sky."

And we shall see her there.

Her devoted neice,
Mrs. Hugh K. Boyer.

SMITH — Miss Annie Hoseltine Smith was born in Moore county, N. C., August 11, 1861, and died in Rowland, N. C., March 18, 1925. She was the daughter of Mr. Cornelius D. and Mrs. Flora C. Smith. In the year 1881 she joined the M. E. Church, South, at Beulah in South Carolina. For several years her membership was in the Methodist church at Rowland, N. C., where she held her membership until death. As a church member she was true and loyal and faithfully did her part. She had an ardent love for the Master and trusted in Him as her Saviour. It was her delight to go to the house of the Lord, but often unable to do so on accountof affliction.

Her sickness lasted through several months, but she was patient and cheerful. It was not her disposition to murmur and complain. The writer often visited her and always found her with a calm resignation. She made her home with her nephew, Mr. C. D. Smith, where every needed attention was given her. When the sad news of her death became known all felt that a good woman had gone to her reward.

The body rests in a cemetery in South Carolina near her old home.

P. D. Woodall.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has taken to Himself the gentle, loving spirit of Mrs. Maurice Pleasants, mother of our classmate, Lake Ruffin, we, the members of the Willing Workers Class of Main Street M. E. Sunday school desire to express to Lake and other loved ones our heartfelt sympathy, and pray that God will comfort their hearts in this sad and lonely hour.

We esteem it a great privilege to have known and loved Lake's mother and pray that her mantle of purity may fall on her daughter.

We desire that a copy of these resolutions be sent to Lake, and a copy to The Reidsville Review and North Carolina Christian Advocate for publication.

Mrs. J. I. Anderson, Teacher.
Sarah Firesheets,
Lois Moores,
Elizabeth Dailey,
Committee.

GARRETT—The grim reaper thrust his sickle into the happy home of Bro. C. P. Garrett March 28, 1925, and removed from our community and church his devoted companion and wife. After a short illness Sister Garrett died at the home of her parents in Greenville and was brought back to Roxboro for burial, the funeral being conducted by her pastor at Brooksdale Methodist church, of which she was a consistent and devoted member.

Death is sad under any circumstances, but more so when it comes in the midst of young life so full of bright promises for the future. Sister Garrett was only 25 years old. She came here less than a year ago as a bride. She was not ready for the reaper in point of years, but in Christia ncharacter, yes. Her nature was thoroughly religious. To her religion was not something added on to her life, it was life itself. She was never so happy than when she was talking about her Lord and engaged in his service. She was converted in early life and joined Immanuel Baptist church at Brooksdale.

Surviving her are her husband, her parents, Mr. and Mrs. W. R. Smith, and the following brothers and sisters: Elmo and Guilford Smith, Patty, Georgia, Mittie, Margaret, Laura and Lena Maye Smith. May grace abounding be theirs to comfort them in their great bereavement.

B. T. Hurley.

JACKSON—After a painful and severe illness of only two weeks with bronchitis and pneumonia the spirit of Elise Jackson went home to Jesus, who said, "Suffer the little children to come unto me." She was the daughter of Bro. J. W. Jackson and wife, Mamie Jackson, and was born August 27, 1919, and fell asleep March 20, 1925. Elise was a sweet child with a beautiful disposition that made all love her who knew her. So the little bud has been plucked, but will bloom and blossom in the sweet fields of Eden. May God comfort the parents.

B. E. Stanfield.

HALL—Harriett Lee Nunnery was born in Cumberland county near Fayetteville in 1854. In 1872 she married Mr. John Hall of Moore county and lived near Lemon Springs, where she quietly and peacefully fell asleep in Jesus April 8, 1925.

Her husband died February 20, 1897, and one son died in 1902. There are a son and daughter living and one brother to grieve her going.

Sister Hall was an invalid for several years and could not attend church or Sunday school. She first joined the Christian church, but later became a member at Lemon Springs Methodist church and her funeral was held there.

Those who knew her best speak in high praise of her Christian character. She was a good woman in every sense of the word and we believe has entered into the rest that remains for the people of God.

B. E. Stanfield, P. C.

COX—Bro. Lewis H. Cox was born near Morris Chapel church, which is now in Harnett county, January 18, 1871, and died at his home near Sanford January 29, 1925.

In 1903 he was happily married to Miss Dora Jarman of Onslow county, who with a son and daughter survive him. In early life he professed religion and united with Morris Chapel Methodist church and at once became an active, useful and loyal member. When he came to Sanford he transferred his membership there about two years ago. As a young man Brother Cox signed a temperance pledge, which he kept with sincerity and good faith. He suffered many months, and yet bore it patiently and with genuine Christian grace. In all the different relations of life Brother Cox was true and there were no question marks about his life and character. A real Christian man and true friend, husband and father has gone. He is at rest.

B. E. Stanfield.

LESLIE—Another Confederate soldier has answered the summons and gone the way of all the earth. This was Bro. John W. Leslie, who was born in Harnett county August 4, 1840, and quietly and peacefully fell on sleep April 19, 1925.

He volunteered and joined the calvary in the 23rd N. C regiment at the beginning of the Civil War. He was slightly wounded and came home on furlough, but soon returned and was there at the close. The next year, June 1866, he married Miss Martha Douglass, who with six children survive him.

Trinity College Library

In 1876 he [illegible] religion and united with [illegible] Chapel Methodist church, [illegible] was for a long number of years very useful and active, serving as steward, Sunday school superintendent and other offices. One thing especially noticeable in the life of Brother Leslie was that he delighted to tell of his Christian experience, not boastingly, but because he loved God. He was a good man. Because of deafness and feebleness he did not go to church for several years, but was always glad to hear of the services.

His funeral was in the church where he had labored so long and he sleeps in the cemetery nearby.

Servant of God, well done.

B. E. Stanfield, P. C.

NEILL—James Neill was born in Iredell county July 27, 1899, died Saturday morning, April 11, 1925, being 25 years, nine months and 16 months old. He joined Vanderburg Methodist Episcopal Church, South in 1915, and remained faithful to the end. The funeral service was conducted Easter Sunday, April 12, at 3 p. m. by Rev. F. H. Price. The floral offering was a thing of beauty. Deceased is survived by a widowed mother, Mrs. G. D. Neill, and 12 brothers and sisters. The Lord has taken him "where buds are never clipped" and "where flowers always bloom." His dying request to his loved ones was "Meet me in heaven." May God's blessing be with his bereaved relatives.

Madge Sherrill.

RESOLUTIONS OF RESPECT

In the passing of Mr. M. L. Willis, the beloved teacher of the Wesley-Headen Class, Morehead City, be it resolved:

First, That his love for his church and Sunday school, his interest in humanity, his gentleness and courtesy, combined with a broad and intellectual mind, made him a man of unusual influence and character.

Second, That we rejoice in the hope that it is "well with his soul," and that he can now enjoy the heavenly anthems and can behold the "King in all His beauty."

Third, That in appreciation of our teahcer we may strive to emulate his noble virtues, thereby helping others and enriching our own lives.

Fourth, That the class extends tenderest sympathy to the bereaved family.

Fifth, That a copy of these resolutions be sent to the family, to the Coaster and North Carolina Christian Advocate for publication.

Mrs. W. H. Jackson,
Mrs. Elijah Guthrie, Sr.,
Mrs. J. C. B. Morton,
Committee.

PATTON—Mrs. Sarah Matilda Patton, widow of the late Jacob E. Patton, and daughter of Frances Asbury Bird, was born January 16, 1841, and departed this life on April 6, 1925.

She professed faith in Christ and united with the Methodist church at Davidson Chapel when a young girl, possibly 13 or 14 years of age, and lived a consistent and useful Christian life for more than seventy years.

At the age of 25 she was united in marriage with Jacob E. Patton, and their union was blessed with six children—one of whom died in infancy—the others, one daughter and four sons, survive her.

Funeral services conducted from the Swannanoa Methodist church on April 7, and her body tenderly laid to rest in the Patton burial ground.

J. O. Cox, Pastor.

RESOLUTIONS OF RESPECT

In view of the passing of one of our beloved members, Mrs. R. J. Noble, be it therefore resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That in the death of Mrs. Noble the Selma Woman's Missionary Society has sustained a distinct and irreparable loss. Her profound piety, her interest in every human as well as her zeal for the heathen, her gentleness and courtesy, combined with a broad culture and trained mind, made her a woman of most unusual character and influence.

Third, That remembering her words and example, we, her co-workers, do herewith pledge ourselves to a new consecration to our Father's service.

Fourth, Th at we extend our love and sympathy to her loved ones and pray that God may comfort and bless them in their great grief and loss.

Fifth, That these resolutions be spread upon the minutes of our society, a copy sent to the Advocate for publication and a copy sent to the bereaved family.

Mrs. R. W. Etheredge,
Mrs. Thos. H. Atkinson,
Mrs. W. T. Woodard.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, MAY 21, 1925 Number 21

EDITORIAL PARAGRAPHS

Stand aside and watch yourself go by, or in other words go to work and get that beam out of your own eye. Somebody who can see clearly tells how to do it:

Just stand aside and watch yourself go by;
Think of yourself as "he" instead of "I";
Pick flaws, find fault, forget the man is you,
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink;
Love's chain grows stronger by one mighty link
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by!

"Straight from the rubbish heap I come,
I never wash my feet,
At every single chance I get,
I walk on all you eat."

This little couplet should have a tendency to turn one against flies, not sand flies, nor horseflies, but houseflies—those filthy, disease breeding pests that swarm about the unscreened habitations of man. Whatever else you do, or fail to do, "swat the fly." Expose yourself, if you will, to wind and hail and thunder and lightning, but do not jeopardize health and happiness by being exposed to the pesky housefly that comes from cesspool and rubbish heap with unwashed feet to trample over your food or crawl into the baby's mouth.

Well done for Judge Sinclair, Solicitor Gilliam and the Martin county jury who brought to justice and judgment the Martin county mob that, as mobs are accustomed to do, manifested the spirit of savages and barbarians. Judges like N. A. Sinclair are an invaluable asset to the commonwealth. Don Gilliam, fearless, alert and capable is a young man of whom not only the lovers of law and order in his own district but the people of the whole state are proud. The jury did what they could to remove the stigma of mob violence from their county. Judge Sinclair has given those criminals enough time behind prison walls to meditate upon their ways and to make up their minds once for all not to join again in mob violence. The lesson ought to be a salutary one for the whole state. All good citizens have been delighted to hear Governor McLean declare:

"We must remember that law is supreme. We have no king but the law. Through it the sovereign will of a free people finds expression. And the law guarantees sovereignty to the people. As long as I am Governor I shall continue to do everything within my power to maintain law and order. I shall leave no stone unturned and I shall not wait for a situation to get beyond control, but will act speedily and with precision. North Carolina cannot afford to go backward. The majority of our people respect the law. The others must, or suffer the consequences."

The war seems to be on between the United States government and the forces of rum. The question seems to be, Will the United States government be able to enforce the mandates of the constitution? Will the United States flag be hauled down by "bootleggers," "rum-runners" and that type of criminals. President Coolidge has in his quiet way declared that, if necessary, the lighter vessels of the United States Navy and the forces of the United States Army will be called into action to support the constitution. It is a safe guess that the United States government is going to win in this battle for law and order. But in the meantime let every man bear in mind that morally he who violates the law by buying liqour is equally guilty with him who sells. Loyalty to the flag prohibits the purchase of rum by any and all American citizens.

John A. Brashear, of Pittsburgh, Pa., maker of lenses for giant telescopes, has written an autobiography of the same high quality as the lenses he made. The New York Christian Advocate quoting from this autobiography in a recent issue carries the following: "I may say that my eyes have been opened to the work, the sacrifies, the noble purposes of real missionaries in the Orient,or for that matter, everywhere. They are a body of men and women of the highest ideals, and now that they are joining forces, laying creeds aside, working heart and soul for their fellowmen and women, bringing sunlight into the shadow lands, I say, God bless them. They are worthy of every trust placed in their hands!" This is the same "Uncle John" Brashear who desired to have as the epitaph for himself and "Ma" Brashear, the lines:

"We have loved the stars too fondly
To be fearful of the night."

Like the melody of singing birds is the applause of his audience to the ears of the average speaker. But the cheers of the assembled multitudes may at the same time be a doubtful compliment. For as a rule people applaud only what they already accept as true, or when the speaker assails the opinions or doctrines which they oppose. The audience that is thinking hard about new truth or that is conscience stricken never applauds. "You do not clap your hands when the flashlight of eternity sweeps the secrecies of your soul." When Jonathan Edwards preached his memorable sermon on the final doom of the impenitent sinner, men held on to the posts in the church to keep from tumbling into hell, but they did not clap their hands in applause. Silence that is akin to the stillness of the grave often signifies more than round after round of thunderous applause. To call a spade a spade or to hew to the line and let the chips fall where they may requires not one bit of courage when your crowd thinks as you do. Of course they will applaud, but it is not even "sounding brass." It is only a meaningless echo.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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REV. MARTIN THORNWELL STEELE

Rev. M. T. Steele, a superannuate of the Western North Carolina conference, died at his home in St. Petersburg, Fla., at 10 o'clock in the morning, May 13, 1925. He was 75 years of age and had been a member of the conference since 1886.

He had been in failing health for several months and the end, which was one of great peace, had for days been expected.

The funeral services and burial took place in St. Petersburg, Fla., where four of his children are now living.

The charges served by Brother Steele follow: McDowell circuit 1887-1888; South Fork circuit 1889, 1890, 1891, 1892; Lincolnton station 1893; Lincolnton circuit 1894, 1895; McAdenville circuit 1896, 1897, 1898, 1899; Waxhaw circuit 1900, 1901, 1902; Morven circuit 1903, 1904, 1905, 1906; Ansonville 1907, 1908; North Monroe and Icemorlee 1909; Mooresville circuit 1910; Salem station 1911; North Monroe 1912; Unionville 1913, 1914; Hickory Grove 1915, 1916; Stokesdale 1917, 1918.

At the Charlotte conference in the fall of 1918, Brother Steele took the superannuate relation which he sustained till his death.

Brother B. A. York has kindly sent us a sketch of his life which we append herewith:

Rev. M. T. Steele was born in South Carolina, in the Waxhaw community, in 1850, and died at his home in St. Petersburg, Fla., May 13, 1925, being 75 years of age. He joined the North Carolina conference at Reidsville in 1886. He has been a member of the conference for a little over 38 years, during which time he served as pastor of various charges in North Carolina. He lived with his wife a happy life for 57 years.

He leaves his widow and seven children to mourn their loss, as follows: John Steele of Tampa, Fla., Hunter and Ernest Steele of St. Petersburg, Fla., Lester Steele of Hendersonville, N. C., Mrs. Frank Robinson and Mrs. W. P. Smith of St. Petersburg, Fla., and Mrs. I. L. Pence of Lincolnton, N. C., who was with her father when the end came.

About 30 years ago he was pastor of the Lincolnton Methodist church, it being a part of the Lincolton circuit at that time. He was a faithful husband and a kind father, and his children revere his name and rise up to call him blessed.

He was a faithful pastor, a good preacher and a fine revivalist.

Hundreds of souls whom he won to Christ will welcome him to the heavenly world and acclaim his praises there.

He was a true patriot, a fine citizen and a noble man. May we and all his children emulate his example.

May the God in whom he trusted richly comfort his bereaved widow and children.

His labors for humanity were abundant. He lays down the cross and takes up the crown.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought; the victory won,
Enter thy Master's joy."

THE CHARLOTTE OBSERVER BREAKS THE RECORDS

The Progress and Prosperity Edition of the Charlotte Observer which wa sissued last Monday morning was a record breaker. It consisted of 252 pages and is said to be the largest edition ever published by any newspaper in the South and perhaps the largest ever published by any newspaper in the United States in a city of the size of Charlotte.

There were more than 150 articles of general and specific nature.

There were sketches of about 750 to 1,000 of North and South Carolina's leading citizens.

There were more than 1,000 illustrations in the edition, many of them never having appeared in print before.

The paper required to print this section weighs 90 tons, the paper being shipped 15 tons to the car load, thus six car loads being required for Monday's paper alone.

Upwards of a ton of zinc was used in making the engravings which are replete in the edition.

About six barrels of ink, each barrel containing about 55 gallons, were required to print the edition.

To the Observer, the city of Charlotte and all who had a part in making this Progress and Prosperity Edition of the paper we extend our heartiest congratulations. To the Observer and its editor, "Long life and great prosperity!"

BIG BIBLE CLASSES

The Baraca class of Edenton Street church, Raleigh, with Chief Justice Stacy, teacher, and Prof. N. C. Newbold, president, is a class accomplishing great things. Another outstanding class is the men's Bible class of the Central Methodist church, Shelby.

Mr. D. W. Sims, general superintendent North Carolina Sunday School Association, had in last Sunday's News and Observer an interesting communication in which he writes as follows of the two classes mentioned above:

The Baraca class of Edenton Street Methodist church, Raleigh, a few weeks ago assumed the task of raising $25,000 to buy sites for the new buildings for Central Methodist and Epworth Methodist churches in Raleigh. The class has already raised more than $19,000 of the amount. The class has had a steady growth through a long period of time. In April it had grown so large that it was necessary to take down a partition in order to enlarge their meeting place. The average attendance in the class for the first four months of this year was 147 4-5 per Sunday. Chief Justice W. P. Stacy of the Supreme court is teacher of the class and N. C. Newbold is the president.

The men's Bible class of the Central Methodist church, Shelby, of which Hon. Clyde R. Hoey is teacher and Oliver S. Anthony is secretary, is said to be an inspiration to Sunday school workers throughout the western part of the state. The average attendance in the class for the first four months of the year was 204 4-5 per Sunday. The attendance was almost as good for the fall months, however; the class is growing steadily both in numbers and efficiency.

WINSTON-SALEM DISTRICT CONFERENCE: REV. L. A. FALLS CRITICALLY ILL

At the close of a busy day after the clicking of the linotype machines and the rumble of the presses in the Advocate office had ceased at 5:30 o'clock, I in company with Prof. J. M. Ormond of Duke Univesity hit the road for Kernersville, the seat of the Winston-Salem district conference, where W. A. Newell and his militant Methodist cohorts had taken counsel together since 9 o'clock in the morning.

Among the items of business transacted had been the election of the following delegates to the annual conference: Leon Cash, H. R. Dwire, M. V. Fulp, F. S. Lambeth, Mrs. C. C. Weaver, Mrs. W. L. Hutchins, G. L. Hackney and T. H. Redmon.

Prof. Ormond was the principal speaker at the evening hour and told most interestingly of the great plans that are ahead for Duke University and for the country churches of North Carolina and how these brought a special challenge to the Methodists of the two conferences. He also emphasized the importance of the approaching summer school at Duke University and urged all the pastors to be on hand for the work that promises well for our Methodism.

On account of the serious illness of Rev. L. A. Falls, the pastor at Kernersville and host to the conference, a shadow rested heavily upon the entire body. Friday night last about 9 o'clock Brother Falls was stricken with paralysis and his condition continues grave. He had suffered all day Friday with a violent headache, but in the evening went to an entertainment given by the school and was there when stricken.

Brother Falls has been one of the choicest spirits of his conference. Unselfish and hard-working, he seemed to have only one ambition, and that was to serve his Lord and Master. It is not surprising, therefore, that his brethren should be distressed on account of his sudden and serious illness.

I must add a word about the new church at Kernersville, of which the people are proud and at the same time are glad to give the praise to Rev. E. O. Cole, a former pastor, who led in the erection of this $40,000 church that is up to date and first class in many particulars. The new pews have not yet arrived for the church, otherwise it is complete. There are of course bigger churches than this but none better. And this is big enough to meet every demand for years to come. They have wisely built for the future. A. W. P.

"CELEBRATE MOTHER'S DAY BY GIVING HER SOMETHING ELECTRIC"

The editor of the Northwestern has become aroused by reading signs which indicated that "Mother's Day" is being unduly commercialized and he turns his typewriter loose in the following telling fashion which makes mighty interesting reading. He among other things says:

"Mother's Day has been seized upon by the advertisers of every commodity, from carnations, by way of candy, jewelry and clothes, to vacuum cleaners and washing machines!

"A sign was seen in a Chicago suburb last week which read, 'Celebrate Mother's Day by giving her something electric!'

"It is bad enough that every week is taken—Prune Week, Whiskbroom Week, Brush-Your-Teeth Week, Take-It-Back Week, Clean-Up Week, Tell-the-Truth Week, and all the rest, as though life were a thing of week-by-week spasms and jerks, everybody doing the same goose-step at the same time, and dropping it for some other pace next week. It is worse when salesmanship invades the precincts of friendship, family life, and religion.

"Are we never to do anything spontaneously? Must we be patriotic only en masse, and religious only on Go-to-Church Sunday, and loyal to the public schools only at the signal of some paid cheer leader?

"Heaven save us from this conspiracy to jazz us up; body, soul, and bank account! It does more damage to life's inner realities than could be wrought by all the horrid plots of all the papists, bolsheviks, and pacifists in creation. We should know what to do with these.

"But what to do when the billboards shriek at us: 'If you love your mother, buy her an electric washer!'"

SOUTH MAIN, HIGH POINT

When it is possible we never turn down an invitation to worship with that splendid congregation at South Main, High Point. It is always an inspiration to preach to a congregation that fills the church and overflows into the Sunday school auditorium, and this is what happened last Sunday when we tried to preach to this congregation. Since we were there the last time a new Sunday school equipment has been added, and now that is too small for the growing Sunday school. Last Sunday there were about 500 present and Superintendent Clinard was complaining because his school was so small.

During the year Rev. W. B. Davis, one of the Western North Carolina conference's strong young men, who is serving Main Street in his first year, and who has made for himself a large place in the community, has added one hundred and twenty-five to the membership of the church, and the Sunday school has gone far beyond anything in its history. They are planning to enlarge and beautify the church, and progress is seen along all lines of church endeavor, and Brother Davis is leading the conference in the matter of new subscribers to the Advocate. He added eight to his list last Sunday and is not through yet. A fine pastor and preacher and a most excellent congregation—and they are all happy. T. A. S.

People and Things

Rev. P. E. Parker preached the commencement sermon to the graduating class of Saluda high school on Sunday, the 17th of May, at 11 o'clock.

Rev. W. F. Dunkle, presiding elder of the Jacksonville district, Florida conference, has been elected president of Southern College at Lakeland, Fla. Whether he will accept has not been announced.

A very successful series of revival services came to a close at Glenwood church, Greensboro, on last Sunday night. Rev. S. B. Williams of Atlee, Virginia, assisted the pastor.

Rev. Z. E. Barnhardt, who for several weeks has been critically ill at his home in Statesville, does not improve. He has been suffering from tubercular pneumonia following flu.

Rev. Leon M. Hall will receive his Master of Sacred Theology at the Hartford Theological Seminary May 27. His work has been in the field of Biblical Theology.

Rev. W. L. Dawson, Jr., pastor of the Craven circuit, with his family is this week visiting Rev. and Mrs. W. L. Dawson of Summerfield and Rev. and Mrs. J. W. Clegg of Greensboro, Mrs. Dawson's father and mother.

According to the report of Bishop Burrus, who is in charge of the Southern California conference of the Methodist Episcopal Church, 104 men are on the waiting list seeking admission into that conference. That must be a case of men in search of health and good climate.

The Lexington Methodists are giving the auditorium of their church a thorough overhauling—fresh paint, new carpets and pretty much all new except a new preacher, and he is practically new as this is the first year for Rev. W. R. Shelton, who has set the pace for a great quadrennium at First church.

"Sunday, May 31, will be observed as "home coming day" by the people of Bethlehem church on Bladen circuit, and this is an invitation to all former pastors, former members and friends of the church to join with the people in the enjoyment of this day."—G. H. Biggs, Pastor.

Rev. S. T. Barber, pastor of the Denton circuit, last Sunday preached three times, conducted three communion services, attended two Sunday schools, raised a collection of over $70 and in the meantime drove one hundred miles. How is that for one day's work of a Methodist preacher?

"On Monday night, May 11, Ora Elizabeth, five-year-old daughter of Mr. and Mrs. L. C. Darden, after two weeks' suffering slipped away from us to her heavenly home. Ora came as near being an ideal child as I have met in years. May the love of our heavenly Father, the grace of Jesus Christ and the presence of His Spirit comfort and strengthen the bereaved ones."—B. H. Black.

The Rev. J. A. Shaw, pastor of Epworth Methodist church, discussing the subject, "Adorn the Doctrine of God, Our Saviour in All Things," at the Sunday morning service, preached a powerful and interest compelling sermon that was heard with close attention by the congregation. Character alone, the minister said, is the universal test of religion.—Wilmington Star.

Rev. R. G. L. Edwards, pastor of the Ahoskie circuit, has been kept busy recently preaching commencement sermons. He was called back to Tabor, where he had been pastor for four years, on the 19th of April to preach before the graduating class of the high school of that place, and he rendered a like service at Ahoskie and Conway. Brother Edwards is pleased with his work at Ahoskie and his people are delighted with his ministry.

"We are among a loyal and progressive people. We have recently organized Epworth leagues in two of our churches. The young people are to be organized in the other two churches soon. Our Sunday schools will hold a joint Sunday school day at Harris the fifth Sunday. We shall begin our revival meetings at Wesley's the first Sunday in July. Hope to see many of the brethren at pastors' school."—J. C. Gentry.

"Camp Free camp meeting is to be August 2 to 11. Bro. "Bud" Robinson, general evangelist of the Nazarine church, and Rev. John Paul, president of Taylor University, are to be chief preachers. Buell and Jessie Bingham are to feature the singing. Considerable building is being enterprised there now and room being promised for all, and other land is being purchased there this week to enlarge our bounds."—Jim Green.

Rev. L. D. Thompson, the pastor of First church, Salisbury, carried the following in his Bulletin last Sunday: "This is Advocate Week. Members of the Philathea class will canvass the membership during the week for renewals or new subscribers to the North Carolina Christian Advocate. Don't wait for them to see you—see them first. The Advocate is $2.00 a year and worth it." Of course there will be a fine report from these good Philatheans.

Rutherford College commencement May 19-20 was featured by the sermon of Dr. F. J. Prettyman Tuesday and the commencement address Wednesday by Hon. H. E. Stacy of Lumberton. Rev. W. B. West delivered the alumni address. B. L. Lunsford of Marion was re-elected president of the association and Prof. A. R. Reep, secretary-treasurer. R. E. Simpson, general manager of the Southern Railway, was chosen alumni speaker for 1926 with Rev. Thomas Triplett alternate.

"The faculty and graduates of Carolina College request the honor of your presence at their twelfth annual commencement May twenty-fourth to twenty-sixth, nineteen hundred and twenty-five, Maxton, North Carolina. Sunday, May 24, 11 a. m., Baccalaureate sermon, Rev. C. L. Read, presiding elder of the Rockingham district, Carolina College auditorium. Monday, May 25, 6 p. m., Alumnae dinner; 8:15 p. m., operetta, Carolina College auditorium. Tuesday, May 26, 10:30 a. m., commencement address, Dr. W. P. Few, president of Duke University. Presentation of diplomas, Carolina College auditorium."

"We closed a very interesting revival meeting at Bethany last Sunday night. Rev. J. H. Buffaloe, pastor of Carr church, preached seven splendid sermons and led the church into some inspiring altar services. Mr. Stough, a student in Duke University, led our song service for the first half hour each evening in a successful and most satisfactory manner. The Epworth League, led by Miss Eunice Williams, presented a Mother's Day program Sunday evening that greatly interested the large congregation present. A score of the young people and children took active part."—W. F. Cannon.

"The class of nineteen hundred and twenty-five of Louisburg College requests the honor of your presence at the commencement exercises, May twenty-fourth to twenty-seventh, Louisburg, North Carolina. Program: Saturday, May 23, 5 p. m., Art Exhibit opens; 7:30 p. m., Alumnae banquet. Sunday, May 24, 11 a. m., Baccalaureate sermon, Rev. J. M. Ormond; 8 p. m., sermon before Y. M. C. A., Rev. J .M. Ormond. Monday, May 25, 4 p. m., Junior concert; 8 p. m., annual concert. Tuesday, May 26, 4:30 p. m., class day program; 8 p. m., play, school of expression. Wednesday, May 27, 10 a. m., graduating exercises. Address, Hon. Josephus Daniels. Presentation of diplomas and Bibles."

"After a sojourn on earth of eighty-one years William White went to his long home April 19, 1925. He leaves to mourn their loss five faithful children, two sons and three daughters. Brother White joined the Methodist church at Fletcher's fifty years ago and continued a faithful and loyal member until death. He served the church as steward and trustee 44 years. He was always interested in the cause of Christ and His church. He seldom ever missed a quarterly conference. For integrity and unsullied Christian character, he was a prince among men. He was loved and respected, not only among the Methodists of Gates county, but by all who knew him. We shall miss him. But we know where to find him."—R. F. Munns.

J. A. Sharpe, editor of the Robesonian, went to the Charlotte races—Pineville races, he calls them—be careful, John! The Robesonian editor tells about what he saw and heard. That story makes interesting reading matter. Here is one paragraph: "These thirteen members of the R. S. C. moseyed onto the boards kind of careless like, like they hadn't decided to enter the race but might do so, if the spirit moved 'em by the time they finished the first time around the mile and a quarter bowl. But by that time all of them had lost the indifferent and nonchalant air with which they started and busted into the first lap of the real race like they were going to win all of that purse of $25,000 or tear that speedway all to pieces. Which it sounded like they certainly would do. When all those thirteen fellows who had tired of a quiet life and wanted some real excitement got down to their knitting and tore around that wash-bowl of Titanic mold it sounded like the day of judgment. Never heard such a roar. It made a boiler factory sound like a sick woodpecker."

"We have just closed another meeting at East Marion with 60 conversions and reclamations, and the entire church strengthened. Several have already lined up with the churches of the community and we are expecting others. Rev. D. H. Rhinehart of Murphy did the preaching, and to perfection, while Prof. Geo. Hawks did the singing."—G. T. Wilkinson.

Bethel church, Asheville, under the leadership and pastorate of Rev. T. C. Jordan is enjoying a season of progress and growth. It is one of the older churches in the conference and has done much toward keeping alive the spirit of Methodism in the city of Asheville. Recently there was held in this church one of the most successful revivals that has been known for years at this place. The preaching was done by Rev. George B. Clemmer of Winston-Salem, pastor of Ogburn Memorial church. Large crowds heard Mr. Clemmer both morning and evening. There were many accessions to the church both by letter and profession of faith. The Sunday school is alive and growing and there is a feeling abroad in the hearts of the members that a new day is dawning for Bethel church in which progress will be the watchword.

"The faculty and graduating class of Davenport College for Women invite you to be present at the commencement exercises May twenty-fifth to twenty-seventh, nineteen hundred and twenty-five, Lenoir, North Carolina. Program: Monday, May 25, 11 a. m., graduating exercises preparatory school; 4:30 p. m., May festival; 8 p. m., expression recital. Tuesday, May 26, 10:30 a. m., annual sermon, Dr. C. C. Weaver, Winston-Salem; 1 p. m., Alumnae luncheon; 4 p. m., exhibits, arts and home economics; 5 p. m., class day exercises; 8 p. m., final concert. Wednesday, May 27, 9 a. m., graduating exercises; 10:30 a. m., literary address, Mr. E. D. Broadhurst, Greensboro. Graduates in the Literary course (three year course): Hallie Estelle Davis, Lina Fletcher, Janie Crump Tucker, Amey Elizabeth Womble, Mildred Sherrill, Pauline Yandle. Certificate in Expression: Mildred Sherrill, Mary Lelia Shelley. Graduate, A. B. degree: Pansy Marion Kincaid, Varra Underwood. Sibyl Henry."

The sinking of a ship on the Mississippi a few days ago gave occasion for the exhibition of a beautiful spirit on the part of a Negro laborer. This man, Tom Lee by name, is a levee worker and for twenty-four years has been engaged in river work. Being on the river that day, as soon as he observed that something was wrong with the ship, he turned his own little boat in her direction and started for the rescue. More than once he made his way to the bank, carrying a boatload of those whom he had helped to pull out of the water. He is credited with having saved thirty people that day. His spirit is further manifest in the fact that all night long he plied the river seeking to find any one whom he might rescue. He bravely met danger and did all that he could in behalf of these endangered people. His was a beautiful service and entitles him to high praise. He has proved himself worthy of grateful honor. Other members of his race displayed a like willingness in providing all possible comfort to these unfortunate people.—Wesleyan Advocate.

STATEMENTS TO BE SENT OUT

Beginning next week it is our purpose to begin sending out statements to all who are behind with their subscription to the Advocate. It is our purpose to get on a cash basis just as soon as possible, and when you receive a statement of your indebtedness to the Advocate and you fail to pay we will take it that you do not care to take the paper. The statements we send out are not "duns" but a plea for help in the time of need. The summer months are not very fruitful with religious papers, and we need the small amount you are due us to help tide the Advocate over the "dry months."

IMPORTANT NOTICE TO PASTORS AND DELEGATES, FAYETTEVILLE DISTRICT

The district conference of the Fayetteville district will convene in Dunn on Tuesday night, May 26, 1925. In order that the committee on entertainment may know how many to prepare for it will be necessary that every pastor and delegate who intends to attend the conference notify the committee in advance.

Please notify Z. V. Snipes, chairman, if you will be present and how and when you expect to arrive, whether by train or automobile. We will deem it a special favor if you will give us this information in advance.

Z. V. Snipes, Chairman.

THE BALTIMORE CONFERENCE VOTE, PROPRIETY AND CHRISTIAN FORBEARANCE

By Bishop James Cannon, Jr.

In the Advocate of April 9 there appeared an article entitled "The Baltimore Conference Vote on Unification" signed "A Friend of Unification." As stated in a note published in the issue of April 24 of the Christian Advocate, when the article was sent it carried my personal signature; but later I wired requesting tnat it be signed "A Friend of Unification," not because of any desire to conceal the authorship, but that the facts might be considered atlogether apart from the name of the reporter. I have been writing articles on all kinds of subjects for nearly forty years, and it has never yet occurred to me to repudiate anything which I have written, and as soon as I learned that special inquiry was being made as to the name of the writer I wrote the note published in the issue of the 24th. So much for the "anonymous" question.

Not a "Review."

Concerning this article of April 9 Bishop Candler declares in the issue of April 23 of this Advocate: "I will not undertake to point out all the erronenous statements which the anonymous article contained, but there is one which I cannot permit to go uncorrected." I regret that Bishop Candler did not "undertake to point out all the erroneous statements," for the facts are the essential things. I considered the "questions submitted" and the "answers" thereto as matters of great interest and importance not to the Baltimore conference alone but to the entire church, which is of necessity affected by the vote on any constitutional question. I thought, therefore, that the questions and answers should be printed in the general organ of the church, and they form the major part of the article. The rest of it is simply a statement of salient facts in "the acts of an annual conference and the rulings of the bishop presiding" and is not a "review" of **the legality of the actions or of the rulings.** Indeed, it is directly stated at the beginning of the summary that there will be no attempt "to review or to express any opinion as to the correctness of the answer given by the presiding bishop to the above question," and the article closes with this statement: "It is not the purpose of the writer to express any opinion as to the correctness of the decisions of the presiding officer but simply to state the facts as he understands them that the readers of the Advocate and the church at large may have the facts concerning the Baltimore conference vote on unification." Had I meant to "review" the **legality of the actions and of the rulings,** there would have been a very different article.

Is there any reason why these facts should not be given to the church? Is it an injustice to the conference or to the presiding bishop to state what happens at a conference session and to summarize those actions and the results therefrom? I do not think so. The only important question at issue is not who wrote the article but whether the article states the facts. Bishop Candler says:

Purely Technical Correction.

"There is one which I cannot permit to go uncorrected. The writer in referring to certain questions of law which were raised concerning the eligibility of three lay members of the conference said: 'Accompanying these questions were signed statements by two of the persons whose qualifications were challenged agreeing that they had not been members of the Methodist Episcopal Church, South, for six years next preceding the meeting of the annual conference, as required by the Discipline for legal membership, and a signed statement from the pastor of the third voter in question that said voter had been received into membership less than six years before.'

"This paragraph of the article under consideration is not in accord with the facts. The questions of law when submitted were not accompanied by 'the statements' mentioned. The legal questions were submitted at the morning session on Friday, March 27, two days after the vote on the proposed Plan of Unification was taken, and they were unaccompanied by any statements except the allegations of the two brethren who submitted them, which allegations were incorporated in the issues raised.

"The 'statements' to which the writer of the anonymous article referred were read to the conference and filed on Saturday morning, March 28, after the decision of the chair had been read and ordered to record."

Time Element Unimportant.

Technically Bishop Candler is correct as to the matter of the exact **time** of the filing of the statements referred to by him, but the **time element** in the case is of no practical importance, for the decision of the presiding officer did not hinge on that fact. Bishop Candler agrees above that "the allegations of" Judge Newman and Mr. Millan "were incorporated in the issue raised." In his decision he does not question the accuracy "of the allegations of the two brethren who submitted them." His decision was: "The eligibility of the persons named was not questioned on the calling of the roll at the orgaization of the conference nor on the taking of the vote nor on the announcement of the result of the vote, which result has been duly certified to the Publishing Agents and the Secretary of the College of Bishops, in accordance with the instructions of the College of Bishops, acting by orders of the General Conference. Such being the case, the president of the conference considers that he is not now authorized to pass on the question submitted."

This decision is evidently not based upon the question as to the accuracy of the allegations or as to the time when the signed statements were presented. That question is not raised or referred to in the decision, and the time when the signed statements were presented is not an item of any importance, a...u it was not therefore in my mind in writing this article. The item of importance was that not only were the allegations made that three of those who voted were disqualified but that those who made the allegations presented **signed statements** to that effect, and those statements were made part of the record. Unless the presiding bishop had based his ruling upon the **absence** ofthese signed statements when the allegations were made and had discredited the allegations for lack of proof, the **time** of filing these signed statements was immaterial. I might have used the words, **"Supporting these** question were signed statements, instead of, "Accompanying these," etc. The purpose and the sense would have been the same.

If this one is singled out as the most erroneous of "all the erroneous statements," which Bishop Candler declares, "I will not undertake to point out," the others must be of even less importance. But he should have indicated the others, if there are any.

"Propriety and Christian Forbearance"

But Bishop Candler proceeds: "More regrettable than any misstatement of this sort, however, is the fact that a bishop of the church wrote the anonymous article reviewing the acts of an annual conference and the rulings of the bishop residing. Upon this fact I make no comment, being restrained by the principles of propriety and Christian forbearance, by which I feel bound as a minister of the gospel and a bishop of the church."

Concerning this statement, it is necessary to speak some plain words. I am sixty years old. I have written much in the church press for many years on many subjects and spoken frequently both on the annual and General Conference floors. I think I know the principles of propriety which are binding upon a minister of the gospel and a bishop of the church. I do not, however, make any claim to perfection either in knowledge or in judgment or in conduct. I know too well that I sometimes make mistakes. I do not claim that I may not have made some mistakes in this matter of unification. To speak quite frankly, I am inclined to think that a prime mistake has been the participation of the bishops in this discussion at all. It has been unprecedented, and it has seemed to me to have resulted in damage to the episcopacy and to the church.

ANNUAL MEETING OF THE COLLEGE OF BISHOPS

All the active bishops were present at the annual meeting of the College of Bishops. For parts of five days the bishops were in session. More than has been customary, the bishops gave detailed accounts of the work of the church in the several annual conferences, setting forth the successes of our work as well as the obstacles.

Work in China.

Bishop Boaz, who has just returned from the East, was requested to make a statement to the church touching the doctrinal belief and teaching of our missionaries in China as he had found that belief after careful inquiry.

Fraternal Messengers.

At the request of one of the bishops of the church of the United Brethren in Christ that a fraternal messenger should be sent from our church to that General Conference, the College elected Bishop DuBose as our fraternal messenger.

At the request of Dr. S. D. Chown that a fraternal messenger should be sent to the Joint Church Union of Canada on June 10, 1925, Dr. Franklin N. Parker was elected.

Lincoln College, Oxford.

The two hundredth anniversary of the admission of John Wesley to his fellowship in Lincoln College, Oxford, is to be celebrated March 26-28, 1926, and Bishops Beauchamp, Mouzon, and Hay were given power to select the delegates and alternates to represent our church.

Bishop Hendrix.

As is is customary when any of the bishops are absent from our meetings for the College to send greetings to the absentees, a telegram was sent to Bishop Hendrix to assure him of our regret that he could not be with us and of our prayers on his behalf.

Memoir of Bishop Murrah.

Bishop Mouzon was appointed to prepare a memoir of Bishop Murrah to be presented to the College at the fall meeting.

Our Mission Interests.

A time was set aside to hear statements from the Missionary and Centenary secretaries in the interest of our missionary work, and Drs. Russell, Rawlings, Pinson and Cram came before the College and gave detailed information concerning our missions at home and abroad.

Hospitals.

Bishop McMurry presented the report from the trustees of Barnes Hospital, and a committee of three was appointed to consider and report on the hospital work of the church.

The committee appointed to consider the general work of the hospitals made a verbal report that, since already a communication touching this work had been printed in the church papers, further action at this time was not needed. Bishop McMurry was requested to publish a summary of the work of Barnes Hospital.

Resolutions Adopted.

The College adopted the following resolutions:

"Resolved, That it is the judgment of the College of Bishops that it is competent for an annual conference, in accordance with the law of the Methodist Episcopal Church, South, to determine for itself by vote in advance of taking action on a particular question what method it will adopt in taking the vote on such question and that where no previously established parliamentary procedure or action exists in said conference such method of voting shall be determined by a majority vote."

"Whereas the law in our church in paragraph 45 of the Discipline provides that no one who is under twenty-five years old and who has not been for six years next preceding his election a member of our church can be a lay member of on annual conference; and whereas no lay member who does not meet these requirements is qualified to vote in any annual conference; therefore be it

"Resolved, That any vote cast in any annual conference by any lay member who is not qualified under the law of the church as set forth above, if challenged is made and sustained, should not be certified by the president and secretary of said conference to the secretary of the College of Bishops and to the General Conference.

"Resolved further, That in the event any vote shall have been certified and subsequently the fact of ineligibility is established it will be when reviewed by the bishops held null and void."

"Resolved, That it is the sense of the College of Bishops that it is not in harmony with the usage and spirit of the Methodist Church, South, for church conferences, quarterly conferences, district conferences, or annual conferences to undertake to bind laymen by instructing them to vote in a certain way, and that if such conferences do pass resolutions with a view to instructing their delegates such delegates must, nevertheless, be free to follow their own conscience when voting on any question.

"Be it further resolved, That it is the sense of the College of Bishops that all such conferences have the right to express their views by resolution on any question at issue."

Address Concerning the Present Missionary Situation of the Church.

The address touching the present missionary situation adopted by the College of Bishops appears under the title, "Our Missionary Situation," following this article.

Plan of Episcopal Visitation.

The Plan of Episcopal Visitation was published in the issue of the Christian Advocate for May 8. Since the Board of Missions is to hold in December a meeting in Nashville, that city was selected as the place of our fall meeting, the exact date of the meeting of the College to be determined later.

Methodist Young People's Convention.

Communications from Dr. F. S. Parker, chairman of the executive committee of the Methodist Young People's Convention, were presented to the College, and the following resolution was adopted:

"Whereas there has come officially before the College of Bishops a communication from the executive committee of the Methodist Young People's Convention signed by Dr. F. S. Parker, chairman of the said committee, setting forth the plan and program of this convention, to be held in Memphis, Tenn., December 31, 1925, to January 3, 1926; and whereas we have considered this plan and program in our session; now therefore

"Resolved by the College of Bishops, That we give our cordial approval and indorsement to this convention and its program and direct a copy of this resolution be sent to the officers of this convention."

Superannuate Endowment Fund.

The committee appointed to consider this important interest of the church reported as follows:

"The bishops have heard with deep satisfaction of the sustained interests throughout the church in the Superannuate Endowment cause. A creditable payment has been made on the $10,000,000 subscription during the first year, and reports from all our bounds indicate a real enthusiasm in all our conferences, coupled with a deep purpose to see that the full pledge is redeemed in cash by every charge. It is an occasion of deep gratitude that the calls for a more adequate care of our retired heroes has found such generous response from the whole church."

Collins Denny,
Secretary of the College of Bishops.

ANNUAL MEETING OF BOARD OF EDUCATION

The Board of Education held its thirty-first annual meeting in Nashville, Tennessee, Wednesday, April 15. Almost the entire board were present. Reports of the several departments were made as follows: Dr. Stonewall Anderson, general secretary; Dr. R. H. Bennett secretary of ministreial supply and life service; Dr. H. H. Sherman, secretary of the Christian education movement; Rev. J. Marvin Culbreth, secretary of religious education; and W. E. Hogan, treasurer. These reports all indicated a good year's work in the several departments and an encourageing outlook for the educational wor kof the church. Some of the outstanding features of special importance were as follows:

1. The classification and standardization of our institutions of learning was given most careful attention. The committee on classification was in all-day session on Tuesday in addition to previous sessions and made a very interesting report to the board, which contained a list of the schools according to their rank as universities, colleges and academies. Some of our institutions are in almost a life and death struggle to maintain their present rank, and every intelligent loyal Methodist who believes that the church has an educational mission should co-operate to the fullest extent in this work. The completion of the Christian education movement will solve most of the problems.

2. A committee on General Conference legislation was appointed to consider important matters which should come before the next General Conference relative to our educational work. The board and its secretaries look with favor upon the suggestion that the work of the Board of Education, Epworth League Board, the Sunday School Board and certain departments of the Board of Missions be combined or correlated for the sake of economy and efficiency. Such a plan would be in harmony with the action of the last General Conference which appointed a commission on the reorganization of the boards.

3. The collection of the Christian education pledges received attention both in committees and in the full board. It was recommended that every possible effort be made to complete this movement during this last year of the quadrennium and the fifth year of the collection period. Bishops, presiding elders, pastors, the Board of Lay Activities, the college presidents and faculty were all called upon to give the cause their fullest support. Approximately $6,000,000 has been collected o

the $12,000,000 already due on the total pledge of $17,000,000. Reports showed that about $5,000,000 of new money had been subscribed, a large amount of which had been paid. This does not include the splendid gift of Mr. Duke to Trinity College.

4. The Department of Ministerial Supply and Training and Life Service showed substantial improvement on a number of different items. Three hundred and sixty-four new names have been enrolled as volunteers for life service. Over $11,000 has been loaned during the year to students for the ministry and other forms of Christianwork. The loan fund has reached the $150,000 mark. Three hundred preachers, which is above the average, have been admitted on trial, thus decreasing the number of supplies. More undergraduates have passed their courses of study, though the use of the two-thirds rule, which in many cases amounts to an abuse in admitting preachers on trial into the annual conferences, was a little larger than usual. The correspondence schools at Emory University, Atlanta, and at Southern Methodist University, at Dallas, are doing excellent work. The Extension School for Pastors at Southern Methodist University has enrolled sixty-four students during this its first year and promises large things for the future.

5. The new Department of Religious Education, which is seeking to co-operate with annual conferences and local congregations in supplying adequate and efficient religious training and influences in our state schools, as well as our church schools, brought to the attention of the board the urgent need and the great opportunities of this field. The subject provoked very earnest discussion upon the part of members of the board. A larger appropriation than that of last year was made for carrying on this work.

6. The report of the treasurer showed the finances of the board in excellent condition, with no debts and a substantial balance carried over into next year.

LOUISA PAINTER ROUND

Louisa Painter Round was born in Ohio in 1840 and passed away in Newberg, Oregon, April 21, 1925. Her earlier life was occupied in teaching in Ohio and Iowa. She was among the pioneer workers of the W. C. T. U. in North Carolina, also active in that work in Oregon, especially in the State Department of Peace and Evangelism. She will long be remembered in North Carolina from 1880 to 1883, as an evangelist, having held revival meetings, from three to four weeks duration, in many towns and cities of the state and also in South Carolina and Virginia and other states. Some of the Methodist churches where she held revivals, many of them resulting in from 250 to over 300 confessions, were Raleigh (Person Street), Fayetteville, Winston-Salem, Mooresville, Rutherfordton, Hickory, Statesville, and Mocksville ,as well as meetings among the Friends or Quakers. She was an ordained minister of the Society of Friends. There were at least 2000 souls converted during these revivals and a number of young men enlisted from them and became active ministers of the gospel and pastors of Methodist churches. In 1883 she was married by Dr. W. S. Black to Rev. Geo. F. Round, then pastor of the M. E. Church, South, at Mocksville. She assisted him in his work and removed with him in 1887 to Oregon, where they have toiled in the Master's vineyard, facing life's sunset with hope and courage until this spring the call came to her to come up higher. Her husband and grown children are left in loneliness, but rejoice in the hope of a happy reunion by and by. Her husband is eighty-five years old and has a home with his daughter in Canyon City, Oregon.

TEMPERANCE, TOBACCO, ETC.
(Concluded.)

4. It is injurious morally, and if so, spiritually. And here I will not depend on observation, or what I have seen or heard, but will give the result of scientific and practical investigators. I will first quote from an article in the Christian Advocate (Nashville) of October 31, 1924, by Rev. Walter G. Borchers of Santos, Brazil, who in his article gives tests by two school men: H. D. Hervey of Maiden, Mass., with the aid of his teachers, together with other figures obtained for the purpose of making an important study of the subject chose by lot from among students from ten to seventeen years of age, two hundred smokers and an equal number of non-smokers. And here is the result of their investigation, showing the difference in moral qualities:

Moral Characteristics	Sm'krs	Non-Sm'krs
Weak of will	32	1
Coward	15	..
Untruthful	16	..
Vulgar	12	..
Disobedient	18	1
Careless in dress	12	4
Bad manners	16	2
Low Deportment	13	1
Out nights	15	..
Street loafers	16	..
Truant	16	..

The above figures compare favorably with those of numerous other schools where the subject has been studied carefully and socnscientiously."

I quote again from the same article:

"The well known scientist, Charles B. Towns, who has had twenty-five years experience at the head of the hospital in New York City for the treatment of drug addicts, says in his 'Inquiry of Tobacco': 'I have no desire to moralize, for I am not a moralist. All I desire is to be a practical student of cause and effect, urging the elimination of bad agents in order to prevent bad results. A very wide experience in studying the results of the use of narcotics has convinced me that the total harm done by tobacco is greater than that done by alcohol or any other drug. You can't talk to me about tobacco. Tobacco is a bad thing. The tobacco user is in the wrong. But it is useless and unfair to waste words upon such folks. The time to talk to them is after the medical treatment is finished. What's the use? They aren't themselves. Their minds are muddled and twisted. Get the twist out first."

John Wannamaker says, "The cigarette is the downfall of thousands of those who fall into its clutches and eventually drift away from all sense of morality. Truancy is the cradle of crime and nearly every truant is a cigarette smoker. The boy who before adolescence forms the cigarette habit will be a deceiver and in other ways show degenerate tendencies."

One authority declares, "The small boy's association with cigarette smokers invariably makes him a liar.

The famous boys' judge, Ben B. Lindsay, who has had twenty-five years' experience in dealing with boy criminals—has dealt with thousands of them in their crime and disgrace—attributes these troubles almost altogether to the cigarette habit. And he declares that no manly, honest boy will smoke cigarettes. The cigarette invites every other demon of habit to come in and add its degradation.

Cigarette smoking boys and men are hard to get converted, and after they are if they do not give up the cigarette they are soon back where they started, or at least most of them.

Now can anyone be injured morally by a habit and uninjured spiritually? I will leave this for the reader to answer for himself or herself.

Now, my brethren, who is it that will say we do not need a well planned and well directed course of teaching in and by the church and all its departments and activities on this subject?

But some one says, "Oh, the trouble with the church is that so many of the preachers, teachers and leaders use it that we cannot carry on such a campaign of teaching." Then I say alas, alas for Zion! If she cannot function at this point she is in a bad fix. If we have to close our mouths and fail to use our opportunities or face our responsibilities when this stream of boys and young men are passing hard by our camp with mute appeal for help, and we cannot or will not help them, it is pitiable beyond description if we see them drifting down the stream and do not throw to them the life line, then are we guiltless?

But I hear some one saying, "I am sorry I have the habit, but I have tried several times to quit and have failed." I want to tell that brother or sister that Christ still has power to set men free, and this power is for every one who will go to Him for it. I want to give three very clear cases in illustration of this deliverance:

Mrs. Warren Gant of Catawba county, wife of one of the stewards of Catawba circuit (when I was there) at Balls Creek camp meeting got this idea of deliverance from a sermon preached at camp meeting. She had tried many times to quit but could not she said, and after the others left the tent for the afternoon sermon she went down on her knees in the tent and stayed there till she was set free. This was before I was there. She told me after I became her pastor that she had never wanted snuff since.

Another case is Mrs. W. L. Upwrgiht, whose husband was at the time superintendent of Triplett Sunday school on Mooresville circuit. She is a good woman and has always been good, but she had contracted the snuff habit, and had tried often to quit and had as often failed; but she laid hold of the truth that I preached that Christ could set men free, and seh went into her room and stayed there half a day; but when she came out she had the victory. The first time I saw her after this she came with smiling face saying, "I have the victory." That has been more than twelve years and she says still that she has never wanted it since. "Thanks be to God who giveth us the victory." Her address is Mrs. W. L. Upwright, Mount Ulla, N. C., Route 2. She will hear testimony.

The last case is that of Bishop Henry Clay Morrison. He says that seven years of smoking cigars had fastened the habit on him till it seemed impossible to quit. He tried many times, and at times promised God on his knees that he would quit only to break over, and had given up hope of deliverance, when about this time some one sent him a tract on the instantaneous deliverance from the whiskey, opium and tobacco habits. He said his first thought was fanaticism, then he began to reason about it, and he said that is what I preach to sinners that God instantaneously saves from the sins of a lifetime. He laid hold of the truth, went to God and was instantaneously delivered, and though over forty years had passed he had never wanted tobacco. Let the reader of this article get his autobiography and read this experience on pages 49-51.

I realize I am writing on a very important subject and one that seriously involves a great many people, institutions and things, and that I am liable to be misunderstood by some of my brethren, but I disclaim any spirit of criticism—it is in love for not only the humanity that I see suffering and the many others that will suffer unless they are saved by the timely work of the church—it is in love for my brethren who have the habit. But I must be true to he vision I have and the convictions that have seized me. Some of my best friends use it and they know I love them; but I remember the old adage that "Our best friends are they who tell us of our faults and help us to mend them." I have my faults and thank my friends for any help they may give me.

E. Myers.

MARION DISTRICT CONFERENCE

The Marion district conference convened at the First church, Morganton, on April 21, with Bishop Collins Denny presiding. Bishop Denny preached the night of the 21st and again at 11 o'clock on the 22nd, the talk on the 22nd being on unification.

Eighteen local preachers, three local elders and two local deacons submitted written reports and requested their license renewed. Bishop Denny in remarking on this stated that this was a very unusual happening that all local preachers, etc., would ask that license be renewed. One local elder, M. L. Kalor, was reported to have passed since last conference.

Visitors presented to the conference and heard during the session were Dr. Ashley Chappell, Rev. H. C. Sprinkle, Rev. G. A. Stamper, Rev. N. C. Williams, Rev. H. H. Jordan, Mr. O. V. Woosley, Dr. J. M. Ormond, Rev. C. A. Wood, Dr. Plyler, Rev. R. M. Courtney, Rev. W. L. Sherrill and Dr. Hornaday.

After hearing the discourse by Bishop Denny on unification a motion was brought to the floor that Dr. Chappell be requested to speak on the same subject. This motion was lost by four votes, the vote being taken after a statement by Dr. Paris that Dr. Chappell had come prepared to speak on the "Forgotten Man" at the request of Dr. Paris.

After the taking of three ballots for delegates and four for alternates the results showed that D. F. Giles, Joe Kjellander, C. F. Cline, G. A. Hauss, Mrs. J. F. Jonas, J. H. Giles, W. O. Griffith and Mrs. W. O. Geer had been elected delegates and W. A. Harbison, G. B. Howard, W. E. Sprouse and Mrs. A. A. Connelly, alternates.

A resolution expressing to Dr. Paris the sincere appreciation of the entire district for his devoted and diligent services was unanimously adopted by a rising vote and he was granted a month's vacation to be taken at his convenience.

The invitation of Dr. Ware was accepted and the next district conference will be held at Forest City.

Many fine reports were presented by the different committees, all showing great progress and expressing bright prospects for the district. The report from resolutions committee presented by Rev. J. J. Gray being especially complimented and ordered by the conference that it be published. Finley Clarke, Sec'y.

Report of the Committee on Resolutions.

1. In view of the fact that Mr. Duke has set aside a large fund with which to build churches in the rural sections, be it resolved that the circuit preachers do all possible in public address, in fireside conversation, by prayer and by the distribution of literature to create a church building sentiment, and that the preachers and laymen in the larger towns co-operate in every way.

2. Since we are beginning to appreciate the value of literature in Kingdom-building, resolved that we leave nothing undone to increase the circulation of the North Carolina Christian Advocate, the General Organ, the Methodist Layman, the Methodist Review, and other periodical literature. That we look carefully after the distribution of tracts, and the placing of good books among our members; that we give conscientouis care to the selection of books that have the emphasis on things spiritual, that answer the inner call of the heart; that we continue the drive to place that admirable book, "The Task Ahead," in the hands of every member and encourage its study.

3. Aware as we are that interest in missions is a correct gauge of spiritual life and power, resolved that we preach on missions from time to time, prayerfully endeavoring to preach in a way that will awaken a sense of obligation for the heathen, and a passionate concern for their salvation; that we charge our minds with missionary information, both preachers and active laymen, so that we may be able to recite the thrilling adventures of such missionaries as John G. Paton, Sherwood Eddy, and Walter R. Lambuth, and thereby appeal to the heroic in the heart of the church at home; that we keep in mind that through the missionary activities of the church a larger type of manhood will be produced, the leadership that the world even now demands; that we earnestly strive to bequeath to the coming generation the inestimable heritage of a world-outlook; that we shall pray with mighty earnestness that the passion of a Paul, a Xavier, a Paton or a Lambuth get possession of many a young heart.

4. Since the lack of liberality is perhaps the greatest obstacle to the progress of the Kingdom, resolved that we study carefully the subject of tithing and preach and lecture on it; that we distribute literature on tithing and urge its study; that we constantly stress the stewardship of time, money and talent; that we make a strenuous effort to thoroughly organize our official boards and put the spirit of team work into them that will insure the raising of full assessments and more. This can be done by persistence, tact and prayer.

5. Since our mission fields are in serious need of funds, and nearly all of them are dependent on the payment of Centenary pledges, resolved that, as a people who appreciate the sacredness of an obligation, we redouble our efforts to collect the unpaid pledges, in order that the work in every field may go forward and the good name of the church may be saved. Resolved further that the pledges for Education and the Superannuate Endowment Fund receive our most careful attention.

6. Realizing as some do that the most subtle heresy is simply failure to place due emphasis on the essentials of our religion, yet professing to believe them, be it resolved that we place the most vigorous emphasis on sin, the necessity of atonement through Christ on the Cross, Regeneration, the Witness of the Spirit, the Deity of Christ, the Personality of the Holy Spirit, and His power to work conviction in the human heart. Without this there is no healthy or sane evangelism. No growth or progress worth the while.

7. Knowing as many do that the hope of the world is Christian evangelism—the solution of every social, economic, political or moral problem, the sole means by which healthy international relationships can be established and war brought to an end, that without which material progress, large liberality, thorough organization, well-rounded character and world vision cannot be, resolved therefore, that we prayerfully re-study our last words of instruction to His Deciples, and also the event of Pentecost, that outstanding revival of Christian history, then get on our knees and seek this Baptismof Fire. Seek it earnestly and in faith, meeting every condition. Seek it till we find it, though it cost a struggle. Seek it here and now.

J. J. Grey, Chairman.

ALUMNAE OF DAVENPORT

The alumnae of Davenport College are invited to the home coming commencement May 25-27. The classes of '05, '15, '22 and the last graduating class will this year hold reunions. The alumnae luncheon will come Tuesday, May 26, at one o'clock, and Miss Louise Todd of Lenoir has charge of the arrangements for this occasion. The alumnae of the town have made arrangements for the entertainment of former students during their stay at commencement.

HORACE ALLEN ABERNETHY DIES IN ARIZONA

Horace Allen Abernethy, son of Dr. and Mrs. J. E. Abernethy, of Charlotte, died Wednesday at Tucson, Arizona, according to telegraphic information received here. He had been taking treatments at Tucson for the past six months. Prior to that for four years he was in a hospital at Saranac Lake, New York.

Mr. Abernethy served in the navy during the World War. He was formerly a student at Vanderbilt University, Nashville, Tenn., where he studied medicine. He was a member of the Delta Sigma Delta fraternity. He was a member of the Trinity Methodist church, Charlotte, of which his father is pastor.

Funeral services and burial will be held at Salisbury, upon the arrival of the body, which will probably be Monday or Tuesday.

The foregoing press notice from Charlotte was a sorrowful message to the friends of this promising young man who is another victim of the World War. When shall we cease to pay the price of that war in the death or the broken health of our choice young men? To the parents and others who sorrow we extend sincere sympathy.

MRS. JAMES WILLSON DIED LAST SUNDAY AFTERNOON

Mrs. Virginia Ann Willson, widow of the late Rev. James Willson, died Sunday evening at five o'clock at the home of her daughter, Mrs. W. F. Alexander, 904 Queen street, Ardmore.

Mrs. Willson was seriously burned Friday, May 8, when her clothing caught fire from a fire out in the yard. Her condition was regarded as critical until the last few days when it was thought that she would recover, the change coming a short time before her death.

She was born in Iredell counyt October 18, 1851, being the daughter of the late Wilfred and Dorcas Turner. She was the wife of the late Rev. James Willson, a minister of the Methodist conference who has had a number of charges in the state. He died in June, 1922. She has made her home in the city for eleven years, and was a member of Ardmore Methodist church.

She is survived by four children, Mrs. W. F. Alexander and Wilfred Willson of this city, Mrs. C. M. J. Willson of Los Angeles, Calif., one brother Hon. W. D. Turner of Statesville, and one sister, Mrs. M. E. Gaither. Six grandchildren also survive.

The funeral services were held Monday afternoon at 2 o'clock by Rev. J. S. Hiatt and Rev. J. W. Moore. The body was then taken to Statesville and a short service held at the grave. Burial will take place in the family plot, Statesville graveyard.—The Journal.

DAVENPORT COLLEGE

Davenport is entering upon a program of expansion and it is believed that the next year will give tangible evidence of marked growth in physical equipment and in patronage. The trustees and friends of the college are interested in three main objectives, the increase in endowment, the erection of a building to contain the culinary department, the domestic science and domestic art department and science laboratories and the erection of an administration building to contain offices, class rooms, library, gymnasium, and a commodious auditorium.

Especial efforts have been put forth for the erection of a dining room, kitchen and special department building. The trustees and friends of the institution have paid in and subscribed about $8,000 on this, over half of which is cash. One friend of the institution from another state has recently sent in his check for $5,000. For this fund will be used the recent donation of $10,000 by a young woman much interested in the progress and welfare of Davenport. The effort now is to find ten men who will donate $500 each.

The people of Lenoir this year paid off all indebtedness on the Lenoir House and the local alumnae association have donated and caused to be donated $250 in new books added to the library. The two associations at Charlotte and Winston-Salem have each directed $100 to the equipment of the library.

PLAIN SPEECH BY JUDGE LANE

Just before imposing a sentence of 15 years at hard labor in the penitentiary for assault upon a 16-year-old girl with intent to commit criminal assault, Judge Lane in Charlotte this week among other things said:

"This trial just closing involves all three of the greatest evils, in my opinion, of our civilization—the automobile, the modern dance and woman's manner of dressing.

"No curse that ever came to mankind so lends itself to crime and to the escape therefrom as does the automobile. For every blessing the automobile brings, I verily believe, it brings ten curses to mankind.

"If I was asked tonight to do something that would remove another terrible menace, and had the power, I would by one stroke reform women's dress, and restore style and mode that look more to modesty among the female sex. I believe that would be the greatest service to humanity that I could render.

"There was a time when there was a form of dance that appeared to be modest and refined. I haven't seen one of the modern dances except in passing hotel ball rooms. What I have seen leads me to believe that the modern dance is almost a fatal menace. The dance is the most alarming symptom of our times, I think.

"Girls of sixteen are too young, too inexperienced and irresponsible to know enough to protect themselves. Unless society gives them protection, they have no hope. This girl was snatched like a brand from the burning."

ALL ABOARD FOR DURHAM!

Get a ticket or rub up your car and hit the road so as to reach Durham not later than June 10. Be among the first to report for business. This, the best of all pastors' schools, should claim the undivided attention of every preacher who is expecting to have any part in the work of the epochal years that are just ahead of us here in North Carolina. No ordinary Methodist preacher is sufficient. We must have a special breed; we have them if they will but once realize that they have come to the kingdom for just such a time as this?

Why do we claim that this is to be the best? Last year went beyond all that had gone before. Have you read and pondered that list of speakers and teachers already announced? Have you ever enjoyed the high fellowship of other years and felt the thrill of a new idea? Have you laid eyes upon the rolling woodland and the undulating hills to be transformed into the campus of the Duke University that is to be? Have you heard the calls coming from all the isolated and undeveloped sections of the open country in North Carolina in behalf of the country churches destined to see a better day? Well, these all will enter into the session just ahead of us. Can there be one Methodist preacher in all of the Old North State who will not determine to do his best to have a part in this first pastors' school having to do with the larger program in our state?

The platform addresses at night will be such as to make varied and stimulating appeal; the recreation and the country church conferences in the afternoon will be most important; the class work of the morning hours is essential. The man who does not do some real work at the school is not apt to sweat and toil to much purpose when out in the field, for intelligent preparation is always essential to highly successful work. The people who really know will count the two weeks faithfully spent by their preacher at Duke in June as the best investment they have made. A definite work enterprised and faithfully carried out will soon convince them. This must be true and we must be able to convince the folks that it is true; or why should we continue to make this expenditure of time and money? These pastors' schools are costly; the day should not be far distant when they shall reach the last man. Why not make Duke University in June a clearing house of ideas and a broadcasting station of information for all our North Carolina Methodism?

Such an opportunity becomes the more thrilling when one remembers that this has come within reach of the man who in the poor, hard places often toils on discouraged, longing for some new vision and fresh courage. Then, too, it gives the better favored preacher an opportunity to touch elbows with the man who needs the heartening word and a brother's sympathy. Furthermore, the wise ones have the high privilege of settling all the great issues of the hour in both church and state. Ah! it's great to be at Duke in June. Gather up your grey matter, pack up your troubles, step on the gas, and roll in under the trees on the campus, assured that a hearty welcome and a royal good time will greet you!

M. T. P.

THOSE COUNTRY CHURCH CONFERENCES AT DUKE

If we are able to make use of the opportunities that have come to us in making the country church what it ought to be, the intelligent effort of all must be enlisted. Demands upon presiding elders will be more exacting than ever before in determining what is best to do and then to lead in reaching the ends sought. Pastors in hard and less developed fields, as well as those in the better favored places, must each make a contribution. No one small group of men can know what should be done and how best to do it. The task is so many-sided and difficult that we must have the fullest co-operation and the most conscientious endeavor along with all the wisdom and skill that we can command.

How shall we start? The old Methodist way was to confer. Can we do better now? At any rate, we are going to have an hour each afternoon at the pastors' school in which to bring together pastors and presiding elders and specialists who are giving courses to exchange views as we come to consider certain leading problems now to the front. Some one will be asked to lead in the discussion of the hour, and then all will be allowed to make suggestions as the discussion proceeds. More detailed announcements will be made by Professor Ormond.

The purpose of this note is to impress upon all that this is the our when we hope to hear from the men in the field who are face to face with the needs and are acquainted with the difficulties. Serious thought should be given to the demands and preparations be made to offer suggestions that are constructive and practical.

The hit-and-miss fashion in which we have gone about much of our missionary effort must give place to plans matured after careful and intelligent effort to secure all possible help from every source. Not a dollar should be wasted by building a church improperly located or inadequate for the needs of the neighborhood to be served; neither can we hope to carry on a great constructive program without men who are ready to give themselves soul and body to the task. These are the days in which we are trying to get ready to do a great work with the assurance that unto those who have the vision and determination to do something aid will be forthcoming to help carry on. Are we not all ready to make a real serious beginning at Duke in June? How many are willing to make a contribution to the undertaking? Fully fifty per cent of our people are personally interested in this work in the country. More than this, most of the men who will preach to the city congregations and carry the message around the world are coming out of the woods. About ninety-nine per cent of the men who will be at Durham in June came out of the brush. So, let us all unite on this, if on nothing else, and make one serious effort to make possible a better day for those who live and labor in the open country.

M. T. P.

REVIVAL AT MOREHEAD CITY

We closed a very successful revival here Monday night, May 18. Dr. Luther Bridgers and party, one of our general evangelists, was with us for two weeks. It was a union meeting of all the churches and was conducted in the spacious auditorium of the graded school. Brother Bridgers is one of the best evangelists I have ever known. He is a great preacher, a splendid character, and in every way a good evangelist.

We received forty into our church last Sunday, three of these being by letter. There will be perhaps as many as thirty joining other churches.

I regard any pastor or community fortunate that secures Brother Bridgers for a revival."

W. A. Cade.

"Please say in your next issue that Polkville circuit should have been included in the list of those charges which have paid out on district parsonage recently."—C. S. Kirkpatrick.



New parsonage on the Halifax circuit, erected at cost of a little over $4,000. Rev. J. L. Midgett is the pastor and was the leader in the building of this nine-room parsonage.

MOUNT AIRY CIRCUIT

The Mount Airy circuit is moving on nicely. We have nine churches. We had a good revival at Salem, resulting in 30 or more professions and 17 additions to the church. The membership was much revived. The Sunday school has had an increase of 108. The brethren raised $300 on the heating plant besides a purse given to Rev. A. C. Swafford, who preached for us for ten days and did it in the good old fashioned way. The pastor preached a week at night before Brother Swafford came. Our next revival was at Oak Grove. We preached for 15 nights. Seven were saved and seven joined the church. The Sunday school has increased 78. We will have to have Sunday school rooms before we increase much more in numbers. The stewards raised a splendid amount on salary the last Sunday of the meeting. Our congregations at the other points about fill the house. This is a fine bunch to serve. They pounded the parson in a way at Christmas that it took us months to get over. This is a good land of apples and honey and I am about to decide that four years would not hurt a fellow here. We have got a good elder who looks after his preachers in a way they feel he is fully interested in them and the work.

W. J. S. Walker, Pastor.

JONESBORO CIRCUIT

The second quarterly conference for this charge was held at Morris Chapel May 9, 1925. Brother Bundy, the presiding elder, was present and preached both Saturday and Sunday to the delight and profit of all who heard him. The attendance was good, every church on the charge being represented.

The reports from the Sunday school superintendents, Epworth Leagues, etc., were very gratifying. There seemed to be a note of substantial growth and development all along the line. Four of the six churches reported full one-fourth of all the budget paid for the quarter, and the other two churches lacked only a small amount. Checks have been mailed to the various places for the amount due on these claims.

We are planning to begin our revivals in June and July. There is a loyal, faithful board of stewards on the charge and the people are responsive. Pray for us that this may be the best year of the four.

B. E. Stanfield.

A REAL REVIVAL AT NEWTON GROVE METHODIST CHURCH

I want to write a few words about a revival meeting that closed here today, Monday, May 11. The pastor secured the services of the Ed. G. Caldwell evangelistic party of Dillon, S. C. The party is composed of Rev. Ed. G. Caldwell, Rollin Covington, Julian Holloway and Mrs. Caldwell. Mr. Caldwell does the preaching and we can truthfully say that he preaches a clear, clean sermon with force and power, driving home to the hearts of lost men and women the truths of the gospel. Each message was enjoyed by every person present. He has a wonderful delivery and while he speaks rapidly each word is clearly understood. His illustrations are practical, touching and convincing. His prayers seem to reach a throne of grace and penitents find without excitement the peace for which they hunger. He tries to bring a closer feeling of fellowship between the congregation and pastor, constantly advising the church of its duty to stand by and love the pastor and each other.

Mr. Rollin Covington of Red Springs, N. C., is the choir director and he gets all the sing there is in a person out, gripping the hearts of children and youth. His solos are just touching little sermons within themselves, causing the hearts of men to hunger for the Christ for whom he uses his voice. He is a real evangelistic singer of charming qualities.

Mr. Julian Holloway of Weimar, Texas, is pianist. He is a master of the piano. When you hear him play once you will determine to hear him again. He has a tender touch and is really the best I ever heard.

Mrs. Caldwell, who accompanies her husband in his evangelistic work, is a distinct aid in the work. She leads in prayer, assists in the singing, generally supervises the engagements of the party, directs the handling of the song books and distribution of her husband's sermons. She looks after the health and interest of Mr. Caldwell and makes it pleasant in the homes where they are entertained.

The visible results of the meeting were: The whole church revived; 59 additions to the church, 43 of whom came by profession of faith and were baptized, one by church letter, 15 by vows from other denominations.

I can heartily recommend Mr. Caldwell and his party to any pastor needing evangelistic aid. A letter addressed to him at Dillon, S. C., will always reach him.

W. J. Underwood, P. C.

REVIVAL AT BRANSON

Branson Methodist, Durham, closed a very good revival on Sunday night, April 26. Bro. W. F. Elliott began a two weeks meeting in his church. Interest and crowds increased each evening. Many times the big church auditorium was filled with patient listeners to the strong, forceful and convincing gospel messages delivered by Brother Elliott. Elliott is a fine pastor, evangelist and a very attractive preacher, who has the ability to preach with old time power.

About fifteen new members came into the church on profession of faith as a result of the services. The church is in much better condition. The Spirit of the Lord was present and manifested Himself in the hearts of man.

A very pleasing and helpful feature of the revival was the gospel singing under the leadership of Song Evangelist Dewey L. Maness, Rowland, N. C. Maness organized two big choirs. His work contributed much to the success of the meeting. Brother Elliott can assist in meetings and do a splendid work to those who desire help. X.

1855 1925

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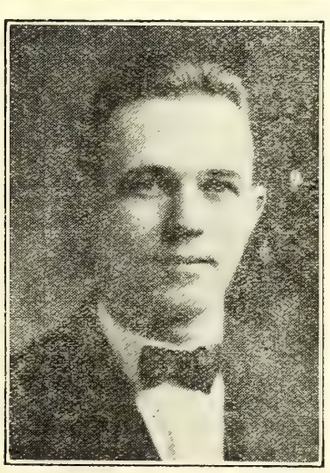
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He is a young man with a vision, fully consecrated and is in the work in answer to God's call. If in need of such a co-worker write him at 4113 S. Harmon Street, Marion, Ind., or Glendale, S. C., as his slate for summer engagements is now being arranged.

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WOMAN'S PAGE

N. C. CONFERENCE
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1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

NEW SECRETARY OF RALEIGH DISTRICT

Miss Helen White of Oxford is the secretary of the Raleigh district. She takes the place so splendidly filled by Miss Vora Herring, who was recently elected by the Greenville conference, to serve as the superintendent of social service of the North Carolina conference.

Miss White is especially qualified for this very responsible position to which her district and her conference have called her. We are sure that the Raleigh district will rally to her leadership. The North Carolina conference gladly welcomes Miss White as one of its district secretaries.

NEW SECRETARY OF WILMINGTON DISTRICT

On the resignation of Mrs. T. W. Lee of Rose Hill during the first of March, Mrs. E. R. Clarke of Wilmington was called to the leadership of the Wilmington district.

The conference appreciates the good work done by Mrs. Lee during her two years as secretary of the Wilmington district.

Mrs. Clarke is the sister of Miss Ida Hawkins, who has served so splendidly for the past fourteen years in Korea. But Mrs. Clarke does not need to shine in the reflected light of Miss Hawkins' work, for her own life and work speak for itself wherever she could find a place of service in her home city church. The Wilmington district and the North Carolina conference are fortunate in such a district secretary as Mrs. Clarke.

May Edla Smith Earley.

My Dear Mrs. Earley:

Some days ago there came to me a telegram from the Woman's Missionary Society of the North Carolina conference in session at Greenville, stating that the conference members of that conference had pledged $2,361.71 to help the deficit of the Board of Missions general work.

I desire to express my appreciation of this generous gift from the good women of North Carolina.

We are hoping in some way we can handle our indebtedness in the next three or four years and get clear in the work again.

Sincerely yours,
R. L. Russell, Acting Treas.

NEW BERN DISTRICT MEETING

The district meeting will be held with the Jane K. Meadows auxiliary, New Bern, Tuesday, June 2, begining at 9:30 o'clock. Please elect delegates. Particularly want the presidents of adult and superintendents of Y. P. and children's work present.

Am expecting conference and Council visitors.

Women from churches where we have no societies will receive a hearty greeting. So please come. A glad welcome awaits you.

Send names to Mrs. Gertie Matthews, 93 Craven Street, New Bern, N. C.

Mrs. Flora M. Kendall,
District Secretary.

RESOLUTIONS BY CITY ROAD AUXILIARY ON DEATH OF MRS. SARAH T. CRAWFORD

Whereas, God in His wisdom has taken from the Woman's Missionary Auxiliary of City Road Methodist church, on April 30, 1925, one of the oldest, most beloved and influential members, Mrs. Sarah T. Crawford. In the passing of Mother Crawford (as we loved to call her) we have suffered the loss of a true and loyal friend. Though active in all church work, her greatest interest was in the missionary cause. Be it resolved:

First, That while we greatly deplore her departure, we would be submissive to the will of our heavenly Father, feeling sure that our loss is her eternal gain.

Second, That we thank Him for her life of patience, cheerfulness, sweetness and Christian love which is an inspiration to us.

Third, That we rejoice in the thought that she is with the Lord she loved so well, and those that have gone before, and by God's grace we hope to meet her in that bright land where parting is no more.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy placed on the minutes of the society, and one sent the North Carolina Christian Advocate.

Mrs. Martha Shipp,
Mrs. Fred Davis,
Mrs. P. E. Dozier,
Mrs. Viner Davis.

MISS BESS COMBS WILL NOT VISIT N. C. CONFERENCE

Mrs. P. L. Cobb thinks that the services of Miss Combs are more needed elsewhere, and for that reason she will not be open for engagements in our conference.

Let us all take it as a special responsibility to contribute something to the advancement of the young people's work. Especially should we not fail to meet the standards this year, since our leaders are seeking to lay unusual stress on this department.

MRS. MAMIE MERRITT EXTENDS WORK ON DURHAM DISTRICT

Last summer an auxiliary was organized at New Hope church on the Milton circuit. The congregation is widely scattered and the roads bad, so in order to meet this unfavorable situation during the winter months, two circles were organized within the auxiliary—one in the Blanch neighborhood and one in the New Hope section. Consequently, the work has gone forward and good reports have come in each quarter.

Another auxiliary has recently been organized at Allensville church on the Brooksdale circuit.

SOCIAL SERVICE AT ITS BEST

Social service embraces such a wide territory and is capable of so many different interpretations that frequently a woman refues the office of superintendent of social service because there is no definite task to be undertaken. And yet this office presents the finest opportunities to one wholly sonsecrated to the Master's service. It puts a woman alongside of her Saviour when He went about doing good. It gives a woman latitude in her desire to elevate mankind. Through an enlightenment that comes in keeping company with Jesus, it enables a woman to meet the peculiar needs of her own community.

A helpful talk on social service was recently made by Miss Bettie Smith of the Clayton auxiliary at the Johnson county federation meeting. She h as learned the secret of ministering to those about her by studying what is lacking in the individual lives of those nearest her. She told about her efforts with a young man in the cotton mill in training him to be a Christian. He had been converted but he couldn't read. He was too old to start to school, even if fate had not compelled him to earn his bread day by day. So she had hi mto come to her house, and through persistent efforts he has learned to read the Bible sufficiently well to be guided by its precepts. Strange as it may seem, he learned to read with no other text book but the Bible, for he couldn't be persuaded to use any other. He began with St. John because he said that was the easiest to be understood.

Another beautiful service is being rendered by Miss Flora Creech of the Mary Pescud auxiliary. I give an account of her work in this issue.

MEMBER OF MARY PESCUD AUXILIARY WORKER WITH BLIND

A recent issue of the Raleigh News and Oberver carried an interesting picture of two classes at Edenton Street Methodist Sunday school, made up of pupils from the State School for the Blind, standing with their superintendent and teachers in front of the building on Sunday morning, just after the lesson period.

The picture was made at the request of the Gospel Trumpet Company, printers and publishers of Biblical literature, Anderson, Indiana, and is to be used by their lecturer in helping to raise the S. S. Foundation for the Blind.

The boys' class is taught by Miss Narcissa Hutchings, who has been a faithful teacher in the Sunday school for more than fifty years. The girls' class is in charge of Miss Flora Creech, a member of the Mary Pescud auxiliary, and superintendent of mission study. Miss Creech has been teaching the blind for about twelve years and gets great joy from her work. She says her class is an inspiration to her not only on Sunday, but each day in the week.

Edenton Street Sunday school furnishes every blind boy and girl who attends the Sunday school with a copy of the S. S. Monthly in Revised Braille or New York Point (as the individual pupil prefers), so they may have the Sunday school lessons in print they can read. In appreciation of the church's interest in the blind and the large subscription to the S. S. Monthly for use of the blind pupils in Sunday school, the Gospel Trumpet Company wrote to Miss Flora Creech, asking for a picture of her class, and requests that she stand with them.

The pupils from the blind institution form one of the most valuable units in the Sunday school. Their very presence is an inspiration and, in recognition of their faithfulness and the fine work they are doing, the Sunday school decided to present each pupil with a copy of the S. S. Monthly. The blind are most appreciative of this thought of them and give expression to their appreciation by a glad response to any request made of them for service of any kind. Often they sing some beautiful song they have learned, give a violin solo, or play in the orchestra, as requested. Until recently the state school was located within a few blocks of the Sunday school and the pupils had only a short distance to walk. Now that new buildings have been erected about a mile from the city, he distance does not interfere with the attendance. Walking in each Sunday, when the weather is good, the average attendance is about one hundred per cent. In warm weather, when the heat becomes oppressive, transportation is provided by the Sunday school.

SOME GOOD BOOKS FOR YOUR AUXILIARY

For adults:

Life as a Stewardship (Morriell), 25 cents.

The Story of the New Testament (Carter).

The Negro from Africa to America (Weatherford).

The Story of the Old Testament (Seay).

China (A. P. Parker).

What We Believe (F. N. Parker).

Peasant Pioneers (Miller).

Prayer and Missions (Montgomery).

For young people:

Brave Adventurers (Cronk).

Makers of America (Daniels).

The Heart With the Open Door (Platt).

Chinese Lanterns (Meyer).

Young China (Kerschner).

China's Real Revolution (Hutchinson).

Ming Kwong (Gamewell).

Better Americans No. III.

All these may be obtained from Lamar & Barton, Nashville, Tenn.

Western North Carolina Conference

IF YOU WERE

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Altho' your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true,
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long
Because he's busy being wrong.
—Rebecca B. Foresman, in Asheville Citizen.

A DESERVING TRIBUTE

At a meeting of the Young Missionary Society of Canton, recently held, a most deserving tribute was paid their leader, Mrs. H. D. Secrest when the society adopted the name, "Anna L. Secrest Society," in honor of her who was their organizer, and who, through the years of their existence, has been their most efficient and painstaking leader.

This society started as a Y. P. Society, but in order to give room for the young people of the church, as they were promoted from the juniors, they became an adult society, and are a wide-awake and loyal band of workers. We congratulate them on the name they have given themselves and congratulate their leader, Mrs. Secrest, on the courtesy they have extended to her in selecting her name by which to be known.

GOOD NEWS FROM THE GREENSBORO DISTRICT

Mrs. S. V. Dawson, the newly elected secretary of the Greensboro district, is already beginning a work which promises to be productive of good results on her district. On May 8 she visited the society at Main Street, High Point, where a wonderful missionary service was held, all ages being present. This meeting was presided over by the president, Mrs. M. T. Hicks, and the opening devotional was conducted by the pastor, Rev. W. B. Davis, who also made a most inspiring talk. A vocal duet by two of the girls from the Y. P. society was a most interesting feature and was greatly enjoyed. Following, Mrs. Dawson was called upon and made a short talk in which she stressed the importance of the work on the district and asked the co-operation of those present in making this a most successful year. At the close of her remarks a new adult society was organized, with the membership composed of the older girls and young matrons of the church. To this organization was given the name "The Lucy Robertson Auxiliary," in honor of the president of our conference who has for so long been the leader of our woman's work. We hope that the life and good works of Mrs. Robertson, may prove an incentive to this new organization and that it may go forward and grow into a large and splendid organization, ever ready to respond to the calls of the church and of their Master. The officers are: President, Miss Nell Stone; vice pres-

(continued on page thirteen)

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

THE MORGANTON SCHOOL

As reported last week the first Burke County Standard Training School held in First Methodist church, Morganton, proved very successful. Out of an enrollment of 107, 91 did all the required work and received certificates of credit, 81 being Methodist credits and the other 10 Presbyterian. The general tone of the work done in the school was of a high order and it was the unaimous opinion that Burke county must have each year at Morganton a standard training school.

The Methodist credits were allotted to the following congregations: First church, Morganton, 34; Connelly Springs 10, Glen Alpine 10, Oak Forest 7, Littlejohns 5, Rutherford College 4, Marion 2, Mountain Grove 1, Rhodhiss 1, Mt. Pleasant 1, Lutheran 1, Lenoir circuit 1, Table Rock circuit 1, Morganton circuit 1, Marion circuit 1.

The courses, instructors and Methodist credit students are as follows:

The Program of the Christian Religion, Rev. G. T. Bond, instructor—H. M. Courtney, Marvin Courtney, Rev. Otho J. Jones, Miss Florence Ross, Mrs. R. L. Bost, Miss Laura Claywell, Mrs. M. M. Shuford, Mrs. J. S. Rogers, Mrs. R. T. Claywell, Mrs. G. T. Bond, G. A. Tuttle, Mrs. V. V. Hollman, Rev. E. D. Ballard, D. W. Alexander, C. R. Perkins, Mrs. C. L. Abernethy, C. L. Abernethy.

Principles of Teaching, Prof. C. T. Carr, instructor—Rev. R. C. Goforth, Miss Fannie Pitts, Miss Minnie Pitts, Horatio La Fevers, Miss Alice Simpson, Miss Josephine Conley, Miss Annie McCarthy, Miss Lela Le Fevers, W. Boyd Jones, Mrs. W. B. Jones, Miss Mary Rhinehardt, R. I. Bush, Miss Lena Sisk, Mrs. T. E. Sipe, Mrs. Robt. W. Barlow, Mrs. H. M. Courtney, Mrs. C. Clay, Mrs. Henry Hennessee, Rev. B. A. Sisk, Miss Mildred Conley, Miss Louise Wilson, Miss Margaret Woodward, Miss Golde Shiflet, Miss Harrietta Erwin, J. R. Coldfelter, Mrs. M. E. Gillam, Mrs. M. B. Goodwin, Mrs. A. A. Conley, Mrs. Olin M. Avery, Mrs. H. P. Rich, Mrs. Vernia E. Bowman, W. M. Shuford, J. S. Rogers, Mrs. H. L. Whitley.

The Sunday School, Mr. O. V. Woosley, instructor—Mrs. D. W. Alexander, Finley Clark, Miss Blanche Conley, Mrs. Georgia Cartner, Dr. E. L. Edwards, Miss Annie Goode, Roy C. Huffman, Rev. W. J. Hackney, Miss Grace M. Howard, Miss Mattie M. Hudson, O. J. Jones, Jr., Garland Mull, Mrs. J. M. Mull, Mrs. A. J. Taylor, Rev. L. L. Smith, Rev. E. E. Yates.

Junior Organization and Administration, Miss Virginia Jenkins, instructor— Mrs. M. S. Arney, Mrs. W. H. Arney, J. F. Bowers, Mrs. J. H. Gaston, Mrs. O. J. Jones, Mrs. E. A. Kirksey, Mrs. Lawrence Lane, Miss Mabel Pitts, Mrs. A. R. Reep, Mrs. D. G. Smith.

Beginner Organization and Administration, Mrs. O. V. Woosley, instructor—Mrs. Edwin B. Davis, Mrs. T. E. Garrison, Mrs. F. G. Mull, Mrs. B. A. Sisk.

CONNELLY SPRINGS

A number of fine attendance records to our standard training schools held this year have been made, but Connelly Springs has probably given us as fine an instance of good work in this respect as has been recorded. Ten of the twelve officers and teachers of this school attended regularly our Burke County Training School held at Morganton, thirteen miles away, and received credit, this being the second school these people have attended this spring. Supt. D. W. Alexander leads in this fine work, he and his goo dwife having attended training schools at Hickory, Lenoir, Rutherford College and Morganton.

IN EARNEST

After having gone through several weeks of earnest endeavor in a series of revivals Rev. E. D. Ballard, of the Marion circuit, regularly attended our Burke County Standard Training School and secured a well earned credit. To do this he had to travel forty-six miles each evening, the distance from Marion to Morganton and return. Brother Ballard was accompanied each evening by Mr. and Mrs. W. B. Jones, two of our leading workers at First church, Marion. This splendid trio said the distance grew shorter each evening. Brother Ballard tells me he will also attend the Pastors' Summer School at Duke University where two more credits will be earned.

HONOR ROLL

Our Sunday School Day offerings are beginning to come in to Treasurer H. A. Dunham, Asheville, with plaesing regularity. Each one helps to dispel our anxiety as to whether sufficient funds will be available for continuing our rapidly expanding work. From now till the annual conference our work will have to be financed practically entirely by Sunday School Day offerings. Therefore we are exceedingly glad to begin our "Sunday School Day Honor Roll." The first entrants for this honor roll are as follows:

Wesley's Chapel, Shepherd Ct...	$ 6.30
Tabernacle, Goodsonville	8.00
Avondale	10.00
Vanderburg, Shepherd Ct.	7.92
Grace, Dudley Shoals Ct.	2.70
Central, Albemarle	30.00
Granite Falls	10.00
Newton	10.00
Trinity, Charlotte	75.40
Farmington, Farmington Ct. ...	4.25
West End, Gastonia	10.00
Andrews	6.00
Advance, Advance Ct.	3.28
Spring Garden St., Greensboro..	26.67
Huntersville	4.13
Broad St., Statesville	40.00
Race St., Statesville	20.00
Liberty, Liberty Ct.	5.85
Bond's Grove, Waxhaw Ct.	2.00
Mt. Plasant, Mt. Pleasant Ct...	8.15
Morven, Morven Ct.	8.96
Elk Mountain	7.70
Randalls, Norwood Ct.	3.80
Central, Concord	32.50
Gold Hill, Gold Hill Ct.	7.39
St. Paul, Cherryville Ct.	7.08
Spindale	10.00

WESLEY CLASSES

The following adult Wesley Bible classes have either registered for the first time or brought their former registration up to date by the payment of $1.00 annual dues and the making of a report since our last tabulation:

Younce Wesley, Holt's Chapel, East Greensboro ciruit.

Young Woman's Wesley, Waynesville.

Wesley Willing Workers, Calvary, Charlotte.

Men's Wesley, Boone.

Adult Wesley, Macedonia, Linwood circuit.

Young Matron's Wesley, Trinity, Charlotte.

Adult Wesley, Old Union, Randleman.

Epworth Wesley, Hawthorne Lane, Charlotte.

Wadesboro Wesley, First, church, Wadesboro.

WAYNESVILLE DISTRICT

I have just returned from a brief visit to the Waynesville district, where a short visit was made to our Sunday schools at Canton, Clyde and Waynesville in the interest of our Haywood County Standard Training School which is in session this week at First Methodist church, Waynesville. While in Waynesville it was my great pleasure to be in the home of Rev. and Mrs. P. W. Tucker, where I had the pleasure of having extended conferences with the hustling presiding elder of the Waynesville district, geographically the largest district in our conference, covering, as it does, seven mountain counties. Brother Tucker has the united support of his ministers and laymen and much constructive work is being accomplished. A report of the Haywood County Training School will appear in next week's issue.

North Carolina Conference

LOUISBURG SCHOOL CREDITS

Eighty-two persons earned certificates of credit in our Louisburg standard training school held at Louisburg College May 3-8, with an enrollment of 98. In addition, there were two persons who earned office credit. Forty-five Sunday schools were represented. The credits were divided among the following Sunday schools: Louisburg 17, Franklinton 11, Dunn 4, Prospect 3, Leah's Chapel 3, Hookerton 3, Swan Quarter 2, Mt. Zion 2, Pine Grove 2, Ebenezer 1, Flat Rock 1, Youngsville circuit 1, Evergreen 1, Pink Hill 1, New Hope, Rich Square 1, Sharon near Kinston 1, Brookland 1, Evans 1, Newport 1, New Hope, Durant's Neck 1, Straits 1, Concord near Roxboro 1, St. Johns 1, Tabor near Stem 1, Mt. Hermon 1, Helena 1, Fairfield 1, Thomasville 1, Lasker 1, Concord Central 1, Lea's Chapel near Roxboro 1, Cedar Grove 1, Walnut Grove 1, Cokesbury 1, Scotland Neck 1, Mt. Olive 1, Jackson 1, Orphanage 1, Tabor near Littleton 1, Graham 1, Simpson 1, Westminster Presbyterian at Greensboro 1, Louisburg 1, and Rock Springs Baptist 1. Louisburg College furnished 41 of the persons who earned credit.

The following persons earned credits:

"Beginner Administration," Mrs. H. D. Guerrant, instructor—Mrs. E. W. Ferguson, Helen Moore, Marguerite Moss, Kathleen, Murphy, and Elizabeth Webb.

"Primary Administration," Miss Georgia S. Keene, instructor—Margaret Barfield, Julia Galloway, Genevieve Macon, Lillian Massenburg, Mrs. J. A. Mitchiner, Rebecca Webb, Mrs. J. H. Whitaker, Elva Whitehurst, Glen Winstead, and Fannie Belle Woody.

"Junior Administration," Mrs. H. E. Spence, instructor—Mrs. L. H. Allison, Mrs. W. L. Beasley, Ruby Bennett, Eula Cooper, Rev. O. W. Dowd, Mrs. O. W. Dowd, Frances Evans, Josephine Fuller, Mrs. O. C. Hill, Mrs. J. D. White, Mrs. Ina Rouse, and Richard Whitfield.

"Sunday School Organization and Administration," Mr. L. L. Gobbel, instructor—Bettie Bennett, Lucy Perry Burt, E. L. Best, E. J. Cheatham, Mary Daniel, W. A. Eaton, Christine D. Edwards, Herbert Fuller, Marian Gardner, Minnie Grant, Aylia Boyne Holmes, Marina Jarvis, Ida Mae Langston, Eugene Pearce, Annie E. Rowe, Blanche Spivey, Dorris Turner, Nancy Usrey, Nelia Weston, G. R. Moye, and William Joyner.

"Principles of Religious Teaching," R. N. Wilson, instructor—Ila Jane McNeill, Sally Mann, Louise May, Mrs. T. D. Meeks, Elva Meeks, Ruth Newell, Addie Reaves, Flora Phillips, Frances Robinson, Elizabeth Sanderford, Anna C. Shaw, Mary Lee Starling, Velma Strickland, Virginia Thomas, Ethel Tucker, Hazel Wilder, Annie Woods, Lucy T. Allen, Emily Atkinson, Frances Bacon, Sue T. Alston, Mildred Barrow, Rev. W. B. Humble, Sybil Brady, Zelfina Burton, Ella Zena Cartwright, Susie Crowell, Eva Draper, Jessie Duncan, Elizabeth Grant, Edythe Guffy, Etta Hester, Sallie Lou McCullers, Lucille McDade.

Office credit was earned by L. H. Allison and Miss Christine Vick.

LOUISBURG COLLEGE

It was a revelation to some of us who attended the training school at Louisburg College to learn what a delightful place Louisburg College is, to see what splendid work is being done, and to feel the fine spirit that pervades the whole campus. Louisburg College is training hundreds of young women for lives of service. We are indebted to this institution for many courtesies during our recent training school there, and especially to President Mohn, Miss Betts, Miss Bizzell, and other members of the faculty.

DOWD-BEST-CHEATHAM

The Louisburg training school was the success that it was because somebody worked; in fact, because a whole lotof people worked. A large share of the work was done by Rev. O. W. Dowd, chairman of the board of managers, who was on the job early and late. Prof. E. L. Best, chairman of the enrollment committee, did his work splendidly, as did also Mr. E. J. Cheatham, superintendent of our school at Franklinton, who brought from a dozen to fifteen workers to the training school each night, these persons traveling 20 or 25 miles each night in order to take advantage of the school. We had a good school, and our hats are off to Dowd, Best, Cheatham and Company.

PASTORS' SCHOOL COURSES

Five courses will be offered in the pastors' school at Duke University, June 10-24, for which credit on the standard training course will be offered. These courses and names of instructors are as follows:

1. Educational Task of the Local Church. Dr. P. J. Rutledge.
2. Worship. Dr. P. J. Rutledge.
3. Educational Evangelism. Dr. J. W. Shackford.
4. Program of Christian Religion. Dr. J. W. Shackford.
5. Bible. Dr. C. M. Bishop.

In addition to the credit on the standard training course, these courses will also count on the diploma in Rural Church Leadership and City Church Leadership. The opening meeting of the school is Wednesday evening, June 10, at eight o'clock, in Craven Memorial Hall. We are hoping that many pastors of the North Carolina conference will take these courses.

CITY ELEMENTARY COUNCIL

Durham city elementary council had its quarterly meeting at Memorial church, Monday evening, May 11. Programs of work for the elementary departments and for the whole school were presented by Miss Georgia Keene, our elementary superintendent and by the writer. Various items of business were transacted, including the election of officers for the new year. All the old officers were elected, as follows:

Miss Mary Knight, president; Miss Eunice Jones, vice president; Miss Louise Jones, secretary.

A delightful social feature followed the meeting.

A FULL DAY AT HENDERSON

Miss Keene and the writer spent Sunday, May 10, in Henderson. Sunday morning we were at White Memorial church, South Henderson, at the Sunday school hour, and also at eleven o'clock. Sunday evening we spoke at First church, Henderson.

TRAINING AT TRINITY CHURCH

Rev. W. W. Peele and his people at Trinity church, Durham, are in the midst of an interesting experiment in training work. For six weeks they are conducting training classes in connection with their Wednesday even-

(*Continued on page twelve*)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

What is "Bigger than the Rest and Better than the Best?" Of course it is the Louisburg Assembly. June 29-July 4!

ROBERDELL EPWORTH LEAGUE

At the business meeting of the Roberdel Epworth League April 29, the following officers were elected for the ensuing year:

President—Willis Childress.
Vice President—Bessie Easterling.
Secretary—Effie Meachem.
Treasurer—Bessie Meachem.
Cor. Sec.—Montie Moyle.
Era Agent—Dora Brigmon.

ZION LEAGUE ELECTS OFFICERS

The following officers were elected at the regular meeting of Zion League April 19:

President—Nancy Ellerbe.
Vice President—Mrs. R. L. Nichols.
Secretary—Sara Ellerbe.
Treasurer—Pattie Ellerbe.
Assistant Treasurer—Mary Grace Webb.
Cor. Sec.—Elsie Nichols.
Era Agent—R. L. Ellerbe.
First Supt.—Mrs. C. C. Allred.
Second Supt.—Buck Ellerbe.
Third Supt.—Gladys Ellerbe.
Fourth Supt.—Mrs. R. T. Nichols.

Zion League is growing. A great deal of interest is being shown in our regular meetings, which are usually attended by large crowds. We especially enjoy the meetings we hold at the county home every first Sunday afternoon. The second Sunday morning in each month we hold services at the home of an aged couple, at the same time carrying them their lunch for that day. We have won the Rockingham Union League banner for two consecutive months, and we hope to win it again in the near future.

EDENTON STREET LEAGUES INSTALL OFFICERS

At the evening church service Sunday Rev. W. A. Stanbury installed the following officers:

Senior League of Edenton Street church:

President—Philip Schwartz.
Vice President—Mamie Speas.
Secretary—George Moore.
Treasurer—A. S. Cline.
First Supt.—Grace Wilder.
Second Supt.—Elizabeth Wiggs.
Third Supt.—Caswell Riddle.
Fourth Supt.—Mrs. E. C. Blair.
Era Agent—Mary Elizabeth Doolittle.
Cor. Sec.—Mabel McDade.
Pianist—Mary Gardner.

Walter Lambuth League of Edenton Street:

President—Albert Stanbury.
Vice President—Stuart Robeson.
Secretary—Madge Brigman.
Treasurer—W. M. Upchurch.
First Supt.—Arthur Bridgers.
Second Supt.—V. B. Brookshaw.
Third Supt.—Sadie Rae Barnes.
Fourth Supt.—Dorothy Evans.
Fifth Supt.—Virginia Lyon.
Epworthian Agent — Georgette Schwartz.
Pianist—Laura Mabel Haywood.

To the Editor of Collier's:

I cannot refrain from voicing myself in criticism of an article under the caption, "What's Your Wife—Pawer?" which was published in Collier's for May 23. The writer states: "Why, I've seen the Babe Ruths and Ty Cobbs of the Epworth League sit in the parlor and lie with such conviction that you'h have thought 'em ondowed with the financial acumen of a Morgan, the grace of a Valentine, etc." I should like to say in response to the undue remark as carried in the article that the reflection is not only upon the Babe Ruths and Ty Cobbs but also upon the Epworth League, as being an organization fostering lying. Be it known that the Epworth League is not a riff-raff organization, nor is it a school of lying; neither does the Epworth League proclaim for its members infallibility, but on the other hand the Epworth League is a department of the Methodist church, and like unto the church it teaches to the faithful only that which is truthful and holy and in keeping with the Epworth League motto, "All for Christ."

Harry Daniels.

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

OFFICERS W. N. C. EPWORTH LEAGUE

President—B. L. Lunsford, Marion.
Vice President—Rev. Dwight W. Brown, Gastonia.
Corresponding Secretary—Irene Franklin, Marion.
Recording Secretary—Billie Webster Greensboro.
Treasurer—Earle W. Reece, Hickory.
Advocate Page Editor—Rev. W. A. Barber, Greensboro.
Epworth Era Agent—Mrs. R. O. Eller, Spencer.
Life Supt.—Rev. L. A. Falls, Kernersville.
Int. Supt.—Mrs. J. F. Armstrong, Charlotte.
Junior Supt.—Mrs. Jennie M. James, Charlotte.
First Dept. Supt.—Mrs. R. M. Stafford, Hickory.
Second Dept. Supt.—Miss Lula Betts, Lexington.
Third Dept. Supt.—Miss Edna Sconce, North Wilkesboro.
Fourth Dept. Supt.—Mrs. V. R. Patterson, Asheville.

DAILY BREAD

FRIDAY—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

SATURDAY—But his delight is in the law of the Lord; and in his law doth he meditate day and night.

SUNDAY—And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

MONDAY—The ungodly are not so, but are like the chaff which the wind driveth away.

TUESDAY—Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

WEDNESDAY—For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

THURSDAY—The heavens declare the glory of God; and the firmament showeth his handiwork.

OFFICERS INSTALLED

Sunday evening, May 17, Rev. W. A. Stanbury, pastor of Edenton Street Methodist church, installed the newly elected officers of the Seior and Intermediate leagues of that church. The membership of both leagues attended the service in a body. The following are the names of the officers:

Senior League—President, Philip Schwartz; vice president, Mamie Speas; secretary, George Moore; treasurer, A. S. Cline; first Supt., Grace Wilder; second Supt., Elizabeth Wiggs; third Supt., Caswell Riddle; fourth Supt., Mrs. E. C. Blair; Era agent, Mary E. Doolittle; Cor. Sec., Mabel McDade; pianist, Mary Gardner. Intermediate League—President, Albert Stanbury; vice president, Stuart Robeson; secretary, Madge Brigman; treasurer, W. M. Upchurch; first Supt., Arthur Bridges; second Supt., V. B. Brookshaw; third Supt., Sadie Rae Barnes; fourth Supt., Dorothy Evans; Cor. Sec., Virginia Lyon; Epworthian agent, Georgette Schwartz; pianist, Laura M. Haywood. These two leagues look forward to the most successful year's activity in Edenton Street church history.

Broadcasted by Central Office of Western North Carolina Epworth League Conference, Marion, N. C.

"This is Station P-E-P, Marion, N. C. B. L. L. broadcasting news relative to Summer Annual Conference."

The program for conference has been completed and Salisbury is in fine trim for the entertainment of the leaguers of Western North Carolina upon that occasion. In fact much enthusiasm is manifest in every section and communications are coming into our office from all sides asking questions which bring out the following facts, of which take due heed:

1. Each Epworth League chapter is entitled to one delegate for every fifteen members or fraction, its chapter president and its junior and intermediate superintendent. Presidents of district, city and county unions with departments may attend as delegates.

2. Free entertainment will be furnished by Salisbury to regularly chosen representatives.

3. A registration fee of $1.00 sent to Hon. T. Frank Hudson, Salisbury, N. C., is required. Those who are to attend should send this at once, giving name and address, and capacity in which they are to attend.

4. Each chapter delegation should come to conference prepared to make a written report, to show that they have paid their conference pledge or the equivalent and their missionary specials, and to pledge their chapter for a definite amount to these two purposes for the coming year.

5. Each district secretary is required to attend and make an oral and written report showing the number of chapters, the names of the chapter officers and the total number of membership in his district.

Conference slogan: "Say it with service."

Course of study—Methodist Armor, three class periods; Christian Citizenship, three class periods; Methods, twelve class periods; Religious Music, three class periods; Bible, three class periods.

Platform addresses—Rev. John W. Moore, Rev. E. R. Welch, Miss Lula Beth Roberts, Rev. Loyd D. Thompson, Prof. C. C. Washburne, Mr. V. R. Patterson, Rev. Mr. Moore, returned missionary, Dr. J. H. Barnhardt.

Barbecue.

Who ever heard of an Epworth League conference having a barbecue? We are just going to have that at Salisbury. Hon. T. Frank Hudson, district secretary, assures us that barbecue a la Salisbury district will be served at the Country Club and grounds under conditions ideal for Epworth leaguers.

Webster says: "A barbecue is a social entertainment at which animals are roasted whole."

This is Station P-E-P, Announcer B. L. L. signing off at 5-14-25 with the hope that he will see you in person at Salisbury evening of June 30 to attend each session of the conference which closes the evening of July 3rd.

SPRING GARDEN STREET LEAGUE

On April 26 the following officers for the coming year were elected for Spring Garden Street Church League:

President—Miss Emma Leah Watson.
Vice President—Tommy Hammons.
Secretary—Ruth Watson.
Treasurer—Roland Kimes.
Epworth Era Agent—Louise Whittington.
Cor. Sec.—Ruth Long.
First Dept.—Mozelle Jackson.
Second Dept.—Evangeline Maynard.
Third Dept.—Billy Webster.
Fourth Dept.—Mary Anderson.

You are invited at any time to come and see a group of thriving leagues at work.

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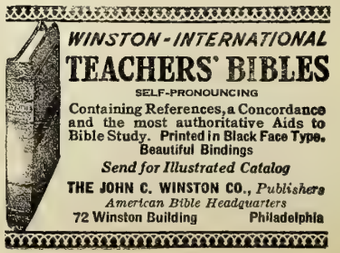
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NEXT TO THE LAST TIME

The final month of the Advocate campaign is drawing to a close—one and one-half weeks and two more Sundays. The Special time allotted has not brought the results hoped for, but there is still plenty of time left to make the campaign a great success. If our pastors would see that the every family canvass is made the results will be wonderful. May we urge that this be done in every charge during the next ten days? In our issue of June 4th the final results will be published.

Here is the way the charges stand at this time. Make yours better by June 4. What say ye?

ASHEVILLE DISTRICT

	New	Ren'wl
West Asheville—L. W. Colson	3½	16
Black Mountain—G. C. Brinkman	6	11
Marshall Ct.—C. B. Newton		3
Rosman—J. C. Richardson		2
Mt. Pleasant—J. M. Folger	1	11½
Henderson Ct.—J. W. Parker		½
Weaverville—B. C. Reavis	1	3
Weaverville Ct.—A. J. Burrus		5
Fairview—S. W. Phillips	1	1
Brevard—E. R. Welch		4¼
Oteen-Oakley—T. A. Groce	1	2
Flat Rock-Fletcher—J. O. Banks	2	6
Mills River—C. F. Tate		9¾
Hominy—A. L. Latham	4	15
Saluda-Tryon—P. E. Parker	1	2
Asheville-Bethel—T. C. Jordan	13	5
Biltmore—W. F. Sanford	1	5
Central—A. C. Chappell (in budget)		
Chestnut St.—G. A. Stamper		5
Haywood St.—R. S. Howie		2
Hendersonville—M. T. Smathers	3	19
Leicester—L. T. Cordell	4	2
Sandy Mush—J. W. Groce	2½	1
Swannanoa—J. O. Cox		1
Total	44	131

CHARLOTTE DISTRICT

Morven—J. S. Gibbs		5
Brevard St.—A. P. Ratledge	7½	12
Lilesville—T. B. Hunneycutt		1
Prospect—W. S. Cherry		1
Thrift-Moores—J. J. Edwards		14
Hickory Grove—A. R. Bell	3	4
Monroe—H. G. Harden		30
Bethel-New Hope—J. W. Kennedy	2	5
Unionville—O. L. Brown		4
Wadesboro—J. C. Armbrust	2	51
Matthews—D. F. Carver		1
West Charlotte—J. A. Smith	1	3
Calvary—C. M. Short	22	11
Ansonville—O. B. Mitchell	1	4
Dilworth—G. D. Herman	11	103½
Hawthorne Lane—R. H. Daugherty		5
Trinity—J. E. Abernethy		6
Tryon St.—J. H. Barnhardt	1	14½
Marshville—Elzie Meyers		5
N. Monroe-Icemorlee—D. S. Richardson	2½	
Peachland—J. C. Umberger	10	5¾
Pineville—R. E. Hunt		25
Waxhaw—F. N. Crowder	1	17
Weddington—T. J. Huggins		1
Total	64	235¾

GREENSBORO DISTRICT

Ruffin—J. H. Brendall		4½
Ramseur-Franklinville—W. L. Scott	3	33
Centenary—R. G. Tuttle	8	51
Jamestown-Oakdale—J. E. Womack		19
Carraway Memorial—T. V. Crouse	1	3
Deep River—O. P. Routh		1
Glenwood—W. A. Barber		5
East End—E. J. Harbison	1	5
Bethel—J. E. Woosley	½	5
Asheboro—W. H. Willis		5
Gibsonville—E. H. Nease		5
Park Place—L. B. Hayes	1	1¾
Spring Garden—G. R. Jordan	3	4
Walnut St.—W. T. Albright		½
West Market St.—J. F. Kirk	6	23½
E. Greensboro—A. Burgess		7
W. Greensboro—E. E. Williamson		5
Main St.—W. B. Davis	29	5
Wesley Memorial—E. K. McLarty	12	36
New Hope—J. A. Howell	4	8
Pleasant Garden—J. W. Hoyle, Jr.	2	14¼
Randleman—J. A. Cook	1	9
Randolph—W. R. Harris		8½
Reidsville—M. F. Moores	23	16
Uwharrie—G. W. Clay	2	11½
Wentworth—C. P. Goode	4½	25
Total	101	400¾

MARION DISTRICT

Burnsville—J. B. Tabor		2
East Marion—E. D. Ballard	2	1
Gilkey—J. C. Postell	1	12
Rutherfordton—J. O. Erwin		2
Old Fort—M. W. Dargan		5
Glen Alpine—R. C. Goforth	2	11
Table Rock—W. J. Hackney	1	3
Bostic—E. J. Poe		12
Broad River—J. C. Gentry	13½	16
Cliffside—M. W. Heckard	10	18½
Forest City—W. R. Ware	6	24½
Henrietta-Caroleen—J. P. Hornbuckle		2
Marion—First Church—W. E. Poovey		5
Marion Mills—G. L. Wilkinson	6	9
McDowell Ct.—H. E. Stimson		8½
Micaville—H. C. Freeman		1
Mill Spring—Elmer Simpson		1
Morganton—First Church—G. T. Bond	4	68½
Morganton Ct.—L. L. Smith		4½
Oak Forest—B. A. Sisk		1
Old Fort Ct.—J. N. Wise		3
Rutherford College—O. J. Jones	¼	5
Spindale—O. L. Simpson	4	20½
Total	49¾	236

MOUNT AIRY DISTRICT

Stoneville-Mayodan—M. Q. Tuttle	2½	1
Rockford St.—G. W. Williams		½
Pilot Mountain—H. M. Wellamn		5
Central—H. K. Boyer	4½	39¼
Walnut Cove—A. J. Bowling		5
Ararat—J. J. Eads	8½	3
Dobson—J. E. Hipp	¾	5
Draper—J. P. Morris	½	2
Elkin—L. B. Abernethy	2	49
Leaksville—E. O. Cole		1
Madison—T. J. Rogers		½
Mt. Airy Ct.—W. J. S. Walker	3	2
Rural Hall—E. E. Snow	4½	22
Stokesdale—M. E. Leftwich		5
Summerfield—W. L. Dawson	2½	9½
Walnut Cove—J. T. Ratledge		24½
Yadkinville—R. E. Ward	2	10½
Total	30¾	184¾

NORTH WILKESBORO DISTRICT

North Wilkesboro—Presiding Elder		2
North Wilkesboro—H. G. Allen	3	55
Ronda-Roaring River—W. J. Miller	1	2
Avery—T. S. Roten		5
Boone—M. B. Woosley	1	4
Creston—W. A. Thomas		8½
Jefferson—J. L. Reynolds	½	4
Moravian Falls—W. I. Hughes	2½	12
Sparta—A. L. Lucas	1	3
Watauga—R. A. Taylor	2	5
Total	11	100½

SALISBURY DISTRICT

Epworth—J. M. Varner	9	
First Street—R. A. Swarengen	5	13
Park Avenue—P. L. Shore		1
Kerr St.—C. R. Allison		3½
Gold Hill—F. J. Stough	1	15½
Albemarle Ct.—L. H. Griffith		7
Salisbury Ct.—W. B. Thompson	1	
Landis—W. E. Rufty	1	
Forest Hill—T. F. Higgins		5
Norwood—F. O. Dryman		1
Concord Ct.—A. G. Loftin	2	8
Albemarle—Central—C. M. Fickens	8	46
Badin—C. R. Ross	2½	3
Concord—Central—W. A. Jenkins		8
Kannapolis—J. F. Moser	2	5
Mt. Pleasant—M. A. Osborne	13	8¾
New London—J. S. Folger		3
Norwood Ct.—G. G. Adams	1	12½
Salem—H. L. Powell		4
Salisbury—First Ch.—L. D. Thompson	½	7½
South Main St.—W. A. Rollins		15½
Spencer—Central—R. O. Eller		4
Woodleaf—T. A. Plyler		¾
Total	46	170¾

SHELBY DISTRICT

King's Mountain—J. E. Thompson		1
Dallas C. O. Kennerly		14
McAdenville—D. P. Grant		½
South Fork—J. N. Randall	2	4½
Cherryville Ct.—J. E. B. Houser	22¼	59
Belmont—R. M. Hoyle		26
Crouse J. B. Fitzgerald		3
Park St.—J. A. Fry		9
Franklin Ave.—G. W. Vick	6	13½
Lowesville—O. C. Fortenberry		4
East End—C. M. Campbell		4
Goodsonville—J. W. Combs		6
Belwood—John H. Green	7½	50¾
Cherryville—R. F. Mock		12½
Polkville—S. M Needham	1	4½
Bessemer—E. B. Stabler	½	8
Gastonia—Main St.—F. J. Prettyman		18½
West End—D. W. Brown	5	20
Lincolton—W. B. West	4	40
Lincolton Ct.—W. E. Moretz		3½
Mount Holly—O. P. Ader	7	13
Rock Spring—R. C. Kirk		6
Shelby—Central—A. L. Stanford		4½
Lafayette St.—A. S. Raper		3
Shelby Circuit—R. Wilson		4
Stanley—J. C. Keever		8
Total	55¼	312¾

STATESVILLE DISTRICT

Shepherd—F. H. Price		2
Maiden—Ira Erwin	1	9½
Troutman—D. A. Oakley	9	1½
Cool Springs—J. E. McSwain	4	3
Hudson—Paul R. Rayle	2	13½
Hickory—First Ch.—H. H. Jordan	¼	22
Mocresville Ct.—C. L. McCain	7¼	18½
Alexander—J. A. Peeler	½	6
Balls Creek—T. W. Hager	½	12½
Catawba—A. C. Kennedy		23½
Davidson—M. B. Clegg		3
Dudley Shoals—P. H. Brittain	1	2
Elmwood—J. W. Strider		13
Granite Falls—N. C. Williams		3½
Westview—D. A. Lewis	1	2
Hiddenite—D. P. Waters		3¾
Lenoir—First Church—Carlock Hawk	1	11
South Lenoir—M. H. Tuttle		1
Lenoir Ct.—E. E. Yates		3
Central—A. L. Aycock	3	35½
Mount Zion—J. H. Bradley	2	30½
Newton—E. W. Fox	1	6½
Olin—W. M Rahtburn	1	2
Statesville—Brd. St.—Z. E. Barnhardt		27
Race St.—H. H. Robbins	5	33½
Statesville Ct.—R. L. Melton	1	8¼
Stony Point—J. M. Barber	1	20
Total	41½	324¼

WAYNESVILLE DISTRICT

Cullowhee—A. W. Lynch		2
Macon Ct.—Van B. Harrison	1	4
Webster—J. W. Bennett	1	3
Whittier—H. A. Bryan		3½
Murphy Ct.—T. E. Hartsfield	½	1
Bethel—F. W. Cook		3
Franklin Ct.—R. A. Truitt		8
Lake Junaluska—Frank Siler	1	5
Andrews—T. J. Houck	9	25½
Bryson City—D. Y. Howell	5	10
Canton—A. C. Gibbs	1	1
Franklin—W. M. Smith		6½
Fines Creek—J. C. Brown		½
Hayesville—F. L. Setzer	½	5
Haywood—P. L. Terrell	2	1
Highlands—J. G. W. Holloway	1½	2
Judson—F. C. West	4	1
Sylva—W. M. Robbins	2	42
Waynesville—J. T. Mangum		15½
Total	28½	143½

WINSTON-SALEM DISTRICT

Burkhead—J. W. Williams		1
Ardmore—J. S. Hiatt	10	
Hanes-Clemmens—T. B. Johnston	1	
Ogburn Memorial—G. B. Clemmer		1
Central Terrace—J. C. Cornett	2	2
West End—J. W. Moore	9½	24
Trinity—J. R. Church	3	
Mocksville—A. C. Swofford		7
Green St.—W. B. Shinn		6
Linwood—J. W. Campbell		2
Advance—R. P. Fikes		4
Cooleemee—J. A. J. Farrington		12½
Davie—James R. Green		1
Denton—S. T. Barber		10
Farmington—C. M. McKinney	3	11
Kernersville—L. A. Falls	1	6
Lewisville—J. W. Vestal		10
First Church—W. R. Shelton	3	20
Thomasville Ct.—D. R. Proffitt	11	7
Thomasville—W. L. Hutchins		2
Welcome—J. W. Fitzgerald	13	16
Centenary—C. C. Weaver	2½	54
Grace—J. P. Hipps		1
Total	59	207½

DURHAM DISTRICT

Carboro—J. W. Autry	1	7½
Gregson—D. M. Sharp		1
Brookdale—B. T. Hurley		14
Milton Ct.—J. Bascom Hurley	4½	19
Burlington Ct.—R. A. Bruton		2
South Alamance—F. A. Lupton		9½
Lakewood—D. A. Clark	1½	1
Carr—J. H. Buffaloe		33½
West Durham—J. A. Martin		5
Chapel Hill—Walter Patten		4
E. Roxboro-Longhurst—M. C. Ellerbe	6½	
Yanceville—W. C. Merritt	5	16
Branson—W. F. Elliott		5
Mt. Tirzah—B. O. Merritt	1	9
Front St.—J. B. Hurley		2
Trinity—W. W. Peele	1	9½
Mebane—L. E. Thompson		3½
Webb Ave.—L. V. Harris		4
Cedar Grove—E. C. Durham	3	26
Memorial—H. E. Myers	11½	10
Leasburg—E. R. Clegg	2	26
Person—J. W. Bradley	8	53
Hillsboro—S. F. Nicks		1
Durham Ct.—W. F. Craven		8
Roxboro—F. M. Shamburger	1	4
Rougemont—J. F. Starnes		9
Graham—G. W. Starling	17½	1
Total	67	275½

ELIZABETH CITY DISTRICT

City Road—Daniel Lane		19½
Stumpy Point—C. A. Johnson	12	19
Wanchese—W. R. Hardesty	4	1
South Camden—T. S. Coble	3	9½
Eliz. City—First Ch., N. H. D. Wilson		17½
Hertford—L. S. Massey	1	31¾
Chowan—M. R. Chambers	1	6½
North Gates—J. O. Long	1	11
Hatteras—J. M. Joliff		2
Pantego-Belhaven—J. P. Bross		4½
Manteo—A. W. Price	1	½
Currituck—E. W. Hurst		9
Kitty Hawk—W. A. Chambers		2
Columbia—S. Salyer	1	5
Pasquotank—W. T. Phipps	6	7
Gates—R. F. Munn	½	20
Roper—R. F. Taylor	2	5
Dare—R. L. Beasley	1½	1
Perquimans—J. T. Stanford	1	8
Moyock—C. T. Thrift	19	28
South Mills—A. B. Crumpler	1	2
Edenton—J. V. Knight	5	4
Total	60	213¾

FAYETTEVILLE DISTRICT

Parkton—J. C. Humble		1
Manners—L. R. Gains	1	
Newton Grove Ct.—W. J. Underwood	4	5
Roseboro—R. B. John		9
Haw River—C. H. Caviness	1	6½
Carthage—John M. Wright	1	4½
Jonesboro—B. E. Stanfield	8	39
Elizabeth—H. E. Lance		8½
Sanford—L. B. Jones		2
Siler City—O. I. Hinson	2	21½
Goldston—H. L. Witten		8
Haw St.—J. H. Shore	½	7
Hemp—G. C. Wood	1	1¾
Stedman—S. S. Ellington		13¾
Pittsboro—C. M. Lance	2	17
Duke—L. C. Brothers	5½	32½
Fayetteville Ct.—W. L. Maness	1	29½
Lillington—H. L. Hendrix		4
Person St.-Calvary—M. F. Hodges		3
Total	27	228½

NEW BERN DISTRICT

Mt. Olive Ct.—H. C. Ewing		2
Riverside & Bridgeton—J. H. Lanning		3
Beaufort—E. F. Lee		½
Trenton—H. L. Davis	2	2
New Port—R. W. Barfield		5
Atlantic C. W. Wilson		1
St. John—R. E. Atkinson		1
Harlow Ct.—J. E. Carter	3	6
Oriacoke—W. T. Cheek	½	4
Snow Hill—J. A. Russell	1	13½
La Grange—R. E. Pittman		4
Mt. Olive-Calypso—L. T. Singleton		13
Centenary—J. W. Harrell	13	31¼
Queen St.—C. K. Proctor	10	21
Oriental—J. C. Whedbee	3	6
St. Paul—J. M. Daniel	2½	11½
Elm St.-Pikesville—C. P. Jerome		2
Morehead City—W. A. Cade	1	52½
Hookerton—R. R. Grant		12
Goldsboro Ct.—R. E. Brown	2	8
Craven—W. L. Dawson, Jr.		4
Pink Hill—K. S. L. Cook		9½
Gloucester—Samuel Leffers		2
Pamlico—W. C. Jones	2	2
Total	40	216¾

RALEIGH DISTRICT

Benson—J. E. Blalock	2	1
Epworth—D. N. Caviness		1
Franklinton—E. H. Davis		9
Central—H. I. Glass	3	1½
Garner—G. W. Fisher	4	21
Tar River—J. C. Williams	3½	10½
Louisburg—O. W. Dowd	½	3
Creedmore—J. J. Boone		3
Zebulon—E. M. Hall	5	20
Cary—W. C. Ball	2	12
Princeton—G. B. Perry	½	4
Oxford Ct.—N. B. Strickland		6
Bailey Ct.—E. C. Maness	2	15
Millbrook—S. J. Starnes	7	30
Granville—L. H. Joyner	4	36½
Smithfield—A. J. Parker	1	44½
Selma—O. P. Fitzgerald		1
Oxford—E. M. Snipes		4
Fuquay—K. F. Duval		2
Youngsville—W. B. Humble		12
Clayton—M. Y. Self		2
Edenton St.—W. A. Stanbury	5	11
Four Oaks—W. J. Watson	9	46
Jenkins Memorial—W. H. Brown	12	4
Total	60½	300

ROCKINGHAM DISTRICT

Piedmont Ct.—M. E. Cotton		1
Hamlet—E. C. Few		1
Mt. Gilead Ct.—F. E. Dixon		1¼
Caledonia Ct.—J. L. Smith	2	½
Maxton—A. S. Parker		9
St. Paul—T. T. Poole		6
Gibson—J. B. Thompson		3
Richmond Ct.—C. A. Jones	2	4
Red Springs—G. M. Daniel		1
Rockingham—C. M. Hawkins		6
Robeson Ct.—N. B. Johnson	1	14
Aberdeen-Vass—E. H. McWhorter		3
Rowland—P. D. Woodall	2	13½
Raeford—N. C. Yearby	2	7
Laurinburg—W. R. Royal		2
Laurel Hill—W. J. DuBois		2
Biscoe—F. B. Peele	2	7¾
West End—A. J. Groves	1½	4
Montgomery—F. B. Noblett		1
Lumberton—T. M. Grant		2
Roberdel—S. T. Meade		2
Troy—J. H. McCracken		7
Lumberton Ct.—N. L. Sealson		1
Mt. Gilead—B. C. Thompson	3	43
Total	15½	141

WASHINGTON DISTRICT

Bethel—L. L. Smith		3
Bath Ct.		1
Aurora—W. C. Benson		2½
Swan Quarter—W. N. Vaughan		4
Nashville—A. L. Ormond	1	7
Rocky Mount Ct.—W. G. Farrar	1	4½
Washington—L. D. Hayman		6¼
Pinetops—J. H. Miller	2	13
Farmville—R. B. Slaughter		4
S. Rocky Mt.—W. C. Huckabee	4½	3
Tarboro—R. C. Beaman		7½
Elm City—D. H. Tuttle	13¼	14
Mattamuskeet—W. M. Wall	14	46
Spring Hope—W. E. Trotman		5½
Fremont—J. A. Dailey	2	13
Greenville—V. P. Scoville	1	5
Fairfield—H. M. Jackson	½	6
Robersonville—F. Eure	3	5½
First Church—H. M. North	2	11
Wilson—F. S. Love	2	10½
Grimesland—J. J. Lewis		2
Total	46¼	174¼

WELDON DISTRICT

Windsor—N. M. Wright	½	9
N. and S. Henderson—L. E. Sawyer		1
Williamston-Hamilton—E. D. Dodd		1
Rich Square—Rufus Bradley		3¼
Garysburg—J. A. Tharp		4
Enfield—C. T. Rogers—	1	1
Scotland Neck—E. L. Hillman	2	2
Battleboro-Whitaker—B. F. Boone		7
Warrenton—H. B. Porter	3	40½
Henderson—T. G. Vickers	1	7
Murfreesboro—L. C. Larkin		10
Aulander—W. L. Clegg	1	6
Northampton—B. P. Robinson	1	6
Littleton—G. F. Smith	1	5½
Halifax—J. L. Midgett	4	8
Rosemary—Norman Harrison		2
Roanoke Rapids—R. H. Broom	2	2
Weldon—G. W Perry		8½
Middleburg—J. T. Draper		19
Seaboard—Frank Culbreth		8
Windsor—N. M. Wright		16½
Warren Ct.—W. M. Towe		1
Conway Ct.—E. B. Craven	1	31
Ahoskie—R. G. L. Edwards	10	16
Total	27½	215¼

WILMINGTON DISTRICT

Hallsboro—J. K. Worthington		4
Shallotte Ct.—W. J. Freeman		1
Rose Hill—T. W. Lee		2
Jacksonville-Richlands—J. H. Frizzelle	2	3
Fifth Avenue—W. C. Martin	2	6
Clinton—J. E. Holden		4½
Faison-Warsaw—E. L. Stack	1	3
Tabor & Fair Bluff Ct.—L. M. Chaffin		11½
Scott's Hill—E. W. Downum	1	1
Chadburn Ct.—T. E. Davis	2	2
Burgaw—L. A. Watts		9
Magnolia Ct.—W. E. Hocutt	4	3
Mayesville—E. C. Sell	2	15
Grace—A. D. Wilcox	1	15
Ingold—A. E. Brown	2	4
Whiteville—L. D. Pattishall		4
Wilmington Ct.—C. N. Phillips	3½	4
Epworth—J. A. Snow	1	20½
Trinity—H. C. Smith		6
Kenansville—J. W. Sneeden	2	2
Carver's Creek—J. C. Harmon	1	10½
Swansboro—D. A. Futrell	1	3
Southport—J. R. Edwards		2
Total	25½	145
Miscellaneous	1½	52
Total	305	4509¼



REV. SAMUEL MAXWELL, A.B., S.T.B., B.D., EVANGELIST

Rev. Sam Maxwell, who is finishing his work at Yale University, desires to devote his summer to revival meetings. He is a man of unusual force as a preacher, a most devout and earnest preacher of the gospel. For a number of summers he has engaged very successfully in evangelistic work and any desiring a safe and capable minister to assist them need have no fears to engage Brother Maxwell. His address is 111 North Slocumb Street, Goldsboro, North Carolina.

H. C. Morrison.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

OVER $1,300,000 PAID ON SPECIAL EFFORT QUOTAS TO DATE

BEHOLD the Special Effort Cupid! Po little fella! What's the matter? He emerges from his hiding-place, used-up bow in hand, unused arrows falling at his feet, and weeps in distress. It is not easy to understand all he says, but in substance this is the storyof his discomfiture—

He Missed 2,000 Out of 6,500

Cupid says: "I thought I could shoot straight, but I seem to have missed my aim on 2,000 charges out of 6,500. At least, there are yet that many charges which have not been Special-Effortized enough to cause them to pay even one little penny on their quotas for Superannuate Endowment. And, just think, I am now well into the second year of the movement shooting at them. I am sure my arrows are tipped with loving presuasion and arguments that should move to action, but as yet I have failed to make an impression. I must be nearing superannuation myself, or else these charges have fortified themselves against my darts."

Is your charge one of the 2,000? Have you caused the disquietude of Cupy? I do not blame him for weeping over such a situation. Think of nearly one-third of the entire church doing absolutely nothing for this most appealing cause! If this condition continues, how will the pastors of these charges feel when they superannuate? I cannot imagine a more terrible consciousness for a preacher than to look back to this Special Effort out of the deprivations of future superannuation and know that he failed to help when he could!

Not Real Hits But Scratches

Cupy says: "And, too, I seem to have been doing some scratchy shooting. I hate myself for that. I try to hit center, and not merely scratch the target. Half-misses causes much pain. What do I mean? Just this: Hundreds of charges throughout the church have to date paid very nominal amounts on their Special Effort quotas. I was reading the record today and saw where one charge, with a five-year quota of $1,200, had paid $4; another with a similar quota had paid $7; and many charges with average quotas had not paid more than $25 each. Then I knew if I had touched them at all, they were only scratched—just enough to make the whole process painful to them. O, why can't I shoot straight?"

Poor Cupy, feel so sorry for you! No wonder you are sad. You wanted to draw red blood from great hearts, but you not nothing but skin-blisters in these cases. And you tried so hard—even broke your bow, didn't you?

O men, don't you see what I am trying to get across to you? Are you going to be content with merely playing at this Special Effort business? It is a real job we have on our hands, and it will take real effort to put it over. Turn to statistical tables number four in the back of your Conference Minutes of 1924, and see why Cupy cries. See the pitifully small amount credited to some of the charges for the first Conference year of this movement. Are you satisfied with the showing of your charge? If not, you can change all that this year. Make an earnest try!



THIS PAGE TELLS WHY CUPY CRIES

Shining Marks Completely Missed

Cupy says: "O horrors, how could I have missed a single presiding elder! But it seems I failed even to scratch a number of them. At the Annual Conferences I took dead-level aim at them closely assembled in small rooms, and I thought my arrows hit center. But, to make sure, I drew my bow twice on them afterwards. I have learned, however, that some of them at the Quarterly Conference do not dwell on the question concerning Superannuate Endowment (if they raise it at all), and some of them actually held their District Conferences without having a speaker on the program in behalf of the Forgotten Man! How could I have missed such shining marks?"

Cupy, Cupy, how could you! If I did not know you to be a truthful little fellow, I would say that you are not only a bad marksman but an awful prevaricator. Since, however, you evidently know what you are saying to be according to the facts, I must beg that you do not tell this to anybody else. It is a reflection on your efficiency, and an advertisement of the thoughtlessness of those who are my friends.

Brother presiding elder, is Cupy right? Did you really forget the Forgotten Man at your District Conference? If so, why? Is there anything else in the church's program that has a better right to representation than have the church's preachers who work out her program? Of course, you did it inadvertently—just forgot, didn't you? Please don't forget again. Try to make up for losing such a good opportunity to help the cause by personally urging your preachers and laymen to support it 100 per cent.

Perfect Hits But Bleeding White

Cupy says: "Even many of my perfect hits are bleeding white. I refer to hundreds of charges that have been interested enough in the Special Effort to raise their quotas in subscriptions and cash, but are very slow about sending the money as it is collected to the Board of Finance, Security Building, St. Louis. They allow the cash to linger in local banks, unmindful of the fact that this endowment money has to be invested by the Board of Finance before it can earn income for the support of the superannuates. I reckon I did not shoot them deep enough to make their wounds bleed red!"

Brothers! Brothers! Is Cupy telling this tale about you? Are you permitting money raised in your charge for the broken-down and used-up preachers of Southern Methodism to lie around doing nothing when so many of these blessed old heroes are pleading for the commonest necessities?

"WHEN A MAN'S A MAN HE DOES NOT QUIT IN A PINCH"

WOMAN'S PAGE

(*continued from page eight*)

ident, Miss Bernice Spencer; corresponding secretary, Miss Elizabeth Wall; recording secretary, Miss Ruth Smith; treasurer, Miss Clara Goolsby; Supt. mission study, Miss Stella Nance; Supt. social service, Miss Claude Byerly; Supt. supplies, Mrs. Lena Mann; Voice agent, Miss Allene Nance; pianist, Mrs. Geo. Brown.

At the close of the evening's program a social hour wa enjoyed, and proved a mot pleaant and delightful occaion.

GREENSBORO DISTRICT MEETING

On June 11 and 12 the annual meeting of the Woman's Missionary Societies of the Greensboro district will be be held at Park Place church, Greensboro. Mrs. Dawson, district secretary, is anxious to have a full representation from every adult, young people and children's society in the district. A program of interest is being arranged and the meeting, we are sure, will be an occasion of great interest and profit.

TO THE MISSION STUDY SUPERINTENDENTS

Dear Auxiliary Superintendents of Mission Study:

I know you will rejoice with me that the Western North Carolina conference has won honorable mention the first quarter of 1925. As reported by enrollment cards we stand third. As reported by superintendents, second. I am sorry we do not stand so well in Bible study. Perhaps if all our work had been reported and reported on time, we would have stood even better. I want to thank the auxiliaries for their splendid co-operation, for it has meant good work to climb so near the top. Now, let's redouble our efforts and our accuracy and either advance or hold our standing through theyear.

Where your study is divided into circles each circle should be reported to Mrs. Lipscomb on a separate card, as a class, also the number of circles reported to me. If each class that reported to me had reported to Mrs. Lipscombe also the two reports would have tallied.

Where there has been no study or Bible class the first quarter may I not urge an organization at once? Are you continuing your book into this quarter? If so, can you not finish it and take up another? It is gratifying that we had seventy-six more new classes last quarter than for the same quarter last year.

I want to thank the superintendents of study for the improvement in reporting, but there is still room for more improvement. Last quarter a number of reports were too late to be counted. The cards should go to Mrs. Lipscombe as soon as the class is organized and it is not necessary to wait until the book is completed to report to me.

Let's have one hundred new classes this quarter, adult, young people and junior. With best wishes for splendid success and joy in your study,

Mrs. M. B. Goodwin,
Conf. Supt. Mission Study.

PACKAGE CAR TO HAVANA FROM SPENCER TRANSFER

Manufacturers and other shippers of Virginia and North Carolina now have the advantage of direct all rail freight service to Cuba for less than carload shipments, a package car line from Spencer Transfer to Havana having been established by the Southern Railway in connection with the Florida East Coast Railway and the Key West car ferry.

Under this arrangement cars loaded at Spencer are moved by the Southern to Jacksonville, Fla., thence by the Florida East Coast to Key West, where they are loaded on the car ferry and transported to Havana where they are shunted to the freight terminal in that city.

This means that shipments from any point from which cars are loaded to Spencer Transfer can be sent through to Havana with only one transfer en route. In addition, there are many other advantages since the requirements for packing and shipping by this route are no different from those for domestic freight.

Cars are received at Spencer Transfer from a larger number of points in the territory north of the Potomac river and shipments for Cuba coming to Spencer in them will be consolidated with those originating in Virgina and Carolina territory.

Similar service is maintained by the Southern from Cincinnati and from Inman Transfer, Ga., and has proved of great convenience to shippers interested in the rapidly growing Cuban trade.

HEALTH

How to Get It and How to Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this: — "Keep your system pure and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of your other vital organs combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver purifies the system by manufacturing a greenish-yellow, bitter fluid called the bile, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is purgative and antiseptic or germicidal. In health, it is your bile that makes your bowels act regularly and freely every day,—it is Nature's only purgative. It is your bile that keeps your bowels pure, sweet, clean and free from the germs of fermentation (gas) putrefaction, decay and disease. Remember that germs cannot live where there is bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxines. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely into the bowels after each meal.

But when the bile stops flowing freely your bowels stop acting regularly and the contents become a foul, stagnant, breeding bed for the germs of fermentation (gas) decay and disease. These poisons (called toxines) are gradually absorbed into your blood and circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body including your liver, stomach and bowels.

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your liver. Nature gives you warning —not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you also should know them and instantly heed them. It will save you much pain, serious illness and perhaps big repair bills.

When the bile stops flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become heavy or foul, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spells; you may be troubled with belching or frequent passage of gas from the bowels; the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; you may become sleepless, restless and irritable or blue and melancholic. You may have frequent, dull headaches; your bowels stop their free, full and natural action; you have constipation, fermentation, gas, putrefaction and self-poisoning or "auto-intoxication" as the doctors call it.

How to Make the Bile Flow

We have learned that bile is Nature's purgative and Nature's antiseptic (or germ killer) for the bowels; that, in health, bile keeps the bowels moving regularly and freely every day and prevents fermentation, gas, putrefaction, decay, disease and self-poisoning.

But when the bile stops flowing freely, how can we start it up again? The answer is, Take Calotabs at bedtime and drink water freely the next day. This treatment represents the best thought and experience of the best physicians in every civilized country of the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause for they do not increase the flow of the bile which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit except the habit of health.

What are Calotabs—How do They Act?

Calotabs are a real doctor's medicine—the best of their kind ever devised. Kings, presidents and millionaires have travelled far and have paid rich fees to the world's greatest physicians and have regained their health by this medicine. But now, thanks to modern manufacturing methods, even the poorest person can easily find the price of a package of Calotabs for they are now manufactured by the millions, in one of the largest medical laboratories in the world, and are sold wherever medicines are sold, in convenient, economical packages, price thirty-five cents for a large, family package.

Calotabs are composed of a thoroughly purified and refined calomel, combined with assistants and correctives. The calomel increases the flow of the bile and every physician knows that no other medicine can take its place; there is no such thing as a substitute for calomel. The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels preventing nausea, sickening and griping effects.

Calotabs (and water) therefore, give you the combined effects of calomel and salts without the nauseating, sickening, griping and dangerous effects of either.

The medicine chest of every home should be supplied with Calotabs, the most important of all family medicines, for they are needed in almost every case of sickness, and, if used promptly, may prevent many cases of serious illness.

Directions for Using Calotabs:

Complete directions, in plain language which every one can understand, are contained in each package of Calotabs. Ask your retail druggist to order a package for you. The price, only thirty-five cents for a large family package, will be cheerfully refunded if you are not delighted with the results.

N. C. SUNDAY SCHOOL

(*continued from page nine*)

ing prayer service. They are offering three courses, with seventy-five or one hundred people present every Wednesday night. Courses being offered and instructors are as follows:

Organization and Administration of the S. S. Prof. B. G. Childs.

What Every Methodist Should Know. Prof. J. M. Ormond.

Missionary Message of the Bible. Prof. H. C. Ritter.

Interest in the project is excellent, and some good work is being done.

OUR PROGRAMS OF WORK

Recognizing the educational value of the official Programs of Work for schools, departments and classes, we are endeavoring to acquaint the officers and teachers of the conference with them and make them operate wherever possible. For the whole school there are Programs of Work A, B and C. Program of Work C for the small Sunday school, Program of Work B for the classroom type school, and Program of Work A for the thoroughly departmental school. Approximately three hundred schools have already adopted these programs. We are making plans to present them to all other schools that may become interested. We are hoping that at least five hundred schools will have adopted the Program of Work before our next annual check-up campaign, October 12-25, 1925.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

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Registration for fall quarter, September 25, 26, 1925.

For further information address

The Secretary to the President
UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

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RALEIGH, N. C.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

A Real Treat—Three crates of strawberries for Sunday dinner recently was enjoyed to the fullest extent by our two hundred and fifty children. Brother B. G. Thompson of Goldsboro made possible this rare treat. He is a friend who backs up his friendship by noble deeds. Ever since our Orphanage was established he has been one of our staunchest and most generous friends. Just last year he sent me a check for five thousand dollars. He believes in our Orphanage with all his heart and never loses an opportunity to be good and generous to us. Such expressions of love cheer and strengthen us in all of our endeavors.

* * * *

Singing Class at Goldsboro—The second Sunday morning in this month found our singing class at St. Paul church, Goldsboro. I understand that a great congregation was present to welcome our young folks. Bro. J. M. Daniel and his splendid congregation received them with open arms and a warm heart. The class realizes that they were among their real friends, and it was a genuine joy to them to render their best service in His name. After the sacred concert was given, Bro. B. G. Thompson took the entire class to the cafeteria, where they enjoyed a sumptuous dinner as his guests. One lady sent me fifty dollars for current expenses. Our friends in Goldsboro are continually doing something for the good of our children. The singing class will not forget the many expressions of love which they received at the hands of the members of St. Paul church and Bro. J. M. Daniel, the beloved pastor.

GOSPEL SINGER

Mr. John A. Carter, a gospel singer, is open for some meetings, and would be glad to correspond with any brother who may be in need of a singer. He has recently helped Revs. D. P. Waters at Hiddenite and R. H. Kennington at Cramerton. These brethren say of him: "He is very efficient help; our people were delighted with him." "I am glad to recommend him to any one who feels the need of a good choir leader." Address Brother Carter at 122 Price Street, Greensboro, N. C.

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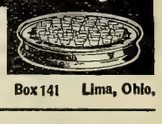
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Presiding Elder's Appointments

DISTRICT CONFERENCES

Fayetteville, at Dunn ..... May 26-28
North Wilkesboro, at Boone ..... May 27-28
New Bern, at Trenton ..... May 28-29
Waynesville, at Sylva ..... May 31-June 1
Statesville, at Newton ..... June 4-5
Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

May
Flat Rock-Fletcher, Flat Rock, 11 24
Oteen-Oakley, night 24
Central, 11 31
Asheville Ct., Emma, 3 31
Bethel, night 31
June
Mills River, Avery's Creek, 11 6-7
West Asheville, night 7
Hominy, Acton, 11 27-28
Chestnut Street, night 28
July
Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27
August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

May
Weddington, Hebron, 11 23
Hawthorne Lane, 11 24
Belmont Park, night 24
Hickory Grove, 3 24
Dilworth, 11 31
Rural Trinity, 3 31
Brevard St., night 31
June
Ansonville, Burnsville, 11 3
Morven, Sandy Plain, 11 4
Wadesboro, 8 p. m. 3rd, 11 7
Marshville, Harmony, 3 7
Tryon St., 11 14
Duncan Memorial, night 14
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21
The district conference will be held at Pineville June 25-26.

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

May
Deep River, Cedar Falls, 11 24
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31
June
Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

May
Cliffside, Cliffside, 11 24
Henrietta-Caroleen, Caroleen, 7:30 24
Broad River, Wesley's Chapel, 11 30
Mill Spring, New Hope, 11 31
June
Forest City, Pleasant Grove, 11 6
Bostic, Pisgah, 11 7
Spindale, Spindale, 8 7
Burnsville, Shoal Creek, 11 14
Spruce Pine, Spruce Pine, 8 14
Marion, First Church, 11 21
Old Fort Ct., Carson's Chapel, 3 21
Old Fort, 8 21
Cross Mill, Concord, 11 28
Marion Mills, East Marion, 8 28
July
Morganton Ct., Bethel, 11 5
Oak Forest, 3 5
Marion Ct., Pleasant Hill, 11 12
McDowell, Pinnacle, 3 12
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

May
Mt. Airy Ct., New Hebron 23-24
Ararat, Chestnut Grove 30-31
Summerfield, Pisgah 30-31
June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

May
Helton, Greenwood 23-24
Elk Park, Banner Elk 30-31
June
Warrensville, Ashley 6-7
Creston, Mountain View 20-21
Jefferson, Zion 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

May
Trinity, Tate Chapel, 11 23
Mayle, 11 24
Lowell, South Point, 3 24
Park Street, night 24
King's Mountain, night 27
Belmont, Main Street, night 28
Mount Holly, night 31
June
South Fork, Bethel, 11 6
Crouse, Pleasant Grove, 3 and 11 6-7
Lincoln Ct., Ivey, 3 7
Smyre, night 7
Columbia, Gum Neck 7
Trinity College Summer School 10-24
Lowesville, New Hope, 11 27
Goodsonville, Tabernacle, 3 and 11 27-28
Bessemer, Puette Chapel, 3 28
Shelby, Central, night 28

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May
Gold Hill Ct., Liberty, 11 23
Salem, West Albemarle, 11 24
Albemarle Ct., Oakboro, 11 30-31
June
Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28
The District Conference will be held at Norwood July 9-10.

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May
Lenoir Ct., Gamewell, 11 and 1 24
Ball Creek, Friendship, 11 and 3 23-24
Hickory First 8 24-25
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31
June
Statesville, Broad St., 11 and 8 7-8
Statesville Ct., Bethel, 11 and 3 6-7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
THIRD ROUND

May
Macon Ct., Union 11 and 3 22-24
Franklin Ct., Salem, 11 and 11 23-24
Franklin Street, night 24
Sylva, Sylva, 11 31
June
Haywood Ct., Pinchers, 11 and 3 6-7
Fines Creek, Pine Grove, 11 7
Bryson City, Raven's Ford, 11 and night 21
Highlands, Highlands, 11 24
Glenville, Double Springs, 11 27
Cullowhee, 11 28
Whittier, Echota, 3 28
The Haywood County Sunday School Teachers' Training School will be held in the Waynesville Methodist church May 10-15.
The Waynesville District Conference will convene at Sylva May 31, which is the fifth Sunday. The business session will be called to order at 9:30 Monday morning, June 1

WINSTON-SALEM DISTRICT
W. A. Newell P. E., P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May
Denton, Jackson Hill, 11 23-24
Thomasville, Main St., Main St., night 24
Mocksville, Mocksville, 11 31
Farmington, Huntsville, 3 30-31
Walkertown, Walkertown, night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

May
Burlington Ct., Bethel, 11 23-24
West Burlington, 5 24
June
Mt. Tirzah Ct., Helena 6-7
Pastors' School, Duke University 14
Front Street, 11 21
Webb Avenue, night 21
Person Ct., Warren's Grove, 11 27
Long Memorial, 11 28
East Roxboro, Grace, night 28
July
Durham Ct., Fletcher's Chapel 2
Graham and Haw River, Haw River, 11 5
Brooksdale Ct., Trinity, 11 11-12
Carr, night 12
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26
August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30
District Conferenee at Fletcher's Chapel July 1-2.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

May
Belhaven-Pantego, Belhaven 31
June
Summer School, Duke University 7
Summer School, Duke University 14
Perquimans, New Hope 20-21
Edenton, Edenton, night 21
Chowan, Bethany 27-28
Hertford, night 28
July
Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

May
Lillington, Parker's Grove 23-24
Parkton, Marvin, 4 24-25
June
Bladen, Live Oak 6
Elizabeth, Clarkton, night 6-7
Fayetteville, Salem 13-14
Hay Street, night 14
Duke, Angier, night 20-21
Dunn, night 21-22
Hemp, Smyrna 27-28
July
Carthage, Center 4-5
Person St. and Calvary, Gardners, 4 5
Siler City, Mt. Vernon 11-12
Glendon, Carbonton, 4 12-13
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26
August
Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
SECOND ROUND

May
Dover Ct., Lanes, a.m. 22
Seven Springs, Zion, a.m. 23-24
District Conference May 26-27 at Trenton

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

May
Springhope, Springhope, 8 and 11 30-31
Elm City, night 31
June
Fairfield, night 1
Swan Quarter, Sladesville, a.m. 2
Englehard, night 2
District Conference, Englehard 3-4
Stantonsburg, a.m. 7
Fremont, Yelverton, night and a.m. 7-8
Summer School, Duke University 14
Aurora, Warrens, a.m. 20-21
Washington, night 21
McKendre, Pinetops 27-28
Tarboro, night 28
July
Bath, Bethany, a.m. 5
Farmville, Arthur, a.m. 12
Grimesland, Shelmerdine, 3 12
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Monnt, First church, night ..... [redacted]
Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

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IN MEMORIAM

RESOLUTIONS OF RESPECT

Whereas, our much loved and highly esteemed friend, Martin Luther Willis, has been called from his labors here to his reward on high; therefore be it resolved:

First, That we humbly acknowledge the wisdom and providence of our heavenly Father.

Second, That we shall treasure the memory of our friend and co-worker, who labored so faithfully among us.

Third, That we extend our love and deepest sympathy to his loved ones, and pray that our heavenly Father may comfort and sustain them in their great grief and loss.

Fourth, That a copy of these resolutions be sent to the family, a copy to the Advocate and Coaster, and a copy be spread on the minutes of the Sunday school.

Luther Hamilton,
W. M. Webb,
Committee.

RESOLUTIONS OF RESPECT

On the twenty-first of March, 1925, there passed one of earth's choice spirits in the person of Mrs. Lake McNairy Pleasants.

The Crawford Missionary Society of Reidsville Methodist church wishes to pay loving tribute to the memory of this greatly beloved member. She was a woman of great charm, culture and deep spirituality. We most humbly feel our loss, but we know the influence of her godly life will live on in the lives of those with whom she came in contact here on earth. Therefore,

Resolved, Since our heavenly Father has taken our dear friend from this life to another and fuller life, we bow in humble submission to His will.

That we are grateful to have known her and to have felt the inspiration of her godly life.

That we extend to the family and to the many who loved her our heartfelt sympathy.

That these resolutions be recorded in the minutes of the society and copies be sent to the family and to the Advocate.

Mrs. M. F. Moores,
Mrs. E. H. Wrenn, Jr.,
Miss Henrietta S. Reid.

KITTRELL—Thelives of men either speak for God or speak against Him. There is no neutral position about our relation to our Creator. The life that mirrors the spirit of God touches earth with the efficacy of an eternal power. Such was the life of Mrs. Willie Kittrell, who died in Lumberton, N. C., November 23, 1924. She lived in the majesty of simplicity but in the power of the grace of God, and men knew by her life that God dwells often in the souls of men.

She was born May 4, 1862, Gates county, N. C., and spent almost all her life there. October 25, 1887, she married James M. Costen, who lived only eighteen months after marriage. April 7, 1897, she married George Kittrell. These dates give some of the big facts in this good woman's life, but no record can do the real justice of her soul.

She believed in keeping her soul free the impurities of hatred, jealousy and prejudice. This inner whiteness gave her a power to direct men to Jesus with ease and authority. Many found the way because her life pointed to the heights.

When pain in its most vile and malignant form seized her body, there was a calm and poise about her that bespoke the superiority of her soul. In the midst of her suffering she smiled and expressed gratitude for any kindness shown her.

Mrs. Kittrell's readiness to serve with cheer and sympathy was known by all who came in contact with her. Every heart that made an appeal for help of any kind to her was answered by her as far as her means and strength would permit. Many broken hearts have been healed, many fevered brows soothed and many weak spirits made strong by this good Samaritan. The Master was glorified in her many deeds of real service.

Her service to men gained its beauty and strength from her association with God. Amid her experiences her faith was radient and sustaining. Almost noiselessly did the ugly form of death approach her, but she heard the light footfalls and knew that he was near. She looked up and said, "I am ready to go. Life has been sweet and the Master has been very good to me." In this big hour she walked with her Lord and her heart burned within her as she communed with Him. We are glad we knew her and could call her friend.

God gave her but one child, who survives her. May God bless this daughter and the other loved ones.

T. M. Grant.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call from us one of our faithful members of Brooksdale Sunday school class, Mrs. Charlie P. Garrett; therefore resolved:

First, That we bow in humble submission to Him who wdoeth all things well.

Second, That our class and church has lost a faithful member and who walked close to her Lord and did her best in all her task.

Third, That we extend our love and deepest sympathy to her loved ones and pray that God may comfort and bless them in their grief and loss.

Fourth, That a copy of these resolutions be sent to the family, a copy to the Advocate and the Roxboro Courier.

Mrs. W. T. Carson,
Mrs. D. S. Brooks,
Mrs. E. L. Wilkerson.

MURRAY—Mrs. Martha Murray died January 29, 1925, at the home of her daughter, Mrs. Henry Hanchey, in Wallace, N. C. Sister Murray was born February 14, 1843, and was a widow several years. She joined Charity church when only a girl and was faithful to her vows to the end. She was a lovely character, full of faith and love for the Master. Sister Murray had been in poor health for several years before her death. She is survived by two daughters, several grandchildren and a host of friends. She was buried in her old family burying ground near Charity. May the Lord bless those who are bereaved.

Pastor.

REECE—Pearl Viola Perrett was born July 4, 1903. She was an unusually attractive girl, and grew into beautiful young womanhood, loved by all who knew her. She attended school at Whitsett, and upon her graduation had won the confidence of her teachers and host of friends. On September 10, 1923, she was happily married to Mr. Vergil Reece and entered upon her new home duties with every prospect of a long and happy life.

On the morning of September 24, 1924, she was taken suddenly ill, and despite the efforts of her physician and loving friends she passed to her eternal rest in a few short hours. She left to mourn her a devoted husband, two brothers, G. W. Perrett of Greensbor, and H. C. Perrett of Whitsett, and her father and mother, Mr. and Mrs. Z. F. Perrett of Whitsett, together with an unusual number of friends who were shocked and saddened at her sudden death. Amid a wealth of floral tributes she was tenderly laid to rest to await the morn of the resurrection in the cemetery of Bethel church.

For years she was a faithful and consistent member of the Whitsett M. E. church, and a regular attendant upon all the services of the church which she loved so well. The memory of her pure young life will linger through the years in the minds of all who were so fortunate as to be numbered among her friends. X.

J P Breedlove 30aug24
407 Watts St.

PINCHBACK—Mrs. Mollie Chandler Pinchback was born August 8, 1850; died April 23, 1925. For nearly 75 years Mrs. Pinchback lived in this world to bless the home, the church, and the community in which she lived. She joined New Hope Methodist church at the age of thirteen and lived a consecrated Christian life for sixty-two years. What a splendid record and what an influence for good she exerted in the community in which she lived. She was married to Thomas A. Pinchback on November 24, 1875, and for nearly 50 years this happy couple made their sweet home a happy dwelling place for the seven children that God gave into their keeping. A wonderful record—not a death in that home for nearly fifty years. The husband and the seven children, Mesdames N. J. Taylor, R. J. Cobb, J. J. Chandler, and Miss Blanche Pinchback, J. A., T. A. and James feel their loss keenly; but her Master knew best and called the sweet sainted spirited home to heaven.

She was laid to rest in New Hope cemetery near the church where for 62 years she had faithfully worshiped, giving a life of service to her Master. The beautiful flowers that covered her grave will wither and die, but the sweet influence from her life will live on to make the world better. May God bless every member of this broken home and help each one to meet her in the "bright beyond."

W. T. Long.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has seen fit to remove from our midst Bro. G. N. Bissett, one of our most loved and leading members of Nashville Methodist Church, South, it is resolved:

First, That the board of stewards record its profound respect and love for him as one who lived a consistent, upright Christian life, and whose membership was an honor to the board.

Second, That we shall greatly miss him and deplore our loss. We rejoice that through faith he was ready to leave his labors and sufferings to rest in that beautiful home of the good and faithful, not made with hands, eternal in the heavens.

Third, That we deeply sympathize with his devoted wife and family in their bereavement, and request a copy of these resolutions be sent the family and a copy sent to the North Carolina Christian Advocate, and one on the minutes, also a copy to the Graphic.

C. L. Benson, Chm.

SMITH—On Sunday morning, March 1, 1925, our little town was shocked by the news of the passing of the spirit of little Jesse Price Smith into the great beyond. He had been ill on Saturday, but no one seemed to think it serious, as he had never been physically normal. But what he lacked in physical development he made up in mental attainment. Notwithstanding this physical drawback he kept pace with his classmates in school, easily making the sixth grade.

He was an ardent Sunday school and church attendant. He took great pride in performing any part in the junior league, and one of the most vivid pictures the writer has of him is when the league gave a public program some time ago and he stood up, threw his shoulders back and seemed to put his whole soul in the little part he was performing. But this was one of his characteristics—"whole heartedness."

He resented his small stature and in his play his playmates all refrained from alluding to it, their love for him was so great. When they heard he was dead they were overwhelmed with grief.

His funeral was conducted in the M. E. church by Rev. E. B. Bell, the junior choir having charge of the music, the boys from his grade being honorary pallbearers and the larger boys active pallbearers. The many floral tributes showed the esteem in which he was held by the community.

He was the son of A. E. and Mettie Smith and was born May 18, 1912. His remains were placed in the family burying ground near Dover for its final resting place March 2, 1925.

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best—
Good night! good night! good night!

Only "good night," beloved — not "farewell."
A little while and all His saints shall dwell
In hallowed union indivisible—
Good night!

Y.

RESOLUTIONS OF RESPECT

In the passing of Mrs. Mame Carter a useful and exemplary life was ended here to enter the home beyond. She had been a member of our Methodist Aid Society for a number of years. Notwithstanding she was a devout member of the Episcopal church, she often met with us in our monthly meetings, and her presence was an inspiration, always a help in any movement for the betterment of our community, liberal to all denominations, ever ready to lend a helping hand to one in need. Resolved:

First, That as a society we miss her sweet companionship, revere her memory and are mindful of her Christian character. She knew some time before she died that the end was near and said she was ready to go. Such a blessed assurance for her children, grandchildren and her one baby great-grandchild. About ten o'clock on the morning of the 13th day of March, 1925, she coftly fell asleep. It seemed she was just wafted away on the wings of "perfect rest."

Second, We loved her, remembering her bright smile and cheerful greeting, and we thank our heavenly Father for her faith in Him, which sustained her in her hours of suffering.

Third, That we bow in submission to His will and feel that she is with the Lord she served so well. That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate and her church paper.

Mrs. T. B. Jones,
Mrs. J. A. Mann,
Fairfield, N. C. Committee.

STACY—James Pinkney Stacy was born in Burke county August 30, 1849, and passed to his eternal reward March 31, 1925, age 75 years, seven months and one day.

Brother Stacy was converted in early life and joined the Methodist church and was ever faithful to every trust committed to him. About forty years ago he with a few others erected Bethel church, near Morganton. From that time until his death he served as trustee, steward and Sunday school superintendent. He had been a subscriber to the Advocate for forty-two years. He wielded a mighty influence for good in the community where his life was spent.

The following beautiful tribute was paid him by the editor of the Morganton News-Herald:

"A man of highest integrity, loyal to the principles in which he believed, a conscientious member of the Methodist church, Mr. 'Pink' Stacy held the regard and high esteem of all who knew him. He could be depended upon to be found on the side of right and ever willing to lend a helping hand to those who needed his help and encouragement.

"More than fifty years ago he married Miss Mary Ann Shuping, member of a prominent Burke county family, and they reared a family worthy of their splendid influence and training. The occasion of their 'golden wedding' a few years ago marked a milestone in the family history. The surviving children are Messrs. C. A. Stacy of Charlotte, W. S. Stacy of New Orleans, Mrs. L. E. Mull, Greers, S. C., Mrs. W. R. Trexler, Charlotte, and Mrs. Ottis Mull, Chase City, Va."

On Friday afternoon, April 3, the funeral service was held at Bethel church. An immense congregation gathered to pay their tribute of respect to him whom they loved and who had served so faithfully for many years.

L. L. Smith.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, MAY 21, 1925 Number 21

EDITORIAL PARAGRAPHS

"In a short time," says the Omaha Bee, "those of us who jump straight up in the air to dodge one of Henry's flivvers will be in danger of being hit by one of Henry's fliers." But why worry? Everybody at that time will be either riding or flying. There will be no one afoot to "jump straight up."

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Not yesterday nor tomorrow but today demands our best. Here is the proper salutation for each new day as taken from the Sanscrit:

This is the Salutation of the Dawn,
This is the Message that the Morning brings:
This is thy day—a gift of God to thee.
And this is Life—the very Life of Life;
In its brief course lie all the verities,—
Whate'er in Life is best, whate'er
Thou canst receive, whatever thou canst do,
Whate'er in Being vital is, or real;—
Glory of Action; blessedness of Growth;
Splendor of Beauty; fullness of Delight,
For Yesterday is vanished like a dream;
Nothing remains to thee except Today,
Tomorrow's vision, yet unrealized.
But, if the Truth ye love, then ponder this:
Today, well lived, makes every Yesterday
A Dream of Happiness—a waking bliss;
Lights every mountain-top with starry hopes,
Gilds every sun with beams of expectation.
Look therefore well to this aspiring Day.

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"Nature is a great rest-giver," says Dr. Chas. E. Jefferson. "And Nature is a great physician. In the city we become excitable and hot. We move at a headlong pace. The interruptions and collisions are many. We need a physician who can take the fever from the brow and the fret out of the heart. Nature has remedies for all who are sick. The pessimism and cynicism of great cities are the result of continuous contact with human tragedies and miseries. Something is always going wrong; vice is always flaunting itself in one's face; crime is always being committed; some one is always suffering; some one is always dying. It is difficult to keep serene and sane in such a bedlam of a world. We need Nature. She is sensible and strong. She has no vagaries, no hallucinations, no delusions. She indulges in no fads. She wastes no time in speculations or guesses. She keeps forever an even pulse. We need her. To think of her quiets the heart; to gaze on her calm face is refreshment and power." This makes one long for some shady nook, or some mountain glen where amid the ferns rivulets tumble over the rocks while oak and hemlock lift tall trunks and leafy boughs toward the sky. And as summer advances the more inviting will grow the call of nature.

It has been suggested that the church membership as well as the Sunday school should have a cradle roll —six foot cradles. How would it do, also, to provide a fund to purchase soothing syrup to keep the spiritual babes quiet?

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Prejudice implies a pre-judgment without just grounds or sufficient knowledge. In other words, it is a leaning to one side of a question from other considerations than those that really belong to it. There is lacking a disposition to find the facts and to weigh evidence. Hence, it is as useless to argue against prejudice as it is to argue against passion. Well has Abdul Baha said: "Beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the east or from the west."

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Deserts and jails have a rather bad reputation. Nevertheless, they have contributed materially to the world's true riches. Moses without his desert experience would hardly have become the Moses that he was. The desert and the jail contributed to the making of the "Apostle to the Gentiles." Out of Bedford's jail came Bunyan's Pilgrim's Progress that finds a place among the world's greatest books. But we must bear in mind that it all depends upon who retreats to the desert or is thrust into prison. A waste of sand or bars and bolts can no more make a man out of a manikin or a giant out of a pigmy than a diamond can be made from polished flint. It all depends upon who goes in.

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An observant and evidently intelligent reader of the New York Tribune has written that paper the following letter: "Sir: Every person appearing on the screen in the guise of a 'minister' (generic term) should wear the collar of a Roman Catholic priest, the hat of an Anglican vicar, the frock coat of a Prebyterian, and the spats (preferably white) of no clerical person on God's earth. He should carry an umbrella, indoors and out, and when performing the mariage service (which is his only function in the movies besides getting laughed at) he should read it out of a Bible in which, of course, it never was printed." Yet there are people that ought to know better who insist that the "movies" are of great educational value, and Will Hays, a high light in the Presbyterian church, continues to talk piously about the high moral tone of the screen. A Presbyterian elder paid $150,000 a year to prattle pious platitudes about a business that at all times presents the Protestant minister in caricature represents a specie of modernism that ought to command the attention of the General Assembly.

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ZEBULON ELONZO BARNHARDT

Following an illness of seven weeks Rev. Z. E. Barnhardt, an honored member of the Western North Carolina conference and pastor of Broad Street church, Statesville, died at his home in Statesville shortly before midnight May 21, 1925. He was 45 years of age. In the very midst of a successful ministry this faithful man of God has been called from earth.

The funeral services were held in Broad Street church at 10:30 o'clock Saturday morning, May 23. Dr. D. M. Litaker, presiding elder of the Statesville district, assisted by Dr. J. B. Craven, presiding elder of the Charlotte district, conducted the services. Fifty or more of his comrades of the Western North Carolina conference in company with the pastors of the Statesville churches of all denominations marched from the home to the church as a guard of honor and sat in a body during the services. The board of stewards of Broad Street church constituted both the active and honorary pall bearers.

Flowers of rare beauty and in great profusion were tastefully arranged about pulpit and chancel and upon the casket of the departed minister, while the church was filled with sorrowing friends.

The services began with the hymn:

"How blest the righteous when he dies."

The singing of this hymn was followed by the scripture lessons, prayer by his presiding elder and then the singing of that most appropriate hymn:

"Servant of God, well done!
Rest from thy loved employ;"

Both the officiating ministers delivered brief eulogies, in which they voiced their high estimate of him whose departure has left so large a gap in the itinerant ranks of his conference and a great loneliness in many hearts.

Z. E. Barnhardt was a brave, courageous, hard working gospel minister who wrought well wherever appointed to serve. He leaves a record as pastor and preacher that any man might covet, for wherever he went success attended his ministry.

The good woman who for 18 years has walked by his side is bereft of a husband devoted and true and those seven beautiful children have lost a father who gladly gave his best to them. Our mouths are dumb in the presence of such sorrows, but in silence we trust the Eternal whom we believe careth for His own.

The appended sketch was prepared by a Statesville friend and contains quite a few facts of public and general interest:

"Rev. Zeb Elonzo Barnhardt was born at Mount Pleasant, Cabarrus county, North Carolina, May 19, 1880, being a son of Mr. and Mrs. J. R. Barnhardt. He was educated at Trinity College. He graduated at Trinity with the class of 1906. Mr. Barnhardt joined the Western North Carolina Methodist conference at Mount Airy in November, 1906. On May 1, 1907, he was married to Miss Kate Wagg, daughter of Rev. T. E. Wagg, now superannuated, residing at Rutherford College.

Mr. Barnhardt's first charge in the conference was on Mount Airy circuit, where he served for two years. Then, as evangelist for Mt. Airy district, he served for one year. His third charge was at West Asheville, where he remained for four years, during which time he built Balm Grove church. He was next assigned to Lenoir, where he was pastor of the First Methodist church for two years. Then, after serving as pastor of Spring Garden church, Greensboro, for one year he went to Charlotte, where he was pastor of Tryon Street Methodist church for four years. His seventh charge was Centenary church, Winston-Salem, where he served for four years. During his pastorate in the Twin City he built a new Sunday school building which is recognized as the best equipped Sunday school building in the conference. His eighth and last charge was Broad Street Methodist church, Statesville, coming here from Winston-Salem about the first of November, 1924. Mr. Barnhardt is survived by his wife and seven children, three young daughters and four small sons. His father and mother, Mr. and Mrs. J. R. Barnhardt, of Mount Pleasant, also survive.

Mr. Barnhardt's death resulted from acute tuberculosis, following an attack of grippe which he suffered the last of March. He had planned to begin a revival in his church the last



REV. Z. E. BARNHARDT

week in March, but had to call it off on account of his failing strength. He was forced to go to bed on the last day of March, and although he made a heroic fight against the ravages of the disease, his physicians realized from the start that no medical skill could arrest the rapid advances of the fatal malady which gained ground almost daily. He was optimistic during his illness and faced the Grim Reaper with a smile.

REV. LEE A. FALLS PASSES FROM EARTH

At 9 o'clock Tuesday morning, May 26, Rev. L. A. Falls, pastor of the Kernesville church, died at his home in Kernersville. He suffered a stroke of paralysis Friday night, May 15, and rallied only slightly at times from the effect thereof.

The funeral services were held today, Thursday, at 9 o'clock in the Kernesville church and interment was at Shelby the same day.

Brother Falls was in his first year at Kernersville. He had been a member of the annual conference, first the North Carolina conference and after the division in 1890 of the Western North Carolina conference, since 1888. To the church he gave more than 36 years of faithful and effective service. He was greatly interested in the work of the Epworth League and at his death was president of the conference Epworth League board and for years had been one of the leading spirits in the Epworth League conferences. His life has been one of remarkable consecration. Like his Master, it was his meat and drink to do his Father's will.

We expect next week to carry an extended sketch of his life and also a cut if we are able to secure a photograph of his.

GREENSBORO COLLEGE COMMENCEMENT

Promptly at 10:30 o'clock, the appointed hour for the graduating exercises, Tuesday morning, May 26, while the great pipe organ filled with music the Odell Memorial Auditorium, President Turrentine and Dr. Durham, the speaker of the hour, followed by Mrs. Lucy H. Robertson, president emeritus, the board of trustees and the college faculty appeared upon the platform. About the same time the graduating class, 46 in number, dignified and beautiful in cap and gown marched in from the front enrances of he big auditorium and were seated near the stage. The class presented an unusually pleasing appearance on this their graduation day.

The following received degrees, diplomas and honors:

Graduate School of Expression.

Mildred Eleanor Einger.

Candidates for B. M. Degree.

Sarah Lois Allred, Mary Blanche Burrus, Maude Garland Cotton, Elizabeth Lolita Ellis, Ollie May Fentriss, Olive Ruth Hoyle, Virginia Blair Lowrance, Murtis Lucille Maynard, Dixie Reaves, Emma Isabella Russell, Nellie Bird Woods.

Candidates for A. B. Degree.

Eunice Gibbs Adams, Zelda Ralston Barnes, Frances Ethel Burkhead, Joncie Caine Cashwell, Edith Helena Cobb, Johnsie Garden Conley, Mildred Hollowell Darden, Ruth Eloise Davis, Adelaide Josephine Dunstan, Kathleen Anna Mae Ervin, Elva Jane Faison, Bobbie Jean Foster, Lucile Fulp, Eunice Goodwin, Katherine Hope Hardison, Sarah Elizabeth Harris, Mary Frances Henninger, Gladys Lane Holt, Dorothy Ivey, Louise Virginia Jones, Georgie Ray Kinsland, Josephine Morris McCracken, Katherine Holmes McIntyre, Nell Augusta Moore, Sarah Lila Pharr, Williard Feimster Sharpe, Mildred Eleanor Singer, Lois Stamey, Lucy Gladys Thompson, Hallie Magdalene Trollinger, Maude Lee Tyser, Mary Betts Wilkins, Mary Lou Winstead, Thelma Young, Zoen Kuh Zien.

Senior Honors.

Summa Cum Laude—Mary Blanche Burrus, Virginia Lowrance.

Magna Cum Laude—Frances Ethel Burkhead, Maude Garland Cotton, Elizabeth Lolita Ellis, Ollie May Fentriss, Kathryne Hope Hardison, Mary Frances Henninger, Gladys Lane Holt, Louise Virginia Jones, Dxie Reaves, Willard Feimster Sharpe, Mildred Eleanor Singer, Lucy Gladys Thompson, Nellie Bird Woods.

Highest Honors—Mary Blanche Burrus.

Dr. Durham's Address.

In remarkably well chosen and complimentary terms did President Turrentine present the speaker of the occasion and right well did Dr. Durham meet every requirement of the hour. He is at all times fluent and princely on the platform, yet it was with unusual felicity, beauty and force that Plato Tracy Durham spoke upon this occasion. He was indeed the golden mouthed as he discoursed upon "That High Company in the Kingdom of Truth." The great audience appeared to be delighted with the address.

Bishop Candler Preaches the Baccalaureate Sermon.

The baccalaureate sermon by Bishop Candler last Sunday morning in West Market Street church at 11 o'clock was pronounced by competent critics a great sermon. The bishop preached the annual sermon for the Y. W. C. A. in the Odell Auditorium Sunday evening.

Class Day Exercises.

The class day exercises Monday afternoon attracted large numbers of the people of this city and visitors from all over the state. Miss Nell Moore, of Cliffside, began the program with a greeting to the students and others. The last roll call was read by Miss Dixie Reaves, of Raeford, followed by the class poem by Miss Lolita Ellis, of Wilmington. Miss Adelaide Dunstan, of Elizabeth City, then read an interesting class history and Miss Frances Henninger, of Statesville, an amusing class prophecy. The last will and testament of the graduating class was given by Miss Ethel Burkhead of Candor. Miss Eunice Goodwin of Elizabeth City was the "giftorian." "Love's guide down the lane of loving hearts" was interestingly given by Miss Rosinell Happerfield of Winston-Salem.

(Continued on page six)

PEOPLE AND THINGS

Rev. P. E. Parker preached the commencement sermon at Saluda high school Sunday, May 17.

Brother Z. Paris has just returned from a month's vacation at Hot Springs, Ark., that his district conference at its recent session granted him.

Rev. G. F. Smith, pastor at Littleton and a trustee of Greensboro College, who has a daughter in college, was in Greensboro this week visiting his daughter and attending commencement.

Rev. S. A. Cotton, presiding elder of the Washington district, was in Greensboro this week attending Greensboro College commencement. Brother Cotton had a daughter in the graduating class.

"Eleanor Mabel Hawk arrived May 25 in Hickory hospital." Rev. Carlock Hawk, the happy father, sends us this message which will be of interest to the wide circle of friends of Mr. and Mrs. Hawk.

Shelby district delegates to the annual conference of the Methodist church in Statesville are announced as follows: J. R. Dixon, Cherryville; Giles Goodson, Lincolnton; Thad Ford, Shelby; I. R. Self, Lincolnton; H. B. Gaston, Belmont; Marshall Dillin, A. J. Kirby and James W. Atkins, Gastonia.

The folks of Chestnut Street, Asheville, congregation, loyal as they are, demonstrated their appreciation of their faithful pastor, Rev. G. A. Stamper, by presenting him with a new Ford touring car last Sunday at the close of the Sunday school. A good investment and a glad preacher.

Haywood Street, Asheville, is now in the midst of a revival season under the leadership of our general evangelist, Thurston B. Price. Brother Price knows his job, is preaching strong heart-searching sermons, and the community is being wonderfully benefitted.

The mission building at Lake Junaluska will be under the management of the woman's department of the board of missions the coming season. A capable committee of missionary women will be in charge, and their effort will be to make of it a center of missionary influence, to give it a distinct missionary atmosphere.

Friends of Rev. A. J. Parker, who has been ill for about two weeks, will be glad to learn that he is much improved. He was able to fill his regular appointments at the Methodist church Sunday and preached a very inspiring sermon at the morning hour, Rev. Phillip Swartz of Raleigh preaching in the evening.—Smithfield Herald.

"The mortgage which has been hanging over the Methodist parsonage at La Grange was burned last night in the presence of the membership of that church while the congregation sang 'Praise God from whom all blessings flow,' and a happier bunch of Christians would be hard to find than were they." —R. E. Pittman.

The Ladies' Aid Society of Providence church, Cool Springs charge, held its regular meeting Saturday, May 9, at three o'clock at the home of Mrs. Maude Lentz. The devotional service was led by Mrs. Mamie Barrer and Mother's Day program was rendered. The next meeting will be June 13 with Mrs. J. E. Stevenson.

"Being a local preacher and a member of the Greensboro district conference, I want to offer my services to any pastor who may want a supply during his vacation, or who may want some one to help in his revival services. Have had experience both in preaching and as song leader. R. B. Young, P. O. Box 193, Duke University."

The board of stewards of Broad Street church, Statesville, has agreed unanimously that Mrs. Z. E. Barnhardt shall receive the entire salary for the remainder of the year and at the same time continue to occupy the parsonage. This is a very gracious act on the part of the Broad Street officials and is deeply appreciated.

The officials of Broad Street church, Statesville, has not yet determined whether, since the death of their pastor, Rev. Z. E. Barnhardt, the church will ask that the annual conference be held elsewhere this year or not. The board may deem it wise under the circumstances to ask that they be allowed to take the conference later, possibly next year instead of this.

Rev. W. E. Poovey has been in great demand this year as commencement preacher and speaker. The following are the commencement sermons he has recently preached: Jefferson School, April 28; Nebo High School, May 17; Marion High School, May 24 (this is the second time that he has been selected for this job within two years). Address to the graduating class of Brevard Institute, May 26.

The well planned Sunday School Day program for the Flat Rock-Fletcher charge which was put on at Flat Rock in connection with the third quarterly conference was a success in every way. Rev. J. O. Banks, the pastor, is much loved by his people and is doing a very fine work on this charge.

Rev. A. L. Stanford of Shelby passed through Greensboro last on his way to Siler City to assist Rev. O. I. Hinson in a meeting.

Rev. J. M. Ormond of Duke University delivered the baccalaureate sermon of Louisburg College at the morning services in the Louisburg Methodist church. In the evening Dr. Ormond preached the sermon at the services held under the auspices of the college Y. W. C. A. The commencement exercises for Louisburg College this year mark the close of the 123rd year of the Methodist College for girls at Louisburg. The commencement week was opened by the alumnae banquet, held in the college dining hall Saturday evening.

"I take very great pleasure indeed in announcing the appointment of Miss Mildred O. Moody as director of the elementary division of the department of church schools (formerly the board of Sunday schools) of the Methodist Episcopal Church. To many of the workers in the elementary field Miss Moody will need no introduction, for she is already widely and favorably known by reason of her ability and accomplishments in her chosen work. She will represent this organization in elementary conferences and meetings, and all correspondence concerning elementary work intended for this department should be addressed to her."—M. J. Trenery.

Rev. J. F. Kirk, pastor of West Market Street church, preached the sermon before the graduating class of the Albemarle high school in the Presbyterian church, that city, last Sunday night. He returned home Tuesday, bringing with him his niece, Mrs. Hal C. Turner, who was stricken with an acute attack of appendicitis Monday. Mrs. Turner was operated on Monday night at St. Leo's Hosuital and is recovering very satisfactorily. Mrs. R. E. Austin and Miss Martha, sister-in-law and niece of Brother Kirk, have moved into the parsonage of West Market and will live with him. Miss Martha expects to enter Greensboro College this fall.

On account of its general interest we take the liberty to quote the following from a personal letter to the editor from Mrs. E. M. Anderson, St. Petersburg, Fla. Writing of the funeral of Brother M. T. Steele, Mrs. Anderson says: "He was buried on Wednesday, the 13th of May, from the chapel in the Funeral Home, as our church is being newly built, and we worship at present in the high school. The services were conducted by Rev. C. C. Frazier, assistant pastor, as our pastor was absent. Mr. Anderson and I esteemed Brother Steel very highly, and I visited his wife today and she is bearing bravely his going home, and is just waiting to join him."

The Mission Building at Lake Junaluska will be opened to guests from June 20 to September 1, 1925. The management has engaged E. R. Pennebaker of Tulane Hotel at Nashville as business manager. Mr. Pennebaker will have a competent staff of assistants and an expert director will be put in charge of the cafeteria and dining room, it is stated. Mrs. J. W. Perry of Nashville, vice president of the Woman's Missionary Council, will be hostess. Under the new management special care will be taken to provide a cheerful, homelike atmosphere, in addition to every comfort in the way of sleeping accommodations and excellent table. Particularly it is planned to emphasize the missionary note and to provide a social atmosphere that is distinctly Christian. All of the employees, it is said, are being engaged with the thought of giving guests courteous and efficient service amid congenial surroundings.

CHURCH FOR COLLEGE YOUTHS

"I want to thank you for placing in my hands 'The Prespective of the Proposed Methodist Church at the University of North Carolina.' At last our Methodism has caught a vision of its task at this great seat of learning which is worthy and adequate. The joint commission into whose hands the building of this church has been committed is made up of wise and far-seeing men whose judgment can be trusted, and this commission is to be congratulated on the building program it has outlined. I can think of no point in Southern Methodism where an outlay of the same means would count more for the cause than this particular thing that is being enterprised, and it is hoped that our Methodist people, everywhere, will respond liberally with their means so that this worthy undertaking may be hastily brought to completion." H. C. Sprinkle.

Asheville, N. C.

"I am glad to say that the program for the University Methodist church has appealed to me and my congregation very much. The fact that there are more than seven hundred boys gathered there, for which grouping we have expended nothing is in itself sufficient orgument why the Methodists of North Carolina should put this program acress."

Kinston, N. C. C. K. Proctor.

A CALL TO SERVICE

To the Lay Leaders of the Western North Carolina Conference:

The lay leaders of the Western North Carolina conference are hereby advised that in accordance with the program laid out at the last annual conference they will be expected to fill the pulpits of the different charges throughout the conference on June 7 and 14 to allow the preachers of the conference to attend the summer school for preachers at Duke University.

We agreed at the annual conference to perform this duty and it is up to us now to make good.

I am, therefore, calling on each layman to see that his pulpit is looked after. Let your preacher go to this summer school with a perfect feeling that his work will be looked after intelligently while he is away.

Please get in touch with your district lay leader and volunteer your services wherever they are needed. This will be much appreciated by all parties concerned. Chas. H. Ireland,

Conference Lay Leader.

WHAT HE SAW FROM THE TOP OF KING'S MOUNTAIN

"Years ago," said Judge E. Y. Webb, "I stood on historic King's Mountain and saw the smoke of 38 government distilleries. I saw no macadamized roads, scarcely a school house. I saw saloons everywhere. There were only two or three factories, giving employment to two or three hundred people. Some years after the people had driven out this curse I stood in the same place. I found macadamizer roads in almost every part of the county. I saw magnificent churches of almost every denomination. I found school houses in every district of that county. There was not the smoke of a single distillery, but instead I saw the smoke of forty-three of the largest cotton factories in the United States."

These eloquent words were spoken by Judge Webb several years ago in the House of Representatives when a member of that body. Since that time those 43 factories have increased more than three fold, there being more than 100 cotton mills in Gaston county alone. Except on the Sabbath day, the spindles and looms are never still and the farms continue to be converted into factory sites.

I spent last Sunday in this wonder land of North Carolina. The heroes of King's Mountain won a great victory for the cause of freedom as they battled on those rugged slopes that October day almost 145 years ago, but even greater victories are now being won in manufacture, commerce and all those fine things which make a happy and prosperous people. As already indicated cotton mills, paved roads, attractive homes, schools and churches are on every hand.

I was at a country church near the Catawba river, that river the harnessed power of which as a side line is to erect a university, provide hospitals for the poor, care for black and white orphans, bring comfort to worn out Methodist preachers and help in the building of country churches. The church I attended was South Point, where Mr. Duke's money has helped the people add a Sunday school equipment to the church. Five new rooms have been built and so arranged as to add greatly to the capacity of the church. It was "home coming day" and the congregation filled the church and then overflowed into the adjoining Sunday school rooms.

This church is on the Lowell charge, Rev. H. C. Byrum is the popular pastor and at the dinner hour Rev. R. H. Kennington, a former pastor, and Rev. R. M. Hoyle of Belmont were present to add to the good fellowship of the occasion when quite a large number had returned to the old church for a day.

Rev. C. S. Kirkpatrick, the gallant young presiding elder of the Shelby district, preached in the afternoon and presided over the quarterly conference. Brother Kirkpatrick with his accustomed zeal and success is meeting in splendid fashion the multitudinous demands upon him as leader of that great territory. A. W. P.

The Nationalism of Great Southerners

By EDWIN MIMS, Ph.D.

There is one aspect of the unification issue in the Southern Methodist Church that impresses a layman inclined to think of the nation rather than of a particular section. The question involved arises as to whether leaders in politics, in education, in business, and in all other fields of human endeavor are more national in their spirit and more Christian in their temper than some of the leaders in the church. How do some of the utterances of religious leaders match those of great Southerners like Robert E. Lee, Ben Hill, L. Q. Lamar, Henry Grady, Sidney Lanier, and many others who lived a generation ago and under circumstances that justified the sectional point of view far more than the conditions of today? Several years ago when the question of unification of the two churches was being agitated a distinguished leader of the Southern Methodist Church, at that time president of one of the leading colleges of the church, made a broad and national appeal for the union of the two churches; later, after he had become a bishop in the church, he opposed the plan of union that was then being discussed. When he was confronted by his previous utterance, he naively remarked that in the first instance he was looking at the question from the standpoint of an educator and a citizen but that he must now regard it from that of a churchman and a bishop. Comment upon such a statement is hardly necessary, and yet it puts squarely and unequivocally the issue that is now in the minds of so many people. Is it a good thing to be national in politics and sectional in religion?

I am not now concerned with the details of the plan except to say that if a man is in favor of unification at all he finds in the present plan the simplest and most moderate form of union that could be imagined. Bishop Mouzon in his lucid and statesmanlike analysis of the plan has made that clear beyond the shadow of a doubt. Beneath all the sophistries of the opposition, however genuine they may be, lurks the spirit of suspicion and mistrust and sectionalism that ought to have died out long ago in the minds of patriotic Americans.

Contrast, for instance, some recently published utterances of the opposition with the spirit of Lee, who moved immediately out of the shadows of Appomattox and became the greatest American of the period from 1865 to 1870. He applied for the rights of an American citizen, accepted at once the fact and the meaning of defeat, and urged his fellow Southerners to forget the past. He wrote in numerous letters golden words that are summarized in his famous saying: "Let us cease our local animosities and become Americans." Thus he spoke in the spirit of the great Virginians who had laid the foundations of the Union. "The allayment of passion, the dissipation of prejudice, and the restoration of reason" marked his course in those final years.

The new national spirit found notable expression in the words of a group of Georgians who voiced the spirit of a state that had led the South as had Virginia in one period and South Carolina in another period of Southern history. Ben Hill in a speech at Tammany Hall in 1866 uttered those ringing words that became the text of another more famous speech of Henry Grady: "There was a South of slavery and secession; that South is dead. There is a South of union and freedom; that South, thank God, is living, breathing, and growing every hour." In 1873 L. Q. Lamar, of Georgia birth and breeding, paid his generous tribute to the chief of the abolitionists, Charles Sumner, in a speech that the late Bishop Galloway often reproduced so vividly and eloquently. After showing that he could now see Sumner's point of view and understand his opposition to slavery and taking cognizance of the fact that Sumner had made a generous gesture to the South in his later days, he concluded with these great words: "Would that the spirit of the illustrious dead whom we lament today would speak from the grave to both parties to this deplorable discord in tones which should reach each and every heart throughout this broad territory, 'My countrymen, know one another, and you will love one another'!" The biographer of Lamar in reproducing the occasion in the House of Representatives and the effect on the great audience says: "The house was thronged, but a hush came over the audience as the orator warmed to his great task. Speaker Blaine turned his face away to hide his tears. Republican and Democratic members throughout the hall were seen weeping. When Mr. Lamar finished, there came a storm of applause, and the name of the orator within a day was famous throughout the country."

Some of us still remember the thrill of pride that swept throughout the South and the nation when Henry Grady delivered his address on the New South before the New England Society of New York in 1886. It has been so hackneyed by the declamations of Southern schoolboys that is is somewhat difficult now to do justice to its excellence and its broad spirit. Grady did not forget or apologize for the South's past; he interpreted the South to the nation and the nation to the South. "The New South," he said, "is enamored of her new work. Her soul is stirred with the breath of a new life. The light of a grander day is falling fair on her face. . . . She understands that her emancipation came because through the inscrutable wisdom of God her honest purpose was crossed and her brave armies were beaten." Pleading with the North to lay aside the prejudice of the past and giving assurance that the South was ready to do the same thing, he quoted the words of Daniel Webster spoken before that same society forty years before: "Standing hand to hand and clasping hands, we should remain united as we have been for sixty years, citizens of the same country, members of the same government, united, all united now and united forever." He closed with the words of the poet that those who

> "Did lately meet in the intestine shock
> Shall now in mutual well-beseeching ranks
> March all one way."

To the same effect spoke another Georgian, Gen. John B. Gordon, in a lecture delivered in all parts of the country on the "Last Days of the Confederacy." It was well characterized as "a bold and manly word in behalf of the American Union in the ear of the South and a bold and manly word in behalf of the South in the ear of the North." He awoke in Northern hearts an admiration for Lee and in Southern hearts an admiration for Grant and in all an aspiration for nationalism.

In all the speeches of these men there was a broad and Christian attitude toward the newly emancipated negro race. Space does not allow specific citations, especially from Grady's speech in Boston on the race problem, a speech delivered just before his untimely death and full of the most magnanimous Christian spirit. It was another Georgian, president of Emory College and afterwards bishop in the Southern Methodist Church, who wrote "Our Brother in Black." Bishop Haygood in this volume, recently reprinted by the publishing house of his church, spoke for the enlightened conscience and the tolerant Christian spirit of his church and section. What a rebuke it is to much that is being written today in articles that seek to stir the fires of racial prejudice, and how much in line with the best Christian sentiment of men and women who wish to do their full duty in bringing about interracial good will and peace! To the same effect spoke and wrote Dr. J. L. M. Curry, a Confederate soldier of Georgia stock, in his pleas before state legislatures and other public assemblies for the education of the negroes. He believed with the late Walter H. Page that no nation can realize its full possibility unless it builds upon the education of the whole people, black as well as white. And yet there are those who would wreck a whole plan of union because forsooth Southern bishops may have to sit upon the same platform with two negro bishops.

Contrast the kindly spirit of Joel Chandler Harris in his delineation of Uncle Remus and in frequent utterances on the negro race. While Thomas Nelson Page always thought of the negro in his relation to the white man, using him as a medium through which to express the gentler and more kindly phases of slavery, Harris regarded him as an individual rich with the folklore and song that he brought with him from Africa and living his own life. Witness his "Free Joe," for instance, the greatest short story he ever wrote. Harris expressed too his conception of nationalism as opposed to sectionalism in literature when he said: "What does it matter whether I am Northerner or Southerner if I am true to truth and true to that larger truth, my own self. My idea is that truth is more important than sectionalism and that literature that can be labeled Northern, Southern, Western, or Eastern is not worth labeling at all." Again he said, speaking of the ideal Southern writer: "He must be Southern and yet cosmopolitan; he must be intensely local in feeling but utterly unprejudiced and unpartisan as to opinions, tradition, and sentiment. Whenever we have a genuine Southern literature, it will be American and cosmopolitan as well. Only let it be the work of genius, and it will take all sections by storm."

Those words might have been written about Sidney Lanier, the greatest of Southern poets after the Cival War. He was as gallant and romantic a soldier as the South had in its armies, and yet he, like Lee, came out of the war an American. In his "Tiger Lilies," written during the Reconstruction period, he refers to "the blood-red seeds of war" and expresses the hope that these seeds, "if there be verily any, might perish in the germ, utterly out of sight and life and memory and out of the remote hope of resurrection forever and forever, no matter in whose granary they are cherished." Later he wrote to his brother at a time when Southern passion was flaming up in the halls of Congress: "Our people have failed to perceive the deeper movements under-running the times; they lie wholly off, out of the stream of thought, and whirl their poor old dead leaves of recollection round and round in a piteous eddy that has all the wear and tear of motion without any of the rewards of progress."

In 1876 he wrote the words for the "Centennial Cantata," which was given in Philadelphia and celebrated in words of poetic exultation the victory of Columbia over all disintegrating forces. He rejoiced that he was speaking as the representative of his "dear South" and that his words when rendered by a great chorus were received with tumultuous applause. In the same year he wrote his "Psalm of the West," which represented dramatically the contest between the forces of sectionalism and nationalism in words that might well be spoken of the two churches today:

> "Heartstrong South would have his way,
> Headstrong North hath said him nay.
> They charged, they struck; both fell, both bled.
> Brain rose again ungloved;
> Heart, fainting, smiled and softly said:
> 'My love to my beloved.'
>
> Heart and brain, no more be twain,
> Throb and think, one flesh again.
> Lo! they weep, they turn, they run.
> Lo! they kiss. Love, thou art one."

Lanier thus came forward at a critical time in the nation's history to express his passionate faith in the future of the American Union. At the same time the feeling of a good many unreconstructed Southerners was expressed by a speaker of the University of Virginia who said, much as men are now saying about the two churches: "Not space or time or the convenience of any human arm can reconcile institutions for the turbulent fanatic of Plymouth Rock and the God-fearing Christian of Jamestown. . . . You may assign them to the closest territorial proximity with all the forms, modes, and shows of civilization, but you can never cement them in the bonds of brotherhood."

Now, who was right? We like to think in view of all that has happened since—the Spanish-American War, the World War, and many evidences of a new nation—that Lanier was and all the other men who have been quoted. The two sections have been molded into one despite all the differences of local government and local characteristics. Distrust has given way to trust and suspicion to faith. Despite the gloomy prognostications of those who opposed the original union and the fears of Civil War and Reconstruction days, we have established the Union upon a firm and lasting foundation. Do business men's clubs and organizations draw sectional lines any longer? Does one hear anything at national educational conferences and associations of sectional differences? Does the American Bar Association thrash over dead issues? Are we to believe that in religious organizations alone there are insoluble difficulties that are survivals of ancient differences, and especially in religious organizations that have the same polity, the same creed, and presumably the same purpose to extend the kingdom of heaven? Are Methodists any more Southern in their traditions than Episcopalians, who immediately after the Civil War joined their brethren in a united church?

As we need a united country, so we need a united Methodism. At a time when materialism is so prevalent, when agnosticism is such an easy escape from the difficulty of thinking about great religious problems, when determinism as a philosophy of life and of the universe grips the minds of so many intellectuals, it would be nothing less than a tragedy if the two churches should in their emphasis on nonessentials run the risk of not uniting in a great common movement under one banner and under one leadership.

Nashville, Tenn.

A STATEMENT FROM BISHOP H. A. BOAZ RELATIVE TO RUMORS OF HERESY IN CHINA

Since my recent return from the Orient I am informed that in certain sections of our church rumors continue to persist concerning heresy among our missionaries in China. It is not my purpose in this statement to enter into controversy with anyone but to state the facts in the case as they appear to me.

Since my doctrinal soundness has never been called in question, so far as I know, I am sincerely hoping this statement will satisfy all members of our church and give a needed rest to the question of heresy in China.

I can not understand the motive that prompts our friends who persist in circulating these rumors. Surely there must be some misunderstanding somewhere. I do not know what has been taught in China in the past, but after careful inquiry I am of the opinion that no heresy is now being taught in China by our missionaries. I do not pretend to say that all our missionaries in China think exactly alike on all doctrinal points. That is not the case at home among our preachers or thinking lay members. Methodism does not require any such uniformity on non-essentials.

In China they are as near in agreement in doctrine as in any of our conferences at home. I have talked in the most intimate and heart searching way with every missionary in China whose doctrinal soundness has been called in question and each one has assured me that no heresy is being taught by our missionaries anywhere in China. They assure me that they are in harmony with our doctrines in the great essentials and that no heretical doctrines are being promulgated by them in our church in that great field.

Soon after taking charge of the China conference in February, 1924, I had a long conference with the executive committee of the mission and asked to know who were the supposed offenders in the teaching of heresy. I promised to deal promptly with any one found guilty of offending in this way. I made diligent inquiry but failed to find any one teaching doctrines contrary to our accepted standards.

If **any** one in America, or anywhere else, **knows** of any one of our missionaries in China who is teaching heresy and will give me **privately** that information I pledge myself to look after the offender as soon as I return to the field. Send such information to me at Box 510, Nashville, Tenn.

I am not asking for published rumors to be sent me. I have run all of them down and find nothing.

I am not asking that accusation be made in the church papers—that is not the place to try missionaries accused of heresy—but I am asking for **facts,** if there be such, to be sent me by mail. I shall not pay any attention to published rumors but carefully consider any private information sent me. I do not hesitate to make this request because I think I know the situation in China. I have visited every mission station there once or twice during the past few months and talked with all that heroic group of noble Christians on that field. I believe them to be true and tried Methodist missionaries.

At the last session of the Mission held in Changchow, November 3 and 4, I made a statement about as follows:

"I am under the impression that the most of our trouble in China about modernism has grown out of misunderstandings. I call your attention to the sta tement sent out by the secretaries of the Board of Missions, accompanied by the statement of faith adopted by the General Conference of 1922, and the statement issued by the College of Bishops in May, 1923. I take it for granted that as honest, sincere Christians, you are in agreement with our church, or you would have reported before this. However, if any missionary here knows of any other missionary who is teaching doctrines contrary to the doctrines of our church, if you will kindly let me know of such teachings, I shall make careful inquiries into such teachings and if I find anyone guilty of disseminating heretical doctrines, I shall see that such teachings cease at once. If the offender, (should there be such), will not desist, I shall bring such offender before the executive committee of this Mission for consideration. I feel sure, however, that no heresy is being taught by any of our missionaries on the China field."

(I had already conferred with all who had been accused in the press of heresy).

Up to this good hour I have not found it necessary to accuse anyone of heresy.

I sincerely hope this statement will allay all fears in the church about heresy in China and that our friends will give the subject a much needed rest.

H. A. Boaz,
Bishop in Charge.

YESTERDAY, TODAY, TOMORROW

M. P. Hill.

What manner of price would we yield to pay,
If we could only recall the Yesterday?—
And go back, once more, where we have been,
To make our paths o'er the Past again!

For eyes looking back ne'er fail to see
Irretrievable steps in the Used-to-be,
Fixed among scenes, then reckless and gay,
That fill our measure of sorrow, Today!

Just sorrow alone, in the gush of the past?
A driving storm with a fearful blast!
Relentless and lashing, the waves roll high—
Dark, threatening clouds have compassed the sky!

As trials and griefs all about me spread
And I grope with tremulous fear and dread,
Be Thou near, O Guiding Light,
To lead me on through the Perilous Night!

SUNDAY SCHOOL BOARD: SOME REPORTS AND ELECTIONS AT ANNUAL MEETING

The report of the business manager and treasurer showed the board in good condition financially, $205,999.30 having passed through the treasury during the year. The service department has a record of 1,246,741 pieces of free literature being sent out during the year.

The board's committee on architecture made a good report of its year's work. The committee expressed the opinion "that the era of church building is not yet at an end in our denomination."

The committee on buildings and camps reported that four additional rooms had been made available for use as class rooms in the Educational building at Lake Junaluska during the year, that a cottage for servants had been erected there, and that they now had in process of construction what was to be the best equipped camp in Western North Carolina for boys and girls.

The joint committee on religious education in the colleges reported, among other good things, that forty-one educational institutions are now co-operating with our office of training work, and that during 1924 there were 13,395 units of credit issued on the basis of work done in those institutions.

The committee on summer schools, headed by Bishop Beauchamp, reported that they had carefully examined all names of speakers and teachers for our summer schools, and concerning them said: "It is not an easy matter to secure a group of teachers and speakers who are to do special service, demanding expert knowledge. Many of the speakers and teachers are of our own church; some of other evangelical denominations. So far as we are able to determine, the group of speakers and teachers for our summer training schools this year ought to be able to do most efficient service and at the same time be acceptable to our church. We think it is well to state that the secretaries are just as concerned to select speakers who shall be acceptable to the church and at the same time with the equipment for the special service to be rendered, as is our committee."

A new training course, "Methodist Young People's Training Course," especially for young people 18 to 23 inclusive, and embracing the three types of work, Principles and Methods, Enrichment, and Personal Problems, was authorized and plans adopted for putting the same into effect. Another course, "Older Boys and Girls Camp Conference Course," was also authorized.

The board gave an emphatic endorsement to the plan of the Motion Picture Betterment League, the promotion of which was made a part of the regular work of our elementary department.

The board adopted the suggestion of the department of adult work that a week, preferably in May, beginning or ending with Mothers' Day, be observed as Home and Parent Week.

A strong paper urging more careful Sabbath observance was adopted.

Quite a number of encouraging experiments in week-day religious education were reported, and the board was a unit in determination to continue and enlarge its work in this field.

It was reported that Southern Methodist Sunday school workers had assisted in five training schools for the C. M. E. Church during the year.

Decided advance and enlargement were planned in the mission and Sunday school extension department, and this year promises to see more accomplished in those fields than any year passed. Dr. Ed F. Cook heads now the work of missions and Sunday school extension in the foreign fields, and Rev. J. L. Ferguson heads the work of missions and Sunday school extension in the home field.

The following administrative staff was elected for another year: Secretary of foreign work and missionary education, Dr. Ed. F. Cook; assistant, Miss Otie G. Branstetter; secretary of home missions and Sunday school extension, Rev. J. L. Ferguson; director of training work, L. F. Sensabaugh; assistants, Rev. J. Q. Schisler, Miss Florence Teague, Miss Frances C. McLester, Miss Cora Perkins, Mrs. J. M. Henry; superintendent of Sunday school administration, M. W. Brabham; superintendent of department of elementary work, Miss Minnie E. Kennedy; assistant, Miss Marie Parham; superintendent of the department of intermediate-senior and young people's work, O. S. Gates; assistants, Rev. Forest E. Dudley, Miss Alleen Moon; superintendent of department of adult work and director of home and parent-teacher work, Rev. W. C. Owen; assistant, Mrs. C. T. Court; assistant director of week-day and vacation work in religious education (under immediate supervision of general secretary), Mrs. V. R. McDonald; business manager, A. L. Dietrich; assistant superintendent western work, Dr. C. D. Bulla.

Mr. John R. Pepper, the much-loved president of the board, president at the recent meeting, and Miss Florence Teague, of the training department, most efficiently served as assistant ecording secretary.

A. L. Dietrich.

LOVE'S CRUCIFIXION

Margaret Goode Chandley.

'Twas evening time on Calvary's brow
And shadows crept like lurking thieves
About the cross and clasped their
Ghostly hands about the Saviour's face.
The last of the tormenting rabble, like
Hungry wolves filled with their prey,
Wondering, denying, cursing but
Wondering still and silenced by that
"Father forgive them," stole away.
Was it the thorns close pressed
Upon the tender brow that caused
Most anguish? Or was it the nails
That ore the flesh of each dear hand
Reached out in love to heal a broken world?
Or did the spear thrust, cruel sharp
And agonizing wring from His lips
The moan of deepest pain?
It was not so, for in His heart
Was agony supreme, the
Crucifixion of His mighty soul,
That those He loved, that
Those to whom He said, "Come unto Me,"
Should set the thorns upon His brow,
Should send the nails with cruel hatred
Into hands reached out to help and save and heal.
For most we suffer at the hands of those we love,
Who, Judas like, keep Calvary's cross supplied
And crucify afresh the Son of God.

MOTHER-LOVE THE MOST BEAUTIFUL THING IN THE WORLD

By Rev. R. S. Satterfield.

There is a story that three angelic messengers were sent from heaven to earth, each instructed to bring back the most beautiful thing he could find in this world.

After much searching and the finding of many very beautiful things, one of the angels visited a rose garden. This angel said that the garden, be-

cause of its loveliness and the sweet fragrance in the air, was akin to heaven itself. He concluded that there could be nothing on earth more beautiful, so he filled his basket with roses of various colors, tints and shades and returned to heaven. When he got back to heaven and opened his basket the angel found that the beautiful roses were dead. Not even the sweet odor was left.

The second angel in his searching found an innocent baby, smiling and prattling in the sunshine of the nursery of a home where love reigned. This angel concluded that there could be nothing more beautiful in all the world than baby smiles, so he gathered a host of sweet babies and started with them back to his heavenly home. When this angel got back to heaven it was found that the baby smiles were all gone. In the competition and strife of life, as the babies had passed into youth, adulthood and old age, the smiles had changed to wrinkles, thin, drawn lips, tired and worn contenances. Scarcely a semblance of baby smiles was left.

The third angel found a mother, anxiously waiting and watching and praying through the live-long night, giving all her strength and love to the baby that was ill. He found other mothers sacrificing in various ways and giving themselves in unselfish service for their children. He watched them as the years passed. He saw the beauty of young womanhood fade, and the marks of age appear. He saw how tired these mothers became ,and how slowly they walked toward the end. But never did the mother-love in their hearts fail. It grew, if possible, as the years passed. This angel said: "There can be nothing more beautiful in all the world than mother-love." And so he took back with him to heaven a host of mothers. When he got there it was found that during all the long, weary years, with all the cares, all the secrifices, all the suffering and sorrow, mother-love had grown more tender and more beautiful and more sacred, until it was finally made perfect in the atmosphere of heaven itself.

GREENSBORO COLLEGE COMMENCEMENT

(*continued from page two*)

The class officers are: Miss Nell Moore, president, Cliffside; Miss Joncie Cashwell, vice president, Maxton; Miss Dixie Reaves, secretary, Raeford, and Miss Lucile Fulp, treasurer, Kernersville. Little John Leonard Maultsby, son of Mrs. Margaret Maultsby, who was a member of the class of 1925, and who married instead of completing her course, is mascot for the seniors. Mrs. Maultsby is a sister of Miss Dixie Reaves.

Annual Recital.

The recital Monday night in the Odell Memorial building was the best of its kind given by the seniors in a number of years. Favorable comments were numerous following the conclusion of the evening program, which showed hard work by the students and faculty and reflected deserved credit on the music department of the college. Every one of the players won applause and praise.

Alumnae Meet.

The Daily News carried the following interesting story of the alumnae meeting in the afternoon and of the banquet in the evening:

"A splendidly enthusiastic meeting of the Greensboro College Alumnae Association was held yesterday afternoon, and at this time the new Irving hall in the Odell Memorial building was used for the first time by the association.

Mrs. Everett Marsh, of the class of 1922, who for the past year has led the association so capably as president, presided over the meeting.

Following the devotional exercises, which were led by Mrs. Dred Peacock of High Point, various alumnae paid tributes to members of the association who have passed away during the year, honoring the memory of Mrs. Mittie Hill, Mrs. Sue Black Rowland, Mrs. W. K. Boyd, Mrs. Willie Griffin Munston, Mattie Worsham Fitzgerald, Mrs. Lucy Robertson, president emerita, gave a glowing tribute to Miss Jennie T. Clark, a member of the faculty recently deceased.

Resolutions was passed to continue the effort to raise the $100,000, the alumnae quota of the proposed $500,000 endowment fund, $70,000 of which has been raised to date.

At the election of officers, Mrs. E. L. Sides of the class of 1891, of this city, who for 25 years has acted as treasurer of the association, was elected to serve as president. Other officers elected were Mrs. W. C. Tucker of Greensboro, first vice president; Mrs. Dred Peacock of High Point, second vice president; Miss Evelyn Burton of Asheville, third vice president; Miss Nannie Lee Smith of Greensboro, treasurer; Miss Mary Brock of Richlands, recording secretary; Mrs. Comer Covington of High Point, assistant ecording secretary; Mrs. Junius Wrenn of Siler City, corresponding secretary, and Miss Geraldine Smith of Littleton, recorder.

At the alumnae banquet which followed at six o'clock, covers for 300 were laid in the main dining room, which was profusely decorated with Dorothy Perkins roses.

Mrs. Everett Marsh of High Point presided most graciously as toast mistress. In her toast to the senior class Mrs. T. S. M. Bloodworth sent an ultimatum to the senior class which was responded to by Miss Virginia Lowrance, president of the student government association of the college. Dr. S. B. Turrentine briefly sketched the history of the college, gave a short account of its bright future, told of the institution's real mission in relation to the state educational program, and closing with a beautiful tribute to womanhood.

Miss Clara Belle Morris, representing the class of 1923; Miss Anne Whitener, of the class of 1912; Mrs. W. T. Lynch, of the class of 1913, and Mrs. Frank Owen, representing the class of 1915, brought greetings from their classes to the faculty, students and alumnae. A number of messages from absent alumnae were read, among them being greetings from Mrs. Angus McLean, wife of the governor, and from Mrs. J. M. Rhodes of Winter Haven, Fla. Most interesting messages were read from the two oldest alumnae of the college, Mrs. Charles F. Bahnson, and Mrs. Frank Wood, each 84 years old, who expressed their regret at being unable to be present.

Following a very lovely solo by Miss Gwendolyn Mitchell, the president emerita, Mrs. Lucy Robertson, spoke briefly on the wonderful progress of the college and of her genuine affection for the institution and its students and alumnae.

"Our Forward Step" was the subject of a talk by Mrs. W. S. Dickson, who told of the efforts and success of the association in raising the $100,000 for the association in raising the $100,000 for the Lucy Robertson Endowment fund.

CORNER STONE LAID AT PROXIMITY CHURCH

Last Sunday, May 24, was a red letter day for the Walnut Street church in Greensboro, the occasion being the laying of the corner stone for their handsome new church which is nearing completion. The order of exercises for this service as laid down in our Discipline was followed with some small variations.

The exercises were held at four o'clock in the old church, which was filled to its capacity. The unique feature of the program was that of a Jew and a Methodist bishop delivering addresses from a Methodist pulpit on the same occasion. The former, Mr. B. M. Cone, is president of the Proximity Manufacturing Co. His address was a strong and scholarly plea for religious tolerance.

Bishop Candler made an able address on the supremacy of spiritual forces on the human race.

Much interest was added to the occasion by the fine music by the orchestra directed by Mr. Leonard Bell, a solo by Mrs. Holt, and one number by the Proximity male quartette. Rev. W. F. Womble, P. E., and Rev. A Burgess took part in the program.

Bishop Candler had charge of placing the corner stone in position.

The new church is a handsome structure and will cost when completed and furnished between $35,000 and $40,000. The name will be changed from Walnut Street M. E. Church, South, to Proximity M. E. Church, South, when we move into the new building within a few weeks. The church is looking forward to this event with happy anticipation. X.

IMPORTANT HISTORICAL CELEBRATION

On Sunday, June 7, Frienden's Lutheran church, near Gibsonville, will hold an all-day historical and memorial celebration to commemorate the one hundred and fifty-fourth anniversary of the founding of the church. Preaching was held on these grounds during 1768-71 and the church was formerly organized in 1771. Elaborate plans are under way to make it an occasion worthy of the events celebrated. Several thousand dollars have been spent in restoring the church to excellent condition.

Dr. M. G. G. Scherer of New York City, who is general secretary of the Lutheran church in the United States will deliver a special address, followed by an historical address from Dr. W. T. Whitsett of Whitsett, well known as an authority upon early historical matters.

As this church is located on a hard surface road, near state route ten, near Gibsonville, easily reached from every direction, it is expected that the attendance will reach several thousand people. All visiting guests will receive a hearty welcome to these historic grounds. Nearby is the ancient cemetery in which over four thousand have been buried dating back to pre-Revolutionary times. It promises to be an occasion of unusual interest.

STATESVILLE DISTRICT CONFERENCE

The Statesville district conference will meet in Newton on Thursday, June 4, at 9 a. m. The first morning will be devoted to organization, reports of pastors and reports of local preachers. Thursday afternoon the conference will hear representatives of the causes of the church. Thursday night will be given to Sunday schools and Epworth leagues.

Friday morning reports of committees will be heard. Friday afternoon delegates will be elected, local preachers licensed and recommended, unfinished business completed and adjournment.

To prepare beforehand outline reports of committees the following men are appointed: Missions and Centenary, N. C. Williams; Education, E. W. Fox; Superannuate Endowment, H. H. Jordan; Sunday Schools, A. L. Aycock; Epworth Leagues, H. H. Robbins; Spiritual State, G. W. Fink; Financial Methods, Carlock Hawk; Church Extension and Country Church, C. L. McCain.

Committee on local preachers, license, recommendation and reports: J. H. Bradley, J. A. Peeler and F. H. Price.

Newton will furnish delightful hospitality. Brother Fox is an ideal host. Bishop Denny hopes to be with us. A full attendance is desired. Visitors will be heartily welcomed. D. M. Litaker,
Presiding Elder.

DAVENPORT COMMENCEMENT

Monday, May 25, marked the formal beginning of the seventieth commencement of Davenport College. As if to commemorate in a fitting way so many years of conscientious educating of young women, the whole community brought a bubbling joyousness to every service. And the weather man did his bit by giving perfect sunshiny days.

On Monday at 11 a. m. the graduating exercises of the Davenport Fitting School were held in the college chapel. The graduates this year were Virginia Ballengee, Cleta Idell Black, Mary Badgett Byrum, Anne Katherine Clark, Catherine Connor, Eleanor Edwards Craven, Pauline Garrett, Sarah Brown Middlebrooks, and Hazel Ernestine Teague.

Monday afternoon at 4:30 the student body burdgeoned into the full glory of youth and gaiety in the annual May festival. The campus looked as if a gigantic brush had touched here and there, leaving behind its softest, most growing colors. The May Queen, Miss Davie Morris, together with her retinue of attendants, made a picture of girlish beauty and vivacity that will linger in the memory of all who saw the festival.

At 8 p. m. the Expression Department held its annual recital for all the members of the department.

On Tuesday at 10:30 the Rev. C. C. Weaver, formerly president of the college, delivered the baccalaureate sermon at the First Methodist church. The seriousness of his address recalled to a host of friends the years when he labored faithfully and earnestly on the Davenport campus.

At one o'clock the annual alumnae luncheon was held in the Kiwanis Hall. The luncheon was well attended, the classes of '05, '10, '15, '22 and '24 holding reunions. At four o'clock the Art and Home Economics departments gave an exhibition of some of their productions for the pear. At 8 p. m. the Music Department offered its final concert.

Wednesday morning at 9:30 the final graduating exercises were held in the chapel. The graduating class was as follows: Graduating in the Literary Department, three-year course, Hallie Estelle Bush, Alice Collins, Carrie Lee Collins, Ora Lee Davis, Lina Fletcher, Janie Crump Tucker, Amey Elizabeth Womble, Mildred Sherrill and Pauline Yandell. Certificates of Expression: Mildred Sherrill and Mary Lelia Shelley. Certificate in Art: Edith Alberta Sherrill. Receiving A. B. degree: Sibyl Henry, Pansy Marion Kincaid and Varra Underwood.

At 10:30 Mr. E. D. Broadhurst of Greensboro concluded the commencement program with the annual literary address.

OUR CHURCH AT DRAPER

Just a few words from our church at Draper. This is a fine time to live, provided the rest of the world is as good as this part of the world.

Our church here is a loyal church, with a membership of 250 working men and women, paying a salary of $1900 and paying it on the first of each month. There are men in this church who work for wages who pay for the support of the Gospel $200 per year, others who pay $150.

We have a fine Sunday school with an enrollment of 340, also a splendid Woman's Missionary Society and a live Ladies' Aid Society. The Sunday school is well organized and well equipped, having seven well furnished rooms for classes. The church is well organized with sixteen fine men constituting the board of stewards. This board is made up of the best men in town. The superintendent of the mills, T. A. Caxton, is chairman of the board; T. C. Truslow, assistant superintendent, is treasurer of the board. Professor Hamfield, who is at the head of the school here, is church lay leader. All the rest of the official board are business men of the town.

We have just closed a very successful meeting. Rev. J. P. Hipps, Grace church, Winston-Salem, did the preaching and did it well. The meeting began on the first Sunday night in May and closed on Thursday night, May 14. There were around fifty professions and as many reclamations. As a result of the meeting we received into our church 31 members on profession of faith and three by letter. The majority of those converted and received into the church were grown men and women, quite a few of whom were past middle life. I mention this because it is the exception to the rule in this day and time. Others, perhaps, will connect themselves with our church as a result of the meeting. Some will join other churches in the town. Our church has been greatly helped and the entire town has been greatly benefitted by the meeting. Our people fell in love with Brother Hipps ten years ago while he was pastor here. They still love him.

To give you an idea of the interest manifested in the meeting, I need only to relate this fact. During the last few days of the meeting two shows came to Draper. One of them erected its tent within a few hundred yards of our church. We asked the people of Draper to choose whom they would serve. With all the advertising and beating of drums the show succeeded in selling two tickets. These were returned and money refunded. The second day the show pulled down her tent and moved out of town, saying they never expected to try to set up in opposition to a Methodist revival again. The other show left without making expenses. The good Lord be praised!

I must mention the splendid spirit of co-operation shown by the other denominations in town. The pastors and congregations of the other churches of the town did fine work in our meeting. We had the choirs of all the churches of the town to assist us in the singing. The pastors from Leaksville and Spray Methodist churches were present quite often and rendered quite a bit of help.

Let me mention one other incident in connection with the meeting. Thursday night, just before our meeting came to a close and while a free will offering was being taken for Brother Hipps, there were seen approaching the altar from the north eight ghostly looking objects, each object robed in white, having white hoods on their heads. They handed to Brother Hipps an envelope which he took at once. On opening the envelope he found two twenty dollar bills and two one dollar bills, together with a note which read: "We stand for law and order and for what you are doing here. Accept this from us as a token of our appreciation of your work among us. Signed K. K. K." Brother Hipps and I were a little nervous at the time, but in our dilema we said, "Let us all pray." After the prayer Brother Hipps invited these objects to have off their cloaks and bonnets and stay a "spell." They obeyed. May they come some more.

Jas. P. Morris.

THE NEW PARSONAGE AT SEABOARD

On the first day of May Mr. H. E. Reidel, the contractor, completed and turned over to the building committee the parsonage in Seaboard. It is a well arranged and well built, convenient and comfortable home, and with outbuildings, screening and fencing cost close to $5500. The committee appointed to furnish the parsonage has already spent about $800, and will spend a hundred or two more. The furniture is mostly of American walnut, and every article is of superior quality. The R. W. Edwards family donated the furnishings for the guest room. It would be difficult to find a better arranged, built and furnished parsonage in our conference, except among the larger stations. It might be rather difficult to find very many charges that have accomplished as much in so short a time as this charge has. I am sure it would be hard to duplicate the Seaboard charge. A very large per cent of our members count. They are interested in all the interests of the church. They have intelligent conceptions as to how what should be done, can be, and what is required. They are very generally ready to do their part, and go about it as willingly, smoothly and steadily as any people it has been my privilege to serve.

The Seaboard congregation has pounded us twice. The day we moved into the parsonage Bro. W. R. Vick brought an automobile load of supplies for the pantry, and through the kind remembrance of individuals these supplies have constantly increased rather than diminished. Last night a considerable part of the congregation came to the parsonage bringing gifts. The people of this charge are to a marked degree as kind, sympathetic, considerate and helpful to their pastor as people can be. And I am taking this opportunity to thank them through the Advocate and to assure them of our appreciation. Every interest of the church is encouraging and some progress is being made along all lines. I believe there is growth, development and improvement all over the charge.

Frank Culbreth.

REV. I. A. WHITE

The many friends of Rev. Isaac A. White throughout the state will have read with sorrow of his death at Raleigh April 30. From 1881 to 1894 he was a member of the North Carolina conference, remaining with the eastern division, when the Western North Carolina conference was organized in 1890. He served several charges in the western part of the state, beginning with Columbus, Pork county, in 1881. In 1886 he was sent to Pender county, later filling charges at Blocker's, Trenton, Cokesbury, Roanoke Island, Amity in Hyde county, and Columbia circuit in Tyrrell county. From the last named place he came to Raleigh in 1894, being forced on account of failing eyesight to give up his work as a pastor. He was located, retaining his elder's orders, and later served New River circuit, Shallotte circuit and Epworth, Raleigh, as supply. He was a faithful and devout member of Edenton Street church at the time of his death, and had been a member of this congregation since coming to Raleigh following his location.

Brother White was born in Randolph county January 28, 1851, and was therefore 74 years of age. He was graduated from Trinity College with the class of 1873. He was married twice, first to Miss Mary Elizabeth Elder, who died in 1889, leaving five children, three of whom survive him. They are Julian E. White and Mrs. I. H. Parish of Raleigh, and Ernest White of Greensboro. His second wife was Miss Johnnie Heritage, to whom he was married in 1890. His body was carried to Old Trinity and interred in the family burying ground.

The one great regret of Brother White's life was that he was unable to go on with the work of the ministry, to which he had felt the call in his youth, and to which he gave thirteen of the best years of his life. But he did not complain, nor did he suffer himself to be despondent. He devoted himself to such service of the church as his strength and eyesight would allow, and was always cheerful. To the very last he maintained his hopefulness and genial good humor. There was not one outside of his own family circle who he loved as he loved Methodist preachers, and no one for whom he stood so ready to do a service—and he was ever eager to serve—as his church and her pastors.

He believed in immortality and heaven with a very intimate trust. They did not seem far away to him. He made them seem close to those with whom he lived.

A TRIP WAY DOWN IN GEORGIA

Miss Annie Garvis first suggested Mother's Day. Emory University was first to have a Dad's Day, when all the fathers and sons of Emory are invited to spend a day with their sons and see them at work in the classroom and at play on the athletic grounds, and to mingle with the professors and students, to eat with them at the table and worship with them on Sunday. This is helpful to both father, son and professors. What a great privilege to sit for an hour under such great men as Dr. Parker, teacher of theology, Dr. Shelton, teacher of Hebrew, and Dr. Young, teacher of the Bible. Other great teachers in the school of theology are Drs. Durham, Sledd, Smart and Howard; but these last named I did not see, as my son had no classes under them. We have here a great university with about 75 in the school of theology and about 2000 in all departments; 150 are in the graduating classes this year. Bishop Candler spoke to the young preachers at chapel services Saturday at 12 a. m. He gave some good, wholesome advice from an experience of 50 years as a Methodist preacher. He is still full of vigor and bubbling over with humor. The banquet given to the dads and their sons, the welcome address by Dr. Cox, president of the university, and the responses were all very enjoyable. The ride to Stone Mountain, the concert given by the university glee club and orchestra, the sermon and music Sunday morning at the university chapel were all soul-stirring and inspiring. The drive over the city of Atlanta, viewing the beautiful parks and magnificent buildings was a great pleasure to one just from the mountains. I had the pleasure of meeting my old friend of former days, Prof. Thos. L. Bryant, and hearing him lecture on "Superstition." The Emory male quartette was present and sang, to the delight of the large audience.

One of the most enjoyable features of my trip was to have Dr. L. W. Collins (former member of this conference, but now pastor of St. Paul's, Atlanta,) drive over in his Ford sedan and take me and my son to his home for tea, and worship with him and his great congregation that night. The singing was soul-stirring and the sermon on the "Ford" was edifying. Brother Collins is pastor of one of the leading churches of Atlanta with 2600 members, 75 stewards, 1500 enrolled in Sunday school, and an assistant pastor. The church has a seating capacity of 2000 and is filled to overflowing each service, gallery, Sunday school rooms and all. I never saw so many children and young people at church. Brother Collins has a beautiful parsonage, presided over by a very intelligent, attractive wife, with their four beautiful children.

Monday morning I looked in on the Methodist preachers' meeting at Wesley's Memorial. Fifty or sixty had gathered for this occasion. Methodism seems alive in Atlanta and Georgia. Unification was not discussed, but from what I could learn I think the majority of the preachers and laymen of Georgia are satisfied to leave well enough alone and stay as we are until we are sure that we are doing better, and I think this is the growing sentiment of the church, especially with the laymen who are beginning to assert their independence.

J. B. Tabor.

ROSEMARY

Rosemary is the fair young sister of Roanoke Rapids. Manufacturing products of cotton is our business. The ideals of the Christ are expressed in a most practical way in our public school system. The Sunday school is the big and happy side of our church life. Our church is a modest frame structure, but we have seven good rooms for class work.

The high school through its teachers is vitally related to our Sunday school.

A large number of our future teachers received credits in the standard training school at Weldon last year.

Four of us attended the conference at Sandford and were filled with enthusiasm.

We have just closed the best meeting that the church has had in many years. Rev. C. T. Rogers of Enfield did excellent preaching and was in every way a great blessing to our community. Bro. Dewey L. Maness was our song leader. Chas. Alexander is his ideal. He is consecrated to Christ and he puts over that kind of a heart through his singing. Brother Maness is a product of the Methodist Orphanage.

Thirty-one children were received last Sunday morning. There will be nine others to join next Sunday. We organized the class into a Bright Jewel society Monday night.

E. N. Harrison, P. C.

A WIDE AWAKE SUNDAY SCHOOL

Will you allow me space in your valued paper to say a few words regarding what I think to be one of the best, most progressive and wide-awake Sunday schools in the Fayetteville district? Namely, Calvary of Person Street and Calvary charge.

We have 15 officers and teachers, all faithful and loyal. Each one very much devoted to their duties. They are loved and esteemed by their classes. We have recently organized all classes over twelve years of age. We hold regularly our workers' councils on the second Monday night of each month. We have two Epworth Leagues, junior and senior, which are doing good work. We are looking forward to the fall check-up by our state Sunday school board, and hope to be rated as an advance school or better. Our school rendered a very beautiful Easter program on Easter Sunday, also has recently observed Mothers' and Sunday School days by exercises which were rendered in a very creditable manner by each one taking part, many thanks and praises to those who had charge of getting up these splendid programs which were an inspiration and enjoyed by all who were privileged to attend them.

Some time during the summer we expect to go on our annual picnic, which is usually the gala day of our school each year.

Will let you hear from us later if these lines escape the waste-basket.

L. H. Porter, Supt.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

A QUART OF COTTON SEED

Just a quart of cotton seed, a mere handful that might easily have gone to waste or served a gross purpose, yet these have been cosidered and their value recognized by the Woman's auxiliary of Trinity church on the Tar River circuit.

This auxiliary was organized last summer and has a membership of 24, but this band has great zeal for the growth of the kingdom. They are putting the strength of their personalities in the development of the work. They have conceived the idea of making an investment of the resources at hand and turning the results into the missionary cause.

Twenty members of the auxiliary and a number of children have each pledged to plant a quart of cotton seed by hand and grow cotton for missions.

One little girl only three has given her name to enter the contest. All are going to grow cotton this summer and at cotton-picking time it is going to be brought to the church grounds and weighed. Each contestant will have hers weighed and a prize is offered to the one bringing the largest number of pounds. There is also going to be a picnic and a large social gathering on this occasion. This will be truly a harvest day, a feast of in-gathering when the Lord will have the fruits of the field for the spread of the gospel.

The pastor of the Tar Heel circuit is a real leader and a zealous worker in the woman's missionary cause. He is Rev. J. C. Williams and our women would be glad to see the like of him increased. It would help to solve the problem of unorganized churches and waste territory.

AMETHYST CROSS PRESENTED AS CROIX DE GUERRE FOR CHRISTIAN SERVICE

In the book entitled "Intimate Glimpses" of Miss Belle H. Bennett, published by the Belle H. Bennett Memorial committee of the Woman's Missionary Council, Methodist Episcopal Church, South, an interesting story is told of a loving gift made by Mrs. J. L. Cunninggim, formerly of Raleigh, who before her marriage was Miss Maude Merrimon, youngest daughter of the late Chief Justice A. S. Marrimon, and a sister of Mrs. Lee S. Overman of Salisbury, and Mrs. J. B. Kenny of Raleigh. Mrs. Cunninggim is remembered as one of the state's most talented women, and while she lived in Raleigh was active in all good works, being a former president of the Mary Pescud Missionary Society.

Miss Bennett, the late president of the Woman's Missionary Council, who was the recipient of the gift, was one of the greatest leaders in all of Southern Methodism. For thirty-five years she gave her life to missions—the great work to which God had called her. She was a woman with a magnificent mentality, who had traveled over much of the world, and with the largeness and gentleness of heart and a smile that was irresistible, it was said that "she could gather love from the four corners of the earth."

In her last illness, just before she was taken to the operating room, she smiled and said, "After the operation is over, please remember to return the cross to dear Mrs. Cunninggim."

Miss Bennett was deeply touched a couple of months before when the beautiful amethyst cross had come to her as a gift from Mrs. Cunninggim, the wife of the president of Scarritt Bible and Training School. It was accompanied by a note saying that as some of the soldiers of the World War were wearing the Croix de Guerre and other medals for bravery and honor, so she felt that such a brave soldier of the Cross as Miss Bennett, who had served so long and faithfully, should be cited for bravery, and she wanted her to accept the amethyst cross as her Croix de Guerre. Miss Bennett had accepted it and worn it always with the greatest joy; but she wrote Mrs. Cunninggim that when she died it must return to the little daughter in the family, that when she grew to young womanhood she might wear the amethyst cross that had been such an unselfish thought of her mother's.

During the shut-in days of Miss Bennett's illness she talked a great deal of the work of the church during its infancy, comparing it with the growth of the seed—"first the blade, then the ear, then the full grain in the ear." Remarking on how few people were allowed to finish what they had begun, her face glowed as she thanked God that she had been allowed to see the fulfillment of some of her dreams and hopes. Many expressions of gratitude for her life of service brightened up the dark, shut-in days. Letters, telegrams and cablegrams came from many parts of the world telling of what she had meant in times past. One of the books which she had reread to her was "The Holy Spirit of Missions," and it seemed to have a new meaning to her. When one of the ministers of the town came to see her she told him of it, adding, "If I had just known as a young girl what I know about missions now, I believe I would be in India today." And the saintly man who had been helped by Miss Bennett's inspirational life, replied fervently, "You are in India today, Miss Belle; and not only in India, but in China and Japan, and even the uttermost parts of the earth, because of your influence in the lives you have sent out."

"A soul so fiery sweet can never die,
But lives and loves and works through all eternity."

Flora E. Creech,
Supt. Pub. & M. S. Mary Pescud Aux.

THE QUALITY OF LIFE NECESSARY IN MISSIONARY SERVICE

"Remember I am with you always, day by day."—Weymouth.

By Marianne T. Steele.

Mrs. Hume R. Steele is candidate secretary of the Woman's Council of the Board of Missions of the Methodist Episcopal Church, South.

What are the qualities in a missionary without which he cannot hope to bear the strain, discouragements and limitations in missionary service? What is it that keeps him true to his ideal, faithful to his purpose, steadfast in the face of disappointment, happy in a new and oftimes uncongenial environment? What is it that fills the loneliness in a missionary's life when denied the experience of natural relationships and enables him to sing at his task, and to find in his life and work the realization of full personality?

The answer in brief is found in the words of St. Paul: "I live, yet not I, but Christ liveth in me." The secret of power in missionary work is revealed in these words. The experience recorded here is the most real in a life dedicated to unselfish service.

There are three elements in the experience of the missionary which constitute the power in his life:

1. Faith in Jesus Christ: Believe in God, also in Jesus Christ believe. Faith is a personal thing, it is a personal relationship. Faith is the bond of friendship with Christ. It is the realization of Christ in experience. Nothing is more creative than a positive faith. That rare quality of life which characterizes the man or woman who not only has a message, but is himself his message comes from knowing God in Christ. Christ filled personality is the supreme factor in the work of the missionary.

2. Enthusiasm for service for Christ: "And those whom He chose He called, and they came to Him." Mark 3:13-15.

The conviction that a man has found the will of God for his life, that he is in the place God would have him be, gives him enthusiasm for his work. The knowledge that Christ has a message for individual life, and a message for society, and that he is the channel through which that message may be made known, challenges the best in him

3. Fellowship with Christ—Prayer: "This kind cometh out by nothing save by fasting and prayer."

Prayer is the greatest power ever put in human hands—prayer—a temper of soul, an emptying of self, an infilling of the Spirit. Prayer gives a man a new point of view. In the spirit of prayer his vision is enlarged, his faith is strengthened, his love becomes unselfish. Prayer changes men. Prayer makes men strong.—Student Volunteer Movement Bulletin.

Western North Carolina Conference

CHARLOTTE DISTRICT MEETING

The Charlotte district meeting will be held in Central church, Monroe, N. C., Thursday, June 11, beginning at ten o'clock a. m. and closing at 4 p. m. We will hold only one district meeting this year and therefore I am very anxious forevery society in the district to be represented at this meeting. Churches where there is no organized work are also invited to have representatives attend this meeting. Mrs. C. C. Weaver, conference superintendent of young people's work, is to be present, as is also Miss Euline Smith, who goes to Korea in August as a missionary. We are specially anxious for all of our young people and juniors to be repersented at this time.

Mrs. L. N. Presson,
District Secretary.

CRAWFORD SOCIETY HOLDS INTERESTING MEETING

We thank Miss Susie Stokes for the following account of a recent meeting of her auxiliary which we know must have been a most pleasant occasion.

"The Crawford Missionary Society of Main Street church, Reidsville, held a most interesting meeting at the home of Mrs. C. A. Pamplin, with Mrs. Pamplin and Mrs. Frank Whittemore as hostesses. This was a special meeting for the purpose of studying Ming-Kwong, which is the first of the mission study books the society is taking up this year. The books had been previously read by each member and the six chapters were discussed separately. Then Mrs. Abe Womack gave a splendid resume of the entire book, after which each member felt she had an adequate knowledge of this delightful little story. Another book will be studied by the auxiliary during the year.

Mrs. Michaux of Greensboro was a pleasant visitor and she made the occasion more delightful by singing several selections. A very enjoyable social hour followed."

ASHEVILLE DISTRICT MEETING

Haywood Street church, Asheville, was the meeting place of the thirteenth annual session of the Woman's Missionary Societies of the Asheville district on Thursday and Friday, May 14 and 15. The district secretary, Mrs. V. L. Stone, presided over the meeting and the entire program was one of interest and profit. Practically every society in the district was represented, in several instances by as many as six or eight representatives.

The opening service, which was a prayer and consecration service and which fitted us for the services that were to follow, was conducted in a most impressive manner by Mrs. H. W. McKay of Asheville. During these moments testimonies from many present were given as expressions of God's goodness and grace.

After the organization had been effected, "Echoes of the Annual Meeting at Charlotte" were given in a most original manner by Mrs. L. E. Sigman of Black Mountain, who brought out the happenings of those days that meant so much to all who were in attendance.

Mission study was presented by Mrs. W. R. Harris, conference recording secretary, and an institute on this department was held in which many questions relative to the work were were asked and discussed. As the time for the luncheon hour had arrived, the ladies of the church served a most elegant and bountiful luncheon to the visitors who were their guests in the dining room of the church, where a social hour was also enjoyed. The afternoon's program was opened with prayer by Rev. H. C. Sprinkle, P. E. of Asheville district, who was in constant attendance upon the meeting. Following came the report of the district secretary for the past year, which she declared had been the greatest in our history. Her report was most interesting and was heard with closest attention by those who are so interested in the success and progress of our work on this district.

Mrs. H. A. Dunham, conference corresponding secretary, brought the "Message of the Council" in her usual interesting manner, giving us most concisely the things of importance that took place during those days so full of inspiration and helpfulness. "The Belle Bennett Memorial" was presented by Mrs. C. H. Trowbridge of Weaverville in a most pleasing and attractive manner, as she told of the beautiful life of her whom we wish to honor through the building of Ccarritt Teacher's College to be known as "The Belle Bennett Building." She interspersed her remarks with interesting incidents in the life of Miss Bennett, which showed the true spirit of love for missions and the desire for the training of our missionaries for which she prayed and worked.

Miss Amy Hackney, conference superintendent of children's work, gave a splendid report of the work of her department during the year and was followed by a pageant, "The Task of the Pansy Gardner," which demonstrated in a most convincing manner the necessity of co-operation on the part of both adults and children in making the work of our children a success. Miss Elizabeth Hoop of Brevard discussed "Christian Stewardship and Tithing," and was followed by a song, "When Methodists All Learn How to Tithe," sung by Mrs. J. H. Sullivan with the congregation joining in the chorus. A feature of this program was a vocal solo by Mrs. W. R. Griffin.

Thursday night's program was one of much interest, being given over wholly to the work of the young people. Mrs. C. C. Weaver, conference superintendent of Y. P. work, was a most welcome visitor and after the devotional conducted by Miss Frances Auld, Mrs. Stone turned the meeting over to Mrs. Weaver. After a vocal solo by Mrs. W. Randall Harris, Jr., "Thanks Be Unto God," the presentation of the foreign missionaries was given by Miss Kathryn Brown, Miss Katherine Devault, Miss Aretha Cowan, Miss Frances Felmet and the representative from Weaverville young people. A pageant, "To Die or Not To Die," was given by the Lucy Robertson society of Central church, Asheville, and brought out most forcibly some of the chief hindrances to the success of our Y. P. work that exist today such as heat, rain, summer, vacation and pleasure, and demonstrated the fact that interesting programs, loyalty and love were great agencies through which success would come.

A vocal solo by Miss Evelyn Glenn was followed by Mrs. Weaver's talk, which was heard with so much interest as she told of the success of the work with the young people and gave suggestion for its growth and development during the coming year. The great strides that have been made in this department within the last year are most gratifying and encouraging

(*continued on page thirteen*)

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Hobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

HAYWOOD COUNTY SCHOOL

Led by Rev. P. W. Tucker, the energetic and untiring presiding elder of the Waynesville district, the first annual standard training school for Haywood county proved to be quite successful in spite of very inclement weather. Of the 100 who attended various sessions of the school 51 were counted enrolled because of having attended six or more class periods in a given course, of which number 38 did all the required work and received certificates of credit at the close of the school. Two office credits will be issued. The credits are listed with the participating churches as follows: First church, Waynesville, 20; Lake Junaluska 7, Canton 3, Bethel 2, Sylva 2, Dellwood 1, Maple Grove 1, Cullowhee 1, Waynesville district 1.

The courses, instructors and credit students are as follows:

Primary Organization and Administration, Mrs. W. B. Ferguson, instructor—Mrs. Robert Coin, Miss Ethel Howell, Mrs. R. C. Long, Mrs. Hugh Massie, Miss Julia Tucker, Mrs. W. M. Robbins.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Mary A. Bowles, Mrs. J. J. Clark, Mrs. Bouner Ray, Mrs. W. F. Sorrells.

Principles of Teaching, Rev. G. T. Bond, instructor—Hugh J. Sloan, Rev. A. C. Gibbs, Mrs. Frank Tate, Miss Minnie Willis, Mrs. J. T. Mangum, Mrs. James Atkins, Miss Maude McCullock, Mrs. P. W. Tucker, Miss Bessie Boyd, Mrs. Nannie Persons, Hardy Liver, Jr., Mrs. Frank Siler, Mrs. Samuel L. Queen, Rev. W. M. Robbins, Rev. H. E. Crist, Rev. Frank Siler, Mrs. T. Dallas Crary, E. K. Herman, Sarepto Smathers.

The Sunday School, Paul F. Evans, instructor—J. R. Boyd, Rev. F. W. Cook, Mrs. Grover Davis, L. E. Evans, Herbert Gibson, Miss Nannetta Jones, Rev. A. W. Lynch, Rev. P. W. Tucker, Mrs. E. L. Withers.

CREDIT PASTORS

One hundred and fifteen Western North Carolina conference pastors have earned credit in the standard training course in the seventeen standard training schools held since our last annual conference. Ten pastors have taken credit through correspondence, making 125 credits earned by our pastors during this conference year. In addition two pastors have earned Cokesbury credits. A list of these co-operating pastors will be published in the near future.

PASTORS' SUMMER SCHOOL

At the pastors' summer school to be held at Duke University beginning Wednesday evening, June 10, at eight o'clock and closing Wednesday, June 24, at twelve o'clock a number of splendid courses will be given especially for the benefit of the Methodist ministry of North Carolina. Those interested in continuing their study in the Sunday school standard training course will have three general courses and one specialization administration course to select from as follows:

Evangelism—Dr. J. W. Shackford, instructor. Text book, "Evangelism in the Sunday School," general course.

Program of the Christian Religion—Dr. J .W. Shackford, instructor. Text book, "The Program of the Christian Religion," Shackford, general course.

Local Church Worship—Dr. P. J. Rutledge, instructor. Text beek, "Training in the Devotional Life," Kennedy & Myer, general course.

The Educational Task of the Local Church—Dr. P. J. Rutledge, instructor. Text book, "The Educational Task of the Local Church," Bower, administration specialization course.

The course listed "The Minister and the Modern Church" as a Sunday school course is incorrect and will therefore not lead to a credit in the standard training course.

GOOD PROSPECTS

So far as I am able to judge prospects are good for the largest number of Western North Carolina pastors going to Duke University this summer in the history of the pastors' summer school. Those attending this school will be in company with the most forward looking ministers of North Carolina.

HONOR ROLL

The Sunday School Honor Roll continues to grow. Our splendid recruits for this week make our hearts rejoice. Note them:

Central, Monroe	$75.00
First Church, Lenoir	15.56
Glen Alpine	5.00
Burkhead, Winston-Salem	15.00
Central, Spencer	10.00
Bethel, Bethel-New Hope Ct.	6.02
Wesley Chapel, Gold Hill Ct.	5.00
Central Terrace, Winston-Salem	5.00
Smith's Grove, Farmington Ct.	2.00
Oakdale, Jamestown-Oakdale	6.35

A GOOD PLAN

On the Sunday preceding Sunday School Day at Centenary, Winston-Salem, Sunday School Day envelopes containing a brief statement of why a good offering on Sunday School Day was desired were give nto every member of the Centenary Sunday school. On the following Sunday when these envelopes were brought in at the Sunday School Day exercises an amount of over $200 was given. Since the envelopes still come in Dr. C. C. Weaver and Supt. C. M. Campbell, Jr., have not forwarded their Sunday school's offering to Mr. Dunham. Weaver and Campbell are not only doing wonders with the Centenary Sunday school but are giving liberally to the splendid program being carried out in the Western North Carolina conference. They have our cordial thanks.

SHELBY DISTRICT

I have just dropped in the office for a few hours after having attended the Shelby district conference and having met with several building committees, particularly the one at Mt. Holly concerning which more will be said in the future. The Shelby district conference held at Lincolnton was a very large one and the interest in its proceedings seemed to be well directed. Brother C. S. Kirkpatrick and his 31 co-operating pastors are doing a wonderful work in Gaston, Lincoln and Cleveland counties. Methodism is a live orgainzation in those parts. No district has shown a greater interest in modern Sunday school development as proven by the fact that over 300 people have earned certificates of credit in the standard training course in this district this spring. Mr. Marshall Dilling is the loyal and consecrated district Sunday school superintendent. His Sunday school at Smyre registers a Sunday school enrollment of over 300 per cent of the church membership. Rev. W. B. West and his fine Lincolnton organization were entertaining the conference in true Lincolnton style. It is always a pleasure to be with these good people.

SURRY COUNTY SCHOOL

We are this week closing our thirteenth consecutive standard training school. Our good people at Mt. Airy and surrounding territory are coming together in their second annual school and prospects are good for a worth while school. The attendance, while not as large as we had hoped for, is sustained and well directed. Our leaders are right with us and the results are most promising. A more extended report will be given next week.

North Carolina Conference

OUR MISSIONARY SPECIAL

By mutual agreement between the Conference Sunday School Board, the General Sunday School Board, and the Centenary Commission, the Centenary pledges in the Sunday schools of the North Carolina conference have been merged into an adjusted balance to be cared for by the fourth Sunday missionary offerings, as provided for in the Discipline. This means that the local Sunday schools accepting this plan are freed from further direct obligation to the Centenary Commission. This plan proposes that our Sunday schools take over the support of our mission work in Europe and devote the proceedings of the fourth Sunday missionary offerings to this great work. The money thus applied will be credited to the adjusted balance of our Centenary pledges in the Sunday school.

Linked with this plan in the North Carolina conference is a dual special providing for Sunday school work in missionary and semi-missionary areas in the boundaries of our conference, and for Sunday school work in Europe. Under this plan our conference will devote 75 per cent of all the monies raised in the Sunday school for missions doing work in Europe, and 25 per cent to a fund for Sunday school extension in rural areas of the North Carolina conference. We are, therefore, urging every Sunday school in the conference to observe the fourth Sunday in each month as Missionary Day, as required by the Discipline, and to direct its fourth Sunday missionary offering to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C., who will apply it in accordance with the plan outlined above.

The new plan constitutes the largest program of missionary education in the Sunday school ever attempted in our church. For the first time Sunday schools of Southern Methodism undertake the entire support of three whole foreign mission fields—Belgium, Poland and Czechoslovakia. This is not only a great and wortny contribution to the missionary cause, but its educational value is tremendous, some of the advantages of this plan have been set forth as follows:

1. It provides a fair adjustment of the Centenary pledges at once and involves a cessation of all statements from the Centenary Commission to the Sunday schools.

2. It frees the schools from an old objective, the educational value of which is largely exhausted, and links them up with a new and ever active enterprise.

3. Our work in Europe is largely among students, young people, and children, and is, therefore, of unusual interest to our Sunday school constituency.

4. It combines in one special both home and foreign mission work, and will enable the North Carolina conference to do more Sunday school extension work in rural areas.

In co-operating with this movement every Sunday school superintendent is asked to do the following things:

1. Notify the conference superintendent immediately that your school will co-operate heartily in this plan. A card for this purpose has been mailed to each superintendent.

2. Begin at once to give publicity to our European missions, and to create interest in the enterprise.

3. Observe Missionary Day in the Sunday school each fourth Sunday as provided in the Discipline and use Europe as a general subject of study as a background for the worship service, letting the exercises culminate in the usual missionary offering.

4. Send the full amount of this missionary offering each month direct to Mr. E. J. Cheatham, Franklinton, N. C., treasurer of your Conference Sunday School Board. If this is done no further payments need be made to the Centenary office on pledge in your Sunday school.

COKESBURY ADOPTS PROGRAM

Cokesbury Sunday school, Fuquay charge, has adopted Program of Work "C." Mr. R. E. Prince, Raleigh district secretary, presented it to the school Sunday, May 3. Rev. K. F. Duval is the pastor, and Mr. C. A. Dewar, superintendent. Rev. B. O. Merritt, pastor of the Mt. Tirzah circuit, has just sent in an order for Program of Work "C" wall charts for four of his Sunday schools.

NEAR'BOUT OR STRAIGHTWAY

Near'bout or Straightway is the title of a unique booklet gotten out by Rev. Robert E. Brown, pastor of the Goldsboro circuit. It is a study in the first chapter of the Gospel of St. Mark, and is strikingly illustrated. The introductory statement by the author is interesting reading.

"The name 'Near'bout' was suggested in this manner: A Sunday school teacher began a chapter study with a class of children. First they read the chapter and then talked about something else and finally the teacher turned to the class and said: 'We have gotten all we can get out of this lesson, near'bout.' We therefore offer the following pages as a few things one may do with a chapter of the Bible and we believe that if one will do some of these things in preparing a Sunday school lesson he will be able to interest everybody from a baby to grandpa, near'bout. May these suggestions stimulate you to stay near the Bible and talk about it."

WESLEY CLASS REPORT

The following additional adult Wesley classes have made their 1925 report:

Philathea Class, Raeford Sunday school; Mrs. A. A. Quick, teacher, Mrs. K. D. Cole, president.

Epworth Wesley Class, Norlina Sunday school; Mrs. C. K. Marshall, teacher, Mrs. S. C. Tudor, president.

Wesley Adult Class, Greyson Sunday school, Durham; L. B. McKay, teacher, R. H. Knight, president.

Wesley Class, Raeford Sunday school; I. H. Shankle, teacher, J. M. Houser, president.

Daughters of Wesley, Apex Sunday school; Mrs. R. M. Brosley, teacher, Mrs. O. S. Allen, president.

T. R. Moffitt Wesley Class, Steel Street Sunday school, Sanford; C. L. Williams, teacher, T. R. Moffitt, president.

APRIL CROP OF CREDITS

The monthly report of the Office of Training Work at Nashville shows that the following persons in the North Carolina conference earned one or more credits by correspondence during April:

Mrs. Hiram Whitley, Stantonsburg; Rev. H. C. Sprinkle, Jr., Rocky Mount; E. S. Yarbrough, Henderson; Mrs. R. W. Cook, Graham; Mrs. W. M. Eubank, Mrs. R. L. Foy, and Mrs. Ravenswood Sidbury, Scott's Hill; Matt Ransom Gardner, Golusboro.

Eight students at Rutherford College receive credit in the North Carolina Conference School held at the college March 22-27. These students were Rosa Belle DeVane, Acme; Offie L. Hathoway, Middlesex; Marvin Jones, Smyrna; James H. Eason, Greenville; Cornelius Womble, Goldston; C. T. Davis, Eureka; T. P. Williams, Middlesex, and Robert H. Ricks, Rocky Mount.

Credits were issued to Miss Dorothy O'Neal of Wilmington and Miss Braxton Banks of Garner for work done at Scarritt College, Nashville, and to Misses Katherine Harbin, Effie Liggett, and Elizabeth Hunsucker, all of

(*continued on page thirteen*)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

OFFICERS W. N. C. EPWORTH LEAGUE

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Vice President—Rev. Dwight W. Brown, Gastonia.
Corresponding Secretary—Irene Franklin, Marion.
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DAILY BREAD

FRIDAY—The Lord is my shepherd; I shall not want.

SATURDAY—He maketh me to lie down in green pastures: he leadeth me beside the still waters.

SUNDAY—He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

MONDAY—Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

TUESDAY—Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

WEDNESDAY — Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.—Psa. 23.

THURSDAY—The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.—Psa. 24:1.

We organized a league at Hatcher's Chapel M. E. church April 5 with 12 members. The following officers were elected:

President—Miss Nell Pike.
Vice President—Mrs. W. E. Ring.
Secretary—Miss Myrtle Bishop.
Treasurer—Clarence White.
Era Agent—Miss Elsie Pike.

We now have 40 members, and glad to say every one is very much enthused. We hope to do a great work this year. We expect to send delegates to Salisbury.

Rev. J. J. Eads, our pastor, is a believer in league work and lends a helping hand in every way possible; also Mr. W. B. Hale of Mt. Airy. We appreciate their efforts very much.

Nell Pike, President.

A NEW LEAGUE

Representatives from the Iredellburg Epworth League Union went to Shiloh church last Sunday for the purpose of organizing an Epworth League chapter at that place.

This meeting was presided over by the union president, Mr. Ray Howard. Miss Anna Torrence of Davidson was secretary. Mr. McGraw of Broad Street conducted the devotional exercises.

The welcome was extended by Rev. R. L. Melton, pastor of Shiloh. Mr. Howard responded, after which the writer gave a short talk on the subject of "The History and Purpose of the Epworth League." After this talk the young folks of Shiloh church were invited to come forward, twenty splendid young boys and girls presenting themselves for membership. After taking the obligations the following officers were elected to serve this new chapter: President, Miss Arline Plyler; vice president, Miss Beatrice Cash; secretary, Miss May Plyler; corresponding secretary, Miss Marie Plyler; treasurer, Mr. James Howard; Era agent, Miss Lillie Plyler. The new officers were duly installed by the pastor of the church.

Shiloh chapter was admitted into the union. Miss Lucy Galliher extended the welcome to this new chapter.

This new chapter has the promise of a splendid league. They have our heartiest congratulations on having such a splendid start.

Florence M. Brown, Cor. Sec.

"Who am I?" might have been the question you asked yourself last Thursday night. But if you had been at West Market Street M. E. church you would have said, "I am a true leaguer of the Greensboro district."

Our crowd was only about a hundred and fifty strong, but every one was high in spirits till it swelled the crowd to be much larger.

Leaguers of the Greensboro district, you missed a treat by not being at the meeting. We were entertained with good old Methodist hymns, male quartet and a string band equal to any of its kind, not to mention a good talk —better than any chautauqua speaker could make—by Mr. E. D. Yost on "Hearing and Heeding the Responsibility of an Organization of This Kind." We also had an open discussion on who will represent the Greensboro district at the Epworth League Conference at Salisbury. If you had wanted to be an expert speller, you should have been at the social—we learned to spell with one letter. We also drank frozen ice to the tune of "who thought it." If you had thought it, you would have been present. If you care to spend a night of service and pleasure, we invite you to meet June 11 at eight o'clock at Centenary Methodist church. Elizabeth Bradley,
District Sec.

GRANITE FALLS LEAGUE

The Epworth League of Granite Falls M. E. church met May 17 with forty-seven present including visitors. As it was the date for election of officers the following were elected:

President—H. V. Bolick.
Vice President—Blair Drum.
Rec. Sec.—Miss Gladys Payne.
Cor. Sec.—Miss Ruth Yount.
Treasurer—Miss Vera Yount.
First Supt.—Clyde Killian.
Second Supt.—Irving Turnmyre.
Third Supts.—Misses Mayme Deal and Lena Russell.
Fourth Supt.—Willie Sherrill.

We have a fine Epworth League at Granite Falls, even if we do say it ourselves.

The members of the intermediate league were recently promoted to the senior league, increasing our membership to thirty-seven. New members are added at almost every meeting. With our new set of officers and with the co-operation of the league members, we are planning great things for the future, one of which is to give a play, entitled "Safety First." We are trying to live up to our motto: "All for Christ." Ruth Yount, Cor. Sec.

PROGRAM OF MT. AIRY DISTRICT EPWORTH LEAGUE INSTITUTE

Following is the program of the Mt. Airy District Epworth League Institute, to be held in Central Methodist church, Mt. Airy, May 29 to 31:

Friday, May 29, 8 o'clock p. m.—Address by H. H. Owen.

9:00 p. m.—Model League Social.

Saturday, May 30—Sunrise service, Calvin Graves.

9:00 a. m.—Devotional, Rev. M. Q. Tuttle.

9:15 a. m.—Roll call.

9:30 a. m.—Department discussion: Spiritual Work, Miss Davenport; Social Service, Miss Virginia Martin; Recreation, Miss Hatcher; Missions, Miss Dixon.

10:45—District organization, W. B. Hale.

11:15—Address, Rev. H. P. Powell.

12:00—Lunch at church.

1:30—Devotional, Mill Lillie Fowler.

1:45—Chapter finanicier, J. H. Beeson.

2:15—Reports from chapters.
Discussion of chapter problems.

8:00 p. m.—Address by B. L. Lunsford.

Sunday, May 31—Sunrise service, Clarice Bowman.

9:45—Sunday school.

11:00—Sermon by Rev. A. J. Bowling.

12:00—Lunch at church.

1:30—Consecration service, Mrs. R. M. Stafford.

Motto: A Leagueless Church Today is a Leaderless Church Tomorrow.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

LOUISBURG SUMMER ASSEMBLY

Vacation is almost here, and with vacation comes our summer assembly at Louisburg. Do you realize that just a month from now leaguers from all parts of the conference will be gathering at Louisburg for one of the best assemblies ever held in Southern Methodism? I am wondering if you will be there.

The rates at Louisburg College will surely be within the reach of all of us. Think of it! One dollar a day! In addition to this small amount for room and board at the college, there will be a registration fee of $1. We are asking that you send in your registration fee with your name to Miss Eunice W. Blair, Raleigh. Please do this before the assembly, as it will help us greatly in making our enrollment cards, to say nothing of the help it will be to the college authorities in arranging and preparing for us before we arrive.

At the nominal rate of $1 a day the college cannot afford to furnish the necessary bed linens and towels. Therefore you are asked to bring the necessary sheets, towels and pillow cases. Please do not fail to bring these things, as your doing so might necessitate your having to buy some after you reach the college.

Miss Blair, our conference secretary, has requested that all delegates try to arrive at the college by five o'clock on Monday, June 29. It is desirable that we complete our enrollment by Monday night, so that classes may be well organized and started on time Tuesday morning. You can help us in making this a success by being at the college by five o'clock Monday.

The program for the assembly will be printed at a later date. Suffice it to say that the speakers and the instructors are the best we have ever had. In fact, everything bids fair to making this assembly truly the "biggest and best!" And for it to be the "biggest and best," we must have you there!

HERE IS YOUR OPPORTUNITY

WHAT TWO JUDGES SAID

The newspapers recently carried a story of what two judges, located in cities widely separated, have said were the main causes of present day delinquency so widely prevalent among the young people of our land. Near the top of each list of causes was "trashy literature."

YOUR RESPONSIBILITY IS

To provide suitable reading matter for your family fireside. Maybe you think that the boys and girls in your home will not read a religious publication; but try them for a year or so and you will be amazed at how much they will know of what is going on in your home conference and throughout the church at large.

TWO PAPERS AT ABOUT A THIRD LESS

Send your remittance of $3.50, which will pay for a year's subscription to the North Carolina Christian Advocate and to the Nashville Christian Advocate.

Address

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NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective February 1, 1925. From Raleigh, N. C. Daily except as shown.

Leave for	Arrive from
6:15 a.m. a Norfolk	8:10 p.m.
7:30 a.m. b Charlotte	5:15 p.m.
3:00 p.m. Washington	1:05 p.m.
9:45 p.m. d Norfolk	7:05 a.m.

a-Parlor car, Marsden to Norfolk.
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Our Little Folks

THE BLUE J

There's a naughty little Blue J;
Who likes so much to TTT;
That he flies around the garden,
And picks Aunt Lucy's PPP.

Aunt Lucy's very sorry;
When his naughty pranks she CCC
As she goes out to the garden
To 'tend her hive of BBB.

All summer she's been willing,
His mischief to X-QQQ;
But she says if he doesn't stop it,
Drastic measures she must UUU.

This naughty little Blue J,
Is very smart and YYY;
And he has a merry twinkle
In his round black III.

While other people work,
He talks and takes his EEE;
This naughty little Blue J,
Who likes so much to TTT.

—Christian Observer.

WHEN A BOY TRIES

By Flora Swetnam.

James wanted very much to go to his grandfather's for a visit. He was told that he could not go until he learned to put on his own clothes and comb his own hair.

"I'll learn now," said James. "Roy Benton can do that, and I can do it if he can."

The very next morning he began by getting up just as soon as he waked. He was soon ready to put on his clothes. After some work he did manage to get into them, but something was wrong. There did not seem to be any buttons to match the buttonholes. He went to his mother. "What's the matter with it, mamma?" he asked.

"You have your waist on upside down," she told him. "Don't you see the collar is right at the bottom?"

James looked. Sure enough, the collar was at his hips instead of around his neck. "I'll get it next time," he said. "I'll make the collar go around my neck."

That was just what he did, but the next time things would not come together any better than before. He went to his mother again.

"What's the matter with it, mamma? It won't button yet."

"No wonder," laughed his mother. "You have it on hind part before. Turn it around."

James had made up his mind not to give up. So he went back and took a good look at himself in the glass to see how a waist looked when it was on hind part before. Then he pulled it off and tried again. This time he did not go to his mother. He kept looking in the glass, and soon he had it right.

The next thing was to learn to comb his hair. He thought this would be easier but found out that it was harder. Sometimes he would try to part it on the wrong side, and it would not be smooth. But his mother told him always to part it on the left side; and when he found out that his heart beat on that side, he had not much more trouble.

Now he was ready for his visit. He and grandpa were such good friends that he felt it had been worth all the work he had done. There was a great big lawn, and he wanted to mow with the lawn mower as grandpa did.

"I'm afraid I can't trust you with that," said grandpa. "You might make it look ragged."

"I learned how to dress myself and comb my hair, James told him. "If I can learn one thing, I can learn another."

"I'll tell you what I'll do," said grandpa. "I'll give you a corner down here; and when you have learned to mow that, I'll let you mow anywhere you wish."

So James watched grandpa to see how he did it, and every time he could get the mower he worked on his corner. He found that it was not so easy as it looked to make it as smooth as grandpa had it; but he thought of all the trouble he had learning to part his hair, and he kept on. At last one day he said, "Come and look at my corner, grandpa."

"That's fine," said grandpa. "You may now mow anywhere you want to after this."

James had such a good time that he was sorry when the visit was over, but he was glad to get back home too, and back to his own Sunday school class. He found that his class had grown much smaller while he was away. A lot of the other boys had been away on vacations and had not started again when they came back. The teacher asked the members of the class to try to bring the others back.

"I'll give a pocket Bible to the one who brings back the greatest number," she said.

"I'll try," promised two or three.

James thought: "I can do whatever they can."

One boy got one, another got two, and the rest forgot all about it—that is, all the rest besides James. The very next Sunday he came marching in with eight boys following him.

"My!" cried the teacher. "James gets the Bible. How did you do it, James?"

"I just kept trying," said James. "Any fellow can do things when he tries."

"I believe you," she laughed. "Let's name our class the 'Try-Again Class.'"

There was much clapping of hands. "We will!" they shouted, "and we'll all try again."—Christian Advocate.

THE LEGEND OF THE WEEPING WILLOW

By Chester W. Corbin.

Would you like to know why the weeping willow is always drooping and weeping? I'll tell you what the fairies told me.

Long ago there were two young willows which grew by the side of a small river. They were very pretty trees; their branches stood out, and the leaves always pointed out straight and graceful.

Now, these willows were very, very proud of themselves. In the summer the birds came to them and wanted to build nests in their branches, but the trees said, "No, we don't want any nests of mud and grass among our limbs. Go to some other tree."

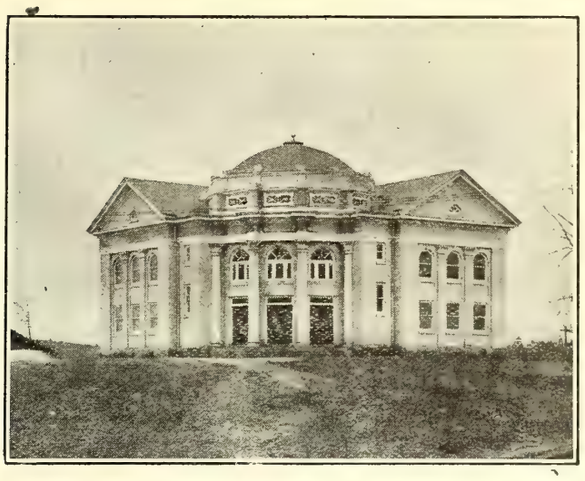
In the fall when the leaves fell the willows said: "Let us drop our leaves into the river so they will not clutter up the ground under us." This they did, and the poor violets under them did not have the protection of their leaves during the winter. And so they froze. The willows did not know how stingy and mean they were. They said the other trees could use their leaves for the flowers.

When the snow came and it was cold and windy, a poor old woman who lived in a house in the woods came to the willows. She wanted some wood to keep her warm. She tried to cut off some of the willow branches with her ax, but she could not. The willows said: "You can't have our branches. You'll spoil our looks. Take some limbs from the other trees in the woods."

And the old woman stopped chopping. She knew how the willows had left all the work for the other trees to do during the summer. They had not sheltered the birds; nor given their leaves to keep the flowers warm; and now they refused to give a little wood for warmth. So she said to them:

"Because you have been so selfish all summer and this winter when spring comes you shall not hold out your branches straight, but they shall droop. And your leaves shall droop, too. You will be always weeping hereafter, both you and your children."

And in the spring these two willows were different from the others. They were weeping, and ever since we have had weeping willows.—Ex.



The new Walnut Street Methodist Church, Greensboro. The corner stone was laid last Sunday afternoon.

SOUTH MUST GROW TREES TO BECOME FUTURE CENTER OF PAPER INDUSTRY

"Experts of the paper manufacturing industry are looking toward the South as the logical field for future expansion, but the South will not realize this great opportunity unless our people take steps to provide a continuing growth of timber," said Mr. Lincoln Green, assistant to the president of the Southern Railway System, in discussing the need for permanent forestry work in the South.

"The heavy grades of paper, such as wrapping paper, boards and boxes," continued Mr. Green, "make up about forty per cent of the paper consumed in the United States and the wood of the Southern pines is well suited for their manufacture. Abundance of water, cheap power, good transportation facilities and proximity to markets are other important factors in the paper industry, all of which the South has."

"Paper manufacturing is now being conducted successfully at several points in the South, waste from lumbering operations which otherwise would be a total loss being used. The rapid growth of timber in the South, the opportunity to produce naval stores as a by-product, and the further opportunity to use thinnings and waste from lumbering operations in the manufacture of paper all combine to offer the South the opportunity to produce real wealth from lands which are now lying idle.

"If some one of our Southern ports should take up the provision of a permanent timber supply in its immediate hinterland, there is no reason why it could not make paper manufacturing a successful industry, along with the production of lumber and naval stores."

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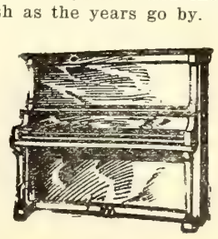
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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

When Pastors Commit the Special Effort to Others and Forget it, Others Forget What the Pastors Committed

THE church cannot preach a "square deal" manner of living, if she does not herself deal square. Nothing is more pitifully small than to take everything and give little or nothing. The superannuated preachers of this day gave all they had had to the church so long as they were able to give anything, and all they gave was accepted. Southern Methodism stands securely today upon foundations wherein these old suffering saints are the mud-sills.

Can You Guess What's in the Can?

The old boys used it as containers for their linen when they were circuit riding. Many of them had no way to cross creeks and rivers, except to swim their horses over. No train, bus, or flying machine protected them from driving rains—they simply had to bare their breasts to the storms and go on. And the can helped, because it guaranteed a dry collar when the meeting house was reached.



Get this picture fixed in your mind, then write your excuses for not raising your Special Effort quota and let them be another picture. Compare the two! Why do you squirm? No, I am not pinching you—I am just showing you two pictures. How any pastor can think about this can and not do his part in behalf of our old and storm-battered heroes is amazing. It is a symbol of sacrifice and earnest toil by those whom we should delight to honor. The best way to give this recognition is to pay those quotas.

The Knights of the Saddlebags.

Those old heroes were riders, but they sat in the saddle and not on cushioned seats. They rode the widest circuits, through cities, towns, villages, fields and forests. They paused not at uncharted wildernesses or hesitated to seek out the remotest hut of the venturesome settler. Through winter's storms and summer's heat, day and night, they rode with a can of linen, the Bible, and saddlebags. Oftimes they reeled in the saddle from weariness, and again they were wretched from loneliness, but still they rode, rode, rode, until in the farthest corner of the land they established this thing we all love and cherish as Southern Methodism!

And now we come along years afterward with our automobiles, hard roads, good hotels, telephones, telegraphs, radios, etc., etc., and use all of these things to tell why we cannot raise a little quota to let these old saddlebag-boys have peace and quiet a year or so before they die. Ugh! What kind of stuff are we made of, anyway? We let a dozen things creep in every year that call for money, and we tell those old men to keep on trusting until we can get to them. It is a great commentary on the gospel we preach, isn't it?

Holy Messengers of Glad Tidings.

Some men ride to get something, but these old heroes rode because they had something to give. It was the blessed news of salvation in Christ, that they sought to tell unto all the people everywhere. They did not spend themselves in such manner for money, for the average annual salary received by them was approximately $500—and they did not get all of that. (The superannuates living today failed to receive $3,000,000 promised them on salaries when they were active in the work.) Nor did they do it for fame, for having accomplished their task they are now called "The Forgotten Man." Charlie Chaplain's name is known to all the world, but those old preachers who shaped civilization are unknown except for a few faithful friends.

No war ever did so much for the peace and happiness of mankind as does the Bible. But we gladly pension our soldiers used-up on our battlefields, and leave the dispensers of God's word to languish in loneliness and want when old age creeps upon them. Is this right? Is it not rather an unspeakable injustice? Those old soldiers of the cross actually made situations decent enough for business men to enter with their affairs. If the preachers had not gone before, the business men would not have dared to risk their trade in these places. Yet many men who have thus succeeded in business, have made but scant contributions to the old preachers who helped them to it. When preachers are worth so much to business, they should at least be entitled to a consideration from men in business. Old and worn-out ministers of the gospel should surely have support from those whom they have supported.

What Are We Doing About It?

Right now we are in the midst of the second year in the Special Effort for Superannuate Endowment. The first year there were 2,000 charges that did not pay a cent and several hundred other charges that paid but nominal amounts. We have cried over these old preachers, patted them on the back, and a lot of things like that, but how much do we think of them in dollars? The charges cited above did not think much of them, did they?

Come now, presiding elders, pastors, lay members, and let us go at this thing with renewed determination to do it in the right way. Raise that quota! Send it to the Board of Finance, Security Building, St. Louis. All other denominations are making progress in the support of their superannuates. Shall Southern Methodism forever be last in this matter? Have we no pride, or care, where we stand on this subject? May the good Lord help us to come to ourselves and go to this task in a manner worthy of our blood!

When Presiding Elders Lend a Hand, The Board of Finance Receives Quota Checks

WOMAN'S PAGE

(*continued from page eight*)

and we hope that the record of 1925 which is set apart as "Young People's Year" may show still greater advancement in this important department of our missionary work. Friday morning's devotional was conducted by Mrs. Ethel Mathis of Chestnut Street Society, and was followed by a forum on our woman's work, conducted by Mrs. H. A. Dunham. Miss Pearl Weaver, who was chosen conference superintendent of social service at the recent meeting in Charlotte, in her initial message showed that her heart is already in her work and that she is also "getting her hand in" and we feel that this department is going to go forward under her leadership. Students from Brevard Institute and from Weaver College brought to the hearers "The Aims and Needs" of their respective institutions and helped us to realize what these two splendid schools stood for, and what our duties toward them are. The Missionary Voice and Young Christian Worker had a place on the program and were presented most ably by Mrs. C. Whit Gaskins, who through original verses showed the fate of a scociety that did not subscribe to the Voice and also what it meant to the growth of an organization where it was read and digested, and Mrs. Frank L. Witman who spoke, as a mother, on the beneficial influence of the Young Christian Worker in her own home and urged more subscriptions to it.

After the report of committees a consecration service was conducted by Mrs. Stone and closed this enjoyable and profitable meeting.

SALISBURY DISTRICT MEETING

The annual meeting of the Woman's Missionary Societies of the Salisbury district will be held at Mt. Olivet church June 2 and 3. Mt. Olivet is situated on the national highway about two miles north of Concord. Dr. Fred P. Manget and several conference officers will be present. A large attendance is requested.

SUNDAY SCHOOL

(*continued from page nine*)

Gibson, for work done in Lander College, Greenwood, South Carolina. Misses Harbin and Hunsucker received credit for seven units each and Miss Liggett for six.

"THE GREATEST ROOM"

An editorial written by M. W. Brabham, of the General Sunday School Board, formerly superintendent of Sunday school work of this conference, appearing in "The Workers' Council," is so pointed that we give space here for it:

"Once upon a time in a gathering devoted to the work of the Sunday school an humble attendant upon the sessions timidly ventured the assertio nthat he hoped his school was improving. Immediately the leader of the discussion then under way replied: 'Well, brother, I believe that, after all, the greatest room in the world is the room for improvement.' And immediately another worker chimed in and said, 'Yes, and happy is that man who realizes that he lives therein.'

"And there is more than a mere play on words involved in this bit of homely philosophy. Is there anything more to be desired than fully to realize that we have not attained unto our greatest possibilities, that there is still room for growth? When an institution or an individual reaches the point in development that possibilities for growth are considered impossible or extremely unlikely, that point marks the beginning of a backward turn and a decreasing power and even the ability to use well present attainments.

"The room for improvements is not easily built. It requires as careful sketching, blue-printing, and construction as any building of stone, marble or steel. It is a room into which we may build our best purposes, our noblest ideals, and our fondest dreams.

"Blessed is the Sunday school which has for its leaders men and women who, living in the realm of growing life, are themselves alive and constantly seeking to enter yet other rooms of improvement.

"The keys to the greatest room in the world are labeled plainly, and they read as follows: consecration, devotion, alertness, perseverance, intelligence, lofty purpose, and a clear-cut aim."

WADESBORO METHODIST CHURCH NOTES

Our Sunday school has advanced its stakes. Last Sunday witnessed the largest attendance in the history of the school. There were four hundred and sixty-two present.

Hanna's Chapel also had a record breaking attendance. There were present one hundred and thirty. The growth of the work out there is very gratifying. The pastor wishes to commend those of our people who help in the school at the chapel. It is a fine service to render.

Mother's Day was observed last Sunday. A large congregation was present at the morning service to honor our mothers. In the Sunday school most of the teachers talked on the subject. Brother Boggan gave a most excellent talk along that line.

Two of our classes in the school exceeded all previous records. Brother Boggan's class had one hundred and thirty-seven on hand. Mrs. Craig's class made a decided advance.

The meetings closed on Wednesday night. The congregaions have been stimulating to the preacher. Our people have been greatly revived and many have come to a more definite consecration for service to Christ. Between thirty-five and forty additions will be made to the church including those coming from all sources.—The Messenger.

REV. W. E. HAUSS IMPROVING SLOWLY

Our pastor, Rev. W. E. Hauss, who has been critically ill for the past ten days, is slowly improving. He hopes to gain sufficient strength to make the trip to Baltimore, Md., on Thursday of this week, where he expects to take treatment for stomach and intestinal troubles.

I thought his friends would be glad to hear from him.

Mrs. K. A. Shinn.

A GREAT REVIVAL AT WHITNEL

We closed a great revival at Whitnel church last Wednesday night. The meeting was in progress for two weeks and a half and regardless of the rainy weather large crowds attended the services. Several times the church would not hold the people.

During these services there were between forty and forty-five conversions. It was one of the old time revivals we love to talk about. Twelve joined the Methodist church on profession of faith and others by church letter. There are others yet to join by vow and letter. The Baptist church received some members.

We have not started our new church yet at Whitnel but hope to be ready to start soon. The Whitnel congregation wishes to express its appreciation for the nice donations received from about seventy-five of the Sunday schools of this conference to help in the new church. We have some of the best people in the world to serve.

Paul R. Rayle.

"THEY SURE ARE GOOD FOLKS"

Allow me just a few lines this week. Last Friday evening the good people of East Laport (not East Lenoir) came over to the parsonage and gave the preacher the biggest pounding he ever had. It seems that they brought everything they could think of, and then some of them who could not think of anything else to add to the enormous amount of provisions just sent along a large roll of greenback. The peculiar doings of these people so affected the preacher and his family that when they were gone our little girl, Anne, said, "They sure are good folks." We were all agreed with her, but she recovered from the sudden shock and said it first.

We are in a meeting this week at East Laport. Pray for us that the Kingdom of God may be built up in us and among us.

J. W. Bennett, Pastor.

"MOST PERFECT" GOOD SAY ENG LISH SCHOLARS

Use of the words, "most perfect," in advertising matter issued by the Southern Railway System, describing the accommodations offered by the "Crescent Limited," new de luxe train between New York and New Orleans, started an argument as to correct usage which was referred to a number of the leading English scholars of the country, with the result that "most perfect" was given unqualified approval by four out of six savants who replied to a questionnaire sent out by the Southern's passenger department.

Dean John C. Metcalf of the University of Virginia, Prof. Henry B. Lathrop of the University of Wisconsin, Prof. Samuel Moore of the University of Michigan, and Prof. J. Leslie Hall of the College of William and Mary, upheld the use of "most perfect." Quotations from the constitution of the United States, the St. James Version of the Holy Bible, the works of Shakespeare, John Ruskin, Carlyle, Irving, Addison, and other standard English authors were given to show the use of this and similar expressions.

Prof. Robert E. Park of the University of Georgia and Prof. J. T. Murray of Harvard University ruled that "most perfect" is illogical, arguing that if a thing is perfect, it can not be more so.

Though it was impossible to get a unanimous decision, "most perfect" wins by a vote of four to two.

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GOOD REVIVAL ON EAST ROXBORO AND LONGHURST CHARGE

The revival came to a close the night of May 22. Rev. William Stewart and Brother Goodchild of Burlington had charge of the work. Their work is unusual. The messages make people move. Church members feel their weaknesses when Stewart preaches. I might say more about their type of work, but suffice it to say that these men are making a reputation for themselves. Seventeen names were added to the Methodist church at Jalong Sunday, May 24; some went to the Baptist church and in all probability more names will be added to each church. If you pastors need strong preaching arrange to get Stewart and Goodchild.

M. C. Ellerbee.

A NEW BIBLE MEMORY PLAN

In the closing exercises recently of the Presbyterian Sunday school, Henderson, N. C., the pupils of a junior class—Pearl Albright, Sue Albright, Margaret Brinkley, Margaret Bunn, Betsy Cooper, Edith Hobgood, Edna Hobgood, Elizabeth Polston, Maria Sellers, Ethel Taylor—stood before the entire school to show something of the supplemental work being done in their class.

Their teacher, Miss Annie Haines Collins, read aloud "Jehovah's Ten Commandments, His law for all people, are usually memorized by Sunday school pupils; but this class is learning some of the commandments of the Lord Jesus Christ, given to guide disciples only. Let us hear them." She then cited the references as follows and the pupils gave the laws as quoted:

John 13:34. Ans. "Love one another." Matt. 28:19. "Go ye, therefore, and make disciples." Eph. 4:32. "And be ye kind, one to another, tenderhearted, forgiving each other, even as God, also in Christ, forgave you." Matt. 5:34. "Swear not at all." Matt. 6:33. "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." Jas. 1:22. "Be ye doers of the word, and not hearers only, deluding your own selves." II Tim. 2:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Some of the above rest on I Cor. 14:37 and II Pet. 3:2.)

That recitation was quite new to the school. In fact, so far as the writer is advised, it is the first time in the history of Sunday schools that the commands of the Lord have been systematically taught, so that disciples might do them, as ordained in Matt. 28:20.

That these commandments of the Lord are generally unknown may be proven by asking any church member to name ten of them. We can not do what we do not know.

Of course the intent of each command is to be made clear as it is being learned.

If the younger disciples were thus grounded in their knowledge, what a wonderful improvement the next generation would show!

There are more than a hundred of such commands suited to the life of our day.

Lewis Collins.

"Have you heard today's gossip?"

"No, I haven't."

"Then I guess there isn't any."—Boston Beanpot.

Two inmates of a lunatic asylum were comparing notes. Said one: "How were you found to be loony?" The other one: "I don't quite know. But this is what happened: A gentleman for whom I did odd jobs decided to sell and go abroad, and said that everything not disposed of at the sale should be given to his Scotch servant. I asked if I might have anything the Scotch servant didn't want, and they put me in here."—Boston Globe.

A PRIZE WINNING LETTER

With body, heart and soul, I like North Carolina better than I do any other place in America—and I know why.

I have traveled in thirty-seven states—from New York to Texas, from Illinois to Georgia, and from North Carolina to California. After seeing much, I came back to stay, because:

I like North Carolina scenery, which equals Mount Vernon, Sleepy Hollow, Great Lakes region, Pike's Peak, the Royal Gorge, and the Golden Gate.

North Carolina has well-nigh ideal climate. Extremes of heat and cold are unknown here. Enough snow in winter for sleighing and enough heat in summer for an abundance of fruits and vegetables; in short, a climate one loves to touch.

North Carolina has superior government; equal educational opportunity for all is in the making, from kindergarten to university; concrete and sand-clay roads that make travel a joy unbounded; and a system of law enforcement that makes life safe and justice obtainable.

I love the people here—kind, friendly, neighborly—because I feel at home among them. In the words of a North Carolina toast:

I'm a Tar Heel born and Tar Heel bred;
And when I die I'll be a Tar Heel dead.

—M. B. Andrews, in Colliers.

NIGHT FISHING

For the purpose of advertising fishing rods, a shopkeeper hung a large rod outside his shop, with an artificial fish at one end of it. Late one night Perkins, who had been dining a bit too well happened to see the fish. Going cautiously to the door, he knocked gently.

"Who's there?" demanded the shopkeeper from an upper window.

"Sh-h! Don't make a noise, but come down as quietly as you can," whispered Perkins.

Thinking something serious was the matter, the man dressed and stole downstair. "Now, what is it?" he inquired.

"Hist!" admonished Perkins. "Pull in your line quick; you've got a bite."

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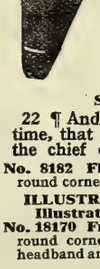
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Specimen of Type

22 ¶ And it came to pass at that time, that Ă-bĭm'e-lĕch and Phĭ'chol the chief captain of his host spake

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Waynesville, at Sylva ..... May 31-June 1
Statesville, at Newton ..... June 4-5
Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

May
Central, 11 31
Asheville Ct., Emma, 3 31
Bethel, night 31
June
Mills River, Avery's Creek, 11 6-7
West Asheville, night 7
Hominy, Acton, 11 27-28
Chestnut Street, night 28
July
Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27
August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

May
Dilworth, 11 31
Rural Trinity, 3 31
Brevard St., night 31
June
Ansonville, Burnsville, 11 3
Morven, Sandy Plain, 11 4
Wadesboro, 8 p. m. 3rd, 11 7
Marshville, Harmony, 3 7
Tryon St., 11 14
Duncan Memorial, night 14
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21
The district conference will be held at Pineville June 25-26.

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

May
Coleridge, Mt. Olivet, 11 30-31
Liberty, Bethany, 3 31
Bethel, Bethel, night 31
June
Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

May
Broad River, Wesley's Chapel, 11 30
Mill Spring, New Hope, 11 31
June
Forest City, Pleasant Grove, 11 6
Bostic, Pisgah, 11 7
Spindale, Spindale, 8 7
Burnsville, Shoal Creek, 11 14
Spruce Pine, Spruce Pine, 8 14
Marion, First Church, 11 21
Old Fort Ct., Carson's Chapel, 3 21
Old Fort, 8 21
Cross Mill, Concord, 11 28
Marion Mills, East Marion, 8 28
July
Morganton Ct., Bethel, 11 5
Oak Forest, 3 5
Marion Ct., Pleasant Hill, 11 12
McDowell, Pinnacle, 3 12
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

May
Ararat, Chestnut Grove 30-31
Summerfield, Pisgah 30-31
June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

May
Elk Park, Banner Elk 30-31
June
Warrensville, Ashley 6-7
Creston, Mountain View 20-21
Jefferson, Zion 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

May
King's Mountain, night 27
Belmont, Main Street, night 28
Mount Holly, night 31
June
South Fork, Bethel, 11 6
Crouse, Pleasant Grove, 3 and 11 6-7
Lincoln Ct., Ivey, 3 7
Smyre, night 7
Columbia, Gum Neck 7
Trinity College Summer School 10-24
Lowesville, New Hope, 11 27
Goodsonville, Tabernacle, 3 and 11 27-28
Bessemer, Puette Chapel, 3 28
Shelby, Central, night 28

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May
Albemarle Ct., Oakboro, 11 30-31
June
Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28
The District Conference will be held at Norwood July 9-10.

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May
Mooresville Central, 11 & 8 31-1
Mt. Zion, 4 & 8 31
Shepherd, Rocky Mount, 11 & 1 31
June
Statesville, Broad St., 11 and 8 7-8
Statesville Ct., Bethel, 11 and 3 6-7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
THIRD ROUND

May
Sylva, Sylva, 11 31
June
Haywood Ct., Finchers, 11 and 3 6-7
Fines Creek, Pine Grove, 11 7
Bryson City, Raven's Ford, 11 and night 21
Highlands, Highlands, 11 24
Glenville, Double Springs, 11 27
Cullowhee, 11 28
Whittier, Echota, 3 28
The Waynesville District Conference will convene at Sylva May 31, which is the fifth Sunday. The business session will be called to order at 9:30 Monday morning, June 1.

WINSTON-SALEM DISTRICT
W. A. Newell P. E., P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
THIRD ROUND

May
Mocksville, Mocksville, 11 31
Farmington, Huntsville, 3 30-31
Walkertown, Walkertown, night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Mt. Tirzah Ct., Helena 6-7
Pastors' School, Duke University 14
Front Street, 11 21
Webb Avenue, night 21
Person Ct., Warren's Grove, 11 27
Long Memorial, 11 28
East Roxboro, Grace, night 28
July
Durham Ct., Fletcher's Chapel 2
Graham and Haw River, Haw River, 11 5
Brooksdale Ct., Trinity, 11 11-12
Carr, night 12
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26
August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30
District Conference at Fletcher's Chapel July 1-2.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

May
Belhaven-Pantego, Belhaven 31
June
Summer School, Duke University 7
Summer School, Duke University 14
Perquimans, New Hope 20-21
Edenton, Edenton, night 21
Chowan, Bethany 27-28
Hertford, night 28
July
Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

June
Bladen, Live Oak 6
Elizabeth, Clarkton, night 6-7
Fayetteville, Salem 13-14
Hay Street, night 14
Duke, Angier, night 20-21
Dunn, night 21-22
Hemp, Smyrna 27-28
July
Carthage, Center 4-5
Person St. and Calvary, Gardners, 4 5
Siler City, Mt. Vernon 11-12
Glendon, Carbonton, 4 12-13
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26
August
Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

May
Springhope, Springhope, 8 and 11 30-31
Elm City, night 31
June
Fairfield, night 1
Swan Quarter, Sladesville, a.m. 2
Englehard, night 2
District Conference, Englehard 3-4
Stantonsburg, a.m. 7
Fremont, Yelverton, night and a.m. 7-8
Summer School, Duke University 14
Aurora, Warrens, a.m. 20-21
Washington, night 21
McKendre, Pinetops 27-28
Tarboro, night 28
July
Bath, Bethany, a.m. 5
Farmville, Arthur, a.m. 12
Grimesland, Shelmerdine, 3 12
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Monnt, First church, night 26
August
Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

May
Henderson, First Church, 11 31
South Henderson, night 31
June
Windsor Charge, Mt. Gould Church, 11 4
Conway Charge, Providence, 11 5
Seaboard Charge, 11 6
Weldon Station, night 7
Summer School at Duke University 9-23
Aulander Charge, Ebenezer Church, 11 26
Ahoskie, Harrelsville, 11 27
Murfreesboro and Winton, Union 28
July
Halifax Charge, Ebenezer, afternoon 5
Warrenton Charge, Hebron 7
Norlina, Zion 8
Warren Charge, Providence 9
Rosemary, 11 12
Roanoke Rapids, night 12
Williamston, Williams Chapel 15
Garysburg, Oak Grove 16
Northampton, New Hope 17
Enfield, Central Cross 18
Battleboro and Whitakers, 11 19
Littleton, Bethel, 11 25
Scotland Neck, Palmyra 31
August
Rich Square, Roxobel, afternoon 2
Middleburg, Schocco, 11 16
Sunday School Institute at Murfreesboro May 31 to June 6.
Sunday School Institute at Norlina July 5 to 12.
Sunday School Institute at Weldon July 12 to 17.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

May
Wilmington, Trinity, a.m. 24
Southport, Southport, a.m. and p. m. 31
June
Wilmington Ct., Federal Point a.m. 7
Wilmington, Grace, p.m. 7
Summer School, Duke University 14
Faison-Warsaw, Goshen, a.m. 21
Wilmington, Fifth Avenue, p.m. 21
Scott's Hill, Union, afternoon 28
July
Kenansville, Kenansville, afternoon 1
Jacksonville-Richland, Haw Branch, a.m. 4-5
Burgaw, Watha, p.m. and a.m. 8-9
Clinton, Keener's, a.m. 11-12
Wallace-Rose Hill, Wallace, p.m. and a.m. 12-13
Magnolia, Turkey, a.m 18-19
Ingold, Antioch, afternoon 19
Carver's Creek, Delco, a.m. 25-26
Wilmington, Epworth, p.m. 26
August
Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23
District Conference, Kenansville, June 30-July 1.

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
THIRD ROUND

June
Lexington, First Church, 11 14
Ardmore, Ardmore, night 14
Centenary, Centenary, 11 21
Burkhead, Burkhead, night 21
West End, West End, 11 28
Welcome, Center, 3 27-28
July
Green Street, Green Street, night 8
Hanes-Clemmons, Bethel, 11 4-5
Forsyth, Marvin, 3 4-5
Central Terrace, Central Terrace, night 5
Lewisville, Concord, 11 18-19
Ogburn Memorial, Shiloh, 3 18-19
Oak Ridge, Oak Ridge, night 19
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IN MEMORIAM

PROVOST—Mrs. R. D. Provost, about 42 years of age, died in triumph at Belgrade, near Maysville, N. C., April 8, 1925. She was sick for some time. Her sufferings were intense. Strong hope, however, for her recovery was entertained, but the God of love and mercy willed otherwise and called her up to the home of rest.

Mrs. Provost was a consistent member of the Methodist church and an excellent Christian woman. She is survived by a husband and seven children who will sadly miss her.

Her body was interred in the family burying ground. Many sorrowing relatives and friends gathered around her grave. Beautiful floral offerings attested the high esteem in which she was held.

May God comfort the bereaved family. E. C. Sell, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has taken from the Woman's Missionary Society of Denver Methodist church one of its most loved and efficient members, Mrs. Sallie Little, wife of J. W. Little.

Resolved first, That in her passing we have lost one of our useful and active members—always in her place and ready to answer any call from her Master.

Second, That while our hearts are full of sorrow, we rejoice in the thought that she is with the Lord, she loved and served so well.

Third, That a copy of these resolutions be sent to the bereaved family and to the North Carolina Christian Advocate.

Mrs. Ida Sherrill,
Mrs. D. E. Bolick,
Mrs. Wm. Munday.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call a beloved member of Dora Kendall Missionary Society, Hamlet M. E. church, Mrs. Clara Chesnutt Williams, to her reward; therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That our society has lost a most faithful member and our church a devoted member, one who walked close to her Lord and did her best in all her tasks.

Third, That we shall always treasure the memory of our co-worker, whom God in His infinite wisdom has seen fit to take to her heavenly home.

Fourth, That we extend our love and deepest sympathy to her loved ones, and pray that God may comfort and bless them in their great grief and loss.

Fifth, That we will cherish the memory of her consecrated life and always remember her bright smile and cheerful greeting which she bestowed on the rich as well as the poor and pray that we may follow her footsteps as she followed her Master in loving service.

Sixth, That copy of these resolutions be sent to the family, a copy to the Advocate and Hamlet News Messenger.

May Blackley,
Maggie Adcock,
Geraldine Thompson.

RESOLUTIONS OF RESPECT

On March 19, 1925, Mary Pierce Parker closed her eyes to this world and a life spent in loving kindness and faithful work for her Master. And though the members of this society feel keenly the loss of our president and leader, we feel sure that her spirit hovers over us in all that we undertake in this and all other good work. Be it resolved:

First, That while our hearts are sad and her place seems hard to fill, we sorrow not as one without hope, for she is still with us in spirit and will guide us and help us in all we undertake in this great work and trying to help others.

Second, That we extend loving sympathy to her husband and children, and that a copy of these resolutions be sent them, and one be entered in the minutes of our society, one to the North Carolina Christian Advocate and one to our Missionary News.

Mrs. Sallie Hair,
Mrs. Ida Hair,
Miss Lucy Hobson.

McLEOD—Quietly and peacefully Mrs. Elizabeth McLeod, nee McNeill, fell on sleep February 7, 1925 She had lived to a ripe old age—born May 4, 1831.

At the age of twenty she married Mr. John McLeod, who died about 20 years ago. There were only three children, two daughters and a son, all of whom are living.

When just a child she joined Cool Springs Methodist church, but later when Morris Chapel was organized she became one of the first members, which was about 60 years ago, and remained loyal and true until called home.

"Aunt Betsy," as she was lovingly called, was a good woman, a kind neighbor and true friend. She was greatly beloved by all who knew her. Our loss is her gain.

One of the largest crowds came to her funeral, where she had been a faithful member, and she sleeps in the cemetery at Morris Chapel church.

B. E. Stanfield.

RESOLUTIONS OF RESPECT

In the death of our beloved member, Mrs. John F. Cowell, the Woman's Missionary Society of the First M. E. church of Washington, N. C., is united in a common sense of personal loss.

We wish to record our very high appreciation of her beautiful Christian character and unselfish life. She was an inspiration and benediction to those with whom she came in contact. Her influence was far-reaching. Truly it may be said of her that she walked with God. Therefore, be it resolved:

First, That our church and society have sustained an irreparable loss. By her sweet and gentle spirit she had endeared herself to those who knew her, and her presence and counsel will be sadly missed in all our meetings.

Second, That we express to the members of her family—her devoted children whose loss has been greatest—our deep sympathy in their sorrow. May the God of all comfort abide with them.

Third, That a copy of these resolutions be sent to her family, to the Christian Advocate and to the Missionary News, and spread upon the minutes of our next meeting.

Mrs. E. B. Moore,
Mrs. S. A. Cotten,
Mrs. W. P. Baugham,
Committee.

WYNNE—Mrs. Mary Wynne of near Mackeys, N. C., was born in Tyrrell county, N. C., December 21, 1847, and departed this life April 27, 1925, aged 78 years, four months and six days.

She was converted and joined the Methodist Church, South, in Columbia in her early life, and ever afterwards lived a consistent Christian life. Just a few days prior to her death she was stricken with that fatal disease paralysis, from which time she never regained consciousness.

She was a faithful mother and devoted wife. She leaves three children to mourn their loss—Mrs. M. E. Tarkenton, Mrs. T. B. Bell and T. L. Wynne, all of Mackeys, N. C.

R. F. Taylor, P. C.

MORTON—Zeb Vance Morton was born in Caldwell county, N. C., December 26, 1879, and was called to the life beyond January 31, 1925.

He was converted early in life and joined the M. E. Church, South, and remained loyal to the church. To him God and heaven were real, and while he loved life yet expressed a willingness to go and be with the Lord. A few hours before death he said to friends, "The Lord is going to take me home and I am not afraid to die."

His funeral was conducted at Grace Chapel by his pastor, assisted by Revs. N. C. Williams and Shaver.

May the heavenly Father comfort and guide the bereaved loved ones to the haven of perfect peace.

P. H. Brittain, P. C.

COOK—C. B. Cook, brother of Rev. J. A. Cook and brother-in-law of Rev. J. C. Postell who was homeward bound after an absence of several years, died very suddenly April 14, 1925, in Havana, Cuba.

We were waiting, we were watching,
For the coming of his feet;
And our hearts all bright with glory
For the time we again should meet.

But God called him ere he reached us,
And whispered softly, you cannot stay,
For your work on earth is over,
And he went without delay.

But the stars never shine from the heavens at night
But we think where his footsteps have trod,
And the day never smiles from its sunbeams of light
But we feel the sweet smile of his love.

But God knows why and God knows best;
Oh, may this thought relieve us—
That though on a foreign field he rests,
He's safe in the arms of Jesus.

But Cuba knows not the precious jewel
That lies beneath her sod,
Until Jesus shall in clouds appear
To bear him home to God.

And he'll be waiting and watching
For brothers and sisters dear;
So may we all be ready
When the voice of God we hear.

And go to the Father land beyond
The silent flowing river,
And those who have loved and parted on earth
Shall meet and live forever.

His Niece.

BARNHILL—On Easter day last Brother Gray Barnhill passed away, and it was said by all who know him that he was a faithful member of Robersonville church until about two years ago, when he had a stroke that put him in bed. During his sickness he was patient to the last, and it was thought by all who knew him death was a relief and that he would be rewarded with the faithful.

F. F. Eure, P. C.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call one of our beloved members, Mrs. Elizabeth Carter, to her reward; therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That our circle and church has lost a most loyal member, one who walked close to her Lord and did her best in all her tasks.

Third, That we shall always treasure the memory of our co-worker, whom God in His infinite wisdom has seen fit to take to her heavenly home.

Fourth, That we extend our love and sympathy to her loved ones and pray that God may comfort and bless them in their great grief and loss.

Fifth, That a page in our minutes be inscribed to the memory of this beloved woman.

Sixth, That a copy of these resolutions be sent to the family, also a copy to the Christian Advocate and the county papers.

Mrs. S. J. Horton,
Mrs. F. E. Starnes.

STOWE—Mrs. Annie Ruth Stowe, formerly Miss Grier, was born September 6, 1898; died April 14, 1925. At 13 years of age she was happily converted and united with the Methodist church at Stanley and until the day of her death was a consistent Christian. On October 27, 1923, she was united in marriage to Lawrence L. Stowe of Belmont, N. C.

On Wednesday afternoon the funeral was conducted at Park Street church by the writer, assisted by Rev. J. E. Thompson of King's Mountain and the pastor of the Belmont Presbyterian church. The large concourse of people and the many beautiful flowers is an evidence of the high esteem in which she was held.

She leaves a husband, infant [illegible] er, three sisters, two brot[illegible] host of friends to [illegible] ture. Fry.

J P Breedlove 30aug24
107 Watts St

BOADWAY—Lavinia Broadway died April 29, 1925, aged 83 years, 10 months and 25 days. In early life she joined the Methodist church. At the time of her death she was a member of Epworth church, Concord, N. C. Her husband and two children preceded her to the life beyond. Two sons and two daughters and a large number of other relatives and friends are sad because of her departure. The last 20 years of her life on earth were spent in physical blindness, but we believe that now she beholds the light of eternal day. J. M. Varner.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Moyock Methodist church, Moyock, N. C., wishes to pay loving tribute to the memory of its greatly beloved member, Mrs. Mollie F. Poyner, who passed from us March 24, 1925. We most deeply feel the loss of her who stood for the highest type of woman in home and church. Hers was a pure, conscientious and unselfish life, the memory of which should stimulate all with whom she came in contact to follow more closely and more faithfully the Master whom she so lovingly served. Therefore be it resolved:

First, That while we, her fellow-workers of the Woman's Missionary Society, deeply mourn our loss, we humbly bow in loving submission to our heavenly Father's will, knowing that our loss is her eternal gain.

Second, That our deepest sympathy be extended to her family in their bereavement.

Third, That this memoir be recorded in the minutes of our society and copies sent to the family, to the Elizabeth City Advance, the Missionary News and the North Carolina Christian Advocate.

On behalf of the society,
Mrs. C. T. Thrift,
Mrs. C. L. Mackey,
Mrs. W. D. Cox.

GADDY—Mrs. Sarah Randle Gaddy was born November 19, 1841, and departed this life April 9, 1925. Sister Gaddy had been a patient sufferer for a number of years, but during all these years she retained that hope which leads one into the haven of rest where there is no suffering, pain or sorrow. She was a member of the Methodist church and was laid to rest in the Concord cemetery near Ansonville, N. C. Service was conducted by the pastor.

O. B. Mitchell, Pastor.

STARNES—On April 4, after nine months suffering with cancer, Annabelle Armstrong Starnes, wife of John W. Starnes, passed away.

Only 34 years old, she was a woman of highest Christian character, kind, gentle and loved by all. An active worker in the church, her life was exemplary. She bore her agony as only those filled with Christ's spirit can. Before her death God gave her a glimpse of heaven and she went there rejoicing in faith.

Besides her husband and three children, she is survived by her mother, one sister and three brothers of Gastonia.

Her funeral was conducted very beautifully in the Spindale Methodist church by her pastor, Rev. Oscar Simpson. Followed by many sorrowing friends her body was taken to Gastonia for burial. The beautiful flowers completely covering her grave testified to the love in which she was held. A Friend.

FRECKLES

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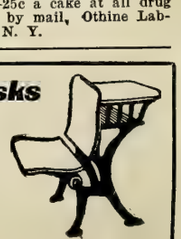
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NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

Wits and near wits, men with a streak of humor in their make-up, and sundry other citizens who cultivate the more joyous side of life have from days immemorial been writing imaginary epitaphs. But here is one that cannot possibly have been stolen from the ancients. It is evidently a modern product:

Ben Higgins never would be passed,
He bragged his car's endurance.
He passed six cars with backward glance,
His wife has his insurance.

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Peter MacKenzie was a Wesleyan Methodist preacher with the reputation in England akin to the reputations of Dr. Closs or George Washington Ivey in North Carolina. The following story is told of how he administered a rebuke to a pompous individual when he went to preach in a small town. The story runs thus: After the service a big, pompous official of the church came up to him and in a portentiously deep voice said to him: "Good morning. You come with me. It is my turn to entertain the traveling preacher." Mackenzie did not like the man's patronizing manner, but went with him meekly, saying nothing. At the evening service, however, Mackenzie got even with him. The sermon was on Jonah. "When Jonah was thrown into the sea," said Mackenzie, "he swam about for a while, feeling around for an island, and presently seeing what he took for an island and making for it, he was about to clambor upon its slippery looking side when suddenly a great mouth opened in it and from the depths of the throat came a deep and pompous voice: 'Good morning. You come with me. It is my turn to entertain the traveling preacher.' "

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Dr. Fosdick in stipulating the conditions upon which he would accept the pastorate of the Park Avenue Baptist church of New York City said: "If I had my way baptism would be an individual affair. Anyone who wanted to be immersed, I would gladly immerse. Anyone who wanted to be sprinkled, I would gladly sprinkle. If anyone as a Quaker had conscientious scruples against any ritual, I would gladly with out baptism welcome him on confession of his faith. Why not?" The papers have put this as part of a sensational news story on the front page as if it were some more of that famous preacher's "modernism" and millions of readers will be thinking here is something new under the sun, when this is precisely what the Methodists have been teaching and practicing from the beginning. Baptism has been with the Methodists from the days of John Wesley an individual affair. The subject to be baptized chooses his own mode of baptism and Methodist ministers receive Quakers without baptism. Yet for Fosdick to say such a thing becomes "big news" and some who bear the name Methodist will join with the builders of inquisitorial fires for this modern heretic. Just let a man get the reputation of being a heretic and his most commonplace utterances get world-wide publicity.

Read what Irving Fisher says in the following paragraph that thrills:

I was "over there" two years ago. I visited the devastated area. I remember standing one evening, in the gloaming, in the little American cemetery at Belleau Wood, where lie our boys who first fell in the great fight, the greatest they believed in all history. It was there, if at all, we may boast, that we won the war. It was there we laid on the last straw that broke the camel's back. Our boys drove back the Germans a few miles. The Germans sought then to entrench, believing from their experience with the French, that our boys would entrench also. Much to their surprise and dismay, instead of entrenching, our boys were upon them the second time, and again drove them back a few miles. Again they sought to entrench, but again our boys pushed them back, and again, until finally retreat became a rout. As I stood awe-struck in the little cemetery I wondered whether those white wooden crosses were to be our last tribute for such deeds? Do we not owe these boys something more than wooden crosses in France or stone arches at home? Do we not owe them a monument which will not only commemorate but perpetuate their work, a monument which will finish the task which they left us to finish, the task of making this world safe for men and women and children of all races, climes and times? Yes, we owe them a monument of human brotherhood, a monument which we once began, but which still lacks the keystone of the arch. In the words, again, of Lincoln, "Let us here highly resolve that these dead shall not have died in vain." They kept faith with us, and we must keep faith with them.

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A coal mine disaster with its attendant horrors has come close home to us in North Carolina. We all too frequently read of these horrors in the great coal fields of the country and wonder whether there will ever be devised means to avert such disasters with their appalling loss of life. But now we have been in touch with a coal mine horror, where scores and scores of lives were snuffed out like so many candles. The black shadows that have fallen upon the homes of the dead rest in a measure upon us also. We pity the wives and children, fathers and mothers, and brothers and sisters who have been so ruthlessly robbed of those who toiled in the mines. The charred bodies of these men who earned their daily bread amid dangerous and deadly gases were all that the mines gave back to their "homefolks." How tragic and horrible is it all! But on the second day after the explosion at the mouth of the shaft, amid the grime and soot and death, was to be heard the song of canary birds, those sensative little creatures that miners have long employed to detect the presence of poisonous gases. As these birds, the very sort that sing in hall and sitting room of our homes, were carried down into the dark shaft of the mine where death had been enthroned, they went singing to their task as government detectives who were to determine whether there remained even a trace of the poisonous gases. It was only the song of a canary, but it was the song of a pioneer exploring a path where man might walk in safety. Wasn't that enough for one of God's little feathered songsters?

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A PILLAR OF THE CHURCH

By W. A. Newell.

Lee A. Falls was born in Cleveland county, North Carolina. His forbears were prominent citizens of that section and the village of Fallston was named for his ancestors.

He attended the public schools of the neighborhood and later entered Belwood Academy. From there he went to Rutherford College. He was a lifelong student.

Brother Falls was twice married. First to Miss Hoyle of Cleveland county. Of this union three children survive: Robert Falls of Raleigh, N. C., Capt. Gault Falls of Los Angeles, California, and Mrs. Gertrude Adams, the wife of Rev. G. G. Adams, Norwood, N. C. A few years since he was married to Miss Baber, also of Cleveland county.

In 1888 Brother Falls was admitted on trial into the North Carolina conference. Here begins a record of heroic service that makes a thrilling chapter in the history of our itinerancy. He served the following charges: 1888-91, Polk circuit; 1892-95, Stanley Creek circuit; 1896-98, Brevard circuit; 1899-1901, Thomasville; 1902-05, Brevard Street, Charlotte; 1906-07, South Main Street, High Point; 1908, Walnut Street, Greensboro; 1909-12, Belmont Park, Charlotte; 1913-16, Brevard Street, Charlotte; 1917-20, Mooresville; 1921-22, Dilworth, Charlotte; 1923, Brevard station; 1924, Epworth, Concord; 1925, Kernersville.

On the night of the 15th of May he was stricken with paralysis while attending the commencement exercises of the Kernersville graded schools. From the very beginning of his illness there was no hope of ultimate recovery. He lingered until the morning of May 26 and then quietly slipped away. Before his death he regained consciousness and faced the end with cheerfulness and undimmed hope. His last words to me were, "I am ready." All who knew him will understand the strength of this declaration. He was radiantly happy when the final summons came and went out into the world of Everlasting Reality with an ineffable smile upon his lips.

Brother Falls made no pretentions to greatness as men count greatness. He was humble in the service of his Lord. He was a good preacher, a good pastor, a good husband and father, and a good man. I was his presiding elder for five years and was intimately associated with him in his home and in his work. In all that time I did not hear an unkind nor an unclean word fall from his lips. I do not believe that he entertained an unworthy thought. He was always patient, thoughtful, prayerful and diligently busy about the work of the kingdom. Literally "I found no fault in him."

He belongs to that heroic band who came up out of great tribulation in the period following the War Between the States. His heart knew its bitterness. But he took the talents committed to his hands and multiplied them mightily. Twenty-eight of the thirty-seven years of his ministry were spent on four year pastorates. In two instances he was returned to the same charges for a second pastorate. The charges that he served always grew under his kindly care.

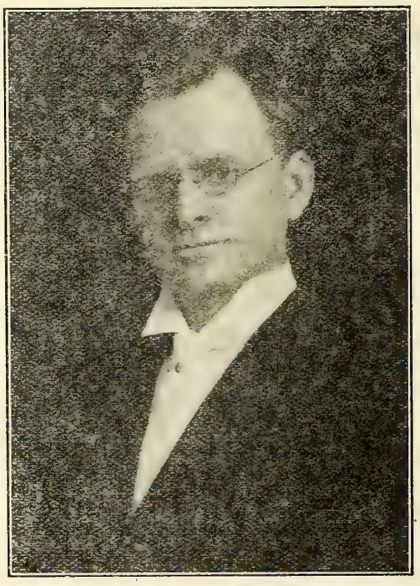
His last appointment was to Kernersville. Here he threw himself unreservedly into the task of completing the beautiful new church and in building up the various organizations of that fine congregation. His going was according to his wishes. How often he had told me that he hoped there would be no time of waiting when his work was done.

On last Thursday morning his people filled the church. A large number of his brethren were present. It was a holy hour. The services were conducted by Rev. A. W. Plyler, Dr. C. C. Weaver, Dr. E. K. McLarty, Rev. E. O. Cole, Rev. C. A. Wood and the writer.

From Kernersville we carried his body to Kadesh church in Cleveland county. Here he was born and reared. Here he first found the Lord. From here he started forth under the command of Christ to preach the everlasting gospel. Here we laid his dust to mingle with the dust of his fathers.

The services at Kadesh were conducted by Rev. R. M. Hoyle, Rev. L. E. Stacy, Rev. John W. Moore ,and Rev. A. S. Raper. A great throng had gathered. In the slanting rays of the evening sun, with birds singing in all the trees, with God's loving presence shining everywhere we left him there. Happy is the church that has such holy dust sleeping beneath its shadow, rich in the memory of her noble sons.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore,
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."



REV. LEE A FALLS

A DELIGHTFUL DAY AT WILSON

The Reverend Swindell Love's absence from his pulpit at Wilson last Sunday, preaching the commencement sermon to the graduates of the high school at Farmville, gave the writer a long cherished desire to visit and preach to that splendid congregation of First church. That church has long been recognized as one of the leading churches in Southern Methodism and it never fails to live up to its reputation. It would be impossible for it to be otherwise with such leaders as Col. John F. Bruton, Graham Woodard, W. J. Davis, A. E. Bishop and many others. The very presence of Dr. Anderson, one of the truly fine spirits of our church in the North Carolina conference, is an inspiration to any preacher. It would be hard to mention the fine body of good women who form the working force in their department of church endeavor. The list would be entirely too long. Suffice it to say that there are none in the church who are more alert to its interest than those of our church in Wilson.

Rev. F. S. Love is serving First church in his fifth year and his work has been monumental. Every department of church activities have grown under his wise leadership and the church is better prepared to do a great work for the Master than ever in its long and useful history. The pastor has steadily grown upon his people and all are loath for the annual conference to come lest they will be forced to separate from him.

The new Sunday school house which was completed last year at the remarkably low cost of $85,000, is the most complete building of its kind that we have seen anywhere. Nothing seems to have been overlooked that was needed in an up-to-date Sunday school. Every one of the seven departments are well taken care of by way of assembly and class rooms. One special feature of the whole plant, as we see it, is the fact that from each department of the Sunday school house the scholars can go directly into the main auditorium of the church without going outside of the building or without one department getting in the way of another. We were told that Brother Love planned the whole building from the basement to the roof garden which is a unque feature. All social gatherings in the summer are held on the roof, which is perfectly lighted and commands a view that is charming.

Brother Love is trying out a new idea with his congregation and Sunday school. His primary and intermediate departments of the school attend the preliminary exercises of the morning worship and then retire to their rooms for study. They go to Sunday school at the regular hour and remain until the preaching service is over, making all told about two hours and a half that these departments are studying the word of God. It seems to be working very saisfactorily and the young people do not tire at the long hours. This feature of the Sunday school at Wilson will be watched with a great deal of interest.

We have not spent a more delightful hour anywhere than with the fine congregation that gathered Sunday morning to attend divine worship. It is an inspiration to look into the face of such a congregation, and it seems to us that if a man did not do his best after listening to the singing of that great choir and with the fine response of the congregation he would be unworthy to wear the ermine of a minister of the gospel. T. A. S.

BENNETT COLLEGE

Bennett College, Greensboro, N. C., is a junior college for negro boys and girls which has been established and fostered by the Methodist Episcopal Church. This institution has a faculty that is capable and the students who go out from Bennett College give a good account of themselves. President Frank Trigg reports that no graduate of the institution has ever been convicted of a crime. This is a significant statement when one remembers that for the last nine years the enrollment has not any year run below 300 and the graduating class has been quite large. It may be added that Bennett College is nowhere more highly appreciated than by the white people of Greensboro who know best the type of men and women who have charge of this institution of learning and are acquainted with the fine training that is given the student body.

It was our high privilege this year to deliver the commencement address and to hear all the graduating exercises which were largely attended by an interested and appreciative audience. And we do not hesitate to assert that the ability shown by those taking part in these exercises would have done credit to colleges that rank above the junior grade.

President Trigg and his co-laborers merit the high esteem in which Bennett College is held by the people of Greensboro, by the negroes of the North Carolina conference and by the contributing board of the Methodist Episcopal church.

PRIZE FIGHT IN GREENSBORO

Shall we return to the life of the jungle ruled by tooth and claw? Shall we adopt the standards of ancient Rome where gladiators in bloody arena graced Roman holidays? It appears so. Yesterday morning's paper tells of the fight the night before in Greensboro, N. C., where "in the first round Stribling drew blood from the big boy's face. In the second round he punished him badly in the kidneys, often whipping over well directed cuts to the head. In this round Brady's right eye was all but closed. The third round found him reeling to the ropes and on the floor several times under the undiminishing blows of the young Georgian."

If anybody, even though he be a preacher, thinks for a moment that he can lift pugilism into the realm of clean, high grade sport, he is to be pitied for his inability to think straight. It is nothing but brute force in search of blood.

PEOPLE AND THINGS

Mrs. Crumpler, wife of Rev. A. B. Crumpler of the South Mills charge, continues quite ill.

Rev. P. W. Tucker, presiding elder of Waynesville district, preached the commencement sermon at Andrews May 17.

Bro. T. S. Coble, pastor of the South Camden charge, and his folk are making good progress on their new church building at Camden.

Bro. J. V. Knight has just closed an unusually good revival in his church in Edenton. He had with him Rev. Mr. Lighthouse of the Virginia conference.

The good people of Creswell have given their pastor a purse with which to pay his expenses while attending the pastors' school at Duke University June 19-23.

"Rev. Jim Green has just closed a very successful meeting in North Morganton. About 125 souls saved; 75 added to the church. Work on a $10,000 church will begin soon."—B. A. Sisk.

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, preached the commencement sermon last Sunday for the Stedman high school and at night preached for Rev. J. H. Shore at Hay Street church, Fayetteville.

"On yesterday afternoon at the conclusion of my preaching service at Engelhard Mr. Zack Whitford, of Vanceboro, and Miss Belle Patrick, of Engelhard, two popular young people of their respective communities, came to the altar and were united in marriage by me. In which ceremony the ring ceremony of our church was used."—W. M. Wall.

"Reverend and Mrs. Hiliary Augustus Humble request the honour of your presence at the marriage of their daughter, Myrtie Hall, to Mr. William Lewis Hunter, Wednesday afternoon, the seventeenth of June, at four o'clock, Grace Methodist church, Wilmington, North Carolina. At home after the first of July, Fayetteville, North Carolina."

Tryon Street church, Charlotte, has purchased a very beautiful lot on Eighth street that extends from Tryon street to Church street and the plan is to erect a great modern church on this new lot, while the present property will be put on the market for sale. This new venture should mark the beginning of a great new day for that congregation. We congratulate all concerned in this progressive step.

"The one thing I dislike about 'The Wisdom of Sufi the Scribe' is, that although I was very busy when the postman brought me a copy of this little book in the early forenoon, I was not able to put it down until I had read it through. The quaint philosophy and easy style, and the brevity of statements, make this a most interesting little book. It is profitable. The author is Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, 307 Pacific Building, San Francisco, California. The book is published by the Cokesbury Press, Nashville, Tenn." —R. S. Satterfield.

We have received the following note from Rev. W. E. Hauss: "I entered the Church Home and Infirmary, Baltimore, Md., a week ago, under the care of Dr. Friedenwold. He finds I have septic poisoning in the intestines and will keep me here for some weeks for treatment, or probably an operation. Would be glad to have a word from any of the brethren. Thought they might like to know where I am. Think I'm improving, but a week's treatment doesn't reveal much. My brother, Prof. R. M. Hauss, from Rutherford College is carrying on the work at China Grove." The friends of Brother Hauss will remember him and write him at the address that he gives above. We trust that he may soon find relief and be able to return hom.

A gift of $50,000 to Louisburg College made by R. H. Wright of Durham was announced May 31 by President Arthur W. Mohn. The money is given by Mr. Wright to provide for the erection of a dormitory for worthy girls, to be known as the Pattie Julia Wright Memorial Building. The gift made by Mr. Wright brings the total of his support of Louisburg College to $100,000. Several years ago Mr. Wright, who is a trustee of the college, established a student loan fund of $20,000, known as the Pattie Julia Wright Loan Fund and last year Mr. Wright made another gift of $30,000 to this fund, bringing the total amount of the Pattie Julia Wright Loan Fund up to $50,000. The income from this fund is used to help worthy girls through Louisburg College. This fund has made it possible for about twenty-five girls to receive the advantage of a higher education and training for Christian service during the past two years.

All this mouthing about evolution is about as profitable as the heated discussions men of different faith used to have about modes of baptism. It profits nothing. Different men read the same thing in the Bible and interpret it differently. Each may believe the Bible story of creation and one may believe in evolution and the other may not believe in evolution. And one calling the other names and accusing him of hell and damnation is not going to change his belief.—The Robesonian.

Prof. J. M. Ormond says: "There will be a meeting of the committees to act with the Duke Fund Commission, appointed at the last annual conferences, Thursday afternoon at 2:30, June 11, for transaction of such business as will come before these two committees. It is hoped that every member of the committees can be present to turn in such information as they may have, and to review the data that has been collected by the Rural Life department, in order that the country church conferences may be of larger value to the preachers who are attending the pastors' school."

An increased circulation through its foreign agencies of more than 500,000 volumes was announced by the American Bible Society at the close of its 109th annual meeting held at the Bible House on Astor Place, May 14. The total issues for the year amounted to 6,652,299 volumes and were in 172 languages, dialects and Scriptures for the blind. From the Bible House almost 3,000,000 (2,907,393) volumes of Scripture in 116 languages were sent to the ten home agencies, the auxiliary societies and other organizations, for distribution in the United States, and to the six agencies in Latin America and to other foreign lands.

Mrs. J. E. Blalock, wife of Rev. J. E. Blalock, pastor of Benson station, has been critically ill for four weeks. She is in the Cumberland General Hospital, Fayetteville, where she underwent an operation on May 4 for chronic appendicitis which had suddenly developed into a dangerous condition which almost proved fatal. Gangrene had set in and the appendix had bursted before the operation. However, her condition is much improved and the chances are now very much in favor of her recovery. She will in all probability be in the hospital for at least two weeks more. The many friends of Brother and Sister Blalock will learn with joy of Mrs. Blalock's recovery from her critical illness.

The Methodist church of Wadesboro is truly an apostolic church, as indicated in the report by the pastor of Methodist church activities of last week. The report is as follows: "On our fishing trip the preacher was appointed secretary. Daily records were kept. We caught a total of one hundred and twenty-seven. This figure included everything from the smallest fish to the largest eel. The biggest fish was caught by Mr. Gathings, a five-pound catfish. Mr. Jeans claims that he caught a cat fish so big that it grunted like a hog. No other person witnessed the catch so we accepted Jeans' story. Mr. Gray proved the most patient fisherman of the group. He found a good place and stayed by it. All the writer can say for himself is that he 'just fished.' Sheriff Braswell and W. L. Teal were obliged to leave us on Tuesday. We missed them very much."

WAYNESVILLE DISTRICT AND THE CONFERENCE AT SYLVA

The district conference, an institution of our church almost 60 years old, was accustomed through the first half of this period to meet Friday and continue over Sunday with the last day "the great day of the feast." Then came a gradual change with the consequent result that the pastors and most of the laymen returned home before Sunday, leaving the presiding elder and the local congregation to hold the fort on Sunday. In recent years the practice has been to eliminate Sunday altogether, and have the district conference to occupy two days about the middle of the week.

But Brother P. W. Tucker, the presiding elder, adopted a new order this year for the Waynesville district conference. He opened conference Sunday morning, May 31, at 10 o'clock, conducted the devotional services, spoke timely words of counsel to the conference and assembled congregation, then asked J. Dale Stentz of Lake Junaluska to call the roll. The conference then completed its organization by electing J. Dale Stentz secretary, fixed the hours to meet and adjourn, chose its committees and gave attention to such other items as pertain to the organization of a district conference.

At 11 o'clock the editor of the Advocate preached to a congregation that filled the big Sylva Methodist church and overflowed into the Sunday school department, filling it. It was as fine a congregation as one could desire.

The Sylva people are justly proud of their church, which will stand through the years as a monument to the sacrificial service and leadership of Rev. J. A. Cook, who led in the erection thereof. Brother Cook enjoys a large place in the hearts of the Sylva Methodists.

After the eleven o'clock service the ladies of the congregation served luncheon in the big dining room of the church. It was done in cafateria style, but no cafateria has served such a quality of food as the ladies of Sylva provided for the conference and visitors. These women seem to have mastered in every detail the fine art of cooking.

The afternoon was given over to a great inspirational meeting devoted to the woman's work and to the work of the laymen. The speakers were Mrs. J. Dale Stentz, the district secretary and Mr. Chas. H. Ireland of Greensboro, conference lay leader.

Mrs. Stentz delivered an address which showed clearly that the missionary women of North Carolina should, if possible, use her fine talents in advocacy of their cause. Before an audience she reveals many of those fine gifts that characterize her distinguished father, Dr. George R. Stuart.

Charles H. Ireland, whom James Atkins, the district lay leader and the presiding officer introduced as "the princely layman of North Carolina," spoke with unusual felicity and effect. His address charmed the big congregation of the afternoon.

The excellent sermon at the evening hour by Rev. J. T. Mangum of Waynesville was a fitting close for such a day, both in numbers in attendance and the high quality of the program, as one seldom if ever sees at a district conference.

The conference got a great start for the two days of routine work that followed Monday and Tuesday.

As I with Brother Ireland, who was my traveling companion on this interesting trip to Sylva, had to leave at 11 o'clock Monday morning to catch at Asheville an afternoon train home, I do not attempt any details of the work of the conference Monday and Tuesday except to say that Rev. Thurston B. Price who had just closed a revival at Haywood Street church, Asheville, preached Monday night the first sermon of a two weeks' meeting that he is to hold at Sylva for Brother W. M. Robbins, the pastor.

Brother Robbins and his family are enjoying the delights of Sylva and they have no reason this summer to move to Lake Junaluska, as they are already in one of the fine summer resorts of the North Carolina mountains. Hence their cottage at the Lake will be rented this summer and they will motor back and forth when attending the summer conferences at Junaluska.

Brother T. J. Houck of Andrews did not get to the conference, as he with the Wisdom Sisters to lead the music is in a revival at his church.

Brother Houck's neighbor, Rev. D. H. Rhinehart of Murphy station was on hand from the first, debonair and happy, as if life served him well on that far flung battle line. Another debonair itinerant whose presence we noted was Rev. A. C. Gibbs, bishop of Canton, who is back again amid the tall mountain peaks such as greeted his baby vision and up whose precipitous slopes he climbed and even romped as a lad.

Rev. T. C. Jordan, a former pastor, and Mrs. Jordan had returned to visit their parishioners of other years and to enjoy the conference.

Rev. P. W. Tucker, a man of tact, sound judgment and vision, has addressed himself to his new task as presiding elder of a great district in admirable fashion. He is face to face with a number of problems but has a well fixed intention to solve them as fast as he can.

For instance, that state school at Cullowhee with more than 300 students the year round and as in all our state schools the Methodists are in the lead, is without adequate church facilities to care for these students. This situation deeply concerns the pastor, A. W. Lynch and the presiding elder, and Prof. R. L. Madison, the founder of this institution that will continue to grow as the years go by. Provision must be made somehow to care for the religious needs of these students that gather from every part of the state, and the Methodists of the Western North Carolina conference must have a care for that situation and seek to help supply the need.

A. W. P.

THE INDIVIDUAL AND SOCIAL FACTORS IN RELIGION

By E. C. Widenhouse.

Religion has been defined as an attitude towards a Supreme Being, who is the determiner of destiny. There are many other definitions of religion, but in the broader sense it is always an attitude towards the Determiner of Destiny. If this be true then it is concerned with the individual factor. Prof. Edward Scribner Ames makes religion purely and solely a social affair. Religion is morality and nothing more. It exhausts itself in social relationships. God is nothing more than a social ideal.

The view which Professor Ames expressed, and in which he has a large following, is an extreme reaction against the pure individualism of religion in the eighteenth century. The individual factor was then emphasized at the expense of the social factor. The pendulum has swung to the other extreme. For a well-developed life the balance must be struck between the individual and social factors.

The individual and social factors in religion are not mutually exclusive, but on the contrary must go hand in hand in the development of any worth while religion. The great religions of the world today have their outstanding individuals, who are inseparable from the religion itself. In every prophetic religion, the individual has had a great deal of influence. What would Buddhism be without Gautama or Christianity without Christ? Each religion has its distinctive characteristics because of some great individual or individuals. The eighth century prophets left their indelible mark upon the religion of the Hebrews. St. Paul, Augustine, and others upon Christianity. Not only does the great man leave his individual mark upon the religion, but the religion also leaves its individual mark upon the man. Religion does and must forever have the individuality factor.

As great as the individual factor is, religion is not exhausted in it any more than it is in the social. The very fact that a reaction has set in, which has carried us to an opposite extreme, shows that the social factor cannot be long neglected without dire consequences. Religion is as much a matter of the community as of the individual. It is a matter not of any one part of life but of life as a whole. The individual must live in a society and it is only in a society that he is to become a moral and religious being. If he is to be religious in the truest sense, then the society in which he lives must be religious also. The social factor cannot be neglected or overlooked. No individual's salvation can be entirely wrought out apart from society. The old meaning of saving souls has lost its significance. There is no such thing as saving the soul apart from the whole life. To save life as a whole the social factor must be considered.

The individual factor in religion seems to be the starting point, but even here there can be no sharp distinction. Individual instincts, needs and emotions rise in the individual. These, while to some degree being social, yet are with the child largely individual, and are not entirely social with the adult. Even the deaf, dumb and blind, as Helen Keller, have them. Religion at this point has an individual factor, it is to fill an individual need. The religion developed by such a one, to fill his individual need, certainly has a large individual factor. This is, to a less degree, in all religion. We take the materials which society furnishes and make them over adding the individual factor. Every great religious teacher and reformer has done this.

But it is evident that the individual factor is just as dependent upon the social factor as the social factor is upon the individual. What individual has ever succeeded in finding or propagating a religion without using the social factor? No religion can proceed far without the social factor. The great thing about Christianity is that its founder knew how to properly combine the individual and social factors. In it the individual is of infinite worth, while the kingdom of God is the ideal.

In historic religions the individual factor is not only contributed by the great founders and teachers, but also by the masses of its adherents. No virile religion is or can be static. It is made new and refreshed by every generation—yes, by every individual. From the residue of his religion, which has accumulated through the ages, he takes that which is applicable to life as he finds it, and in assimilating it he puts upon it his individual stamp. In doing so he contributes his individual factor or mite to religion just as he does to society.

The social factor must be in religion because the individual himself is largely a social product. He is borne into a society which influences him before he can think for himself. This society largely determines his needs, emotions, and responses. In determining these it is a large factor in his religion, for religion must be concerned with life as a whole.

The social factor in religion is seen in creeds and ceremonies, which is crystalized expression of a religious experience of the past. It comes to the individual much in the same form in which it was formulated. The individual factor enters in interpreting it. He may repeat the same words but gives them quite a different meaning and content. In fact to accept the accumulated tested religious experience of the past is a necessity. We are the intellectual heirs of all ages. If it was otherwise each individual would have to begin all over again for himself, the long journey of the ages. The same is true of religion.

Let us now consider the proposition that religion is exhausted in the social factor. It is true that religion does involve the social factor. The religious man cannot ignore the fact that there are other people to be considered. Our religion so far as it controls conduct will have social implications and results. Religion has social consequences and cannot be detached from them. But the social is not the sole basis of religion. A Robinson Crusoe would still have need for religion. He would have a Supreme Being, who is the Determiner of Destiny, to take an attitude towards. So the current social aspect overdoes the social significance of religion. An act is not religious simply because it is social.

The indiviual factor makes it first a duty to self to be religious. This is basic in religion. If religion is a determiner of destiny, then first of all the individual destiny is to be considered. He has absolute value. It is only because he has value that society has value. To speak of determining the destiny of society and saving it apart from a full consideration of the individual is folly. But as the individual is a part of society his duty to others is a part of the duty to self, so his religious duty to self includes a religious duty to others. In this way a personal religion becomes the basis for a social religion. A religion for society is clearly conditioned by a religion for the individual.

SUMMER CONFERENCES AT LAKE JUNALUSKA

The 1925 schedule of the Methodist Southern Assembly at Lake Junaluska, N. C., as completed to date, is announced as follows:

June 23-July 3—Y. W. C. A. Industrial Conference, direction of the National Board, Young Woman's Christian Association.

July 3-17—Boys' camp under auspices General Sunday School Board, M. E. Church, South; Forest E. Dudley, Nashville, Tenn., director.

July 4-19—Young People's Camp Conference, Sunday School Board; L. F. Sensabaugh, O. S. Gates of Nashville, directors.

July 5-19—Young people's term, Leadership School, Sunday School Board; L. F. Sensabaugh, director.

July 5-12—Social Service Conference, Commission on Temperance and Social Service, M. E. Church, South; Bishop James Cannon, Jr., chairman.

July 7, 8, 9—Western North Carolina Wesley Bible Class Federation; Hon. Clyde R. Hoey, Shelby, N. C., president.

July 9-10—Southern Methodist Press Association; Rev. R. S. Satterfield, Muskogee, Okla., president.

July 12-15—Bible Conference, General Board of Education, M. E. Church, South; Dr. Ivan Lee Holt, St. Louis, Mo., director.

July 15-18—Conference on Religious Education, General Board of Education; Dr. Stonewall Anderson, Nashville, Tenn., director.

July 21-August 4—School of Missions, General Board of Missions, M. E. Church, South; Dr. A. C. Zumbrunnen, Nashville, director.

July 21-August 4—Leadership School for Adults, General School Board; L. F. Sensabaugh, director.

July 21-August 4—Girls' camp, General Sunday School Board; Miss Alleen Moon, Nashville, Tenn., director.

August 5-19—Second term, Leadership School for Adults, General Sunday School Board; L. F. Sensabaugh, director.

August 4, 5, 6—Meeting of Board of Lay Activities, M. E. Church, South; Judge Erskins Williams, Fort Worth, Texas, president; G. L. Morelock, Nashville, Tenn., executive secretary.

August 12-13—Conference Intermediate and Junior Epworth League Superintendents; B. Frank Pim and Miss Lelia Beth Roberts, Nashville, superintendents.

August 13-23—Epworth League Assembly, General Epworth League Board, M. E. Church, South; F. Frank Pim, Nashville, director.

NOTES FROM JAPAN

By S. A. Stewart.

Having been called to Kobe on auditing business two days ago, I think I will write you a few incidents that have come under my notice since coming here.

The first one is the death of Brother K. Mito. Last night at about eleven o'clock he passed into the glorious life. For several months he has been unable to do any work on account of a serious breakdown. At times there seemed to be hope of his recovery, at others it looked as if the great change was approaching. Last night was the glorious translation. "He giveth his beloved rest." I have not heard any of the particulars of his going, but trust it was peaceful. But whether like Brother Ota a few years ago he shouted "shori" (victory) with his dying breath or not, we know it is shori. He fought a good fight and now we confidently believe he has entered into the larger life of victorious faith.

As many of your readers will recall, Brother Mito was one of the very first of our Japanese pastors to get a vision of the possibilities of the Sunday school. Many years ago, when only a young pastor working with the late W. P. Turner of our mission in Uwajina, he decided to devote himself to the work of the Sunday school. Since then he has worked in various places, and has served his church in various capacities, but the Sunday school work was graven deepest on his heart. He was never happier than when traveling and lecturing in behalf of the little children. In recent years representing his church in various Sunday school gatherings, both national and international, he has helped to win for the Japan Methodist church the honorable leadership she enjoys today. In recent years he has served as general secretary of the S. S. board of his church, and he has done his work with praiseworthy success. His recent illness forced him to pass on the burden to Brother Ukai of Tokyo.

Rest toiler, rest; thy labor done,
Thy task achieved, thy load lay down.
Come pilgrim, come; thy victory won,
Enter into rest; welcome home.

A Unique Service.

It was my privilege to attend today a very interesting service in our Central Methodist church of Kobe. Brother Z. Hinohara has conceived the idea of having each year on the first Sunday in May a thanksgiving for the missionaries. All our Methodist missionaries in and around Kobe are specially invited. After the service and the commemoration of our Lord's suffering and death in the communion, a simple meal is served by the church and they all eat together, forgetting all differences of race, enjoying good fellowship in the bonds of Christian unity. Today there were present more than thirty missionaries in the midst of the big Japanese congregation. There must have been fully two hundred who partook of the communion.

It has been the privilege of the writer to have part on two occasions in the celebration of the Lord's Supper, in which he takes genuine pride. Once, a number of years ago, in Miyogi near Karnizawa, he helped distribute the elements to a gathering of Christians among whom were representatives of all denominations, including Baptists and Episcopalians. A distinguished bishop of the English church partook of the communion along with the others present. Today there were not so many denominations represented, but the spirit of brotherhood was emphasized as between race and race. And it is a pleasure to be able to bear testimony to the appreciation of the work of missionaries on the part of our Japanese brethren.

When one thinks of the strong churches that have been built up here in central Japan, as well as in many of the smaller cities, he is convinced that Christianity has really taken root. Many a Timothy and Titus, along with the more eloquent Apolloses and the faithful Aquilas and Priscillas have been discovered in all these cities who are earnestly proclaiming the message to their own people. They, too, are fighting the good fight. By and by they will lay down the burden and pass on to inherit the rest prepared for them. S. A. Stewart.

Kobe, May 3, 1925.

THE COUNTRY CHURCH: THE PROBLEM AND ITS SOLUTION

We have in Southern Methodism approximately nineteen thousand churches, more than sixteen thousand of these are in the country. While more than fifty per cent of the population of the United States is inside incorporated towns and cities, the territory occupied by the Methodist Episcopal Church, South, yet has about seventy per cent rural population. This percentage is constantly diminishing. Our towns and cities are growing at a rapid rate. This drift of population has created a question mark over the door of every church along the highways. There are many communities, where once a strong country church flourished, the entire membership has moved away, or may be only a family or two left there.

The "good road" movement has wonderfully changed the drift of the population. There seems to be a clamor for lands along the hard surfaced roads, but a decided depreciation on rural lands. It may result in replacing of the church building.

The cheapness of farm products has played a large part in causing many to desert the farm. Oftentimes the entire family is influenced to move to town by the oldest boy finding a good position there, and making more money than the whole family could make on the farm. Hence our young men are passing into the towns and cities, and in many places the "old home" is left unoccupied, and the church unattended. It seems that we have come to a new day and will be forced to adjust the church to meet the circumstances.

The coming of the automobile brought with it a general change in all things. We first thought we would leave it up to the rich to buy and use the "auto," but we haven't—they are everywhere—hardly a home in the land without the automobile. Where it once took a day to visit a friend ten miles away, you can now visit one fifty miles away as easily It was the coming of the automobile that brought us to know that distance is no consideration, and we have set about to eliminate all obstacles in the way of going. We have spanned the stream with concrete bridges, we have leveled down the hills and hard-surfaced the roads until we may go from a few miles a day to hundreds. Instead of spending an hour, as the immortal Asbury did a little more than a century ago hollering up a ferryman and crossing the Yadkin river, you sweep over it on a two hundred and fifty thousand dollar bridge before you can get up a holler. In the face of these material developments the church "stands" and it must measure up to the demand or it will cease to be.

There has always clustered around the little country church a hallowed memory, and it will be a sad day when this has faded away. It must not go. Likely the first expression of one's appreciation of this blessed influence is found in the recent and magnificent gift of Mr. James B. Duke. He attended a country church when a boy, and has accumulated a great fortune, and in the center of a mighty financial world he has remembered that the country church has been a great force in our civilization, and that the leaders of men have to a large extent come from the country, where the boy can bathe his feet in the morning dews, and listen to the whippoorwill in the cool of the day and watch the blazing stars on a cloudless night.

This generous gift of Mr. Duke is now up to us. What will we do with it is the appealing question? There is a Duke Commission, composed of members from the two conferences of this state; also there are two committees, one from each conference, to advise with this commission as to what is best. We also have a department of rural church work at Duke University. Can we place the responsibility upon these sources and rest easy as a church and criticise severely if everything does not go right?

Shall we continue to build chapels with four walls where we find a few people? The four wall chapel has served a great purpose through the past. It was a great gathering place for our annual meeting, we heard a good gospel message once a month, and tried to hold a little Sunday school with a few classes too many in the same room. Now if this is the best way to do this work let's continue it. But if we are wasting the money let's stop it. We certainly should know where we are placing this money and what kind of building is being erected.

When we undertake to change the customs of people we verge on something delicate. The consolidated school movement has come rather rapidly, though it has had its battle, but seems to be a fixture. This has at least raised the question, Will the children who attend the day school five days in the week where he has a nice room for his grade, and then be content with a church where all the Sunday school recite together?

This brings us to the subject of consolidating our churches. This will call up so many questions that merely mentioning some will be all that can be done in this paper. The graveyard question will furnish enough material for a volume. Who is it that can tell of the neglected graveyard, where the briars and weeds, bushes and trees have taken these silent cities, and when you undertake to move the church from where fathers, mothers, brothers and sisters rest, you will strike a knot. But can we judiciously spend money to keep a church near a graveyard if there is no other reason for its being there?. It might not be amiss to note as we pass that should we consolidate churches it will be easy to retain our property and keep our chapels in good repair for "home coming" occasions and funeral purposes.

Your committee would not offer any worked out plan for this great country church scheme, but hope to arrest your attention and say that it is really worth while and the church must rise to the demand of the hour. If it is worth spending hundreds of thousands of dollars to erect buildings for religious education for our great city churches, it is also worth while that we begin to equip our country churches with such buildings that are needed.

Epworth Leagues can be run in the country church just about as well as in the city church; also the Sunday school can be as well arranged in the country church as in the city church. If this is to be the church of the future, which seems certain now, we ought to get wise, and with the skill of a master mechanic build the best equipment possible.

There are many in the church today who are equipping their homes with city conveniences, such as water and lights. Let's keep our church up with the procession.

We must make surveys and know where our churches are located and where the center of population is. We should furnish all this information to those who have in their hands the placing of church funds.

H. C. Byrum,
Chm. Committee, Shelby District Conf.

WEAVER COLLEGE DEBATE DAY

Weaver College has for more than half a century tried out the ability of her students in what are called "day debates." This tradition requires that contestants shall choose three judges some days before the debate occurs. Each judge submits, in a sealed envelope, a topic for debate. These envelopes are opened in the presence of the contstants twlve hours before the beginning of the debate, and they select one of the three subjects and proceed to work it up. It is thus impossible for anyone of the young men to know before the date of the debate what subject will be discussed.

Each speaker is then allowed to select his own side of the chosen subject, and occasionally all the debaters argue in favor of the same side. There is no opportunity for rebuttal, and each debater collects his facts, organizes them, makes out his brief, and reaches his own conclusion. The judges are, therefore, able to estimate the relative abilities of the contestants without any complications that may be caused by the necessity of their estimating team work or eliminating their personal prejudices.

The contestants usually give up the entire day to the debate. They find material wherever they can. Their absolute freedom in the choice of their own side adds a zest to the work which is sometimes not present in a more formal debate between contesting teams.

The Cliosophic Society held its fifty-first annual debate in Clio Hall Friday night, May 8, 1925. The contestants were: Mr. Emory Lyda of Weaverville, Mr. Okle Jones of Beech; Mr. Lee Barnette of Paint Rock; Mr. Edgar Swann of Beech; Mr. Zeb Williams of Matthews; Mr. Sidney Croy of Miami, Florida; and Mr. William Hart Easley, South Carolina. The subject was: "Resolved, that the election of ex-Field Marshall Von Hindenburg as president of the German Republic will be detrimental to the peace of Europe." Mr. Barnette was selected by the judges as the best debater.

The Delphian day debate was presented Monday night, May 18. The topic was: "Resolved, that prohibition will be effective when the purchaser of illicit liquor is held as guilty morally and criminally as is the seller." Mr. Fred Brummitt of Oxford; Mr. Ray Carpenter of Cherryville; Mr. Wade Kiker of Polkton; Mr. Nathan Jones of Del Rio, Tennessee, and Mr. Roy Blackwelder of Forest City were the contestants. The decision was given to Mr. Kiker.

It is surprising how much information can be collected and arranged in twelve hours by a man who has had some college training in these mental activities. Few college assignments bring out more clearly the value of the training the college provides.

T.

DUKE SUMMER SCHOOL AND THE RURAL CHURCH

There are many indications which justify the prediction that the attendance upon the pastors' school at Duke University, June 10, will be more largely attended than ever. Many presiding elders have left the pastors' school dates entirely free in their schedule of quarterly conferences so that they and their pastors can attend the school. The rural pastors have manifested an unusual interest in this approaching school, and while all the courses are not designed primarily for the rural pastors, the majority of them will be given for their benefit.

We have already been notified by an article in the Advocate of those who are to be teachers and speakers. It may be remembered that there are three outstanding men who are to give courses in the country church. These men are: Dr. Edwin L. Earp, Dr. Alva Taylor and Dr. Rolvix Harlan. These men will have something worth while concerning the rural life and the rural church.

Not only is there interest manifested by the rural pastors in the courses that will be given, but they have expressed a great interest in the proposed conferences which are to be held some time during the afternoon of each day, when subjects of vital importance to the country church will be discussed. Perhaps no conference in Southern Methodism has more wide-awake, effective pastors than the two Carolina conferences, and many of these pastors will be expecte dto give their views and experiences on such matters as will be of vital importance to all who attend.

Such subjects as the following will be discussed: The effective message for the modern rural life; The personal equipment of the ministry; The social effects of better transportation and communication; The types of program for the modern country church; The type of building which may be needed for effective work; The consolation of Methodist churches for larger efficiency; The securing of more funds with which to promote the country church; A more adequate service program of the country church; The relation of the country church to the other rural institutions. These, and perhaps others of similar importance, will be presented by men who are particularly interested in them, and the permission will be granted to all who are in attendance to ask questions or make further suggestions that may bring light upon our problem.

The Rural Life Department at Duke University has been building a map of North Carolina, with each county as a unit, and such information as has been secured pertaining to the rural churches will be incorporated in these maps. These will be on display.

The rural pastors and presiding elders have cooperated with the Rural Life Department in securing certain data about the country churches, and this information will also be available to any who may desire it.

These features, together with the recent gift of Mr. J. B. Duke for country churches and country ministers in the two North Carolina conferences, should be stimulus enough to bring every rural pastor of these two conferences to Duke University at the approaching session.

J. M. Ormond.

LAYMEN OF WESTERN NORTH CAROLINA CONFERENCE

This is to call your attention again to the fact that the first two Sundays in June will be the time when your preachers will be expected to attend summer school at Duke University.

I am writing you to ask you not to fail to keep your agreement of filling the pulpit for your pastor while he is away. This is an opportunity for the laity to serve the church. I am hoping for big results.

Chas. H. Ireland,
Conference Lay Leader.

THANK YOU, LADY

The following is an extract from a letter received Tuesday morning from one of the choice spirits of the Methodist church in North Carolina: "I see from the label on my Advocate that my subscription expires June 4th, and so I am enclosing a check for $2.00 for my renewal as I don't want to miss a single copy. How I do love my church paper. I look forward to its weekly visit in our home with a great deal of pleasure and peruse it from lid to lid. I cannot see how any Methodist home can do without it." [The only reason any Methodist home is without it is because it has not been given a fair trial.]

EDENTON HAS GREAT REVIVAL

The evangelistic meeting conducted by the Lightbourne evangelistic party in the Methodist church at Edenton came to a close yesterday with the reception of thirteen adults and a class of eighteen boys and girls, whose work will be finished next Sunday. The pastor, Rev. J. Vincent Knight, has several more adults who will be received at a later date.

While the services were held in the Methodist church, the Baptist and Presbyterian pastors closed up and gave fine co-operation throughout the whole of the meeting. The whole town felt the power of this meeting, for it reached out into the homes and uptown stores where prayer groups were held each day. Hundreds of the church folk were revived and rededicated their lives to God and His church. Every church in town got results from the meeting, and a feeling of greater spirituality prevails.

The meeting was conducted by Evangelist Victor Lightbourne of Norfolk, Va., who was ably assisted by Miss Kathlyn Shaner as pianist and Bible lecturer. The meeting was conducted on a very high plane, since both parties are immune to sensationalism and frivolous ideas carried by a lot of the so-called popular evangelists of the day. Their work in this town will never die, for whole families were saved.

LOUISBURG COLLEGE COMMENCEMENT

The largest class in the 122 years of the history of Louisburg College, was graduated May 27 when fifty young ladies received diplomas in the literary and classical departments. Twelve diplomas were issued to the graduates of the school of business. Eleven diplomas and certificates were issued by the departments of music and art.

Hon. Josephus Daniels, former secretary of the navy, delivered the commencement address.

Mr. Daniels, during the course of his address, discussed the value of higher education and the great need for Christian training linked with the educational system of today. "The hearts of young women of today, even in this day of the flapper, are no different from the hearts of the women of fifty and one hundred years ago," declared Mr. Daniels, who said that the spirit of love and charity and that kind of cheerfulness which is the product of the religion which Christ gave to the world, is as predominant today as at any time in the past.

Discussing the influences of modern invention, scientific development and the present day vehicles of transportation upon the world, Mr. Daniels declared the people of today should not bemoan such progress but rejoice in this progress and put to proper uses those things which science has given to the world.

Those receiving diplomas in the classical department of the college today are: Lucy T. Allen, Louisburg; Emily Atkinson, Goldsboro; Gladys Copeland, Jackson; Eva Draper, Lasker; Edythe Guffy, Concord; Lois Guffy, Concord; Elizabeth Carter Grant, Hookerton; Margaret Ogburn, Anna Fuller Parham, and Pearl Pearce, all of Louisburg; Katie Richardson, Raleigh; Mary Lee Starling, Graham; Nancy Usrey, Chadbourn; and Elva Whitehurst, Straits.

Those receiving literary degrees and diplomas were: Frances Bacon, Stem; Janice Ballentine, Middlesex; Mildred Barrow, Farmville; Viola Bowles, Helena; Zefina Burton, Timberlake; Vera Campbell, Siler City; Ella Zena Cartwright, Fairfield; Susie Crowell, Thomasville; Jessie Duncan, Boardman; Gladys Evans, Grandy; Louise Farabow, Louisburg; Rena Gillette, Maysville; Etta Hester, Roxboro; Mabel Hux, Halifax; Mary Irvin Kinsland, Waynesville; Sallie Mann, Fuquay Springs; Ida Mae Martin, Jackson; Louise May, Youngsville; Elva Meeks, Louisburg; Mary Munden, Elizabeth City; Sallie McCullers, Farmville; Lucille McDade, Cedar Grove; Ila McNeil, Pembroke; Ruth Newell, Scotland Neck; Addie Reaves, Mt. Olive; Frances Robinson, Jackson; Anna Shaw, Littleton; Velma Strickland, Zebulon; Virginia Thomas, Greensboro; Ethel Tucker, Grimesland; Hazel Wilder, Louisburg; Annie Woods, Cedar Grove; Hattie Woods, Cedar Grove.

Diplomas were issued from the school of business to Janice Ballentine, Middlesex; Lila Mae Dail, Mt. Olive; Mackie Flowers, Mt. Olive; Zenovia Guthrie, Morehead City; Elizabeth Hearn, Hollister; Thelma McFarland, Aberdeen; Fanny Neal, Louisburg; Kathleen Noblin, Durham; Martha Odon, Hatteras; Ruth Perry, Henderson; Edith Sherrod, Louisburg; Christine Vick, Enfield.

Other diplomas delivered were: Elizabeth Sanderford, Raleigh; in Expression; Vera Campbell, Siler City, Susie Crowell, Thomasville, and Julia Daniels, Elm City, in Piano; Lois Guffy, Concord, and Pearl Pearce, Louisburg, in Art; and to Sybil Brady, Garner, in Home Economics.

Certificates in Piano were awarded to Lucie Hayes, Goldleaf, Virginia, and Anna Fuller Parham, Louisburg; and to Katie Richardson, of Raleigh, a certificate in Voice.

Diplomas from the academy of the college were received by Emily Cox, New York; Frances Evans, Tyner; Louise Hill, Raleigh; Katie Moseley, Kinston; Lucille Taylor, Bachelor; and Frances Woodleaf, of Henderson.

The class this year is practically twice as large as any class heretofore graduated. The commencement this year was of special significance to all of the Methodist churches throughout the North Carolina conference, which are in the midst of the campaign to raise $350,000 to complete the half million dollar expansion fund program to provide for additional buildings and an adequate endowment.

NORTH WILKESBORO DISTRICT CONFERENCE

The North Wilkesboro district conference met in Boone, N. C., May 26 at 9 a. m., with Rev. S. Taylor, the presiding elder, in the chair. The roll was called and 15 preachers and 54 laymen answered to their names.

R. K. Brady was elected secretary.

The following brethren were present and were introduced to the conference: E. K. McLarty, E. J. Harbison, W. B. Davis, W. E. Moretz, J. F. Armstrong, O. V. Woosley.

E. K. McLarty addressed the conference upon the pastors' summer school and the Centenary.

A. L. Lucas of Sparta, H. G. Allen of North Wilkesboro and R. A. Taylor of the Watauga circuit did the preaching.

Rev. T G. Williams and Rev. R. G. Weaver were recommended for deacons' orders.

Rev. T. S. Roten was recommended for admission on trial into the annual conference.

Rev. H. G. Allen represented the cause of the Christian education movement.

Rev. J. D. Rankin represented the cause of the superannuate endowment fund, followed by Hon. F. A. Linney of Boone.

J. R. Hix was elected district lay leader.

The next district conference goes to Jefferson.

The following were elected delegates to the annual conference: J. R. Hix, W. H. Worth, C. W. Brown, J. S. Stanbury, Mrs. N. L. Mast, Miss Bonnie Dickson, J. D. Rankin, T. J. Carson, with the following as alternates: R. L. Wiseman, W. H. Jones, Miss Clara Perkins and Dr. J. M. Turner.

O. V. Woosley addressed the conference upon the work of the Sunday school.

The general committee recommended that a committee of three, one man and two women, be appointed by the board of stewards of each charge to inspect the parsonage each month and to report their findings to each quarterly conference. The committee reported also that the charges of the district were able to pay out in full all claims, and it was therefore urged and the conference pledged and so voted unanimously to work to that end this year.

R. K. Brady, Sec.

TRYON STREET TO ERECT A $500,000 PLANT ON NEW SITE

Rev. J. H. Barnhardt, pastor of Tryon Street Methodist church, announced from his pulpit Sunday morning plans for a great building program which will involve the displacement of the present plant on the corner of North Tryon and Sixth streets and the erection of a modern and commodious structure two blocks north of the present site, on the corner of Tryon and Eighth streets and extending back to Church street.

The congregation, through its official representatives, has purchased the R. M. Oates property located as above and will proceed as rapidly as possible to build on the new site. The dimensions of the new lot are 110 feet on North Tryon extending 400 feet along West Eighth street, the length of the entire block back to North Church street. This is considered an ideal location for the kind of church and Sunday school building required to meet the growing needs of this the mother organization of Methodism in the city of Charlotte, and the pastor and officials of the church are being congratulated upon the foresight they have displayed in negotiating the change. The members of the church received the announcement yesterday with great interest and enthusiasm, and unanimously voted to stand by the officials in their action thus far and to support them fully in carrying out this plan for a larger program. The membership has greatly increased within the past few months, more than 200 new ones being added since Mr. Barnhardt assumed the pastorate last November, and the Sunday school and other organizations of the church have completely outgrown the present accommodations.

In January last a campaign was launched for the building of an up-to-date Sunday school house on the present site, and $100,000 was raised for that purpose in what is described as the most enthusiastic campaign of its kind ever experienced by the congregation. This was to have been the first unit of a general building program upon the present site which would have involved the erection of an auditorium later. But before letting the contract the building committee became convinced that a change of location should be considered and so recommended to the official board who confirmed their judgment and appointed a committee to select and secure a suitable lot elsewhere, with the result as stated above.

The chief factors in the decision to change the location of the church as stated by Mr. Barnhardt were the congested business surroundings, the noise of traffic, etc., which is becoming increasingly troublesome to the point of interference with worship, and the parking problem. It is proposed, on the new property, to place the church sufficiently back from the street line to avoid the noise, and as the dimensions of the lot are ample there will be no difficulty in avoiding these objectionable features so far as the new plant is concerned.

It is expected that the congregation will dispose of its present property in the heart of the business section of the city and apply the proceeds to the new proposition. The subscribers to the Sunday school building proposed originally on the old site will transfer their support to the new plant, and another campaign will probably be launched in the near future to secure additional funds required to complete the larger program which will ultimately involve a total investment of about a half million dollars.

GREAT MEETING AT KINSTON

Just a word regarding the revival campaign by Rev. Burke Culpepper of Memphis, Tenn. For four weeks Brother Culpepper preached to us in a tobacco warehouse to large audiences. It was a union meeting participated in by Baptists, Presbyterians, Disciples and Methodists. The leading people in our city say it's the greatest ever in the religious life of Kinston. A fine spirit of co-operation by the local churches is unexcelled. The sermons of Brother Culpepper were earnest, sound and forceful, emphasizing the fundamentals of our religion. More than 500 people came forward in answer to the invitations. One hundred and thirty have joined various churches; so far our church has received over 40. The meeting has left a profound impression. There are no dissensions or divisions. There is no backwash nor any "snakes to be killed." Brother Culpepper exalts the church and is strong in his appeal to local church members to place their membership in the local church. He has wrapped the meeting around the pastors and the churches. He leaves no other organization behind to carry on his work. Brother Culpepper is not a money getter, yet the city gave a splendid amount in appreciation for his services. The meeting is not over yet—people are being reclaimed, converted and joining the churches. It was just the kind of revival campaign that exalts the Christ and deepens the Christian experience.

The congregation of Queen Street church has just secured a beautiful lot for a parsonage and expects soon to launch a campaign for parsonage and Sunday school annex.

C. K. Proctor.

DR. W. P. FEW OF DUKE UNIVERSITY ADDRESSES LARGEST GRADUATING CLASS IN HISTORY OF CAROLINA COLLEGE

The forceful and inspiring address, delivered at Maxton Thursday morning by Dr. W. P. Few, president of Duke University, brought to a climax the commencement festivities of Carolina College.

The stage of the college auditorium, with its decorations of ferns and baskets of larkspur, amid asparagus sprays, formed a pleasingly dignified background for the procession of graduates in cap and gown, undergraduates and alumnae as it slowly filed into the auditorium to the strains of a processional played by Mrs. Stancel, a faithful and accomplished alumnae.

Following the invocation by Dr. S. E. Mercer, the first president of Carolina College, and a delightful chorus by the choral class, Dr. Few, president of Duke University, delivered the baccalaureate address, the subject of which was "Youth and Life." Beginning with the statement of his belief in his youth of today, Dr. Few proceeded to challenge the thought of all present with a scholarly discussion of youth in its relation to the past and present. Dr. Few's address in brief was as follows:

"The world moves and we cannot stand still, yet change should always be gradual and slow, growing out of the past and into the future. Thus in every stage of development there should be nothing wholly novel and nothing wholly obsolete; organized society in all its institutions should be a sort of family inheritance, all fit and confederated with themselves. By this process the bad would be constantly eliminated and the good from whatever source constantly introduced. Only by this way of conservative progress can individuals and nations travel to prosperity and peace.

It is as turbulent a thing to be behind the time as it is to be ahead of the time. In either case the time will be out of joint. Conservatism may thus become as it has often been as disturbing an element in society as radicalism. One is too far behind the other too far ahead and neither is of a piece with the age.

Crises by which the fate of individuals and nations is finally determined are dramatic devices. Men and countries at transition periods do come to the parting of the ways when a single choice has abiding consequences. At such times men and national tendencies are apt to go in one of two opposite directions, toward reactionary conservatism or ultra-radicalism. Now progress is part of all healthy human life. But real progress is nothing more than the using of our inheritance from the past and to improve it wherever certain improvement is possible.

As you go to enter upon the life of your time I hope that you will not ally yourselves with the reactionaries or be found pleading in stentorian tones for the radicals; but that with the clear head and strong will of truly educated women you will work for steady, unbroken, conservative progress.

Furthermore, in our Christian religion, we cannot be too conservative of the essentials, but we can be so preoccupied with the retention of outworn forms that we fail to catch the significant in our religious inheritance from the past.

We can be true to the past only by making perpetual among us the right conservatism, the beauty and purity of the social life, which were the best characteristics of the old order in the South.

It may well be that destiny has placed into our hands the task of conserving fundamental traits which through us must be put again into the national life before our country can go on in security and strength to fulfill its mission in the world. You ought to hear today loudly ringing in your ears both ears both from the past and the present this call to be women to be Americans, to risk your life not upon the untried, but to give your utmost endeavor to that which all experience has revealed to be the highest and most real and most worth while."

Following the address Mr. E. J. Green, president of Carolina College conferred the collegiate department diploma upon the following graduates: Mary Bell, Ethel Caddelle, Valeria Dowless, Annie Gibson, Ella Gibson, Helen Horton, Lydia Isley, Bessie Jackson, Pearl Jackson, Addie McLamb, Allene Melvin, Ruth Musselwhite, Ruth Seabolt, Bertha Smith, Mamie Smith, Minnie and Myrtle Swann, Mildred Thomas, Helen Townsend.

The high school diploma was presented to the following: Marguerite Barnes, Marie Carroway, Emma Fyne, Pearl Grant, Sallie Herrin, Ruby Ray, Alda Sasser, Frances Swanson, Nancy Taylor, Marie Thompson, Martha Lee Wheeler.

Those who received diplomas in piano were Jimmie Berry, Onita Berry, Sallie Herrin, Jennie Belle McPhail.

Graduates from the commercial department were Erma Belvin, Lydia Isley, Mabel Lyde, Zell Martin, Ruth Melvin, and Minnie Swann.

Miss Mamie Smith received the honor of having been chosen by the faculty as the best all round student. The Mary Ellen Stephenson prize, offered by Rev. J. A. Hornaday of Maxton, for the best paper written on Christian Education, was given to Allene Melvin. The Bible given by Mr. D. A. Pierce of Maxton for the best Bible student was given to Emma Fyne. Margaret Capes and Erma Belvin were honored for their excellent housekeeping, and Zell Martin for her work in the commercial department. A number of athletic honors were also awarded.

Preceding the benediction by Rev. W. R. Royal of Laurinburg, Rev. Harry North of Rocky Mount, representing the chairman of the board of trustees, expressed appreciation of the valuable service rendered to Carolina College by President E. J. Green and his wife. Announcement was made of a new department for next year, that of physical education and dramatics.

After the recessional the members of the college family and guests were entertained in the college dining room with a dinner in honor of the ministers of the Rockingham district of the Methodist church. Out-of-town guests were Presiding Elder C. L. Read and wife of Rockingham, Rev. E. C. Few of Hamlet, Rev. W. J. Dubois of Laurel Hill, Rev. W. R. Royal of Laurinburg, Rev. T. McM. Grant and wife of Lumberton, Rev. N. L. Seabolt of Lumberton, Rev. T. B. Thompson of Gibson, Rev. G. M. Daniel and wife of Red Springs, Rev. Mr. Hawkins of Rockingham, Rev. S. E. Mercer of Durham, Mr. Alman Mercer of Durham, Mr. L. L. Gobbel of Durham, Mr. D. A. Sasser and Miss Margaret Sasser of Goldsboro, Mr. J. M. Grant of Lumberton, Mr. J. R. Townsend and Miss Marie Townsend of Lumberton, Mr. T. J. Horton, Miss Bess Francess, Mrs. T. J. Horton, Master Norman Horton of Aberdeen, Miss Marie Grooms of Lumberton, Mr. and Mrs. J. T. Jenkins, Master J. D. Jenkins of Biscoe, Miss Pattie Hurley of Biscoe, Mr. R. B. Reynolds of Star, Rev. E. B. Peel of Biscoe, Miss Lena Isley of Burlington, Mr. J. Brandshaw of Biscoe, Miss Ivey Beatty, Miss Hattie Beatty, Mr. Winfield Robinson of Ivanhoe, Mr. and Mrs. Will Taylor, Mr. and Mrs. Herbert O'Keel of Wilmington, Miss Lois Carraway of Conway, Mr. and Mrs. J. A. Smith, Miss Annie Lou Smith, Mr. and Mrs. A. C. Bell and daughter of Mt. Olive, Mr. and Mrs. Thompson of Dillon, Mrs. McMillan of Parkton, Mrs. Sarah Hyatt Cutchin of Greensboro.

The events preceding the baccalaureate address were equally well attended by the many and loved friends of the institution. Rev. C. L. Read, presiding elder of the Rockingham district, preached a deeply spiritual and inspiring baccalaureate sermon Sunday morning.

Monday at one o'clock a dinner was served to the trustees by the home economics department, in the new service room of the home economics department on the second floor of the administration building. After dinner the annual business session was held with the following members present: Rev. S. E. Mercer, acting as chairman, and Mr. Henry McKinnon as secretary, Mr. A. E. White of Lumberton, elected permanent chairman of the board, Mr. W. F. Carter, elected vice-chairman, Mr. K. N. Barnes of Lumberton, elected a new member, and the following whose term expired this year and who were re-elected: Rev. J. H. Shore of Fayetteville, Mr. A. S. Thompson of Fairmont, Rev. G. T. Adams of Dunn, Mr. B. B. Adams of Four Oaks, Dr. J. H. Judd of Fayetteville, Rev. H. M. North of Rocky Mount, and Rev. J. D. Bundy of Fayetteville. President Green read his report, which showed much progress during the year. His many recommendations, which mean much for the future growth of the college were adopted.

Monday night at eight o'clock an operetta, "My Maid on the Bamboo Creen," was presented by the choral class. The intricacies, in which the Makers of Dreams and their two Chief Nuisances involve the royal sons of China formed a fantasy charming in plot and setting. The complacent visage of Buddha surveyed a scene typically oriental, with almondeyed maids, clad in brilliant hued costumes. The whole performance was a credit to the capable vocal instructor, Miss Eva J. Lawrence, under whose direction the operetta was presented. The college is very grateful to Mrs. Stancel for accompanying, and to Mr. Ralph Henderson and the members of his orchestra for furnishing the music for the occasion.

The fact that Carolina College closed its thirteenth year with a graduating class of nineteen, the largest in its history, is indicative of the progress, which has been made under the present administration. Prospects are bright for the coming year, proving that there is a definite work in the educational world for the junior woman's college.

TO THE METHODIST FOLK OF THE ALBEMARLE COUNTRY

By C. B. Culbreth.

On yesterday I wrote a special letter to all the Methodist preachers in the Elizabeth City district urging them to arrange, if it were possible for them to do so, to attend the pastors' school at Duke University June 10-23. And yet I know that it is practically impossible for some of them to spend these two weeks at the fountain of learning and inspiration on account of the lack of funds.

The pastors' school is not a pleasure resort. It is a school of hard work and serious purpose. Its objective is not simply to give the preacher a couple of weeks in which to have a good time, yet he may have a good time. It looks beyond the pleasure of the preacher to the benefit and welfare of the church. With quickened wits, fresh stores of information, splendid visions of truth, and new inspirations in love your pastor will return to you to enrich the whole life of the church.

I am persuaded that you cannot spend a few dollars to better advantage than by helping your pastor attend the school at Duke in June. Will not some one take it upon himself or herself to see to it that in each charge a small sum is raised to help your pastor attend the school? One church the other day voluntarily raised a sum sufficiently to send its pastor to the school for the two weeks.

IMPORTANT NOTICE

The General Board of Missions at its last session saw the necessity of doing something unusual towards raising funds to carry on our missionary operations, and raised a committee on promotion, consisting of the following persons: Bishop W. B. Beauchamp, Rev. E. H. Rawlings, Rev. J. W. Perry, Rev. W. W. Pinson, Mr. G. L. Morelock, Rev. Robt. H. Ruff, Rev. R. L. Russell.

The committee met and organized by electing Dr. R. L. Russell, chairman and director, and Rev. R. H. Ruff as the promotion secretary. Plans are being worked out and will be submitted from time to time through the church press and otherwise to the entire membership of the church.

We crave the prayers and co-operation of our entire membership in these important days in the life of our missionary operation.

What will we do with our missionaries and our missionary work should be the question every member should ask and answer for himself. We solicit correspondence with any pastor or layman who is interested in the final outcome of our missionary work. We hope you will give us suggestions that may be helpful in reaching the heart of the church on this important matter. If we fail here we fail in all departments of our work.

BENJ. N. DUKE MAKES GIFT OF $200,000 TO COLLEGE FOR NEGROES

A gift of $200,000 by Benjamin N. Duke, tobacco magnate of Durham, to the Kittrell College for negroes, located at Kittrell, was announced at the commencement exercises of that institution, according to J. M. Avery, secretary of the school.

Half of the amount was given in a check for $100,000, all of which will be used in furthering the building program of the school and the other half was in stock in the Southern Power Company and will go into an endowment fund for the college.

Kittrell College is owned by the African Methodist church in North Carolina, Virginia, Maryland and the District of Columbia.

Home coming day will be observed at Fairview church, Randolph circuit, the second Sunday in June, beginning at 11 a. m. and continuing through the afternoon. A great day is expected and all former pastors and members are urged to be present. Rev. Albert Sherrill, the first pastor, will be there and will be glad to see his old friends and acquaintances.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

EDWIN MARKHAM STATES HIS CREED

In a four-line verse sent to the Universalist Leader, Edwin Markham, America's beloved poet, gives voice to his personal creed:

Here is the Truth in a little creed,
Enough for all the roads we go:
In Love is all the law we need,
In Christ is all the God we know.

WAYNE COUNTY MISSIONARY WOMEN ORGANIZE AT ST. PAUL'S, GOLDSBORO

On Tuesday, May 19, there was an important all day meeting held at St. Paul's church for the Methodist women of Wayne county. At the call of Mrs. Flora M. Kendall, secretary of the New Bern district, representatives of the various churches came together for the purpose of federating the missionary societies of the county. The object of this federation is to better organize and thereby strengthen the missionary work of the county, and especially to be of aid to the weaker societies of the rural districts. The ladies hope to have a missionary society in every church of the county and to encourage every Methodist woman to take an active part in this work. Because of the bad weather only about fifty women were present, but their earnestness made up for lack of numbers. We were fortunate to have present Messrs. Harvey Boney, corresponding secretary of the N. C. missionary conference, and she not only aided in the organization but gave an inspriing talk on young peoples' work. Mrs. M. C. Vincent of Greenville and secretary of the Washington district, gave a helpful paper on the value of county organization. Miss Vera Herring of Raleigh, superintendent of social service for the N. C. missionary conference, talked on "Soical Service" and "Local Work." Mrs. Milton White of Greenville led the noon day devotional, after which lunch was served by the St. Paul's auxiliary.

We were fortunate in having Rev. R. E. Brown to lead our afternoon devotional, and he very graciously presented his mother, who assisted him. Mrs. Gurney P. Hood gave a short talk on the value of mission study, after which the county organization was perfected. The following were elected officers of the county federation:

Mrs. John Raper, county chairman.
Mrs. Alex. Taylor, Pikeville, R. F. D., secretary.
Mrs. C. D. Hooks, Fremont, Supt. young people's work.

NOTICE

Dear Presidents: It was my misfortune to lose the envelope containing the names of those delegates who were attending the annual meeting, held in Greenville, for the first time. Will you please ask the delegates to send me their address promptly that I may mail them a copy of the Minutes as I promised to do. Thonk you.

Mrs. S. H. Scott,
New Bern, N. C.

WOMEN OF THE ELIZABETH CITY DISTRICT TAKE NOTICE

Our district meeting will be at Moyock June 25, beginning at ten o'clock sharp. Please mark this date on your calendar. Elect your delegate, for we are certainly expecting one from each adult Y. P. and children's auxiliaries in the district, and we earnestly invite every church where we have not organized missionary societies to send representatives. We want you to come.

If you want entertainment for the night write to Mrs. C. T. Thrift, Moyock.

Don't forget the date and be working and praying for the success of this meeting till then.

Mrs. Geo. Hawkins, Dis. Sec.

Mrs. H. J. Boney,
Rose Hill, N. C.
My Dear Friend:

This is a word of farewell. After June first I shall spend most of the time at Athens College, and on July first I shall take up my residence there. You have seen from the press that I tendered my resignation at the annual meeting of the board of missions because of my election to the presidency of Athens College. This is the institution that I served for twelve years, resigning there just prior to my marriage.

I do not feel that I can leave the office without a word of farewell to my friends who have been so patient with my faults, so interested in my problems, and so generous in sharing the burdens in the cause which we serve together.

As you have learned before this, Mrs. J. W. Downs will administer both sections of the work until my successor is elected. She will be assisted by the following committee: Mrs. Luke Johnson, Mrs. S. H. Bowman, and Mrs. Lee Britt.

With the assurance that though I transfer to a new field of action, my field of service remains the same, which is that the kingdom of this world may become the kingdom of our Lord, I am,

Your sister in Christ,
Mary Moore McCoy.

WHEN YOU GO TO LAKE JUNALUSKA STAY AT THE MISSION BUILDING

The Mission Building will be opened to guests from June 20 to September 1, 1925. You will find here beautiful surroundings, homelike atmosphere, personal attention, wholesome recreation, and missionary information and inspiration.

The Mission Building will be under the auspices of the Department of Woman's Work, Board of Missions, M. E. Church, South.

Business Committee: Miss Estelle Haskin, Miss Esther Case, Mrs. H. R. Steele, Mrs. H. A. Dunham, and Mrs. Charles Early.

Business manager, Mr. E. R. Pennebaker, Jr.

Hostess, Mrs. J. W. Perry.

Cafeteria in charge of an expert director.

Rates:

Dormitory, third floor, per day 50c.
Dormitory, second floor, per day 75c.
Room with connecting bath, one person, per day $2.00.
Room with connecting bath, two persons, per day $1.50.
Room with private bath, one person, per day $3.00.
Room with private bath, two persons, per day $2.50.

Note—A twenty-five per cent reduction will be given to persons registered and working for credits in any one of the conferences scheduled for the summer.

For full information write Mr. E. R. Pennebaker, Jr., Lambuth Bldg., Nashville, Tenn., prior to June 1, after June 1, Mission Bldg., Lake Junaluska, N. C.

LETTER SENT TO EVERY MEMBER OF BOARD OF MISSIONS

My Dear Co-worker:

At a recnt meeting of the executive committee of the Board of Missions a request was tendered the department of woman's work asking that they undertake the management of the Mission Building at Lake Junaluska, N. C., during the summer of 1925. In compliance with the request a business committee was appointed to become responsible for planning and supervising the work. This committee is composed of Miss Estelle Haskin, Miss Esther Case, Mrs. H. R. Steele, Mrs. H. A. Dunham and Mrs. Charles Early.

The committee is planning, with the greatest care, to make the Mission Building fulfill its highest aim during the coming season. As the plans are made a twofold aim is kept constantly in view. First of all, it is greatly desired that the Christian spirit shall permeate the atmosphere during every day that the building is open that through the workers Jesus Christ may be so manifest that every guest may feel His presence.

It is also the aim of the committee to give efficient service to as large a number as possible, thereby meeting the expense of keeping the building open. With the present money stringency of the board of missions this is highly desirable.

The committee is most eager to accomplish these ends. They feel that in order to do this they must have the sympathetic co-operation of every member of the board of missions and the woman's missionary council. Therefore we are coming to you as a leader, asking you to use your nersonal influence in directing persons coming to Junaluska this summer to the Mission Building for entertainment.

Efficient business management has been employed. Good meals will be provided. A hostess who is a representative of our missionary organization will aid in providing a social atmosphere distinctly Christian. Every employee is being engaged with the thought of giving guests courteous and efficient service.

If you are coming to Lake Junaluska this summer we hope you will make reservations at the Mission Building, entering as far as possible into the spirit and purpose of the institution.

Thanking you for any aid you may give the committee, we are,

Yours most cordially,
Estelle Haskins,
Esther Case,
Mrs. H. R. Steele.

Western North Carolina Conference

THE MISSIONARY VOICE

With apologies to James Whitcomb Riley.

There was a society that took it not at all,
Said it didn't need it—and didn't feel no call,
And it kep' a-gettin' weaker and a-shrinkin' every day
Until it turned up missin', for it jest died plum away.
They sought it in the church house and in the daily press,
They sought it all around the town and everywhere, I guess;
But they couldn't find a trace of it anywhere about.
It didn't take the Missionary Voice,
So it
Jes'
Died
Out!

Now there was an auxiliary that took it, every one—
Yes, every single member underneath the shinin' sun.
They didn't only take it, but they read it through and through,
And my! that auxiliary, it jest grew and grew and grew.
They all knew all about the work, the needs and workers too,
And there was not a single shirker, but everyone proved true.
And what helped most to bring it all about
Was the Missionary Voice—
The
Best
Thing
Out.

—Mrs. Lenore A. Gaskins.
West Asheville, N. C.

"Give us the young and we will create a new mind and a new world in a single generation."

MT. AIRY DISTRICT MEETING

Mrs. J. L. Woltz, district secretary of the Mount Airy district, asks us to announce the Mt. Airy district meetings which will be held at Elkin, June 17th and Spray June 18th. These meetings will begin promptly at 10 o'clock each day and close in the afternoon early enough for those attending to reach home in good time. Mrs. Woltz is hoping that every adult, young people and junior missionary society will begin at once to plan for attendance upon one of these meetings, and she cordially invites visitors, preachers and representatives from churches having no organization. Several conference officers are expected to be present and we feel sure those two days' meetings will be both pleasant and profitable.

"If the end in view of the Christian missions is the production of Christian character in the world, we have no apology to make for that aim, for we know nothing higher for God or man than to be Christ-like."—E. Stanley Jones.

SHELBY DISTRICT MEETING

The district meeting of the Shelby district will be held at Lowell Wednesday, June 10, beginning at 9:30 o'clock. We are anxious for each seciety to be well represented—adult, young people and children. Women from churches where we have no organizations will receive a hearty welcome. Please write Mrs. T. P. Rankin, Lowell, N. C., the number of representatives who will attend from your society. Mrs. A. J. Owen,
District Secretary.

PROGRESS IN STUDENT WORK

Mrs. H. R. Steele, W. M. C.

It has been said more than once that we have not won the coming generation to world-wide missions. There has been too little done to connect the young life of our day with the church. We must bridge the gap between youth and the adult generation. We must put the spirit of missions in the minds and hearts of young people who are going to be the business men of the next generation, as well as those who will be the leaders of the Christian enterprise.

There are many lines of service open to student volunteers in which they may be used to advantage in the home cultivation program of the church. I will mention one at this point: I think we should have young people on the boards of the church.

We need young life with its vision, its courage, its daring in the organized work of the church. Too much we are bound by organization and system. Youth, with its vision and enthusiasm, leaps over many things that present real difficulties in board administration. For such service, young people must be prepared—they must study the missionary enterprise, they must know the work of the church. They must prepare themselves for service in the councils of the church. The spirit of youth at its best will recreate the missionary enterprise. The day will come when what has been so wisely built during these years of pioneering and promoting the missionary enterprise will be put in the hands of the youth of this generation to carry on the program of the church. No opportunity is greater than to bring these young people in such relation to the baord that they may have the benefit of the experience which has been gained by the present generation and give the leaders of the church the benefit of the contribution that the best young people of today, the student volunteers of this generation, are so well prepared to make to the work of the church and to the kingdom of God.

(continued on page thirteen)

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

WESLEY FEDERATION

The seventh annual Western North Carolina Conference Wesley Bible Class Federation to be held at Lake Junaluska July 13, 14, 15 promises to be the best one yet held. Plans are maturing for a well rounded program. In line with plans agreed upon last year the federation will be divided into two sections for the day sessions, at which times representatives from the young people and adult classes will meet together and representatives from intermediate-senior classes will have their sectional meetings. In addition to these meetings Miss Virginia Jenkins, our conference elementary superintendent, will head up a meeting of the elementary workers of the conference. With good hard surface roads extending across the mountains automobiles can use this meeting for both profit and pleasure as they may spend a few days in the "land of the sky."

OUR OFFICERS

We are exceedingly fortunate in the personnel of those who lead our Wesley Bible Class work. Kindly note them: President, Clyde R. Hoey, Shelby; first vice president, D. F. Giles, Marion; second vice president, Miss Maud McKinnon, Charlotte; recording secretary, Mrs. E. O. Chandley, Asheville; corresponding secretary, Miss Thelma Smathers, Asheville; treasurer, T. S. Eanes, Lexington.

Each of the eleven presiding elder's districts of the conference is represented by a leading layman serving as a district director as follows: Asheville district, Dr. L. W. Elias, Asheville; Charlotte district, W. B. Love, Monroe; Greensboro district, N. Rush Hodgin, Greensboro; Marion district, J. C. Cowan, Jr., Rutherfordton; Mt. Airy district, G. W. Snow, Mt. Airy; North Wilkesboro district, J. B. Steele, Boone; Salisbury district, R. L. Smith, Albemarle; Shelby district, Dr. I. R. Self, Lincolnton; Statesville district, A. M. West, Hickory; Waynesville district, J. M. Boone, Andrews; Winston-Salem district, J. R. McCrary, Lexington.

The executive committee is composed of J. B. Ivey, Charlotte; George L. Hackney, Lexington; Rev. J. T. Mangum, Waynesville; Charles H. Ireland, Greensboro; and Mrs. C. C. Weaver, Winston-Salem.

MISSIONARY SPECIAL

As has previously been noted in these columns the Centenary is no longer an issue in our Sunday school missionary work. In its stead has come a fine opportunity to give a monthly missionary offering to our missionary fields in Europe—Belgium, Poland and Czechoslovakia, which are for one year entirely dependent upon our Sunday schools for sustenance. These missionary offerings are to be sent to Mr. H. A. Dunham, Asheville, N. C., who will in turn forward them to the proper authorities in Nashville. The following Sunday schools have so far sent in offerings: Mt. Pleasant, Asheville; Huntersville; Rockwell, New London circuit; Old Union, Randleman charge; Bethesda, Swannanoa circuit; Elkin; Azalea, Swannanoa circuit.

Each Sunday school which agrees to help out in this work will be presented a beautiful certificate lithographed in three colors. It is hoped that an increasing number of our Sunday schools will enlist in this fine undertaking.

NORTH WILKESBORO DISTRICT

It was my great pleasure to attend the district conference held last week at Boone, to which came a large and enthusiastic body of delegates. One is impressed with the growing disposition on the part of our leaders in the North Wilkesboro district to more and more assume their obligations and responsibilities. A district morale is unmistakably asserting itself. Rev. Seymour Taylor, the new presiding elder in charge, handled the work of the conference like a veteran and, with the confidence and support of his brethren, is leading his district consistently and constructively. Rev. M. B. Woosley and the splendid Boone congregation entertained the confidence in splendid fashion. In addition to the splendid native Watauga Methodists were noted other splendid leaders careful for the interests of the conference. Among these were J. B. Steele, county farm demonstrator, Professors J. M. Downum, J. D. Rankin and C. L. Logan, of the Appalachian Training School, and E. N. Hahn, mayor of Boone.

WEST AND COMPANY

Rev. J. H. West, presiding elder of the Mount Airy district, has especially throughout the present year emphasized his Sunday school work among the brethren. This emphasis, given both in word and deed, promises most encouraging increases along all lines of endeavor. Brother West set a fine example by attending our Surry county standard training school, where he earned a certificate of credit. We have a sort of feeling that West and Company, composed of twenty-one ministers and over 8,000 laymen, will produce big dividends this year on their investment.

HONOR ROLL

What would this column be worth without a Sunday School Day Honor Roll? The showers of blessing for this week are quite refreshing and are as follows:

Sharon, Lewisville Ct.	$ 5.00
Bethlehem, Catawba Ct.	2.73
Clemmons, Hanes-Clemmons	4.00
Park Street, Belmont	8.11
Rural Trinity, Charlotte district	10.30
Old Fort station	5.00
Mt. Herman, Hudson Ct.	2.00
West Market St., Greensboro	61.40
Boonville, Yadkinville Ct.	9.25

SURRY COUNTY SCHOOL

The standard annual standard training school for Surry county, held in Central Methodist church, Mt. Airy, was considered quite successful. Out of an enrollment of 100, 52 did all the work required for obtaining certificates of credit. These credit students are listed with the churches as follows: Central, Mt. Airy, 25; Rockford Street 12, Pilot Mountain 3, Salem 3, Old Siloam 3, Mt. Airy Friends 3, Zion 1, Mt. Airy circuit 1, Mt. Airy district 1. Special attention is directed to the Pilot Mountain delegation which traveled forty miles each evening to attend the school and to the Old Siloam delegation which traveled forty-two miles each evening to attend the sessions of the school. Rev. H. M. Wellman led the former and Supt. C. C. Matthews the latter.

The courses, instructors and credit students are as follows:

A Methodist Church and Its Work, Dr. Chas. C. Weaver, instructor—Mrs. E. C. Banner, J. W. Barker, E. L. Brown, C. C. Creveling, Mrs. C. C. Creveling, Miss Grace Foy, H. M. Foy, Mrs. H. M. Foy, Miss Mary F. Graves, Miss Myrtle O. Harris, Miss Clarice Jones, Walter M. Jones, Will R. Kiger, Miss Myrtle Lineback, C. C. Matthews, Mrs. E. F. McKinney, M. S. Nichols, Mrs. D. V. Price, Miss Katherine Price, Roy Shelton, Mrs. Roy Shelton, Geo. K. Snow, Mrs. W. W. Thomas, Rev. W. J. S. Walker, Rev. J. H. West, Rev. H. M. Wellman, Mrs. Oscar Yokeley, Rev. G. W. Williams, Miss Mary Walker.

The Pupil, Mrs. E. R. Michaux, instructor—Miss Virginia Banner, Mrs. George Belton, Miss Maude Bundy, W. L. Dunman, Miss Genie Gwyn, Wade Hatcher, Miss Rosa Lowery, Miss Stella Matthews, Miss Ruth Matthews, Mrs. William McCay, Mrs. F. P. Sparger, Mrs. P. E. Simmons, Mrs. J. L. Woltz, Mrs. G. W. Williams.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Miss Kate Burke, Miss Lucile Carter, Miss Pearle Hatcher, Mrs. P. A. Owen, Miss Eugenia Raper, Miss Allene Terry, Miss Annie Walker.

Primary Lesson Materials and Teaching, Mrs. W. B. Ferguson, instructor—Miss Hattie Aiken, Mrs. W. L. Dunman.

North Carolina Conference



MAJOR W. A. GRAHAM

We take pleasure in presenting herewith the likeness of Major W. A. Graham, superintendent of Grace Sunday school, Wilmington—the first B type Sunday school in the North Carolina conference to attain the "standard" rank! Major Graham is a modest man and takes very little credit to himself for the excellent record his school has made, pointing to the fact that to Mr. L. C. Walsh, the assistant superintendent, Rev. A. D. Wilcox, the pastor, Miss Edna Wilkins, the pastor's assistant, and others, did much to make possible the marked improvements wrought in the school since it adopted Program of Work "B." It is a fact, nevertheless, that Major Graham, who as superintendent of the public school system of New Hanover county has made such a record as to attract more than state-wide notice, and who as president of the North Carolina Education Association is doing a noteworthy piece of work for the public schools of the state, has carried over and is using in his Sunday school some of the same thoroughness, consecration, and attention to details that have characterized his career as a public school man. Under his leadership Grace Sunday school has gained, point after point, in efficiency, and is entitled to a distinction that is really distinctive.

FIRST COKESBURY SCHOOL

With over 100 people in attendance from many sections of Columbus county, the first Cokesbury training school ever held in the North Carolina conference got off to a great start at Whiteville Sunday evening, May 24. From Whiteville, Hallsboro, Chadbourn, Vineland, Carver's Creek and Tabor-Fair Bluff charges they came. It was a fine body of officers, teachers and prospective workers, and interest in the work of the school was splendid.

Three courses were offered, as follows: "How We Got Our Bible," Prof. R. N. Wilson, instructor; "A Short History of Methodism," Rev. H. A. Humble, instructor; and "The Small Sunday School, Its Plans and Work," L. L. Gobbel, instructor. In addition to these courses, there were institute features and children's story hours in charge of Miss Keene. Rev. L. B. Pattishall, Rev. J. K. Worthington, Rev. W. B. Ward, Rev. T. E. Davis and Rev. J. C. Harmon attended regularly and backed the school heartily and actively. Rev. J. H. Frizelle of Jacksonville-Richlands, with Mrs. Frizelle, attended the school also. Mr. Marvin J. Cowell, our Wilmington district secretary, with Mrs. Cowell, were present for the opening of this school.

We are gratified at the success of this our first Cokesbury training school and believe that it is but the forerunner of many such schools in our conference and of greater efficiency in the small Sunday school.

OUR SCHOOL AT MAXTON

Meeting at Carolina College Tuesday, May 27, the board of managers of the Rockingham district standard training school made plans for the 1925 session of the school and set in motion machinery for the purpose of giving publicity to the school and securing an attendance that will be larger than the enrollment of any previous session. The new dormitory at Carolina College is avaliable for use this summer, and everybody who attends will be comfortably cared for. The same high standards of instruction and the same high spirit of devotion to the causes of the church as have characterized all previous sessions will be maintaned in the promotion of the 1925 session, and a great week is anticipated. Rev. C. L. Read, the presiding elder, is chairman, and Rev. Thomas McM. Grant secretary of the board of managers. Chairmen of the various comittees are: Entertainment, Prof. E. J. Green; recreation, Rev. Thomas McM. Grant; music, Rev. A. S. Parker; publicity, Rev. E. C. Few; enrollment, Rev. A. S. Parker; courses, Prof. E. J. Green; finances, J. C. Lentz.

FROM MAXTON TO DUNN

The writer slipped off from the Whiteville training school last week long enough to attend the meeting of the board of managers of the Rockingham district standard training school at Maxton and the Fayetteville district conference at Dunn. In the trip to Dunn he had the delightful companionship of Rev. Thomas McM. Grant of Lumberton, who is secretary of our conference Sunday school board and president of the Epworth League. Mr. Grant addressed the district conference concerning the Epworth League assembly, which will be held at Louisburg College beginning June 29.

DUNN SCHOOL, JUNE 28-JULY 3

For the charges of the Fayetteville district within a radius of 20 or 30 miles of Dunn, a standard training school will be held at Dunn the week of June 28-July 3. Four courses will be offered, as follows:

"Sunday School Organization and Administration," L. L. Gobbel.

"Principles of Religious Teaching," Prof. R. N. Wilson.

"Primary Department Administration," Miss Keene.

"Junior Department Administration," Mrs. E. R. Michaux.

Hon. H. L. Godwin is chairman of the local board of managers.

THE PASTORS' SCHOOL

Methodist preachers from all over North Carolina are expected to gather at Duke University June 10-24 for the pastors' school, which has been arranged by the North Carolina and the Western North Carolina conferences, in co-operation with the Board of Missions and the General Sunday School Board. Courses in various phases of church work will be offered, including five courses for which credit on the

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer Raleigh N C.

One is almost tempted to write it in red letters or at least put it in the class of such days as July 4.

Do you know that June 29 is almost here? And have you made your reservation for the assembly?. If not, please send in your reservation fee of $1 to Miss Eunice Blair, Raleigh, at once.

WHAT ABOUT YOUR MISSION PLEDGE?

Now that the summer assembly is so near, it is time to think about paying up all of our obligations for the year that has just ended. And foremost among these obligations is that pledge to the African special.

Have you paid up in full your pledge? If not, will you not use every effort to pay that pledge either before the assembly or during the assembly? Our conference last year made a splendid pledge to the African special. Surely with conditions as they are in our mission fields, we cannot afford to fall short of that amount.

Will your chapter not work hard between now and time for the assembly and see that this pledge is paid? We would like to "go over the top" in our pledge this year, and we can do it if you will help. May we not count on you to send your pledge to C. G. Cobb, treasurer, at Goldsboro, or bring it with you to the assembly?

INTERMEDIATE LEAGUERS OF EDENTON STREET

Twenty intermediate leaguers of Edenton Street church are this week enjoying a camping trip at Mills' Pond, 18 miles from Raleigh.

Miss Natalie Coffey, superintendent, and Miss Lila Bell are chaperoning this group of campers, and Mr. C. R. Wood, director of recreation for the Raleigh public schools, is in charge of their recreational activities.

Can you think of any more delightful outing for your league than a camping trip of this kind? There may be a helpful suggestion here for our recreation superintendents.



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Western North Carolina Conference

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DAILY BREAD

THURSDAY—Thou shalt have no other gods before me.

FRIDAY—Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above ,or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

SATURDAY—Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

SUNDAY—Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nod thy stranger that is within thy gate; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

MONDAY—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

TUESDAY—Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor.

WEDNESDAY—Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

It is with sadness of heart that we refer to the death of Rev. L. A. Falls, president of the annual conference Epworth League Board. Read the article in this column by Brother Lunsford. Brother Falls was a great friend of the young people ,and gave of his best for them. We shall miss him in our Epworth League work, and shall ever remember him as one of our splendid leaders. As we think of his earnest and tireless efforts for the Master, may we take on new life and press forward with renewed vigor that our Lord may be glorified.

Dear District Secretary:

Wednesday morning's Charlotte Observer carried the sad news that Rev. L. A. Falls, president of the annual conference Epworth League Board, had passed away at his home at Kernersville, after a brief illness, and that his funeral would take place yesterday afternoon. As president of our conference let me say that Brother Falls was of the highest type of Christian gentleman and a great laborer in the cause which we all love so well. He had been president of the Epworth League Board for many years, and life service superintendent for a considerable part of that time, and through his love and devotion to the cause, hundreds were brought into a closer walk with Christ and many volunteered for life service under his guidance ,and today there are those who would have never heard of the story of Jesus had it not been for the devotion and interest in this cause so heroically shown by Brother Falls. Our Epworth League has lost a great soldier, but we feel that His kingdom has been strengthened and a loyal soldier commandeered to enter that great army of our Lord.

Would be glad if you would in your district take occasion to have Epworth League bring the facts of his exemplified life before the leaguers in whatever capacity you may choose.

B. L. Lunsford, Conf. Pres.

Rural Trinity Methodist church organized an Epworth League on May 24, 1925, with the following elected as officers:

President—Mrs. J. H. Lambe.
Vice President—Grace Downs.
Secretary—Brooks Elliott.
Cor. Sec.—Minnie Alexander.
First Supt.—J. H. Lambe.
Second Supt.—Floyd McClure.
Third Supt.—Mrs. Jessie McClure.
Fourth Supt.—Effie Carr.
Era Agent—Dexter Todd.
Organist—Elizabeth Beard.
Treasurer—Joe Alexander.

Minnie Alexander, Cor. Sec.

WITH W. A. B.

Let us not forget that the best Epworth League conference of all will be held at Salisbury June 30 to July 3. Get your delegates lined up for this great occasion. Come, leaguers, let's go and see if "Salisbury's the Place"!



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RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

A Gospel Singer—Dewey Maness, who graduated from our Methodist Orphanage ten years ago, is engaged in evangelistic singing. After leaving us he attended Trinity College and Moody Bible School. He is a thorough-going, consecrated Christian and has an unusually good voice. He is valuable help in revivals. His life as well as his singing will prove a blessing to any church. I wish to commend him to my brethren who may need a sane choir leader in their meetings. He has not intimated to me in any way that he wishes me to commend him to the pastors of our conference. No one will be more surprised to read this than he. I hope many of our pastors will communicate with him at Rowalnd, N. C.

* * * *

Person Circuit and Long Memorial—Our singing class visited Oak Grove church, Person circuit and Long Memorial church on the fourth Sunday in this month. Brothers Bradley and Shamburger vied with each other in their efforts to give our class every consideration. It is a source of much gratification to me to know that our Methodist people everywhere make such a large place in their hearts for our dear boys and girls. When our class returns home each takes a special pride in telling how good their host and hostess were to them. I am glad that our class could visit these two charges because the friends in Person county never grow weary in well doing. Every member of the party is under obligation to these good friends because of the generous hospitality which they received at their hands.

* * * *

The Situation—For more than a year I have been kept busy with many things and especially giving general supervision to our building program which has called for the expenditure of more than three hundred and twenty-five thousand dollars. With all this work going on it has required my constant presence. In addition to this the details of our work has grown enormously during the past few years. With the great task that lies immediately about me, I find very little time to visit over the conference. There is a man's job here dealing with the problems that come up each day. Because of the great pressure by reason of the administrative affairs of the orphanage, I must stick to my office at this end of the line is kept running smoothly. I must depend in alarge measure upon our pastors and friends to help me in raising the necessary amount with which to finance the home. It is impossible to look after all the details of the work here and at the same time be financial agent charged with the responsibility of raising more than fifty thousand dollars each year for current expenses.

* * * *

Hope Deferred—We are told that hope long deferred makes the heart sick. For several years we have kept before the people the need of a building for little children from two years of age up to five years. So far we have not made any provision for children under five years of age. After ten years of continuous service in our beloved Methodist Orphanage I want to say that this is one of the greatest needs and finest opportunities that has faced our orphanage during all these years. We have money on hand and good subscriptions amounting to more than sixteen thousand dollars. Most of this amount is in cash and is drawing interest. My hope has been that friends would come across and make possible this greatly needed building for these little ones. The Baptists, Presbyterians, Masons and the Methodists of the Western North Carolina conference have provided such buildings for small children under five years of age. We do not want such a building just because others have them. They have erected such buildings because they meet a real need. I feel such a need at our Methodist Orphanage. We have a large amount in hand and it does seem that we could command the necessary resources for such a building. Let me urge our members of means to consider giving loyally to this worthy undertaking. Let's rise to the occasion and make possible a Baby Cottage. The plans and specifications are in our hands. All we need now is more money with which to erect the building.

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Specimen of Type

22 ¶ And it came to pass at that time, that Ă-bĭm'e-lĕch and Phĭ'chol the chief captain of his host spake

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2. The Faculty.
3. The Student body and its democratic standards.

In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting $1,650,000 into new buildings and equipment. The library of 115,000 volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

The Faculty numbers 128 of the country's best scholars.

Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known

Registration for fall quarter, September 25, 26, 1925.

For further information address

The Secretary to the President
UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

Announcement---

The management of the Sanitarium desires to announce to its friends throughout the South that its building, remodeling and improvement program is now complete, and the Sanitarium is fully prepared for reception of patients.

Many improvements have been made—new rooms, private baths, new equipment. Every effort has been put forth to make the Sanitarium one of the most pleasant, comfortable and efficient health institutions in the South.

Write for free pamphlet and mention your ailment.

The Biggs Sanitarium -:- Asheville, North Carolina

Young Man—Young Woman—
What of Your Future?

That future years will see great advances in the business world and great opportunities there is no doubt, but are you equipped to grasp them? The business-trained have the advantage. We offer you excellent courses in business training, in shortest time, at least expense, and find a good position for you.

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666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

TEACHERS WANTED

Accredited High School, South Mills, N. C., wants qualified teachers—successful teaching experience—for Principal, 6th, 7th and 8th grades. Write G. F. Spencer, Secretary.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

Southern Methodism's Greatest Debt is the $10,000,000 She Owes Her Preachers on Salary Deficit for the Past 30 Years

IF the deficit on salaries promised the preachers over the past 30 years for service rendered would now be paid for the old-age support of these preachers, the amount would be more than $10,000,000. This is not merely a wild guess, but a fact learned from a close study of the minutes of the annual conferences. What other class of men would suffer such injustice and still be loyal? Surely the church ought to be willing now to raise this $10,000,000 as a Superannuate Endowment Fund. It would simply be the payment of an honest debt.

The Church Cannot Survive Without Preachers

It is possible to get along without great buildings and a lot of other things, but the church would quickly perish without preachers. Given preachers and all other necessary things will come, but given everything else except preachers and all is "as a sounding brass or a tinkling cymbal." If preachers mean so much to the existence of the church, should not the church be more concerned about the existence of preachers? When they are paid barely enough for living expenses while in active service, and left in great deprivations when superannuated, the tendency is for preachers to feel that their sacrificial service is not appreciated. When time after time the church makes a gesture toward providing a superannuate support, only to turn aside to raise money for other purposes, the conviction deepens that her preachers who are used up in service cannot expect relief until all other causes are provided for. When will that be? Still, I say, the church cannot survive without preachers.

What Happens When the Church Does Right

The Protestant Episcopal Church is being acclaimed today by leading editorials in practically all of the great secular newspapers. Dozens of clippings of these editorials have been sent to me from all over the country, and I have read them with intense interest. Every writer begins by telling about the marvelous achivement of the Episcopal Church in securing a total of $17,000,000 for Superannuate Endowment, which will make it possible for their superannuates to have an average annual per capita allowance of $750 and for wives of deceased preachers each to have $400 annually. One writer speaks of this matter as "tempering the church's inhumanity to her preachers," and another states that "this long-neglected task has not been accomplished too soon." Practically every one of the editorials speaks of the great joy running through the Episcopal Church on account of this wonderful victory in behalf of her preachers, and the opinion is expressed that the preachers thus relieved of anxiety for old-age sustenance will be more efficient in their work than ever before. The writers furthermore commend the example of this church to other denominations, and state that a similar victory by them for this appealing cause will do more than anything else to promote the success of heir other work and to hold the respect and regard of the business world.

Shall Southern Methodism Pay the Debt?

Our church has an apportunity right now to do something that will provide for the support of her superannuates equally as well as the Episcopal Church has provided for hers. We are in the midst of a Special Effort to raise $10,000,000 endowment for this very purpose, and the charges by official vote have promised to do it. Last year we secured $1,270,000 of this sum, but 2,000 charges did not pay a cent. Also about 1,500 charges paid but a very small part of the portion they agreed to raise the first year. Thus outof a total of 6,500 charges in the whole church, the interest shown in this matter by 3,500 of them ranged from zero to but little more than nothing. I do not state this fact in criticism, but that the church may know just how half-hearted she is to date on this whole-hearted cause. When the pastors of these neglected charges come to superannuation, they will not feel very comfortable in a support which they failed to help provide when they had such a chance.

We are now far into the second year of this blessed movement, and the payments on quotas are not coming as they should. What is the matter? Surely it cannot be that the church means to disappoint the hope she has raised in her Forgotten Man. To let those old heroes stand by and see their cause die in the church's arms, would be a real tragedy. They did not let the church die when they held her in their arms. If Southern Methodism breaks faith with her age-worn preachers, she cannot expect to be blessed in the future by the Lord of these faithful old prophets.

How Do We Fight in a Pinch?

I have a conviction that we are right now in the midst of a crisis in the Special Effort for Superannuate Endowment. Are we big enough and true enough to stand up and fight our way through? When the church's pastors face a situation with determination to win, no power on earth can turn them aside from victory. If there ever was a time when we preachers needed to get together and work together on something in behalf of our broken and aged brothers, it is now. The lay members will gladly follow our leadership, but we must be leaders. Therefore I plead with you not to fail the old boys when they need you most. I pray that our bishops will help us in whatever way they can, that the presiding elders will give closer attention than ever to this work, that each and every pastor will do his utmost to raise his charge's quota, and that the lay members will come forward as never before to lend a hand.

I believe in the power of prayer, and trust our beloved superannuates, the widows of preachers, and all others will call ferevently upon the Lord each day to lead our cherished Methodism to a wonderful victory in this matter. We need, just now, exactly the tonic that such a success would supply.

This P. E. Plans Something

I met him on the train, and he made me very happy when he spoke as follows:

"I have been studying the Special Effort as it is related to my district.

"I find that a few of the charges paid the first year's portion in full. They will also pay in full for the second year.

"Some of the charges did not quite pay in full for the first year, but they are planning to do better the second year.

"Some of the charges paid nothing the first year, and others practically nothing.

"I am planning to send a flying troupe of pastors and laymen of the charges that are succeeding, to help those charges that are not succeeding."

Bishop, please keep him a presiding elder. He is sorely needed now!

If the Church Does not Conserve the Confidence of Her Preachers, She Cannot Conserve Anything Else

WOMAN'S PAGE

(*continued from page eight*)

Many requests have been received from church and state schools for Bible teachers and for Christian workers to supervise the college activities of young people and direct their religious life.

There is an increasing number of young women who wish to prepare themselves as directors of religious education and as Bible teachers, and many young women are eager for the work of student secretary in educational institutions. If we were able to finance this line of work, we have reason to believe our young people would be prepared for service in the church after college and would realize their responsibility for carrying on the work of the church at home and abroad.

There are many problems in student work and candidate cultivation. Young people are not always expressing the Christian life in terms used by adults, but they are seeking the way of Christ, and many of them have pledged themselves to walk in it at any cost. There is a new comprehension of the privilege and responsibility of working with young people, a deepened belief in the power of Christ to meet every human need, and a quickened sense of obligation to help the students of our denomination serve their generation by God's will.

IMPORTANT NOTICE

Stamps will not be received in payment for supplies at literature headquarters after June 1, 1925.

The banks and stores of Nashville refuse to redeem them, consequently all stamps are a loss to the department.

After June 1, 1925, stamps in payment for orders will be returned.

Estelle Haskin, Sec.

TWO TRIBUTES TO OUR WOMAN'S MISSIONARY COUNCIL

"The Woman's Missionary Council is the Gulf Stream of the Methodist Episcopal Church, South.. There has not been a meeting of equal power and significance in the history of Tulsa, nor is there likely to be in your day or mine."—Dr. J. W. Rice, Tulsa, Oklahoma.

"There is no fellowship so dear, so inspiring, so powerful as the fellowship of this body of women. It is the followship I covet for universal womanhood. There is none such without Jesus Christ as the center of it."—Miss Daisy Davies.

SUNDAY SCHOOL

(*continued from page nine*)

standard training course will be given, as follows:

"Educational Task of the Local Church," Dr. P. J. Rutledge.

"Educational Evangelism," Dr. J. W. Shackford.

"Worship," Dr. P. J. Rutledge.

"Bible," Dr. C. M. Bishop.

"Program of the Christian Religion," Dr. Shackford.

In addition to this credit, credit also on the church leadership diplomas will be given for these courses.

"REBIRTH OF PROTESTANTISM"

"Rebirth of Protestantism in Europe" is the name of a most interstsing book regarding Methodist mission work in Europe. The book is full of readable facts and should be of special interest to Sunday school classes throughout the Southern Methodist church, in view of the fact that Southern Methodist Sunday schools have accepted mission work in Europe as their special field for study and giving. The book will stir real American men, and we recommend its study to adult classes. Some classes have already begun the study of this book, as has Mrs. T. H. Sutton's class in Hay Street, Fayetteville. Copies of the book have been sent to every pastor and superintendent, and additional copies may be secured at a very small cost.

SOME SAYINGS BY OUR BISHOP

Speaking at the Fayetteville district conference at Dunn last Wednesday morning, Bishop Denny was emphatic in his words of commendation of the Sunday school and urged that pastors give much attention to the work with the children.

"One of the hopes of our church lies in the Sunday school," said he. "I was brought up in the Sunday school. My father was superintndent for 40 years."

"It is vastly more important to keep the child out of the gutter than it is to pull the man out," added the bishop, who would have the church continue to try to pull the men out and double its efforts to keep the children from falling in.

Praising North Carolina for her good roads and commenting on roads in his own state, Bishop Denny said, "In Virginia the policy is "Pay as we go." We pay, but we don't go. It ought to be 'Pray as we go."

Bishop Denny is a strong believer in Sunday schools and good roads.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest enefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

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After June 18th, address Lake Junaluska, N. C.



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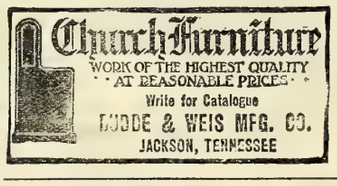
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Our Little Folks

A FAMILY AWAKENING

"These biscuits are certainly good, mother," said Hal Evarts, at home from college for his spring vacation.

"Mother's biscuits are always fine," his sister Clarice reminded him.

"That's right," added Mr. Evarts. "Mother is the champion when it comes to making biscuits."

Mrs. Evarts did not smile back at them as she usually smiled when they praised her cooking. "Biscuits!" she exclaimed with a bitterness that was wholly strange in her. "Biscuits! Always biscuits; Hal comes home from college, and the first thing he says is, 'Mother, please make some biscuits for breakfast.' Not a word about his college doings, although I was counting on hearing. Clare brings her musical friend home; I love music, and Clare knows it, but instead of hoping I would enjoy her friend she says: 'Won't you please make some of your lovely biscuits for lunch?' Your father telephones he is bringing Professor Mellon home for dinner, 'And won't you have some of your famous biscuits?' I think you had better put on my tombstone, 'We miss her because she made good biscuits!'" She pushed back her chair and hurriedly left the room, leaving a startled and almost frightened family behind her.

"It—it isn't just the biscuits," Clarice said, and her eyes filled. "It's because it's been nothing but biscuits."

Her father nodded. "You've put your finger on the trouble. We're all guilty. We must find some way to make her understand that she is far more to us than just a biscuit-maker."

"Would it be all right for me to go up and tell her about college now?" Hal asked contritely.

"That would be as good a way as any to begin," said his father.

Hal's mother sat up and dried her eyes as he entered her room. "I'm ashamed of the way I exploded—like a spoiled child," she said apologetically.

"You should have exploded long ago," Hal replied. "We didn't mean to make you think you were only our biscuit-maker."

And he told her one college happening after another until he had her laughing.

That afternoon Mr. Evarts telephoned, "Come down town and let's have dinner together and then go to the opera," he said to his wife.

They had an enjoyable evening. Coming home late, Mrs. Evarts found a note from Clarice on her dresser. "I am going to get breakfast," it read. "You are to stay in bed until I call you."

So it went all the week. Clarice insisted on getting breakfast regularly. At first her mother enjoyed it, but after a few days she was aware that something was missing.

The morning before Hal was to go back, Mrs. Evarts overheard him say to his father: "Guess I'll slip out with you and get something to eat. Clare's breakfasts are fluffy—"

"But not filling like mother's biscuits," finished his father.

The next morning Mrs. Evarts was in the kitchen when Clarice appeared. "Mother!" exclaimed the girl reproachfully.

"You're a dear," said her mother, laughing, "but you set the table, and I'll get breakfast. I don't want to forget how."

The family were assembled when she came into the dining room, carrying a plate of fluffy brown biscuits.

"Biscuits!" cried Hal.

"Biscuits!" echoed Mr. Evarts.

And "Oh, biscuits," said Clarice.

Then they all looked guiltily at one another.

"Yes, biscuits," repeated Mrs. Evarts, laughing. "I have concluded that making good biscuits for a good family is a good job. Only—I do get a bit tired of having it all biscuits."

"It's not going to be all biscuits after this!" they assured her tenderly but emphatically.—The Companion.

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DISTRICT CONFERENCES

Statesville, at Newton ..... June 4-5
Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

June
Mills River, Avery's Creek, 11 6-7
West Asheville, night 7
Hominy, Acton, 11 27-28
Chestnut Street, night 28
July
Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27
August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

June
Amsonville, Burnsville, 11 3
Morven, Sandy Plain, 11 4
Wadesboro, 8 p. m. 3rd, 11 7
Marshville, Harmony, 3 7
Tryon St., 11 14
Duncan Memorial, night 14
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21
The district conference will be held at Pineville June 25-26.

GREENSBORO DISTRICT
W. F. Womble, P. E., Greensboro, N. C.
THIRD ROUND

June
Wentworth, Lowes, 11 6-7
Ruffin, Hickory Grove, 3 7
Reidsville, night 7

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

June
Forest City, Pleasant Grove, 11 6
Bostic, Pisgah, 11 7
Spindale, Spindale, 8 7
Burnsville, Shoal Creek, 11 14
Spruce Pine, Spruce Pine, 8 14
Marion, First Church, 11 21
Old Fort Ct., Carson's Chapel, 3 21
Old Fort, 8 21
Cross Mill, Concord, 11 28
Marion Mills, East Marion, 8 28
July
Morganton Ct., Bethel, 11 5
Oak Forest, 3 5
Marion Ct., Pleasant Hill, 11 12
McDowell, Pinnacle, 3 12
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

MOUNT AIRY DISTRICT
I. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

June
Warrensville, Ashley 6-7
Creston, Mountain View 20-21
Jefferson, Zion 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

June
South Fork, Bethel, 11 6
Crouse, Pleasant Grove, 3 and 11 6-7
Lincoln Ct., Ivey, 3 7
Smyre, night 7
Columbia, Gum Neck 7
Trinity College Summer School 10-24
Lowesville, New Hope, 11 27
Goodsonville, Tabernacle, 3 and 11 27-28
Bessemer, Puette Chapel, 3 28
Shelby, Central, night 28

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

June
Landis, Unity, 11 6-7
Kannapolis, 11 7
China Grove, night 7
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28
The District Conference will be held at Norwood July 9-10

STATESVILLE CIRCUIT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N.C.
THIRD ROUND

June
Statesville, Broad St., 11 and 8 7-8
Statesville Ct., Bethel, 11 and 3 6-7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
THIRD ROUND

June
Haywood Ct., Finchers, 11 and 3 6-7
Fines Creek, Pine Grove, 11 7
Bryson City, Raven's Ford, 11 and night 21
Highlands, Highlands, 11 24
Glenville, Double Springs, 11 27
Cullowhee, 11 28
Whittier, Echota, 3 28

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
THIRD ROUND

June
Lexington, First Church, 11 14
Ardmore, Ardmore, night 14
Centenary, Centenary, 11 21
Burkhead, Burkhead, night 21
West End, West End, 11 28
Welcome, Center, 3 27-28
July
Green Street, Green Street, night 8
Hanes-Clemmons, Bethel, 11 4-5
Forsyth, Marvin, 3 4-5
Central Terrace, Central Terrace, night 5
Lewisville, Concord, 11 18-19
Ogburn Memorial, Shiloh, 3 18-19
Oak Ridge, Oak Ridge, night 19
We hope that every pastor in the district will arrange to attend the Summer School at Duke University.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Mt. Tirzah Ct., Helena 6-7
Pastors' School, Duke University 14
Front Street, 11 21
Webb Avenue, night 21
Person Ct., Warren's Grove, 11 27
Long Memorial, 11 28
East Roxboro, Grace, night 28
July
Durham Ct., Fletcher's Chapel 2
Graham and Haw River, Haw River, 11 5
Brooksdale Ct., Trinity, 11 11-12
Carr, night 12
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26
August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30
District Conference at Fletcher's Chapel July 1-2.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

June
Summer School, Duke University 7
Summer School, Duke University 14
Perquimans, New Hope 20-21
Edenton, Edenton, night 21
Chowan, Bethany 27-28
Hertford, night 28
July
Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

June
Bladen, Live Oak 6
Elizabeth, Clarkton, night 6-7
Fayetteville, Salem 13-14
Hay Street, night 14
Duke, Angier, night 20-21
Dunn, night 21-22
Hemp, Smyrna 27-28
July
Carthage, Center 4-5
Person St. and Calvary, Gardners, 4 5
Siler City, Mt. Vernon 11-12
Glendon, Carbonton, 4 12-13
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26
August
Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

June
Pamlico, Bayboro, a.m. 7
Riverside-Bridgeton, Riverside, p.m. 7
Morehead City 14
Mt. Olive Ct., Providence, a.m. 20
Mt. Olive-Calypso, Calypso, a.m. 21
Elm Street-Pikeville, Mt. Carmel, 4 p.m. 21
St. John, p.m. 21
Snow Hill, Tabernacle, a.m. 27
LaGrange, Institute, a.m. 28
Oriental, Pamlico, a.m. 30
July
Harlowe, Tuttle's Grove, a.m. 5
Beaufort, p.m. 5
Ocracoke, p.m. 12
Hookerton, Ormondsville, a.m. 18
Jones, Cypress Creek, a.m. 18
Newport Wildwood, 4 p.m. 19
Straits, Springfield 19
Dover, Asbury 25
August
Pink Hill, Webb's, a.m. 1
Seven Springs, Indian Springs, a.m. 1
St. Paul, a.m. 2
Goldsboro Ct., Saulston, p.m. 2
Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

June
Rockingham, 11 7
Hamlet, 8 7
Ellerbe, Mt. Pleasant, 11 13-14
Laurel Hill, Rachels, 11 20-21
Piedmont, West Rockingham, 7:30 21

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

June
Fairfield, night 1
Swan Quarter, Sladesville, a.m. 2
Englehard, night 2
District Conference, Englehard 3-4
Stantonsburg, a.m. 7
Fremont, Yelverton, night and a.m. 7-8
Summer School, Duke University 14
Aurora, Warrens, a.m. 20-21
Washington, night 21
McKendre, Pinetops 27-28
Tarboro, night 28
July
Bath, Bethany, a.m. 5
Farmville, Arthur, a.m. 12
Grimesland, Shelmerdine, 3 12
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Mount, First church, night 26
August
Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

June
Windsor Charge, Mt. Gould Church, 11 4
Conway Charge, Providence, 11 5
Seaboard Charge, 11 6
Weldon Station, night 7
Summer School at Duke University 9-23
Aulander Charge, Ebenezer Church, 11 26
Ahoskie, Harrelsville, 11 27
Murfreesboro and Winton, Union 28
July
Halifax Charge, Ebenezer, afternoon 5
Warrenton Charge, Hebron 7
Norlina, Zion 8
Warren Charge, Providence 9
Rosemary, 11 12
Roanoke Rapids, night 12
Williamston, Williams Chapel 15
Garysburg, Oak Grove 16
Northampton, New Hope 17
Enfield, Central Cross 18
Battleboro and Whitakers, 11 19
Littleton, Bethel, 11 25
Scotland Neck, Palmyra 31
August
Rich Square, Roxobel, afternoon 2
Middleburg, Schocco, 11 16
Sunday School Institute at Murfreesboro May 31 to June 6.
Sunday School Institute at Norlina July 5 to 12.
Sunday School Institute at Weldon July 12 to 17.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

June
Wilmington Ct., Federal Point a.m. 7
Wilmington, Grace, p.m. 7
Summer School, Duke University 14
Faison-Warsaw, Goshen, a.m. 21
Wilmington, Fifth Avenue, p.m. 21
Scott's Hill, Union, afternoon 28
July
Kenansville, Kenansville, afternoon 1
Jacksonville-Richland, Haw Branch, a.m. 4-5
Burgaw, Watha, p.m. and a.m. 8-9
Clinton, Keener's, a.m. 11-12
Wallace-Rose Hill, Wallace, p.m. and a.m. 12-13
Magnolia, Turkey, a.m. 18-19
Ingold, Antioch, afternoon 19
Carver's Creek, Delco, a.m. 25-26
Wilmington, Epworth, p.m. 26
August
Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23
District Conference, Kenansville, June 30-July 1.

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IN MEMORIAM

HAMILTON—Mrs. Minnie D. Hamilton was born June 22, 1880; married July 16, 1898; baptized and joined the M. E. Church, South, July 23, 1896; died April 23, 1925. She was a faithful and consistent member of Sealevel church. She leaves a husband and eight children, three sons and five daughters; also an aged father, three brothers and three sisters. She was a good woman and loved by all who knew her. J. M. Carraway.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call a beloved member of Pine Forest church, Goldsboro circuit, Mrs. Martha Brown Bass, to her reward:

Whereas, our church has lost one of its oldest and most faithful members, one who walked close to the Lord and did her best in all things. We shall always treasure the memory of our beloved sister whom God in His infinite wisdom has seen fit to take to her heavenly home.

Therefore be it resolved, that we bow in humble submission to Him who doeth all things well; that we extend our love and deepest sympathy to her loved ones and pray that God may comfort and bless them in their great loss.

That a copy of these resolutions be kept in our minutes, a copy sent to the Advocate and a copy sent to the Goldsboro News.

Precious in the sight of the Lord is the death of His saints.

Mrs. Sallie P. Hollowell,
Mrs. J. S. Davis,
Mrs. Cyrus M. Johnson.

GIBSON—A tribute of respect by a former pastor of Mrs. Sallie Price Gibson of Ruffin, who died May 8.

Mrs. Gibson was a true friend to her pastor and loved her church, and was always found in her place at every service as long as she was able to go. A more beautiful character never lived. She was a true type of Southern womanhood. Her conversation was always pure and interesting. Nothing light or idle was ever heard from her tongue. She was true to her friends and true to God. About 18 months ago she had a stroke of paralysis and was unable to go about, but still she loved to think of her pastor and her church. On May 8 God sent an angel down to earth to look for a pure character, and as he passed by and saw a helpless one suffering and the spirit of Christ in her the angel said: "I will take the spirit back with me to the throne of God and cause the body to cease to suffer." We call it death, but it is only transferring the spirit from the earthly body to a spiritual body. How beautiful to be with God.

The funeral services were conducted by her pastor and former pastor, Rev. H. F. Starr, in the presence of a host of friends.

For her to live was Christ, but to die was gain. H. F. Starr.

SPAINHOUR—On the 30th day of April, 1925, death claimed Ralph A. Spainhour, the oldest son of Mr. and Mrs. S. A. Spainhour, who live four miles east of Boonville. Ralph was a young man of beautiful Christian character. He was in her nineteenth year at the time of her death. He was a very faithful member of our church at Mt. Pleasant. He was president of our Epworth League and teacher in the Sunday school. By his earnest and faithful leadership the Epworth League has been very successful. The pastor and membership of the church feel a great loss in his departure. May the Lord give us other young men with such Christian principles as our young brother possessed. The funeral services were conducted by the pastor, assisted by Rev. Mr. Hutchins of the Friends church.

R. E. Ward, Pastor.

LINEBERRY—Edna Lineberry, only child of B. L. and Mrs. Alice Lineberry, was born at Trinity, Randolph county, August 28, 1876, and was nearly 49 years old when she passed to her reward.

She was conscious of her relation as a child of God even in her earliest years, but joined the Methodist church at Trinity, N. C., when she was 12 years old in a meeting conducted by the late Rev. C. M. Pepper. The family moved to Greensboro in the year 1902, and shortly after coming here connected herself with West Market Street church, in which church she has been a worker ever since.

On June 4, 1912, she was married to James H. Stimson and to them were born two children, one of whom, Horace Stimson, is living.

She was educated at Trinity College and at Salem College, receiving her diploma from the latter institution with the class of 1894. She stood well in her studies at college, but perhaps the most distinguished honor that came to her was by the vote of her classmates, who in awarding the distinguishing honors in the class of that year, selected Edna Lineberry as the one having the sweetest disposition.

She was devoted to the causes of the Kingdom of Jesus Christ. She gave freely of her time and her talent to the work of the church. At the time of her death she was the president of the Susannah Wesley Bible class of West Market Street Sunday school. To the large and diversified interests of this class she gave the best of her ability in directing the activities of the class. It may be said in tribute to her capacity for leadership that she conserved and kept vigorous the fine spirit of service and missionary zeal that has characterized this class through the years.

That she will be widely missed in the circles in which she moved goes without saying. The church has already felt keenly her absence from the services, the Susannah Wesley class mourns the loss of one of its most active and efficient members, and the home has been robbed of its greatest source of charm, geniality and good cheer. There survive the husband, the son and her mother, Mrs. Alice Lineberry. Only the infinite love of God can, in any wise, make up to them the light that has gone out of this home circle; only His strength is able to support them in this hour of bereavement and sorrow. The only thing loving friends can do is to utter brokenly a word of sympathy and breathe a prayer to a common heavenly Father to deal very gently and tenderly with His stricken and bewildered children in this hour.

MAYES—Fletcher R. Mayes was born July 8, 1860, and departed this life at Long's Sanatorium in Statesville, N. C., November 28, 1924.

He lost his father when but a child too young to remember him. He was reared on the farm where he assisted in the support of his mother and two children until he was about 21 years of age. He then enlisted in the United States Army and rendered faithful service to his country in this capacity for a number of years. During his term of service in the army he was stationed at many places of note, namely, Washington, Baltimore, Jacksonville and San Francisco. He also saw service in the Philippine Insurrection and in China during China Relief War. He loved army life and did not give it up until his mother became aged and infirm. He then came home and devoted his attention to her during her declining years.

Fletcher Mayes was converted and joined the Methodist Church, South, about 18 years ago. He remained a faithful member of the church unto the end. He served his church as steward a number of years.

He was married to Miss Florence A. [illegible] ken of Haywood county, N. C. [illegible] ary 28, 1913. They lived happily together the remainder of his life. His last hours he said, "Dear, the kindness you showed years ago has returned."

His illness was of short duration, but his suffering was intense. He prayed the Lord to relieve him of his pain. When he realized that the end was near he said, "We have an inheritance of our Lord and Saviour Jesus Christ that no one can take away." He met death with the faith and spirit of a Christian hero. Like our Lord, when he had reached the summit of the hill of life he said, "It is finished."

All that loving friends and skilled physicians could do had been done for him, but death was inevitable. He was buried in Crabtree Chapel cemetery on Haywood circuit to await the general resurrection.

He leaves a broken-hearted companion and a host of friends to mourn their loss. To know him was to love and appreciate him. The writer learned to know him soon after his marriage and I found in him a true and devoted friend. He was kind, hospitable, generous and true. R. C. Kirk.

GENTRY—Mrs. Alice Rector Gentry departed this life April 19, 1925. She was a member of the Methodist church at Sparta. When a young woman she was converted and joined the church and has since lived a faithful Christian life. During the last few days of her life she suffered much. Yet under all of her suffering she was patient and resigned to God's will. A good woman has gone from us to her reward. The funeral service was held from the Gentry Memorial Methodist church at Sparta. The writer conducted the service. A. L. Lucas, P. C.

RESOLUTIONS OF RESPECT

In the passing of our beloved Mrs. J. H. Stimson, who was president of the Susanna Wesley Bible Class of West Market Street church, the members of that class realize very forcibly that we have lost one whom we loved for her Christ-like spirit, her devotion to the class and the work it is doing.

Resolved, first, That we go forward with the Master's work as she would have us do.

Second, Knowing that God doeth all things well, we pledge ourselves to a new consecration to our Father's service.

Third, We extend to her mother, husband and son, our sincere sympathy and pray God's blessings upon them.

Fourth, That these resolutions be spread on our minutes, a copy sent the Advocate for publication and a copy sent to the bereaved family.

Mrs. J. P. Buchanan,
Mrs. F. E. Snyder,
Mrs. M. A. Smith,
Committee.

HEFFNER—Mrs. W. L. Heffner was born in Lancaster county, S. C., April 9, 1842, and departed this life March 28, 1925. After a short illness of only a few days.

She was twice married. Her first husband, Mr. S. J. Faulkner, died at Rutherford College in 1883. She married Mr. W. L. Heffner at Rutherford College October 9, 1887. They moved to Henderson county in 1891, and joined the old Shaw's Creek Methodist church at that time and was a faithful member until death claimed her. She died at Dr. Dixon's sanitarium, where she had made her home for several months, due to the illness of her husband. She was a truly consecrated woman. She seemed to be happiest when she was talking about her Lord and engaged in His service.

The funeral service was conducted by her pastor Sunday, March 29, 1925, at 2 p. m. She leaves a husband, one son, two step-daughters, four stepsons and many friends to mourn her going. May God's blessings be with her bereaved. C. F. Tate, Pastor.

HEFFNER—Bro. W. L. Heffner was born in Transylvania county July 15, 1839, died April 28, 1925. He was a Confederate veteran, a highly respected gentleman and a consecrated Christian. He died at Dr. Dixon's sanitarium after and illness extending over six years. Mr. Heffner enlisted with Captain Gash's company, sixth N. C. cavalry, and served faithfully the entire time of the war between the states. He joined the M. E. Church, South, something like half a century ago and was a faithful member of Shaw's Creek Methodist church most of that time.

On January 25, 1886, Mr. Heffner was united in marriage to Miss Adora Katherine Kilpatrick. She died November 23, 1884. Mr. Heffner was again married October 9, 1887, to Mrs. S. J. Faulkner of Rutherford College, N. C., who preceded him to the grave just one month to a day. Brother Heffner leaves two daughters, four sons, one step-son, two brothers, three sisters and a host of friends. May grace abounding be theirs to comfort them in their bereavement.

The funeral services were held by his pastor, assisted by Dr. Dubose of Spartanburg, at the Shaw's Creek Methodis church at 2 p. m. Thursday, April 30, the nephews acting as pallbearers. A large crowd attend the service and made a large and beautiful floral offering.

C. F. Tate, Pastor.

JONES—Little Ruby Jones, daughter of Bro. H. C. and Maggie Jones, was born April 17, 1915, and after a painful serious illness of only two weeks fell asleep May 16, 1925.

Ruby is gone to inherit that home that Jesus tells us about. She was a sweet child with a beautiful disposition that made all love her who knew her. No, we cannot bring her back to us, but we can go to her. Six little girls about her age were the flower girls. Four of her cousins were the pallbearers. The funeral was conducted by the writer in the presence of the largest crowd I ever witnessed at a child's funeral. May the Lord, who knows how to bind up the broken-hearted, comfort the bereaved ones.

C. F. Tate, Pastor.

WATSON—Victor Lawson Watson was born in Hyde county, N. C., February 8, 1874; was called to his heavenly home April 3, 1925.

For several years he was a great sufferer and after several operations which brought only temporary relief he met the end with Christian faith and fortitude. There was never a murmur nor complaint through all the years of his suffering.

In young manhood he gave his heart to God and joined the Methodist church, to which he remained a loyal and faithful member, zealous for its every interest and faithful in its service. For 26 years he was keeper of the light house, and so faithful was he to every trust that the books show there was never a mark against him.

In 1908 he married Miss Lena Read of Norfolk, Va. To this happy union were born six children, five boys and one girl, who with their mother mourn their loss. He was a loving and kind father, a true and devoted husband, never happier than when in the circle of his family.

The large and beautiful floral offering, the host of friends who gathered to pay their last ribute of respect was an evidence of the high esteem and love felt for him in his community and wherever he was known.

He was a good man and died as he had lived, trusting in God and patient in suffering. God's blessings upon his loved ones. W. E. Trotman.

UNDERWOOD—Fannie Underwood, a loyal member of Tabor M. E. church, passed to her reward on the morning of May 6 at 8 o'clock.

Sister Underwood, who was 40 years old, had been a usetul and beloved member of the church since early childhood, having joined at the age of twelve.

It was her desire as long as she was able to help bear the burden of others. And it can be truly said that there could be found nowhere in her community one who possessed a nobler spirit or was a truer consecrated Christian.

Sister Underwood had been in declining health for the past six years and the end came not unexpectedly.

The funeral services were conducted by her pastor and interment was made in the family cemetery. The large number of relatives and friends attending expressed the high esteem in which her community held her.

The brothers and sisters surviving Sister Underwood are: T. J., L. A. and W. A., Mrs. C. L. Thaggard, Mrs. Ella Underwood, Misses Mamie and Lilly Underwood. S. S. Ellington, P. C.

SECHLER—Robert B. Sechler was born July 30, 1883, and departed this life May 25, 1925, aged 41 years, nine month sand 25 days. In early manhood he was married to Miss Cora Wallace of Rowan county. To this union was born eleven sons. His death occurred at the home of his sister, Mrs. T. C. Beaver, of China Grove. Besides a large number of friends and relatives he leaves nine sons, five brothers and four sisters; his wife, two sons, father and mother having preceded him in death. In early childhood he joined Oak Grove M. E. church and he remained a member of said church until death, having spent most of his life near Landis and China Grove. The funeral was conducted from Oak Grove church by his pastor, assisted by Rev. C. P. Fisher, pastor of the Lutheran church, in China Grove. W. E. Rufty, Pastor.

J P Breedlove 30aug24
407 Watts St.

NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

"Selah!" This is a word that has puzzled Bible students quite a bit. But a Sunday school lad has given an answer that ought to be satisfactory to all whom it does satisfy. "Please sir," said the lad when the Sunday school class was asked to give the meaning of "Selah," "that's what David used to say whenever he broke one of the strings on his harp."

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Diogines said, "Of all wild beasts the worst is the slanderer, of tame beasts the flatterer." This commencement season has revived another old story about the flatterer. The college president had with much flattery introduced the orator of the occasion who began his address by saying: "Some years ago I was asked if soft soap was hard on the face, and my reply was, it all depends on how much lye there is in it."

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Eugene Ashcraft in his intellectual browsings has got hold of an idea that is worth passing on: "On a dance poster I observed, "No drunks allowed,' and 'Plenty chaperones.' Queer that dance halls should debar drunkards and the church never says such persons may not come to preaching services. Nor is it necessary that young women should be chaperoned at the house of God."

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Bishop H. M. Dubose, the fraternal delegate from our church to the recent general conference of the United Brethren in Christ seems to have pleased that body of Christians very much. The Religious Telescope in its report of Bishop Dubose's address among other things says: "He is a splendid speaker, keen in thought, broad in comprehension, and eloquent on the platform. The general conference seldom hears eloquence of this sort, and certainly none to exceed it."

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We frequently love to sing the praises of the fathers. Sometimes this is only a man's method of complaining about the present. His desire is not so much to glorify the past as to belittle the present. At other times it is only an enchantment that robes the distant mountain top in its azure hue. Yet one may perceive with accuracy present values and see clearly every rugged outline of the distant peaks, and at the same time applaud the deeds of the fathers. It would be well for Methodists at all times to keep in mind that their fathers never turned down a job because it was hard. Like good soldiers they endured hardness and laughed at it. They never feared the devil. Their chief joy was to destroy the works of the devil. They gloried in the fact that "the way of the Cross leads home." The flatterer's voice, the deceitfulness of riches, the desire for ease and self-indulgence never ensnared those rugged followers of the "Man of sorrows." The story of these men and women who built the Methodism we know should be to us a perpetual inspiration.

"Believe out loud, so that I can hear thee," said a Quaker preacher as she knelt beside a seeker after saving faith. That is an odd remark, but one laden with suggestion. Let faith find expression in word and work. The faith that speaks and toils is the faith that counts. To insist upon prayer and song and shouting and a zealous search by new born souls for lost sinners, as the early Methodists were accustomed to do, were both good religion and sound psychology. To believe out loud so that I can hear thee" would be a good rule to adopt at this present time.

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Dr. Chas. E. Jefferson, the great preacher of Broadway Tabernacle, New York City, says: "The war game played recently in the Pacific was sorry business. The object of a war game is always the same—increased appropriations from Congress. Every game demonstrates that our defenses are inadequate and that we need more ships, more guns, more fortifications, more men, more airplanes, more everything. It was a tragic spectacle for our republic to play a war game in the Pacific at this time. We refuse to have anything to do with the only workable schemes thus far devised for safeguarding the peace of the world, and go jauntily forward to set the stage of the Pacific for another war."

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The President of the United States objected to Defense Day being tacked to Amistice Day, and in consequence thereof Defense Day has now been fastened on Independence Day, where it seems to be an intruder even on the Fourth of July. The New York Christian Advocate right well declares: "Our national independence, to which that day is the memorial, is not threatened, nor can it be by any power or alliance of powers under the sun. In our sober moments, when the flag is not being waved and the war drums beaten, we know that this is true, and that we would be in better business if we spent the holiday in studying how to make our power and resources effective for securing the world's peace, rather than to devote the great and glorious Fourth to exercices of arms."

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There is but one pessimistic book in the Bible. The other sixty-five are saturated with optimism. But the author of Ecclesiastes, called "The Preacher," whoever he was, delivered gloomy speeches one after another. He was a prophet of gloom. To croak seemed to be his chief joy. Yet amid all his pessimistic wailing there appear in his writings some rays of light which seemed to show that life is really worth while. And in this he was ahead of many of our modern pessimists who with confidence will tell you that midday is midnight and swear by all things holy that the song of a Southern mocking bird is only the croak of a raven. And strange to say some will believe that these men are the appointed of God to teach the world wisdom. But salvation cometh not out of Ecclesiastes. One must turn to other portions of the Book to find the way of life.

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TWENTY YEARS FOR GULLEY AND TYLER

"We find that Joe Armstrong came to his death as a result of blows inflicted to his body and head by sticks and a whip in the hands of W. C. Gulley and R. V. Tyler," read the verdict returned by the coroner's jury ten miles from Rocky Mount, N. C., Friday, June 5. W. C. Gulley is road foreman and R. V. Tyler a guard in charge of a squad of convicts.

Monday following these criminals plead guilty to manslaughter in Judge Sinclair's court at Tarboro and the judge promptly gave them the full limit of the law—20 years in the state prison at hard labor.

Good for Judge Sinclair! This sort of prompt and speedy punishment for crime will put an end to such deeds as these men were guilty of. Every civilized man and woman will applaud the court of Edgecombe county for giving these men the full limit of the law. We must put an end to such savage conduct.

The evidence by four other road camp guards and one prisoner, called as witnesses, carried one back to the middle ages and the day of the Spanish inquisition. These witnesses, and no one heard each other testify, asserted that the negro was severely beaten with both a stick and a heavy whip by the two accused men; that his prostrate form, with the prisoner heavily shackled, was hitched to a pair of mules and dragged for approximately 75 yards; then, when the negro failed to get up when ordered, it was testified, one of the guards struck him with his fist. He staggered to his feet, it was stated, but after a feeble try reeled to the ground again and died about 30 minutes after the whipping.

The story that these men told under oath is hardly believable in a civilized community. Yet this behaviour on the part of these inhuman hienas who would be a disgrace to savage tribes is aggravated by the fact, according to reports, that the negro was not a convict who had annoyed this foreman and guard by bad behaviour. The only complaint against this man who had been sent up 30 days for hoboing was that "he did not work fast enough." Furthermore, these men had been put in positions of trust and were under obligations to deport themselves as was proper for one in the employ of a great county and to whom had been committed the care of human beings.

DUKES, COUNTS, COLONELS, DOCTORS, JUDGES, AND KINDRED TITLES

"Mr. Ford's Page" in The Dearborn Independent is far from being uniform in quality. Sometimes it is commonplace and uninteresting, at other times it is saturated with common sense and sound wisdom. Here is a sample of the latter:

A man is known by the service he performs, not by the title which he assumes. Titles do not beget greater efficiency in employes or increase their value to the corporation by whom they are employed.

This craze for appearing big by using a title is widespread. A man puts up a shack and collects within it a few groceries. Instead of calling it a grocery store, as his father or grandfather would have done, he calls it a provision company or something of that sort, of which he elects himself the "president." His assistant is the "manager," and the office boy is the "secretary." He gets imposing letterheads printed, and strangers are given the impression that here is a firm of considerable standing. It is not an uncommon thing nowadays for one man to assume the title of "company." He is, of course, the "president" as well as everything else.

These titles, whether military, scholastic, industrial, or professional, exercise a fascination difficult to explain. Even if a man legitimately assumes such designations it shows a lack of good taste to be continually flourishing them in the face of the public. But when he has not the shadow of a right to them the offense is greater.

There are sometimes in the same establishment a number of men performing almost the same kind of work, but who have got the title mania to such an extent that they are jealous of the least infringement of their supposed dignity.

There is a story told of George Washington. It may be as great a myth as that legend of the cherry tree, but it illustrates the point. When in command of the Revolutionary Army Washington was taking a stroll round the camp one day when he came upon a squad of soldiers, under a coporal, who were trying to hoist a heavy beam into position. The general, who was not in uniform, was unknown to the men.

The corporal was shouting orders while the men toiled and sweated at the rope. But it was rather too much for their strength and the beam hung in the air. "Why don't you lend a hand yourself?" said Washington to the petty officer. "Sir, I am a corporal," exclaimed the man indignantly. The general then seized the rope and the beam was soon in position. He turned to the big little man with the words: "Next time you require assistance, send for your commander-in-chief."

Distinctions of title lead to lack of co-operation and detract from efficiency. It does not make a sweeper handle his broom any better because he calls himself a cleansing commissioner, or a gardener more skillful in growing plants if he calls himself a horticulturist. A spade, although a horticultural implement, is first and foremost a spade.

STOP THINKING ABOUT 1830

Dr. R. E. Blackwell, president of Randolph-Macon College, Ashland, Va., in his baccalaureate address at Duke University last Sunday evening declared that Virginia quit thinking about ninety-five years ago. That is a good long rest for the "Mother of Presidents."

The distinguished speaker also complimented North Carolina by saying that it is easier to think in North Carolina than in Virginia. We thank Dr. Blackwell for the compliment and suggest that he should not compare North Carolina with Virginia. If the president of Randolph-Macon would learn how to be happy even in Virginia let him take a trip through South Carolina, Georgia, Alabama, and Mississippi.

In saying this we are not "picking a fuss" with Stackhouse of Columbia, Pierce of Atlanta or Lazenberry of Birmingham, but only trying to comfort our friend Blackwell.

DEDICATION AT SILER CITY

For nearly two decades the Siler City congregation had been looking forward to and praying for the day to come when they could enter their new house of worship, dedicated to the service of God and the extension of His kingdom on earth. Their fondest hopes and dreams were realized on last Sunday. The new church edifice which had been under construction for the past five years or more, completed and out of debt, was dedicated by Bishop H. M. Dubose in the presence of a large and appreciative audience. The good bishop was at his best and delivered a strong and inspiring sermon on the Mission of the Church.

The erection of the church began under the ministry of Rev. H. B. Porter and was finished under the leadership of Rev. O. I. Hinson, the present pastor, who has worked earnestly for the completion of the new house of worship. Mr. J. C. Gregson is chairman of the board of stewards, and Mr. C. K. Wrenn chairman of the building committee and treasurer. These brethren have given of their time and means to the work of the church, and received the support of all the membership. The writer would like to give a list of all those who deserve to be mentioned, but the roll would be too long for our space. Twenty years or more ago the good women, Mrs. Mary Snipes, Mrs. J. F. Lamb, Mrs. Alice Wrenn, Mrs. Frances Wrenn, Mrs. D. G. Fox and many other faithful women began to work and pray for a new house of worship. In a little, unpretentious house, standing over on the hill, overlooking the church, lives one of the saints of God, Mrs. I. F. Mann, who is now looking toward the close of day with a faith undimmed, and standing on a foundation that is sure and steadfast. Through the years she has labored with her hands, given of her means, and day by day has prayed that she might be spared to see the day when a new Methodist church building would be completed and dedicated. And her prayers were answered and she was happy.

The new church building is a thing of beauty and is a distinct credit to our people at Siler City and to the whole community. It is the most beautiful and comfortable of any church building in Chatham county. It has an auditorium that will accommodate about five hundred, including the gallery, well arranged Sunday school rooms, steam heated and beautiful memorial windows. It cost about $40,000 and there is not a cent of indebtedness on it.

Brother Hinson had invited all the pastors who had served the Siler City circuit in the past to be present. Revs. W. F. Craven, H. B. Porter and the writer were the only ones that could be there. These all took part in the dedicatory service. Brother Porter was the preacher at night.

The Advocate congratulates the pastor and congregation of the Siler City church, and prays that it may enter into a larger sphere of usefulness. T. A. S.

DUKE UNIVERSITY

President William Preston Few, speaking to the alumni at their annual meeting, made this announcement:

"In addition to the large gift for buildings and the much larger gift for the support of Duke University that were announced last December, James B. Duke authorizes me to say he has contributed the sum of two million dollars to the building fund of Duke University."

It is said that with the donation of this gift Duke University ranks fifth in the whole United States as to equipment assets, with a total equipment and equipment funds that amount to $9,750,000.

Duke now ranks, with respect to material equipment, only below four great schools of the country—Harvard, Yale, Columbia and Chicago.

That this section of our great country is to have a university that in material equipment will be second to none in the American nation seems to be an assured fact. Even the plans for such an institution of learning cannot, like the goddess from the head of the god in mythology, spring forth full grown. These very plans for grounds and buildings must necessarily be a growth and it takes time to grow things unless it be mushrooms. These may spring up in a night but a great university is not a growth between suns. Hence there need be no impatience or speculations. "Rome was not built in a day." Neither will Duke University lay its foundations and put on its capstones while men take an afternoon nap. But we are to have at a right early day a great university in material equipment and as the years go by all those other elements that are necessary in the making of a university.

Seldom if ever, as President Few pointed out in his address to the alumni, has the academic pursuit of truth been linked up with a great passion for righteousness. But this is the aim of Duke University. And this is a task than which none can be higher. Truth and righteousness are to walk hand in hand to the glory of God and the salvation of the race.

Thou shalt not kill. Thou shalt seek a better way for the settlement of world disputes, and shalt not accept the creed of those who would afgue that war must ever be. Thou shalt not bless war, nor invoke the blessing of the Lord thy God upon it. Thou shalt neither slumber nor sleep until war be banished from the face of the earth.—Selected.

PEOPLE AND THINGS

The Sparta congregation has decided to send Rev. A. L. Lucas, the pastor, to the summer school at Duke University. The money was raised Sunday. The people love Mr. Lucas.

Rev. J. Frank Armstrong, Belmont Park, Charlotte, delivered an address last week before the Concord Union of Epworth Leagues, which includes a large number of chapters in Concord, Kannapolis and Mt. Olivet.

Rev. J. H. Barnhardt, Tryon Street, Charlotte, preached the annual sermon before the graduating class of the Reidsville high school last week, and only followed a custom of his when he delighted the big audience.

Rev. D. F. Carver, pastor of our church at Matthews, has undergone a right serious operation at the Presbyterian Hospital, Charlotte. He will be in the hospital some time yet, but is convalescing satisfactorily.

Miss Ruby E. Austin and Mr. James E. Ganish were married at the home of the bride's parents, Captain and Mrs. Wesley Austin Saturday evening, May 30, at 8 o'clock. The pastor of the M. E. Church, South, W. T. Cheek, officiated.

Rev. R. E. Hinshaw, North Carolina, is still unable to do the work of his pastorate, though he is beyond question improving. He has not preached to his congregation for the past four months till last Sunday morning. He does not expect to assume full duty for some time yet.

Rev. R. H. Daugherty, Hawthorne Lane, Charlotte, with his fine congregation is pushing along the big religious education building, the cornerstone of which was laid with fitting exercises a few weeks ago. This will be one of the best to be found anywhere.

"As some know, in the early part of the year I had to give up my work on account of too high altitude. Now if any pastor can use me in his meeting or meetings, I will be glad to assist him if we can so arrange dates. My address is North Wilkesboro, N. C."—J. G. W. Holloway.

"We closed a fifteen days' revival at Porthmouth on the Ocracoke-Portsmouth charge May 20. Much interest was taken in the revival and we reaped splendid results. Twenty-five were converted and twelve united with the church. The little church at Porthmouth is growing rapidly. The people are conscientious and are working hard to build up the church."—W. T. Cheek, P. C.

The Yale Divinity School this year had 51 in its graduating class. Four of these graduates and among the number Robert MacCullum Price of North Carolina received Cum Laude. Other North Carolinians receiving the B. D. degree were Andrew Jarvis Hobbs and Samuel Arthur Maxwell. Of the 51 graduates 10 were Southern Methodists and three Northern Methodists. Nine denominations were represented.

"I will be here for the summer, but will return to Boston University in the fall to continue my course at the school of theology, coming here weekends for my church work as I did this past spring. East Kingston is a great place and I think it is a real "treat" to be here for the summer. I am just beginning to like New England, but will be glad when I finish my course of study and can return to the old Tar Heel state."—G. G. Whitehurst.

Since conference the Methodists of King's Mountain have built a beautiful eight-room, brick veneer parsonage that would do credit to any church. It has eight rooms and a large basement with a flue ready for a furnace. Johnson City tapestry brick were used. The pastor, Bro. J. E. Thompson, moved in last week. The preachers who may be looking for a good parsonage home must remember that Brother Thompson is on his first year at King's Mountain.

"The closing exercises of Hertford high school began Sunday morning, May 31, at eleven o'clock in the Hertford M. E. church with the baccalaureate sermon by the pastor, Rev. L. S. Massey. There was a capacity attendance at this service, and the large audience gave undivided attention to the thrilling message of the speaker. Much has been said that was highly commendatory of the sermon, it having been characterized as a literary gem. Mr. Massey also preached the baccalaureate sermon at the closing of Seaboard high school in Northampton county a few Sundays ago."—E. W. Joyner.

Mr. E. J. Poe, Jr., son of Rev. E. J. Poe of the Bostic charge, received a diploma June 2, after taking a four years' course in mechanical engineering from Clemson College, S. C., acquiring the degree of B. S. This young man belonged to the 113th field artillery, 30th division, saw service in France during the World War and was wounded at the St. Mihiel battle.

"At Camp Free, Connelly Springs, N. C., August 2 to 11, 1925, Revs. Bud Robinson and John Paul to preach. Buell and Jessie Bingham to sing. You cannot afford to miss it. Pray, plan, come. Board on camp (three meals daily) $1.00 per day. Board and lodging in private homes at $1.50 per day. Everyone should bring his pillow, blanket, sheet and towel. Further information on request."—Jim Green, Mocksville, N. C.

On the 13th of May at 8 p. m. in Amity church Mr. B. F. Braswell, of Castalia, and Miss Rena Farrow, of Lake Landing, were married. A large number of friends assembled in the beautifully decorated church to witness the ceremony which made them man and wife. The ring ceremony was used. Many pronounced the occasion a "beautiful church wedding." Rev. W. M. Wall was the officiating minister.

"The good people of Trinity church have given me a purse to pay my expenses while I am at the pastors' school, Duke University."—W. Reid Harris.

The Billy Sunday campaign in Winston-Salem has resulted in 450 new members for the local churches of that city, according to pastors' reports last Monday morning. Burkhead led with 53 new members. The Home Moravian church was second with 51.

Thurston B. Price and W. G. Waltermire, who have just closed a good meeting in Asheville and are now engaged in what gives promise of being a really great revival in Sylva and are to conduct a union tent meeting with all the churches of Highland Park of Richmond, Va., from June 21 to July 12, have secured the use of a good tent for the summer's work, and have open time for a meeting to begin July 19 for three weeks. Lake Junaluska is his home address.

"Just a note to let the Advocate, and the people of our church who might be interested, know that we are doing things up here in East Hickory. Yes, we are building a church. Work has already begun on the building, and a large part of the money is already subscribed. It is our purpose to be in our church by the end of August anyway. A fine spirit of co-operation is being manifested among the people of this congregation. Some of the men folks drop in the evenings after work hour at the shops and work on the church. In this way we will get quite a bit of the work done free. Keep an eye on the people of this church—they are going to be heard from in the future."—R. M. Stafford.

"Please announce the death of Bro. J. S. Lumpkin on Sunday night, May 31. He was a faithful worker in the Sunday school, prayer meetings, and in every good work. He was buried in the Youngsville cemetery today."—W. B. Humble.

STATESVILLE DISTRICT CONFERENCE

Bishop Collins Denny of Richmond, Va., presided over the Statesville district conference at the Newton Methodist church Friday afternoon and made a number of interesting and instructive talks, while committees were out preparing reports.

Perhaps the most important business of the afternoon was the election of the eight men, who as delegates to this year's conference will cast the vote of the district on the question of union with the Northern church, upon which the bishop spoke so forcefully a few hours previously. Following are the vote-casters: G. W. Ivey, L. H. Phillips, R. L. Snow, H. L. Hefner, R. L. McNeely, W. T. Nicholson, W. J. Ervin and E. M. Wagner.

Just before the closing of conference the two following resolutions were unanimously adopted:

"Whereas, the good people of Newton have accorded us a most gracious welcome to their homes and church and given us unstinted hospitality, and the Rev. E. W. Fox, the pastor of the church, his untiring efforts to make our visit both pleasant and profitable.

Therefore resolved, that we hereby record our grateful appreciation for these fine Christian courtesies and assure them that we will carry with us pleasant memories of our visit to their homes and church and devoutly pray that God's richest blessings may rest upon the church and all who have contributed to make our stay here both pleasant and profitable.

H. H. Jordan,
Carlock Hawk.

Whereas, Rev. D. M. Litaker is closing a quadrennium of fine and faithful services as presiding elder of the Statesville district, and

Whereas, the whole church has gone forward under wise leadership, therefore be it resolved by the Statesville district conference in session this the fifth day of June, 1925, in the First Methodist church in Newton:

First, That we record our high appreciation of the faithful and efficient work of Brother Litaker as our presiding elder.

Second, That we assure him that he will carry with him to whatever field and work he may be assigned the coming years our high personal esteem and sincere Christian love."

E. W. Fox,
H. H. Jordan.
H. H. Lowry, Correspondent.

ON WHICH SIDE IS JESUS CHRIST?

By Rev. L. E. Stacy.

On which side is the Great Head of the Church? This question was asked Bishop Denny at the district conference at Lincolnton, and he answered that he did not know. It would seem that the good bishop would have determined this question before entering upon a campaign of opposition. And so with all the opposers.

This question is vital; it strikes at the very heart of the matter and is worth more than an hour's discussion; for it will settle the whole question in an ethical way, the only way in which it can be settled. I here and now throw out a challenge to one and all to say on which side they believe Jesus Christ is found in this great issue.

I am not expecting a single one who will dare to say that he believes that Jesus Christ is opposed to the unification of Methodism.

Unification like all other questions has two sides and each side represents a kingdom. Affirmatively it is a kingdom of light, of co-operation, of good will, of brotherly kindness, of love of the Fatherhood of God and of the brotherhood of man, the kingdom of heaven, the kingdom of Jesus Christ, a kingdom of beauty and a joy forever. The other side represents a kingdom of darkness, of division, of selfishness, of prejudice, of hate in its last analysis; it is the kingdom of the devil, the kingdom of hell. Which kingdom are you promoting?

Let the challenge stand. Come on, brethren, and let us settle this question before the time for voting comes.

The whole world is looking on. The eyes of God and angels are upon us. It is Methodism's opportunity. What are you going to do about it?

WILMINGTON DISTRICT CONFERENCE

The sixtieth session of the Wilmington district conference will convene in the Methodist church at Kenansville on Tuesday, June 30, 1925, at ten o'clock a. m. and adjourn on Wednesday afternoon, July 1.

Rev. W. C. Martin, pastor of Fifth Avenue church, Wilmington, will preach at 8 o'clock Monday night.

Representatives of the various interests of the church and visitors from without the district who intend spending a night at the conference will please notify Rev. Jas. W. Sneeden, Kenansville, N. C., of their plans.

Dinner will be served on the grounds both days.

H. A. Humble.

BISHOP DENNY IN STATESVILLE

Last Sunday morning Bishop Collins Denny preached a great sermon in Broad Street church, Statesville, on the text, "Other Foundation can no man lay." For scholarly references and for close logical argument, it was probably the greatest sermon ever delivered in Statesville.

On Sunday afternoon Bishop Denny was at Grace Chapel on Dudley Shoals circuit, where he preached and dedicated their new brick church costing more than $12,000. This is strictly a country church.

While in Statesville Bishop Denny appointed Rev. W. R. Kelly, a local preacher, supply pastor of Broad Street church until next conference. As the junior preacher, Brother Kelly has been preaching at Broad Street church since the first of May, and is giving fine satisfaction. He now becomes preacher in charge.

D. M. Ltiaker.

A STATEMENT AND AN APPEAL

The Board of Missions of the Methodist Episcopal Church, South, desires to bring to the attention of the entire membership of the church all the facts concerning the missionary work of the church in order that we, as Methodists acting together, may decide how we can best meet the pressing demands upon us in these eventful times.

It is the custom when the board holds its annual meeting in May for the appropriations for the ensuing calendar year to be adopted. When the board met this year, May 5-7, all realized that it faced a very acute crisis because its income is not sufficient to maintain the work already established even though no provision be made for extension and advancement in the fields we occupy. In taking care of the work under its direction the board has already incurred a debt that has reached embarrassing proportions. Confronted with the necessity of taking care of this indebtedness, and with a maintenance budget almost twice as great as its regular income, it was deemed inadvisable for the board to take final action on next year's appropriations for the department of general work until the situation had been laid before the church.

The estimates for 1925 had been carefully worked out for presentation to the board. They involved a reduction of twenty per cent below the appropriations for 1925, and these represented a reduction of twenty per cent below those of the preceding year. In the estimates for the fields every item had been considered and every reduction made that could be made without serious retrenchment. In fact that estimate did involve the discontinuance of certain lines of work of great importance. No one believed these estimates were adequate. No one believed thep represented the needs of the fields nor the ability of the church. For example, the estimates for the thirteen foreign missions aggregated $930,675. The missionaries on these fields, however, who know conditions and needs better than any others can know them, estimate that a total of $1,757,672 will be required to take care of the work during next year. Even after these reductions had been made we were confronted with the fact that the income of the board from assessments, specials, and all regular sources would be far from sufficient to meet them.

In this difficult and perplexing situation the board of missions took the following action:

1. The estimates were approved as tentative appropriations for next year, and as the basis for an appeal to the church for the support of our missionary work. The board will meet in special session on December 10 to take final action on the appropriations for 1925. It can be seen at once that the action taken when the board meets at that time will depend very largely upon the response the church makes to this appeal. In this the board of missions is asking the church to indicate its wishes as to what shall be done for the support of its missionary program. The board has no resources except as they are furnished by the church. We have reached the hour when the church must say whether we go forward, hold the line, or retreat. If we go forward or hold the line it will be in your name. If we retreat it will be at your command.

2. The secretaries were authorized to appeal to the church for an extra special offering of $750,000 for the support of its missionary work at home and abroad. This of course to be in addition to our regular missionary income from assessments and specials. We have confidence that the church will make this offering for the maintenance of the most successful missionary program Southern Methodism has ever conducted. In the eighty years of our missionary operations as a separate church we have never yet sounded retreat. We do not believe our beloved church will do so now. This is the hour of its greatest prosperity and the hour of the world's greatest need. We are asking for $750,000, which is just thirty cents from each of the two and a half million Southern Mehodists. We make the appeal in the name of our Lord and on the authority of His command. We make it in the name of a broken-hearted world that has tried everything else but Christ—a world that needs Christ, and He is all it does need.

3. It was agreed that the proportionate part of Centenary collections coming to the general department of the board of missions will be applied on the board's indebtedness until that is paid.

There is perfect accord between the board of missions and the Centenary organization. The board is greatly interested in the collection of Centenary pledges and will co-operate in every way in the collection of these pledges, but we are unwilling to use any funds coming from this source for our regular work until this debt is paid.

It is further provided that beginning with 1926 one-third of the board's income from assessments will be applied to the payment of the debt if that is necessary.

4. A committee of seven consisting of the following persons was appointed to direct all the processes for raising money for the board of missions, general work: E. H. Rawlings, W. W. Pinson, R. L. Russell, J. W. Perry, administrative secretaries; Bishop W. B. Beauchamp, chairman of the home base committee; G. L. Morelock, general secretary board of lay activities; R. H. Ruff, one of the home cultivation secretaries.

In conclusion we desire to state that in making this appeal we are not undertaking to hand down to the church any definite and unchangeable plan for collecting this sorely needed money. We stand ready to help with suggestions and by earnest and constant co-operation, but this is the task of the church. We must depend upon the annual conferences, districts, local congregations and individual pastors to accomplish it. No additicnal workers will be employed. No extra organization will be set up with heavy overhead expenses. Very little additional literature will be issued—only enough to get the situation fairly before the church.

This cause will be presented to the annual conferences this year, but it is our hope that many congregations will have already responded with their offerings before the conferences meet.

We Methodists never faced a more appealing challenge. We have all confidence that together we will meet it with faith and devotion.

R. L. Russell, Chairman.
R. H. Ruff, Secretary.
E. H. Rawlings,
W. W. Pinson,
J. W. Perry,
W. B. Beauchamp,
G. L. Morelock.

SHELBY DISTRICT CONFERENCE

The thirty-fifth session of the Shelby district conference met in Lincolnton M. E. Church, South, May 21-22, 1925.

Presiding Elder C. S. Kirkpatrick called the conference to order and read a scripture lesson, making very appropriate remarks and sounding a note of optimism which continued throughout the entire session.

Rev. A. S. Raper was elected secretary with Rev. O. P. Ader as assistant secretary. Twenty-nine pastors and 67 laymen responded to roll call. Later in the day many more laymen were in attendance, making a total of laymen above the 100 mark.

Rev. R. F. Mock preached the opening sermon Wednesday evening, bringing an inspiring message.

Bishop Collins Denny arrived during the morning session and took charge of the conference, directing the affairs of the morning session and speaking on Unification in the afternoon, just prior to the election of delegates to the annual conference.

Delegates elected are: J. R. Nixon, Giles Goodson, I. R. Self, Thad Ford, Marshall Dilling, A. J. Kirby, J. W. Atkins and H. B. Gaston. Alternate, T. F. Cline, Frank Richardson, C. S. Lee and W. C. Edwards.

Bishop Denny preached a strong, forceful and very touching sermon Thursday night and left early Friday morning for his home in Richmond, Va.

Many visiting brethren were introduced to the conference, to-wit: Revs. A. W. Plyler, John W. Moore, W. L. Sherrill, C. M. Short, E. G. Billiups, J. F. Moser, N. R. Richardson, A. R. Surratt, E. M. Avett, W. M. Curtis, J. H. Barnhardt, J. F. Armstrong, N. C. Williams, J. B. Craven, presiding elder of Charlotte district, Mrs. A. J. Owen, district secretary of Woman's Missionary Society, and O. V. Woosley, conference Sunday school secretary.

Woosley represented the Sunday school work in the conference. Plyler spoke in the interest of Duke University, the summer school for pastors to be held in June, and the Advocate.

Rev. W. L. Sherrill spoke in the interest of Christian education. Mrs. A. J. Owen made a brief address on the Woman's Missionary work in this district. Rev. A. Burgess spoke in the interest of the Textile Industrial Institute.

The district parsonage report was made which showed the indebtedness on district parsonage to be $3200. Nearly $3000 has been raised this year, reducing the indebtedness to $200. "Fine."

The local preachers' characters were passed and licenses renewed, and the following persons were examined and licensed to preach: Geo. Franklin Hood, Noah Lee Rabb, Ganes Ervin White, and Claude Harlin Moser.

Claude Harlin Moser was recommended to the Western North Carolina conference for admission on trial and appointed by the presiding elder, with the consent of the bishop, to take charge of the Lowesville circuit made vacant by the death of Rev. O. C. Fortenberry.

The secretary was instructed by the conference to send suitable words of sympathy to the bereaved family of Brother Fortenberry.

The secretary also wired the sympathy of the conference to the family of Rev. Zeb. Barnhardt, who passed to his reward while the Shelby district conference was in session.

Cherryville First church was selected as the place for meeting in 1926.

Dr. Forest J. Prettyman was asked to address the conference in favor of Unification. He set forth the plans and showed that good results would come to churches after the two great bodies of Methodism in the U. S. A. were united.

Bishop Denny in his address had set forth the views of the opposing side and the laymen desired to hear from both sides on this important subject.

Suitable resolutions were introduced and passed thanking the good people of Lincolnton station for their royal entertainment of the conference.

This district conference was one of the best ever held in the Shelby district. The reports were well made and covered the ground completely. Two of the papers were ordered to be published in the Advocate, one on missions and the other on rural churches.

Since the generous donation of Mr. J. B. Duke new life is springing up in the rural fields. The real vigor in church life is usually seen there. The need for better churches, furniture and equipment is imperative and now it will be possible for this to be had, and the pay for pastoral service will be more ample than formerly and the field will become the more inviting.

If the mistake of trying to unite where the people are not willing to unite be pushed too hard, then the people will become divided and evil will spring up. Better have harmony in many small churches than division in a few large churches. In some places consolidation is advisable, but in others bettered conditions will serve a wise purpose. Our Methodism has always sought to carry the gospel to the people, not the people to the gospel. The drawing principle is in Christ, not in men. If it be in men, then when men depart down will go the church. The one great need today is a more vital union with Christ, our spiritual Head.

The beloved presiding elder of the Shelby district is on the job and things are going straight ahead. May success crown all of our efforts.

A. S. Raper, Sec.

IS THE SUNDAY SCHOOL A MEANS OR AN END?

If considered an end, under present conditions, it is a menace rather than a benediction. The object of the school, I take it, is to teach and lead up to saving knowledge of Jesus Christ, that shall be expressed in Christian citizenship. Is the school able to do this divorced from the office of preaching? As a rule our teachers are not prepared to take over the office of the preacher and lead the world on to take the step that fulfills the object of teaching and preaching. It sometimes happens that teachers are deficient in the knowledge into which they are supposed to lead their class Even among our best teachers very few are able to take their class beyond a code of ethics, much as they carry them through the French Revolution. It is rather the exception that we find one who can or does lead on to the acceptance of our Lord and the obligations of church membership.

This being the case, and I think no one will dispute it, if the school is made an end within itself, it does not take a very wise man to see where we are going in the years to come. The preaching service is going to be pushed back into the discard, as is already being done, till we shall have to abolish it entirely. And I am afraid some of our Sunday school leaders are now thinking only in terms of a "standard school." This does contain a clause relative to attendance on preaching, but so little emphasis is placed on it we hardly know it's there. I have recently attended two splendid Sunday school

institutes, and from neither did I catch one word about this subject. One is constantly impressed that the school is final with them.

Now are we ready, or will we ever be, to abolish the office of preaching? God and our fathers thought both the teaching and preaching office were equally important and necessary, since they enjoined and encouraged both with the same emphasis. Is the former to supercede the latter and abolish it, and are we moving that way now? I believe more people, especially in towns, would attend church but for the hour spent in the school just before the preaching hour. One fellow tells me that when he and his children got through with school they were tired and seldom remained for church, but always attended preaching when they do not get to school. Another says the young people are not willing to remain through two hours of service on Sunday morning, and so leave after school.

I am not trying to condemn Sunday school—by all means, no. I am only trying to hold up this danger that it may be corrected. My best effort has been with the school, and my school out numbers my roll of church members. But unless we are ready to abolish preaching we must put more emphasis here, and think more of the school as a means than an end—as a feeder whose work is never complete till it has led up to and been rounded out by the "foolishness of preaching," and the full obligations of church membership.

This reform must start with our leaders, reaching on down to superintendents, teachers and parents. One very seldom hears anything about the subject in our schools. Occasionally teachers seem to think that when they have finished their lecture to the class the last word has been said, and nothing further could be added, and they do not attend preaching themselves. What can be expected of the class?

Now some bright fellow will flare up and say the preachers are to blame. I think I have said it myself. But that old gag will not explain the trouble. One of the best preachers in my conference has recently complained that his school is not attending the preaching service. I am familiar with another case where the most popular preacher who ever served the charge had but a handful of the old people to preach to. The preacher is not wholly to blame. I suppose our preachers are about as well prepared and are preaching about as well as they ever did, at least as well as the teacher is doing his work. The trouble is largely the change of emphasis, and the exaggeration of one office at the expense of another. In our enthusiasm let us not forget God Himself ordained the office of preaching, and as yet has not revised His decree, nor reversed Himself. J. E. Holden.

BACK IN HIS OLD DISTRICT

It was my privilege to attend the Waynesville district conference, which was held at Sylva the 1st and 2nd of June.

The conference was held in the church which I built during my pastorate of four years at that place. One has to be away from the mountain section only a few years and return to be impressed with the great progress which is being made by the church.

A score of years ago I had the honor of being presiding elder of that district, consisting of the six western counties of the state. No one of the three district conferences then was more than half as large as the one at Sylva Monday and Tuesday.

This conference was interesting and harmonious except a little spice that was put into it when the delegates to the annual conference were elected. When the special hour of the day for this election came, between 60 and 75 lay delegates of the district conference were gathered together for the purpose of this election.

The presiding elder, Rev. P. W. Tucker, in a few pathetic words appealed to them to do in this election what in their hearts they believed to be the best for the advancement of the kingdom of God. One could not infer from these remarks which side of the great question of unification (which every one is interested in) he was on.

I have been attending district conferences for half a century and in all these years I have not known the chairman of the district conference who was more courteous and fair toward everyone than P. W. Tucker. He is really one of the best presiding elders I have ever seen in a district conference. I have not heard him preach, but the people say he is strong in the pulpit also.

The election resulted in a delegation to the annual conference almost solid in favor of unification.

Sylva is a great little town. I was glad to mingle with a host of my friends of other years.

During my stay I was entertained in the hospitable home of Mr. and Mrs. E. L. McKee. I am in Asheville for a few days trying to recuperate from my recent illness.

I am to go back to Randleman Saturday and I expect to take hold of the work there with my head, hands and heart, and I hope to carry up to the conference at Statesville a good report.

J. A. Cook.

CONFERENCE ON RELIGIOUS EDUCATION, LAKE JUNALUSKA, N. C., JULY 15-18, 1925

The second conference on Religious Education under the auspices of the General Board of Education will be held at Lake Junaluska July 15-18, 1925.

The personnel of the conference will be interdenominational, and will include the leaders in both state and church institutions.

The program will present five major themes:

1. The need for religious education.
2. What we expect to achieve by religious education.
3. Religious education in the church college.
4. Religious education in state institutions.
5. Religious education in grade and high schools.

The forum method will be followed throughout the conference. Each theme and several of the sub-topics will be introduced by selected leaders in a brief statement, either oral or written, and the rest of the session devoted to discussion.

It is expected that important developments will grow out of the conference.

"WORSHIP GOD"

Rev. E. C. Sell.

Don't look to gods that cannot see,
And, forsooth, nothing know;
Blind they are—helpless they must be;
No mercies from them flow.

Don't pray to gods that cannot hear;
Silent and mute they stand;
Deaf to all, who are far and near;
Futile on sea and land.

Don't bow to gods that cannot love
The fallen, human race;
From man they came—not from above;
No love they have—no grace.

Don't trust in gods that cannot save
One soul—nor souls of all;
They cannot give to men who crave
Redemption from the fall.

Look to the God who sees—sees now
Millions of sinful souls;
Fain would He save, and show them how
To see, as truth unfolds.

Pray to the God who hears—on throne
He reigns, and hears men pray
For strength to keep from evil prone;
He helps from day to day.

Bow to the God who loves. Though high,
'Mid angel throngs of light,
He looks to earth—to earth draws nigh;
Gives love, and life is bright.

Trust in the God who saves—saves men
From sin. Christ's blood avails;
Have faith in Him alone, and then,
The faintest prayer prevails.

Maysville, N. C.

PRAYER AND UNIFICATION

Our bishops have asked us to pray about this matter of Unification. Those who fail to heed the request must not feel the magnitude of the question. One will surely want to go from his knees to vote on a question as far-reaching as this one. Perhaps if there had been more prayer and less debate there would be less wounds to heal when the voting is over. About all the debate has settled is that the question cannot be settled that way. Goethe said, "The highest things cannot be spoken." Acting love and charity with our neighbors is more Christ-like than talking about it. Just as making or listening to sermons is one thing and living like Christ quite another thing. In the highest sense Unification cannot be written out in a plan, it must be acted. That is not as easy as debate, but it's a better preparation for prayer. Some of us have read about all the argument we care to, but if the Advocates will give us some prayers we will read them eagerly. They will be interesting, especially those against uniting. Let him that hath love in his heart toward all write the first prayer.

We shall face this great question in just a few months now. If the spirit of 1860 should be kept alive let us feed it by voting against this thing. It will not die and stay buried until we can keep the new commandment, "Love one another." When I face this question in the light of the past I say, by all means vote it down. But as I try to see it in the light of his commandments I am willing to at least try to be brothers. For all I know I shall go to the same heaven with the negroes and Yankees anyway. Frankly, I hope there will be a good negro choir where I go. Surely you have heard an old negro mammy singing in her cabin door in the twilight:

Swing low, sweet chariot,
Coming for to carry me home;
If you get dere before I do
Tell all my friends I'm coming too.
Coming for to carry me home.

Then she would take the corner of her apron and wipe the tears of joy from her eyes. I hope the Lord won't disappoint the old soul because of our feelings in the matter. H. C. Smith.

BOOK NOTICES

PUTTING IT ACROSS

By William Herman Leach, Ph. B.

The purpose of this book is to provide, in compact space, help for the leaders of "Voluntary Organizations" in getting the maximum of results from committees, and individual members. For the man or woman who considers an organization as a means of putting across certain programs it becomes instantly of great value. It gives information regarding personal habits of leaders, when and where to appoint committees, authority of officers, how to advertise, how to raise funds and how to protect them. For the leaders of local organizations such as business men's clubs, chambers of commerce, church organizations, and the hundreds of other voluntary organizations, this book will prove a friend in time of need.

Cokesbury Press, Publishers, Nashville, Tenn.

* * * *

THE CHURCH OF THE SPIRIT

By Francis Greenwood Peabody.

This book is announced by Professor Peabody as the conclusion of a series of studies concerning the teaching of the New Testament and its applicability to modern life, of which the first was the widely read, "Jesus Christ and the Social Question," and the latest, "The Apostle Paul and the Modern World."

What kind of church, it is asked in the present volume, will represent a spiritual Christianity? What will be the internal dangers which it must encounter? What will be the external enemies which it must overcome? How shall the Church of the Spirit militant become at last the Church of the Spirit triumphant?

The Macmillan Company, Publishers, New York.

* * * *

THE NEGRO AND HIS SONGS

By Howard W. Odum, Ph. D., and Guy B. Johnson, A. M.

"The Negro and His Songs is one of the now constantly recurring symptoms of a scholarly and scientific effort to collect and arrange the traditional literature of the Negro in America, which he has wrought and edited only by the spoken word. It is preparation for the work that the South will presently devote to its racial problems, a foundation for a sociological structure which cannot be done elsewhere."—Lawrence Stallings, in the New York World.

"It will make a monument in social history. . . . I am captured by the thoroughness of your knowledge and the ease of your style."—Olive Tilford Dargan.

At all book stores; 320 pages, octavo cloth, $3.00.

DR. E. STANLEY JONES AT DUKE

Tom Bost in the Greensboro Daily News had the following admirable report of Dr. Jones' great sermon:

Today Dr. E. Stanley Jones, of India, spoke to the baccalaureates on the conflict between freedom and law. He took Moffatt's translation of first Corinthians, third chapter, 21, 22, 23 verses. That furnished a great text.

The King James version has it: "All things are yours, whether Paul ,or Apollos, or Cephas the world, or life, or death of things present, or things to come; all are yours; and ye are Christ's and Christ is God's."

Moffatt makes it better for the purposes of today. He translates it "all things belong to you, and you belong to Christ and Christ to God."

The sermon made not merely a fine impression; it was overpowering. The old alumni today were trying to think who had matched it. This young missionary who turned down a bishopric and set back to India, hadn't the pulpit reputation of his predecessors. There had been Lyman Abbott, Robert Stuart McArthur, Henry Stiles Bradley, Hugh Black, William Joseph Dawson, Bishop McDowell, Henry Churchill King, nearly all of the great preachers. But nobody ever said the commencement word that moved a great congregation more.

He took over the fundamentalists, the modernists, the denomination captains, everybody and everything. They all belonged to him and not he to them. The fighters are always coming to Him to know where he is—to whom does he belong! is he fundamentalist or modernist? and when he asks them what truth they have discovered, where is their emphasis, one of the other will say: "He belongs to the fundamentalists." "Oh, no," he said with great modesty, "I do not belong to them, they belong to me."

The sermon was a great plea for the employment of the great free universe which Paul throws open to the Christian world. Jesus is the center of that world and when denominationalists seek to put accent on sundry doctrine he calls them back to Christ. Paul saw the tendency to link up with factionalists and parties, so he tells the Corinthians not to belong to Paul or Apollos or Cephas, but to belong to Christ.

He swung the whole theme about Christ. He had thought once to cross his Wesleyism with Calvinism, so he went over to Princeton. He never had felt that the Presbyterians belonged to Calvin, but that he belonged to them. Certainly Dr. Jones did not belong to Calvin. The preacher claimed the great Presbyterian, claimed Luther, Wesley, all of them. "I do not belong to them; they belong to me," he sang.

He got on more ticklish ground when he appropriated Ghandi and Tegore. They were what we call heathen philosophers. He had called on them and Christian brethren trembled for him while he talked with these apostles of the east.

He was not afraid of them. He did not belong to them; they belong to him. He found the one refuge in life to be reality. "And if Jesus is not that great reality, the sooner we know it the better," he said. The fundamentalists asking him whether he belongs to them or not make necessary his asking what truth they have discovered, what do they know? They tell him that they believe in a positive gospel; he says "amen."

Jesus Must Have Risen.

"The question mark is a poor resting point for a tired soul," he says to them, and he likes the exclamation. They believe in a supernatural gospel, and again he says amen, because that is a natural thing for a character like Jesus. "But," he says, "I do not make the miracle carry Jesus; I make Jesus carry the miracle. The central miracle is not the virgin birth." The preacher believes it of course, but because he believes Jesus. Jesus lived from the virgin life; he must have had the virgin birth. Jesus must have risen from the dead; he should have done so after such a life. He rose above the ordinary processes of life; he must have risen above death.

The fundamentalists believe in the new birth; so does Dr. Jones. The race must be renovated; but the new birth is not a maximum of attainment; it is a minimum of necessity.

"Then you belong to the fundamentalists," they tell him. "Oh, no," he says to them, "I do not belong to the fundamentalists; they belong to me; I belong to Christ"; and the preacher reminds them he cannot "weave a web of words about Christ and say, I have caught him. Paul calls him the unspeakable gift."

"He Is Religious."

So when the modernist comes and says we must apply scientific principles to religion, the preacher does not object. He told how a woman stood in terror as the jasons of learning cross-examined him. "I was having the time of my life," he said. He desired that they play their whole battery on him. Jesus, he believes, can stand all the light thrown upon him. Jesus, he declared, is not a way. He is the way. He is not a religion; He is religion. "Start anything good," Dr. Jones said, "and it will run its way back to Him."

All this time the preacher was playing close to the touchous side of religious life. But he steadfastly declined to join the fundamentalists or the modernists. He gave his allegiance to Christ about 20 years ago and said if there is anybody who is having a better time than he, the minister would be happy to meet that individual. Not only all philosophies, all sects, all leaders, but life, death, the present and the future belong to those who belong to Christ. He told how the evil things, criticism, suffering, are turned to a testimony to Christ.

He would not say how it will come out. He does not know, but life belongs to men here. "The going is good now," he said. And as for this freedom which worries the people who today are seeking self-expression, he declared that those who are in the greatest bondage are the men and women who have missed the center of life, Jesus Christ.

President Few rose to say to the seniors that if any of them ever allowed themselves to go out and get interested in the disputations, the fights over creeds and ecclesiastical divisions, he would be deeply disappointed. "You have heard one of the most memorable addresses you ever listened to or ever will listen to," he said, "but greater than the message is the messenger who turned his back on place and position here and went to minister to the race in India." Bishop Horace M. Dubose then dismissed the body.

MEDALS AND PRIZES AWARDED AT DUKE UNIVERSITY

Ernest G. Overton of South Creek, speaking on the subject, "Battles for Progress in the South," won the Wiley Grey medal for oratory. The Wiley Grey medal was established at Trinity by Robert T. Grey, Esq., of Raleigh. Other seniors who competed for the medal were J. J. Farrish, High Point; D. L. Fouts, Thomasville, and J. P. Boyd, Charlotte. Judges in the contest were Dr. L. L. Hendren, Athens, Ga., Julian Blanchard, New York City, and R. P. Reade, of Durham.

The award of the Robert E. Lee prie of $100 went to Richard Travis Hardaway, Durham. This prize was established by Rev. A. W. Plyler, '92, and Mrs. Plyler, and is given annually to that member of the senior class who has distinguished himself in athletics and in scholarship and who has shown a capacity for leadership.

William Rolfe Brown of Memphis, Tenn., was awarded the Robert Spencer Bell prize of $100, established by James A. Bell, '86, of Charlotte, as a memorial to his son. This prize is annually awarded to the member of the senior class who has made outstanding achievements in scholarship and who has shown unusual force of character. Other awards were:

Braxton Craven essay medal, established by the late Julian S. Carr, to Julian Parks Boyd, of Charlotte; James H. Southgate, short story prize, to Jesse Spencer Bell, of Charlotte; Sigma Upsilon and Chi Delta Phi literary prize of $25 for the best work appearing in the Archive, student magazine, to Cullen B. Hatch, of Mount Olive; R. C. Parker cup, offered by Dr. R. C. Parker, of Shanghai, China, valued at $75, for the best work in first year physics, to Glenn C. Morphew, Jefferson; Tombs Athletic Society medal, for the most outstanding athlete, to E. W. H. Lagerstedt, Brockton, Mass., and debators medals as follows:

Hesperian Literary Society, orator's medal, Frank Craven, Jr., Durham; debater's medal, George B. Johnson, Albany, Ga.; freshmen debater's medal, Hanselle L. Hestor, Winston-Salem; Hugh Lyon Carr medal, L. Q. Mumford, Hanrahan; Columbian Literary Society orator's medal, William A. Kale, Asheville; debater's medal, Julian P. Boyd, Charlotte; freshman debater's medal, Paul R. Ervin, Rutherfordton.

WESTERN NORTH CAROLINA CONFERENCE TO MEET IN STATESVILLE

At a regular meeting of the board of stewards of Broad Street Methodist church, Statesville, N. C., held June 8, they unanimously decided to keep the annual conference this fall, and the conference will meet in Statesville as originally planned.

L. C. Steele, Sec. to Board.

DURHAM DISTRICT CONFERENCE NOTICE

Fletcher's Chapel church, meeting place of the Durham district conference, is six miles east of Durham. The best route for motorists from all points in the district is through Durham. Follow Holloway street leading east from Trinity Methodist church over Holloway road. Four miles from town you reach a cross road at Mineral Spring school. Left hand end of this cross road leads to Fletcher's Chapel church.

Conference opens Wednesday morning, July 1, at ten o'clock, closing Thursday afternoon.

A request: It will greatly favor the many friends who have open doors to this conference if each pastor will write us what members will spend Wednesday night in our midst. W. F. Craven, P. C.

STATESVILLE DISTRICT CONFERENCE

The Statesville district conference met Thursday, June 4, in the very hospitable little city of Newton, and finished up all business in a two day session without any rush or neglect of a single interest. Brother Litaker, the president, believes in system. He organizes for results and gets them. He very soon had nearly every matter that was to come before the conference in the hands of a committee and he had all these committees at work. The attendance was very fine, especially for the busy season with the farmers. The session was packed full of interest from beginning to end with hardly a dull minute. Harmony, earnestness and a quiet undercurrent of spirituality characterized the work as it progressed. Bishop Denny was present for some hours on the last day and deeply interested the body by his forceful presentation of his reasons for his position on Unification. His talks on some of our hymns, during the spare minutes while the election of delegates to the annual conference was in progress was also very interesting.

Most of our conference institutions had their representatives present and they were all allowed time to represent their interests. But we missed the editor of the Advocate and the superintendent of The Children's Home.

An unusual feature of the conference was the large class of young men who were licensed to preach. Their names are as follows: Joseph Garland Winkler, Clyde W. Jones, Grover R. Ballard, Charles Anderson Morrison, Enoch Webster Mills, William Howard Benfield and Palmer Greenhill. Most of these young men contemplate entering the itinerancy in the near future.

Perhaps the most tense period of the whole session was that during the election of lay delegates to the annual conference. This was due to the fact that Unification will make the coming annual conference a sort of epoch in our history.

The reports from the pastors showed a spirit of progress to be prevalent over practically the entire district. Evangelistic work, church building and more efficient organization seems to be the rule all over the district.

Newton is a hospitable place. In that growing little city they have learned how to fit in old time Southern hospitality with modern methods of living. It makes a wonderful combination.

Ball Creek was chosen as the place for the next meeting of the conference.

D. A. Lewis, Secretary.

WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

The card mailed to the laymen from this office on June 2 was a call for Assessment No. 49 on account of the death of Rev. L. A. Falls. The cards failed to state these facts, hence some of the honorary members to whom it was sent did not quite understand it.

I am glad to say that I am getting a very fine response to that card. C. M. Pickens.

Rev. H. W. Howard, who this year graduates at Duke, would be glad to have work. Presiding elders please take note. Address Greensboro, N. C., care Rev. L. B. Hayes.

GRIFTON CIRCUIT

We have just closed a series of revival services at Edwards' Chapel, resulting in twelve additions to the church, among which were three adults who had become hardened in sin. Bro. K. S. L. Cooke of Pink Hill did the preaching, and did it well. I have never heard a more forceful series of revival sermons preached, and the results were very gratifying. As an evidence that the church was greatly revived, a Sunday school was organized on the heels of the revival with a membership of about forty, with more to follow. One of the young men who recently joined our church is superintendent. As he is well educated and deeply religious, we feel that the Sunday school is on the high road to success.

Our revival services began at Grifton May 31 and will continue for two weeks or more. Bro. Norris Greer is doing the preaching, and Bro. Furman Betts of Raleigh leads in the singing. As they are both masters in their professions, I feel sure we will have a great meeting. This is a community meeting, all the churches of the town participating. Pray for us.

Our people have been looking out for us in a material way. The good people of Sharon filled the pastor's Lexington several Sunday nights ago with hams, sugar, shoulders, jellies, eggs, preserves and other things too numerous to mention. We are among a fine people and the work is progressing nicely.

Recently a missionary society was organized at Sharon with Mrs. D. Q. Wiggans as president. I feel that this will fill a long felt want, as the good women of the church had done very little in an aggressive way. May the Lord richly bless their efforts.

The people on the Grifton circuit have endeared themselves to the pastor and his family, and we are happy in the place where God has seen fit to assign us. We are not asking to be moved. R. J. Lough, P. C.

AFFAIRS ON HILLSBORO CHARGE

We closed our two weeks meeting at Hillsboro church last night. Rev. Roy T. Houts of the Holston conference, Tennessee, did the preaching and his wife, Mrs. Houts, assisted in many ways. The meeting was a great success in that our church and community has been wonderfully revived and scores of souls reclaimed and brought into the kingdom of God. Every church in town will get new members as the result of the meeting. Our church will receive twenty-two on profession of faith and ten by letter.

Brother Houts is a strong gospel preacher. He preaches straight from the shoulder and has no compromise to make with sin in any form. He speaks in plain, strong terms in denouncing sin and on the other hand can show his love and interest in the sinner by speaking to them in a soft, kind, Christ-like spirit as gentle as a mother trying to comfort her sick child. Mrs. Houts is a great force for good in music, story-telling and personal work. Possibly nevere before in the history of Hillsboro have the children and young people of the town and community been strengthened end encouraged as they have in the last two weeks. Last night in our closing service while the congregation sang "Where He leads I will follow" twenty boys and girls came forward and laid their lives on the altar of God's service. Some said they felt the call to preach, while others were not fully decided but were willing to be guided by the Spirit of God.

The co-operation with us in our meeting on the part of other denominations has been very fine and as a result God has greatly blessed our united efforts. S. F. Nicks.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

THE SOUTHERN SERVES THE SOUTH

Whose interest in the Southern is greatest?

We who are devoting our lives in the service of this railroad like to call it *ours*.

The investors who have put their faith and money into it to make it an efficient transportation machine—they speak of it as *theirs*.

And you who travel on it, whose goods it carries, and whose business depends on its regular service day in and day out —are you not entitled to call it *yours?*

We all have a feeling of pride and proprietorship in the Southern, and it is through the cooperative efforts of all of us that it has come to be the great railway system that it is.

This spirit will build a greater Southern to serve a greater South.

THE SOUTHERN SR SERVES THE SOUTH

SOUTHERN RAILWAY SYSTEM



First Methodist Episcopal Church, South, Siler City, N. C., which was dedicated Sunday, June 7, by Bishop H. M. Dubose.

Church Seating, Pulpits, Communion Tables, Hymn Boards, Collection Plates, Folding Chairs, Altar Rails, Choir Fronts, Bible Stands, Book Racks, Cup Holders, etc

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WOMAN'S PAGE

N. C. CONFERENCE
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1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

'TIS SERVICE MEASURES SUCCESS

It isn't the cut of the clothes you wear,
Nor the stuff out of which they are made,
Though chosen with taste and fastidious care,
And it isn't the price that you paid.

It isn't the size of your pile in the bank,
Nor the number of acres you own,
It isn't the question of prestige or rank,
Nor the sinew, or muscle, or bone.

It isn't the servants that come to your call,
It isn't the things you possess,
Whether many or little—or nothing at all—
It's Service that measures success.

It isn't a question of name, or of length
Of an ancestral pedigree,
Nor a question of mental vigor and strength,
Nor a question of social degree.

It isn't a question of city or town,
Nor a question of doctrine or creed,
It isn't a question of fame or renown,
Nor a question of valorous deed.

But he who makes somebody happy each day,
And he who gives heed to distress
Will find satisfaction the richest of pay,
For it's Service that measures success.

—J. Haigh Baxter.

STATESVILLE DISTRICT MEETING

Mrs. W. C. York of Statesville sends us the following account of the recent district meeting held at Newton:

"The district meeting of the Woman's Missionary Societies of the Statesville district was held in Newton May 28-29, with Mrs. George M. Foard, district secretary, presiding. There were large delegations present from the adult, young people and junior societies all over the district. The meeting was both inspirational and educational, each phase of our missionary work being brought up for discussion.

We were especially favored in having two of the conference officers present, Mrs. H. A. Dunham, corresponding secretary, of Asheville, and Mrs. C. C. Weaver, superintendent of Y. P. work, of Winston-Salem. The feature of the opening night was Mrs. Dunham's address on the Council meeting held in Tulsa, Oklahoma, which was interesting and full of valuable thoughts.

On Friday Mrs. Dunham conducted a service for the juniors and a splendid program was rendered by the junior auxiliaries.

One of the most impressive sessions of the two days was that conducted by Mrs. Weaver on young people's work. Splendid reports and messages from their auxilaries showed that much gratifying work had been done by the young people during 1924.

In the devotional service of the quiet noon hour conducted by Mrs. Weaver, the presence of the Holy Spirit was indeed felt by all present.

A bountiful lunch was served at the church by the ladies of the Newton church. Too much cannot be said for the hospitality of these ladies and the visiting delegates felt that the hearts of the people had been opened to receive them.

Talks on the following subjects were given by representatives from various parts of the district: The Belle Bennett Memorial, the Work of a Mission Study Class and the Work of a Rural Missionary Society. A pageant of social service was also given.

The taking of pledges is always an important part of the district meeting and from the pledges assumed on this occasion we feel that our district will make a substantial increase in finances over last year.

We are most grateful to our district secretary and to all those taking part, for having made possible this meeting which was indeed a blessing to all who attended"

THE ANNUAL RECORD OF OUR CONFERENCE

We trust that by the time this issue of the Advocate reaches you that you will have received the copies of the minutes of our annual meeting in Charlotte. We are sorry not to have been able to get this record out in time for many of the district meetings, but to get them out in the shape in which they should be gotten out takes time. Now we have one urgent request to make. We want you to read these minutes. Your conference secretary has taken time and effort to get them for you, and do not put them aside but take them seriously. Devote one of the meetings of your local society to a study of the minutes. The messages of the conference and district secretaries, the reports of committees, the standards of excellence, for each department, the by-laws and constitution, the list of books for each department are all there to be read and studied. Let's use our minutes and get familiar with the things they contain.

MISSIONARY ICE CREAM

You may be interested in a recipe ice cream that I ran across in the Orient recently.

"Take a number of missionaries; put them in a station where they do not see a person of their own kind or race for weeks or months. Pack them in the ice of isolation from home land, home folk, home interests; salt well with heavy expenses for various incidental matters, such a special help to worthy cases. Then stir into the lonely but busy lives of these missionaries about one gallon of rich, creamy letters from home folk, from father and mother, sister and brother, board secretary, college chum, church pastor and elders, Sunday school teacher, secretary of missionary society, friends and former guests. Mix these personal letters with a few standard magazines and papers and flavor with Christmas, Easter and birthday cards. Then serve in generous dishes whenever ready, morning, noon or night."

No wonder one of the missionaries in whose hospitable home I was a guest calls home mail "ice cream." What shoutings, what dancing eyes, what quivering lips there are when home mail is dropped upon the table!

We were drinking our coffee after a lovely mission dinner in a Korean station, when suddenly a servant came in with a large bundle, which was dropped upon the table. "Home mail! Home mail!" came from half a dozen throats at once. You need not be told that my informal remarks were laid upon the table by unanimous consent.

What a busy crowd it was for the next twenty minutes! Of course it was only a cursory reading that the letters got at that time. They would later be taken out and read again and again. It requires no stretch of sentiment to imagine that some of them might be held to one's cheek and even bathed in one's tears.

So, friends at home, remember that missionaries love ice cream of the particular brand that I have been describing. Not all of them, I suppose, are good correspondents. Most of them, I imagine, are "fair-to-good." Do not forget, however, that they are in the front line trenches for you. You are at the base of supplies; they are on the firing line. Keep them supplied with the latest and best from home, which is simply news. If they do not immediately sit down and write you each a voluminous letter which can be read at missionary meeting or prayer meeting, in answer to your postcard or your brief note, be patient with them. They are not alone fallibly human, but they are for the most part fearfully overworked. In any event I vote for missionary ice cream!—Dr. Wm. H. Foulkes, in Woman's Work.

North Carolina Conference

WASHINGTON DISTRICT MEETING

There are twenty-seven adult auxiliaries in Washington district. At the district meeting in Farmville on May 14, when the roll was called twenty-four of these were represented. Two of the absent ones, Fairfield and Swan Quarter, were excused from attendance on condition that they promote a Hyde county meeting to be held at Englehard on June 3 during the session of the district conference. The Hyde county meeting is already an assured success. Isn't this a good attendance record! Also the reports from the auxiliaries were encouraging in many respects.

The junior work in the district will certainly improve during the year, because a large part of the morning was devoted to this study. Some of the brightest Bright Jewels of Farmville gave a short but attractive program. Little Alice Harper Parker and her mother, Mrs. J. W. Parker, of Farmville were introduced. Alice Harper smiled so sweetly that the body at once voted to make her a life member of the Bright Jewels. Mrs. E. V. Webb, Kinston, a very successful Bright Jewel leader, spoke in an interesting way of her work and conducted a round table, during which time many problems were solved and helpful suggestions made. The district is certainly greatly indebted to Mrs. Webb for this morning program.

Each one was happy to have present Mrs. C. E. Blount, a former secretary of the district. Mrs. Blount conducted the noon Bible study and brought a splendid lesson to the large audience.

The afternoon session was largely devoted to a study of county organization. It was shown that only twenty-four of the seventy-seven churches in the district were touched by our conference work and many of these were only partially organized. Miss Vera Herring demonstrated very clearly that the extension work needed in our district could be effectively done by county federations. The representatives from each county took home with them a bit of leaven which is sure to spread.

One of the most pleasing features of the day was the special music by Mrs. R. P. Watson of Wilson and Miss Julia Wilson of Farmville. These song messages inspired and strengthened those who listened.

Mrs. Flora Kendall, New Bern district secretary, added kindly words and helpful ideas all through the day.

Among the visitors were the following busy pastors: Rev. B. B. Slaughter, Rev. J. L. Rumley, Rev. B. H. Black, Rev. L. D. Hayman, and Rev. G. B. Starling. Their presence encouraged us, and the suggestions and words of advice which they gave shall be as seed sown in good ground.

The Farmville auxiliary has been placed among the best in our conference. All who were present on May 14 approve of this classification. The meeting was entertained in the typical Farmville way from the words of welcome on through the farewell handshake and invitation to come again. The 1926 meeting will be held in Tarboro, where we are also sure of splendid entertainment.

Promptly at four-thirty the audience knelt and were dismissed by singing "Where He leads me I will follow."

Scarritt College, Nashville, Tenn.
April 11, 1925.

My Dear Mrs. Boney:

I trust that this Easter season is a very happy and joyous one for you. We expect to have our service here in the morning at seven o'clock, led by Dr. Cunninggim. We will miss Miss Durham and Miss Gibson so much. Miss Durham was called home last week on account of the illness of her mother. Miss Gibson is with her sister in Texas, who has just lost her daughter. I'm sure though that Dr. Cunninggim will bring us just the right message.

Scarritt is a wonderful place and I love it dearly. It has meant much to me. I was talking to Dr. Cunninggim before Christmas about my degree and he advised me to come back next year. He insists that one cannot be too well prepared and I know that is true. I am looking forward to next year with much joy. I am so happy that Council is to meet in Raleigh. I would rather be consecrated there than anywhere I know, for those who are so dear to me can be there. I know our church people are going to gain much by that wonderful meeting.

I want to thank you and the others who have made it possible for me to be here these two years. One could hardly receive a greater blessing than to be privileged to come to Scarritt. I am trusting that after next year I may do much for the Master.

Yours in Him,
Myra Ormond.

NEW TEXT BOOKS FOR 1925-1926

Foreign Missions.

For adults: "New Days in Latin America," Webster E. Browning; "Prayer and Missions," Helen Barrett Montgomery.

For young people: "Looking Ahead with Latin America," Stanley High.

For intermediates: "Makers of South America," Margarette Daniels.

For juniors: "Building the Americas," Sara Estelle Haskin; "Brave Adventures," Katherine Cronk.

Home Missions.

For adults and young people: "Peasant Pioneers," Kenneth D. Miller; "From Over the Border," Vernon McCombs.

For intermediates: "High Adventures," Fjeril Hess.

For juniors: "Better Americans, Number Three," Herbert Wright Gates.

Additional Books.

"Healing Ourselves," Elmer Clark; "Christianity and the Race Problem," J. H. Oldham.

Bible study: "Life as a Stewardship," by Guy L. Morrill. "Bible Studies in World Relationship," by Mary De Bardeleben. "What We Believe," by F. N. Parker. "How We Got Our Bible," by Patterson Smythe. "The Story of the Old Testament," Seay. "The Story of the New Testament," Carter. "Life and Letters of Paul," Carter. "The Bible and Missions," Ed F. Cook.

These are the new books recommended by Council for the study year 1925-1926, which begins with the fourth quarter 1925, closing with the third quarter 1926. Mrs. Lipscomb particularly requests that thess books be not taken up before the fourth quarter, as we are still on the 1924-25 course and, too, the new books with their helps and suggestions to leaders will not be off the press, she says, before late summer. As soon as I receive the text book folder, with prices and short reviews of each book, I will present it to you in the Advocate and Our Missionary News, as well as by letter. In the meantime let those auxiliaries which have not done so already organize classes for studying one of the books on the home mission subject, "The Way of Christ in Race Relations," and a Bible subject.

A reading circle would be very timely and well worth while during the

(continued on page thirteen)

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

COLUMBUS SCHOOL CREDITS

Certificates of credit on the Cokesbury Training Course were earned by 53 persons attending the Columbus county training school at Whiteville May 24-30. These were divided among the co-operating Sunday schools as follows: Whiteville 18, Chadbourn 9, Evergreen 5, Hallsboro 5, Bethel 4, Bolton 3, Carver's Creek 3, Zion 3, Richlands 2, Mishop's Springs 1.

There were 71 persons who were counted as enrolled, attending at least half of the class sessions and, in most cases, all of them. In addition to these 71, there were perhaps 40 or 50 who attended one or more nights as visitors. Workers came from far and near, some traveling 50 or more miles each day in order to take advantage of the school, which was the first Cokesbury school held in our conference. So pleased with the results were those attending that they went on record as wanting a similar school next year and asked that the present board of managers be continued. Rev. L. B. Pattishall is chairman.

Credits were issued to the following:

"The Small Sunday School," Mr. L. L. Gobbel, instructor—Mrs. Agnes Barnhardt, Martie Barnhill, Luch Bowen, Edith Cox, Mrs. R. F. Covington, Rev. T. E. Davis, W. R. DeVane, Mrs. W. R. DeVane, Mrs. L. V. Grady, John W. Hall, Edith Hucks, Mrs. Floyd Johnson, John Lewis, Elneda Long, Mrs. H. L. Lyon, Mrs. W. R. McCracken, Dorethea Meares, Elizabeth Merritt, Mrs. R. K. Moors, Mrs. M. T. Moyers, Vivian Newell, Osia Ray, Maude Richardson, Artemesia Smith, Lucy L. Swain, Mrs. W. A. Thomas, Mrs. Arthur Thompson, Mrs. I. B. Tucker, Rev. W. B. Ward, A. D. Wessell, Jr., Mrs. R. B. Whitaker, W. K. Willis, Rev. J. K. Worthington, and Mrs. J. K. Worthington.

"How We Got Our Bible," Prof. R. N. Wilson, instructor—Miss Bess Barnhardt, Mrs. F. R. Ewell, Mrs. J. H. Frizelle, Mrs. J. C. Harmon, Rev. J. C. Harmon, J. C. Harmon, Jr., R. C. Napier, Dr. W. L. Pearson, and Mrs. J. C. D. Strowd.

"Short History of Methodism," Rev. H. A. Humble, instructor — Miss Kathleen Baldwin, Carl Cox, Gary Cox, Rev. Jas. H. Frizelle, Mrs. F. B. Foster, J. R. Griffin, Mrs. J. E. Holcomb, J. A. Maultsby, Mrs. J. A. Maultsby, and Frank Ward.

SECOND COKESBURY SCHOOL

The second Cokesbury training school for the North Carolina conference was held at Murfreesboro May 31-June 5, with approximately 100 workers from five charges in attendance. The Ahoskie, Aulander, Conway, Rich Square, and Murfreesboro and Winton charges co-operated in this school, and a week of fine fellowship, stimulating instruction and genuine inspiration it was. Two courses were offered, one by Rev. L. C. Larkin on "What Every Methodist Should Know," and one by the writer on "The Small Sunday School, Its Plans and Work." In addition to the class work, there were institute features and children's story hours conducted by Miss Keene, our conference elementary superintendent, worship services between class periods, and delightful social features. Approximately 60 persons earned certificates of credit. Their names will be given next week.

DOINGS IN WELDON DISTRICT

In connection with our training school at Murfreesboro several institutes were held. Thursday at Mount Gould on the Windsor charge, in connection with the quarterly conference, a Sunday school institute was held, Miss Keene leading. Friday at Severn, Conway charge, a similar meeting was held, with Miss Keene and the writer leading; and Saturday we were on the Seaboard charge. Rev. S. E. Mercer, the presiding elder, arranged these institutes and was, of course, present and aided in giving emphasis to this important work.

On Sunday morning preceding the opening of our training school at Murfreesboro services were held in each of the churches of the Murfreesboro and Winton charges, the pastor going to Winton, Miss Keene to Union, and the writer to Murfreesboro.

ON TO JUNALUSKA!

In addition to the great leadership training school to be held at Lake Junaluska this summer, there will be also a number of new features, including an older boys' camp conference, and older girls' camp conference, and a young people's leadership school. The older boys' camp conference, which is open to a limited number of boys from 15 to 17 years of age, will be July 3-17, and the older girls' camp conference, for girls of similar age, July 21-August 4. The purpose of these camps is to reach the outstanding leaders among the older boys and older girls groups with a curriculum that will challenge them to service in the kingdom and to an acceptance of a definite place of work in the local church. Such courses as "My Home, Parental and Future," "My Body, Its Nature and Function," "My Religious Life," "The Life of Jesus," "My Bible," and "History and Program of My Church" will be offered. Swimming, boating, hikes, pageantry, camping, camp craft, vespers, group discussions, and class work will make up the daily schedule. The young people's leadership school is scheduled for July 4-19. The first adult term will be Jeuly 21-August 4, and the second August 5-19. Simultaneously with the first term there will be offered under the joint supervision of the General Sunday School Board and the Board of Missions courses in missions and social service.

On to Junaluska!

WEEK-DAY WORK EXPERIMENT

An experiment in week-day religious education, the children on the ground serving as a laboratory for a thorough-going experiment in this field, will be conducted at Lake Junaluska this summer. How to correlate week-day and Sunday programs will be studied and observed. Pastors and other Sunday school workers may arrange for observation. Many of the churches are interested in providing week-day religious instruction. This Junaluska experiment will provide a fine opportunity to get first hand help.

OUR MISSION SPECIAL

Sunday schools of the North Carolina conference that are not already carrying a regular board of missions or Sunday school board special are being asked to send their fourth Sunday missionary offerings to Mr. E. J. Cheatham, treasurer, Franklinton, N. C., to be used, seventy-five per cent for missionary work in Europe, and twenty-five per cent for Sunday school extension work in rural and missionary territory of our own conference. Schools which follow this plan will be relieved of any obligation to the Centenary. The details of the plan have been explained in letters and folders sent to every pastor and superintendent in the conference. Let's fall in line and thus put our missionary instruction and giving on a sound educational basis.

Western North Carolina Conference

TAKING SHAPE

Plans are materializing for a very fine Wesley Bible Class Federation-Sunday School Conference at Lake Junaluska July 13, 14, 15. The evening worship services will be conducted by Dr. Thomas Carter of Vanderbilt University. The morning worship services will be led by Dr. Ivan Lee Holt of St. John's church, St. Louis. Hon. Clyde R. Hoey, president of the Federation, will be the chief speaker Monday evening, July 13, and Miss Minnie E. Kennedy, superintendent of elementary work in the Southern Methodist church, Tuesday evening, July 14. The day programs of the adult section of the federation will center around topics to be discussed first by a designated speaker and then informally by a number of interested parties. The adolescent section of the federation will be on the project idea and will be directed by Miss Maud McKinnon, vice president of the federation. Other sections of the meeting will be directed by your humble servants and Miss Virginia Jenkins, conference elementary superintendent. Things are taking definite shape and programs will soon be out.

HONOR ROLL

We are indeed very grateful for the Sunday School Day Honor Roll this week. Our friends are doing their bit. May the good work keep on. Note the list for this week as furnished by Treasurer H. A. Dunham, Asheville:

Alexander, Spindale-Alexander	$ 5.00
Palmtree, Belwood Ct.	11.00
Bogers Chapel, Concord Ct.	3.20
Oak Hill, Table Rock Ct.	4.00
Trinity, Kannapolis	14.60
Bethel, Matthews Ct.	2.00
Nebo, McDowell Ct.	10.65
Union, Weddington Ct.	3.05
Wesley's Chapel, Weddington Ct.	3.00
Battleground, Summerfield Ct.	4.16
Hudson, Hudson Ct.	4.50
West End, Winston-Salem	67.71
Rockford Street, Mt. Airy	7.50
Troutman	15.00
Mt. Zion, Norwood Ct.	3.26
Ebenezer, Randolph Ct.	2.47
Snow Hill, Lowesville Ct.	5.36
Central, Shelby	35.00
Rehobeth, Norwood Ct.	.75

NEBO

Sunday School Day was observed at Nebo on the McDowell circuit Sunday, May 31. The church was beautifully decorated with flowers and folks and the program given under th edirection of Supt. R. V. McGimsey was most excellent. Your humble servant, at the direction of Pastor H. E. Stimson, spoke to a crowded house at eleven o'clock, his main emphasis being towards the building of a new church. After an elaborate dinner on the grounds D. F. Giles, lay leader of the Marion district, spoke to the congregation urging community religious cooperation. A Sunday school institute followed in which the ways and means of better Sunday school work were discussed. Brother Stimson is wisely leading his Nebo congregation towars building a nice new church nearer the consolidated high school grounds. The time spent at Nebo was delightful.

A ROCK CHURCH

Hurrying from Nebo I met Rev. J. J. Gray on the square at Marion and then hurried out over twenty-one miles of exceedingly dusty roads up into a most fertile mountain valley cove, where our people at Concord church propose to build a modern church building out of the abundant stone surrounding the church lot. It was quite a pleasure to speak to a church full of interested people who enter into their church services with an earnestness calculated to stir one's soul Brother Gray is doing a fine work and his superintendent, J. M. London, reports a live Sunday school throughout the entire year.

THE WAYNESVILLE DISTRICT

The Waynesville district conference, held at Sylva, was no small affair. Beginning Sunday, May 31, and continuing through the following Tuesday, there was much doing. Presiding Elder Tucker and his twenty-five pastors are in thorough accord that the Waynesville district must get a big hustle on it. It seems to me that this hustle has already arrived. Pointed discussions directed at actual situations featured the conference. The Waynesville district seems to be in most excellent shape. All district-wide meetings held this year have had wonderful attendances and a splendid morale has been built up. Our fine people at Sylva entertained in their good accustomed style. Over 300 people were given dinner on the first floor of the church during the first day of the conference. Our Sunday school interests are being taken care of in fine fashion by our leaders of the Waynesville district.

LINCOLN CIRCUIT

Mr. P. F. Evans reports a very full day Sunday, May 31. After meeting with the Sunday school at Maiden he hurried to Marvin, seven miles away, where a charge-wide fifth Sunday institute was being held for the Lincoln circuit. Following a program entered into by all the churches of the circuit Mr. Evans presented the "Program of Work" for the circuit Sunday school. Rev. W. E. Moretz and his co-laborers are bringing things to pass on the Lincoln circuit. It will be remembered that representatives from this church attended the Gaston county standard training school last year, traveling thirty miles each way each evening.

CATAWBA CIRCUIT

Miss Virginia Jenkins spent last Sunday with our fine Catawba circuit folks as they assembled at Catawba for a circuit-wide institute, held under the direction of Mr. Alva Martin. Sunday school work is held in high esteem by our leaders on this charge. Rev. A. C. Kennedy is a Sunday school wheel horse. He has arranged for a circuit training class to begin Sunday, July 5. Miss Jenkins was very favorably impressed with what she saw and heard last Sunday and is very anxious to meet with the same folks at their next fifth Sunday institute.

.... RUTHERFORD COUNTY

Meeting with eight of the nine Methodist pastors who have work in Rutherford county, together with several of our leading laymen, it was this week decided to hold our second annual Rutherford county standard training school in the school building at Forest City, beginning Sunday afternoon, August 23. Five courses will be offered and an attendance of 125 is expected. J. C. Cowan, Jr., Rutherfordton, heads a local board of managers and all our pastors are in thorough accord for having even a larger and better school than held last year.

STATESVILLE DISTRICT

I am just back from the Statesville district conference, one of the best attended and energetic conferences I have seen. So many people were present as to overflow the spacious auditorium of our church at Newton. Presiding Elder Litaker had things well planned and his people responded to his leadership in no uncertain way. Reports showed that the Statesville district leads the conference in the number of Sunday schools observing Sunday School Day. Prospects are fine for a splendid financial and spiritual church growth in the hub district of our conference. Our Newton congregation, after having entertained the district missionary conference the week before, was taking care of the big district conference in a most hospitable fashion. It is really wonderful to note how our good Methodist people entertain our church meetings. Of course this credit must be given to our good women.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

A most impressive installation service was held at the Glenwood church, Greensboro, at the evening service of May 31, when the officers of the league were installed for the ensuing year. After the installation the pastor preached a special sermon for the leaguers who were seated in a convenient place at the front of the church. Glenwood League expects to get in the running as one of the best leagues of the Greensboro district and of the conference.

We present this week the program for the Epworth League conference which will be held in Salisbury June 30-July 3, 1925. Read it carefully and make your plans to be there. "Say it with service" is a splendid slogan, and the training you will receive at Salisbury will enable you to more impressively "Say it with service." A good heart is wonderful, and a good heart with a trained intellect is far better.

Leaguers, we delegates of the Epworth League institute which met at Mt. Airy Central M. E. church last Friday evening, lasting through Sunday, want to tell you that you missed so much by not being present. We were not only benefited spiritually but socially as well.

We were so glad to have Mr. Lunsford at Mt. Airy, whom each one learned to love as a real leaguer. He rendered such fine lectures which were so beneficial; also many other workers—Mrs. Stafford, Mr. Tuttle, Mr. Powell and Mr. Bowling.

We have some real leaguers at Central church. We appreciated their hospitality so much; enjoyed being in their homes so much. I, especially, in Mrs. Badgett's home, where I was entertained.

Miss Clarice Bowman and Miss Virginia Banner are wonderful workers, and numerous others.

Why can't we be worth while leaguers with such a leader as Mr. W. B. Hale? Aren't we proud of him? We have a thorough understanding, for the simple fact he is young with us, and knows God and the league. Let's show our appreciation by standing by Mr. Hale the coming year, with a determination to do something worth while and meet at the institute next year with a real report. Also by going to Salisbury.

Again we thank you for our nice time while there, and feel so benefited by attending.

Nell Pike.

THE MT. OLIVET CHAPTER

On Saturday night, May 30, at the home of Mr. and Mrs. D. M. Raper the two leagues of Mt. Olivet gathererd for their monthly social.

The devotional meeting was conducted by Mr. Grady Raper, after which the junior league sang very beautifully "Bring them in." Then the seniors sang "Jesus is all the world to me." Then everyone enjoyed games that were directed by Mr. Willis Huneycutt. The games were very interesting. We must make special note of the chair relay, which furnished plenty of laughter. Either the chair or the runner would fall.

After the games ice cream and cake were served. Every one went away feeling that it was good for him to be there.

Sunday night, May 31, the league had its regular meeting with Miss Daisie Wilson as leader. The subject was missions. Several interest talks were made by Rev. R. F. Huneycutt and other league members.

Mary Raper, Cor. Sec.

EPWORTH LEAGUE CONFERENCE PROGRAM

The following is the program for W. N. C. Epworth League Conference to be held at Salisbury June 30-July 3:

Tuesday Night, June 30.

8:00—Devotionals. Rev. Otho J. Jones.

8:15—Address of Welcome. Hon. T. Frank Hudson, Salisbury District Secretary.

8:30—Response. Rev. Dwight L. Brown, Vice President.

9:00—Social Hour. Direction Salisbury Tri-City Union.

Wednesday Morning, July 1.

8:45 — Devotionals. Miss Edna Schronce.

9:15—Classes: "Methodist Armour," Bible and Religious Music.

10:00—Classes: "Christian Citizenship," Bible and Religious Music.

10:45—Recess.

10:55—Classes: Methods.

11:40—Address. Rev. Jno. W. Moore.

12:15—Lunch at church.

1:30—Committee and district meetings.

2:30—Business session.

3:30—Junior Work. Miss Lula Beth Roberts.

8:00—Address. Rev. E. R. Welch.

Thursday, July 2.

8:45—Memorial Service for Rev. L. A. Falls.

9:15—Classes.

10:45—Recess.

10:55—Classes.

11:40—Address. Rev. Loyd D. Thompson.

12:15—Lunch at church.

1:30—Committee and district meetings.

2:30—Business session.

3:00—Council and business meetings.

4:00 to 6:00—Recreation—Barbecue and stunts at Country Club under direction Salisbury Tri-City Union.

8:00—Address. Mr. V. R. Patterson.

Friday, July 3.

8:45—Devotionals. Rev. J. P. Hipps.

9:15—Classes.

10:45—Recess.

10:55—Classes.

11:40—Musical program. Prof. C. C. Washburn.

12:15—Lunch.

1:30—Committee meetings.

2:00—Business session.

3:00—Chapter finance.

3:45—Awarding of certificates.

8:00—Address. Dr. J. H. Barnhardt.

Consecration service, direction Rev. W. H. Moore.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

"BIGGEST AND BEST" NORTH CAROLINA CONFERENCE EPWORTH LEAGUE SUMMER ASSEMBLY LOUISBURG JUNE 29—JULY 3, 1925 ALL ABOARD FOR LOUISBURG

EDENTON STREET INTERMEDIATE LEAGUERS

The News and Observer of Monday, June 8, carries the following article concerning the camp which the Walter Lambuth Intermediate Leaguers of Edenton Street enjoyed during the past week:

Mr. and Mrs. W. F. Pond, who live at Mills' Pond, are high in their praise of the members of the Walter Lambuth League of Edenton Street Methodist church who have been camping at the pond.

"When permission was given the young people," they said yesterday, "we did not know them at all, but their stay here has been a pleasure and an inspiration to us. They have complied cheerfully with every rule and regulation of the superintendent. It is, indeed, with regret that we see them leave. We want to express to their parents our gratitude for rearing Christian young men and young women who, in a few years, will be of great service to the community and we hope that they will see fit to let their children camp with us again next year."

LYNCHBURG COLLEGE LYNCHBURG VA.—the Hill City. **Standardization:** Senior College offering equal advantages to both sexes. Work accepted by all leading universities. **Campus:** One of the most beautiful in America consisting of two hundred and thirty acres. **Buildings:** Administrative Building, Carnegie Hall, Westover Hall, Central Heating Plant, and Memorial Gymnasium, constitute a splendid array of beautiful architecture with modern equipment. **Courses:** In addition to regular courses leading to A.B. and B.S., there are strong courses in Fine Arts and Home Economics Departments under university trained experts. Strong pre-medical, pre-legal, and pre-engineering courses are given to those anticipating technical and professional training. **Principles:** Christian. **Purposes:** To equip young men and women to make their best contribution to the building of a Christian civilization. **Expenses:** Very reasonable. Address Dr. J. T. T. HUNDLEY.

1855 1925

DAVENPORT COLLEGE

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Offers a full Literary course and strong departments of Music, Art, Domestic Science and Domestic Art and Expression. A long history of thorough work. Close but sympathetic supervision. Small classes and helpful individual attention. Special care of health. Strong Faculty of well-equipped men and women. Beautiful, healthful location. Moderate expenses. Full preparatory school in connection with the college.

For Catalogue and Book of Views address

C. L. HORNADAY, President
Lenoir, N. C.

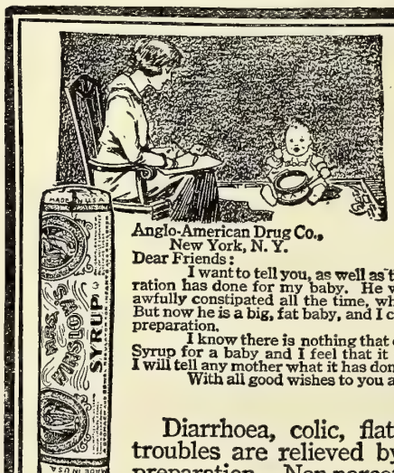
LAKESIDE LODGE, LAKE JUNALUSKA, N. C.

For a vacation of enjoyment and real recreation, where the air is cool and bracing and nature inspiring in its beauty—Lakeside Lodge! Beautifuly situated overlooking the lake, in full view of the mountains. Clean, comfortable, all outside rooms. Home atmosphere. Very reasonable rates. For reservations and further information until June 18th, address

MRS. GEO. M. FOARD, Statesville, N. C.

After June 18th, address Lake Junaluska, N. C.





A Grateful Mother writes:

Galveston, Texas, March 12, 1920.

Anglo-American Drug Co., New York, N. Y.

Dear Friends:

I want to tell you, as well as thank you, for what your preparation has done for my baby. He was a little, cross, crying baby, awfully constipated all the time, when I started to give it to him. But now he is a big, fat baby, and I cannot speak too highly of your preparation.

I know there is nothing that can come up to Mrs. Winslow's Syrup for a baby and I feel that it was a God-sent blessing to me. I will tell any mother what it has done for my baby.

With all good wishes to you and your preparation,

Respectfully,
(*Name on request*)

Diarrhoea, colic, flatulency and teething troubles are relieved by this safe, pleasant preparation. Non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

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LAKE JUNALUSKA COTTAGE FOR SALE

Built in best style, stone and shingles, forest shade, close to center, shower and tub bath, hot water heater, double garage, house completely furnished, bargain price. Address

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BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

TEACHERS WANTED

Accredited High School, South Mills, N. C., wants qualified teachers—successful teaching experience—for Principal, 6th, 7th and 8th grades. Write G. F. Spencer, Secretary.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Advocate Notes—For the second time in more than ten years the Orphanage notes failed to appear in the Advocate the last week in May. I do not know the reason why they failed. I mailed the notes on Saturday as I always do, and have heard nothing of them since. During these years I have taken pride in the fact that I have never failed to send notes in each week. Possibly they were lost in the mail.

Since writing the above, a letter from the editor states that my notes failed to reach his office.

* * * *

Fayetteville and New Bern District Conferences—The superintendent was kept busy the last week in May in his efforts to reach these two district conferences. I was shown every consideration by the presiding elders, pastors, delegates and visitors. There was much that I should like to have said, but time for long addresses at a district conference has passed. There are so many things that crowd upon the session of a district conference that need to be discussed, and the time for the conference is so short that time cannot be given for long speeches. I am greatly indebted to Brother Bundy and Brother Wooten for their kindness to me and for their consideration of the cause I represented.

* * * *

Expressions of Approval—Last week we enjoyed a visit from a highly esteemed friend of the Orphanage, Bro. A. H. Vann of Franklinton. After thoroughly inspecting the S. C. Vann building which bears the name of its noble donor, Bro. A. H. Vann expressed himself as being well pleased with the material and the construction of the building. For many reasons we wanted the building to be first class in every way. Our greatest reason, however, was that it was the desire of our devoted friend and benefactor that it should be as nearly perfect in design and construction as possible. He had his heart set on giving to our home a school and administration building that was as good as the best in the state. In fact he always thought in big terms when he planned for our beloved Methodist Orphanage. He did not believe in doing anything on a cheap basis. Out of his big heart he poured lavishly the treasures of his love ,and out of his large means he gave with a generous hand. We are delighted that the building now so near completion meets with the hearty approval of his family.

CHILDREN'S HOME HAPPENINGS

Martha Mann Wood.

The heading of The Home articles is usually Children's Home News, but I suppose it should be Home Happenings. For not much that is reported in these writings is really news. Very little happens here that the newspapers would call news. There is always something happening though, and much going on on The Hill. And it even gets to be a little exciting sometimes.

Once, this spring, we were awakened in the dark of the early morning by the most terrific screaming—girls' voices across the grounds, evidently at the kitchen.

Mr. Wood gathered on a few day-garments and was soon across the intervening pathway. Not, however, before the big boys had arrived, running down the hill from their dormitory with hasty strides and pounding feet—like a drove of young colts.

The terrified voices and the heavy beat of the running feet made the cold chills run up and down the backbone, though I knew that there probably was nothing serious the matter.

And sure enough Mr. Burglar proved to be a broom that had been leaning near the door and fell into the crack of the door when it was opened, and the frightened young lady had responded by squealing at the top of her lungs.

If thirty such alarms were to go off at once I imagine it would make a fearful sound! And be about the best burglar alarm that could be invented.

The chief of police has told us that if any undesirable prowlers came around to phone to police headquarters, and they would have a policeman out here in about three minutes on a motorcycle.

Unfortunately the prowlers do not always prowl where we can hear them. A chicken thief stole nine hens from The Home chicken yard the other night.

Wasn't that mean? Stealing chickens from orphan children!

Those chickens were the pets and the hopes of numerous little folks who watched them with interest and happy anticipations of sometime having a "fried-chicken" feast.

Mean? Yes, but listen. Those nine hens were mothering broods of baby chicks and it was a cold night!

Mrs. Hartman, who, with Jimmie had been tending the chickens, wept over the loss and the predicament of the motherless little chickens.

"My!" said a little girl, hearing of the disaster. "And we don't have chicken here but Thanksgiving and Christmas dinners and birthday suppers and picnics!"

* * * *

This is one of the busy seasons at The Home (one of the four!). Perhaps the long summer days just before commencement are a little the busiest of all. Farm work and truck patches to keep in cultivation, lawn mowing, washing and ironing—loads of it, cooking and everlasting dish-washing, sewing and endless mending, study and examinations!

Everybody works but the babies! We have a number of little ones below the work age. We had hoped to have the baby cottage begun by this time. Plans and specifications were gotten out and bids submitted, but the prices offered were exceedingly above the estimate thought permissible. So the architect has received the plans and the second set of bids will be considered next week.

We hope when the baby cottage gets started it will be completed rapidly, for it is a serious need. A separate cottage for little ones under school age will be a great advantage to them and their caretakers. A cottage with so many larger children with their various activities is not an ideal living arrangement for little fellows.

Though of course it offers better than the living conditions from which they came. A mother came out to visit her two small boys the other Sunday afternoon. She looked at them fondly and said, with gratitude in her voice, "I wouldn't have them back for anything—running the streets while I am at work. Here they are well taken care of, and seem so happy."

* * * *

The big boys have moved at last into the John Neal Cottage, and seem very much "set up" over their promotion and nice cottage home.

But they are not eating at home yet. The basement floors of the building have to be refinished by some process before they can be used regularly.

We will be exceedingly rejoiced when their domestic quarters are completed, for the big dining room is getting exceedingly crowded.

With all the busy work there have been lots of play and pleasure hours—parties and picnics and other outings.

The juniors entertained the senior class one evening on the lawn. Miss Ivey took some of her pupils—those who had made perfect in spelling for a month, to the Home farm on a picnic. Thirteen fortunate little boys and girls had the pleasure of going. They greatly enjoyed the long ride, the afternoon supper by the spring—toasting bacon and cheese and marshmallows at a camp fire, coming back home before dark. A long to be remembered afternoon.

Mrs. Hasty entertained her Sunday school class and the girls of the Gray building with a fish fry which was to have been at The Home but the evening proved cool and drizzly. But the delicious, well fried fish and good company was delightful anywhere.

Mrs. Ballou had her Sunday school class and the young people who sit at her table in the dining room down to a little party at her cottage. And the games on the lawn and the nice refreshments were much enjoyed.

School will be out week after next. Recitations are over the 16th and commencement closes the 19th, I think.

There is to be a new feature this year—a reunion of the old boys and girls who were once children of the Children's Home, on Friday of commencement week.

Of course not all of those who have been registered and passed through The Home are expected to be at this reunion.

The persistently black sheep who departed otherwise than the portal of honorable dismissal would scarcely be a congenial part of such a reunion.

But the loyal and real children of The Home are always glad to come back on a visit.

Last evening one of the boys came in and said that he had a letter from "Jiggs."

Jiggs was once a favorite son of the Tise Cottage. His father marrying again made a home for Jiggs and he left us.

Jiggs was writing to know if Mr. Wood would consent to his coming over for a week's visit to the Children's Home.

Jiggs is still fond of the old place and is always welcome back for a visit.

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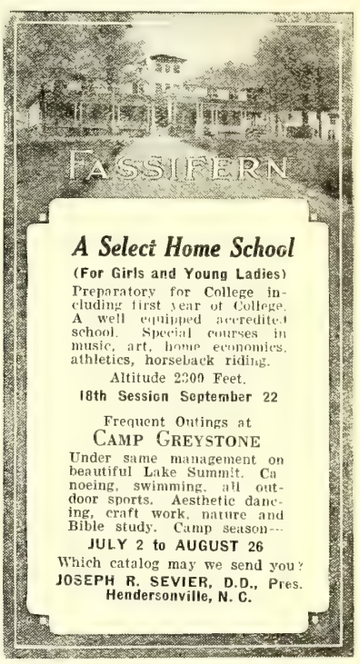
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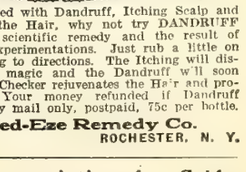
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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

ENDOWMENT MONEY NOT INVESTED HAS NO MORE CHANCE TO SERVE ITS PURPOSE THAN SEED CORN NOT PLANTED

YOU are saying, "I'll turn over to the Special Effort page and see what Todd is doing this week." Well, now that you are here, I will tell you: I am wondering why so many charges fail to send Special Effort quota money to the Board of Finance, Security Building, St. Louis, Mo., as it is collected. Why do they postpone making remittances, when they know this money is worth nothing to the Forgotten Man until it is invested and yields an income for his support?

Get a Pencil and Some Paper

I want you to do some figuring while I talk. We have 6,500 charges in the entire church—put that down. Of these, it is doubtless true that 3,500 of them have made an effort to raise the second year's portion of their Special Effort quota—write 3,500 under the 6,500 and subtract. What do you get? Yes, 3,000 is correct; and that represents the number of charges that we are supposing have not as yet taken up the matter for this year—pray earnestly for them, before you make another figure, that they may set themselves to this holy task without further delay.

Now figure some more on those 3,500 charges that have made the effort this year. Don't you think it reasonable to suppose that they have cash in hand to the extent of an average of $100 for each? Multiply the 3,500 by 100, and you have $350,000—that is the total amount, according to our assumption, that is lingering in the hands of Special Effort treasurers when it should be in the hands of the Board of Finance.

This $350,000 cash in the hands of local treasurers is doing absolutely nothing to help the superannuates. If it were in the hands of the Board, it would be earning interest at 6 per cent—how much would that be for a year? Figure it. Right, you are good at figures—$21,000 annually is quite a sum, don't you think, for the superannuates to lose merely to give the local treasurers the thrill of having this $350,000 in local banks for a spell. Every month they enjoy this "thrill" the old boys have to go without $1,750 worth of common necessities. Yes, every day the $350,000 is kept away from the Board of Finance $55 is kept out of the pockets of the Forgotten Man.

Close Your Eyes and Think

If you knew that your charge, by not sending the cash sollected to date on its Special Effort quota to the Board of Finance, is actually taking away some part of the living of the Conference Claimants, what would you do? Now, now, don't get excited! I don't want to offend you, but I do want you to see this thing. Please go straight to your Special Effort treasurer and say: "Have you any cash in hand for our Superannuate quota? If so, send it to the Board of Finance in St. Louis by the next mail. No, don't wait to 'get al lof it,' send what you have and then send the other when you get it. As long as you hold this endowment money, you are depriving the superannuates of things they need." Bully, brother, that speech is sure to get results. Make it often.

And, brother pastor, may I ask if you have inquired about the status of the Special Effort in your charge? Seems a queer question, doesn't it? Well, read this: Several pastors have written me that they know nothing about the Special Effort, and, if I want information on the subject, I will have to write Mr. ———. Think of it! No, no, don't open your eyes—just keep thinking with them shut. This is your movement. It aims to take care of you when you are old and cannot provide for yourself. You should be on your toes fighting for it every day. Certainly you should be interested enough to see that money collected for it is sent at once to the Board.

Something That Keeps Me Awake at Nights

During the past month I have sent a letter to every pastor in the church, asking for a report concerning the outlook for the Special Effort this year. Every letter contained a self-addressed postal for reply. It has been very heartening to have these postals pouring in day after day, and practically all of them bearing most encouraging news. Hundreds of them state something like this: "We have secured the pledges to take care of the second year's portion of our quota and have a good part of the amount subscribed already cash in hand." Now, the thing that keeps me restless and disturbed when others are quietly sleeping is that "cash in hand." I keep on wondering why it is not sent to the Board.

So you see, all this that I am writing is not merely wild speculation. It is based on facts as reported to me on those postals. How can I sleep when I know that so much Forgotten Man money is not working for him? Preachers, generally, are good financiers, but in this important matter some of them are very short-sighted. If in the next few days the Board can receive as many checks as we have received postals telling about "cash in hand," I can get a little restful sleep. Fix it up this very day, give the letter with the check to Uncle Sam's delivery boys and see what a feeling of satisfaction will possess you.

Is Your Charge Like This One?

Wait Town, U. S. A.,
Anyday, 1925.

Board of Finance,
Security Bldg., St. Louis.

Dear Brethren:

This Charge paid the first year's portion of its quota in full, but we did not send it to the Board until just before Annual Conference. We wanted to keep it close to us as long as possible.

We have already made the call for the second year's portion of our quota, and have it all provided for in cash and good subscriptions. We will hold the cash until all the subscriptions are collected, then pay it all at once.

You should know that our people like to pay to worthy causes like this, but some of us feel that the money should not be turned over too sudden. Our dollars have the habit of working with deliberation, and we do not want to excite them by too hasty action.

Faithfully yours,

(Signed) I. O. YOU, Treasurer.

IF YOU DO NOT REMIT THE CASH, IT IS EQUIVALENT TO BORROWING FROM THE SPERANNUATES WITHOUT SECURITY OR INTEREST

WOMAN'S PAGE

(*continued from page eight*)

third quarter when everybody relaxes from the work of winter and spring. A fine book for such a purpose is Mrs. Butler's "History of the Woman's Missionary Society," which can be bought from Literature Headquarters, Lambuth Building, Nashville, Tenn., for 25 cents. Other books could be selected from the course recommended for study for 1924-25 "China's Challenge to Christianity," by L. C. Porter; "China's Real Revolution," by Paul Hutchinson; "Ming Kwong, the City of Morning Light," by Mary N. Gamewell; "Of One Blood," by Robert E. Speer; "The Negro from Africa to America," by W. D. Weatherford; "Adventures in Brotherhood," by Dorothy F. Giles; "The Land of Sattdlebags," by J. W. Raine; "Land of All Nations," by Margaret Seebach, and "What We Believe," by F. N. Parker, "How We Got Our Bible," by Patterson Smythe, or some good history of Methodism. Council expects us to have reading circles for the benefit especially of those who cannot join study classes, and as supplemental, also, to the regular class work. So I hope that it will enter into your plans for the summer months to form reading circles in your auxiliaries.

Write to me for enrollment cards and for further suggestions—it will be my pleasure to do all I can to help you. Mrs. J. LeGrand Everett,
Conf. Supt. Study.
202 N. Randolph St., Rockingham, N. C.

DURHAM DISTRICT MEETING

Durham district meeting will be held in Graham June 19. We have a large delegation from each society in the district.

Churches where there are no societies are also invited to send representatives.

Miss Ruth Merritt, who goes to Brazil in August, will be with us.

We want to make this an inspirational meeting for each person present. Mrs. Mamie Merritt,
District Secretary.

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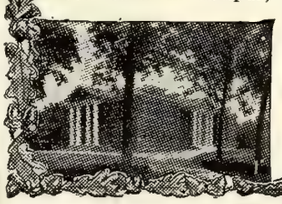
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THE GUARDIAN OF THE THREE ORPHANS

"Dash" was a large St. Bernard. His master had raised him from a little pup. He was a lovely dog, with a heavy coat of soft dark brown hair and a band of pure white around his neck. Dash worked very hard for he had the care of three little children. Their mother was a very busy woman, for they were poor, and she had not much spare time. The big, good-natured dog seemed to understand this perfectly and acted as if it was his duty to care for the children.

His master's home was on the bank of a large river, a dangerous place for such little children to play, but no one was ever uneasy as long as the dog was with the children. When they played by the river Dash never left them for a moment. He always walked along between them and the water. If any one of them ventured too near the edge, he would shove the child away from the water a safe distance on the bank.

At the front of the house there was a road, busy with autos passing every minute of the day. Dash never had a moment's peace when the little ones played near the road any more than when they played near the river. He watched continually for cars and rigs, always walking between the children and the vehicles and keeping them over to the side of the road out of danger. Many a time when the children were playing in the middle of the road and the dog saw an auto approaching, he would catch each child by the clothing in turn and hurry him to a place of safety.

Dash was very fond of his master who had always treated him kindly. One evening when this good man was on his way home from his work he was killed when crossing the railroad track. For days the dog refused to taste food, but he never forgot in his grief to look well after the three children. Shortly after this their mother died and their aunt, an elderly lady, came to live with them.

Dash continued his guardianship until the children were old enough to go to school. After he was relieved of his duties in looking after the children he seemed to grow lonely and sad. His appetite grew less and less daily until he was a mere skleton. One morning he was found dead. Dash was well known in the town where his master had lived, and was called by everybody "The Guardian of the Three Orphans."—Our Dumb Animals.

WHAT HAPPENED TO JACKY

Jack sat by the nursery fire, kicking his heels against the fender. He didn't care if he dented the old thing; he rather hoped he would. He didn't care that it was growing dark. Oh, no; he didn't care if nobody came to give him his supper. He would probably starve to death (here he gave the fender an extra hard kick), and then they would be sorry, and they would have no little boy to kiss them, and no little boy to run around the house and make a noise, and no toys left around. Jacky felt very sorry for himself, and very sorry for his family; and he was sure his nurse would be very sorry she had locked him up all alone in the nursery, just because he wouldn't learn his lessons. He hated his lessons, horrid old things anyway! Horrid old spelling, horrid old geography!

Oh, how dark it was growing! He couldn't see across the room, and the shadows looked queer as the fire died down. Jacky shivered as they grew deeper and deeper. But, oh, no, he didn't mind! Bang went his heel on the fender!

What was that? Surely he heard something. He sat up stiffly and listened. There it was again, a very small faint rustle in one of the shadows, an odd little cracking rustle that grew a little louder and a little louder. Then there was another crackle and rustle from another shadow, and another, and another. They came from under the bed, and under the bookcase, and under the big chair, and the playhouse, and the bureau, and the table—and suddenly a very loud crackle right behind him. Then he was sure he heard mutterings that grew into cross little voices. Pretty soon he could distinguish words, such as "horrid," "ashamed of himself," "push him," "stupid little boy," "pull his hair," "pinch him." Poor Jacky began to be terribly frightened. Oh, if only his mother would come, or his nurse! What were all the rustlings and the voices? Suddenly something pinched his toe, the fire flashed up, and all around him he saw books, and books, and books with legs and arms and eyes, all hopping around, and flapping their pages, and making faces at him. As he looked they all began to shout at the top of their lungs, "He doesn't like his lessons," "He won't learn his lessons," "He wants to grow up and be stupid."

"I don't. I don't. Who are you?" and Jacky began to cry.

"We are all your lesson books," they cried in very cross voices, winking their eyes very fast. "Some of us you have never seen, but you will have to learn all that is in us. Some of us you have torn, and some of us you have spilled ink over."

"You tore out my very best map," cried a very big and fierce geography, "and I think I will pull your hair."

"You made spit-balls out of my leaves," and a small spelling-book hopped up and down furiously. "I think I will stick a pin in you."

"You threw me at a cat, and I fell in a puddle," wailed a very much battered history of the United States. "I will pinch you."

"I'm sorry, I'm sorry," cried Jacky. "I didn't know you were alive."

"Well, we are, we are," shouted all the books, furiously.

"I'm all dog-eared," wept a small fat book of poetry. "I expect I shall soon begin to bark, and then I will bite you," and it snapped its covers together.

"Oh, dear; oh, dear; I am so cold," whispered a book in a very hoarse voice, creeping up close to the fire and shivering. "That horrid Jacky boy tore off my cover, and now I have an awful cold, which I am sure is turning into pneumonia. I shall give it to Jacky, and it will be worse than a stomach-ache, burr-r," and it shook with cold.

"I turned your cover into a boat and sailed it in the gutter," whispered Jacky. "Oh, dear; oh, dear, I'm sorry. I wish I hadn't."

"I wish you hadn't, too," croaked the book, "for now I can't slap you as you deserve."

"Books, books!" shouted the big geography, flapping up onto the table, "what shall we do to this naughty little Jacky boy for hurting us and not learning his lessons?"

"Slap him, slap him," cried all the books together, flapping their covers back and forth and making dreadful faces at Jacky.

"Come on," cried the geography, jumping down. With a wild shriek all the books caught hold of hands and rushed at Jacky, kicking and pinching him until—

"Why, Jacky, Jacky boy, what is the matter, why are you screaming so?" and he was in his mother's arms, being hugged and kissed. The nursery was brightly lighted, and nurse was putting supper on his own little round table by the fire.

He looked all around for those dreadful books. There wasn't a sign of them.

He looked all around for those dreadful books. There wasn't a sign of them.

Jacky has been asleep and must have had a bad dream," said the mother, hugging him close. Jacky knew better, and he also knew that after this he would always be kind to his books.—Rachel Lee Grinnell, in Christian Register.

Presiding Elder's Appointments

DISTRICT CONFERENCES

Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

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Chestnut Street, night 28
July
Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27
August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

June
Tryon St., 11 14
Duncan Memorial, night 14
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21

The district conference will be held at Pineville June 25-26.

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

June
Burnsville, Shoal Creek, 11 14
Spruce Pine, Spruce Pine, 8 14
Marion, First Church, 11 21
Old Fort Ct., Carson's Chapel, 3 21
Old Fort, 8 21
Cross Mill, Concord, 11 28
Marion Mills, East Marion, 8 28
July
Morganton Ct., Bethel, 11 5
Oak Forest, 3 5
Marion Ct., Pleasant Hill, 11 12
McDowell, Pinnacle, 3 12
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

June
Walnut Cove 13-14
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon 21-22
Dobson 27-28
Danbury 28-29

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

June
Creston, Mountain View 20-21
Jefferson, Zion 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
June
Trinity College Summer School 10-24
Lowesville, New Hope, 11 27
Goodsonville, Tabernacle, 3 and 11 27-28
Bessemer, Puette Chapel, 3 28
Shelby, Central, night 28

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

June
Mount Pleasant, Friendship, 11 13
Bethel, 11 14
Westford, Concord, night 14
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28

The District Conference will be held at Norwood July 9-10.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
THIRD ROUND

June
Bryson City, Raven's Ford, 11 and night 21
Highlands, Highlands, 11 24
Glenville, Double Springs, 11 27
Cullowhee, 11 28
Whittier, Echota, 3 28

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
THIRD ROUND

June
Lexington, First Church, 11 14
Ardmore, Ardmore, night 14
Centenary, Centenary, 11 21
Burkhead, Burkhead, night 21
West End, West End, 11 28
Welcome, Center, 3 27-28
July
Green Street, Green Street, night 8
Hanes-Clemmons, Bethel, 11 4-5
Forsyth, Marvin, 3 4-5
Central Terrace, Central Terrace, night 5
Lewisville, Concord, 11 18-19
Ogburn Memorial, Shiloh, 3 18-19
Oak Ridge, Oak Ridge, night 19

We hope that every pastor in the district will arrange to attend the Summer School at Duke University.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Pastors' School, Duke University 14
Front Street, 11 21
Webb Avenue, night 21
Person Ct., Warren's Grove, 11 27
Long Memorial, 11 28
East Roxboro, Grace, night 28
July
Durham Ct., Fletcher's Chapel 2
Graham and Haw River, Haw River, 11 5
Brooksdale Ct., Trinity, 11 11-12
Carr, night 12
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26
August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

District Conference at Fletcher's Chapel July 1-2.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

June
Summer School, Duke University 14
Perquimans, New Hope 20-21
Edenton, Edenton, night 21
Chowan, Bethany 27-28
Hertford, night 28
July
Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

June
Fayetteville, Salem 13-14
Hay Street, night 14
Duke, Angier, night 20-21
Dunn, night 21-22
Hemp, Smyrna 27-28
July
Carthage, Center 4-5
Person St. and Calvary, Gardners, 4 5
Siler City, Mt. Vernon 11-12
Glendon, Carbonton, 4 12-13
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26
August
Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
June
Morehead City 14
Mt. Olive Ct., Providence, a.m. 20
Mt. Olive-Calypso, Calypso, a.m. 21
Elm Streeet-Pikeville, Mt. Carmel, 4 p.m. 21
St. John, p.m. 21
Snow Hill, Tabernacle, a.m. 27
LaGrange, Institute, a.m. 28
Oriental, Pamlico, a.m. 30
July
Harlowe, Tuttle's Grove, a.m. 5
Beaufort, p.m. 5
Ocracoke, p.m. 12
Hookerton, Ormondsville, a.m. 18
Jones, Cypress Creek, a.m. 18
Newport Wildwood, 4 p.m. 19
Straits, Springfield 19
Dover, Asbury 25
August
Pink Hill, Webb's, a.m. 1
Seven Springs, Indian Springs, a.m. 1
St. Paul, a.m. 2
Goldsboro Ct., Saulston, p.m. 2
Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

June
Ellerbe, Mt. Pleasant, 11 13-14
Laurel Hill, Rachels, 11 20-21
Piedmont, West Rockingham, 7:30 21

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

June
Summer School, Duke University 14
Aurora, Warrens, a.m. 20-21
Washington, night 21
McKendre, Pinetops 27-28
Tarboro, night 28
July
Bath, Bethany, a.m. 5
Farmville, Arthur, a.m. 12
Grimesland, Shelmerdine, 3 12
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Monnt, First church, night 26
August
Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

June
Summer School at Duke University 9-23
Aulander Charge, Ebenezer Church, 11 26
Ahoskie, Harrelsville, 11 27
Murfreesboro and Winton, Union 28
July
Halifax Charge, Ebenezter, afternoon 5
Warrenton Charge, Hebron 7
Norlina, Zion 8
Warren Charge, Providence 9
Rosemary, 11 12
Roanoke Rapids, night 12
Williamston, Williams Chapel 15
Garysburg, Oak Grove 16
Northampton, New Hope 17
Enfield, Central Cross 18
Battleboro and Whitakers, 11 19
Littleton, Bethel, 11 25
Scotland Neck, Palmyra 31
August
Rich Square, Roxobel, afternoon 2
Middleburg, Schocco, 11 16
Sunday School Institute at Murfreesboro May 31 to June 6.
Sunday School Institute at Norlina July 5 to 12.
Sunday School Institute at Weldon July 12 to 17.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

June
Summer School, Duke University 14
Falson-Warsaw, Goshen, a.m. 21
Wilmington, Fifth Avenue, p.m. 21
Scott's Hill, Union, afternoon 28
July
Kenansville, Kenansville, afternoon 1
Jacksonville-Richland, Haw Branch, a.m. 4-5
Burgaw, Watha, p.m. and a.m. 8-9
Clinton, Keener's, a.m. 11-12
Wallace-Rose Hill, Wallace, p.m. and a.m. 12-13
Magnolia, Turkey, a.m. 18-19
Ingold, Antioch, afternoon 19
Carver's Creek, Delco, a.m. 25-26
Wilmington, Epworth, p.m. 26
August
Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23

District Conference, Kenansville, June 30-July 1.

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IN MEMORIAM

FARMER—Mrs. Nora Farmer, wife of J. B. Farmer, was born in Madison county, April 26, 1873, died May 4, 1925. Early in life she professed faith in Christ. She joined the M. E. Church, South, and lived a consistent and devoted life. She was loyal to her church but not narrow; she loved all Christian people and did not worship any denomination.

Early in life she evinced that peculiar gift of winning the love of those with whom she met, and this gift continued through her entire life.. "None knew her but to love her, none named her but to praise."

She was a devoted wife, a kind, loving mother, good to her parents, her brothers and sisters, her relatives, neighbors and friends.

Her tender love and solicitude for her children was very beautiful. No sacrifice was too great for her to make for them. Her love like all true mothers was akin to the love of God. She abundantly possessed those sublime virtues which make one beautiful and great. Silently and quietly while great watch stars of the early morning were looking peacefully down, she slipped sweetly away without leaving any message to her loved ones. But oh! sweeter tha nthe eloquence that our mortal lips colud frame or the eulogies that earth's gifted ones could utter was the message of her life of sacrifice and devotion, and while weeks and years come and go, in sunshine and rain, 'mid radiant bows and darkening clouds, while memory lasts that message will be read and treasured by husband, children, relatives and friends.

Well might it be said of her, "That she being dead yet speaketh." "Cold in the grave the perished may lie, but that which warmed it once can never die." The cold, icy hand of death closed her eyes and hushed her gentle voice, bu the soul that was constantly smiling in life could not be subdued, and as it took its final flight, like a parting kiss it lingered and lit up the dear face and went bounding into the paradise of God.

Dear one, thou hast weathered the storms and the ocean crossed and anchored safe where brighter seasons smile. We, too, must follow thee, and by God's help we expect to meet and bid thee good morning on the bright hills of eternity in the sweet by and by.

Her brother,
L. H. Hipps.

HARRISON—Joseph Hamilton Harrison was born October 25, 1854, and died May 25, 1925, aged 71 years and seven months. He was a son of Welkie and Rilla Harrison, and lived all his life within a few miles of Cedar Grove church in Rutherford county, N. C. He was a quiet, unassuming man, honest and upright, and a great friend to the poor and needy. He was never a member of any church, but was a believer in God and an advocate of right living. When the hour of death drew near he said he was "ready and waiting to go home." He leaves a widow, four brothers and many other relatives. The funeral service was held by the writer in Cedar Grove church, Bostic circuit. E. J. Poe.

AN APPRECIATION

In the passing of Mrs. Mittie B. Hill the Alumnae Association of Greensboro College has lost one of its most loyal members. Her heart-strings were entwined about the college in a peculiar manner, as from childhood it had been her home, her father, "Uncle Bethel," as the girls called him, having been a steward of old Greensboro College.

Mittie Bethel Hill was born at Salem near Winston-Salem on the 31st of January, 1841.

When she had finished her [illegible] in the college she graduated [illegible] the ranks of the teachers, being [illegible] some years instructor in piano.

Her gentle, quiet lovableness gained her many friends. It was while she was teaching that her husband, Wm. H. Hill, wooed and won her. Five children came to bless their union, three of whom now live in Greensboro and vicinity.

Since the death of her husband, which happened many years ago, she made her home principally with her only daughter, Mrs. Charles Roberson, who lives on West Market street.

For a number of years her health had not been good, necessitating somewhat frequent visits to a hospital for treatment.

She was ever thoughtful, kind and appreciative of any kindness shown.

Thought prevented by declining health from taking an active part in the work of her church, West Market Street, she was ever loyal, and contributed largely of her means to the support of its institutions. A strong, unfailing trust in her Saviour and in the watchful, loving care of her heavenly Father sweetened the days as they passed.

Very quietly she fell asleep in Jesus on March 7th of this year, 1925.

By one who loved her,
De Lavalette Alderman Ireland.

OLIVER—Dougan J. Oliver, aged 68 years, one month and 15 days, died at his home, Route 2, Waysville, N. C., May 27, 1925. He had been in declining health for some time and as the end came near, his condition becoming more alarming, it was evident that he could not live. Finally death came, his spirit was released and passed peacefully over the river to rest in the beautiful city of God.

His body was interred, after funeral services at the home, in the cemetery at Tabernacle church—the church he loved and where his membership had been for many years.

Brother Oliver is survived by his wife and four sons. May the comforting grace of our Lord abide with them.

E. C. Sell, P. C.

GREEN—Mrs. Sarah Jane Green, wife of Mr. W. J. Green, who lives near Oak Grove church in Rutherford county, departed this life May 16, 1925, in the 73rd year of her age. She professed faith in Christ and united with the eMthodist church at Oak Grove in early life and was faithful to attend and reg ular in contributing to the support of the church until she neared the end of life's journey. Her funeral service was conducted by Rev. Peter Rome at Oak Grove in the absence of the pastor. E. J. Poe.

RESOLUTIONS OF RESPECT

On the bright Sabbath morning of April 19, 1925, the immortal spirit of our dear and beloved friend Mrs. Alice Rector Gentry entered through the pearly gates into the beautiful city on high to be forever with her Lord whom she loved and served so well while here on earth.

Our church has lost one of its most devoted members, the Sunday school one of its very best teachers, in which she had so faithfully served for many years—our Ladies' Aid Society one of its oldest and most loyal members, always anxious to do something worth while. We do not and cannot say that she is dead—she is just away.

Therefore be it resolved:

That we bow in submission to our Father's will; that we thank Him for her life of patience and Christian love which is an inspiration to us; that we etxend our deepest sympathy to the family and friends; that a copy of these resolutions be spread upon the minutes of the society and a copy be sent the North Carolina Christian Advocate.

Mrs. Eugene Transou,
Mrs. R .H. Hackler,
Committee.

LASSITER—Hezekiah Lassiter, the subject of this sketch, was born in Northampton, N. C., May 21, 1858, and fell on sleep in the county of his birth [illegible]mber 11, 1924.

[illegible] was married to Miss Martha S. [illegible]e in 1881 and to them were born [illegible]ven children, six boys and five [illegible]irls, all living except one who died in infancy.

Brother Lassiter was married a second time in 1908 to Miss Lena Davis and to this union seven children were born, five boys and two girls, all living but one son, who died in infancy.

Brother Lassiter was a lifelong member of Zion church on Conway circuit. I was his pastor for four years and without hesitancy say he was one of the best men I have known. One seldom meets a person as free from deception as was Brother Lassiter. When he opened his mouth he spoke the truth as he saw it. It was a very unusual thing to go to his church and not find him at every service held. Then his financial support of the church was like his church attendance. He believed that God had given him both his time and his money, and that it was not good to withhold either when the Lord had need. The splendid life he lived that helped so many was due to his unfailing faith. Years before he went away, in a severe illness his faith and calmness impressed physicians, nurses and friends. He truly "believed in God." His going was sudden, but we believe he was ready. He had spent many years getting ready for the coming of his Lord.

We all miss him, but his widow and children miss him most. The Lord comfort them. J. B. Thompson.

RESOLUTIONS OF RESPECT

In the passing of Mrs. J. H. Henley the woman's Bible class of Broad Street Methodist church, Statesville, N. C., has lost one of its most faithful and consecrated members. She was ever ready with hand and heart to do her Master's bidding and her seat was always filled when she was able to be there. Her life was a blessing and inspiration to the whole class and we shall miss her presence with us. Therefore resolved:

First, That since our heavenly Father has seen fit to take unto Himself our co-worker we bow in humble submission to His will.

Second, That we are grateful for the inspiration of her life and that we strive to emulate her godly example.

Third, That we deeply sympathize with her family in their loss and pray God's richest blessings to abide with them.

Fourth, That a copy of these resolutions be recorded in the minutes of the class, one sent to the family and one to the North Carolina Christian Advocate for publication.

Mrs. Geo. M. Foard,
Mrs. R. E. Armfield,
Mrs. J. F. Anderson,
Mrs. E. G. Gilmer.

BECTON—January 20, 1925, the soul of Sudie A., wife of the late Rev. F. S. Becton, took its flight to the realms of light to dwell with Jesus and her loved ones whom she saw while passing through the valley.

She suffered much for several days. All that loving hearts could do was done, but the Master said, "Faithful servant, come and rest."

She was happily married October 29, 1874, to Rev. F. S. Becton. To this union eight children were born—four sons and four daughters, Mrs. J. H. Elliott, J. B., E. L. and F. S. Becton, Jr., of Bachelor, N. C., P. N. Becton of Greenville, S. C., Mrs. D. M. Salter of Merrimon, N. C., Mrs. W. O. Gaskins of New Bern, N. C., and Mrs. Sseppard Moore of Tuscarora, N. C.

Sister's devotion to husband and children was beautiful. They can call her blest. We miss her so much. As the shadows lengthen I am so lonely for awhile.

Since early life she loved her church and Sunday school. She always had a cheerful word for all. She fed the hungry and helped to clothe them. The day before she died she said, "Dear sister, the sun is shining so bright." It was then raining; it was God's lovely sunshine. Oh, may it light each one so dear to her heart to her home in heaven.

She was 72 years old. Her funeral was beautifully conducted by her pastor, J. E. Carter, and she was laid to rest by the side of her husband. The beautiful floral offerings told of her many friends.

Her only sister,
S. J. Bell.

RESOLUTIONS OF RESPECT

On Wednesday morning, May 6, 1925, the death angel came very suddenly and claimed one of our most beloved class members, Herbert W. Howell. Though he had been in declining health for some time, yet we did not think the end was so near. While we greatly deplore our loss, we thank our heavenly Father for his beautiful Christian life. His friends and neighbors could always see "Christ in him." Truly a good man has gone from among us. His love and devotion for his wife and children were especially great. He was always considerate of those about him. His house was open at all times to his friends, who were given a warm welcome and always made to feel at home.

Realizing the great loss that we have sustained in the death of our friend, we, the members of the Pine Forest Baraca Bible Class, offer this tribute of love and esteem to his memory; therefore be it resolved:

First, That we will greatly miss him in our Baraca class, where his presence was always an inspiration to us.

Second, That we extend to his sorrowing loved ones our heartfelt sympathy, praying that our heavenly Father may comfort and bless them in this sore bereavement as He alone can do.

Third, That a copy of these resolutions be sent to the grief stricken family, a copy to the North Carolina Advocate, and a copy to the Goldsboro papers for publication.

Paul M. Thompson,
A. H. Veazey,
W .C. Hollowell.

HUSBAND AND WIFE DEPART THIS LIFE

During the latter part of March the Lord called unto Himself two of our beloved members, Brother Joseph Ellis and his devoted wife, Sister Ann Ellis. Sister Ellis was confined to her bed for several weeks, while her husband was not sick nearly so long. But she bore her sickness patiently and her faith grew more beautiful.

While it always brings sadness to our hearts to have death come into our midst and claim those who are dear to our hearts, yet there was a bit of sacred and solemn beauty which tended to temper the sting of sadness in the passing of this couple. They lived long, happy, Christian lives together and went on together to their new home with the heavenly Father whom they loved.

They were both 84 years, one month and some few days old. There were only seven days difference in their ages, and three days difference in their deaths, Brother Ellis having died three days earlier.

During the early days of their lives, while the blood of youth was in their veins and the hopes of the future were opening up before them, they learned to love each other with that devotion that binds hearts forever together. They joined hands as man and wife and together they faced the realities of life with all of its joys and sorrows. They were blessed with a splendid family of children, all of whom are now strong, honorable, God-fearing men and women, with families of their own.

Brother Ellis was a Civil War veteran. He was a soldier for about three years. In the famous battle of Gettysburg he was wounded in the ankle, which resulted in the loss of his foot.

In a quiet, humble way they spent their lives, but there was no one in their community who doubted their companionship with the Divine. For a long time our Lord had a place in their hearts and home. There was also a place in their home for their preacher. We read in the Bible of the home that prepared a room for the man of God. This is a fact equally true of this home. The preacher was always treated as the man of God, not only for a short while, but as long as he stayed among them. I am sure I shall never forget their kindness to me as their pastor for over three years.

Finally the evening of life began to approach and the shadows began to lengthen, but their faith in God grew more beautiful, even down to the setting of the sun. After they had walked devotedly the paths of life together for 62 years, God would not allow either of them to suffer the loss of the other; so He took both of them together. This was as this devoted wife would have it, for she said that she did not want to leave him. So on the fifth Sunday afternoon in March they were followed by a large crowd of loving hearts to Parker's church, where they had been faithful members for a long time, and there the last tribute of respect to them was paid.

The service was conducted by the pastor with the assistance of Brother McSparren, pastor of Main Street Methodist church of Suffolk and Dr. Staley, a Christian minister, from the same place. After the service their bodies were laid side by side in the seminary at the church, and the graves were covered with beautiful flowers, which formed a suitable symbol for their beautiful, Christian lives.

J. O. Long.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JUNE 18, 1925 Number 25

EDITORIAL PARAGRAPHS

"Use me, O Lawd, use me in an advisory capacity," was the old negro's fervent prayer. And the prayer was as frank as it was fervid. But the prayer might be offered by some, both white and black, who are not quite so frank. For to more people than one likes to believe it is a delightful sensation to be used "in an advisory capacity." They are experts in telling other folks what ought to be done and how to do it, but slow in taking hold of a task with their own hands.

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The Methodist Advocate has gathered together the following aphorisms that are well worth thinking about: "Big troubles may come from little sins," "A man wrapped in himself has a shabby cloak," "It is a poor religion that is never strong except when its owner is sick," "The stay-at-home is a voter against everything the church is trying to do—and for everything the church wants done," "You can't judge an automobile by the sound of its horn—nor a man."

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June and November are the two great months in the college year. One is the month of the sheepskin and the other is the month of the pigskin. Caps and gowns prevail in June, shields and helmets and padded breeches in November. It's the platform in June, but in November it's the gridiron. Commencement is a mild sort of amusement amid the hand clapping of friends, but it cannot be compared to those great moments when your own team is headed for a "touchdown." For interest one football game is worth a thousand commencements.

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It has been well said that new occasions teach new duties and that in the march of progress ancient good sometimes becomes uncouth. But let us also remember that new occasions arouse a fresh interest in some old documents and at the same time remind us that there is not much new under the sun. For instance, here is the "whereas" in that famous condemnation of Galileo to prison in 1633 for teaching that the earth moves round the sun and for publishing that the sun had spots in it; who at the same time interpreted the Scriptures to conform to these notions. Hear the words as recorded:

"Whereas, you, Galileo, son of the late Vincenzo Galilei of Florence, aged seventy years, were denounced in 1615 to this Holy Office for holding as true and false doctrine taught by many—namely, that the sun is immovable in the center of the world and that the earth moves and also with a diurnal motion; also for having pupils whom you instructed in the same opinions; also for maintaining a correspondence with some German mathematicians; also for publishing certain letters on the solar spots in which you developed the same doctrine as truth; also for answering the objections which were continually produced from the Holy Scriptures by glozing the said Scriptures according to your own meaning; and, whereas, thereupon was produced a copy of a writing in form of a letter confessedly written by you to a person formerly your pupil, in which, following the hypothesis of Copernicus, you include several propositions contrary to the true sense and authority of the Holy Scripture."

It has been said that the best way to get some church members interested in their pastor's salary is to ask them for a contribution to some other church interest. Methodist stewards, Presbyterian and Baptist deacons can from experience tell how much truth there is in the foregoing observation.

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If cleanliness is next to godliness, filthiness must be next to devilishness. Washtubs, bathtubs, and toothbrushes must then be instruments for social uplift, as well as means of personal cleanliness. Soap and water properly applied can complete the job with a French poodle. A bath makes a clean dog of him. But a bath cannot clean up a man. He is a moral being and if every whit clean must be clean in morals also, which is the more important, since the ethical is above the material. But there is no valid reason why the one should be divorced from the other or, with the abundance of soap and water and plain moral instructions that we have, why everybody should not be both physically and morally clean. And if so they would be close to the kingdom.

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The New York Christian Advocate tells of a minister who had spent his spare time for two years in a study of the Virgin Birth and he wants the "tangled creeds straightened out." Dr. E. C. Hickman, another minister, made this pertinent reply:

"But is it the 'tangled creeds' which need 'straightening out'? I, too, have been using my spare time, not in studying the proofs of Christ's divinity, but with the passion of a broken-hearted preacher I have been proclaiming Christ as Lord and Master over the lives of men. I have rejoiced to see many scores of men and women and boys and girls bow at Methodist altars yielding themselves to the Lord Jesus Christ. In personal conference with more than 150 folks during the past five weeks, I have pushed home the claims of Jesus Christ to each individual heart and urged immediate surrender of the will to Christ. In only two cases out of all that group was the question of the divinity of our Lord ever raised. During the past five weeks I have preached more than fifty times and never once have I preached about the Virgin Birth nor sought to defend the faith of our fathers. I have preached rather a conquering, redeeming personal Christ who is able to meet all the needs of humanity today. And Christ has graciously blessed our ministry to the salvation of scores of sinners, including three adult Catholics, to the deepening of the spiritual life of many church members, to the reconciliation of broken homes, to the dedication of young men to the ministry and of young women to the missionary field. How long, oh, my brothers, shall we engage in futile controversies when all about us folks are dying for want of vital contact with a living Lord? If Christ were here in person, would He not be saying, 'Have I been so long time with you and dost thou not know me? I have not said, Follow Me and defend the faith of the fathers; but Follow Me and I will make you fishers of men. I have not said, Go into all the world and conduct a battle of words, but Go into the world and proclaim my Lordship.'"

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CHURCH UNION IN CANADA CONSUMMATED

June 25, 1925, will become a notable day in the religious history of Canada. It is the day when the Presbyterian, the Congregationalist and Methodist churches of that province to the north of us united and formed a new church—The United Church of Canada. These three great Protestant groups with a new name and a new government are now blended into one.

This is an entirely new venture in the history of Christianity and will be watched with interest by the entire Christian world.

The New Outlook, which is the organ of the united church, says editorially of this great pioneer movement in Christian history:

For nearly a quarter of a century three great evangelical church of Canada—the Methodist, the Presbyterian and the Congregational—have been moving towards the realization of a high ideal. The growing urge of conditions, especially in the Western provinces, but prevailing all over the Dominion, has accelerated the movement in its later stages. The tasks that were the despair of all the churches remained unfulfilled because of our incapacity to overtake them in our divided state and with our conflicting interest and unseemly rivalries. As in the Great War lack of unity in the armies of the Allies proved an obstacle to progress, and imperilled the cause for which the nations were pouring out their blood and treasure, so the great offensive of the churches awaited a unity of organization and leadership such as that which eventually won the victory.

The obstacles seemed for a time almost insuperable. The chief barrier to unity lay in our denominationalism, so deeply intrenched in venerated tradition, and so fortified by sentiment and, perhaps more than we realized, by prejudice and pride. To uproot a tree of such ramified growth was no easy task, and it is not to be wondered at that in the process some disturbance should have been caused in the garden of the Lord.

As the churches were drawn into closer co-operation in Christian service, however, they began to realize more clearly how much they possessed in common of the great essentials of a faith and how trifling were the things that divided them. Through long years of earnest and prayerful conference the dividing lines gradually faded away and the true unity of spirit and of belief stood out as an indubitable reality. It only remained for faith and patience, through sanctified scholarship and brotherly love, to crystalize the fruits of these years of investigation and of Christian fellowship, to come to a common agreement on the vital things for which the true church of Christ has ever stood, and to plan for a still closer drawing together of the churches which have so long been "One in hope, in doctrine, one in charity."

If we take into consideration the bearing of the union which has now been consummated upon the religious life of our own nation and its effect upon the reunion of the separated branches of the church of Christ throughout the world, we can think of no more fitting expression of our prayer and hope for the days to come than the words of Longfellow's "The Building of the Ship":

"Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils ring, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our tears,
Are all with thee—are all with thee!"

MISTAKEN IDENTITY

Ben Dixon MacNeill, the reporter and general writer for the News and Observer, who has the ability to flavor his writing with a wondrous touch of his own individuality, says that he has been mistaken for a Methodist preacher, a "movie" actor, a coal miner and other strangely engaged human beings. But the most unpleasant of all was to be mistaken for a "tick doctor." The last occurred in Ocracoke, where big Ike O'Neal told him in words that seemed to have a hidden meaning, "They ain't nary cattle-beast left on this island."

MacNeill got away after a 52 minutes' sojourn and concludes his story thus:

"Being taken for a tick doctor in Ocracoke is closely akin to being taken for an emissary of the prohibition commissioner in Rock Creek township, Mitchell county. Some time I hope to go back to Ocracoke under proper auspices that can vouch for the fact that nothing in the world concerns me so little as the dipping of cattle, or the forcible extermination of ticks."

THE RALEIGH TIMES SUGGESTS THE ADVOCATE

The mayor of Greensboro is business manager of the Daily News, and Councilman Price is a large stockholder in the Daily Record. Mr. T. J. Murphy, the editor of the Greensboro Patriot and a lawyer, makes the point that according to existing statutes these men have no right to trade with themselves by giving the city's advertising to either of these papers, but should let the Patriot have the job. But it turns out that one or more city councilmen are stockholders in the Patriot company.

At this juncture when the city fathers are struggling amid these legal entanglements engendered by the mayor's and councilmens' multitudinous holdings in this world's securities the Raleigh Times comes to the rescue. The Times says:

"L ater reports from the front line trenches at Greensboro bring word that two members of the city council own stock in The Patriot, whose editor has raised the question of Mayor Jeffress and Councilman Price contracting with their papers to print the list of delinquent taxpayers. Better give it to the Christian Advocate and put an end to the controversy."

To Editor Coffin's timely suggestion we shout a fervent Methodist "Amen." Truly, "a second Daniel has come to judgment." Long live the editor of the Times, and we suggest that the Greensboro councilmen employ him as their legal and spiritual advisor.

"RED BUCK'S NEWSPAPERING"

H. E. C. Bryant, known to many personally and to all North Carolina newspaper readers through his work as reporter, story writer, and now as Washington correspondent, is writing for the Charlotte Observer under the above caption a story of his newspaper career which he began just 30 years ago. We do not infer from these reminiscences that "Red Buck" Bryant is growing old—to talk of the past being a mark of age—but we have been mightily charmed by his first installment of these "recollections." His first acquaintance with Mr. J. P. Caldwell, his maiden effort as a reporter at the Shemwell trial, and his "bout" with Captain Rider are in Red Buck's best style.

We await with interest his account of the duel with "Buck" Newton when cornstalks with dirt on the roots were used as weapons. That was quite a story at close range, but when viewed across the years it will evidently take on a fresh enchantment when clothed in the azure hue that distance lends.

Worthy of note is Mr. Bryant's observation after 30 years reportorial work:

"I have observed that the bigger the man the easier it is to see him. It is the small fellow, with a big job, that makes an interview difficult. I have no fear of the real leaders of the nation but tremble before some of their underlings."

THE SUPREME COURT AND THE OREGON LAW

Oregon enacted a law requiring that all children between eight and sixteen should be educated in the public schools of that state. By a unanimous vote the Supreme Court of the United States declared that law unconstitutional.

Justice McReynolds who wrote the decision said: "The fundamental theory of liberty on which all governments in this union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only."

It has been said that this law was enacted in order to smite Roman Catholic parochial schools. But it is a sword that cuts in every direction and cuts out all church and private schools. And even worse than that the Oregon law says, not the parent but the state is in control of the child. Ancient Sparta said that and we believe that Soviet Russia says that the child belongs to the state, but the Supreme Court of the United States declares this is not true in the United States of America.

It might be well to keep in mind, also, that no state has a constitutional right to enact a law to interpret the meaning of the Holy Scriptures. The interpretation of the Word of God is not within the range of civil statutes, neither is it, for that matter, within the scope of ecclesiastical authority. No state and no church has a right to bind people with its interpretation of the Bible. That is an individual matter. The right of the private interpretation of the Holy Scriptures is a fundamental of Protestantism. Anything else is Roman Catholicism. The right of the individual to interpret the Bible and the privilege of the human spirit to directly approach God without any priestly intervention, were the battlefields of the Protestant Reformation. It was a long, bloody struggle to win the right to read the Word of God and to approach into the presence of God as a free individual, and we should guard these rights with an unconquerable zeal.

PLEASANT HENDERSON HANES

For long years Mr. P. H. Hanes—"Pleas" Hanes, as he was familiarly and lovingly called by his business associates and friends in Winston-Salem—has been an outstanding figure in the business, social and religious life of Winston-Salem.

For sterling manhood, business foresight and the energy to make his dreams come true, and for loyalty to his God and his church, he had few equals. At all times he stood as a tower of strength for righteousness and the higher things of life. His contribution to his adopted city—he was a native of Davie county—is beyond computation. But he was a leader among the great builders of that city. His wealth is written in seven figures, but his moral worth ran far beyond his material holdings.

To his family, to his city and to his church he leaves the legacy of one who lived nobly, wrought worthily and proved himself true in every relation of life. Praise belongeth unto him who as a husband, father, friend, citizen and churchman joyfully and faithfully met every demand in all these relations.

The pastors' summer school at Duke University is now making fine headway. Among the prominent speakers who have already appeared upon the platform have been Dr. E. Stanley James, Dr. Edwin Mims and Bishop W. F. McDowell. Bishop J. M. Moore is to appear later in the week. The adresses of these speakers have been of an unusually high order.

When you hear a man arguing to establish his honesty, or sincerity, or religion, you may know that he thinks he has given others just cause for doubt.—Religious Telescope.

PEOPLE AND THINGS

Rev. and Mrs. R. C. Goforth announce the birth of a daughter, Dorothy Long, on Thursday, May 28, 1925, at Glen Alpine, N. C.

"Mr. and Mrs. W. F. Bristow request the pleasure of your company at the marriage of their daughter, Jeddie Mae, to Dr. Leon McFerrin Draper on Saturday, the thirteenth of June, at seven o'clock, seven hundred and nineteen, North Person Street, Raleigh, North Carolina."

We learn with sorrow that the wife of Rev. J. W. Bradley, Roxboro, N. C., underwent a serious operation Thursday, June 11, in Watts Hospital, Durham. Mrs. Bradley seems to be getting on very satisfactorily following the operation. Brother Bradley asks the prayers of the church in behalf of Sister Bradley.

"Mr. and Mrs. Walter A. Steele request the honor of your presence at the marriage of their daughter, Elizabeth Leonard, to Mr. Warren Francke Landford, Jr., Monday evening, June twenty-second, nineteen hundred and twenty-five, at eight o'clock, First Lutheran church, Asheville, North Carolina. At home after July tenth, Landola, Kenilworth, Asheville, North Carolina."

In a recent issue of the Advocate Brother Culbreth, presiding elder of the Elizabeth City district, stated that Creswell on the Columbia circuit had given their pastor, Rev. S. Salyer, a purse with which to bear his expenses to the pastors' summer school. Brother Salyer has asked us to state that Columbia joined Creswell in this matter and wishes publicly to express his appreciation of this act of kindness to him.

"I want to thank you for your leniency in sending the paper so long without a check forthcoming. I heartily enjoy the Advocate, especially the editorial page, and am enclosing check to cover partially my arrears. Please mail me sta tement." The abbve is a copy of a letter received by the Advocate. There is a world of difference in the spirit of this letter and some we receive "bawling" us out for sending Advocate after time expires.

"I thought you would possibly be interested to know that I have finished my graduate work at Vanderbilt University. On June 10, 1925, the degrees of Master of Arts and Bachelor of Divinity were conferred on me. I have served several pastorates in the North Carolina conference since 1916. I learned to love the work. I learned to read the Advocate and got great pleasure out of it. To my mind the North Carolina Christian Advocate is one of the best, if not the best, in the Southern church." —W. L. Loy.

"A two weeks' meeting in our church at Clyde just closed resulted in a revived membership and thirty-three additions to our church—twenty-nine on profession of faith. The twenty-nine were all from our Sunday school. The other churches cooperated in good spirit. The preaching was done by Bro. A. C. Gibbs, our pastor at Canton, who has developed into one of our strongest and most effective preachers. Mr. Jones, secretary of the Y. M. C. A. at Canton, rendered efficient help at several services with the singing."—Frank Siler.

Here are some Roman Catholic and Protestant figures of interest: The Roman Catholic church has 296 homes for children, caring for 45,687. They have 122 homes for the aged, caring for 12,404. They have 582 hospitals, having 65,129 beds. The Protestant churches have: 300 homes for children, caring for 24,000 annually; 391 homes for the aged, caring for 20,000 annually; 400 church hospitals, and as many more under Christian affiliations, caring for 1,500,000 patients annually and neglecting 1,000,000 more, who ought to have medical treatment. (The 400 Protestant hospitals have 30,000 beds and are short at least 40,000 beds for the care of their sick).

"I recently assisted in a meeting with Brother Seabolt in East Lumberton. We had for our pianist Bro. W. E. Johnson of Lumberton. This brother is one of the finest musicians for revival work I have known. Not only does he play well, but he also sings well. His solos and duets with his wife are soul-stirring. Brother Johnson and wife are blind, and he feels the call to devote himself to revival work. He is a fine piano tuner, and is willing to help make expenses while holding meetings by tuning pianos. He is not a preacher but a song leader. He deeply feels the call to this work, and if any of the brethren would use him I feel sure they will be well satisfied with his work."—W. E. Hocutt.

Rev. W. G. McFarland, who is nearing the end of his fourth year at Oak Ridge, has been transferred by his presiding elder, Rev. W. A. Newell, to Kernersville, the charge made vacant by the death of Rev. L. A. Falls, and Rev. Robert M. Price, who has just received his B. D. degree from the Yale Divinity School, becomes pastor at Oak Ridge. Brother McFarland and his family will this week move to Kernersville and Brother Price and family will take up their residence this week at Oak Ridge. We venture the prediction that both these churches will be delighted with their new pastors.

At the annual meeting of the board of trustees of Davenport College last Tuesday afternoon a building committee was appointed to erect a new building at Davenport which shall provide dining room and kitchen for the college. The work is to begin at once or just as soon as sufficient funds are in hand so that no debts will be incurred. It was by a unanimous vote the trustees decided that Davenport shall henceforth be a high grade junior college, offering two years college work and four years high school. Prof. J. A. Hornaday was re-elected president of the college for another year.

"Just a word. I want to say 'amen' to what Bro. L. E. Stacy has sowell said on Unification. I have said all the time ,and still say, that deep down in the heart of every man who is opposed to the present plan of unification, and hasn't suggested another and better plan, is lurking a little bit of selfishness, or prejudice, or hate, when sifted down to its last or final analysis. For if the present plan is not what they want, why in the name of all fairness don't they suggest another or better plan. And I wish also to thank Bro. J. E. Holden for the timely suggestions he has made on the Sunday school and church service. Entirely too many of our young people and children, and I am sorry to say some of our older people and teachers, leave the church as soon as Sunday school is over and do not stay for preaching service. Yours for one in Christ, as Christ prayed for His church in John's Gospel, 17th chapter, 11th and 21st verses."—G. P. Drum, L. P.

Dr. B. M. Beckham, principal of the Ferrum Training School, Ferrum, Va., on his way to Blue Ridge last Monday morning called at the Advocate office a few moments. The Ferrum Training School is doing a wonderful work. In September, 1914, less than eleven years ago, a school opened its doors in the mountains for the first time. There was one unfinished building, and 99 pupils were enrolled during the session. There are now six branch schools, besides the principal one and 662 pupils are receiving Christian education at the hands of 25 well trained and consecrated teachers. About 600 of the 662 students pay nothing, because they have nothing to pay. The others pay only a part of their actual expenses for board and tuition. The school gave its students for the session of 1924-25 $41,000 in addition to what they paid. The sum total given the students since the organization of the school is well up in the hundreds of thousands of dollars.

The fire "laddies" of Greensboro to the number of 80 or more, with their chief attended the annual memorial service of the Greensboro firemen at Spring Garden Street Methodist church last Sunday morning at 11 o'clock, and after the service these men with seven of their fire trucks proceeded to the cemetery, where the graves of their dead comrades were decorated. Rev. G. Ray Jordan, the pastof the church, was the preacher of the hour. His subject was "Men Who Hazard Their Lives." Emphasis was placed upon the fireman's work being distinctly unselfish—it is at all times for others, (2) it is a response to need regardless of social or superficial distinctions. No question as to the calls coming from rich or poor, white or black, but regardless of racial, social, financial or religious distinctions they answer the call for help. In this the work is distinctly Christ-like. The sermon and the entire service contributed to the spiritual uplift of the very large congregation that attended these interesting services.

"ON WHICH SIDE IS CHRIST?"

In reply to the good brother who in the Advocate propounded the above question with regard to the so-called "unification," which some equally honest people refer to as "swallowfication," I would meekly suggest that since a million years are as a day unto Him, and He is the same yesterday, today and forever, that very likely He is on the same side as He was in 1846, when the two churches separated for the good of both of them. Bruce Craven.

CHARLOTTE DISTRICT NOTICE

Will the pastors kindly send me the names of the delegates from their charges who expect to be entertained over night at the coming session of conference? This request is made to save our people from disappointment after they have prepared to take care of visitors. Pineville will receive you with open arms, but it is not very satisfactory to open the arms and have no one come in.

Please write me at once as to how many are coming and how many will stay. Do it now before you forget it. Robert E. Hunt,
Pineville, N. C.

ELIZABETH CITY DISTRICT CONFERENCE

The Elizabeth City district conference will convene at Parker's church on the North Gates charge Tuesday night, July 7, and continue through the 8th and 9th.

The opening sermon will be preached Tuesday night by the Rev. C. T. Thrift of Moyock. Bishop Denny will be present and preside over the conference.

All the preachers and delegates from down the sound will be met at Elizabeth City with cars.

The brethren who have any interest of the church to present will be gladly welcomed and given an opportunity to represent their cause.

Let all the preachers have brief, written reports on all the questions required by the discipline. And kindly do not fail to furnish me with the information I asked for some weeks ago in a personal letter. C. B. Culbreth.

TO MY BRETHREN OF THE NORTH CAROLINA CONFERENCE

You who know what love is, what home-life is, what morning worship around the breatfast table is; you who know what it means to have a companion thoroughly in sympathy with your work, and who tries to do all she can to help you; you who know what it means to pass through a dark valley and a dark Gethsemane—pray for us. We have been so suddenly plunged into the shadows. Just as we were planning to attend the pastors' school together, my wife had a hemorrhage from the lungs one night—one dark, dark night. Examinations have been made. Pictures show dark shadows in the lungs. She must rest at least six months in bed. And then—we know not what. God calls me now to attend to her. I'll stay with her for the most part, and when you see me not at the gatherings where I should be otherwise, know where I am, and what the holy purpose of my life is. I shall not rebel against God's will, but if he calls me to change my life work for the primary work of making home safe first, I shall gladly go. I am looking out into the darkness, but I think there is a bright hour about to come with the passing of these clouds. E. C. Durham.

DR. A. C. DIXON PASSES FROM EARTH

Dr. Amzi Clarence Dixon died June 14 in Baltimore at the Union Memorial Hospital, where he had been for more than a month. He had been in failing health for the past year. He would have been 72 years old on July 6. Death was due to a complication of diseases.

Dr. Dixon, who was universally recognized as an outstanding pulpit orator, had been a world figure for years and held some of the most important pastorates in the world, including that of the Metropolitan Tabernacle in London, where he was pastor from 1911 to 1919. Since 1921 he had been pastor of the University Baptist church at Baltimore, which he founded in that year.

Dr. Dixon, one of the three famous Dixon brothers, was born in Shelby, N. C., and entered the ministry of the Baptist church. The other brothers were "Tom," the novelist and playwright, and "Frank," noted lecturer, who died at his home in Brooklyn May 23, 1925.

He wrote the following well known books on religious subjects: "Milk and Meat," "Heaven on Earth," "The Lights and Shadows of American Life," "The Christian Science Delusion," "Present Day Life and Religion," "Evangelism, Old and New," "Young Convert's Problems," "Is the Bible a Sectarian Book?" "Destructive Criticism Versus Christianity," "The Bright Side of Life," "The Glories of the Cross," "The Bright Side of Death," "Back to the Bible," "Through Night to Morning," "Reconstruction," "The Birth of Christ," "The Incarnation of God," "Why I Am a Christian," and "Higher Critic Myths and Moths."

THE GREEN PASTURES AND THE OPEN ROAD

By J. H. Jowett, D.D.

He maketh me to lie down in green pastures. . . . He leadeth me in the paths of righteousness.—Psalm 23.

The green pastures and the open road! Here are two symbols which unveil two vital aspects of the spiritual life. There is, first of all, the figure of the green pastures which represent the rich fullness of the divine resources for a tired and exhausted soul. There is the suggestion of rest, and satisfaction, and restoration. Amid the soothing ministries of pastoral peace new life flows into spent muscle and wearied nerve. The nourishment more than balances the fatigue. Contentment wipes out the memory of exertion and toil. "He restoreth my soul." The good Lord meets the soul in fields of quietness, and it is as when the angels sang over the fields of Bethlehem in comforting strains of peace and good will.

The second figure is the figure of the open road —"the way of righteousness." The circumstances seem to be entirely changed. There is no longer the moist sweetness of the nourishing meadow. There is now the tedious path, the wayward, endless road, the dust, the flints, the long and seemingly endless journey. It is no longer lying down, but walking, walking, walking! "He leadeth me in paths of righteousness." The soul is out on the open road and its shepherd is leading on. Such is the second figure.

There is a type of spirituality which is born and nourished in green pastures. It is forever seeking nice things, sweet things, pleasant things, peaceful things. It loves to get apart. It delights in long retreats. It revels in the atmosphere of conferences and withdrawn communion. It has a growingly large library on the secrets of the higher life. It joins any and every league except the league of routing out bandits on the road between Jerusalem and Jericho, or the league for slaying dragons wherever they infest the lives of men. And so this is a sort of spirituality which lacks tone and virility. It needs more red corpuscles in its blood. Its piety is pale and anaemic. And I think that if in this world of great pastures and still waters there is a quiet cemetery where dead devotion is buried, many a grave would have to carry this epitaph, "Passed away in decline through sheer neglect of the open road."

On the other hand, there is a sort of spirituality which lives on the road. It is always "on the go." It is practical, and ever practical, and it has no leisure for the use of green pastures or still waters. It is too busy to go apart and rest awhile. The calls are too clamant for any heed to be paid to the lures of rest. It has no time for thinking things through because it is so intent upon seeing them through. It has no time for praying because it is so devoted to working. **Laborare estorare!** This is the motto, and they keep at it night and day. And what is the result? They become overdriven. They lose the fine and nobly proportioned sense of things. They become superlative, which is only another way of saying that they become insensitive to larger issues. They are apt to become shallow. And often they become irritable and critical, and they fall into murmuring and complaint. "Lord, speak to my sister, and bid her that she help me in service." That is the speech of one of the overwrought, the folk who have been too long on the road, and who greatly need the quieting, restoring ministries of the green pastures and the still waters which are the precious provisions of divine grace. There is many a splendid knight on the open road whose loyalty is suffering and whose labor is maintained because he will not turn aside with his Leader into the deep and deepening secrets of rest. They are "tired to death."

Now it is the gracious purpose of our Lord that the ministries of the green pastures and the open road are to be mutual and complimentary. Our Saviour continually mentions them as being equally essential to the perfecting of His will. "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" It is the Lord's call to the green pastures! "My peace I give unto you!" It is our Lord's bequest by the still waters. But joined to these is his call to the open road. "Walk while ye have the light lest darkness come upon you!" "He that followeth me shall not walk in darkness." This is the ministry of the journey, the offer of some splendid commission, the chance of a great adventure. The soul which has been secluded with him in arbors of rest is now carrying the secrets of rest into valiant works of righteousness and doing his will on earth as it is done in heaven.

It is even so in all the teachings of the Apostle Paul. Take, for example, his letter to the Ephesians. What a combination it is of green pastures and open road! The earlier part leads us into the deep and unfathomable things which concern our peace. We move with reverent rapture among God's infinite provisions for the soul's eternal rest. The wonders pass the powers of human speech, and the soul goes beyond the ministry of words into the riches of wordless contemplation. But the letter which leads the soul into these entrancing mysteries also leads it into the activities of the open road. How many times does the apostle call us from the restoring rest of contemplation to the invigorating habits of a healthy and out-of-doors spiritual life! How many times does he use the figure of walking, which is just outdoor movement on the venturous way! "Walk in love!" "Walk in the light!" "Walk as children of light!" What is all this but spiritual knighthood on the march, going on and on to works of chivalry and freedom! And thus does the apostle's letter unite the ministries of spiritual peace with the calls of the open road.

And when I turn to the last part of the sacred Book, where we have glimpses of the final issue of things, some of the happenings beyond the boundaries of time and death, one looks on a similar spiritual landscape, a combination of green pastures and open road. I open the Book on one page, and I read of the Shepherd, now the Lamb of God, leading his flock to "fountains of living water." It is the secret wealth of the green pastures. I open another page, and I see the Lamb of God, wearing "a vesture dipped in blood"—mark you, not the blood of another, but his own blood, for this is the royal insignia of self-sacrifice—and on chivalrous venture he is out on the open road. And where are they who companied with him in the green pastures? This is the answer: "These are they that follow the Lamb whithersoever he goeth!" They are out with him on the open road!

WAYS AND MEANS FOR RAISING YOUR QUOTA FOR SUPERANNUATE ENDOWMENT

By Frank L. Wells.

To the Pastors of the Methodist Episcopal Church, South:

There seems to be a demand for another piece of literature in the Special Effort for Superannuate Endowment. Almost every week inquiries come to the desk of the secretary of the Board of Finance, requesting information concerning ways and means of raising money to be applied in payment of quotas. One day a pastor asks for a suggestion of some unique plan with which to challenge the interest of his congregation. Another day a member of some Special Effort committee wants to know if printed suggestions of money-raising methods are available. And on some other day a presiding elder asks if the secretary of the Board of Finance has any suggestions of methods which may be passed on to the charges as he makes his official rounds.

Knowing that in order to make the expenses of this movement as small as possible the force of workers in the offices of the Board of Finance is kept at the minimum, I am offering to use some of my vacation hours in compiling and publishing a pamphlet giving practical suggestions of ways and means for raising Special Effort quotas.

I. A Proposal.

If the proposed pamphlet is to have practical value, it should be developed out of the experience of the pastors and his group of workers, rather than to be produced out of the imagination of some one person thinking of the subject from a theoretical point of view. Therefore, counting on the genuine interest in this cause manifested by so many pastors, and believing that you will be willing to pass on to your brethren any plans which you have found to be helpful in your field, I am asking that you write a brief description of any unique plan that you have used, or that you expect to use, in raising your quota. Mail to me at my office, 409 Security Building, St. Louis, to reach me on or before July 10, 1925, and I will compile and publish such as will be approved by a committee which will assist me in making the selections.

II. A Contest.

In order to stimulate interest a contest is suggested. Dr. Luther E. Todd, secretary of the Board of Finance, authorizes the following offer of prizes:

First prize, $50 for the best plan submitted.

Second prize, $25 for the second best.

Third prize, $15 for the third best.

III. The Conditions.

1. A committee of three pastors will serve as judges; one to be selected from the city, one from a small town, and one from a circuit.

2. The committee will judge all plans submitted on the following points: (1) Uniqueness, (2) Adaptability, (3) Simplicity.

3. The number of words in describing the plan must not exceed 500, and fewer than that number is preferable.

4. All plans must arrive at my office on or before July 10, 1925. There can be no exceptions to this rule. Plans which arrive later than July 10 cannot be considered in the contest.

5. All plans presented become the property of the Board of Finance for publication without compensation if the board desires to publish them.

EPISCOPAL PARTICIPATION

By Bishop James Cannon, Jr.

In your issue of May 21 there appeared a portion of the same article written by me for the Nashville Christian Advocate replying to a statement in your columns by Bishop Candler concerning the Baltimore conference procedure. I can well understand that the length of the article in the Nashville Advocate was such as to make it difficult to publish it in full in your columns, although I really would have been glad for all those who read Bishop Candler's st atement to have read my reply in full. But in the last paragraph of the part of the article which you did publish there was a statement concerning the participation of the bishops in the discussion concerning Unification. That statement was as follows:

"I do not claim that I may not have made some mistakes in this matter of Unification. To speak quite frankly, I am inclined to think that a prime mistake has been the participation of the bishops in this discussion at all. It has been unprecedented, and it has appeared to me to have resulted in damage to the episcopacy and to the church."

I think that your readers who saw this statement should also see the rest of the article so far as it discusses that point. I am, therefore, giving the balance of the statement, with the request that it also be published. It was as follows:

"I believe that it would have been better for the episcopacy and better for the church if after the call for the special session had been issued the bishops had refrained from any participation in the discussion. But when four of the bishops decided that it was their duty to dissent publicly from the official binding action of the College of Bishops and some of these bishops began to write and to speak against both the legality of the call and against the plan, it really seemed necessary for the sake of the issues involved that reply be made, and several of the bishops spoke and wrote in defense both of the legality of the call and the value of the plan. I myself wrote an article, and I participated in two public discussions with Bishop Denny. But I became more and more convinced that harm would come from a publicly emphasized division among the bishops, because experience has demonstrated that it is exceedingly difficult to discuss principles without discussing persons also. My brethren will recall that the day before the meeting of the Chattanooga General Conference I urged that a statement be prepared, no matter how brief, which could be signed by all the bishops and presented to the General Conference, and I am glad to say that it was done. It is not my purpose here to allocate blame or praise, but simply to express my regret at what has happened. When in January I was requested to act as chairman of the committee on organization of the Friends of Unification, I hesitated before reaching a final decision. I was working night and day in the interest of the Centenary, and I continued so to do until March 18 without speaking once on unification. I did not want to get into any personal discussions, and, as indicated above, I knew from long experience as an editor the possible, even probable, dangers of unpleasant, unhelpful controversies. But I finally became convinced that I should meet the responsibility which seemed to be involved and accepted the position, writing a letter for the church press stating that it would be my aim to present full information concerning the plan and that I should earnestly endeavor to avoid personalities. I wrote two articles, one on 'Unification in England' and one on 'Modernism in Northern and Southern Methodism,' and made no imputation on

anyone's motives. I have since March 18 made a few speeches in favor of the plan, but I have discussed the plan and not persons. When Bishop Candler accused me in the Advocate of March 20 as 'being willing to pay any price for the adoption of the plan,' I hesitated. The accusation was not only unwarranted, but it was inexplicable, except as intended to brand me as a narrow partisan, willing to ignore my convictions for partisan ends. But I decided to wait and see whether I could not avoid a dispute of a personal nature.

My office headquarters are in Washington, where I have an office as chairman of the Commission on Temperance and Social Service, which has been my official post office address for three years. I had been invited to preach the conference missionary sermon at the Baltimore conference. I was present four days of the session. I thought that I knew what took place. I learned that the report of the proceedings in the conference organ would not give the facts concerning the vote, in which facts the church at large would be interested, and I knew that the reports in the secular press had been scrappy and incomplete. I decided that as chairman of the committee on Organization I ought to present these facts to the church. I have been writing reports of conference proceedings for over 30 years. I endeavored to write a report of the action concerning the vote such as I would have written for the Richmond Advocate when I was its editor. I intended the statement to be accurate and fair, without criticism either of the conference or of the bishop presiding. It did not occur to me that a bishop had no right to prepare and to publish such a report. I think he has that right. When I saw Bishop Candler's comment in the North Carolina Christian Advocate of the 23rd on my report and learned upon inquiry that the same article would appear in the Christian Advocate, I then realized that it would be necessary to do what I had most earnestly desired not to do—namely, to enter into a personal discussion with one of my colleagues. I greatly regret it, but there has seemed to be no option. Fortunately, following a custom of years, I had with me a file of important papers, and I have quoted in no case from memory but from the documents themselves.

I am convinced that it would have been better for the episcopacy and better for the church if the bishops had never taken public part in this discussion. It is difficult to predict what further part they will take. But it is to be hoped that it may be agreed that personalities will be eliminated from all future discussion and that as little harm as possible may result."

CHURCH FOR COLLEGE YOUTHS

"When we think of the vast number of boys who spend those most formative years at the University and then go out to touch every phase of life on earth, it is no less than suicide to fail to give them an adequate home while there.

To me, the most outstanding efforts of our church in its building program are the Washington City Representative church and the one at Chapel Hill. No church, devoid of honest pride, can hope to appeal very long to this, and the coming generations of men, especially those who pass through the University. I think of this project, not in terms of duty, though that is enough, but as one of the greatest privileges our Lord has entrusted to us folks called Methodists." J. E. Holden.

Clinton, N. C.

"One who was a student at Chapel Hill for four years and afterward the pastor there for four years, and whose family ties have kept him in close touch with the work there through all the years. Experience and close personal observation have convinced me that the church at Chapel Hill is one of the most important, if indeed not the most important in the state. Knowing what it meant to me in the battles of youth, having watched many others and marked its helpful influence on them and remembering that the University has grown and is growing by leaps and bounds, I do not think that the importance of the program of the church to make the church at Chapel Hill equal to its opportunities and responsibilities can be overstated."

Elizabeth City, N. C. N. H. D. Wilson.

"The continuous stream of students that pour into Chapel Hill year after year—destined to continue for a thousand years to come—demands the best possible provision to care for the young life of the University. The love of alma mater and devotion to future generations of students should constrain old University men and patrons of Carolina to make a liberal contribution from time to time to the church-life of the Hill.

The new Methodist church now being built should stand for more than a hundred years to bless the boys who pass through the halls of the University. Surely many will count it a gracious privilege to have a part in this enterprise.

Moreover, at some time or other, most of the teachers in public schools of the state sojourn for a period at Chapel Hill. They should be able to tell the youth of the land that ample provision for religious worship and instruction is made at the State University—churches worthy of the denominations that they represent.

The Methodists are building for the future. Now is the time for all who are interested in "Carolina" and the students there to make a worthy contribution. The need is urgent and the request insistent. Methodist lovers of Carolina and of youth are expected to 'shell out.'" M. T. Plyler.

Raleigh, N. C.

THE PARTING OF THE WAYS

Is the Methodist Episcopal Church losing its enthusiasm for missions?

We point back to a glorious history of missionary achievement. Our fathers under the impulse of the Spirit forgot all race prejudices and social privileges. Many of them led lives of consecrated devotion to the man lower down—yea! even to slaves and men of a different race—in order that they might preach Christ. There's no more heroic record in all history than that made by the Methodist pioneer to the slaves on Southern plantations before the Civil War.

And afterwards our vision of our enlarged obligations was so expanded that we had brought into that vision China, Japan, Mexico, South America and the islands of the sea.

The constant prayer, whenever a Methodist gathering was held, was for the Lord to open wide other fields of opportunity.

He gave us that missionary of all missionaries, Bishop Walter Lambuth, who like Paul yearned to carry the Gospel to the regions beyond. Under his leadership Japan, China, Korea, Siberia, Central Africa, Poland, Czechoslovakia and Belgium have all swung wide their doors and whenever our missionaries have gone to these countries the lighted torch of spiritual awakening has been present in a most marvelous manner.

Our mission board, trying to keep step with the vanguard, built their hopes on the fidelity of our membership at home and, so much did they believe in the sincerity of our people, risked their credit, borrowing money to meet the demands, depending upon the home church keeping the supply trains equipped to meet the needs of those who had established bases of operation in the front.

From whence comes this recall sounded for retreat? Who dared to put his lips to the bugle, sounding the recall? Shame be upon him! Whence comes and why this disorganization in the ranks? Afraid of a debt? Why don't we pay it? We promised it. Why don't we keep our promises? "I don't like some of the officers." Suppose you don't—what business is that of any one of us? You would like to have changes? Be careful now and don't destroy the morale of the army. Is the army worthy of confidence?

The surest test is to find out what sacrifices they are willing to make.

First, the general board cut their daily rations 40 per cent. They have never been large and if any of us had been compelled to accept 40 per cent reduction in salary the howl we would have raised would have sounded all over the church. But not a kick has been registered by our loyal missionaries. They've simply drawn the belt a little tighter and gone on doing their work, trusting the home church to do better as soon as possible.

Still the board is confronted with a further retrenchment and unless the church at home pays up more faithfully they will be compelled to withdraw from some of the fields. When this was placed before our missionaries they said, "Not so." "Cut off one month's salary of each one of us rather than deplete the ranks or abandon any fields," was their cry.

Is such fidelity as this to be ignored? If the church at home was not able to supply this need it would be another matter—yea! even if it cared sufficiently to cease to ride in automobiles for one week we could pay all our missionary pledges in full.

I believe we dislike to be called anti-missionaries, but what are we pray, if we do not feel any more interest than we are now showing? We condemn our Primitive Baptist brethren for their failure, but—at least—will have to give them credit for not claiming that which they are not willing to practice.

Our fathers fasted and prayed. Have we misread their record and in place of this are we storing gasoline to be used in joy riding? I bring no railing against any one. If any one has made an obligation and has not met it God shall be his judge, but even though we have paid our promises under the S. O. S. call from our missionaries today shall we not make a voluntary offering in honor of our church and in justification of our professed religion, and thus try to redeem our threatened lost position in the eyes of God and man.

Chas. H. Ireland,
Lay Leader W. N. C. Conference.

HOW DR. BUCKLEY EDITED INGERSOLL

There recently came to this paper from a Southern city a bit of insurance advertising entitled "Two Old Masterpieces, represented by a Letter from 'Bob' Ingersoll to Dr. Edmund Buckley and His Reply." The authenticity of the correspondence having been challenged, the firm which stood sponsor for the leaflet referred the question to the editor of The Christian Advocate. Fortunately it was not difficult to ascertain the facts. Reference to the file of this paper for January 21, 1892, revealed an editorial by Dr. James M. Buckley, then editor, in which the Ingersoll letter was presented, not as a communication from him to Dr. Buckley, but as having accompanied a gift of whiskey to an unknown friend. The text as printed in The Advocates is as follows:

"I send you some of the most wonderful whiskey that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is mingled souls of wheat and corn; in it you will find the sunshine and shadow that chased each other over the billowy fields; the breath of June; the carol of the lark; the dew of night; the wealth of summer and autumn's rich content, all golden with imprisoned light. Drink it and you will hear the voice of men and maidens singing the 'Harvest Home' mingled with the laughter of children. Drink it and you will feel within your blood the star-led dawns, the dreamy, awny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of men."

Dr. Buckley's response was not a letter, but a "revised version," such as the great railer might have written had he gone to the Bible and Shakespeare for his inspiration. Dr. Buckley conceived this to be the proper covering note for a gift of whiskey:

"I send you some of the most wonderful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghosts of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine, chased by a shadow as cold as an arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven.

"Drink it and you shall have 'woe,' 'sorrow,' and 'wounds without cause'; 'your eyes shall behold strange women and your heart shall utter perverse things.' Drink it deep and you shall hear the voices of demons shrieking, women wailing and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long and serpents will hiss in your ears and coil themselves around your neck. For 'at the last it biteth like a serpent and stingeth like an adder.' For forty years this liquid death has been confined within staves of oak—harmless there as purest water, and yet I send it to you that you may put an enemy in your mouth to steal away your brains, and yet, I call myself our friend."

This calls to mind Dr. Oliver Wendell Holmes' well-known poem in which a drinking song was turned into an ode against alcohol by the blue pencil of a teetotaler. Twenty or thirty years ago Dr. Buckley's version was as widely printed as Colonel Ingersoll's. It was a clever idea of "D. A. Fisher, Inc.," to print the two pieces together and send them to the new generation.—*New York Christian Advocate.*

THE MINISTER'S HANDICAP

This title of Wilbur Chapman's book expresses a truth in the life of many a minister, to whom these lines may bear a helpful suggestion. Are you handicapped by lack of opportunity? by age limit? or need of funds? or courage to carry on despite your limitations? Perhaps your thoughts travel back to earlier ministry when all you needed was a building adequate to hold the crowds. You rejoiced in great revivals and many conversions. Now you have come the long road to wisdom, to smaller congregations, and few conversions. Your days are slipping, you would make the remaining ones count. The average minister is not reconciled to retirement; he would toil on until he "cease at once to work and live." Times and conditions have changed, you are no longer young; but in life's school you have learned your lessons, and now would fain apply them. The following may add force to this thought: The picture of a captive turtle appeared in a daily paper; a man stood on its hard back, for it was very large and old, weight 1500 pounds, age 500 years. What longevity for a cumbersome, almost useless creature, while a human, capable of infinite possibilities of incalculable worth to a needy world is limited to a pitiful "few days and full of trouble." O for fifty years of that turtle's time. Yet a human soul lives more in one day than a turtle lives in 500 years. Besides, the law of compensation which we preached for others' comfort, is also applied to the preacher by the same just and faithful Creator. Handicap limits some activities, but other channels of more effective and far-reaching service are opened to us. As young ministers we measured success by number of conversions, sermons, visits and miles traveled. But later, our worth is calculated in tender sympathies, weighty admonitions, and winsome influence in constantly widening areas.

"E'en children follow with endearing wiles,
To pluck his gown, and share the good man's smile."

This precipitates your growing love for children which in early life had little place in your thoughts. As a minister's work accumulates rather than diminishes, visiting public schools should be one of his many "irons in the fire." I confess with regret that my early ministry was barren of school visitations. Another reminder that those days also had their failings, to be repented of—"Remember not past years." Not till later life did there grow in my heart a deep, abiding for children. Here we meet hundreds of dear little folk, prolific soil for truths we bring, and whose ready response and pure affection is abundant compensation. Who that bewails days gone by can resist this open door where glad welcome and uniform courtesy greet the caller? Where the child-mind awaits good seed as the garden in spring, and where the additional effect of a wholesome example may serve as religion caught rather than taught. Sometimes a minister seems too easily superannuated. Let the following example encourage such to brace up: The pastor of Bethany Reformed church on New York's East Side gets about in a wheel chair; cannot walk ten inches. He must needs live in the church; is lifted into his pulpit by two strong men. He preaches twice each Sunday, superintends church school, and leads numerous week-day meetings. Rev. A. B. Churchman has served this church twenty years, the last seven as a cripple in the wheel-chair. I quote here a few of his rules:

1. "Neither ask nor accept odds because of difficulties. Stand on your own feet mentally and spiritually, even if you cannot physically."

2. "Cherish friendships; they are more valuable than money."

3. "Cultivate childhood. Make your presence a joy to children; their happiness will infect you."

4. "Find the best in everyone. No one knows better than a cripple the kindness which dwells in most human hearts."

5. "Above all, trust God, and keep your tear-ducts dry."

Thus a minister's best work may be accomplished under a providential handicap. It will be based upon what he loves; if a passionate affection for children, he will gravitate to the child in home and school. If he yearns to aid the unfortunate in a wider area, some channels will be opened through which he can do so. I may be pardoned for mentioning a personal experience: Some years ago in Mayo's Hospital, midst the groans and suffering, which served as a background, a nurse handed me a card on which was a poem, "The Gathering Place," used there to soothe weary patients. I was tremendously impressed by its beauty and appropriateness for the sick. At once I conceived the idea of its more extensive service, and on that very day I had one hundred printed like it. From that time I adopted the plan of using sympathetic poems for the sick, bereaved, friendships, sermon aids, which plan has developed into an extensive mission of helpfulness which has given me great satisfaction. Gradually I added other rare and exceptional verse until now I print fourteen in variety, by known and unknown authors. I encourage ministers and others to procure these poems for duplication and extensive use. Thus one may extend his good influence in the lives of many distressed and sorrowing souls who will bless your name and memory. And what a ministry is this, "Binding up the broken-hearted," a mission that engrossed the mind of the Saviour, and one the angels might well covet to do. The above is merely suggestive of the many opportunities which await acceptance by those whose activities are limited, but who may yet be "led into a large place" for well-doing, which with the added comforts and promises, will serve as more than compensation for the minister's handicap.

T. Richardson Gray (Minister).

Olds, Ia.

MARRIAGE OF INTEREST

A marriage of interest to people throughout this section of the state was solemnized at the home of Mr. and Mrs. Edwin E. English at Ashford, near Linville Falls, when their daughter, Miss Alda English, was united in marriage with Mr. Gurney Jerome Franklin of Linville Falls, Rev. C. McCoy Franklin officiating.

The vows were spoken in the living room of the home, which was charmingly decorated in white azalea and orange blossoms. Miss Belle English, sister of the bride, attended her as maid of honor, and Mr. Walter McKinney Franklin, brother of the groom, acted as best man.

The bride was exquisitely dressed in an ensemble suit of ashes of roses with matching accessories. She carried a bouquet of white bride's roses, azalea and fern.

Mrs. Franklin is one of the prettiest and most attractive girls of the North Cove section and has always taken a leading part in its social and community life. She was graduated from Brevard Institute and attended the North Carolina College for Women. For the past two years she has taught in the North Cove Consolidated School and also has conducted a Sunday school class in the Concord Methodist church.

Mr. Franklin is the son of Mr. and Mrs. Jackson McKenzie Franklin of Linville Falls. He graduated from North Carolina State Agriculture and Engineering College at Raleigh. Since that time he has been the manager of his father's farm. He has a wide circle of friends by whom he is held in the highest esteem and is considered one of the most promising young farmers in Avery county.

WASHINGTON DISTRICT CONFERENCE

The Washington district conference held a great session in Englehard, Hyde county, June 3-4. The Hyde county people lived up to their reputation for hospitality, for they entertained the conference most royally; and they are going to have a church worthy of Methodism when they get their present building completed.

Encouraging reports on all phases of the church work of the district showed great progress and a healthy growth along all lines. These fine reports and the many expressions of appreciation by both laymen and preachers for Brother Cotton, his leadership and services rendered in the district, and the expressions of personal affection for him as an elder and fellow worker, showed that the elder had led the district in a great way during his administration.

The conference licensed two young men to preach—William Robert Hale of Rocky Mount and Franenstein Bardin Brandenberg of Greenville. W. P. Watkins of Greenville was recommended to the annual conference for admission on trial.

Mrs. W. C. Vincent, district secretary of the Woman's Missionary Society, made a very informing and challenging speech in the interest of the woman's work in the district. She also held a special meeting of the women present and outlined plans and an extensive program for reaching all the churches and women of the district.

The conference listened to two very stirring and deeply spiritual messages, one by H. M. North of Rocky Mount and the other by F. S. Love of Wilson.

Rev. John P. Bross of the Elizabeth City district was a visitor to the conference and spoke to the conference in the interest of Louisburg College. J. W. Potter addressed the conference in behalf of the orphanage. F. S. Love spoke in the interest of the pastors' summer school at Duke University. H. M. North spoke in the interest of Christian education and the colleges in general.

A special resolution was prepared by the laymen and unanimously adopted by a rising vote of the conference expressing hearty appreciation of presiding elder, S. A. Cotton, for his able and impartial leadership, his fine fellowship, and his successful and spiritualizing administration. This resolution will appear in another place.

The following delegates to the annual conference were elected: Col. J. F. Bruton, T. A. Person, J. H. Westbrook, J. A. Staton, J. C. Galloway, A. S. Wooten, E. O. Harding, and L .R. Jones. The following alternates were elected: Sam Gibbs, M. O. Blount, E. R. Mixon, and W. H. Newell.

C. G. Morris was re-elected district lay leader, and J. C. Galloway and J. B. Bowers were re-elceted associate lay leaders.

The licensing committee to serve until the convening of the annual conference is composed of the following: H. M. North, J. W. Potter, F. S. Love, and W. G. Farrar.

The next district conference will be at Fremont.

B. P. Slaughter, Sec.

"ON WHICH SIDE IS JESUS CHRIST?"—A REPLY

By C. W. Hunt.

It is, apparently, pious to prate about what Jesus Christ, the Savior of the world, would do if He were here on earth, but unfortunately for those who ask such, he finished his earthly career 1925 years ago and left man here to work out his destiny. From the beginning God created man a rational being and in Methodist doctrine made him a free moral agent to choose good or evil. Christ was born a Jew, and recognized that race as the chosen people. He took no part in earthly government, nor did He have any church organization. No church is one whit better than the people in it in every day life; for men are what they really are, not what they seem to be on Sunday. Northern Methodists are generally Republican in politics and Southern Methodists are as rank Democrats, and as regularly as the elections come round the North and the South vote against each other. According to Rev. Bob Shuler, who is a member, the Methodist preachers' association in Los Angeles went on record in favor of the candidate of the devil and the red-light and underworld crowd in the late election for the reason he was a Republican and the candidate for morality and reform was a Democrat. Yet we find men going around telling the world Methodist Unification is in the name of the Lord. Can you mix oil and water? Can you mix fire and gasoline without an explosion? Any church organization is a body of men and women. Southerners of all faiths have made it law that races shall be separate in church and schools and marriage relations. These laws are as unalterable as anything human can be, and it makes no difference, in this respect, where Christ would stand or had stood. Knowing all these things, as all who favor unification do know, they put themselves in the class with common fools, for want of sense, when they take up with anything that agitates such changes as are intimated above; and if the final consummation of unification with Methodists North does not mean that, then the following from the latest meeting of the highest body in that church does not mean anything:

"Resolved that we, the General Conference of the Methodist Episcopal Church, refuse to recognize as valid in church and state any discrimination on the basis of race or color: for He hath made of one blood all nations. We are His offspring."

Such as that is not legal tender in this part of the vineyard, let it be called sacrilege or any other name. "On which side is Jesus Christ?" Just as far from either side of this mess as heaven is from earth. It's man work, and purely mental, and were He here today would He not say as He did when enemies tried to trap Him to accuse Him of sedition: "Render unto Caesar the things that are Caesar's and unto God the things that are God's?"

RESOLUTIONS OF APPRECIATION

Whereas, in accordance with the laws of our church the time of our presiding elder, Rev. S. A. Cotton, expires with this conference year; and whereas, his labors of four years among us have accomplished great things for our church and has inspired us to a deeper love for our Master; now therefore resolved:

That we gladly make record of our deep appreciation of him as an elder, and for his services rendered in our district in the name of our common Lord.

That we emphasize our affectionate regard for him personally, and exjressing the hope that in his new field of labor he will find sympathy, love and support of those whom he shall be called upon to minister to and to lead.

That our prayers and love shall follow him in his new labors, and pray that God will continue to use him and bless him and his family.

(Signed) John F. Bruton, John T. Thorne, J. H. Westbrook, J. C. Galloway, L. F. Lane.

GOOD REVIVAL

We had a very good revival at Riverside church on the Newport circuit for ten days, the pastor doing his own preaching. The church was revived and we received seventeen members —one by letter, two by vows, fourteen on profession of faith.

We are planning for a revival in each of the other churches on the charge. We have just recovered the parsonage at a cost of two nundred dollars. We have remodeled the church at Havelock and put on two coats of paint on the inside. We have had given to us an organ for the Wildwood church and also fifty song books for the Sunday school. We are having good congregations at each church. We are trying to do all we can to get our people to take the Advocate.

R. W. Barfield, P. C.

STRANGE WRECK AT PARSONAGE

On Tuesday evening, June 9th, as wife and I were returning from a visit to a sick child, we discovered that automobiles and people were jumbled up around the corner at our house in such a manner as to indicate that a very serious wreck had occurred. We had both been in a wreck recently in which a freight train chewed off some parts of the front end of our Ford before we could even think about escaping, and Mrs. Lewis was still somewhat nervous over the accident and poorly prepared to have her nerves put on another strain, so she exclaimed, "Oh there has been a wreck and somebody has been killed!" She braced up and did not faint, however, and I started to drive in the backyard through the crowd. We then discovered that these people were not in a sad or serious mood at all but that they were laughing, and that they were our own Westview people. Suddenly it dawned on us that they were trying to "pound" us while we were away from home and could not get in the house. Then Mrs. Lewis quickly recovered from her fright and the atmosphere changed completely. We all enjoyed the joke about the wreck, which was very funny to our friends who stayed awhile and thoroughly enjoyed the social feature of the gathering.

This is the second time that these good Westview people have remembered us in this way. They came early in the conference year and supplied our pantry with a very generous quantity of good things to eat. Then the Fair Grove people came later and literally loaded down our tables with as fine a supply of groceries as ever goes into a preacher's home, and before this supply was exhausted the Westview people came again and stocked up our pantry to the full. God bless these good people. May He pay them back out of His great storehouse of blessing. We fel the ties between us and these good people strengthening as we live among them and know them.

D. A. Lewis.

A FEW THINGS ABOUT THRIFT-MOORES

I want to say a few things about Thrift-Moores charge and people. Our people are loyal to the church and are growing, we believe, in grace and liberality. We closed our meeting here in Thrift last Sunday night, having held four weeks, two weeks at the Thrift Baptist church and two weeks at the Methodist church. The pastor, Rev. J. H. Strickland, of Thrift Baptist church and I began planning our meeting back in the early spring and kept before our people the need of Christian co-operation between the churches. Brother Strickland secured the Lockee Brothers, Cheerokee Indians, to do the preaching in his church, and they did it well with splendid harmonizing results. I did the preaching in the meeting in the Methodist church. We secured Rev. D. D. Holt of near Albemarle, a local preacher, to lead in the song services, and he did it well. I also secured Mrs. Sallie Marsh Griffin of Marshville to do personal work in the mill village. She has had three years special training in the Moody Bible School of Chicago for work among mill people. She did a noble work among our mill people and they all fell in love with her and gave her a hearty welcome into their homes. A number of men and women were reclaimed under her instruction. Our special effort during the whole meeting was to get our churches revived, and the results have been fine and a beautiful Christian spirit is clearly seen in our mill village. We hope to see greater results yet to come.

There were about 30 accessions to the churches by profession of faith and certificates of membership. One word more in regard to Mrs. Griffin's work. Any man who has work among mill people would do well to get Mrs. Griffin to work among their people. She did four months work during the winter among Bro. B. F. Hargett's people at Chadwick-Hoskins, resulting in the Christian Young Men's Club, and they are an enthusiastic bunch of Christian workers. I hope the pastors in our mill towns will give Mrs. Griffin an opportunity to work among them. Then as a final result of our meeting the ladies of the village got busy and furiously pounded Brother Strickland and myself last night, which we will not soon forget, as they left so many good things in our pantries—supplying some things which will last through the summer. They took us by storm and surprise. May our kind heavenly Father's rich blessings abide upon them for all their interest and kindness. God bless every one of them.

J. J. Edwards, P. C.

TUNING AND REPAIRING PIPE ORGANS

Very few churches realize the necessity of keeping their pipe organs in good tune and in good repair. But every organ should be tuned at least three times a year. Four times would be still better. It is well worth the money it requires, for it makes the organ last longer for one thing; and in the second place it will give so much better service.

I have found it a difficult matter to find a man who will give the right sort of service in tuning and repairing organs and at a reasonable price. Many of these men simply do not know how to give good service. They are amateurs. Yet you can not tell them anything. They would make you think that they know it all. Often they do an organ more harm than good. I have been the victim, so I know what I am saying.

But I have found a man at last whom I can recommend to the limit, and I do not hesitate so to do. Mr. C. J. Gluth, 10 S. Church Street, Charlotte, is the man. He has been with the Wurlitzer Organ Company for about fifteen years. Recently he came to Concord to install a ten thousand dollar organ in one of our theatres. We had him to put our organ in shape. We had been told that the old organ was past redemption. Years ago water leaked down through the swell and did considerable damage. No one seemed to know just how to remedy it. Every organ man that came along experimented with the organ until it seemed there was no hope of repairing the damage. Mr. Gluth came and examined our organ and saw immediately how it could be repaired at a very small cost. Being somewhat of a carpenter and a jack of all trades myself, I saw that he knew what he was talking about. So with my help and that of his assistant, Mr. M. V. Lomax, we had the organ in fine shape in less than five hours. Then he tuned it, and the whole thing cost us less money than many others had charged us for tuning alone. The result is I am sure that our organ will last ten or fifteen years longer, whether we keep it or sell it and buy a new one.

I have taken the liberty of giving Mr. Gluth a list of our churches that have pipe organs. If he comes to talk business with you, brother pastors, he will show you my most hearty recommendation. You will make no mistake in securing his services. When he leaves a job it is finished, and finished as it should be.

Wm. A. Jenkins.

SPLENDID WORK AT TROY

Trinity has just experienced the closing of another very successful revival. The preaching was done by the pastor, Rev. J. H. McCracken. Each sermon was a jewel in itself, and as a whole was masterful and timely. The congregation should appreciate the benefits that are bound to come from these series of sermons.

Brother McCracken was fortunate in having Mrs. Jas. B. McCrary of Laurens, S. C., to lead the music. Mr. McCrary is a very talented young man both vocally and with the violin, which he handles in a very pleasing manner, and his readings were very fine and were enjoyed very much. No wonder the Victor people record the voices of him and his brother. His work was made possible by the faithful and efficient co-operation of Mrs. B. T. Wade at the piano.

Those in the state who know Mr. McCracken can appreciate blessings we are receiving.

A. W. Arrington, Sr.

PASQUOTANK IS TANKED UP?

We had a great quarterly conference for the Pasquotank circuit Friday, June 5. It was also the occasion of the opening of the newly completed Union church. The program was as follows:

Devotional—Rev. C. B. Culbreth, P. E.

"The Young People"—Rev. Daniel Lane.

"The Converted Church Member"—Dr. Zenas Fearing.

"Evangelism" — Mr. Duckworth Glover.

"Stewardship"—Dr. N. H. D. Wilson.

Dinner on the ground.

Devotional—Rev. A. B. Crumpler.

Business session.

While the business was being transacted Mr. George Barrow and Mrs. Robert Fearing of First church, Elizabeth City gave a demonstration of cradle roll and primary department work in the new department rooms upstairs.

Notwithstanding the potato digging season is in full blast a splendid congregation was present, a fine delegation from each church, and do not think I have ever attended a better quarterly conference occasion in my life. The brethren outdid themselves. Every man played well his part and seed were sown that will tell for a long time.

Wife and daughter and I are leaving for Baltimore, Md., and Oxford, Pa., Tuesday, June 8, and will be gone nearly a month visiting homefolks and relatives. We will go by car up the old Tidewater trail through historic Yorktown, Fredericksburg and Washington.

W. T. Phipps, P. C.

27,300 TONS NEW RAIL PURCHASED BY SOUTHERN

Contracts have just been let by the Southern Railway System for the purchase of 27,300 tons of new rail for delivery during the last half of 1925. This is in addition to 55,000 tons ordered for delivery during the first half of the year and makes a total of 82,300 tons of new rail for the year, enough to lay more than five hundred miles of track.

Of the present order, 23,200 tons will be rolled by the Tennessee Coal, Iron and Railroad Company at its Ensley, Alabama, plant and the remainder by the Bethlehem Steel Company and the Illinois Steel Company.

As the new rail is laid, an equal mileage section rail now in service in the main lines will be released for use on secondary lines which are now equipped with lighter rail.

Kind words produce their own image in men's souls; and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, and unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—Pascal.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.,

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.—Faber.

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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs W. R. Harris ..... Editor
19 Orange St., Asheville. N. C.

North Carolina Conference

HAVE YOU A BABY DIVISION?

As is known to many of your readers my mother, Mrs. A. W. Mangum, was for many years in charge of the children's Sunday school class and children's missionary society of our Chapel Hill church. A mother, whom she visited to secure the last baby for her class, said to her: "Mrs. Mangum, you have started many little feet in the right path." A beautiful thought about a beautiful work. And that is just what we want to do in our children's missionary societies—we want to start little feet in the right path, the path to God.

We should have a baby division in every church. Many say that they can not have a junior division on account of the junior league, but the junior league can not prevent you from having a baby division. Yet on some of our districts we have only three or four baby divisions. I am afraid that you are not "starting little feet in the right paths."

I shall be glad to send literature and mite boxes to any who will write for them. As Hannah brought her baby boy to the temple to be trained to serve Him, as the mothers of old brought their little ones to Jesus that He might lay His hands of blessing on them, so the mothers of our great church should bring their children that their missionary training may begin as soon as little fingers are large enough to drop the pennies into the mite boxes. If we start little feet into the right paths thus, they will come to know God and to serve Him in the winning of the world for Christ.

Dear women of our auxiliaries, will you not see to it that there is a baby division in your auxiliary at once? May God bless the little ones placed in our care, and may He help us to start their little feet in the path that leads to Him.

Mrs. N. H. D. Wilson.

CLAIRVOYANT BECOMES MINISTER

Mrs. W. J. Callahan.

Thirteen years ago, one rainy evening in Oita, Japan, there was a knock at the missionary's door, and a poor, forlorn Japanese young man was ushered in. He wore but one garment—a thin, old kimona, was bare-footed, but the saddest thing about him was the discouraged expression on his thin, white face. He said that he had been telling fortunes for a living, but through hearing a little about "The Way," and knowing that his business was a dishonest one, he wanted to live a better life, and wished to know more of the Truth. First of all, we made him comfortable, gave him some clothes, found a place for him to sleep, and afterwards to work, and he soon became one of the most effective Bible sellers in the whole country. In the meanwhile, he had become soundly converted, and because he was so efficient and earnest in getting hold of old backsliders, and rounding up inquirers, organizing children and Sunday schools, he was given a place of more responsibility. Now he is one of the best pastors and in charge of the new work in Imabari. He has a fine wife and two lovely children, and their home is the center of Christian activity in that city of thirty thousand people. Recently, going there for the week-end, we had a large and intensely interesting woman's meeting, and on Sunday preaching and the Lord's Supper, which was attended and participated in by a house full of earnest men and women. Twenty-four were baptized Christians. The night meeting was still greater, and the two large rooms were crowded with eager listeners. One of the members said that it was continuously so. There were many who always attended the regular service, and the Sunday school is full, too. This is a working church. One of the newest and most unique activities is the opening of a Christian dormitory for factory girls, where girls from the big thread factories, employing 10,000 women, may have a few of the comforts of a real home. The woman's society of this church is sponsoring the effort, and assisting in the work connected with it, financially and otherwise. Though they cannot fully support it they are going on, and already have five Christian girls in this home. Any help that we can get to assist this brave band of Christians will be heartily received. All these people ask is assistance with the rent, which is about $15 per month. They look out for all the rest.

This earnest pastor and his good wife are caring for this building and the girls who stay. They can accommodate twelve women, who do their own work, of course, and are absent during most of the day. Thus God is is using this converted fortune teller to make the lives of many redound to His honor and glory.

Matsuyama, Japan.

THE MOST STRATEGIC MISSION FIELD IN THE WORLD

Europe is the most strategic Protestant mission field in the world. Here the human need is greatest, for awful misery abounds as the aftermath of war. Here the field is white, though difficult, for the best blood and brain are breaking away from the prevalent Catholicism and going into Atheism, because they do not know what Protestantism really is. If the drift continues, continental Europe will be given over to Atheism.

Europe is strategic because it dominates the greater part of the world. Europe controls Africa, India, the Near East, and most of the Far East. As Europe goes, so will these lands go. Can we expect to win these mission fields for Protestant Christianity while their overlords remain Atheist and Catholic?

The nations in which the Methodist Episcopal Church, South, is working are peculiarly important. Belgium owns the Congo wherein our African Mission is situated. Poland and Czechoslovakia are new nations, just emerging to freedom from a long era of virtual bondage; they are now establishing their governments and setting up their social systems. What ideas will enter into these systems? The future of the world of Slavs—a quarter of a billion strong—depends largely upon the answer to that question. Protestant Christianity must see to it that Christian ideas are woven into the very warp and woof of reconstructed Slavic political and social life.

Belgium.

When our church entered Belgium there was no available person in Methodism who could preach in the French language. Today we have 17 congregations and conduct regular services in French, Flemish, and English.

Our central building at Brussels is a great arena of evangelism, education and social service. "Les Marrionniers" is the only Protestant girls' school in that section of Europe. We operate an orphanage, a hospital, a great social center at Molenbeek.

Our church covers the whole country with evangelism. Revivals are conducted in three languages. An important mission for sailors is maintained at Antwerp. Our colportage department is flooding the land with Christian literature.

Methodism is gradually making its way in this solidly Catholic country. The highest type of citizenship is being attracted—government officials, judges, bankers, merchants and intellectuals are being won. The future is bright with promise for evangelical Christianity in Belgium.

Western North Carolina Conference

The following comes from Mrs. S. H. Isler, conference superintendent of literature and publicity:

"The program literature for July, August and September has been mailed to every president whose name appears on my mailing list. In the event there is a president who does not receive her literature, please notify me at once and do not wait until you are ready for it. Miss Pearl Weaver of Weaverville, conference superintendent of social service, sends out all literature relating to social service, and Mrs. C. C. Weaver, conference superintendent of young people, and Miss Amy Hackney, conference superintendent of children's work, send out the literature for their departments."

Let us ask our auxiliary presidents to note carefully this announcement which is so important and necessary. Mrs. Isler's address is 201 N. Edgeworth Street, Greensboro, N. C., and please ntify her if you do not receive your literature.

"If life is a comedy to him who thinks, and a tragedy to him who feels, it is a victory to him who believes."—P. J. Forsyth, in Missionary Voice.

"I am twenty-five cents. I'm too small to buy a quart of oil, I'm too small to buy a pound of candy, I'm too small to buy a ticket to a good movie show, I'm even too small to buy a box of undetectable rouge; but some people think I'm 'some money' when I come to church."—Missionary Voice.

The heart that knows Christ knows that "there is no difference" between races—all men are alike in their fundamental needs.—J. B. McLaurin, India.

GROUP MEETINGS ON MARION DISTRICT

For the past few weeks our district secretaries have been busy with their district meetings which have proven most pleasant and profitable occasions. Already Asheville, Statesville, Waynesville, Shelby, Charlotte, Marion and Salisbury and Greensboro have held most interesting meetings and this week Mount Airy, North Wilkesboro and Winston-Salem will hold theirs.

There is nothing more inspiring than these meetings which bring together the women of the districts for a discussion of plans for the advancement of the work and to review the successes and failures of the past year. We are hoping that we will have reports of these meetings for the Advocate that our readers may enjoy the "good things of those days."

We are indebted to Mrs. J. F. Jonas of the Marion district for the following report of her two group meetings held two weeks ago. She tells us that "Two fine group meetings have been held in the Marion district recently, the first at Rutherford College on May 28 in one of the beautiful society halls at the college. Over fifty delegates and visitors were present, and every one of the twelve auxiliaries from that part of the district were represented. All made encouraging reports and increased their pledges for 1925. Mrs. J. S. Rogers of Morganton made a very fine address on Stewardship and Tithing. Mrs. M. B. Goodwin, conference superintendent of mission study, presented Missionary Education in a most attractive manner. A pleasant visitor was Rev. Z. Paris, P. E. of the district, who expressed himself as in hearty sympathy with the woman's work.

Mrs. C. C. Weaver, conference superintendent of Y. P. work, was with us at night and gave a fine account of the Council meeting held in Tulsa, Okla. Her appeal to the young people touched the heartstrings of all who were present and made us realize how little we are giving in proportion to others who are giving their all. We know her message was as seed sown in good ground, for the Rutherford College young people met after the service and organized a Y. P. society."

At Cliffside.

"On Tuesday, June 2, we held our second group meeting at Cliffside for the lower part of the district. There are twenty-two auxiliaries in this section and all were represented except one.

Over one hundred delegates and visitors assembled in the beautiful Haynes Memorial building and listened eagerly to the reports which were very encouraging. The missionary spirit is growing all over the district and the increased pledges that were made by all the auxiliaries were most gratifying.

We were fortunate in having Mrs. Weaver with us again and she gave a most helpful outline of the young people's work to the young people present.

Miss Amy Hackney was also with us and conducted a forum on children's work. She is always heard with interest. It was gratifying to her to hear of three new junior societies ready to be enrolled.

Mrs. H. A. Dunham, conference corresponding secretary, presented the Belle Bennett Memorial and was delighted with the ready response for the cause from all the auxiliaries. Her splendid report of the Council was the feature of the evening program and the audience listened with closest attention to her recital of the events of that great meeting. We appreciated the presence of these conference officers who added so much to the interest and helpfulness of the two meetings, and the district secretary is deeply grateful for the olyalty and cooperation of the women of the Marion district."

MRS. ROSS TENDERS RESIGNATION TO BOARD

At the recent meeting of the Council the resignation of Mrs. Ross was accepted by the Council. As treasurer of the Board of Missions her resignation was also considered at the recent meeting of that body. The following resolution showing the deep regret with which the resignation was accepted was adopted:

"The resignation of Mrs. F. H. E. Ross brings vividly to our minds the long, efficient, and splendid service she has rendered as treasurer for the woman's wor kand the board of missions. While it seems necessary that we accede to her request, in accepting her resignation, we do so reluctantly, and we hereby record our appreciation not only of the unusually high order of service rendered the board as one of its treasurers, but of the spirit of our Lord that has characterized her service and all her walk and conversation among us. We assure her of our continued esteem and affection, and we shall pray God's richest blessing upon her as she goes from us unto another sphere of service."

W. W. Pinson,
Esther Case,
E. H. Rawlings.

EMERITUS AND RETIRED MISSIONARIES

Upon the recommendation of the Woman's Department most important action was taken by the Board of Missions concerning missionaries who have fulfilled their life service and also concerning retired missionaries. This legislation provides as follows:

1. That when a missionary in continuous active service shall reach the age of sixty-five, she shall be regarded as having fulfilled her obligation to life service and shall become an "emeritus missionary." She may continue in the service until the furlough

(*continued on page thirteen*)

The SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

HO FOR JUNALUSKA!

There is no better place to go to in the good old summer time than to Lake Junaluska. There is no better time during the summer to select for the going than July 13, 14, 15, when the Western North Carolina Conference Wesley Bible Class Federation will be in session. In addition to the large number of exceedingly fine folks in attendance upon the federation and the Bible study conference being held at the same time under the direction of the General Educational Board we will have as our chief speakers Hon. Clyde R. Hoey, president of the federation; Miss Minnie E. Kennedy, elementary superintendent of the Southern Methodist church; Chief Justice W. P. Stacy, of the North Carolina Supreme Court; Dr. Ashley Chappell, pastor of Central church, Asheville; Dr. Thomas Carter, of the Theological department of Vanderbilt University, and Dr. Ivan Lee Holt, pastor of St. John's church, St. Louis. The character of the program will be practical and sufficiently flexible to give everybody a chance to hear and be heard. With the hard surface roads extending across the Blue Ridge and directly to Lake Junaluska one can get out his Ford, or his automobile, and shout with a great deal of spirit, "Ho for Junaluska, that's the place for me."

LEWISVILLE CIRCUIT

A few weeks ago Rev. J. W. Vestal gathered together representatives from six of his seven churches on the Lewisville circuit at Brookstown, where Mr. Paul F. Evans conducted a training class. True to the usual systematic endeavor of Brother Vestal the class definitely enrolled and stuck till the end. Twenty-four credits were earned, a list of whom will appear in these columns later. Lewisville circuit heads the list of Cokesbury credits so far earned. Brother Vestal reports that the school proved to be exceedingly valuable to the work of his charge.

HONOR ROLL

The following 126 pastors have earned certificates of credit in the Sunday School Training Course during the present conference year. Including the number who will earn certificates at the pastors' summer school at Duke University and other standard training schools held during the remainder of the conference year, it is thought a number equal or larger than last year's 160 credits earned by pastors will be attained. We are proud of our pastors' honor roll as given below:

Charlotte school—R. E. Hinshaw, R. E. Hunt, A. P. Rutledge, C. M. Short.

Winston-Salem school—John Cline, J. C. Cornett, L. A. Falls, J. W. Fitzgerald, J. P. Hipps, W. R. Jenkins, J. W. Moore, W. B. Shinn, A. C. Swafford.

Cleveland county school—John H. Green, S. M. Needham, A. S. Raper, A. L. Stanford, B. Wilson.

Union county school—O. L. Brown, W. S. Cherry, E. N. Crowder, H. G. Hardin.

Rutherford College school—R. C. Goforth, P. R. Rayle, B. A. Sisk, D. G. Smith, J. T. Stover.

Gaston county school—D. W. Brown, C. M. Campbell, D. P. Grant, J. C. Keever, R. F. Mock, E. P. Stabler, G. W. Vick, J. R. Warren.

Randolph county school—G. W. Clay, J. A. Howell, W. L. Scott, W. H. Willis.

Greensboro school—W. A. Barber, J. W. Hoyle, G. R. Jordan, W. L. Scott, W. F. Womble, J. E. Woosley.

Stanly county school—G. G. Adams, F. O. Dryman, L. H. Griffith, C. M. Pickens, H. L. Powell, R. A. Swaringen.

Lincoln county school—J. B. Fitzgerald, J. E. B. Houser, R. C. Kirk, R. F. Mock, W. E. Moretz, J. N. Randall, W. B. West.

Cabarrus county school—C. R. Allison, D. C. Ballard, T. F. Higgins, A. G. Loftin, J. F. Moser, E. Myers, M. A. Osborne, F. J. Stough, A. C. Tippett, J. M. Varner.

Salisbury-Spencer school—E. M. Avett, R. O. Eller, J. A. Farrington, T. A. Plyler, F.H. Price, W. R. Shelton, P. L. Shore, F. J. Stough, L. D. Thompson, A. H. Whisner, L. D. Thompson.

High Point school—W. B. Davis, E. J. Harbison, W. R. Harris, W. L. Hutchins, W. R. Jenkins, E. K. McLarty.

Asheville school—Dan Atkins, O. J. Chandler, Ashley Chappell, R. S. Howie, T. C. Jordan, B. C. Reavis, W. F. Sanford, H. C. Sprinkle, G. A. Stamper.

Haywood county school—F. W. Cook, H. E. Crist, A. C. Gibbs, A. W. Lynch, W. M. Robbins, Frank Siler.

Correspondence—G. G. Adams, J. H. Bradley, H. C. Byrum, John Cline, R. F. Huneycutt, W. R. Jenkins, O. J. Jones, J. W. Kennedy, W. E. Poovey, P. L. Shore, W. M. Smith, H. C. Sprinkle, R. E. Hunt, G. G. Adams, H. C. Sprinkle.

Burke county school—E. D. Ballard, R. C. Goforth, W. J. Hackney, O. J. Jones, B. A. Sisk, L. L. Smith, E. E. Yates.

Surry county school—W. J. S. Walker, H. M. Wellman, J. H. West, G. W. Williams.

Cokesbury schools—S. T. Barber, J. W. Campbell, J. W. Vestal.

CREDIT STUDENTS

In addition to a large number of credits earned in standard training schools and in colleges the following fine folks have earned certificates of credit by correspondence:

Miss Mary Jarrett, Hayesville.
Mrs. Chester Hunnicutt, Asheville.
Miss Annie Mae Fuller, Gastonia.
Miss Alma Murray, Cooleemee.
Miss Lola Hovis, Gastonia.
Miss Emily Loftin, Gastonia.
Mrs. Wade S. Bryce, Gastonia.
Mrs. H. R. Chestnut, Gastonia.
E. A. Widenhouse, Albemarle.
Mrs. E. W. Russell, Pineville.
Rev. Robt. E. Hunt, Pineville.
Miss Louise Ardrey, Pineville.
Miss Ollie Hall, Pineville.
W. Fred Patterson, Pineville.
Miss Mary Gobbel, Spencer.
Mrs. Walter L. Watson, High Point.
Miss Blanche Thompson, Canton.
Rev. W. E. Poovey, Marion.
Mrs. D. F. Giles, Marion.
W. F. Wood, Marion.
Mrs. J. W. Ouzts, Marion.
Mrs. W. M. Smith, Franklin.
Rev. G. ... Adams, Norwood.
Mrs. W. B. Jones, Marion.
Mrs. A. Bomer, Marion.
Mrs. M. B. Maloney, Marion.
Rev. H. C. Sprinkle, Asheville.
Mrs. H. C. Sprinkle, Asheville.
Mrs. F. L. Gobbel, Winston-Salem.
Mrs. Ima Lou Evans, Lexington.
Miss Mildred C. Zimmerman, Lexington.
Miss Helen Zimmerman, Lexington.
Rev. R. F. Huneycutt, Lexington.
Mrs. R. F. Huneycutt, Lexington.
E. P. Evans, Lexington.
Miss Dora Zimmerman, Lexington.
Clyde T. Zimmerman, Lexington.
Mrs. Mary Evans, Lexington.
John Wilson, Lexington.
Herman Zimmerman, Lexington.
Miss Ida Mae Perryman, Welcome.
Mrs. Robert Morrow, High Point.
Mrs. J. W. Austin, High Point.
Miss Bettie Moore, Asheville.

North Carolina Conference

DUNN, JUNE 28-JULY 3

All seems to be in readiness for a big training school at Dunn the week of June 28-July 3. Leastwise the courses and instructors have been secured, the schedule worked out, and plans set in motion to bring together representatives of the churches and Sunday schools within a radius of 20 or more miles of Dunn. Hon. H. L. Godwin, chairman of the local board of managers, and Rev. G. T. Adams, pastor of our church at Dunn, together with the other members of the board of managers and various committees are busy, and they say prospects for a good big enrollment are good. The courses and instructors are as follows:

"Principles of Religious Teaching," Prof. R. N. Wilson.

"Sunday School Organization," Mr. L. L. Gobbel.

"Primary Department Administration," Miss Georgia Keene.

"Junior Department Administration," Mrs. E. R. Michaux.

The school will begin Sunday evening, June 28, at 8 o'clock.

PASTORS' SCHOOL OPENS

The North Carolina Pastors' School opened at Duke University Thursday morning with perhaps the largest number in the history of the school in attendance upon the classes. Courses in various phases of both rural and city church and Sunday school work are being offered by a remarkably strong faculty of instructors. Many pastors, and a few laymen, are in attendance from the North Carolina conference.

PROGRAMS OF WORK PLACED

Programs of Work, or standards of efficiency, for Sunday schools of the one-room or C type, the class room B type, and the departmental or A type, are being adopted by our Sunday schools pretty generally now as the officers and teachers are becoming better acquainted with the purpose and advantages of them.

Mr. R. E. Prince, Sunday school secretary of the Raleigh district, has just sent in orders for Program of Work wall charts for Millbrook, Knightdale, and Clayton Sunday schools. Superintendent of the Knightdale school is Mr. A. R. Hodge; of Millbrook, Mr. L. T. Jones. Rev. S. J. Starnes is the pastor. Mrs. Y. M. Holland is superintendent and Rev. M. Y. Self, pastor at Clayton.

Following our institute at Sharon on the Seaboard charge the other day, Rev. Frank Culbreth, pastor, ordered wall charts for each of his four schools as follows: Sharon, M. B. Garriss, superintendent; Seaboard, A. L. Ford, superintendent; Pleasant Grove, D. T. Taylor, superintendent; and Concord, W. R. Vick, superintendent.

Another school recently to fall in line is our school at Louisburg—J. L. Palmer, superintendent, andRev. O. W. Dowd, pastor.

OUR MURFREESBORO CREDITS

Fifty-nine persons attending our Murfreesboro Cokesbury Training School attended regularly and did all the work necessary for credit. These persons earning certificates were as follows: Murfreesboro 15, Conway 13, Aulander 7, Bethany 6, Winton 6, Zion 6, Ahoskie 3, Rich Square 2, and Severn 1. Seventy-eight persons were enrolled, with an attendance ranging above 100. Names of persons earning certificates are as follows:

"The Small Sunday School," L. L. Gobbel, instructor—Mrs. S. J. Boyette, Rev. Rufus Bradley, Mrs. D. C. Bridgers, Rosa Carson Cox, Rev. E. B. Craven, Mrs. E. B. Craven, Hattie Daniels, L. C. Davis, Mrs. L. C. Davis, Rev. R. G. L. Edwards, Mrs. W. B. Edwards, Marie Evans, H. C. Faison, Mrs. Milton Flythe, Mrs. Freddie Fuller, Elizabeth Futrelle, Howard Garriss, J. P. Garriss, Mrs. J. P. Garriss, Mrs. Lillie Gilliam, Mrs. G. M. Harrell, Mrs. L. J. Johnson, C. W. Jordan, J. W. Knight, Elsie Lassiter, Ina Lassiter, Irma Lassiter, O. S. Lassiter, W. T. Liles, A. J. Panton, Mrs. W. M. Peele, Mrs. A. L. S. Stephenson, E. W. Whitley, M. E. Worrell, Mrs. M. E. Worrell, Miss J. B. Wynn, D. C. Bridgers, and J. M. Martin.

"What Every Methodist Should Know," Rev. L. C. Larkin, instructor—Mrs. C. A. Britt, Rev. W. L. Clegg, Meryl Britton, Mamie Evans, Bessie Ferguson, Virginia Ferguson, Francis Flythe, Virginia Garris, J. T. Lassiter, Mrs. L. C. Larkin, Mrs. E. W. Martin, Ima Peele, Mrs. J. B. Stephenson, J. H. White, H. L. Williams, B. G. Williams, Mrs. B. G. Williams, Bessie Williams, Mary Williams, Mrs. I. A. Wiggins, and J. Franklin Garris.

WEEK-DAY WORK AT SANFORD

Sanford churches are considering seriously the question of week-day religious education and have taken steps looking toward some form of co-operation with the public schools. The writer was pesent at a meeting of representatives of the various denominations at Steele Street Methodist church Wednesday night, at which time the matter was discussed at some length, with the result that the pastors and superintendents were named as a council to look more carefully into the details. They will doubtless be in readiness to begin work when the new school year begins this fall.

The Methodist Sunday school at Sanford is about to begin a vacation Bible school for the children 12 or 15 years of age and under. This will run for two or three weeks.

COKESBURY CORRESPONDENCE

The various units of the Cokesbury Training Course now available may be taken by correspondence just as the general units of the Standard Training Course. The first person to avail himself of this opportunity is Rev. E. L. Stack of Warsaw, who has earned credit for "The Small Sunday School" and "What Every Methodist Should Know." We understand he has sent in his examination papers for two other units!

MAY CROP OF CREDITS

A total of 373 certificates and diplomas were awarded in the North Carolina conference during the month of May, according to the monthly report from the office of training work of the general Sunday school board. These certificates were earned in training schools, training classes, colleges, and by individual students.

Names of persons earning credit in our training schools have already been published. Others earning one or more credits as shown in the May report are as follows:

Misses Annie Woods, Cedar Grove; Vera Campbell, Siler City; Ila McNeil, Pembroke; Eva Draper, Lasker; Anna Catherine Shaw, Littleton; Mary Lee Starling, Garner; Valme Strickland, Wendell; Ethel Jane Tucker, Chicod; Elizabeth Sanderford, Raleigh; Frances Robinson, Jackson; Addie Reaves, Mt. Olive; Mary Ruth Newell, Scotland Neck; Lucille McDade, Hillsboro; Sallie Lane McCullers, Garner; Elva Meeks, Jonesboro; Jessie Duncan, Lumberton; Elizabeth Carter Grant, Hookerton; Etta Hester, Roxboro; Sallie Mann, Holly Springs; Ella Zena Cartwright, Fairfield; Zefina Burton, Timberlake; Sibyl Brady, Garner; Mildred Barrow, Farmville; Frances Bacon, Stem; Emily Atkinson, Goldsboro; Hazel Lee Wilder, Louisburg; Louise May, Youngsville; Lucy T. Allen, Louisburg; Kathleen Sellers, Dunn; M. W. Lawrence, New Bern; Louise Womble, Goldston; Betty Hardy Taylor, Hookerton; Mary Exum Rose, Franklinton; Ruth John, Laurinburg; Elva Faison, Faison; Julia Sanderson, Raleigh; Mary Wilkins, Sanford; Lula Norris

(*continued on page thirteen*)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

Have you sent in your dollar for registration fee? If not, please send it at once to Miss Eunice Blair, Raleigh.

LOUISBURG SUMMER ASSEMBLY

Not many days hence and we shall all be singing "Louisburg will shine tonight" and find that during our sojourn at Morehead City, Louisburg College and its buildings have wondrously grown. Additional dormitory buildings, a splendid auditorium, spacious dining hall, parlors or sitting rooms with furnishings that invite you to enter and make yourself at home—and last but not least, a sure enough barber shop! Our girl leaguers may now attend the summer assembly and keep their bobbed hair in excellent shape without leaving the assembly grounds.

Registration will begin Monday afternoon, June 29. We are trying to facilitate this task and in the main building as you enter the main corridor from the ground floor level will be found nine desks representing the nine districts in our conference. Each district secretary or their representative will be in charge of their respective district desk. Miss Eunice Blair, conference secretary, will be in charge of all registration and will be at the Raleigh district desk. The delegates from the various districts will register at their own desk, be assigned a room, select and sign up for their courses of study and receive an envelope containing a program and meal tickets for the entire week. No delegate will be registered or assigned a room until he or she has paid the registration fee of one dollar. No exception will be made to this ruling.

To the left of the main corridor as you enter will be located the book and supply room; candy will also be sold. To the right of the registration corridor is a connecting corridor that leads to the Davis building, where are the class rooms for the following courses of study:

Bible course—"Social Teaching of Jesus," Rev. W. A. Cade and Dr. D. L. Mumpower; "What We Believe," Rev. C. K. Proctor and Rev. G. M. Daniel.

Mission study course—"The Clash of Color," Rev. D. L. Betts and Rev. H. I. Glass; "Christian Citizenship," Rev. B. B. Slaughter and Rev. Daniel Lane; "The Choice of a Career," Rev. and Mrs. A. S. Parker.

Methods—"Officers of Administration," Miss Hazel Thompson; "Department Superintendents," Dr. D. L. Mumpower; "Junior Work," Mrs. L. C. Larkins; "Intermediate Work," Miss Edna Wilkins.

A fellowship meeting will be held Monday evening, June 29, at 8:15 in the high school gymnasium, which is directly across the street from Louisburg College. All other recreational activities will be held on the college campus, weather permitting. This work will again be under the direction of Miss Blanche Barringer, assisted by Mr. C. R. Wood, who has been directing the recreational work in Wake county and the city of Raleigh the past year.

A consecration service led by Prof. J. M. Ormond of Duke University will close the assembly Friday evening, July 3rd.

The Louisburg folks are all looking forward to the coming of our leaguers and plan to treat them royally. A picnic has been offered us by them and the possibility of a swim at nearby lake goes with it. So bring your bathing suits along.

The North Carolina Conference Epworth League Summer Assembly begins Monday, June 29, 1925. Come early and avoid the rush!

FELLOWSHIP NIGHT

Lest one misunderstand the meaning of the term "Fellowship Night," a word of explanation is necessary.

Fellowship night is to be a real get-together night. It will be the time when everybody gets to know everybody else. Mr. C. R. Wood, director of recreation in the Raleigh public schools for the past year, will direct the games of the evening. Mr. Wood's success in Raleigh will testify that he knows how to make everybody have a good time, so come to fellowship night with all the pep and enthusiasm you can command and be prepared to have the very best time you ever had. If you can't "Jump Jim Crow" or engage in other active games of that kind, there'll be a game especially suited to you.

Fun! A good time! Meeting and liking the folks you have heard about in league circles! And best of all, getting such a good start in real fellowship that this assembly will be truly "Better than the Best and Bigger than the Rest"—that's the true meaning of Fellowship night!

REQUEST FROM THE SECRETARY

It is very necessary that all secretary's books be brought to the assembly so that they may be graded by the Standard of Efficiency. Please see that this secretary's book has been properly filled out and completed, and bring it with you to Louisburg.

HAVE YOU PAID?

The treasurer might answer that question in many instances with an emphatic "No." Please get busy and pay up that mission pledge by June 29, or bring it with you to Louisburg. It is rather distressing to know that we are so far behind in the payment of our pledges to the African special. Two weeks remain in which to work and pay off this obligation. Surely we shall not do less than pay this pledge!

BLACK'S CHAPEL

The socials that we have been having are a great benefit to the leaguers—it helps bring the people together. The last social we had was a fish fry, which was held at Rhodes' pond near the church. We had visitors from the Dunn League, also our pastor and his father. We can't recall an evening that was more thoroughly enjoyed.

Our leagues are looking forward to the celebration of the second anniversary of the league. We have not made any definite plans, but we intend to let the other leagues know what we are doing. After the celebration we shall write the Advocate as to the success which we hope to have.

Our league has been a success in every way. We have organized a prayer meeting at our beloved Sister Porter's, who is an invalid and has been for some time. She has connected herself with our church. We were heartily glad to receive her and pray God's richest blessings to attend her always.

We are all proud of our league. We have a large attendance each Sunday night. Miss Sallie Williams,
Cor. Sec.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

SALESPEOPLE WANTED—Men and women earn $100.00 to $115.00 handling JASMINE CHURCH DEAL. "I will vouch for the above statement; write me for full details. Made $45.00 in one day." J. W. Casper, care Jasmine Products Co., Norfolk, Va.—3t ew

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

Leaguers, did you read the program for the Epworth League Conference which appeared in last week's Advocate? The conference will open on June 30 and run through July 3. We are counting on your presence. You cannot afford to miss it.

It is a wise person indeed who is able to discern that which is of real importance in his life. Some things matter little, but those things which have to do with the moulding of a life for useful service in the Master's kingdom can ill be lightly considered. The conference at Salisbury will be of distinct benefit to every young leaguer who attends.

JUNIOR CITY UNION

The Junior Epworth League City Union of Charlotte held their meeting at Spencer Memorial Methodist church Sunday afternoon, June 7, at 3:30. There were about 200 present, 163 of this number being juniors. Each league in the city was represented and every superintendent answered "present." An interesting program was given. Little Harry Blackwelder very beautifully gave the scripture lesson in story form. Recitations were given by Flora May Capps, Thelma McDaniel, Frances Bost and four boys from Duckworth Memorial League. We had special music from the different leagues which consisted of piano duet by Margaret Shuman and Kathryn Ledwell, vocal duets by Trinity and Belmont Park, special songs by Calvary, Chadwick, Duncan Memorial and Spencer Memorial. An address on the "Importance of the Union" was given by Rev. Surratt and Mr. James Sease. The attendance banner was won by Trinity, having 100 per cent of their leaguers present. The banner was presented by Rev. Mr. Billups, after which we were dismissed by repeating the league benediction.

The Intermediate City Union met with Duckworth Memorial Methodist church Monday night at 7:45. The church was crowded, chairs being used in the aisles to seat the leaguers. The meeting was presided over by our union president, Bernard Finger. We opened the meeting by singing two songs led by Mr. Billups. Gwendolyn Severs gave the scripture lesson, after which we had prayer. Three Chadwick leaguers sang a trio. A piano and violin duet by Trinity was well rendered. The attendance banner contest proved quite interesting, there being three 100 per cent leagues present, with Trinity closely following with only one member absent. The leagues winning were Duncan Memorial, Chadwick, Duckworth Memorial. Three superintendents, Mrs. Black, Mrs. Williams and Mr. McAteer, deserve credit for having every member present, for it is no little job to get 30 intermediates from one league to attend a meeting on Monday night. But we have real superitnendents in our city union and they know how to do things. Mr. I. M. Dodson gave a helpful talk on "Value of the Union to the League. Duncan Memorial gave a duet, after which Mr. Dowd Jerome made the report on the banner. Mr. McAteer presented the banner; also made an interesting talk. Eufala Preston and Ruby McCarson sang a duet, after which we repeated the league benediction. We were then invited to the community house, where all enjoyed games, comic readings and recitations, after which Mesdames Williams and Billups served refreshments. We are all looking forward to our intermediate and junior union picnic which will be given on Thursday afternoon, June 25 at Big Springs picnic ground. We expect at least four hundred intermediates and juniors to attend this picnic, and transportation will be furnished each way. A prize will be given to the league that gives the best "stunt." If any of you leaguers want to attend a real picnic with plenty to eat, lemonade to drink and fun galore, just meet us at Big Springs picnic ground, seven miles from Charlotte, Thursday afternoon, June 25, and we will not disappoint you, for the intermediates and juniors of the Charlotte City Union will be there in "full bloom." Mrs. Jennie M. James,
Int. and Jr. City Union Supt.

WEST END INTERMEDIATE LEAGUE, GASTONIA

I am enthused over the league work until I just cannot help expressing myself among the other leagues through the Advocate. I enjoy very much reading the league page in our paper.

Our president paid us a visit and made our leagues a most inspiring talk on the league work. He is wholehearted in the work and others will catch a vision from his inspiration as he goes from place to place. Long live Mr. Lunsford to carry on this good work.

I am intermediate superintendent of my church. I like so much to work with boys and girls of the intermediate age, and tell them how I would like to have been a leaguer when I was a girl; what an efficient leader I could have been in helping others. I just think it one of the greatest and most needy fields of our church to work in. I just like to tell girls and boys what great men nd women they can make of themselves if they will just try hard enough. And then, too, all for Christ—our motto. What a wonderful Leader we have! We will just be sure to succeed with such a Captain. I am so glad I belong to the league. It is a great privilege to be a member of such a large army of boys and girls, and our district meetings are so inspiring. All for Christ makes one believe we are marching on to victory. Sand by your leagues, boys and girls. Let us put it across as one of the greatest work of our church, and one of the finest for training young people to carry on church work. My league has 40 members. We have met our pledges and we expect to attend the league conference at Salisbury. I am very anxious to see our leagues make great success this year. Do all you leagues know what our leagues stand for? Some one may not know. Our aim, a personal sense of the nearness of God.

Mrs. J. W. Brasington,
Int. Supt.

WEST VIEW LEAGUE

On Sunday evening, June 7, the West View Epworth League, Hickory, gave a very interesting program. The subject for the evening was "Prayer." The program was in charge of Miss Pearl Marlowe, first department superintendent.

Lord's Prayer.
Song—Number 247.
Scripture lesson, Matt. 6:3-8. Mrs. Frank Hammond.
Roll call.
Collection.
Talk on prayer, Mrs. Hoyt Jones.
Song 221, "Sweet Hour of Prayer."
"Don't Quit Praying," Mrs. Vaughn.
Solo, Mr. N. J. Moss.
Recitation, Mildred Hammond.
Play, "Count Your Blessings." by Misses Pearl, Annie and Ruby Marlowe, Willie and Ferol Abee and Edna Heavner.
Benediction.

This program was enjoyed by a large number of visitors as well as members.

NEW LEAGUE

We organized a league at Marvin M. E. church June 7 with 14 members. The following officers were elected:

President—Paul Jetton.
Sec.-Treas.—A. J. Haynes.
First Supt.—Marie Cline.
Second Supt.—Elsie Haynes.
Third Supt.—Pauline Biggerstaff.
Fourt Dept.—Dama Biggerstaff.

Our pastor, Rev. W. E. Moretz, is greatly interested in this work and is giving his hearty co-operation.

We hope to incrase our roll and to really do some worth while work.

A. J. Haynes, Sec.

Advertising has been used in the past, is being used now and will be used in the future, even to a greater extent than it is now. Every time you talk or write about a person or an occasion you are advertising that person or occasion, you are giving it a reputation by which it will be known, whether it is good or bad.

Who is the greatest advertiser and the greatest piece of advertising ever written? I would say that God with Jesus Christ is the greatest advertiser and that the Bible is the greatest piece of advertising ever written in the history of man. When God created man he did not sit back and let him grow wild, but he instructed him as to his duty to his Maker. He advertised Himself. As man learned to read and write He gave a few divine knowledge so that they could put these facts in writing—thereby advertising God. When Christ was on earth He caused His instructions and sayings to sink deep into the minds and hearts of a few more highly educated, so that they might record them, and through that record advertise God and Himself.

We do not have Christ with us today in the flesh, but we have His advertisement, the New Testament. If we as leaguers want to be more successful in our organization we must ADVERTISE OUR BUSINESS.

Let us see if advertising pays. The Coca-Cola Company in 1880 paid its first bill for advertising, which was forty-six dollars. Today the present owners paid $20,000,000 for the good will created through advertising.

The Wm. Wrigley Co. paid thirty-two dollars as its first bill, and today it is the largest chewing gum manufacturing company in the world. The Royal Baking Powder Company has done the same work.

Now if these organizations, whose interest is purely financial gain, can make a success of advertising then we, the Epworth League, can also make a success of it.

On June 30 our Epworth League conference will meet in Salisbury. What are you, as a leaguer, doing to show your league in the best light? Have you properly advertised your meetings so as to have all the young people of your church active members, or have you advertised and then not put the goods when the show-down has come? Leaguers, we have only two more Sundays to prove ourselves this year. Then let's go to Salisbury determined to become advertising agents for Jesus Christ and our league from conference on through life.

Hoping to see you at conference,

Mrs. R. M. Stafford,
Conf. Third Dept. Supt.

MOORESVILLE

I have been reading in the Advocate about the other leagues and thought perhaps you might like to have a little information about our league.

At our regular monthly business meeting in April we elected officers for the year 1925-1926 as follows:

President—Ruth Moore.
Vice President—Mildred Hartness.
Secretary—Hazel Brantley.
Treasurer—George Ferguson.
Epworth Agent—Harry Brown.
First Dept.—Forest Murdock.
Second Dept.—Beatrice McCoy.
Third Dept.—Gertrude Stiles.
Fourth Dept.—Louise Gudger.

These officers were installed by the pastor, Rev. A. L. Aycock, at the Sunday evening church service, and was a beautiful and impressive installation service.

We promoted 25 members into the senior league. This leaves us only 20 members, but we are trying to do some good work even though our number is small.

Miss Mary Stewart, Supt.,
Central Intermediate League.

POLKVILLE

Following are the new officers of the Polkville Epworth League:

President—Charles Bridges.
Vice President—Vester Crowder.
Sec.-Treas.—Mozelle Lee.
Cor. Sec.—Mary Sue Bridges.
Era Agent—Mary Sue Whisnant.
First Dept. Supt.—Katherine Whisnant.
Second Dept.—Sarah Belle Elliott.
Third Dept.—Ola Whisnant.
Fourth Supt.—Inez Whisnant.
Intermediate Supt.—Mrs. A. P. Ramsey.
Assistant—Mrs. W. H. Covington.
Junior Supt.—Lizzie Mae Lee.

The league enjoyed a social April 30 at Miss Lizzie Mae Lee's. Everybody was delightfully entertained. Each superintendent planned their games. Miss Ola Whisnant, superintendent of third department, supervised the games. The older men and women had very much fun.

After the games lemonade and cake were served in the dining room, which was beautifully decorated with a mixture of white and pink sweet peas. Everybody enjoyed the evening.

Miss Mary Sue Bridges,
Cor. Sec.

SOUTHERN METHODIST PRESS ASSOCIATION

Program for annual meeting, Lake Junaluska, N. C., July 9-10, 1925, follows:

First Day, July 9.

9:00 a. m. Devotional.

9:15. President's address.

9:30. How should our conference organs deal with the "Causes" now before the church—Missions, Education, Superannuate Endowment, etc.? Hulse or Burrow.

Discussion.

10:00. How to handle obituaries. Aston or Chambers.

Discussion.

10:15. The denominational paper and secular news. Plyler or Sikes.

Discussion.

10:30. Co-operation in securing high grade communications. Lazenby or Carley.

Discussion.

11:00. What do we want the next General Conference to do for our papers? Rowland or Ballard.

Discussion.

11:30. Recess.

11:40. Business session.

12:30 p. m. Adjournment.

Second Day, July 10.

9:00 a. m. Devotional.

9:15. Departmentalized paper—how to do it, and its value. Cockrell or Reid.

Discussion.

9:30. How to get and handle news. Stackhouse or Riley.

Discussion.

9:45. The club plan for securing circulation. Glenn or Ransford.

General discussion of circulation problems and methods.

10:30. Advertising: General discussion opened by Noland or Slover.

11:20. Recess.

11:30. Business session.

12:30. Adjournment.

Officers—President, R. S. Satterfield, Muskogee, Oklahoma; vice president, A. W. Plyler, Greensboro, N. C.; secretary-treasurer, J. M. Rowland, Richmond, Va.

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R. F. Carter, Supt.
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RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Letters of Appreciation—Beginning next week and continuing for several weeks, there will appear in these columns letters from the outgoing class, expressing their gratitude to the churches and friends who have loved them and ministered to them. All those who go out each year have not finished our high school. Some have not gone further than the seventh grade. But they are all sending their letters of appreciation so that all friends of our orphanage may know how they feel toward them. I am confident that the readers of the orphanage page will enjoy reading what they have to say.

* * * *

Singing Class—The singing class gave their sacred concert for this school year at Edenton Street Methodist church on the first Sunday night in June. The Sunday before they were with our friends at Centenary church, New Bern. At each of these churches appreciative audiences greeted them and received their message with marked approval. Before going out again we shall have to train a new class, which will take some time. Occasionally during the summer we shall be able to fill a few of the pressing invitations which we have received months ago. I want to thank the pastors and all friends for the wholehearted way they have received Mrs. Nellie Rives and the children who compose the class as they have gone over the conference from place to place. I trust that the class has left behind a rich benediction upon all the churches visited.

* * * *

Friends From Fayetteville—Last week Mrs. J. H. Judd, Mrs. W. F. Smith and ten other ladies came over and had a picnic dinner at our orphanage. They invited the superintenden to partake of their sumptuous dinner. It was a genuine joy to have them with us. They came not just for an outing but on the King's business. Before leaving they selected a little girl to support. They have tied themselves up with a big task. By tying themselves up with such an undertaking they will reap a rich harvest for themselves as well as dispense a rich blessing upon a dear child. I have great admiration for those who direct their spiritual energies to worthy ends. There are too many people in the world who are self-centered. It s needless to say they are very unhappy. The closer we live to God and the more we do for His cause the greater our happiness here and hereafter.

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built by us stand the test of time. Our motto is "Builders of monuments that please." If interested in buying a memorial of any kind write to us. Satisfaction guaranteed.
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CASH For Dental Gold, Platinum, Silver, Diamonds, magneto points, false teeth, jewelry, any valuables. Mail today. Cash by return mail. Hoke S. & R. Co., Otsego, Mich.

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J. H. SHUMAKER, Secretary
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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

IF YOU EVER INTEND TO HELP THIS CAUSE, RIGHT NOW IS THE MOST URGENT TIME TO DO IT

St. Louis, Mo.,
June, 1925.

To Those Who Care for the
Cause of the Forgotten Man:

These are crucial days in the Special Effort for Superannuate Endowment. The second year of the movement is more than half gone, and soon the Annual Conferences will be meeting again. Shall we be able then to make creditable reports concerning this business, or shall we answer that we failed our veteran heroes when they needed us most?

The General Conference of 1922 unanimously authorized the Church to use this quadrennium, beginning in the spring of 1923, for an organized effort to provide a reasonable support for the Conference claimants. Now that the machinery of the movement has been set in motion by the authority stated, we cannot be true to our solemn covenant unless we keep it going.

The superannuated preachers and the widows of preachers, are powerless in the hands of the Church. They rest their hope for a little comfort in old age upon the promise of the Church to see them through. If that promise is disregarded as nothing more than a "scrap of paper," the world will never again have respect for any other promise which the Church makes. Southern Methodism has vowed a vow to these aged and helpless prophets of Christ, and she must keep faith with them or lose the confidence of others whom she would have honor and trust her.

Those Special Effort quotas should be paid. The Charges officially voted to raise them within five years. The portion due each year should be sent to the Board of Finance, Security Building, St. Louis, Mo. A great many Charges are meeting the obligation promptly. Others are working at the task. And many others are doing absolutely nothing. May the good Lord help us all to face this thing squarely and do what we have promised.

With all my heart I appeal to you who want this cause to succeed. Your help is badly needed now. Get behind the movement with your clear vision and energy. Don't let it lag in your vicinity. Get into the ranks whenever you can and make your presence felt. There is many a struggling pastor who would be delighted to have you help him with this matter. Take off your coat, roll up your sleeves, and begin the work now.

Tackle the task this way: "First, weigh carefully what it will be necessary to do. Second, create a method or a plan for doing it. Then, with a singleness of purpose and a stubborn will, stick to the job until you get it done. This is the philosophy of action and the practice of achievement."

Yours in the bonds,
LUTHER E. TODD,
Secretary.

IF THE SPECIAL EFFORT FAILS IN YOUR CHARGE, SHALL IT BE BECAUSE OF YOUR NEGLECT?

WOMAN'S PAGE

(*continued from page eight*)

nearest her sixty-seventh birthday, at which time she shall withdraw from the mission field unless exception to this rule be made by the board for one year at a time, on the recommendation of the bishop in charge and the mission and medical examiner. An emeritus missionary who remains on the field under these conditions shall be relieved of a regular appointment. An emeritus missionary, whether at home or on the field, shall receive full missionary salary.

2. That when a missionary who has given twenty years or more of continuous service finds it necessary to retire from the field for health reasons or is retired by the board, she shall be entitled to an allowance, the amount to be determined by the Retirement Committee, Woman's Department.

SUNDAY SCHOOL

(*continued from page nine*)

Cox, Elm City; Katherine Cole, Fairmont; Irene Candler, Maxton; Ethel Burkhead, Candor; Zelda Barnes, Clayton; Eunice Adams, Dunn; Hallie Trollinger, Burlington; Gilmore Gordon, Hamlet; Louise Pierce, Weldon; Maude Hooker, Kinston; Page Morehead, Weldon; J. J. Brothers, Elizabeth City; Dorothy O. Been, Wilmington; Mary Josie Foy, Scott's Hill; Eunice Pearsale, Red Springs; Mrs. Thomas William Lee, Rose Hill; Rev. Thomas William Lee, Rose Hill; Mary Margaret Wray, Mrs. H. B. Branch, Mary Katharine Fleming, Mamie L. Speas, Irene Stephenson, Hester Stuart, Elizabeth Wiggs, Raleigh; E. A. Widenhouse, Albemarle; Mrs. J. Bascom Hurley, Milton; L. H. Allison, Franklinton, and Rev. J. Bascom Hurley, Milton.

AN APPRECIATION OF MR. BELL

There is living in Elkin one of the most modest of men, a true soldier of the cross, a private in the ranks of the militant Methodists, Mr. John Samuel Bell, whose record few can enqaul when it comes to service for his church.

A few Sundays ago Mr. Bell completed 45 years of service as secretary of the Elkin Methodist Sunday school and owing to his advanced age he asked to be retired in favor of a younger man. The Sunday school presented him with a handsome gold-headed cane and adopted the following resolutions of appreciation:

Having rounded out 45 years as secretary of Elkin Methodist Sunday school, Bro. J. S. Bell has expressed a desire to retire from active service, and Joe Bivins has been elected in his place. Brother Bell is to be congratulated and highly commended for his long and faithful work, and we are glad he has promised to give the new secretary the benefit of his help and experience.

Not only has Brother Bell rendered efficient service as secretary of the Sunday school, but as secretary of the board of stewards, of the quarterly conferences, keeper of the church register, and as a delegate to practically all the district and annual conferences during this time, has he served and is still giving of the best that is in him. We know of no record that surpasses his in loyalty and faithfulness in the work of his Master.

Be it therefore resolved that the officers and members of the Elkin Methodist Sunday school deeply appreciate the work of Brother Bell as secretary and regret to see him give it up, and that a copy of these resolutions be sent to the Elkin Tribune and Christian Advocate.

Z. H. Dixon,
R. H. Chatham,
J. G. Abernethy,
Committee.

Mr. Bell has been a delegate to many of the district conferences and also the annual conferences during his long life, and is still a member of the board of stewards and trustees of his church and secretary of both these boards.

He is a life member of the Elkin Masonic lodge, having joined that order 47 years ago. He is now nearing his 78th birthday and is active for one of his age. On November 5, 1874, he married Lula Gordon, of Yadkin county, and this aged couple celebrated their fiftieth wedding anniversary last year. They have been blessed with 12 children, 11 of whom are living.

It is hoped by the legion of friends of Mr. Bell that he may be found at his post in the Elkin Sunday school when he rounds out his century mark.

Reader.

A GROWING CHURCH

The fourth Sunday in May we began our revival at Halifax and closed on the fifth Sunday night.

Monday following the fourth Sunday Rev. H. B. Porter of Warrenton came to us.

The attendance was large from the beginning and the interest seemed to increase day by day.

Our people fell in love with Brother Porter at first sight and by the help and guidance of the Holy Spirit he preached with inspiration and power the gospel that saves.

The church was revived, sinners were convicted and twelve men women and children were added to the church.

Three years ago we found sixty-two members on roll in this church. At the close of this meeting we have one hundred and twenty-nine. The Lord has wonderfully blessed our efforts. At our beginning with these people we found two leading in public prayer. At the present we have twenty-seven who will lead in public prayer.

Our Sunday school and church roll is about the same in number and we have an average attendance at both Sunday school and church services the year round of seventy-five per cent of the roll.

J. L. Midgette.

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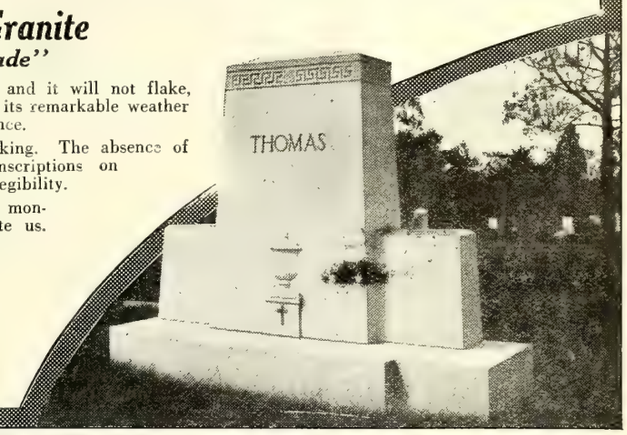
Its beautiful crystaline formation is striking. The absence of iron prevents formation of rust spots. Inscriptions on Winnsboro Blue Granite are noted for their legibility.

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There are three major considerations that determine the greatness, or the potential greatness, of an educational institution.

1. The Plant, including grounds, library, classrooms, laboratories, and apparatus.
2. The Faculty.
3. The Student body and its democratic standards.

In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting $1,650,000 into new buildings and equipment. The library of 115,000 volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

The Faculty numbers 128 of the country's best scholars.

Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known

Registration for fall quarter, September 25, 26, 1925.

For further information address

The Secretary to the President
UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

LAKESIDE LODGE, LAKE JUNALUSKA, N. C.

For a vacation of enjoyment and real recreation, where the air is cool and bracing and nature inspiring in its beauty—Lakeside Lodge! Beautifuly situated overlooking the lake, in full view of the mountains. Clean, comfortable, all outside rooms. Home atmosphere. Very reasonable rates. For reservations and further information until June 18th, address

MRS. GEO. M. FOARD, Statesville, N. C.

After June 18th, address Lake Junaluska, N. C.



1855 1925

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C. L. HORNADAY, President
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ASHEVILLE, N. C.—"The Land of the Sky"

132 YEARS OF SERVICE. Unexcelled climate. Buildings one-story brick, cottage plan—for safety, sanitation, and service. Small classes allow individual attention. Ideal school life. Professional teachers of ability and experience. R. O. T. C. Unit, under U. S. Army Officer. All forms of athletics.

COL. R. BINGHAM, Supt. Emeritus. COL. S. R. McKEE, Supt.



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Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

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Of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments.

Schools of Engineering, Education, Law and Theology.

A large endowment fund makes possible its first class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

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Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000, completed 1922.

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W. F. STARNES, President Rutherford College, N. C.

Our Little Folks

THE DOLLY I LOVE BEST

Last night when daddy came from town,
He brought a doll for me,
One with a pink and shining gown,
As pretty as can be.
Her golden hair is curly, too,
Her cheeks are rosy red,
An' dolly's eyes, so big and blue,
Close when she's put to bed.

I've only got one dolly more,
An' she gets worse each day,
For sawdust falls around the floor
When with her I would play.
The puppy's torn most of her clothes,
An' jerked her all about;
She has some putty for a nose,
While both her eyes are out.

But Mary Jane—that's she, you know—
Is just as sweet and true
As she was three long years ago,
When Santa brought her, new.
I love the doll I got last night,
But though in silk she's dressed,
I still hug Mary Jane real tight,
Because I love her best.
—Frances Elliott Kane, in Our Little Ones.

A MOTHER-MADE MAN

Dr. Lorimer tells this story of one of our most distinguished men, who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at the tribute, it seemed to, for a moment, throw him into a "brown study." Afterwards they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I am not really a self-made man."

"Why," they replied, "did you not begin work in a store when you were only ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought to."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked what I was doing. I told her, and she said: 'Tom, if you do that, you will be a cheat.' I think my mother had something to do with my integrity; and, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character of usefulness."—Sunday School Visitor.

I read in the papers that the British last year ate seven times as much mutton per capita as did the people of the United States and that our Department of Agriculture is "baffled in its attempt to find a satisfactory explanation therefor." Our department is apparently better at being baffled than it is at making an intelligent investigation. The truth is that British mutton is much more than seven times better than American mutton. It is better because in England they breed and raise sheep to eat, while in America sheep are primarily bred and raised to produce wool. A sheep's job in England is to produce meat that is good to eat; any wool that comes off its back is incidenntal. For centuries English sheep growers have kept a steady eye to the propagation of the kinds of sheep that produced the best and the most meat. English sheep are of enormous size in comparison with the kind that are raised in America. American mutton too often tastes about as wool smells, but English mutton is a thing to get excited about when one is hungry. The only "baffling" fact about the figures quoted is that we are able to get down a seventh as much of our woolly mutton as the English do of their kind.—Dearborn Independent.

Presiding Elder's Appointments

DISTRICT CONFERENCES

Charlotte, at Pineville ..... June 25-26
Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

June
Hominy, Acton, 11 27-28
Chestnut Street, night 28
July
Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27
August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT

J. B. Craven, P. E., Charlotte, N. C.
THIRD ROUND

June
Polkton, Mt. Vernon, 11 19
Trinity, 11 21
West Charlotte, 3 21
Calvary, night 21

The district conference will be held at Pineville June 25-26.

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

June
West Greensboro, Muir's Chapel, 11 27-28
Glenwood, night 28
July
East Greensboro, Mt. Pleasant, 11 5
Walnut Street, night 5
Wesley Memorial, 11 19
East End, night 19
Randolph, Hopewell, 11 and 3 25-26
Main Street, 11 26
Highland, night 26
Pleasant Garden, Pleasant Garden, 3 and 11 1-2
Caraway Memorial, night 2
Jamestown-Oakdale, Oakdale, 11 9
Gibsonville, Whitsett, 3 9
Ramseur-Franklinville, Franklinville, 11 16
West Market Street, night 16
Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30
September
Uwharrie, Concord, 11 5
New Hope, Macedonia, 3 and 11 5-6
Asheboro, night 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27
October
Liberty, Liberty, 4 and 11 4

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.
THIRD ROUND

June
Marion, First Church, 11 21
Old Fort Ct., Carson's Chapel, 3 21
Old Fort, 8 21
Cross Mill, Concord, 11 28
Marion Mills, East Marion, 8 28
July
Morganton Ct., Bethel, 11 5
Oak Forest, 3 5
Marion Ct., Pleasant Hill, 11 12
McDowell, Pinnacle, 3 12
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

June
Yadkinville, Yadkinville 20-21
Jonesville, Sun. night and Mon. 21-22
Dobson 27-28
Danbury 28-29

NORTH WILKESBORO DISTRICT

Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

June
Creston, Mountain View 20-21
Jefferson, Zion 27-28
July
Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

SHELBY DISTRICT

C. S. Kirkpatrick, P. E., Gastonia, N. C.

June
Trinity College Summer School 10-24
Lowesville, New Hope, 11 27
Goodsonville, Tabernacle, 3 and 11 27-28
Bessemer, Puette Chapel, 3 28
Shelby, Central, night 28

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

June
Norwood Ct., Cottonville, 11 20
Norwood, 11 21
Harmony, Concord, night 24
Spencer, Central, 11 28
First Church, Salisbury, night 28

The District Conference will be held at Norwood July 9-10.

Biggest and Best



Biggest and Best

NORTH CAROLINA CONFERENCE EPWORTH LEAGUE

SUMMER ASSEMBLY

June 29-July 3, 1925

LOUISBURG, NORTH CAROLINA

ALL ABOARD FOR LOUISBURG

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
THIRD ROUND

June
Bryson City, Raven's Ford, 11 and night 21
Highlands, Highlands, 11 24
Glenville, Double Springs, 11 27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
THIRD ROUND

June
Centenary, Centenary, 11 21
Burkhead, Burkhead, night 21
West End, West End, 11 28
Welcome, Center, 3 27-28

July
Green Street, Green Street, night 8
Hanes-Clemmons, Bethel, 11 4-5
Cullowhee, 11 28
Whittier, Echota, 3 28
Forsyth, Marvin, 3 4-5
Central Terrace, Central Terrace, night 5
Lewisville, Concord, 11 18-19
Ogburn Memorial, Shiloh, 3 18-19
Oak Ridge, Oak Ridge, night 19

We hope that every pastor in the district will arrange to attend the Summer School at Duke University.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Front Street, 11 21
Webb Avenue, night 21
Person Ct., Warren's Grove, 11 27
Long Memorial, 11 28
East Roxboro, Grace, night 28

July
Durham Ct., Fletcher's Chapel 2
Graham and Haw River, Haw River, 11 5
Brooksdale Ct., Trinity, 11 11-12
Carr, night 12
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26

August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30
District Conference at Fletcher's Chapel July 1-2.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

June
Perquimans, New Hope 20-21
Edenton, Edenton, night 21
Chowan, Bethany 27-28
Hertford, night 28

July
Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

June
Hay Street, night 14
Duke, Angier, night 20-21
Dunn, night 21-22
Hemp, Smyrna 27-28

July
Carthage, Center 4-5
Person St. and Calvary, Gardners, 4 5
Siler City, Mt. Vernon 11-12
Glendon, Carbonton, 4 12-13
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26

August
Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

June
Mt. Olive Ct., Providence, a.m. 20
Mt. Olive-Calypso, Calypso, a.m. 21
Elm Streeet-Pikeville, Mt. Carmel, 4 p.m. 21
St. John, p.m. 21
Snow Hill, Tabernacle, a.m. 27
LaGrange, Institute, a.m. 28
Oriental, Pamlico, a.m. 30

July
Harlowe, Tuttle's Grove, a.m. 5
Beaufort, p.m. 5
Ocracoke, p.m. 12
Hookerton, Ormondsville, a.m. 18
Jones, Cypress Creek, a.m. 18
Newport Wildwood, 4 p.m. 19
Straits, Springfield 19
Dover, Asbury 25

August
Pink Hill, Webb's, a.m. 1
Seven Springs, Indian Springs, a.m. 1
St. Paul, a.m. 2
Goldsboro Ct., Saulston, p.m. 2
Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

June
Laurel Hill, Rachels, 11 20-21
Piedmont, West Rockingham, 7:30 21

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

June
Aurora, Warrens, a.m. 20-21
Washington, night 21
McKendre, Pinetops 27-28
Tarboro, night 28

July
Bath, Bethany, a.m. 5
Farmville, Arthur, a.m. 12
Grimesland, Shelmerdine, 3 12
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Monnt, First church, night 26

August
Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

June
Summer School at Duke University 9-23
Aulander Charge, Ebenezer Church, 11 26
Ahoskie, Harrelsville, 11 27
Murfreesboro and Winton, Union 28

July
Halifax Charge, Ebenezer, afternoon 5
Warrenton Charge, Hebron 7
Norlina, Zion 8
Warren Charge, Providence 9
Rosemary, 11 12
Roanoke Rapids, night 12
Williamston, Williams Chapel 15
Garysburg, Oak Grove 16
Northampton, New Hope 17
Enfield, Central Cross 18
Battleboro and Whitakers, 11 19
Littleton, Bethel, 11 25
Scotland Neck, Palmyra 31

August
Rich Square, Roxobel, afternoon 2
Middleburg, Schocco, 11 16
Sunday School Institute at Murfreesboro May 31 to June 6.
Sunday School Institute at Norlina July 5 to 12.
Sunday School Institute at Weldon July 12 to 17.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

June
Faison-Warsaw, Goshen, a.m. 21
Wilmington, Fifth Avenue, p.m. 21
Scott's Hill, Union, afternoon 28

July
Kenansville, Kenansville, afternoon 1
Jacksonville-Richland, Haw Branch, a.m. 4-5
Burgaw, Watha, p.m. and a.m. 8-9
Clinton, Keener's, a.m. 11-12
Wallace-Rose Hill, Wallace, p.m. and a.m. 12-13
Magnolia, Turkey, a.m 18-19
Ingold, Antioch, afternoon 19
Carver's Creek, Delco, a.m. 25-26
Wilmington, Epworth, p.m. 26

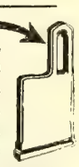
August
Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23
District Conference, Kenansville, June 30-July 1.

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22 ¶ And it came to pass at that time, that ᵉA-bim'e-lĕch and Phi'chol the chief captain of his host spake

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IN MEMORIAM

NEWBERN — Miss Annie Laurie Newbern passed on to her eternal reward on March 22, 1925. She was only thirty-one years of age, but these were fruitful years for her Master. She had been a faithful and loyal Christian since early childhood and a member of Hebron Methodist church, near Powell's Point, N. C., for 20 years.

Funeral services were conducted by her pastor at the home of her father at Olds, N. C., from whence the body was taken to Hebron church. The unusually large crowd in attendance and the many beautiful floral offerings told of the high esteem in which this young woman was held.

The bereaved ones who remain behind are her parents, Mr. and Mrs. R. L. Newbern; two brothers, John S. and R. A. Newbern, and two sisters, Maude E. and Catherine Newbern. Besides these there are a number of relatives and many friends to mourn her loss. E. W. Hurst, Jr., Pastor.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite wisdom has seen fit to remove from our midst our beloved member and treasurer, Miss Nannie J. Alexander; therefore be it resolved:

First, That we, the members of the Chestnut Street Methodist Missionary Society, feel our great loss. In later years she was not able to attend the society regularly, but her prayers and interest were ever with us.

Second, That although we miss her here, we know that our loss is heaven's gain, for she was ready to meet her Saviour.

Third, That we bow in humble submission to His will, and sympathize deeply with her relatives and close friends in their great sorrow.

Fourth, That a copy of these resolutions be printed in the church paper, written in the minute book of the society, also that a copy be sent to her devoted family. Committee.

LUMPKIN—In the death of Bro. J. Sol Lumpkin Sunday night, May 31, 1925, Youngsville lost one of her best citizens, the Federation of Men one of its best and most faithful members from its organization, attending almost every meeting, his church the most faithful member of all its male members, and one on whom his pastor could depend when in need of some one to hold a prayer meeting, hold services at other churches than his own, and a most faithful friend in sickness, always ready to do his part in whatsoever way he could. His home has lost a faithful husband and father. He leaves a devoted wife and five children, W. L., a lawyer of Franklinville, Eva, James Parker, George Thuman and Elizabeth, ranging in age from three to twenty-two. The funeral service was conducted from the church, of which he had been a member since 1897, coming here by certificate from his home church in Granville county, by the writer, assisted by Rev. C. L. Powell, Rev. C. H. Howard and Rev. Sam Lamb, and was a most impressive service. He was laid to rest in the cemetery near here in the presence of a very large congregation. The floral offering was very fine.

W. B. Humble.

BOYD—Richard Blair Boyd, son of William H. and Sallie Daniel Boyd, was born at the Boyd home, "Old Belvidere," near Townsville, N. C., November 4, 1861, and passed to his heavenly reward from a hospital in Richmond, Va., on the night of January 23, 1925. Between those two dates this man lived and wrought. And he wrought well. And while he has passed from among us the influence of his noble life continues to live and to bless many who will some day arise in that better world and call him blessed.

When he was a young man he came to Warrenton, N. C., and lived as a highly honored and esteemed citizen until God called him to become a citizen of a "diviner country." Upon coming to Warrenton he entered into the business life of the town and community and soon became prominently associated with its varied commercial interests. From the beginning his ability and sound judgment in the affairs of business became manifest and in this field of activity he was eminently successful.

On November 10, 1891, he was happily married to Miss Tempie Petteway Burwell—a union which increased in happiness with the increasing years. To this union were born six boys and two girls, all of whom, with their mother, survive him. His was a devoted family and a happy home, but those there who loved him so dearly are lonely and sad because his chair is vacant.

Brother Boyd was not converted until after his marriage, but his conversion was genuine and its effects were deep and abiding. Following his enlistment with the Captain of his salvation, he united with Wesley Memorial M. E. Church, South, and until the end he served his church with a love and loyalty which was rare and beautiful. For a number of years he was steward and trustees in the church. He was active in the Sunday school and during the last twelve years of his life he was the efficient and faithful teacher of the Wesley Bible class. For nearly forty years he sang in the choir and it was, perhaps, in this that he made one of his most distinctive contributions in edifying those who found their way to the church at the hours of worship.

Brother Boyd was a great diplomat. He knew how to work and get on well with folks. If a difficulty or a vexing problem arose in the church or the community, he was master at the art of relieving the delicate situation. As his pastor I have been to him a few times for counsel and I always found him sympathetic, kind and gentle and ready to offer every possible help. I remember going to him on one occasion with a matter that was causing me some anxiety, and when I laid the matter before him he said: "Brother Porter, I do not think that you should have to worry over that matter. You just leave it with me, and I will handle it." And he handled it with great diplomacy. He wielded a steadying influence, and helped to smooth the rough places in the path of many a weary soul. All preachers who knew him found in him a true friend. Indeed, all classes of people, whether rich or poor, found in Brother Boyd a friend who was always true and sympathetic and ready to help in the time of need. His delight seemed to have been to "Live in a house by the side of the road, and be a friend to man."

We shall miss him, but we know where to find him. And we live in the hope of meeting with him again in the "fairer land," where clouds of sorrow never come. God's richest blessings upon the bereaved family and loved ones. Pastor.

IN MEMORIAM

The Ladies' Aid Society of Old Fort M. E. Church, South, has lost a true friend in the death on April 3, 1925, of one of its former members, Mrs. T. J. Revis of Biltmore, N. C. Mrs. Revis, who was Miss Lillie Lytle of Old Fort, was a faithful, loyal member of Old Fort M. E. Church, South, for a number of years. Her marriage to Mr. Revis on July 8, 1924, took her from our midst but not from our hearts and memories.

The Ladies' Aid Society which she served as secretary for several years has never ceased to miss her cheery presence and efficient service.

Besides a host of relatives and friends she leaves behind a devoted husband and two tiny babies, whom we commend to the love and care of our heavenly Father. The funeral services were conducted from the home church by Bros. M. W. Dargan and J. W. Wise and the body laid to rest in the family burial ground.

Mrs. S. M. Hoffman,
Mrs. G. B. Strickland,
Mrs. J. M. Charles,
Committee.

GRISSOM—Estella Saunders Grissom was born August 13, 1893; died April 23, 1925; age 55 years, eight months and ten days.

She professed faith in Christ early in life and united with the M. E. Church, South, at Eleazer and lived a faithful member until our heavenly Father called her home. Her suffering here was very great, but she bore it with Christian fortitude and the one desire of her heart was that the Lord's will be done in her. The funeral services were conducted by her pastor, assisted by Rev. Messrs. Fitzgeralds, former pastors, and her body was laid to rest in Eleazer burying ground. She leaves a sorrowing husband, two sons and two daughters, a host of relatives and friends. May the Holy Spirit comfort them is our prayer.

Mrs. J. A. Howell.

ERWIN—Robert P. Erwin was born September 13, 1888, died May 21, 1925, in Aultman Hospital, Ohio. Leaves a mother, Mrs. Sallie T. Erwin, Old Fort, N. C.; three brothers, Garden P., Old Fort, N. C.; Thomas F. Erwin, Canton, Ohio; Alfred L. Erwin, Damascus, Ohio. He was an ex-soldier, having served his country in the World War and was on the front line when the Armistice was signed. Though he suffered much in the last few months of his life, yet he was ready for the call when it came. The funeral services were conducted in his old home church at Nebo by his Pastor, J. N. Wise, assisted by Rev. H. E. Stimson, after which his body was laid to rest at that place. J. N. Wise, Pastor.

REAVIS—The home of Mr. and Mrs. W. Foy Reavis has been made sad by the death of their sweet child, James Howard. He was born December 14, 1924, and died May 29, 1925. Brother Reavis is a brother of Rev. B. C. Reavis of Weaverville. The young mother is a daughter of Mr. and Mrs. William Murdock, near Statesville. All their friends sorrow with them in the loss of their child. Funeral was held at New Salem Saturday, May 30, and its little body buried there.

J. E. McSwain, Pastor.

RESOLUTIONS OF RESPECT

Whereas, in the providence of God, on May 22, 1925, our brother, Zeb. Elonzo Barnhardt, a faithful preacher, a tireless worker and ano outstanding servant of the King was removed by death.

And whereas, Brother Barnhardt was in the midst of his work at Broad Street Methodist church in this district.

Be it resolved by the district conference of the Statesville district in convention June 4-5, that this district and our conference has, in the passing of Rev. Zeb. Elonzo Barnhardt, lost a strong and loyal friend and co-worker, a consecrated follower of the Christ, whom we shall sadly miss through coming days.

Second, That we bow in humble submission to the will of Him whom we serve, and that we shall look to meet our brother again in a better and happier city not made with hands, eternally in the heavens.

Third, That a copy of these resolutions be spread upon the minutes of this conference, a copy be sent to his devoted wife and family at Statesville with whom we deeply mourn in this sad hour of bereavement, and that a copy be sent to the Advocate, our church organ, for publication.

C. L. Hornaday, Sec.
R. L. Melton, Chm.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and mercy, has removed from our midst our co-laborer and leader, Rev. L. A. Falls, and

Whereas, Brother Falls had been so many years president of our Epworth League Board and Life Service superintendent, and

Whereas, in the capacity afforded by these two positions he has so endeared himself to the leaguers of our conference; therefore

Be it resolved by the Statesville District Epworth Leaguers assembled that we express our deep sorrow in our loss of a leader and a true Christian character ,and that we express our great sympathy for the members of his grief-stricken family.

Resolved further, that we spread a copy of this resolution upon the records of our organization and send a copy to the Christian Advocate, and to the members of the family of our deceased friend and benefactor.

Mrs. R. M. Stafford,
Mr. E. A. Ivey,
Miss Leola Hefner,
Committee.

WHY DRUGS FAIL

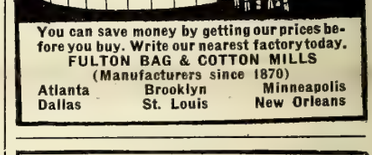
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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JUNE 25, 1925 Number 26

EDITORIAL PARAGRAPHS

It is said that what one brings back from Europe depends upon what he takes over with him. Here is a case in point. An old Western farmer who had made his farming pay took his bride of fifty years before on a belated honeymoon to Europe. "Look, S'mantha!" he exclaimed, as they gazed upon the leaning tower of Pisa, "the fella must have been drunk when he built that silo."

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This is a period that is rife with controversy. The relation of scientific questions to religion, the adoption of certain shiboleths as rallying cries for mortal combat and the readjustment of relations between churches are among the questions of the day. And in the midst of it all we will do well to recall Edwin Markham's lines:

"He drew a circle that shut me out;
Heretic, rebel, a thing to flout,
But Love and I had the wit to win,—
We drew a circle that took him in."

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"He saved others, himself he cannot save." That is what the scribes and chief priests said among themselves in their council chambers when the Son of Man hung on the cross, and the crowds passing by the place of crucifixion with jeers and sneers cried, "He saved others, himself he cannot save!" Stupid and dull of understanding were these leaders and the rabble that joined in the same refrain. For that which excited their scorn and made them join in derision is the highest law of service. "See that woman," they say. "She was popular and greatly admired and might have married well, but she allowed a mistaken sense of duty to her mother ruin her prospects in life." Or they say, "There was a gifted fellow who could have been rich but he has spent his life working for other people." There is the tired, obscure mother, with wrinkles in her face and cheap garments on her body; she has given her whole life to her children. But that is the law in the realm of the higher service. Those who save others must give themselves.

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Everybody knows "The House by the Side of the Road" by Sam Walter Foss and none but social or intellectual snobs have failed to respond to the lines:

"Let me live in a house by the side of the road
Where the race of men go by.
I would not sit in the scorner's seat
Or hurl the critic's ban;
"Let me live in a house by the side of the road
And be a friend of man."

But it is not so widely known that four weeks before his lamented death fourteen years ago, in his fifty-third year, Foss wrote these beautiful and thrilling lines:

"The trumpets are calling! I've come to the sea,
But far out on the moon-lighted glow
I still hear the trumpets. They're calling to me.
The trumpets are calling. I go!"

He is worse than the pope of Rome. "Who is worse than the pope?" says our good Protestant friend. Well, we will let the Methodist Advocate answer. That paper says: "Infallibility of the pope is not more obnoxious than infallibility of an individual. It sometimes happens that an individual is so sure he is right that he has no patience with anybody else who happens to believe that he is wrong. The pope is high up, and might have some excuse for a claim of inerrancy, but the average fellow down here who excommunicates those who see differently from him, presumes somewhat. Even the man steeped in his own certitude needs grace."

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President Coolidge in his address this year to the graduating class of the United States Naval Academy went to the heart of the matter in the following weighty and wise declarations concerning our navy. Among other things the President said: "I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. I see no reason to expect that we could be the exception. Although I believe thoroughly in adequate military preparations, what I am trying to argue is that they are not sufficient unto themselves. I do not believe the American Navy can succeed if it represents mere naked force. I want to see it represent much more than that. We must place it on a much higher plane. We must make it an instrument of righteousness. If we are to promote peace on earth we must have a great deal more than the power of the sword. We must call into action the spiritual and moral forces of mankind."

⚜ ⚜ ⚜

Shailer Matthews, dean of the Divinity School of the University of Chicago, says: "A church must be something more than a theological orphanage. It must bear its own spiritual children. It is a sense of the reality of sin that alone can make the gospel anything more than a graduate lecture course in Christian ethics. A religious message that cannot stir sinners to repentance is not the gospel of the New Testament." Then for an object lesson in how this doctrine of the New Testament works in actual life listen to G. Campbell Morgan tell what he saw: "When I first visited that home there stood the woman clad in unwomanly rags with the marks of a brutal fist upon her face, and three ill clad children clinging to her skirts. 'Excuse the children running from you. They thought it their father..' If I were a painter, I would like to paint you a picture of that home as I saw it a year later, on a Sunday afternoon. They had moved out of the hovel into a cottage up on Main street. There sat the father by the fire with his three bairns who had run away from me a year ago. One was on his knee, one on his shoulder, and another standing by him. I never heard sweeter music than was made by the kettle on the hob that day. The woman who a year ago was in rags was clothed, and the smile of love was in her face. Why this difference? Her husband had been **converted."**

North Carolina Christian Advocate

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HOW IT LOOKS TO AN EDITOR IN CINCINNATI

Dr. E. C. Wareing, editor of the Western Christian Advocate, published in Cincinnati, Ohio, and one of the very best in the large family of Advocates, writes in last week's issue of his paper about present industrial developments in the Piedmont section of the South and the consequent problems that accompany the new conditions in that section.

The boundary of this territory on the north is Danville, Va., according to the writer, which is correct, and on the south Atlanta, Ga. It would be nearer the facts to make Greenville, S. C., the southern border, as the textile industry is quite limited south of Greenville. Furthermore, this editor has been misinformed when he says that the toil of the operatives in these mills is "being exploited in the interests of heartless capitalism."

Otherwise the editor of the Western seems to have a good general understanding of the situation.

We quote his editorial in full so that our people may see how we look to an intelligent and fair minded man at a distance:

"Students of American religious life are constantly making new discoveries. They have announced recently that the Piedmont section of the South, stretching from Danville, in Virginia, to Atlanta, Georgia, along the line of the Southern Railway, is rapidly changing from a rural to a milling or manufacturing district. With this development, of course, appears increasing problems of the church. The mill operatives create industrial centers. The housing conditions, moral standards, wage conditions, all have to be dealt with. In this particular case is a complex rising out of "cotton." The development has come in great part because of the facilities offered by the Southern Power Company, whose moving spirit is J. B. Duke, who recently gave forty million dollars to education and brought into existence Duke University, at Durham. If one were able to visualize this great section with its increasing industrial problem, he would lift up his hands and call upon the church of Protestantism to attend with interest the opportunity offered.

The operatives of those mills are not colored, but white people, coming chiefly from the mountains, and hence are largely English stock. They are descendants of the early settlers, who have through the years remained pure in blood and elemental in character. They are now flocking to the mill centers and to the cities where the Christian spirit does not always prevail. Their ignorance and poverty is being taken advantage of, and their horny-handed toil is being exploited in the interests of heartless capitalism.

However, let us rest assured the Christian church is on the ground, and with an eye observing every situation, is discovering where ideal standards should be established, and where the church can give the best possible assistance in the name of Jesus Christ.

THE SPECIALIST MUST EXCEL

The Northwestern Christian Advocate has uttered some very wholesome and practical suggestions concerning the behaviour of a specialist, or the man who has been set to a particular task. His place is one that exacts the very best that is in him. He is the last line of defense and must hold that line if society is to be protected. Tersely does the Northwestern declare:

The fact is that any man who is a specialist is expected to behave like one. And this is an age of specialists.

Abstractly, every man should be as brave as a fireman and a policeman. But actually, these men are called on to be brave at times when the rest of us are not put to the test.

Everybody ought to know how to spell. But suppose the proofreader didn't know?

Everybody should be honest in money matters—especially bank cashiers.

A mother is expected to be more sacrificial, a cook to be more cleanly, a chemist more exact, a chauffeur more careful, than others. Why? Not for any moral reason, but for a highly practical one. These specialists are, each in his place, society's last line of defense.

If the policeman fails, the city is at the mercy of plunderers. If the chemist fails, our medicine bottles may be filled with deadly poisons. If the bank cashier fails, or the proofreader, or the mother, or the chauffeur—any one who has special fitness, innocent people who have trusted them will suffer.

The preacher is under no more and no different moral law than others. No specialist is under other laws than the layman. Only, in every such case the equal law applies to the expert with double force. The French say, **noblesse oblige**; rank imposes obligation.

Nehemiah felt the weight of this truth when hated, threatened, and pursued, he was advised to seek his own safety. Said the sturdy old leader, after one look at himself, "Should such a man as I flee?"

The preacher should count it a distinction that he is expected to be, not, of course, a prig or a prude, but peculiarly a man of God. For he occupies a place of dangerous distinction. If he fails—

He stands in the community's last line of spiritual defense.

"THE MAN INSIDE"

We used to call it "conscience" or the "voice of God within." But now The Marathon Runner appears with a new man and a new story of how he behaves when "on the job." Here it is:

"There's a man inside of the man that you are,
And he's bigger than you, yes, bigger by far;
And he's checking you up in every way,
And for each transgression he makes you pay;
And for each good deed he will pay to you
A reward far beyond the price that is due.
So be good to him and respect this man,
Believe in his judgment, nor fear his ban.

There's a man inside of the man that you are;
If you listen to him you will travel far;
So listen and heed; don't be a fool,
And do what you do by the Golden Rule,
And build the man as you would a ship,
Sturdy and true for life's service trip;
And trust him well, he's your compass and guide,
And ever respond to the man inside."

A PROMINENT AND USEFUL CITIZEN PASSES

In the death of Samuel L. Rodgers the state loses a prominent and useful citizen. He was eleven years, 1882-1893, clerk of the superior court of Macon county; collector of internal revenue for the western district, N. C., 1895-1897; from 1899 to 1911 he was a member of the North Carolina State Corporation Commission and for a number of years served as chairman of this commission. President Wilson on March 15, 1915, appointed him director of the Census Bureau, where he served with great efficiency till the close of the Wilson administration.

Mr. Rodgers suffered a stroke of apoplexy while en route from Raleigh to his home in Franklin, where he gradually grew worse and passed away June 18. Funeral services were held Friday afternoon, June 19, Rev. W. M. Smith, the pastor of the deceased, officiating.

The following are among the outstanding facts of his early life:

Mr. Rogers was born in Franklin, Macon county, December 31, 1859. He was a son of Clark Thornton and Margaret Louise Reid Rogers. He was educated in the public schools of Franklin and went through high school there.

He was married to Miss Mamie Williams Addington of Franklin on December 31, 1889, his thirtieth birthday. At the age of 19 he had entered the mercantile business in his home town of Franklin.

GREAT IS AMERICA AND AMERICAN INSTITUTIONS

Going the rounds of the Methodist papers to the north of us is the following dialogue, which tends to show how wonderful we really are in this, to use a Fourth of July expression, "The greatest country under the shining sun."

Here is the conversation:

Stranger in City: "What is that splendid structure whose golden dome I see rising above the sky line in the distance? Is it some church?"

Local Citizen: "No, that is our new filling station, which breaks all records for size and cost."

Stranger: "And what is that monumental edifice on the next square? Perhaps it is the city library?"

Citizen: "No, that is the new moving picture theater."

Stranger: "What is that wonderful skyscraper over there which seems to be as busy as a hive of bees? Is that a college?"

Citizen: "No, that is our radio bargain house."

Stranger: "Just one more and then I'll let you go. What is that colossal specimen of architecture which towers like a giant over all the other objects in the business district?"

Citizen: "Oh, that's the five-and-ten store."

TRAGIC AND SUDDEN DEATH OF A YOUNG MINISTER

Rev. G. M. Daniels, pastor of the Red Springs Methodist Church, came to his death about 4 o'clock last Monday afternoon, June 22, at Lake Rim near Fayetteville, N. C.

Rev. A. S. Parker, pastor at Maxton, sends us the following account of the sad and tragic occurrence. Mr. Parker writes:

"He was at Lake Rim with his junior choir on a little picnic. They were in bathing in about three feet of water. Daniels was missed and search began for him. His body was found on the bottom by some of the party wading about. When taken out no water could be gotten from his lungs. The doctors upon examination said he must have died of heart failure. Indications all point that way. His wife was at her home in Virginia, and after much difficulty she was located. She is prostrate with the shock."

The unexpected and sudden passing of Rev. G. M. Daniels, one of the well trained and capable men of the North Carolina Conference, brings sorrow to a wide circle of friends and to the heart-broken wife and two little children is extended the deepest sympathy.

The funeral services were held at Graham, a church he served four years immediately preceding his transfer last Conference to Red Springs. Drs. M. Bradshaw, M. T. Plyler and G. W. Starling conducted the services. Interment was in the Graham cemetery.

Rev. G. M. Daniels was admitted on trial in the North Carolina Conference in 1909 and was appointed junior preacher at West Durham where he remained two years and pursued his studies at Trinity College. He then spent three years at Vanderbilt University. His appointments since leaving Vanderbilt have been: Sea Gate, 1915; Chadbourne Circuit, 1916-17; Aberdeen, 1918; Caledonia, 1919-20; Graham and Haw River, 1921-24; Red Springs, 1925.

Brother Daniels was one of the well-equipped, consecrated and capable young ministers of his conference and he gave promise of many years of valuable service in the kingdom of God.

We mourn what seems to our limited vision an "untimely taking off." But we do not pretend to understand the mysteries that surround us. For we walk by faith and not by sight.

Our sympathies are to those who sorrow—most particularly those of his immediate household.

Phillips Brooks' advice to young ministers, "Attach yourself to the center of your ministry, and not to some point on its circumference," is a good rule for all people. Stay near the center; work at the things really worth while; do not take up with the extremes; learn that the "golden mean" is really golden; address one's self to the big things; do not piddle.

PEOPLE AND THINGS

"We have a splendid tent 60x90 which can be rented part of July and August."—Jim Green, Mocksville, N. C.

Mr. J. B. Hurley, the father of Revs. B. T. and J. Bascom Hurley died at his home at Wadeville, N. C., June 13. He was 79 years of age and died in the faith.

Dr. Theodore Copeland has recently been made a member of "The International Federation of Christian Workers," an inter-denominational association of evangelists, missionary and mission workers.

"Rev. S. E. Mercer, presiding elder of Weldon district, will dedicate Bethel church, Littleton charge, July 19, third Sunday. All former pastors and the people of the community are cordially invited to attend."—G. F. Smith, Pastor.

"Mrs. James Houston White announces the marriage of her daughter, Kathryn Ivey, to Mr. Hugh James Toland on Saturday, the twentieth of June, nineteen hundred and twenty-five, Greensboro, North Carolina. At home after June twenty-sixth Asheville, North Carolina."

"Rev. J. O. Long did the preaching with power at Mann's Harbor. God was in His holy temple and gave us great blessings every day for ten days. Eight were added to the church and 45 took a new stand for Christ. May God help us to be true."—R. L. Beasley.

Mr. and Mrs. A. C. Sherrill have moved to Bessemer, a suburb of Greensboro. They had for their guests some days ago Prof. and Mrs. J. A. Rice of Indian Head, Md. Mrs. Rice was Miss Mildred, second daughter of Mr. Sherrill. They were married in Maryland June 15. Mr. and Mrs. Rice are now visiting relatives at Newton and Catawba county.

"I wish to accommodate preachers and church workers who find it hard to pay the prices on the inside of the grounds. I have a 12-room house with three cabins and one tent. Have lights and water in house. A negro man who can cook fresh vegetables and chickens, freeze cream, etc. I live on a farm, have milk and butter and good water."—Mrs. R. C. Long, Lake Junaluska, N. C.

When Dr. John R. Mott stepped from the steamship "Aquitania" on June 5, after an official trip in Europe, he was met at the pier by a delegation of Y. M. C. A. men and a shining new Packard six sedan. The automobile was the gift to him of secretaries of the Y. M. C. A.s of the United States and Canada in commemoration of his sixtieth birthday,

Mr. and Mrs. T. C. Coxe of Wadesboro spent a few hours last Sunday in Greensboro. They had been to Burlington to visit their daughter, Mrs. Robt. Leggett. Their youngest daughter, Miss Pat, took a train at Greensboro for Charlottesville, Va., where she is pursuing some special courses in the University of Virginia. Mr. Coxe spoke in the highest terms of his pastor, Rev. J. H. Armbrust. The Wadesboro Methodists are now giving their church on the inside a fresh coat of paint and otherwise improving their property.

Rev. W. A. Rollins and his people at South Main Street, Salisbury, will build a new church one block from the present structure at a cost of $85,000, exclusive of site and furnishings. The present church site on Main street will be disposed of and the new building will be on the corner of Church and Chestnut streets, a block from the present church. The site for the new church has already been cleared and excavation is under way. Bids for the structure have been called for and it is planned to go ahead with the new building without delay. D. E. Murph is chairman of the building committee.

The former book of Revelation tells of "the seven churches which are in Asia," Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. But a later record is of the seven churches of which six are in Winston-Salem, Grace, Burkhead, Ogburn Memorial, Hiatt Memorial, Oak Summit and Ardmore, built by Rev. J. S. Hiatt, who has won for himself the title, "builder of churches." Just last Sunday afternoon the corner stone of the new Ardmore church was laid with appropriate ceremonies. And the church will be completed by early fall. The church now has a membership of 171 and the Sunday school numbers over 200. The question now uppermost in the minds of some is whether Winston-Salem will grow fast enough to keep Joe Hiatt busy building churches or will it become necessary to transfer hi mto some rapidly growing town like Charlotte or Greensboro to keep him employed.

Prof. A. S. Webb, superintendent of the Concord city schools, is among the prominent educators attending the summer school at North Carolin College. The attendance this year is unusually large. The presence of these teachers in the summer add greatly to the life of Greensboro.

By Wire from Rev. C. L. Read: "Please announce Rockingham District Conference at Laurinburg, beginning 9:30 A. M. July 14, through afternoon July 15; Bishop Denny Presiding... Accredited representatives of institutions of the Church who intend to attend will please advise Rev. W. R. Royall of the time of their expected arrival."

Let's be different! Pick out the good points in the church and talk about them whenever you get a chance; and, like Napoleon, if you do not see an opportunity, make one. The best advertising for a firm in business is the talk of its satisfied customers. Talk your church up! When you are inclined to find fault, just be different. Change your tactics, face about. It is perfectly all right to point out terrors, to offer suggestions, to make corrections, to criticise constructively, but all of this is very different from fault-finding. Criticise to help, not to hinder.—The Free Will Baptist.

The trustees of Louisburg College met yesterday at Goldsboro and approved the general plan for the Pattie Julia Wright Memorial Dormitory which will accommodate about one hundred students. A call for bids will be issued as soon as the detail plans are completed. It is the intention to start the actual construction work at the earliest possible date and to have the building ready for occupancy with the opening of the new school year in September. This gift from Mr. Wright brings his total support to the college to $100,000. He has already contributed $50,000 to establish the Pattie Julia Wright Memorial Loan Fund to help worthy girls.

Learn to work under handicaps. Learn to live in a small place. Stand and fight with your back to the wall. Beethoven, the master musician, was deaf. John Milton, the world's great poet, was blind. Turner, the great painter, was poor. Edison, the world's electrical wizard, had no training in the schools. Their handicaps gave them an incentive to hard work, and they made all their efforts count for success. They had to succeed or continue in poverty and distress. It was survive or perish, and they chose to survive. The greater the difficulty, the harder must one fight. Hard work and a courageous spirit know no defeat.—St. Louis Advocate.

W. Foster Starnes and family left for Rutherford College Tuesday morning. Mr. Starnes was recently elected president of Rutherford College. He was principal of the Monroe high school for several years and last year superintendent of the Waxhaw high school. He is splendidly equipped as an educator and is a man of the highest integrity. Union county regrets to lose him and his good wife as citizens. His work at Rutherford, which is a junior college, enlarges his scope for usefulness. His many friends wish for him the greatest success in his new field. In years past numerous Union county men have attended Rutherford College.—Monroe Enquirer.

The Southern Methodist Press Association will hold its annual meeting at Lake Junaluska July 9-10, and from the letters that have reached the editor of this paper who is looking after some details of arrangements for the meeting, it appears that practically every member of the association intends to be present. Two banquets, one at the Lake and the other in Asheville, will be among the social features. Mountain drives are in prospect to the full satisfaction of the visitors. Prominent among these will be the scenic trip to the top of Mt. Mitchell. These editors are expected to have a great time.

Next time you hear a citizen complaining about typographical errors in his home paper, or in any other paper, just hand him these few figures: In an ordinary column there are 10,000 of type; there are seven possible wrong position for each letter; there are 70,000 chances to make an arror, and millions of possible transpositions. In this one sentence, "To be or not to be," by transposition alone, it has been figured out, 2,759,022 errors can be made. Newspaper people, from the "devil" up to the boss, and other high officials, are merely human, and liable to err. Don't be nosing around for errors, but read for the information you can get, and the good you can get. You'll find errors enough in your daily walk through life without having to hunt for them in a newspaper.—New Carlisle Sun.

July 19 (third Sunday) will be home coming day at Glencoe church, Stokesdale circuit. All present members, former members, native preachers who went out from this church, all former pastors of same, and the public generally are cordially invited to attend. Dinner will be served on the ground. Sermons at 11 a. m., 2:30 p. m. and 8 p. m., continuing in a series of revival services.

"I see you have furnished rooms," said the man who had rung the bell. "Ya," rejoined the foreign woman, pointing to the window card, "here's da sign." "Well, if you have one that's suitable I'd like to rent it for a while." "We no renta da rooms. My family take up all da house." "Don't rent any? Why then have you that sign 'Furnished Rooms' in your window?" "I'll dell you. Las' week dat woman next door she hang up a sign in her front vindow, and when I see dat I put up von, just to show da people dat she ain't da only woman in his place dat have her rooms furnished."—Selected.

A new paper has been launched upon the journalistic wave in Aulander. This young child of the press is the "Methodist Messenger," a parish paper published by the churches of Aulander circuit and edited by the pastor, Rev. W. Lemuel Clegg. This is a bright, clean little sheet filled with timely articles and interesting church news. Its aim is to further the church work on the Aulander circuit and promote the spiritual uplift of the community. The Messenger is issued monthly and the subscription price of 35 cents a year barely pays the cost of publication. It is ably edited and neat in mechanical execution. The Advance wishes its new contemporary unbounded success.—Aulander Advance.

Rev. J. R. Moose who saw many years of hard and devoted service in Korea as a missionary returned to the States last fall after having suffered a slight stroke of paralysis. Since that time he and his family have made their home in Greensboro and they will continue to live here. They are in Glenwood. Brother Moose is in good health but is unable to use one leg and arm very much. For several weeks he has been in bed most of the time. We have not been asked to say so, but feel sure that he would enjoy seeing his old friends who may chance to be in Greensboro. He is the same cheerful, whole-souled J. R. Moose he was before he began his life work on the other side of the world. His years of contact with the heathen world did not dull or destroy his glad and whole-hearted Christian spirit.

THE PASTORS' SUMMER SCHOOL

By Albert Wilkinson.

Wednesday marked the close of the most successful pastors' summer school ever held at Duke University. Approximately 300 ministers, coming from all sections of the two North Carolina conferences, were enrolled for the various courses, and will return to their charges better prepared and with increased enthusiasm to make the coming year the best of their ministry.

Inspiring addresses by Bishop W. F. McDowell of the Methodist Episcopal Church, North, and Bishop John M. Moore of the Methodist Episcopal Church, South, were features of the platform hours both morning and evening. These two outstanding leaders in American Methodism preached forcefully on various phases of work and problems of the ministry, and made a lasting impression upon all who heard them. While both of the visiting bishops are strong advocates of unification, neither publicly spoke on this subject. Rather, both put forth strong challenges for a better prepared, stronger and more active ministry.

The ministers enrolled in the school now realize that it takes a lot of work to pass creditably all their courses, but nevertheless they found time to take part in the daily recreational programs. Tennis, volley ball, croquet and horseshoe pitching tournaments were staged, a championship series resulting in the accumulation of more points by the pastors of the Western conference. Many of the preachers took advantage of the cool water of the university's fine indoor pool.

Prof. H. E. Spence, dean, and other officials of the pastors' school are highly gratified with the results this year, and are already looking forward to the session in the summer of 1926, during which time more outstanding religious leaders of America will be on the faculty and the platform program. It is believed that the closing pastors' summer school will have a healthy effect upon nearly every congregation in the state.

FIFTY YEARS OF TEARS AND LAUGHTER

By George H. Means, D.D.

Having been requested by the editor of the Central to furnish a few reminiscences, I wish to say that the incidents I relate were actual occurrences, and not fairy stories, or creations of the imagination. I have given time and place, only suppressing the names in many cases, for reasons that can be understood. I hold myself in readiness to prove by living witnesses any statement that may be called in question. I want no demon to dance around my soul in glee shouting, "You have lied."

A Strange Coincidence.

While stationed at Henderson forty years ago I was requested to conduct a funeral service in the country about eight miles from town. The neighborhood was very thinly settled—in fact not a house was insight. The church was a dilapidated frame structure, in the rear of which were a few sunken graves overgrown with weeds. The corpse was a young man who had been bitten by a mad fox, and died of hydrophobia. The family lived five miles to the east, and said this was the nearest church to their home. They wanted a funeral sermon—a custom then in vogue but now exceedingly rare.

I took a text and preached a sermon; and just as I closed a hearse and hack drove up to the door, two men came down the aisle to the pulpit, and asked if I would preach another funeral sermon. I consented, and of course inquired about the deceased. They said it was a young man who had been bitten by a mad fox and died of hydrophobia. I told them that the funeral I had just preached was that of a young man who had been bitten by a mad fox, and asked them if the two lived in the same neighborhood. They replied that the other young man had lived five miles north of the place. "We are not related to nor acquainted with the other party," they said. "We only heard that there would be a funeral here today, and we hoped it would be convenient to have the two funerals at the same time." The friends of the other party consented to remain, and the two coffins were placed side by side.

While I was preaching the last sermon the weight of the two coffins caused the floor to fall in, forming a V shape, and the two clashed and fell to the floor. Upon inquiry it was ascertained that the two young men lived in different directions ten miles apart and were about the same age; both bitten by a mad fox at the same time, both died of hydrophobia the same day; their funeral was conducted by the same preacher, and they were buried in the same graveyard, at the same time. I believe that no such a combination of circumstances ever occurred before in the history of the world, has never occurred since, and never will occur again. There are witnesses yet living who will testify to the facts as I have stated them.

An Owl's Message.

Several years ago while stationed at Scott Street church, Covington, Brother Fogg with his cornet was leader of my choir. We paid the leader a regular salary, but during the summer months he was permitted to go where he wished, to assist others in revival services.

On one occasion he went to the country to assist Brother Green—if I remember the name correctly. The church building was in sad need of repair. At the opening service Brother Green said in substance: "I am astonished that you people worship in a house like this. You live in good houses, have good farms, and there is evidence of prosperity in your community, but your house of worship is a disgrace; while you have provided for your own comfort, you have allowed God's house to go to wreck and ruin. I am surprised that the bats do not build their nests in the pulpit, and the owls do not hoot in this desolate place." Just at this juncture a horned owl lit on the sash of a broken window and cried, "Who! Who! Who are you!!!" There was panic in the audience, the people were almost frightened out of their wits. "That is a wise old bird," said the preacher, "and he asks a question I would like to repeat, 'Who are you? and what have you been doing, and what will you do to cure your disgrace?'" The audience dispersed in confusion, and the work of repair began a few days later, and went on to completion. The meeting was a success. "They brought tithes into his storehouse" and God poured out his blessings.

During the progress of the meeting the evangelists were warned not to visit a certain house where a wicked infidel lived, who would not allow any religious person to enter his house. "Don't go," they said, "he will curse you, if he should not cripple you."

The evangelists, after prayerful consideration, concluded to "beard the lion in his den." They went; and when they announced their business, the lion roared and stormed. In a towering rage the God-forsaken wretch ordered his visitors to leave immediately. They asked if they could not have prayer with the man. "No, you can't," was the reply. "Get out before I throw you out." But they said, "We will pray whether you like it or not," and they did pray, while the prayer was punctuated with curses and abuse.

When the two men left, they passed through the gate, Green suddenly stopped and, turning to his companion, he said: "Fogg, I intend to go back. I have a message to deliver and that man must hear it."

Returning to the house, Green stood in the door and said: "My friend, since we left you I have been suddenly impressed with a conviction that I can't shake off. It is this: Something awful is going to happen to you very soon. I don't know what it is, but some fearful disaster is on the way, and will arrive very soon, and it is my duty to warn you. Good-bye."

Some time during the following day word was sent to the evangelists that the man was totally paralyzed.

The evangelistic message was evidently divine. The wise old bird, whether inspired or not, was a "voice crying in the wilderness, prepare ye the way of the Lord." And the people prepared by repairing God's house and making it a "fit temple for Him to dwell in."

The above story was related to me, in substance, by Brother Fogg when he returned to Covington. Both of these brethren still live, and of course will remember their remarkable experience.

On my first circuit, near home, I found that the most active and useful members of my charge were a family of R—'s. The father had been a very wicked man. One day lightning struck one of his hay stacks. He stood on his porch and cursed his God, his Savior and his own soul. He turned and went into the house, and never spoke again. He lived about fifteen years afterward and died a few years before I became the pastor.

These two men in their wickedness had evidently struck a live wire in God's power house, and one was paralyzed, the other was struck dumb by the voltage. The latter joined the church soon after his disaster, and the whole R— family fell over each other in following his example.

"God hath chosen the weak things of this world to confound the mighty" and even owls and lightning have their uses. Hurricanes, cyclones, tornacies and they often carry his message with remarkdoes, fires, floods, and famines, are all God's agenable force.—Central Methodist.

NATIONAL HOLIDAY CONCEIT

By Rev. Richard L. Ownbey.

It is very fitting that Americans everywhere should celebrate Independence Day, gratefully remembering a splendid and victorious era in our national history. There are certain mighty events in our past, the memory of which must be kept fresh in our hearts; and there are certain names in our history which we must never forget.

Independence Day is variously celebrated in different sections of our country, but in most communities there is a good deal of noise, much merry-making and pleasure-seeking, and not a little oratory of the perfervid variety, which is blatantly and unashamedly boastful, sometimes almost to the point of arrogance. Orators of all sorts, from preachers to peanut-politicians, take advantage of Fourth of July occasions to spout endless streams of demagogic braggadicio. In such celebrations we spill over with national conceit. We have scant tolerance for individual egotism, but great multitudes of our people seem to enjoy the national variety with its naive posing and strutting. This brand of festive oratory boasts that we have never lost a war; that we have always been on the right side of disputed issues; that our national honor has never been dragged in the dust; and that we can lick the earth. Other nations have been great but none so great as ours. Other nations have achieved glory, but not with unsullied honor. Other nations have flourished for awhile and then gone down, but we have builded the Republic so solidly that it cannot be destroyed. Let us therefore eat, drink, and be merry—we can "lick the world to a frazzle."

This conceit which reaches boiling temperature on national holidays we call "boosting," and that kind of spirit is rife everywhere. We are a nation of boosters—and we boost for US. Why are so many of our people so slow to see that this kind of conceit is as reprehensible and unjustifiable as personal egotism. A year ago President Coolidge, addressing the National Education Association, pointed out the uselessness of present day boasting of American power and resources, saying truly that there was a youth-time in our history when it was permissible to give the world notice that we were becoming a great nation, but that such declarations are superfluous now. Let the nations see us as we are and interpret our history for themselves, while we construct programs of helpful national and international service instead of wasting our time and energies in pompous boasting of our dead heroes and our matchless resources of material and men.

We ought on Independence Day remember that other nations have been great before us and that other people have distinguished themselves as boasters and boosters before we came on the scene of action. Rome had great wealth and great power, and her history was not without honor. Her spirit of boasting did not prevent her fall and ruin. Germany, like America, was great in trade, in wealth, in man-power, but she was top-heavy with an egregious national conceit. She coveted a "place in the sun," and she, too, could "lick the world." But through blood and tears and poverty, she learned that "pride goeth before a fall."

It is a wholesome augury for the future that a vast majority of the best people in America are turning in disgust from the boastful variety of Fourth of July buncombe. The sophomoric and swaggering speech that shouts about our unlimited resources, our vast geographic extent, our glorious heroes and the like, no longer appeals to thoughtful and intelligent Americans, for they know full well that in spirit it is of a piece with that alleged but doubtful patriotism that prates so volubly about "one hundred per cent Americanism" because it is "white, native-born and Protestant. These intelligent Americans know that our wide extended territory with its almost fabulous wealth is the good gift of God to our fathers and ourselves, and that a gracious providence challenges us to such an unselfish use of it as will not only minister to our own welfare but to the good of other nations as well.

In the early days of the Republic our fathers were busy laying the foundations of our national life and there was neither time nor ability to take part in the wider life of the world. But it is different now. Many thousands of our people are gratefully remembering and cherishing the rich heritages of the past, but at the same time are devoutly praying that in this day of America's largest opportunities and responsibilities, prophetic statesmen may be raised up who can lead us to such a world-service as will make the spirit of our time worthy to be named along with the era in which our fathers gave themselves to noble pioneering for the cause of freedom and thereby set their names among the eternal stars of history. In recent years we took a noble part in the great World War, reaching a lofty peak of altruism in our dreams of extending Christian democracy throughout the world. But we have ingloriously climbed down from that splendid height and have become increasingly selfish and insular. Independence Day should not find us boasting, but repenting, and should discover the best among us on knees of supplication that the God of our fathers may be with us yet.

"For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding calls not thee to guard:
For frantic boast and foolish word,
Thy mercy on thy people, Lord!

Biographical: Rev. Richard L. Ownbey was born in Buncombe county, N. C., December 11, 1872. Weaverville College 1889-1893. Admitted on trial W. N. C. conference 1893. Transferred to Oklahoma 1908. Served Stillwater three years, Norman four years, St. Johns, Oklahoma City, one year; Chickasha district three years; Mangum district three years. November, 1922, transferred to Tennessee conference and stationed at First church, Columbia, present pastorate. Married Miss Pauline Egbert, Richmond, Va., June 27, 1905. Two children.

WHY CALIFORNIA SHOULD HAVE UNIFICATION

J. A. B. Fry: A member of the Western North Carolina Conference who went West some years ago and now a member of the Pacific Conference.

The writer claims a modest right to speak on this subject. This is my nineteenth year in the Pacific conference. My father was a Confederate soldier and my mother was still more Southern if possible. My training was in the atmosphere and traditions of the old South and I love them and am loyal to them.

But this is not a question of geography primaritly. It is not a question of the rights or wrongs of the period of the War between the States or the era of Reconstruction.

It can't be settled on the basis of the injustices of any previous time. We can never reconcile estranged men if we spend the time rekindling the causes of their separation. Passions kept warm by pilgrimages to shrines no longer in the line of progress are destructive of rational and Christian seeing of the real issues.

We are Christians. We are Christian brethren. The only basis on which Christians seek to meet perplexing situations is the spirit of Jesus. I am not for a moment saying any one has attempted any other. I only wish to emphasize what should be kept uppermost and what will furnish the only abiding foundation of co-operation and victory.

The supreme question then is, Will the Plan of Unification be to the advancement of the Kingdom of God? Will it really glorify our Master? Will it help to bring in the reign of Christ in the fulfillment of His prayer "that they may be one?"

What is the will of God in this matter? The writer has no private access to the will of our Lord any more than others. He lays no claim to special revelation; but on the basis of my experience of many years in the West, seeking to know the mind of Christ for His church, trying to represent the spirit of the M. E. Church, South, in this great section of our nation, I ask my brethren to consider the reasons given for my faith.

1st. Size. California is as large as New England, New York and Pennsylvania. The Pacific conference covers all California. Think of how scattered must be our churches and members. There are about as many members of our church in the Charlotte district alone of the Western North Carolina conference—the conference I joined about thirty years ago—as in all the Pacific annual conference. About one-sixth of all the members of our church in California are in Trinity church, Los Angeles. How would you feel in a situation like this, surrounded by strong denominations and anxious for the honor and success of your church? We have no schools here for the training of our ministry. Other denominations have. Our preachers come largely from the South where we are strong.

2nd. The Methodist is the only church in California that is divided and working side by side. There is no Southern Baptist or Presbyterian church in this state. The Methodist Episcopal church being the outstanding branch of Episcopal Methodism leaves us in the position of weakness and bearing a name that is sectional. After years on the field, I know the keen pangs of being on the defensive, not because of any discourtesies from others, but because of our inadequacy to do things with our meagre equipment, as others can with their greater forces and freedom from such great limitations.

3rd. In earlier days there was a large immigration from the South into California. Now this is compartively small. Some of those who do come into other churches because they feel we can't do much in the West. Our growth, then, must come from the native population and those coming from other parts of the country. Is it to be expected that we can get many of them when there are much larger churches and churches of their own denominations? We are at a disadvantage from any point of view. To one who loves his church and has given years to it on this field, the question is serious.

4th. It remains to inquire what relief the present Plan of Unification would give. I have not discussed the plan itself because enough has been said on that. No one claims that it would at once settle all our difficulties. It does not unify as much as some of us wish, but it is the only plan before us and I believe the best for the time. First: It would create an atmosphere of unity and fellowship that would give us a sense of closer relation to all the Christian forces of California. Atmosphere, esprit de corps, may be indefinite, but it is very real. The greatest things of life are indefinable. Life is indefinable. Religion is too large for technical statement. One can feel the difference between a home in which the relations may be socially correct and one in which they are warm with the glow of the spirit of the family.

As a pastor in the Pacific conference, my work would be much more satisfying could I face the people of other denominations with the atmosphere of a church that voted to take a step to a united Methodism. I have just returned from the South. One of the first questions asked by the reporter for our leading paper was, how the people of the South stood on Unification. He is not a Methodist; he is from Vermont; but he wants to know and the readers of his paper want to know what is the attitude of our church toward other churches.

The people of the state are watching closely the reports and we shall be judged by them.

Second. The plan will enable use to make adjustments of weak churches where we have held on for years and are gradually losing. It is hard to close up a church and confess that we have failed as Southern Methodists to be able to man the situation. This, however, is only church pride. The question is, how to conserve what we have done for the Kingdom of God and save the loss that comes from closing when we can make no adjustment with another church.

If a man has two houses on the same farm it is much more satisfactory to build them into one than it is to tear one away and feel it is largely lost.

Third. Where we are able to meet the demand and our church has an open field, it will be much easier to appeal to the native population and to the people coming from other parts of the country to unite with us. Some of the best people who have come into my present charge have done so because they felt we were going to unite and we were so located in the city that they could do more for the Kingdom of God by joining with us.

Where we have no adequate work and can't care for our people, they can go into the other jurisdiction without feeling they are giving up their church.

I return to that indefinable, yet vital, reality we call atmosphere. Where there is a sense of unity the relations will be richer and deeper and the jurisdiction will work together as one and our church will share in the gains.

A few statements in general in closing.

My associations with the Methodist Episcopal Church in the West have been most satisfactory. There are little men, narrow between the eyes and contracted in soul, amongst them, as in all churches, but it is not fair to judge the whole by the few who misrepresent their own body.

I have held meetings with them, preached in their churches, buried their dead, been in their homes, attended their conferences. They have been as courteous, as cordial, as Christian in their attitude as my own people.

They are Methodists. I have found them as evangelical, as loyal to the doctrines of our common inheritance, as true to Jesus Christ, as our Southern Methodists. I have discovered no attitude of patronizing, or a desire to play the whale, of a feeling of superiority. On the contrary, they have gone more than half way to meet us. They have shown the spirit of genuine Christian fraternity. I appeal to our church in the East to consider our situation in California. We have a loyal group of preachers. They have worked under difficulties that the men of the strong conferences in the South know not of. Our members are liberal and broad-minded. Many of them have stood tests that are truly heroic.

The present Plan of Unification will give us a sense of relief; it will place us in line of the growing spirit of the unity of Protestantism, without doing violence to our individuality. It will be saying to the world that we face forward. Whatever wrongs were done in the past are gone. Recalling them and rekindling the passions of other days will not meet the demands and the issues which a united Christendom ought to face.

Let us also keep the unity of spirit in our Southern Methodism. We be brethren. Let us not say or do things now that will leave wounds when the final vote is taken. On our knees we should face the question and in the spirit of Jesus discuss it. I have so tried in this article.

The nation is united. Our business men know no geographical lines. Capital goes North and South without being called by the name of either section. Our sons and daughters go to colleges and universities without reference to an imaginary line—at least many of them do.

Great trains bear passangers from state to state without change. Science knows nothing of lines of demarcation and limitation of its truth. In the World War our boys fell side by side in the cause for which America fought.

Would not Methodism be a voice to the world, declaring our unity of spirit in the work to which we are called by Him whose cross is the symbol of a salvation that includes all the prodigal sons of men?

So far as I know there is no opposition in California to Unification. Those who oppose the present plan declare they are for Unification, but oppose the plan because it does not unify.

With the pressing situation we are now in, is it not wise to adopt the plan before us and show our desire to be one, leaving further steps to be taken as God's spirit may lead? I think that no better plan could have been offered under present conditions than the one given by our commission. To those who think otherwise, give us your support now and when a better is offered we shall go all the way with you.

Our own sons and daughters are asking us why we are overlapping and appealing to us for a step that will wipe out that which we can't justify to our own consciences or theirs.

WOMAN'S SIGH FOR A POCKET

By Carolyn Wells.

How dear to this heart are the old-fashioned dresses,
When fond recollection presents them to view!
In fancy I see the old wardrobe and presses
Which held the loved gowns that in girlhood I knew.

The wide-spreading mohair, the silk that hung by it;
The straw-colored satin with trimmings of brown;
The ruffled foulard, the pink organdie nigh it;
But oh, for the pocket that hung in each gown!
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in each gown.

The dear, roomy pocket I'd hail as a treasure
Could I but behold it in gowns of today;
I'd find it the source of an exquisite pleasure,
But all my modistes sternly answer me, "Nay!"
'Twould be so convenient when going out shopping,
'Twould hold my small purchases coming from town;
And always my purse or my 'kerchiew I'm dropping—
O, me for the pocket that hung in my gown!
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in my gown.

A gown with a pocket! how fondly I'd guard it!
Each day ere I'd don it, I'd brush it with care;
Not a full Paris costume could make me discard it,
Though trimmed with the laces an empress might wear,
But I have no hope, for the fashion it banished;
The tear of regret will my fond visions drown!
As fancy reverts to the days that have vanished,
I sigh for the pocket that hung in my gown—
The old-fashioned pocket, the obsolete pocket,
The praiseworthy pocket that hung in my gown.

—Exchange.

In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension. Certainly it is beyond any adequate response on our part as yet.—Outlook of Missions.

Bishop H. A. Boaz, who resides in Shanghai and administers the China Mission of the Methodist Episcopal Church, South, will visit India next winter. He hopes to be present at some of the annual conferences of the Methodist Episcopal Church in India. He will probably arrive in India early in December. He writes that Bishop Warne completely captured the Southern Methodist people to whom he spoke in the Orient last summer and autumn.—Indian Witness.

STANDARDIZING OUR CHURCH COLLEGES

Rev. Stonewall Anderson, D.D.

In response to an urgent need, definite rules of measurement for determining the class or rank of institutions of learning have been worked out and are generally accepted. There are rules for high schools or academies, colleges, and universities. They apply to the range, quantity, and quality of the work done; they have special reference to equipment in teaching force, libraries and laboratories. Well equipped teachers and adequate libraries and laboratories are expensive. It is a well known fact that tuition fees, though they may be as large as the trade will bear, fall far short of furnishing funds sufficient to meet the expenses of college and university education. For this reason the rules require that non-tax-supported colleges and universities must have a certain amount of endowment, thus insuring an annual income of over and above tuition fees. A standardized institution is one to which the rules have been applied, and which according to the rules, is entitled to the rank which it claims.

We hear some criticism of educational rules and of their application. It has been said that personality cannot be standardized, that educational processes cannot be measured in terms of entrance units and session hours, that standardization is an effort to substitute mechanical rules in education for the personal efforts and influence of the instructors, for scholarly traditions, for a wholesome, stimulating environment, and for high ideals and sound discipline—that it tends to reduce institutions to a monotonous uniformity, every college becoming like every other college. These objections all go wide of the mark. No right-thinking educator expects to standardize personality or to measure educational forces by endowment requirements. Standardization is not intended to take the place of any other educational agency or influence in college or out of college. Because two or more institutions are able to meet the requirements which entitle them to be classed as colleges, does not mean that they are alike in every particular. Indeed, they may be vastly different, different in their entrance requirements in the range, quality and quantity of the work offered and required, and in their equipment. A monotonous uniformity would be a calamity. No such uniformity exists. Standardization does not tend to make it exist. There are vast differences now, and perhaps will be, between standard colleges. No college should feel for a moment that it has reached its goal of excellency when it is entitled by the rules to be classed as a college.

To require high schools and academies to reach certain standards before they are allowed to confer certificates of graduation upon their students is a protection which their patrons are entitled to at the hands of educational authorities. One good reason for standardizing colleges is to protect their patronage against being wronged educationally. An increasinge number of students are traveling the whole educational road, from the grades through the university. It is a humiliating experience for the graduate of a college to apply to a university for admission and to be told that his degree is worth only about sixty or seventy-five per cent of its face value.

Standardization also draws a line about the fields of education as cultivated by the grades, the high school, the college, and the university. It bids each class of institution to stay in its own field, and relates the several fields to each other. In this way sound education is promoted, an economical division of labor is insured, facilities for securing an education are furnished for all the people according to their ability to take advantage of them, and passage from one class of schools to another by students is made practicable.

The Methodist Episcopal Church, South, was one of the first to set up an agency for standardizing its schools. Many of its colleges meet and go beyond the most exacting requirements. Some of them have barely crossed the dead line. Those that have not been able to meet the requirements are now making most earnest efforts to do so. Colleges that refuse or fail to measure up to accepted standards are doomed. The prime object of the Christian Education Movement is that the colleges of the church may secure funds sufficient to meet the educational demands that are upon them. This matter was in mind when the original apportionments to the several colleges were made. The very life of some of our colleges depends upon the fidelity with which the pledges to the Christian Education Movement are paid. Friends of our colleges need to rally to their support and to redeem their pledges immediately.

A CHURCH FOR COLLEGE YOUTHS

"In the Chapel Hill Methodist church program there is presented to the Methodists of North Carolina a great challenge an equipment sufficient for the ministering to our own eight hundred Methodist students is a task so large that it must be shouldered by all our people. Its achievement, however, opens the way for such glorious results that it is impossible to believe that any Methodist can be found who, when sufficiently informed, will not be glad to do his part." H. G. Hardin.

Monroe, N. C.

"I am delighted to know that the long-delayed intention of our church to provide a worthy and adequate place for the worship and instruction of Methodist students at the University is so rapidly crystalizing into a great and beautiful church building. That magnificent structure will be at once a work of art, a monument of love, and a social and church home for thousands of Methodist boys and girls.

There never has been a time in the religious history of America when the church needed so clear-cut and comprehensive a program for the training of her youth as in these days of the breaking up of the old, and the forming of the new, loyalties and alignments.

This program ought to present a compelling appeal to every intelligent Methodist in the state, for such Methodists know the immense danger that lies in a civilization that has reached a high state of mental culture without a corresponding degree of spiritual development. Since the state cannot give this spiritual emphasis, the church is in duty bound to do it. It is a source of satisfaction to know that the Methodists are not lagging behind in the laudable desire to do their duty by their students in the State University." A. D. Wilcox.

Wilmington, N. C.

"I am quite sure that the Methodist church at Chapel Hill should be completed, and I hope it will be completed without undue delay. Graduates of tax supported institutions are not called upon to contribute to college buildings and endowments in the same way the graduates of endowed colleges must contribute; and I think, therefore, that the graduates of tax-supported institutions ought to come strongly to the relief of situations such as are created by the needs of adequate church houses for college congregations and students. I sincerely hope that in your particular case this need will make a strong appeal to the graduates of the University of North Carolina and to others who are interested in the youth of the commonwealth." W. P. Few.

Durham, N. C.

"There is no greater church enterprise in the state than the one at Chapel Hill. No other church has such an opportunity and responsibility in its touch upon the future leadership of the church. To succeed there means to succeed in every county in the state and to fail means to lose largely that which we have won before we send our Methodist boys to the University. Surely, with the challenge the church there offers Methodism in North Carolina it will get an immediate and enthusiastic response to this call. F. S. Love.

Wilson, N. C.

"I have been greatly interested all along in this enterprise, and I am gratified to know that great progress is being made in the work of building.

My experience as pastor at Chapel Hill a few years ago taught me that if Methodism ministers adequately to the student body, she must have better facilities for worship and teaching. If it was true then, it is more than doubly true now. It is a great chance to touch and inspire the lives of young men who, in the future, will bear a large proportion of the leadership of our state. It would be difficult to think of a task more important or an opportunity more challenging than that which presents itself to us at Chapel Hill." W. A. Stanbury.

Raleigh, N. C.

REPORT OF COMMITTE ON FINDINGS

We, your committee on findings appointed by the Country Church Conference of the Pastors' School of Duke University beg to report as follows:

1. We recommend that the presiding elder of each district in our two conferences appoint an advisory committee of seven—three laymen three preachers and the presiding elder himself—to cooperate with the Duke Commission in carrying forward our rural church program. This committee shall make recommendations as to location and consolidation of churches.

2. That wherever it is practicable two or more of our weaker country churches be consolidated into one and an adequate church building be erected at the logical community center.

3. That a few of the more promising fields be selected as places where we can do demonstration work in showing the possibililties in the development of the country church.

4. That we commend, in highest terms, the work being done by the Rural Life Department of Duke University in making a map of the state by counties and in seeking information concerning the two conferences through questionnaries sent out to pastors and presiding elders by Prof. Ormond, and we urge prompt co-operation upon the part of the preachers in giving said information.

W. G. Lowe,
Thos. F. Higgins,
M. T. Plyler,
H. C. Sprinkle,
Committee.

DURHAM DISTRICT CONFERENCE

The conference will open at Fletcher's Chapel Wednesday morning, July 1, at 10 o'clock and will close Thursday afternoon.

Promptness in attendance is imperative if we are to transact the business in this brief period. Committes for the conference:

On examinations: H. E. Myers, J. W. Bradley, D. E. Earnhardt.

On local preachers: G. W. Starling, S. F. Nicks, W. C. Merritt.

On resolutions: W. W. Peele, J. B. Hurley, F. M. Shamburger, Walter Patten, B. T. Hurley, R. L. Flowers, L. R. Wilson, W. E. Sharpe, Y. E. Smith, I. G. Stephens.

Representatives of the various interests of the church are expected and will be shown every consideration. M. Bradshaw.

DISTRICT CONFERENCE NOTICE

The Rockingham District Conference will meet in Laurinburg July 14th at 9:30 A. M. and close Wednesday afternoon, July 15th. It will be a great favor to the Laurinburg people if the pastors will let me know at their earliest convenience the names of all those from their charges who expect to spend the night. A cordial welcome is extended to all connectional men with the hope that they will also let me know the time of their arrival.

W. R. Royall, Pastor.

SALISBURY DISTRICT CONFERENCE

The Salisbury district conference will be held at Norwood July 9-10.

Committee on license, recommendations and orders: W. A. Jenkins, M. A. Osborne, C. R. Ross.

The pastors are requested to do all they can to secure the attendance of their local preachers. The conference cannot act intelligently in the case of a local preacher unless it knows his wishes concerning the renewal of his license.

We are expecting a full delegation from every charge. Let every preacher and delegate be present at Norwood July 9 at 9 a. m. and remain for the benediction on the afternoon of July 10.

Bishop Denny will be with us.

T. F. Marr, P. E.

IN THE NEW CHURCH

The Central congregation, Asheville, worshipped for the first time in their new church, Sunday, May 14. It was a great day for Dr. Ashley Chappell and his people at Central. Infants numbering 17 were baptized and 132 new members were received into the church at the first service.

Central now has one of the great church buildings of the nation. Visitors to Asheville this summer will do well not only to attend the services in this church on Sunday, but take time to go through the entire plant and note how admirable are the appointments of this up-to-date commodious church.

To Drs. Chappell, Candler, and the entire church we extend our heartiest congratulations upon their having completed the new building and in having begun so auspiciously at the very first service.

REPORT OF RESOLUTIONS COMMITTEE ADOPTED BY MORGANTON DISTRICT CONFERENCE

The committee on resolutions beg leave to submit the following report:

1. In view of the fact that Dr. Duke has set aside a large fund with which to build churches in the rural sections, be it resolved that the circuit preachers do all possible in public address, in fireside conversation, by prayer, and by the distribution of literature to create a church building sentiment, and that the preachers and laymen in the larger towns co-operate in every way.

2. Since we are beginning to appreciate the value of literature in kingdom building, resolved that we leave nothing undone to increase the circulation of the North Carolina Christian Advocate, the General Organ, the Methodist Layman, the Methodist Review and other periodical literature. That we look carefully after the distribution of tracts, and the placing of good books among our members; that we give conscientious care to the selection of books that have the emphasis on things spiritual, that answer the inner call of the heart; that we continue the drive to place that admirable book, "The Task Ahead," in the hands of every member and encourage its study.

3. Aware as we are that interest in missions is a correct gauge of spiritual life and power, resolved that we preach on missions from tmie to time, prayerfully endeavoring to preach in a way that will awaken a sense of obligation for the heathen and a passionate concern for their salvation; that we charge our minds with missionary information, both preachers and active laymen, so that we may be able to recite the thrilling adventures of such missionaries as John G. Paton, Sherwood Eddy, and Walter R. Lambuth, and thereby appeal to the heroic in the heart of the church at home; that we keep in mind that through the missionary activities of the church a larger type of manhood will be produced, the leadership that the world even now demands; that we earnestly strive to bequeath to the coming generation the inestimable heritage of a world outlook; that we shall pray with mighty earnestness that the passion of a Paul, a Xavier, a Paton or a Lambuth get possession of many a young heart.

4. Since the lack of liberality is perhaps the greatest obstacles to the progress of the kingdom, resolved that we study carefully the subject of tithing and preach and lecture on it; that we distribute literature on tithing and urge its study; that we constantly stress the stewardship of time, money and talent; that we make a strenuous effort to thoroughly organize our official boards and put the spirit of tea mwork into them that will insure the raising of full assessments and more. This can be done by persistence, tact and prayer.

5. Since our mission fields are in serious need of funds, and nearly all of them are dependent on the payment of Centenary pledges, resolved that, as a people who appreciate the sacredness of an obligation we redouble our efforts to collect the unpaid pledges, in order that the work in every field may go forward and the good name of the church may be saved. Resolved further, that the pledges for education and the superannuate endowment fund receive our most careful attention.

6. Realizing as some do that the most subtle heresy is simply failure to place due emphasis on the essentials of our religion, yet professing to believe them, be it resolved that we place the most vigorous emphasis on sin, the necessity of atonement through Christ on the Cross, regeneration, the witness of the Spirit, the Deity of Christ, the Personality of the Holy Spirit, and His power to work conviction in the human heart. Without this there is no healthy or sane evangelism. No growth or progress worth the while.

7. Knowing as many do that the hope of the world is Christian evangelism, the solution of every social, economic, political or moral problem, the sole means by which healthy international relationships can be established and war brought to an end, that without which material progress, large liberality, thorough organization, well-rounded character and world vision cannot be, resolved therefore that we prayerfully re-study our Lord's last words of instruction to His disciples, and also the event of Pentecost, that outstanding revival of Christian history, thn get on our knees and seek this Baptism of Fire—seek it earnestly and in faith, meeting every condition. Seek it till we find it, though it cost a struggle. Seek it here and now.

J. J. Grey, Chm.

REVIVAL AT ST. JOHN, GOLDSBORO

We have just recently closed a splendid revival in St. John. The campaign from the beginning to tne close was refreshing and uplifting to the soul. It was a real feast of the soul. The church was revived, the community was made better and the city felt its power. Christians resolved to be better Christians, backsliders renewed their vows and turned to God, and sinners were converted.

The gifted, scholarly and consecrated pastor of the Goldsboro circuit, R. E. Brown, did most of the preaching. His sermons were short, pointed, and simple, yet searching and sweet. To hear them, as one so beautifully said, was like reading a good book which one liked.

The music, organization and the general management of the meeting was largely directed by the musical director, Rev. Carolyn A. Hosford of Springfield, Mass., and whose Southern headquarters is Conway, South Carolina. Miss Hosford is a most gifted director of music. With twelve years of service and experience in more than half of the states of the Union, it is needless to say that she is very capable. Her work as director of music and woman's work is strong and effective. Miss Hosford has the great gift of the interpretation of gospel music. She easily and readily adjusts herself to conditions, and by her winsome personality and consecration holds her chorus together, and by her beautiful messages in song and interpretation she never fails to bring conviction and blessing. Miss Hosford's organizing and work with the young people is a marvel. No Goldsboro congregation ever witnessed before such a service as was offered by the "booster choir" during our revival. Two hundred and forty children, having been trained by Miss Hosford in four days—giving one hour a day—sang and performed as one child. Their message in song and service thrilled the city of Goldsboro.

Miss Hosford works in perfect harmony and unity with the pastor. She is not only the pastor's helper, but the pastor's friend. She never fails to strengthen the pastor's hands by magnifying his office and ministry. I have never had such beautiful service rendered before as she rendered in my recent meetings. I have not known anyone who is so gifted as she.

Should any pastor desire her services, I suggest that he write her soon at Conway, South Carolina, as she is now making her early fall schedule. I most heartily commend this gifted, accomplished and consecrated evangel to any pastor.

R. Ernest Atkinson.

Truth, like the sun, submits to be obscured, but, like the sun, only for a time.—Bovee.

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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

"Not for the eyes of men
May this day's work be done,
But unto Thee, O God;
That with the seeting sun,
My heart may know the matchless prize
Of sure approval in Thine eyes.
—Selected.

"I want to live not only for myself—
To do some kindly deed, something for Thee;
To give some proof of gratitude, dear Lord,
For all the wondrous love Thou gavest me."

ACROSTIC ON STEWARDSHIP

Service—Romans 12:1-11.
Talent—I Peter 4:10.
Energy—John 17:4.
Willingness—I Corinthians 9:17.
Ability—I Peter 4:11.
Righteousness—Phil. 1:10-11.
Days—Psalm 90:12.
Silver—Psalm 24:1.
Humility—Acts 20:19.
Influence—Romans 14:7-8.
Prayer—II Corinthians 1:11.

Stewardship begun with service and ended with prayer will surely be acceptable to God.

"If God gets His, and I get mine,
Then everything will be just fine;
But if I get mine and keep His too,
What do you think that God will do?"
—Woman's Missionary Friend.

Ghandi, a Hindu, points out four conditions of Christian individuality: "Live more like Christ. Practice your religion without adulteration or toning down. Put emphasis on love. Study the non-Christian religions and find the good in them."

THAT SECOND QUARTER REPORT

There has been such an improvement along the line of reporting with our auxiliaries that it is not necessary to call attention to the importance and value of "prompt and accurate reports," as we once did, but for fear there may be some one who does not realize that it is time for the second quarter report, we would remind you that all reports should be into the conference officers by July 1. In the reports of the district secretaries, at the annual meeting in Charlotte, the improvement of reporting was often referred to, but we want every district to try and be 100 per cent along this line for our second quarter. And we would like for these reports to be of greater things accomplished during the first half of the year than ever before. With the going out of four new missionaries from our conference our obligations are greater and we trust that all the auxiliaries will, early in the year, begin to arrange for taking care of the increased contributions. Western North Carolina conference feels honored that four of "her own girls" are to go out this summer, and we feel that it is a great privilege and opportunity to increase our pledges and budgets to help to care for these girls who are going as our representatives. May the second quarter report be one of the greatest we have ever sent in!

ARE MISSIONS NEEDED?

Occasionally one meets a person who asks, "Are missionaries needed? Take China, for instance. Mission schools have turned out hundreds of graduates who have become pastors and teachers and leaders. The government has a fine system of education, I have heard. Can not China get along all right now without missionaries?"

One answer to that, among the many that might be made, is that the government's fine educational plan is carried on only to a very limited extent, and this will be the case as long as internal strife prevails.

Another is that no educational system, however fine, can accomplish the desired end unless it teaches Christianity. It is only as China's masses have Christian ideas an dideals inculcated in them that the nation will take its rightful place in the world. Of the need for a changed viewpoint, let this little story tell. It comes from a hospital in Foochow, China. At the regular clinic a man had brought a fifteen-days-old baby for treatment. When asked whether the baby was a boy or girl he smiled and said: "Boy, of course, why bring a girl for treatment?"—Women's Missionary Friend.

LIFE STORY OF ALICE COLLIER COBB

Many of those in our conference who knew and loved Mrs. Cobb will be glad to know that the story of her life attractively and interestingly written by Miss Mary Culler White is now from the press and can be ordered from Literature Headquarters, Lambuth Building, Nashville, Tenn., for $1.00. The Missionary Bulletin says of this story: "The unique style of the author makes this biography more than a succession of events. It pulses with a life more stirring than a novel heroine could ever be, because life itself is presented. It gives the story not only of the early struggles of our missionary enterprise, but it also presents the beginnings of the new day for womanhood. The setting of the story of this beginning is the first chartered college for women in America." Mrs. Cobb was a visitor at the fifteenth annual meeting of the Woman's Foreign Missionary Society held in High Point in 1905, and many of us remember the impressive devotional services and her splendid talk to the young people at one of the evening serviecs, which was made more interesting by her illustrations of life in theforeign fields. For many years Mrs. Cobb was the valued associate secretary of the woman's board.

A FORWARD STEP

For ten years the Bethlehem Community Center at Nashville, Tenn., has served not only as a community center, but also as a practical training center for college studenes. Numbers of these students have lived in the house, giving service in the community in lieu of fellowships received. Those interested in the enterprise believe the time has come for a forward move. The demand for trained workers to serve in needy negro communities is urgent. A real training school, carrying courses of study and practical training, should be established. With this in view, the woman's department secured an action from the board of missions appointing a special committee to plan for a chartered institution and to approach other mission boards, both white and negro, looking forward to making this school a union institution. When plans are formulated by the committee provided for ,they will be presented to the boards participating for their ratification.—June Bulletin of Missionary News.

North Carolina Conference

WAKE COUNTY MEETING

The Wake county meeting was held in Jenkins Memorial church on the 17th of June, Miss Vara Herring presiding.

The opening hymn was "The Solid Rock," after which Rev. W. H. Brown, the pastor, led the prayer, followed by the reading of the eighth chapter of Luke.

Miss Herring then gave a talk and called for reports from the auxiliaries represented. The reports showed that the auxiliaries as a whole are diligent in their efforts to advance the work.

Miss Helen White, the district secretary, in a most appropriate address told of the goal set for the year.

Representatives from the junior division of Edenton Street church pleased the congregation with songs and recitations, and just before adjournment for the luncheon hour Mrs. O. E. Finch sang in a most effective way.

Mrs. Harvey Boney led the devotional for the afternoon session. In a helpful talk she stressed the work of the young people, reminding the women that this is the year set apart by the Council for special endeavor in this department.

Mrs. C. D. Rigsbee also emphasized this department and gave an instructive talk on how this phase of the work may be magnified.

A pageant given by the young people of Edenton Street and vocal selections by children of Jenkins Memorial added considerably to the day's program.

The plan of work for the coming year was laid out by Miss Herring. Officers were elected and an outline given for proceeding with the work. Apex was chosen as the next place of meeting.

INTRODUCTORY TALK BY MISS VARA HERRING AT WAKE COUNTY MEETING

Why have we come together today in this group meeting? Why this county meeting?

Is it because we have the same love, the same longing to serve humanity, the same desire to help to uplift, to set free, to bring the children of men into the knowledge and fellowship of God that Christ had?

Is it because we have a passion for humanity such as moved the heart of infinite God to serve mankind, to seek man's deliverance from sin that he might walk in newness of life and have fellowship with the Father?

Is it because we have found Christ a personal Saviour and want to tell others what a Savious we have found?

Is it because we want to hasten the coming of His kingdom here on earth?

Our conference slogan this year is: "Keep the Missionary Society Christian." Are we as members of the Missionary Society thoroughly Christian?

Is this passion for humanity, this longing to make Christ known to men vital in our Christian experience?

Are we doing our utmost to answer the prayer, "Thy kingdom come, thy will be done on earth as it is in heaven?"

Let us today be more determined to follow the Christ and to make the wor kof His kingdom central in our obligations and in our program of life. Let us ever be ready to tell the good news of salvation wherever it is news. It may mean across our back alley, around the corner, in the slums of our city, in the mountain coves or on the frontier of the American continent or perhaps far in the interior of Africa or in the remote provinces of China—wherever the Life Light will scatter darkness, superstition and sin. Jesus is the true Light which ligheth every man that cometh into the world.

Missions is a movement to eliminate spiritual darkness and to conform society to the will of God; it is also a movement to make the ideals of Jesus the prevailing practice among men and nations. Let us be worthy adherents of this great enterprise.

NEW BERN DISTRICT MEETING

On June 2, 1925, the Elizabeth Hendren and the Jane K. Meadows were hostesses to the district meeting of the Woman's Missionary Society of the New Bern district at New Bern.

Rev. J. W. Harrell, pastor of Centenary M. E. church, conducted the devotional. Mrs. Flora M. Kendall, our beloved district secretary, presided.

After the organization Mrs. Carrie M. Willis in a few well chosen words extended to the delegates and visitors a most cordial welcome, which was most happily responded to by Mrs. J. R. Raper of Goldsboro.

Mrs. Kendall's message showed that the New Bern district had made progress during the past year. Mrs. Kendall told of the wonderful advantages she experienced in attending the Council meeting at Tulsa.

The needs of Scarritt were stressed. All present were urged to keep their auxiliary meetings truly missionary and not neglect the needs for prayer.

We were fortunate in having our conference president, Mrs. C. M. Early; conference treasurer, Mrs. F. B. McKinnie; superintendent of mission and Bible study, Mrs. J. LeGrand Everett, and Mrs. S. H. Scott, superintendent of literature.

Auxiliary reports were given from twenty-one auxiliaries. Splendid reports were given by the Bright Jewel delegates. These reports were well received. Mrs. R. E. Stevens of Goldsboro, Mrs. E. V. Webb of Kinston and Mrs. Fred Scott of New Bern were appointed a committee for Bright Jewel work. The children's work was presented by Mrs. E. V. Webb in a most appealing way. Mrs. Webb urged the children's work to go forward, for the children of today are the missionary workers of tomorrow.

Mrs. Early gave a timely and most interesting talk on the four departments of auxiliary work. The young people's work was also presented by Mrs. Early, who urged that this valuable work be not neglected.

One of the outstanding features of the meeting was the organization of a county federation by Mrs. S. H. Scott. Temporary chairman for several counties were appointed. The purpose of the federation is to create more interest in missionary work and such an organization should exist in every county and would mean a great deal in bringing our women into a clearer co-operation in Christian service.

Mrs. Early discussed the county federation and said the object was to place a missionary program before every woman and child. Do not be discouraged in the work; there is no place in God's kingdom for discouragement.

Mrs. R. E. Heidt favored the conference with a beautiful solo. Rev. C. P. Jerome of Elm Street, Goldsboro, Rev. W. H. Whedbee of Oriental, and Rev. J. W. Harrell were introduced to the conference.

A certificate of life membership in the missionary council was presented to the district secretary, Mrs. Flora M. Kendall of Goldsboro by Mrs. Elizabeth M. Hendren, in behalf of all the auxiliaries of the New Bern district. This came as a distinct surprise to Mrs. Kendall, but was deeply appreciated.

The noon hour devotional was conducted by Mrs. J. W. Harrell and closed with sentence prayers led by Mrs. Early and closed by Mrs. Scott.

A well appointed two-course luncheon was served by the ladies of the church and those attending the conference enjoyed a delightful social hour re-assembling at two o'clock for the afternoon session which opened with worship led by Mrs. C. P. Jerome.

Our schedule of study was outlined by Mrs. Everett. To do effective mission work we must study more about this wonderful work—the theme for mission study is standard work. Mrs. Everett gave for our slogan, "Mission Bible study courses in every auxiliary—every class a standard class."

The object of a Gibson auxiliary was fully explained by Mrs. Scott. This subject is far-reaching and can bemade of vital importance to those interested.

A talk on "The relation of the missionary society to social service" was made by Mrs. W. B. Rouse.

(*continued on page thirteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Christ, not one step over the threshold; with him, anywhere."

J. W. GILLIAM IS NAMED

Mr. J. W. Gilliam of Sanford, who has for quite a while been quite active and effective in Steele Street Sunday school and who, in recent months, has assisted the conference Sunday School Board not a little in its effort to serve Sunday schools of the Fayetteville district, has become district Sunday school secretary of the Fayetteville district, the recent session of the Fayetteville district conference ratifying his appointment.

Mr. Gilliam, who of course will serve the district without pay, is a man of experience and training and will doubtless prove a great service to the district. Churches or Sunday schools of the Fayetteville district interested in increasing the efficiency of their organization or any phase of it would do well to call upon Mr. Gilliam. He is a busy man but is willing to go whenever he can to places where he can render a real service, and his going will not involve any expense to the church or school to which he goes.

We are delighted that we are able to make this announcement of this addition to our force of volunteer workers and bespeak for Mr. Gilliam the co-operation of the people throughout the district.

NEW ELEMENTARY WORKER

Miss Reade Pittman of Kinston has accepted the work of district elementary superintendent for the New Bern district and is ready now to serve the Sunday schools of this district.

Miss Pittman is superintendent of the junior department in Queen Street Sunday school and has done splendid work there. She is well qualified for the work of a district elementary superintendent, and the New Bern district is very fortunate in securing her services.

We are trying to have the elementary "Programs of Work" presented in as many Sunday schools as possible this year, and Miss Pittman will be glad to present them to the elementary workers in her district. Write to her at Kinston, N. C.

CHILDREN'S WEEK, 1925

Time: October, or as near thereto as possible.

Slogan: "The race moves forward on the feet of little children."

Method: Home visitation, parents' meeting, forward step.

Feature: Pageant, "The Voice of the Future," for city, town, and rural schools.

Free: The pageant and all leaflets.

Question: Are you planning to observe Children's Week in your school?

We want to have a bigger and better observance of Children's Week in our conference this year than we have ever had before, and let us begin now to plan for the observance which comes in October. Plan in your Sunday school to set aside one week for the childhood of your church, and for seeking a closer co-operation between the home and Sunday school.

ON THE DURHAM CIRCUIT

Miss Keene visited three churches on the Durham circuit Sunday, June 14. In the morning she was at Pleasant Green, in the afternoon at McMannens, and in the evening at Bethany. At each place she talked on the importance of having Sunday schools that are showing their interest in the "folks" by putting on a program that meets their needs and interests. She stressed especially the work in the elementary departments and the importance of showing the right attitude toward the childhood.

There is a good interest in Sunday school work on this circuit and the pastor, Rev. W. F. Craven, is placing emphasis on this phase of his work.

"IT CAN BE DID!!!"

Under the above caption Rev. W. C. Owen, head of the Department of Adult Work of the General Sunday School Board, has the following to say in a little sheet entitled "My Brother and I":

"These fellows have proved it! What? That an annual conference can be checked up. (1) Williamson of Florida. Beginning with 248 unreported adult classes, Williamson had reduced the number to 18 on May 1. Since then he has further reduced the number to three unreported classes. (2) Chambers of Mississippi. Chambers had 129 unreported classes on December 15 when the 'special campaign' began: On May 1 he had only 26 classes unreported. (3) Space forbids our naming others in detail, but we take off our hats to Snapp, Baker, Wheeler, Gobbel, Moerner, Woosley, and Carter. Others are on the job also."

The North Carolina conference has a total of 163 active adult Wesley classes, that is 163 adult Wesley classes that make regular annual reports and pay dues to the department of Adult Work to enable the department to keep in close touch with the classes and render helpful service. Our conference has 138 adult classes unreported, that is 138 adult classes registered previous to January 1, 1925, and from which no report has been received since their organization and about which we have no accurate information.

We want before this year is over to obtain reports from every one of these 138 classes, as well as reports from the intermediate-senior and young people's Wesley classes not yet reporting. In reporting let it be clearly understood that the department expects no "back dues." A report, with one dollar, if it is a young people's or an adult class, of fifty cents if intermediate-senior, will bring the class up to date through 1925.

It can be did! Write this office for report blanks and information. Let's do it NOW!

DUNN, JUNE 28-JULY 3

Our first standard training school at Dunn will be held in Divine Street church beginning Sunday evening, June 28, at 8 o'clock and running through Friday evening, July 3. The Dunn, Duke, Newton Grove, Lillington, Benson, and perhaps other charges are co-operating, and we are expecting a good enrollment. Four courses will be offered, with the following instructors: Prof. R. N. Wilson of Duke University; Miss Georgia Keene, our elementary superintendent; Mrs. E. R. Michaux, junior specialist, of Greensboro; and L. L. Gobbel, conference superintendent of Sunday school work. Certificates of credit of the General Sunday School Board will be issued to those who attend regularly and otherwise meet the requirements of the school. Mr. H. L. Godwin of Dunn is chairman of the local board of managers.

NORLINA SCHOOL, JULY 5-10

Churches of the Weldon district within a radius of 20 or 25 miles of Norlina are co-operating in holding in the public school building at Norlina July 5-10 a Cokesbury training school for Sunday school and other church leaders. "The Small Sunday School, Its Plan and Work" and "How We Got Our Bible" are the two courses to be offered, with Prof. R. N. Wilson and L. L. Gobbel as instructors, Prof. Wilson teaching the course on "How We Got Our Bible." In addition to the class work, there will be interesting institute features, especially touching the work with the little children, with Miss Keene as leader. Miss Keene will also conduct story hours for the children. Rev. H. M. Eure is chairman of the local board of managers, which is composed of all the pastors and superintendents.

Western North Carolina Conference

LEST WE FORGET

The seventh annual meeting of the Western North Carolina Conference Wesley Bible Class Federation will be held at Lake Junaluska beginning Monday night, July 13, and closing Wednesday night, July 15. The programs, just off the press, contain a list of subjects and speakers thought to be the best we have yet secured. Hon. Clyde R. Hoey of Shelby is president of the federation and will make the opening address.

"MY BROTHER AND I"

W Work as you would if the Master
stood by your side today,
E Ever His eye upon you hearing
each word you say.
S Serve as you would if His footsteps led to your door each night.
L Live as you would if He called
you into His holy sight.
E Ever His voice is calling, hoping
to draw us night;
Y You, only you, can answer, "Here
are 'My Brother and I.'"

—Margaret Goode Chandley.

FEDERATION SLOGAN

Work
Earnestly,
Serve
Lovingly,
Every
Year.

—Margaret Goode Chandley.

WESLEY BROTHERHOOD

On this page is presented the picture of one of the livest Wesley classes in the Western North Carolina conference, it being the Wesley Brotherhood Bible Class of Mt. Holly. For years this class only existed, but now it really lives, moves and has a being. A real live working organization changed the situation. This organization has many helpers, but J. W. Holland, president of the class, leads. Supt. E. A. Thompson of the Mt. Holly public schools, is the teacher. Other officers are W. L. Tucker, vice president, W. O. Gardner, secretary, and C. P. Howard, treasurer.

The class has grown so large, and causing a corresponding growth through the entire Sunday school, as to necessitate an increased church plant which the class is now very busy planning to erect. This Sunday school building is to be modern in every respect and will therefore answer the needs not only of the class but of the entire school. The slogan of the class is "The Men of Mt. Holly for the Man of Galilee."

TWO FINE CLASSES

The young people's department of Central, Asheville, with Miss Thelma Smathers as superintendent, is one of the most alert and progressive in the entire conference. The whole department numbers about 300, sixty of which were added during the last quarter. On Sunday, June 7, Miss Smathers completed the organization of every class in her department into Wesley classes. One of the newest, most progressive and most rapidly growing classes is that under the leadership of Mr. Vernon R. Patterson. About 100 young men now attend this class every Sunday.

In this same department is a class of young ladies long known as the "Roberts Philathea Class," but also affiliated with the Wesley Federation. This class also numbers 100 and the vast amount of good work it accomplishes is an inspiration to the entire church and community. On Mother's Day this class distributed 1500 bunches of flowers and also on Easter Sunday some 500 bunches of flowers were distributed to the sick. This class looks after the comfort of a ward

(continued on page thirteen)



WESLEY BROTHERHOOD BIBLE CLASS, MT. HOLLY, N. C.

Enrollment 215. Average attendance 133. Enlarging present church plant. Prof. E. A. Thompson, teacher; J. W. Holland, president; Rev. C. E. Rozelle, superintendent; Rev. O. P. Ader, Pastor.

WESLEY FEDERATION, LAKE JUNALUSKA, JULY 13, 14, 15

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

The program of the Epworth League conference which is to meet in Salisbury June 30-July3 may be found on this page of the Advocate of last week's edition. If you did not read it, get a copy and see what awaits you at Salisbury. We are confidently expecting the best conference we have ever held. Don't miss it.

"Salisbury's the place!" June 20-July 3—Epworth League Conference.

The Epworth League conference will meet in Salisbury June 30-July 3. Why do we ask that you attend? If it is merely that you may see and be seen, or if it is that you may enjoy a few days of rest, or further, if it is that you may have a "good time," then our invitation is not worthy of your acceptance.

If, however, theer is something that awaits you there that will give you a larger conception of life, then our invitation is worthy of all the attention within you.

The thing most wanted and most sought by men today is life. Where should it be sought? Often it is sought from within. Man is neither a giver nor producer of life. Selfish motives, selfish passions, desires and pursuits all too soon consume what life one may have. Life is also sought in the material universe—a world of work, pleasure, science, philosophy—these things fail to give life. If man is really to find life he must come to the source from which it springs—the giver of life, Jesus. In Christ man finds the forgiver of men—"Who forgiveth all thine iniquities." These gone, new life comes in; but this is not all. He finds in Christ the healer of men—"Who healteh all thy diseases." Sick men are in no condition to enjoy life, physical, intellectual or spiritual. He finds in Jesus, further, the redeemer of men—"Who redeemeth thy life from destruction." The gradual unfolding brings him to the satisfier of men—"Who satisfieth thy mouth with good things." What a blesse dstate is that of satisfaction—it can be found alone in Christ. Completeness alone can bring satisfaction—life in Christ is complete. He said "Blessed are the poor in spirit"; He also said "Blessed are the weak," and "Blessed are they which do hunger and thirst after righteousness," "Blessed are the merciful" and "Blessed are the pure in heart." How much of this blessedness can you claim as yours? You may be pure in heart, but are you merciful? You may be poor in spirit, but are you hungering and thirsting after righteousness?

6Paul says: "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. All of us may know something of joy, but are we familiar with longsuffering? We are temperate, yet are we gentle?

Let us come close to Him that we may partake of His great life and in Him live a larger, better life.

It is for this that we invite you to come to Salisbury June 30—a larger life. W. A. B.

The Epworth League of Mount Grove church held a business meeting Friday evening, June 12. The main feature of the meeting was the election of new officers. The following were elected for the ensuing year:

President—Lena Sisk.
Vice President—Nana Beck.
Secretary—Mamie Williams.
Treasurer—Nettie Williams.
Cor. Sec.—Mary Sisk.
Era Agent—Kate Sisk.

Every member present seemed to be very much interested and enthusiastic. With the help of the Lord we are hoping to do a greater work during the coming year than ever before.

Mary Sisk, Cor. Sec.

The Epworth League of Glenwood church held the service Sunday evening in the absence of the pastor, Rev. W. A. Barber, who is attending the pastors' summer school at Duke University.

An interesting program was made up of the beautiful hymns and poems of Fanny Crosby.

Mrs. W. C. Lambert and Mr. William Zink gave beautiful talks on the life of Fanny Crosby.

Special music was rendered by the leaguers. It was a beautiful and inspiring evening and proved helpful and interesting to all.

The new officers for the year are:
President—Mr. William Zink.
Vice President—Mr. Orin Mead.
Secretary—Miss Ruth Curtis.
Treasurer—Miss Naomi Regan.
Cor. Sec.—Mr. Smith.

Mrs. W. A. Barber.

Bethel Epworth League, chapter No. 13390, Hanes-Clemmons circuit, was organized March 29, 1925, at Bethel church with 16 members. The officers were elected and committees appointed. We have at present 25 members. We have a devotional meeting once a week and a business meeting once a month. We are getting lined up with our work very well.

O. W. Butner, Sec.

LEAGUE INSTITUTE

The annual institute of the Mount Airy District Epworth League in which thirteen leagues were represented was held in Central church, beginning at eight o'clock May 29, Mr. W. B. Hale, district superintendent, presiding.

The outstanding features of the opening session were an address by conference president, Mr. B. L. Lunsford, of Marion, followed by a model league social.

A sunrise prayer service conducted by Calvin Graves, Jr., Saturday morning was well attended, as was also a similar service conducted by Miss Clarice Bowman on Sunday morning.

Saturday was a busy day. The district organization by Mr. Hale, a delightful address by Rev. H. P. Powell of Spray, after which lunch was served by the Woman's Missionary Society in the banquet hall of the church. Following was a short business session, opened with a devotional by Miss Lillie Fowler. The meeting adjourned for a period of recreation and to give the leaguers a view of the fine scenery in this section.

At eight a. m. a most helpful and interesting address was delivered by President B. L. Lunsford.

The Sunday eleven o'clock service was in charge of the young people. The choir rendered delightful and inspiring music. The sermon was delivered by Rev. A. J. Bowling of Danbury. Mr. Bowling brought the young people a timely message and was greatly enjoyed by the entire congregation of Central church.

Lunch was again served in the church, after which a closing consecration service was conducted by Mrs. R. M. Stafford of Hickory.

The league policy adopted by the body was as follows:

We, the committee on policy, beg to submit the following:

1. A league in every pastoral charge.
2. Every league shall be a standard league.
3. Every league shall send representatives to each district and each annual meeting.
4. Every league shall have at least one visit from members of Flying Squadron during year.
5. Every league shall pledge and pay missionary special and conference funds.
6. Every league shall report regularly each quarter to district secretary.
7. Every league shall put on a program incentive to volunteering for Christian work.
8. Every league of district shall have a study class under each department where practicable.

The leagues were saddened by the recent passing of one of the conference officers, Rev. L. A. Falls, and also a valued member, Ralph Spainhour of Mt. Pleasant.

Resolutions on the death of each follow:

Whereas, our brother, Ralph Spainhour, president of Mount Pleasant Epworth League, has been removed from our midst by divine hand, and whereas our brother had given great promise in his brief life of service as an Epworth Leaguer in Mount Airy district by his constancy and earnestness in the cause. Therefore be it resolved:

The leaguers of our district in institute assembled, express our great sorrow at this loss, and extend sympathy to his parents and family and to all leaguers of this district who knew and loved him.

M. J. Tuttle,
H. P. Powell,
A. J. Bowling,
Committee.

Whereas, God in His infinite wisdom has removed our beloved brother, the Rev. L. A. Falls, the life service superintendent, to place of reward. Therefore be it resolved:

That we as Epworth Leaguers bow submissively to His will, and express our grief and sorrow to the members of his bereaved family and to Epworth Leaguers who knew and loved him and shall miss him in their councils.

M. J. Tuttle,
H. P. Powell,
A. J. Bowling,
Committee.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

PROGRAM LEAGUE SUMMER ASSEMBLY, LOUISBURG

Monday, June 29.

3:00-7:00 p.m. Registration.
6:45-8:00 p.m. Supper.
8:15-10:00 p.m. Fellowship meeting.

Daily Schedule.

7:00. Rising bell.
7:30-8:00. Breakfast.
8:05-9:00. Bible study.
9:05-10:00. Mission study.
10:00-10:20. Recess.
10:20-11:20. Methods.
11:25-12:00. Business session.
12:05-1:00. Lecture.
1:05-2:00. Dinner.
2:00-3:00. Rest.
3:00-5:30. Directed recreation.
6:00-7:00. Supper.
7:15-7:35. Vespers.
7:45-9:00. Song service and address.

Friday Evening, July 3.

8:00. Consecration service, Prof. J. M. Ormond.

Courses of Study.

Bible—8:05-9:00 a. m.:

"Social Teaching of Jesus," by Ruaschenbush. Rev. W. A. Cade, class room 21; Dr. D. L. Mumpower, class room 22.

"What We Believe," by Parker. Rev. C. K. Proctor, class room 26; Rev. G. M. Daniel, class room 27.

Missions—9:05-10:00 a. m.:

"The Clash of Color," by Matthews. Rev. D. L. Betts, class room 26; Rev. H. I. Glass, class room 27.

"Christian Citizenship," by McConnell. Rev. B. B. Slaughter, class room 21; Rev. Daniel Lane, class room 22.

"Choice of a Career," by Evans & Brown. Rev. A. S. Parker, class room 24; Mrs. A. S. Parker, class room 25.

Methods—10:20-11:20 a. m:

"Officers of Administration." Miss Hazel Thompson, class room 21.

"Department Superintendents." Dr. D. L. Mumpower, class room 22.

"Junior Work." Mrs. L. C. Larkins, class room 26.

"Intermediate Work." Miss Edna Wilkins, class room 27.

Rirector of recreation, Miss Blanche Barringer.

Inspirational speaker, Dr. Ashley C. Chappell.

FELLOWSHIP NIGHT

Lest you may not arrive in time, let me remind you that fellowship night is to be the very first night of the assembly—that is, Monday night. Note that this year we are having our big social get-together meeting the first night rather than the last. That should be sufficient warning for you to be there on time—that is, if you want to have some real fun and if you want to know the finest folks in Southern Methodism. They will be there the first night, Monday night, and they will be wanting to know you, too.

POLICY FIRST CHURCH EPWORTH LEAGUE, ROCKY MOUNT

1. Each officer to discharge fully the duties of his or her office.
2. To hold devotional meetings regularly, a council meeting, business meeting, and well planned social each month.
3. To keep accurate records of work done during the year.
4. To assist our pastor in every way we can.
5. To promote interest in missions; to conduct two mission study classes; to pay on the African special $100.
6. To carry on our part of the work of the city union; to contribute $2.00 monthly to budget of city union.
7. To render social service.
8. To pay one-tenth of the budget on the standard of efficiency.

Budget of League.

First department	$ 3.00
Second department	25.00
Third department	25.00
Fourth department	105.00
Union budget	24.00
Supplies	13.00
Delegate's expenses	20.00
Total	$215.00

THE ASSEMBLY AT LOUISBURG NEXT WEEK

As chairman of the Epworth League Board I wish to say to the young people and leaguers of the North Carolina conference that great things are in store for us at Louisburg College next week.

Already the program has been published in the Advocate. Dr. Ashley Chappell of Asheville is to be the principal inspirational speaker. It will be worth the trip to Louisburg to hear Dr. Chappell. He is a man with a compelling message to young people. Then the faculty of teachers and leaders that the president, Brother Grant, has secured insures us an assembly program of real merit.

Some of our leaguers remember the big times at Morehead City. It may be a disappointment to some that they do not have the privilege of a seaside resort this year.

But Louisburg College has new buildings and offers far better accommodations than when we were there before. Brother Dowd, the pastor, and President Mohn are leaving nothing undone to make our stay in Louisburg a great occasion.

So let our leaguers and young people where there are no leagues get in a great procession to Louisburg next Monday. The rates are cheap—one dollar registration fee and one dollar a day board. This is the only expense except for books and transportation.

W. A. Cade.

CASTOR OIL
Never Again Since
I Discovered HAND'S
Liv-o-lax

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

THE METHODIST ORPHANAGE

Dear Friends:

As it will soon be time for me to leave this dear home of which I have been a member for nearly eleven years, I want to thank every one who has made it possible for me to have such opportunities.

This shall ever be foremost in my mind and in thinking of it I shall not forget Mr. Barnes who has been a father to all of us and Miss Mattie who has in every way proved an ideal mother. I will never be able to thank her enough for all she has done for me. I do not believe two better people could be found for our home.

I also want to thank the Ladies' Aid Society of Siler City for the beautiful clothes they have sent me from time to time. I am sure there is not one who appreciates this more than I.

Sincerely, Lina Wilson.

* * * *

Dear Friends:

As I leave the Methodist Orphanage, after graduating from high school in June, I will place behind the happiest, best years of my life.

One does not realize until he prepares to step forth upon the threshold of life alone what the teachings of this Christian home really means to his life and for the ambitions of the fture.

And so as I leave the shelter of this home to carve my own way through life, feeling a confidence that I would not feel had I never been here. I wish to express, to the best of my ability, my sincere thanks to the Methodist church of the M. E. conference and to Mr. Barnes ,the superitnendent, Mrs. Jenkins, the matron, and to all the faculty of the Methodist Orphanage, for the benefits accorded to me during my life here.

Ernest Williamson.

* * * *

Dear Friends:

Iam very grateful for this privilege to express, if possible, what this beloved Home has meant to me for the past eleven years.

I have often wondered just where I would be today had I not been placed in this great and good home and under the halpful influence of our officers. Miss Mattie (Mrs. Jenkine) has, without doubt, proved to me all that a mother could be and her gentle influence will live with me long after she is gone. Right here I wish to sincerely thank her for her tender care and protection over me.

Mr. Barnes holds a large place in my heart for his watchful care, protection and fatherly love for me through all these years. I do not believe that another man could fill his place so well and I know no man could be loved as he is loved by the children of our Home.

Another who has meant much to me for hte past four years is Miss Fannie Gray, our principal, who was always cheerful and encouraging in the class room.

I wish to heartily and sincerely thank the Belle H. Bennett Missionary Society of First church, Rocky Mount, N. C., for the interest they have shown in me throughout my entire stay here. Twice every year they have sent me a box of beautiful clothes. This is appreciated to the fullest extent.

Now that I go out from our most beloved Home I shall try to the best of my ability to succeed in all that I undertake to prove that I was worthy of this home.

Gratefully yours,
Mattie Capes.

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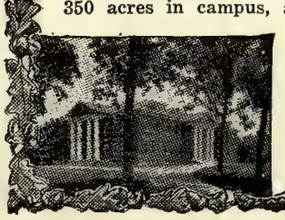
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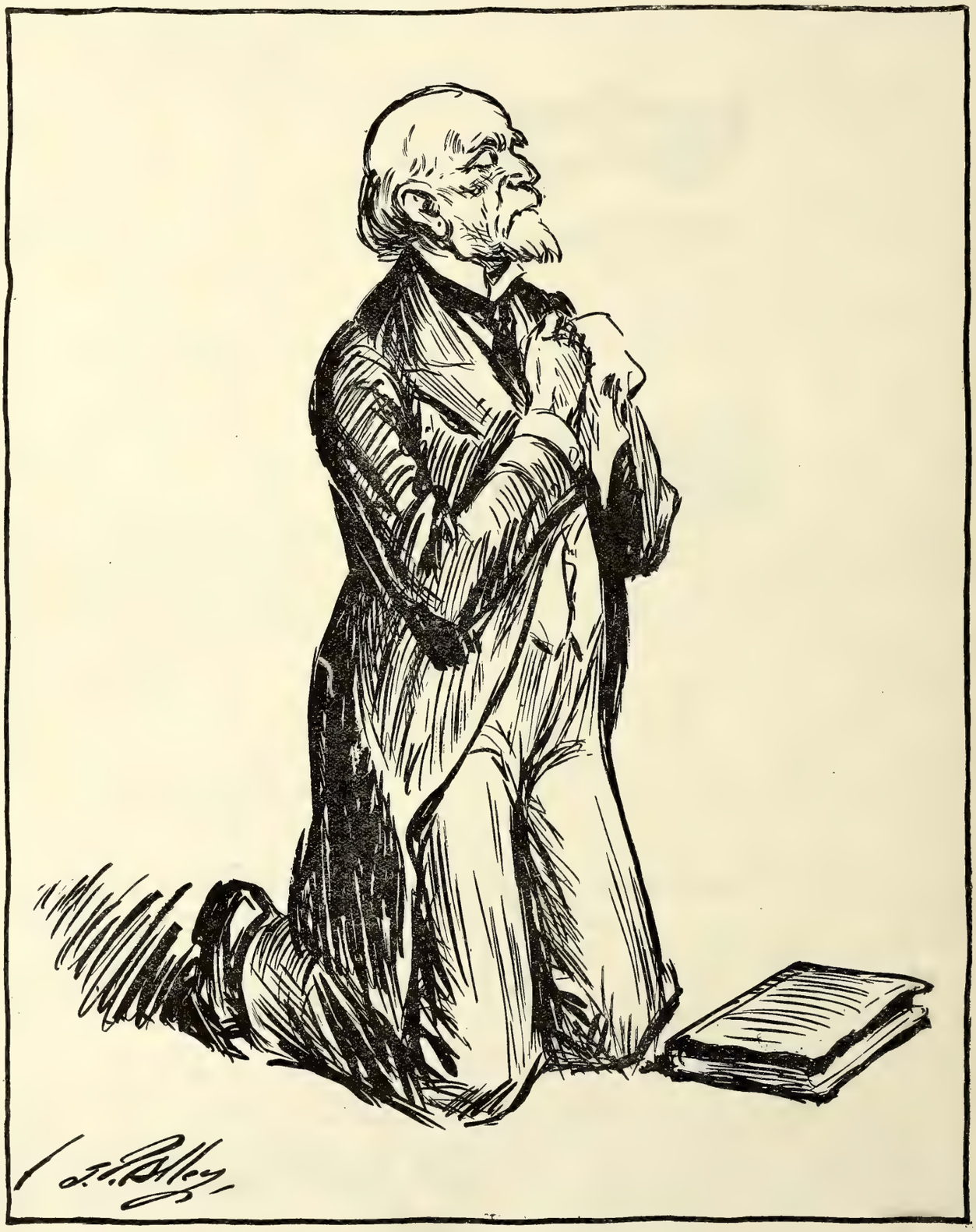


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Edited by LUTHER E. TODD, Secretary



A SIGNIFICANT PRAYER:
"GIVE US THIS DAY OUR DAILY BREAD."

WOMAN'S PAGE

(*continued from page eight*)

Resolutions of thanks were read by Mrs. Raper.

After singing Old Hundred the afternoon session was dismissed with prayer by Mrs. F. B. McKinnie.

Mrs. Everett led the evening devotional, followed with prayer by Rev. J. C. Wooten.

Mrs. Early gave a most comprehensive address on "The whole world our mission field."

This very interesting meeting was dismissed by Dr. Harrell.

Myrtle E. Pope.

HYDE COUNTY MEETING

For more than a year the Methodist women of Hyde county had been planning for a county meeting attended by the district secretary and other visitors. Finally it was decided to hold the meeting at Englehard on the afternoon of June 3, during the session of the Washington district conference. The invitation was extended by the auxiliaries at Fairfield and Swan Quarter and through the pastors of the unorganized churches. The large number who came were proof that this part had been well done.

Immediately after lunch on the day mentioned the women of the county and a number of others who were attending the conference met with the Washington district secretary, Mrs. W. C. Vincent, in the auditorium of a splendid school building near the church. Rev. W. P. Watkins, Greenville, conducted the opening devotional. Then in an informal way many matters of district business were discussed. Questions were asked and answered. Something unusual was found at the Englehard church. Under the guidance of Mrs. Sallie Spencer the children are organized and doing good work. She has both a Bright Jewels Band and a baby division. And there is no other missionary organization in the church. These children may lead their mothers into forming an auxiliary.

The opportunity for reaching the unorganized churches through a county federation was made clear. The women decided to attempt this. The following officers were elected: Mrs. A. L. Cutchrell, chairman; Mrs. R. H. O'Neal, secretary and treasurer; Mrs. W. N. Vaughan, superintendent of young people; Mrs. Sallie Spencer, superintendent of children's work. These women will lead in a study of the situation in the county and will make an effort to provide the form of missionary training best suited to the needs of the unorganized churches. One visitor was very much impressed with the earnestness and spirit of the whole group of women. She is praying earnestly that they may follow the Master closely day by day, then His work may be done. Another county-wide meeting will be held next spring.

Rev. S. A. Cotton, presiding elder of the Washington district, was very kindly disposed toward this effort of the women. We thank him for his interest and direct help.

SUNDAY SCHOOL

(*continued from page nine*)

of soldiers at Oteen government hospital, bringing cheer and sunshine into the hearts of these brave boys for whom the war is not yet over.

HONOR ROLL

Our Sunday School Day Honor Roll continues to live. Each week witnesses a fine lot of recruits. We are very grateful to the following Sunday schools for having held Sunday School Day and for having forwarded their offering to Treasurer H. A. Dunham, Asheville, N. C. The schools with their offerings follow:

Long Pine, Bethel-New Hope Ct.	$ 3.47
Littlejohns, Lenoir Ct.	5.00
Stony Point	10.70
Lebannon, Rock Springs Ct.	1.50
Liberty, Gold Hill Ct.	4.46
Rocky Mount, Shepherds Ct.	6.22
Burnsville	4.00
Hopewell, Catawba Ct.	3.97
Calvary, Charlotte	10.00
Shiloh, Ogburn Memorial Ct.	5.25
Harrison, Pineville Ct.	14.00
Fine Creek, Fines Creek Ct.	11.85
Woodleaf, Woodleaf Ct.	20.00

FROM HIDDENITE TO TROUTMAN

On October 31 past we turned our faces from the Hiddenite charge, where we had spent four very pleasant years. During our stay there we saw a large number come into the church on profession of faith. Many who were already in the church were converted or reclaimed. We also saw a few profess the blessed experience known as "sanctification."

During the four years that we were there we saw the church property more than double in value. This was due to the fact that a new eight-room parsonage was built and paid for during the four years. We also had the pleasure of seeing a modern church with ten Sunday school rooms take the place of the old one-room building. This church is of brick construction and is the best church building in Alexander county.

The Hiddenite charge is a rather difficult charge to serve, due to bad roads and the people being scattered over a large territory. Notwithstanding these difficulties we enjoyed very much our stay among them. They were very loyal to their obligations, as evidenced by the fact that they paid all the collections for the whole four years and then some.

Those good people up there will always have a warm place in our heart. May our Father in heaven continue His blessings upon them under the leadership of Brother Waters their present pastor. We praise God for the success that He gave us while on that charge.

We came to our new work here at Troutman on October 31. The good ladies of our church here had already prepared supper for us at the parsonage. We have never been more graciously received anywhere than here. They started off by raising the pastor's salary above last year nearly 25 per cent. Yes, they have pounded us, too, in good style.

Our very efficient charge lay leader here, Rev. R. S. Kyles, has already raised the money to send this preacher to summer school. There is a growing spirit of fellowship among our people here, and the outlook is fine for a real good year.

These people know how to boost their preacher and to make him think that he can preach whether he can or not. We are having fine congregations to preach to, and we never enjoyed preaching the gospel more than now.

Soon we expect to build a new, modern church building here and then we will write again. Brethren, pray that God may use us. D. A. Oakley.

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Our Little Folks

THE TWO JOSEPHS

By Anna Stevens Reed.

Theresa was known among her high schoolmates as the girl who could speak three languages. English, of course, and the French they were all learning and anxious to air on every occasion, and also, in her home, the language of her parents. Her father, Rev. Felix Radentsky, was pastor of a mission church for the Bohemians who had settled in Clintonville.

Theresa, though only fifteen, was tall and stately and the president of the junior class. After an interesting meeting she told them they must choose another president, as she was going away.

"Where?" cried a chorus of voices. The girl's eyes sparkled. "It's a name that none of you can pronounce."

"Czechoslovakia!" exclaimed the brightest boy of the class; that's the country that has bobbed up lately from the tumult of the war."

"After three hundred years of bondage to Austria," added the president of the class, gravely.

"Do you mean it? Are you really going?" questioned a lively girl.

"Did you ever know Theresa to say anything she didn't mean?" demanded her most intimate friend, who had been warned beforehand. "Her mother doesn't want to go, though."

"No," admitted Theresa. "She objected strongly that father proposed leaving us here, but she wouldn't have that, so we go next week. Let me tell you why. Bohemia used to be a Protestant country and the people there have not forgotten it; they want to be Protestant again, now that they have the chance. It's like the way they kept a fire in the old days, before matches were made. My grandmother told me about it. They would cover up the fire with ashes at night, and in the morning they always found some live coals. Three hundred years is a long time, but the truth has been kept alive in some faithful hearts in Bohemia and Moravia and now the fire is being fanned into a flame. One congregation has grown in fifteen months from 450 to 14,000. In another place a pastor receives ten or more new members into his church every week. He goes to different towns to teach the Bible to the children and where he expected only a dozen or so, he found eighty waiting for him. It's a wonderful opportunity, with not nearly enough preachers. We have the language, so we must go." She paused and there was a storm of protests.

"But you were born here." "You belong to us." "I call it a shame." "You could graduate in another year."

"Yes, but by that time they might get discouraged and not care. They are eager to be taught now."

"What can a girl do?" asked a scornful voice and Theresa answered candidly, "I don't know, but there'll be something."

And there was something, though not just at first. After the long journey, some trying weeks were spent in getting settled and then Mrs. Radentsky came down with inflammatory rheumatism. She could not bear to have her daughter out of her sight. At last the father said, "This is too much for you, Theresa. Suppose you go to the house at the end of the street and ask Mrs. Dobias to let her daughter come and help. Tell her I will pay her. I have to attend a funeral in a distant village. I'll come back tonight, but it will be late."

When Theresa told her errand to Mrs. Dobias she replied, "The pastor did not know them. My daughter has gone away to service, but here is my son. I have taught him to work."

Theresa looked doubtfully at the boy of twelve and asked him his name. When told, she remarked pleasantly, "That's a good Bible name." To her surprise the mother caught her hand and said earnestly, "Oh, will you teach my boy the Bible? We are going to join the church of our forefathers and we want our children to learn the Bible. You will teach him, won't you, Miss?"

"Certainly, when I can," was the answer, "my mother needs me now."

As Theresa hastened home, Joseph trudged by her side. She tried to make friends, but he would not talk. Even when she questioned, he only nodded or shook his head. When they reached the house, the girl gave him a few hurried directions about clearing up in the kitchen. As she was leaving, Joseph asked timidly where to find the broom. Theresa was relieved to hear him speak, for she had begun to fear that she had a dumb boy on her hands. The next two hours were spent in her mother's room.

The doctor called and tried a new remedy, which relieved the sufferer so much that she fell asleep. He was pleased, and said she would get well soon, now that they had found the right thing to do. So with a lightened heart Theresa went to see what her boy helper might be doing. He had washed the dishes, scoured the tins, swept the kitchen and pared the potatoes for supper and was engaged in mending the rounds of a chair that had come apart.

Theresa sent him to the shed for some baskets of dry beans, and as they shelled them together she told him the story of the dreamer whose dreams came true. That fascinating story of Joseph of old, who was first his father's favorite, then his brothers' favorite, then his brothers' victim, next the slave of an Egyptian, afterward a prisoner who had privileges but small hope of getting justice, and finally, the honored ruler, who brought deliverance to his family and to a great nation. Theresa had always liked that story, so she told it well and did not fail to point out that the Lord was with Joseph all the time and that the young man knew that his success came from Him.

The listener's eyes glowed with feeling, but he asked no questions and made no comment. His young teacher was not used to such a lack of response; she felt rather discouraged and was not sure he understood. But the modern Joseph was deeply impressed, and lost no time in putting into practice his first Bible lesson. For, the very next Sabbath, he went to Theresa's father and said, "Pastor Radentsky, will you teach me, that I may be a preacher too? The Bible Joseph helped his people and I want to help mine."

When Theresa was told this, she exclaimed, "That silent boy! How can he ever preach? Why, I could not get a word out of him!" Her father smiled. "Oh, you Americans! You want everything right away. At his age I was as shy and quiet as that boy. It is good to be here, my daughter. These people are turning to God with all their hearts, and surely, He will bless them."—The Presbyterian.

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A GREAT MEETING

We have just closed a great meeting at Sylva Methodist church. The preaching was done by Rev. Thurston B. Price, one of our general evangelists.

This meeting was great from the standpoint of attendance. The Sunday school annex was opened up and then the building was practically filled at every service. The people say there has never been such attendance before, at any church meeting, in the little town of Sylva.

The preaching was great. Brother Price seemed to be at his best, and every message went home to the hearts of the people. It was the unanimous opinion of our people that they had never heard a series of sermons quite as strong and forceful as this one. And then the results were great. Besides a goodly number who gave their names for church membership, nearly all of our people pledged themselves for a more definite and renewed service in the Master's kingdom.

If there is anyone who needs the services of an evangelist, I want to commend to you Brother Price. He stands ready to help the preachers in the small towns as well as the large ones. W. M. Robbins.

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IN MEMORIAM

DELLINGER—On Sunday night, May 17, Mary Ann Dellinger, wife of S. D. Dellinger of the vicinity of Burnsville, N. C., passed from the labors of this life to the glorious reward of the life to come. She just slipped away without even a struggle to announce her going. The husband who was in the room at the time and was listening for stirring or breathing was not aware of the exact moment of her departure. She did not have to go through the grave with its gloom as some people say; she just left the frail and worn-out body to be placed there till the morning of the resurrection. But she herself just moved out, slipped away and went to join the loved ones who had gone before her, and there awaits the coming of the rest of the family and other dear ones.

She was born December 1, 1844, and died May 17, 1925, at the age of 81 years, five months and 14 days.

She had been a member of the M. E. Church, South, more than fifty years. She was reared a Baptist, but when she married her husband was a Methodist, and she realized the importance of a united home and went with her husband to the Methodist church.

A number of years ago she had a very severe case of typhoid fever, and while she seemed to recover from it she was never herself any more. Her youngest son, Henry Lee, had it at the same time and died, and this seemed to affect her very much. She had been an invalid for several years and for the past two or three years had suffered a great deal; but loving hands of children and grandchildren have ministered to her, and especially the two daughters nearest her. Mrs. R. S. Ray, living in the house with her, was absolutely devoted to her, and she and her husband and the family of splendid children did everything they could to make her comfortable and happy; besides the constant attention of the husband who, although feeble himself, was constantly watching by the bedside and ministering to her wants. The other daughter living nearest to her, Mrs. W. J. Baker, rendered great assistance in caring for mother. The other children who were farther away visited and helped as they could.

She leaves the husband, who is more than eighty years old, and the following children: Thos. G. Dellinger, Mrs. R. S. Ray and Mrs. W. J. Baker of the immediate community, Mrs. J. P. Gibbs of Burnsville, N. C., and Mrs. E. Myers of Concord, N. C., and a large number of grandchildren and great-grandchildren.

May we all so live that when we have crossed the river one by one we shall have the happy family reunion over there. And may the blessed Comforter comfort and sustain each and every one, and especially Father Dellinger in his feebleness and loneliness.

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

E. Myers.

MOSER—Mrs. Mary E. Moser was born July 27, 1862; died May 30, 1925. Early in life she professed faith in Christ. She joined the M. E. Church, South, at old Palmyra church in Stokes county. She loved her church and loved all of God's children. She suffered for five long months but never complained, always saying "I am ready when God calls me." All was done that loving hands could do, but God wanted her in heaven, and we said, Lord, thy will be done, not ours." Dearest mother, how we miss you; but some day we will meet to part no more. We, too, must follow you, and by God's help we expect to meet and bid you good morning on the bright hills of eternity in the sweet by and by. Her funeral service was held by Rev. J. T. Ratledge, her pastor, and Rev. Chas. Hutchinson of Walnut Cove.

Thou art gone, our precious mother;
Never more we'll see thy face,
Till we meet beyond the river
In that happy dwelling place.
There we'll meet you, darling mother;
There we'll clasp hands once more
In a city bright eternal—
There we'll never say farewell.

There we'll spend countless ages,
Ever by our Saviour's side;
There we'll never know a sorrow,
There our tears will all be dried.

A Daughter.

WATSON—Victor Lawson Watson was born in Hyde county, N. C., February 8, 1874, and died in the Marine Hospital, Norfolk, Va., April 3, 1925, after several years of intense suffering.

He was married to Miss Lena Read of Norfolk, Va., in 1908. To this union six children were born, five boys and one girl. His widow, the six children, his mother, four sisters and two brothers were left behind.

In early life he gave his heart to God and united with the Methodist Episcopal Church, South, which communion he sustained till death. He was interested in the welfare and success of the cause of Christ, and when he could be in the Sunday school, which work was dear to his heart, he brought light and inspiration to all, and especially his class. For integrity and unsullied Christian character he was tne peer of any man. He lived an unobtrusive but victorious life—cheerful, tolerant, loyal, a true disciple of the Master, and a model husband, father, son, brother and citizen. He leaves an untarnished name and a rare example of fidelity in all life's relationships.

His funeral at Old Amity church on the Mattamuskeet circuit, was conducted by his pastor on the afternoon of April 6, in the presence of a large concourse of people, after which his remains were laid to rest in the church cemetery hard by to await the resurrection. The floral offering was beautiful. May God graciously bless all who are left behind.

W. M. Wall, Pastor.

HOLLIS—Sister Elizabeth Ann Hollis was born in Onslow county December 20, 1856, and died at her home on Myrtle Grove sound, New Hanover county, May 4, 1925.

Sister Hollis was a true and devoted member of Bethany church since early childhood. She loved her church and was true to the vows she took before the altar. Se was a true follower of her Lord, her chief pleasure in life was in her home and in her church, she was faithful to the last, and we have every reason to believe that she is now a member of the triumphant church where congregations never break up and Sabbaths never end.

She leaves one sister, Mrs. C. A. Bishop, to love and cherish her memory. Her remains were laid beside those of her loved ones in the family ground, there to rest from her labors till God shall open the graves and bid her arise. C. N. Phillips, P. C.

RESOLUTIONS OF RESPECT

(Adopted by the board of stewards of Centenary Methodist church, Winston-Salem, at their meeting Wednesday night, June 10, 1925.)

Whereas, God in His infinite wisdom has called to his reward, after a long and eventful life, our friend and associate, Pleasant Henderson Hanes, one of the most devoted members of Centenary Methodist Church, South, and one who for many years was a most useful and active member of the board of stewards; therefore be it resolved by the members of this board of stewards:

First, That in our loving tribute to his life and memory we recognize the inestimable value of his forceful personality in promoting the welfare of this city, county and state; especially his earnest efforts in behalf of the cause of his Lord and Master, and that we are grateful for the noble illustration he has left for us to remember; a life that was most abundant in his patriotic love for his country; in his zeal for civic righteousness, in his friendly consideration for others, in his high and genial comradeship, in his tender and ready response to the appeal for the "True, the Beautiful, and the Good," and above all for the living faith he had in the Lord Jesus Christ.

Resolved second, That we extend to all the members of the family our sincere sympathy for them in their bereavement, and that we join together

with them and all the members of our church and congregation, and this entire community, in ever continuing respect and reverence for his memory.

Resolved further, That these resolutions be spread upon the minutes of the meeting of the board of stewards, that a copy be sent to the family of the deceased, and that a copy be furnished to the North Carolina Christian Advocate.

Chas. G. Hill,
J. K. Norfleet,
Leon Cash,
Committee.

FERGUSON—Rev. W. R. Ferguson, a local deason in the Methodist church for many years, passed from his home in Southport to his eternal home on April 7, 1925. The last two years of his life were attended with great suffering, which he bore without complaint. He leaves a widow, one daughter, Mrs. Robert B. Morse, one granddaughter and a host of friends to mourn his going.

Brother Ferguson was born in Watauga county, moved at an early date to Johnson City, Tenn., and on the opening of the Civil War joined company A of the Stonewall Jackson division at Knoxville. He at once went into active service, being in the seven days' fighting around Richmond, and later in one of the battles on the Rappahannock river he was wounded in the leg, which had to be amputated near the body.

From 1868 to 1875 Brother Ferguson served as supply in the North Carolina conference. He twice served the church at Southport. In 1871 Rev. H. F. Wiley was assigned to Southport (then Smithville charge) with Rev. W. R. Ferguson as junior preacher. In 1873 Brother Ferguson was returned as pastor at Southport, in that year marrying Miss Annie Leonard, who survives him. Two years later while serving the Onslow circuit, his throat failed him and he returned to make his home in Southport, giving up his work except that of evangelistic nature. Brother Ferguson was a devout Christian of the old type, and while he did not personally accept many of the latter day church practices, yet he never opposed them, but attended all services and often assisted in many phases of church work. He was tremendously interested in humanity and especially in young life. All who knew him learned to love and respect him. During his last years disease had weakened him in body and mind, and yet he was ever strong in the spirit. It was only in this condition that the writer knew him, but I am sure I never knew a man more pure in thought and purpose than he.

His funeral was conducted by his pastor and his body laid to rest in Southport cemetery, surrounded by friends and companions. Six surviving Confederate veterans were honorary pallbearers. Beautiful floral offerings attested the high esteem in which he was held. May God comfort and keep the bereaved ones.

John R. Edwards.

ALBRITTON—B. F. Albritton was born eighty-five years ago and died April 8, 1925. Brother Albritton had been a member of af Rainbow Methodist church for a great number of years and a steward just as far back as the oldest members can recall, and was a steward when he died. You didn't have to know him very long before you knew he was a Methodist and a Democrat, and also a Confederate soldier. His wife preceded him to the better land about a year, and leaves to mourn his going a great host of friends, three sons and two daughters.

R. R. Grant.

Johnson—Miss Uranah Johnson, better known as "Aunt Coot," was born October 9, 1925; departed this life in humble submission to the will of God June 3, 1925, age 90 years, seven months, 21 days. She had been a faithful member of the old Shaw's Creek Methodist church for over 75 years.

She had an ardent love for her Master and trusted in Him as her Saviour. It was her delight (so I have been told) to go to the house of the Lord, but for the past several months she had been unable to go on account of affliction. She was one of the most beloved women of the county, and was held in affectionate remembrance by Confederate veterans for her work in their behalf. Six of the heroes of the sixties followed her, with the old flag flowing, after the funeral service conducted by the writer, to the grave where we laid her body tenderly to rest in the Shaw's Creek Methodist church cemetery.

Aunt Coot is survived by only one sister, Mrs. E. P. Hawkins, the only one of seven sisters and two brothers. May God's blessings be with the bereaved sister, relatives and many friends.

C. F. Tate, Pastor.

SHIPP—To be a true and noble mother is one of the supreme privileges of womanhood. The loss of such a person even though she has attained the allotted years of life is keenly felt by all who have been blessed by her kindly ministries and never failing love.

The passing of Mrs. Annie M. Shipp on the 18th of May at her home at Oriental has brought crushing sorrow to her aged husband and her children and friends. At the early age of 11 she united with the Methodist church and remained a faithful friend to her church and the ministers who have served her. She was born the 28th of February, 1855, and in early life married Stephen Ballance, from which union there survive two sons, George Lloyd of Statesville and Norman L. of Raleigh, and one daughter, Mrs. H. V. Nelson of Oriental. This union was broken a few years ago by the death of her husband. Later she married Captain John T. Shipp of Pamlico, county keeper of the Broad Creek lighthouse. Of this union John T. Jr., of Raleigh survives.

To the lonely husband and the sorrowing sons and daughter and friends may there come an abiding peace in the consciousness of a life well spent in motherhood and in the care of her family.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call a beloved member of our men's Bible class of Newland Sunday school, Brother Charlie Wilson Harris, to his reward.

Whereas, our Bible class has lost a most faithful and loyal member, one who did his best in all things. We shall remember the faithfulness of our co-worker whom God in His infinite wisdom has seen fit to call from us; therefore be it resolved:

That we miss our beloved brother but will always remember that there is One who doeth all things well.

That we extend our heartfelt sympathy to his widow and four children, and pray that God may comfort and bless them in their sorrows.

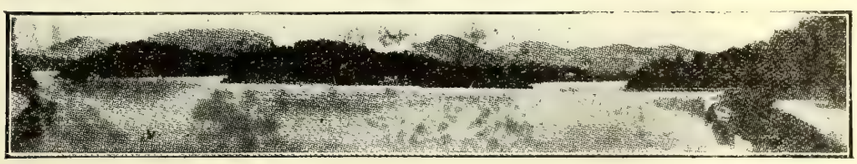
That a copy of these resolutions be kept in our Sunday school minutes, a copy sent to the Advocate and a copy sent to the bereaved ones.

F. M. Brothers,
M. D. Sharber,
J. Bruce Jones,
Committee.

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SUMMER ASSEMBLY

June 29-July 3, 1925

LOUISBURG, NORTH CAROLINA

ALL ABOARD FOR LOUISBURG

Presiding Elder's Appointments

DISTRICT CONFERENCES

Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., Asheville, N. C.

THIRD ROUND

July

Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27

August

Leicester, 11 1-2
Sandy Mush, 3 2
Gosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro.

FOURTH ROUND

July

East Greensboro, Mt. Pleasant, 11 5
Walnut Street, night 5
Wesley Memorial, 11 19
East End, night 19
Randolph, Hopewell, 11 and 3 25-26
Main Street, 11 26
Highland, night 26
Pleasant Garden, Pleasant Garden, 3 and 11 1-2
Caraway Memorial, night 2
Jamestown-Oakdale, Oakdale, 11 9
Gibsonville, Whitsett, 3 9
Ramseur-Franklinville, Franklinville, 11 16
West Market Street, night 16
Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30

September

Uwharrie, Concord, 11 5
New Hope, Macedonia, 3 and 11 5-6
Asheboro, night 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October

Liberty, Liberty, 4 and 11 4

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

THIRD ROUND

July

Morganton Ct., Bethel, 11 5
Oak Forest, 3 5
Marion Ct., Pleasant Hill, 11 12
McDowell, Pinnacle, 3 12
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

NORTH WILKESBORO DISTRICT

Seymour Taylor, P. E., North Wilkesboro, N. C.

THIRD ROUND

July

Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

WINSTON-SALEM DISTRICT

W. A. Newell, P. E.

1084 West Fourth St., Winston-Salem, N. C.

THIRD ROUND

July

Green Street, Green Street, night 8
Hanes-Clemmons, Bethel, 11 4-5
Cullowhee, 11 28
Whittier, Echota, 3 28
Forsyth, Marvin, 3 4-5
Central Terrace, Central Terrace, night 5
Lewisville, Concord, 11 18-19
Ogburn Memorial, Shiloh, 3 18-19
Oak Ridge, Oak Ridge, night 19

We hope that every pastor in the district will arrange to attend the Summer School at Duke University.

North Carolina Conference

DURHAM DISTRICT

M. Brad... P. E., Durham, N. C.

THIRD ROUND

July

Durham C... Fletcher's Chapel 2
Graham ... Haw River, Haw River, 11 5
Brooks... t., Trinity, 11 11-12
Carr, ... 12
Milt... Purley, 11 18-19
Hi... Ct., Lebanon, 11 25-26

August

Alliance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

District Conference at Fletcher's Chapel July 1-2.

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City, N. C.

THIRD ROUND

July

Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT

J. D. Bundy, P. E., Fayetteville, N. C.

THIRD ROUND

July

Carthage, Center 4-5
Person St. and Calvary, Gardners, 4 5
Siler City, Mt. Vernon 11-12
Glendon, Carbonton, 4 12-13
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26

August

Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT

J. C. Wooten, P. E., New Bern, N. C.

July

Harlowe, Tuttle's Grove, a.m. 5
Beaufort, p.m. 5
Ocracoke, p.m. 12
Hookerton, Ormondsville, a.m. 18
Jones, Cypress Creek, a.m. 18
Newport Wildwood, 4 p.m. 19
Straits, Springfield 19
Dover, Asbury 25

August

Pink Hill, Webb's, a.m. 1
Seven Springs, Indian Springs, a.m. 1
St. Paul, a.m. 2
Goldsboro Ct., Saulston, p.m. 2
Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

THIRD ROUND

July

Bath, Bethany, a.m. 5
Farmville, Arthur, a.m. 12
Grimesland, Shelmerdine, 3 12
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Mount, First church, night 26

August

Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT

Rev. S. E. Mercer, P. E., Weldon, N. C.

THIRD ROUND

July

Halifax Charge, Ebenezer, afternoon 5
Warrenton Charge, Hebron 7
Norlina, Zion 8
Warren Charge, Providence 9
Rosemary, 11 12
Roanoke Rapids, night 12
Williamston, Williams Chapel 15
Garysburg, Oak Grove 16
Northampton, New Hope 17
Enfield, Central Cross 18
Battleboro and Whitakers, 11 19
Littleton, Bethel, 11 25
Scotland Neck, Palmyra 31

August

Rich Square, Roxobel, afternoon 2
Middleburg, Schocco, 11 16

Sunday School Institute at Norlina July 5 to 12.
Sunday School Institute at Weldon July 12 to 17.

WILMINGTON DISTRICT

H. A. Humble, P. E., Wilmington, N. C.

THIRD ROUND

July

Kenansville, Kenansville, afternoon 1
Jacksonville-Richland, Haw Branch, a.m. 4-5
Burgaw, Watha, p.m. and a.m. 8-9
Clinton, Keener's, a.m. 11-12
Wallace-Rose Hill, Wallace, p.m. and a.m. 12-13
Magnolia, Turkey, a.m. 18-19
Ingold, Antioch, afternoon 19
Carver's Creek, Delco, a.m. 25-26
Wilmington, Epworth, p.m. 26

August

Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23

District Conference, Kenansville, June 30-July 1.



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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JULY 2, 1925 Number 27

EDITORIAL PARAGRAPHS

¶ Home is more than a house. A cabin in the wilderness or a mansion on the boulevard may be a house. But these—cabin and wilderness; or mansion and boulevard are incidental—the essentials of home lie deep down in the heart experiences of the human race. Hence Edgar Guest got an unusual response when he gave the public these lines:

Home must be built out o' laughter and tears,
It's got to be aged by the passing of years;
It's got to be perfumed by memories sweet
An' carelessly raced through by glad little feet,
An' though mother may fret some when company calls,
There's got to be thumb marks all over the walls.

¶ The early Methodists laid great emphasis upon conversion. We modern Methodists would do well to follow their example. Let us never cease to put the right emphasis upon conversion, heartfelt religion and perfect love. Charles Wesley celebrated his conversion by writing a hymn which to read convinces one that the work of Divine grace had made a new man of him:

"Where shall my wondering soul begin?
How shall I all to heaven aspire?
A slave redeemed form death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs praise?
Or sing my great Deliver's praise?

'Did you write that all out of your own head, sir?' asked Brother Bray. 'Yes, Bray, I did.' 'Have you got any more?' 'Yes, there is another verse"

O how shall I the goodness tell,
Father, which Thou to me hast showed?
That I, a child of wrath and hell,
I should be called a child of God,
Should know, should feel, my sins forgiven,
Blest with this antepast of heaven!"

¶ Did you ever notice God's great scrap heap? Whenever institutions and organizations failed to function in accord with the plans and purposes of the Eternal they were flung to the discard. Even the Jewish nation, the one great theoracy of human history, like all other outworn institutions went in the course of events to the scrap heap. Phariseeism in its self-righteousness and self-sufficiency dared to set up a cross and upon it hang the Son of God. But that cross sways the future and the Crucified one marches from conquest to conquest, while the self-righteous and the self-sufficient with their proud pretentions fiind a place among the owls and bats. God careth not for the proud pretentions of man. The things that men fuss about are of little interest to God. Truth and justice and freedom and mercy and faith and hope and love are eternal and of interest to the Everlasting. It will open wider the eyes of any with an ability to see if he will walk over the pathway of history or turn the pages of God's Holy Book and see how He has been discarding things that men prized most, and at the same time it is a safe assumption that He is going to keep up this habit of His. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part."

¶ All honor and praise to the pathfinders and trailblazers! To those brave, forward looking spirits, who like Abraham of old hear the voice of God saying, "Get thee Out," and then obey that voice. These are the men who go out into the thicket and breaks a path or blazes a trail. They are the pioneers. They share with other dauntless men of vision the joy of going before. And second to these are those who are willing to walk in the blazed trail rather than wait for the broad and beaten boulevards where hurry the multitudes in the busy roads of life. For moral, intellectual and religious progress follow in the footsteps of the pathfinders or trailblazers. Well does Lowell express it in "The Present Crisis:"

"New occasions teach new duties,
Time makes ancient good uncouth,—
They must upward and onward
Who would keep abreast of truth."

¶ John Wesley was thirty five years old when converted. For ten years he had been an ordained minister and in that time visited America as a missionary to the Indians. After these ten years as a priest in the church of England John Wesley came to the conclusion that he did not know anything experimentally about the very doctrine that he was preaching. And it troubled him. It was enough to trouble any sensative, sincere soul. It was in this spiritual struggle that he felt something. "He felt his heart strangely warmed." Religion can be felt. It is a warming process. If the love of God is shed abroad in our hearts how can we help feeling warmed? The things that we need just now as much as anytime in our history is to have our Methodism warmed up with the old time religion that makes us love everybody. Love everybody regardless of the color of their skins, the opinions that may be in their heads or the locality where they chance to live. It was after his conversion that John Wesley said, "The world is my parish."

¶ Every preacher whether young or old and all young men and women who aspire to be anything worth while in the world should lay to heart what George Clark Peck says about passion. Listen to his weighty words:

"We cannot have two passions, said Hunt, the eminent artist. No man can paint and love money. For substantiation of Hunt's sweeping statement one need but call the roll of earth's immortal artists. The moment a brush—or, for that matter, a pen or a violin bow or a voice—becomes mercenary, it falls like Lucifer from heaven. Commercialism blights every great gift it touches. It is black frost to the soul itself. Nobody can drive the team of two ruling passions. "I sing to God," said Jenny Lind of her great talent. That was her passion. I cannot imagine her as selling her gift. And any discriminating audience would recognize the difference. Without sacrilege no one can sell any part of himself. Time, strength, devotion, ministry, love—to tell such things is merely a new version of the world-old tragedy of slavery. Imagine Jesus making a fixed charge for His kindness or forgiveness! The best that He had, all that He had to offer—even His life itself—was a gift. Wherefore God hath given Him a name that is above every name. He is the model. The nearer we approach to the model, the diviner our contribution to the world."

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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METHODIST DOINGS IN WINSTON-SALEM

I "filled in" last Sunday morning at Green Street, Winston-Salem, for Rev. W. B. Shinn, the pastor, who was in a home coming service at Kannapolis, his old charge. That Green Street congregation is certainly cordial in its treatment of a visitor. It was a pleasure to be with those good people for a little while in worship and social greeting.

Among other loyal and devoted Methodists I met Mrs. W. M. Biles, whose husband was one of our eminently useful itinerants that went home to heaven in 1916 after fifteen years of most effective service for his Lord and his church. Mrs. Biles and Mrs. Shinn, the pastor's wife, appear to be zealous in every good work.

Where the Robin Builds Its Nest.

The maple, elm, oak, Carolina poplar, and high class shrubbery of sundry kinds serve to enhance the beauty of the grounds of the Children's Home on the northwest border of the city. Among the trees the maple predominates to the advantage of those beautiful grounds.

Beyond the administration building, the cottages, the school house and the hospital are the gardens where Irish potatoes, onions and tomatoes appear to be in ascendency just at this time, and back of the vegetable gardens is the cow barn with its fine Jersey herd that furnishes milk and health for the children. The Western North Carolina conference has a great piece of property and this Home should provide for every child within its bounds who deserves its care.

While driving over these grounds Sunday afternoon I saw ahead a group of six or eight boys looking with apparent interest into the leafy boughs of a maple beside the drive. One of the boys had a slingshot in his hand. The group interested me. As my car came to a standstill in their midst, I inquired, "What are you boys looking at?"

"A bird nest," replied the boy with the slingshot.

Sure enough, in the fork of a spreading branch of the maple was a nest and in it the mother robin and her three nestlings, seemingly taking an afternoon nap between dinner and supper—these are the terms that belong to the country, and not lunch and dinner as city people say.

"Have you just found the nest?" I asked.

"No, we knew it was here," responded several of the boys in unison.

Then I understood that the mother bird with her nest and her young is safe with the boys of the Children's Home. Evidently, they have been taught the law of kindness and a proper respect for the rights of God's little creatures. And a robin can safely build her nest and rear her young amid these boys even if slingshots are among their playthings.

On the Heights.

Some years ago I stood on Abraham Heights at Quebec, Canada, where Wolfe and his brave soldiers climbed the precipitous slopes along the shores of the St. Lawrence, drove the French forces under Montcalm from their entrenchments and by that victory won Canada for the British Empire. As I strolled amid the memories of that historic place, a mighty fortress in its day which is now out of date, but still wonderful in its outlook and its historic associations, my spirit was stirred within me. But I got another thrill last Sunday when I stood upon the Ardmore heights where Hiatt is building his new church. From the front entrance of that new building, massive and imposing, I could see the far stretches of the countryside, undulating and wooded, in the distance were the hotels, factories, warehouses and city blocks of Winston-Salem, while round about me were the new buildings of that growing suburb of the metropolis of Carolina; and I said: "Hiatt has ascended the heights, claimed it as his own, built, not a tabernacle, but a temple, and expects Methodism to abide there. The building is for the future. When the church has a thousand members, the present structure will be adequate to care for all of them.

Up to Its Reputation.

For more than a year I have heard repeated stories about the new Burkhead church, of its beauty, and its adequacy to meet every demand of that growing part of the city. In order to verify these stories which to some seemed like day dreams of the imagination, I went and saw for myself. Then having seen I came away believing what I had been hearing. It is a church and Sunday school equipment of which that people may be proud. The church is beautiful and has room a plenty everywhere.

Brother J. W. Williams must have things going in great shape. The records showed almost 500 present at Sunday school and an offering in keeping with the size of the school.

I should be glad to tell of the big church that Brother J. C. Cornett is erecting at Central Terrace, but as the walls are not yet quite up and my time is up, this goes over for another story. Furthermore, it deserves a story all its own.

A. W. P.

THE SUMMER REVIVAL IN THE COUNTRY CHURCH

Summer is here again and with it comes the "protracted meeting" season. This custom among Methodist people arose out of certain conditions. Among these were bad roads and uncomfortable church houses in winter and the busy season in spring and autumn. The first two are rapidly passing away, but the rush of work in spring and autumn remains. And summer still has its advantages over winter for the country revival. The weather in the country is more agreeable in summer, the children are not in school, conditions are more favorable for the social features of these occasions, and it is by all odds the time of greatest leisure for country people. The summer revival has many good reasons for its existence and the man who insists upon the appointment of revival services in the rush season of farm work is deficient in "horse sense." There is a time for all things; a time to sow and a time to reap, and a time to hold revival meetings in the country.

Hence do not sneer at a custom that rests upon sound reason or "poke fun" at the man who insists that he must get religion some time between the second and third Sunday in August. We believe with all our hearts in the summer revival meeting. A mighty army in the church of God got their start in that place. Many of God's saints in glory and others who are now on the road learned the way of God more perfectly in the July and August revival.

Strive to make the summer revival a great occasion. The people have come to regard it a season of special significance and those who lead in the work should not disappoint them. It must not be a perfunctory performance just to meet a popular demand or in order to observe a custom. Better pass the season and leave a conscious void, than to trifle with a sacred occasion that is laden with untold possibilities.

Perfunctory, cold-blooded, straight-laced ecclesiasticism has no place in a Methodist protracted meeting. In fact, it belongs nowhere except among the tombs. But in a revival meeting it is as gruesome as a skeleton seated at a banquet table.

Evangelistic preaching to be effective must have passion in it. The singing must also be in the spirit. We have not really begun to preach till the fires of our hearts have kindled an answering fire in the hearts of those who hear us.

Religious education is now receiving due attention. For this we are glad. The Sunday school has become a mighty and popular agency of the church, which is gratifying in the extreme. But nothing can be substituted for the evangel of a passion. A pulpit that burns with the fires of the Holy Ghost, and preachers who are aflame for God are the final measure of the church's power. Sinners must still be called to repentance by men who in their own hearts have experiences of the saving grace of God. The hungry, sorrowing multitudes who crowd our churches are eager to be fed and comforted by those who have been fed at the banquet table of the Father and who know in their own hearts the consolations of the gospel. It seems to us that the time is at hand to stop quarrelling about non-essentials and about things we know so little, and preach Jesus, whom we do know. Or, if we do not know him, make haste to learn him and tell to others what a precious Saviour we have found.

What an opportunity these country congregations offer! We have been in these summer meetings from Carteret and Craven on the east to Madison and Yancey on the west. And everywhere it is the same story. In these country churches, some of them small, some of them large, assemble the parents and the children to hear the gospel and to enjoy the social intercourse among neighbors that the occasion offers. How appreciative are the grown-ups and how alert are the children! To no man among all who preach the gospel is given such an opportunity as to the man who faces a company of these country boys and girls who note everything that goes on in the house and at the same time hears all the preacher says and much that he never says. For they can read his thoughts and spirits as if these were an open book.

Let us by all means magnify the summer revival in the country church.

DISTRICT CONFERENCE AT PINEVILLE

I had the privilege last Thursday of spending a few hours at the Charlotte district conference in Pineville—the town where every few months the thousands gather to see speed demons on the race track. The relation between this race track and the Charlotte district conference, so far as I know, was merely geographical.

The only thing that I saw which had the least suggestion of an auto race was J. H. Barnhardt in his sedan with C. H. Ireland, A. R. Surratt, W. M. Curtis, R. M. Courtney and myself hurrying to Pineville in order that he might reach the conference for the opening.

When we arrived Bishop Denny, who presided through the sessions of both days, was conducting the devotional services. At the close thereof, E. P. Billups called the roll and was afterward elected secretary with W. M. Mann assistant secretary. After the completion of the organization, several of the pastors reported their work, then the bishop went into the passage of the characters and renewal of the licenses of the local preachers.

At eleven o'clock, upon the invitation of Bishop Denny, C. H. Ireland of Greensboro and conference lay leader, spoke thirty minutes in favor of Unification, and Bishop Denny spoke the same length of time on the opposite side of that question.

The Pineville people and, if I mistake not, some of the Harrison people joined them in what seemed to be the joyous task of serving dinner under the spreading maples in front of the church. What a dinner it was! And the people were many. But there was enough and to spare.

It was a delightful social hour. With the cool breezes which swept that day over Mecklenburg, and the two big barrels of ice water that Brother Hunt had provided with faucet, as if they were barrels of cider, one on the right hand and the other on the left hand of the church door, and with the ice tea that the ladies served at the tables, no one was hot or dry. But everybody seemed to be in a good humor and entered with zest into the social enjoyment of the occasion.

Brother R. E. Hunt, the pastor, had made every preparation for the conference. He was an ideal host, looked after every detail, and left nothing undone that could add to the pleasure of his guests and he seemed to enjoy his task.

A. W. P.

PEOPLE AND THINGS

The address of Mrs. J. E. B. Houser is Lincolnton, N. C.

Julian Walker, the infant son of Rev. and Mrs. W. G. Farror of Rocky Mount, while visiting his grandmother in Charlotte, was baptized by Bishop Denny.

"The quarterly conferences for both the Gates and North Gates charges will be held Thursday afternoon in Parkers church at the close of the district conference."—C. B. Culbreth.

Our sympathies are extended to Brother W. G. Farror and other bereaved members of her household in the death of his mother Sunday, June 21, at the home of her daughter, Mrs. G. F. Mills, Apex, N. C.

Rev. J. J. Eads last Saturday honored this office with a call. But we were out at the time and failed to see him. Come again, beloved, and stay till we come. Brother Eads is one of the tried and true friends of the Advocate just as he is of every other institution and interest of the church.

If any brother will be in need of a gospel singer in revival services during the summer months, he will do well to correspond with Brother William H. J. Winstead, Box 144, Wilson, N. C. Brother Winstead is a ministerial student and wishes to do work during vacation to assist him in the prosecution of his studies.

Dr. J. C. Wooten, presiding elder of the New Bern district, and his family have moved to Beaufort for the summer. While the elder is at his summer home the pastors, E. F. Lee and W. A. Cade, will be bound by ecclesiastical statute to accompany him. In those parts that apostolic phrase, "I go a fishing," will become familiar, and also "They say unto him, we also go with thee."

Centenary College of Shreveport, Louisiana, has had a remarkable growth in every respect during the last four years. The student body has increased form 99 in 1920 to 487, independent of the Academy enrollment which is now 150. Four years ago the endowment was $90,000; today it is $658,-900. Four years ago the total assets were $434,-000; today it is $1,219,328. To Dr. George S. Sexton, the President, the credit for this increase is largely due.

Westmoreland College, San Antonio, Texas, has just completed a special campaign for $300,000, the total amount subscribed being a little over $305,000. That splendid and liberal layman, Mr. Robert Mc.-Farlin, challenged the city and friends of the institution by offering to give $150,000 if they would raise another $150,000. The challenge was very promptly accepted and the money has been subscribed.

The revival meeting to be conducted in the local Methodist church began Sunday, June 28. At the morning hour the young folks had charge of the service, an interesting program of recitations, dialogues, etc., being arranged for this service, which was children's day. On Monday Rev. J. A. Martin of West Durham arrived and is doing the preaching during the services. Mr. Martin is an excellent speaker and large congregations hear him. The public is cordially invited to attend all the services.—Ayden Dispatch.

Centenary College of Shreveport, La., closes 100 years of its existence with the session of 1925, though it has not been a church school the entire time. The Trustees and President are celebrating this centennial with a heroic effort to add $1,000,000 to the endowment. Approximately $500,000 has aready been pledged by the city of Shreveport and the state at large. It is expected that the Louisana Conference and other friends of the institution will provide the balance of this $1,000,000 fund.

The Stanly News-Herald during the revival held recently by Rev. J. E. Abernethy in Albemarle carried the following story: "Already more than a score of conversions have resulted from the revival meeting which is now going on at Central Methodist church, and large crowds are attending each service, especially the evening services. Dr. J. E. Abernethy of Charlotte, well known in Albemarle as a very forceful speaker, is giving the large congregations something worth while to think about. 'His sermons last Sunday morning, afternoon and evening were among the very best I have ever heard,' said a well known Albemarle man to the Stanly News-Herald this morning, 'and his discourse last night was still better,' he went on to say."

Mrs. J. W. Bradley, who recently underwent an operation at the Watts hospital, Durham, is now at her home in Roxboro and slowly convalescing.

The Board of Trustees of Randolph-Macon College at its recent session in June authorized the building of a new gymnasium and swimming pool, at Randolph-Macon Academy, Front Royal, Va., the total cost of which will be about $30,000. The work has already begun on these much needed additions to the plant and will be completed and ready for use by the opening of the next term the middle of September. The Board is depending on the faith which they have in the subscribers to the Christian Education Movement and the interest of the old students and friends of the institution for the funds to pay for these improvements.

The funeral services of Rev. G. M. Daniels, notice of whose death appeared in last week's Advocate, we were very largely attended. The Graham Methodist church was filled to overflowing with former parishioners and friends of the deceased. The Ministerial Association of Alamance county attended in a body and there was present quite a number of his own conference. Revs. M. T. Plyler, W. A. Stanbury, T. G. Vickers, H. I. Glass, G. W. Starling and J. B. Hurley conducted the services. Dr. M. Bradshaw who had expected to be present was called to Raleigh as a witness in the Federal Court. The floral offerings were beautiful and the entire congregation seemed to mourn the departure of Brother Daniels, and sorrowed with his stricken wife and children.

The daily papers of Richmond, Virginia, announce a total of $300,000 for Randolph-Macon College at Ashland, $100,000 of which comes from the General Board of Education at New York, and $75,000 contributed by the Lambert Pharmacal Company of St. Louis. The late Mr. Lambert, the founder of tnis company which manufactures the well known Listerine was an old Randolph-Macon student and greatly interested in the college during his student days, having taken an active part in the erection of the Literary Hall. His children have done a very beautiful and appropriate thing by endowing the chair of chemistry in the name of their father. The New York Board is ready to give the college another $100,000 as soon as $200,000 more can be raised from other sources.

Rev. J. Ed. Thompson, pastor at Kings Mountain cheered us with his presence for a little while last Saturday morning. The dew of youth rests in abundance upon his good gray head and he talks of his work with all the enthusiasm of a young man at the beginning of his itinerant career, notwithstanding Brother Thompson stands third from the top in his conference among those in the active work—D. Atkins and J. A. Cook having been in the service longer. This youthful, enthusiastic pastor of King's Mountain who should not tell folks that he is 70, has a class of 35 teen age boys who refuse to give him up as teacher. It is wonderful when a man three score and ten can get a hold like that upon such a class. The new eight-room parsonage of red tapestry brick has just been completed and the pastor has moved in not to be disturbed any time soon by Bishops and Presiding Elders. Brother Thompson will begin his revival 5th Sunday in August,Rev A. L. Stanford is to do the preaching. Three cheers for J. E. Thompson.

MISS PORTER GOES TO JAPAN

The Board of Missions is to lose from its force one of its most devoted and effective workers. Mrs. C. R. Porter has been accepted for work in Japan, and will sail this fall for that field. Miss Porter has been almost fifteen years connected with the board, first as office assistant and then as executive secretary of the Bureau of Specials. In the latter field she has done a most creditable work. The bureau was organized under her direction and its fine method and system are the product of her thinking. In the five years preceding the Centenary annual income of nearly $250,000 a year was built up. Few, if any among us, can claim as wide and intimate an acquaintance with our missionaries and their wives and children or as accurate a knowledge of our native churches and workers as Miss Porter. Her sympathetic letters and personal contacts have made her a host of enthusiastic friends whose love and prayers will follow her to Japan. These include many foreign students who have studied in and about Nashville, to whom she has been a counselor and constant friend.

SALISBURY DISTRICT CONFERENCE
JULY 9-10, 1925

Norwood is making every possible preparation for the comfort and pleasure of all the delegates and visitors to the District Conference which meets with us July 9-10, 1925. We take this means of inviting the Advocate, the school men, and the Connectional officers to attend. We are anxious to make your stay with us pleasant and profitable. Homes will be provided for all visitors. The Entertainment Committee would appreciate your mailing a card to the pastor stating just when you expect to arrive and the mode of travel.

F. O. Dryman, Pastor.

CHARLOTTE DISTRICT CONFERENCE

The correspondent to the Charlotte Observer reported that on Friday of conference Wadesboro was chosen as the place of meeting next year, that S. A. Cole was re-elected lay leader and that the delegates to the annual conference were J. A. Jones, W. H. Webster, J. A. Russell, P. J. W. Broom, W. M. Gordon, L. C. Smith, Mrs. M. L. Ham and G. O. Doggett. Alternates named were H. B. Adams, Mrs. W. L. Nicholson, M. W. Evans and W. S. Robins.

A district board of church extension was organized with the following lay members: E. A. Cole, W. S. Blakeney, T. J. Broom, J. L. Little and T. J. Kiker. Ministers on the board are Rev. J. H. Barnhard, Charlotte; Rev. R. E. Hunt, Pineville; Rev. J. H. Armbrust, Hamlet; Rev. H. G. Hardin, Monroe.

REV. J. C. CARTER IS DEAD

We have the following note from Dr. J. C. Wooton, presiding elder of the New Bern district:

"Our pastor, the Rev. J. C. Carter, died June 23 and was buried in Florence, S. C. Brother Lee and I held the funeral service at the parsonage. He was a godly man and had done a splendid work. This was his first year up here. He did supply work, but it was of a very high order. The people heard him gladly and he was a great power in the community."

A MOTHER IN ZION

Mrs. W. M. Fitzgerald of Davidson county, who died a week or so ago at the age of 85, was in many respects a most remarkable woman. She was the mother of fourteen children, eight of whom—four daughters and four sons—are still living. One son, Rev. J. H. Fitzgerald of Los Angeles, California, and for many years a missionary in Mexico, and three grandsons, and two sons-in-laws are Methodist preachers. The grandsons are O. P. Fitzgerald, of the North Carolina Conference, J. B. Fitzgerald and J. W. Fitzgerald of the Western North Carolina Conference. Her son-in-laws are E. W. Downum of the North Carolina Conference and J. A. Sharpe of Spencer, N. C.

Mrs. Fitzgerald's husband was J. B. Fitzgerald, who died about 16 years ago.

Rarely does a father and mother give so large a contribution to the Methodist ministry as did Brother J. B. Fitzgerald and his wife, who gave one son and two daughters, and three grandsons to this ministry.

DAVENPORT COLLEGE

At a recent meeting of the board of trustees Davenport was made a full junior college offering two years of college work. This is organized on a standard basis and will receive full recognition by the accrediting agencies and certificates for teachers will be issued with full credit for two years' college work. This is decidedly an advance step. The students realize this and are quick to respond to the change. There is every indication that this forward step of standardization will meet with universal approval.

Mrs. S. C. Hebron, the efficient teacher of piano, is again studying in New York this summer. Miss Maude Nicholson of the department of French is also pursuing graduate university work this summer.

The building committee of the board of trustees have entered upon the erection of a building to take care of the needs for dining room and science laboratories and music practice rooms. This is a much needed addition at Davenport and the friends of the institution will welcome the announcement that work will be pushed rapidly so that the added facilities may be felt this year. The building will be located on the crest of the hill to the rear of the present main building.

Bishop Denny's Methods Regarded Unfortunate

By C. H. Ireland

A friend sent me ,a few days ago, an extract from a newspaper, giving a speech Bishop Denny made at Newton on June 5th.

First, I dislike above all things to take issue with the Bishop of my church; second, I dislike to take issue with a man for whom I have such high regard; and, third, I hate a controversy. However, some of the statements made by the good Bishop are so much at variance with the facts in the case until I feel that there must be a challenge to same.

In his speech he says he is opposed to accepting the plan under which the union must be made. He says that when unions are made both sides must be allowed to choose with whom and on what terms the union is to be made. If the plan submitted doesn't permit that then I would like to know what it is we are voting on. The Northern Church is voting on it and the Southern Church is voting on it. If either rejects it there will be no union.

He compares this union to a marriage. Brothers and sisters don't get married. This is simply a case in which there has been trouble in the household. Two brothers, a brother and sister or two sisters—whichever you choose to term them—have been separated because the old folks in the years that had gone had a division in the family. Eighty years afterwards the young folks come together, agree to forget the differences that have been existing and be brothers again.

"He says that the Northern Church offers a plan." The plan, as submitted, was more largely written by members of the commission from the Southern Church than by members of the Northern Church, according to the statements of those who wrote it. Dr. Ellis and Judge White were the instigators of this plan. Brother Candler — a brother of Bishop Candler—helped very largely in working out the plan. The Northern Church accepted it in a brotherly attitude.

They haven't offered us their name. The name is to be left for us to decide, and it is with us to say just as much as it is with the Northern Church as to what will be the name of the Church.

It doesn't make any difference how many votes they have they have agreed to a joint action. They have agreed to partnership where each party holds 50% of the stock. Therefore, they couldn't impose anything upon us unless we agreed to it.

They haven't asked us to accept the laws and regulations of the Northern Church. They have left that for the Southern Church to decide. The Northern Bishops will have no more to do with the administration of the affairs of Jurisdiction No. 2 than they now have, unless the Southern Bishops simply, do what I have never known them to do, refuse to act for themselves and go up there and ask those people to come down here and show them what and how to do. Knowing Bishop Denny, as I know him, I don't have any other idea than that he will be able to hold his own with any of them that come along.

He says that the Northern Church outnumbers the Southern Church two to one. Suppose they outnumber us five to one. If they agree upon a plan whereby they will not do anything that is contrary to the will of the weaker party it makes no difference how many they may have than we have.

He states that they have a much larger proportion of wealth than we have. Suppose they do have. What has wealth to do with the aministration of the affairs of the Methodist Church? The humblest man has as much say-so as Bishop Denny or McDowell if he will claim his rights.

He says that the plan defines the territory of the Methodist Episcopal Church as the whole United States. By the same analogy that he employs you could make the whole United States the territory of the Southern Church.

Now, where is the conflict in this and what is the use of trying to bring up a thing that doesn't exist?

He says that an attempt to regulate this, so far as the Southern Church is concerned, would have a preponderance of influence, as voted down by the committee drafting the plan. Of course, it was voted down. You can't make people go into a church or a conference or a district if they don't want to go, but when there ceases to be two churches there will be no occasion for the continuance of separate congregations, where the other church is in the preponderance.

An instance: North Carolina is divided between the North Carolina Conference and the Western North Carolina Conference. At a certain line I cease to be a member of the Western North Carolina Conference if I join the church down in that section. If, however, I went into the eastern district of North Carolina nobody on earth could pull me into the North Carolina Conference if I insisted that I was going to have Western North Carolina Conference tagged on to me. I would have a right to still stay a member of the Southern Church in the North Carolina Conference. What kind of a muttonhead would go to the North Carolina Conference and refuse to go into that conference? The North Carolina Conference can not tell the Western North Carolina Conference what they should do about anything at all. Neither can we tell the North Carolina Conference What to do. The same thing would hold good with regard to Jurisdiction No. 1 and Jurisdiction No. 2. Nobody could force a man from Maine, who is moving into Florida or North Carolina, to join the Southern Church. Almost any man would come into Jurisdiction No. 2, if he lived down here. I concede that there are people who have so much bitterness and so much prejudice until they would still continue to hold their prejudice where ever they might be. There are Southerners living in Maine, New Hampshire and Wisconsin who would still continue Southern Methodists even though they were in jurisdiction No. 1. I would have my opinion of anybody's intelligence who would do a thing of this kind .

The natural result of this union will be that most of the members we have in the northern section of the country will go into Jurisdiction No. 1. Most of the members of the Methodist Episcopal Church living in the South would come into Jurisdiction No. 2. That is just what this plan is trying to do. But we cannot force people to do even sensible things.

He says that the Southern Church is spoken of as the seceding church. I expect some of them speak of us as rebels. There are places in the South where the name of a Yankee is still an occasion for a man to get mad, if you mention it. You can't condemn a whole church because you have some soreheads in it. We have them in both churches. Suppose somebody does get mad and says that there is a reflection being cast upon him. The moon doesn't stop shining because dogs bay it. The christian man doesn't stop being a Christian because somebody says he is a member of a seceding church or that he is a rebel. He just smiles at the unjust accusation and goes on doing his work, irrespective of what the other fellow may call him.

He says that he is no prodigal son and is not willing to accept terms of union that carry condemnation of the acts and motives of his ancestors. Nobody has ever asked him to do that. He can't find a single thing in the plan that calls for a thing of that kind. The plan is an open one. He is received on the same basis as every other man and doesn't have to give up a thing. Save to love and trust his brother.

He says that one of the specific conditions of the plan is that the bishop of both branches of the church shall be the board of bishops of the consolidated church. He says that this would necessitate the accepting of three negro bishops and submit to rulership and orders from these negroes if sent to preside over state and district conferences. Now, Bishop Denny is a smart man and he knows better than this. We all know that there will never be such a thing as a negro presiding over a Southern Conference of any kind unless he is invited to do so. I don't think this will ever be done in our Southern territory.

Bishop Denny says that he is trying to attend each District Conference in the Carolinas to speak his views on this matter. He is entitled to speak his views as a private member, but I question his right as a Bishop to speak on this at all. He has no vote, his opinion should count no more than mine or any other member of the church.

The Bishop goes on to say that only a few will do the voting that will decide this question. He is one of the men who has stood for the program of the church in the administration of its affairs. I recollect when we voted for him for Bishop; each member of the Western North Carolina Conference did not vote for him. We are a representative church and do our business through representatives. He was elected Bishop by that means. If he was willing to accept that as a proper expression of the church I can't understand why he wouldn't be willing accept anything else that would come about in a legally constituted way.

Then he goes on to say that he is speaking his own sentiments and is not representing anybody. I am glad to hear that. Knowing him as I do I believe that he is honestly and sincerely trying to do what he regards as his duty, but unfortunately our people are tremendously influenced by his official position and it is carrying undue weight. Nobody ought to fall out with Bishop Denny because he gives out his own opinion. I esteem him very highly, but I do wish he would not make these statements that are misleading—not intentionally on his part, I am sure—but this kind of agitation is having the effect of arraying our brethren one against the other. This is not in keeping with the time in which we live.

How a man can take the position of seeing only in his own front yard—and not seeing the world outside, where all the forces of Christ's Kingdom need to be brought together and kept together to fight the forces of evil—I can't understand to save my life.

Greensboro, N. C.

General Conference Delegates

For some time it has been in my mind that a few words should be said about the delegates to the General Conference who are to be elected this fall at our annual conferences. It seems that there is rather a slackness on the part of those who are expected to go. It is so noticeable that we are forced to recognize a question mark about the subject and wonder if the high honor has been brought into disrepute. Of course it has not, and we must stand by our guns.

Now we are told that we have around twenty thousand churches in Southern Methodism, more than seventeen thousand of them in the country. It would be out of the ordinary if we should elect ten per cent of the General Conference from the seventeen thousand churches. We must remember that men who constitute our boards and head our institutions of learning and fill our strong station churches are the men to go to our General Conference. These we have been sending and will likely continue to send. Some one remarked to me a few years ago that about all of those fine fellows have come up from the countryside and through the country church and know the problems out there as well as those who are there now. Had it not been for my extreme modesty I woud have retorted that a number of them ought to be there yet.

They tell us this is a new day. Not sure of the contrary we accept it. More than a third of a century ago the first speaker the writer of this sketch heard, in a little cabin school house where we had three months school each year, told us that it was a new day. And when the first commencement came in our high school days the orator cried out in a thunderous voice, "This is a new day." And all the "wind jammers" from that day until now have kept me reminded that this is a new day. In fact, to be honest, when wadding has been a little scarce at the eleven o'clock hour it has been a relief to holler out that this is a new day.

What would happen if we should drift a little from our moorings and elect a few of the old circuit riders who have weathered the storm, braved the winter's winds and stood the scorching summer's sun, held the revivals, taken the people into the church and have kept aglow the zeal for holy things? These men who have reared large families in little inadequate parsonages, and through supreme sacrifice have educated their sons and daughters. But what would they do at a General Conference? Not much. But it is not best to enquire what delegates to a General Conference do. We could only trust that they do their best.

Now if there is a "new day," how would it do to think of it in this light for a month? Where do our college graduates go? Who has ever seen a college graduate superintending a country Sunday school? When will we have these college men and women to take charge of the country church? And what will the country church then be? We must not forget that our state has sown down the face of the land with fine commodious high schools. Scarcely a boy or girl from where the Atlantic beats itself into a spray at Manteo to where the sun kisses the

mountain peaks around Murphy at the close of the day, but live now in reach of an accredited high school. We are graduating them in droves. Will they all go to town? If they are content with the country, what will we tell them when they make some inquiry into the working of the church? They will not likely be as saintly as their fathers and mothers have been and take it for granted that everything is going well, but will want to know some things about the authority of the church. should they discover that the law-making body of the church in the General Conference and that it is composed of a constituency limited by a small per cent of the church membership, they might raise one other question. It might be this: "Who said that Shady Rock church should pay $438 for missions?" The good pastor will have say the "boards." "Who are they?" "Children of the General Conference." If we have come to "a new day" the sun should go down on some things and the gray dawn should show signs of the coming of a new sun. There lingers with me some doubt as to whether the country church problems can be solved by a genius with pen in hand and feet in the opening under a roller-top desk. Neither can it be done within an office mailing out long envelopes with programs and plans. But by men who are willing to pay the price and roll up his sleeves and go at the job.

The above was written before going to the summer school at Duke University. It is not quite so distressing as at first looked. There are a few of the brothers who would go if elected. One dear brother said to me: "They are telling me that you are canvassing for the General Conference. I said, "No, I have been sick, that is the reason I look despondent."

By no means, would anyone think of such a thing only as a joke. But I must, as I close, contend that we owe it to the country church that those who work there should be honored.

H. C. Byrum.

The Wm. Penn Country in England

By Wm. C. Allen.

Some twenty miles from the heart of London, in the southern corner of Buckinghamshire, not far from Oxford, slumbers one of the most lovely countrysides of England. Woodland and meadow, deeply shaded clusters of trees, high hedges, winding roadways, queer old rustic taverns, humble homes almost make it impossible to realize that one is so near to the great city of the world. So alluring is the locality that Cook's Excursions almost rob it of its sylvan tranquility as trippers, including many Americans, on big motor stages daily pour through Jordans and feast upon its bordering charms. Interest for Americans largely centers in the grave of Wm. Penn. Tourists who pass a few days in the adjacent country have revealed to them a portion of the amazing story of the life of the illustrious founder of Pennsylvania.

Your taxi—if preferring a taxi to the pokey trains —crawls out crowded Oxford Street, by the Mable Arch, follows the westbound highway and at last switches off into the green countryside down a little hill and there under the protecting branches of grand old trees stands the ancient Quaker meeting house. En route and nearby are funny little inns graced with the drollest names in the world. Here are a few: The Dog and Duck, The Swan and Bottle, The Adam and Eve, The Grave Diggers' Arms, The Jolly Farmer, The Green Man, The White Blackbird. A few hundred feet distant from the meeting house is the Friends' hostel, of course a temperance establishment where simple living, courtesy and sincerity prevail.

The meeting house, built of brick in 1688, is adorned with lovely old-fashioned diamond window panes. The benches are of the pattern of long ago; but to this very day the restful Sabbath service of silent communion accompanied with words of prayer or praise lift the waiting worshipers above physical discomfort and introduce them into the sanctuary of the heart where God is found. Sometimes in the summer months, when the house is crowded with worshipping visitors from near and far, a dainty robin flutters through the open doorway, vibrates for a moment under the ceiling, then nimbly hops across the red-tile floor close by the feet of the heart-stilled company.

Close by the walls of the meeting house are the graves of Wm. Penn and some members of his family. The headstone over his grave is less than three feet high. The simple wording upon it is in harmony with what would have been the wish of the man who cast aside worldly dignities and a possible peerage to become the eminent champion of civil and religious liberty and a valiant soldier of the Cross.

Within the gorunds of Jordans is the "Mayflower Barn," a storm-worn structure, some portions of which unquestionably are the ribs of a good sized vessel. It is declared by those learned in such matters that the larger timbers in the barn are part of the Mayflower of New England glory, and there is much historical fact and legend to substantiate the claim. Others scoffingly point to a "missing link" in the theory. How many things all the way from theology to sausage could definitely be disposed of were it not for some vexatious missing link!

By motor car a few minutes' distant from the meeting house, in the village of Chalfont St. Giles, is the antiquated cottage wherein John Milton, most gifted of English poets, completed "Paradise Lost." To this sequestered spot he fled during the great plague in London. Those who revere the stateliness of the English mother tongue in its richest accents come here to pay homage to its high-minded interpretor. Nearby at Chalfont St. Peters is "The Grange," one time the home of Wm. Penn's stepfather, Isaac Pennington. Are my readers familiar with the devotional writings of the saintly Isaac Pennington? They were the products of the sublimest faith; they have been balm to many a wounded soul. Beyond is "Chorley Wood," reached after a drive through winding hedges in the midst of sweet rural scenes. In this home Penn was married to the beautiful Gulielma Springett, in 1672. The front door of carved oak is fascinating, the over-arching beams of the porch are massive and rough-hewn. Within, now necessarily closed to the casual visitor, is the room in which the simple Friendly vows were uttered. We think of the handsome young bridegroom and his lovely bride as they stood under the oaken roof while the chaste panelled walls listened to their reverent voices. Again, not far from Jordans, is the typical old country town of Rickmansworth. There, behind a high brick wall is "Basing House," facing the sward between it and the street. "Basing House" is of good proportions, is constructed of brick, has two large windows on either side of the front door and is two stories high. There Penn resided for five years after his marriage. He had not yet entered into the struggle connected with the founding of a state in America which was to be based on the broadest Christian principles of justice and rights of conscience. There he conceived of such a plan. There were passed the happiest days of his checkered career.

Do you crave the sight of a town architecturally almost completed centuries ago, with quaint old timbered gables, queer old windows, steep red-tiled roofs and doorways through which weary feet tramped long before the days of Wm. Penn? Drive over to Amersham, and there you will find the present grafted on the past, with —for visitors—the intriguing past in the ascendant and the present almost still. In the middle of the town is the aged Town Hall, no doubt the storm center of battle royal in the seventeenth century between ecclesiastical ideas of right and wrong.

The neighborhood of Jordans abounds with historic places of worship. One is Stoke Poges church with its ivy mantled tower, its rarely picturesque graveyard, its glorious trees under which in 1749 the poet Gray wrote his famous "Elegy in a Country Churchyard," considered the most perfect poem in the English language. In another direction is the Beaconsfield parish church, where Edmund Burke, the acute expositor of constitutional rights, is buried. I could tell of the Buckinghamshire meeting houses from whence in the bad old days rabble and soldiers hauled to jail the courageous and liberty-loving Quakers who, when other sects obeyed the repressive laws of the particular sect that happened to be in power, refused to do so. How truly historians have acknowledged that the sufferings of those Friends within their meeting houses helped to win the right of all denominations to worship God as they desire.

Not far distant, yet in a sense really a part of the Penn country, is Oxford, that ancient seat of learning, that charming collection of twisting streets, exquisitely chiseled facades and memories of the past. Christ Church College was where our hero studied. Its "Tom Quad" is one of the finest in England. Here young Penn chased around and played pranks with the other fellows, here he refused to follow some of its undemocratic traditions and from it as a consequence he was expelled. Here is the magnificent dining room, its walls covered with portraits of its famous sons. Among them is that of Wm. Penn. This celebrated painting by Lely portrays a remarkably handsome youth clad in armor, with flowing hair and tender eyes. It represents the period of his life when undisturbed by Christ's teachings he was proving his personal bravery on the battlefield. About the same time when he was wantonly attacked by a man in Paris he deftly defended himself, disarmed his antagonist and to the astonishment of onlookers, who felt that he was justified in killing his man, courteously returned the rapier to his foe. His valor before long was to be tested in other ways. After he became a Friend, when only 25 years of age, he—not as a Quaker but as an Englishman—plead with a London jury on behalf of rights of conscience under Magna Charta so effectively that although the judge endeavored to starve the jury into submission to the judicial will he did not succeed in doing so, and Penn was acquitted. This trial has been declared by some historians to have been the most important that ever took place in England, inasmuch as it established the right of a jury to bring in a verdict contrary to the demands of the court.

I like to think of Wm. Penn as he lay in the Tower of London, a youth of 25, charged with "heresy" by the government because of a difference of religious opinion, and how when asked to recant he returned this answer to his prosecutors, "Tell the King that the Tower is to me the worst argument in the world." I like to think of the charter he granted to his beloved Pennsylvania which forever guaranteed liberty to all, and which carried its idealism into the future Constitution of the United States, so making the English-speaking peoples the debtors to his enlightened policies. I like to think of the 70 years of peace his colony enjoyed whilst it remained under the Quaker control instituted by him. And as I have stood by his unpretentious grave, amid the fragrant fields and lanes of Jordans, I have remembered not only the broad statesm anship of the great Englishman but have recalled how in an intolerant age he—evangelical as to doctrine—nobly declared, "There is one creed in heaven—to love God and to do His will!"

The estate of the late Dr. Ernest De Witt Burton, president of the University of Chicago, amounting to about $50,000, will ultimately go to the divinity school of the university. During the lifetime of his wife, Mrs. Frances Mary Burton, she will receive three-fifths of the income, and his daughter, Mary E. Burton, will receive the remainder.—Pittsburgh Advocate.

Brother Archibald Johnson, editor of Charity and Children, has gone to bragging on the slowness of North Carolina. Listen to his words of truth and soberness about our slowness: "For instance, North Carolina has been slow to hang anybody for believing in evolution. We, for one, are glad of it. We don't believe that the faith would be strengthened by stringing W. L. Poteat to a telephone pole. On the other hand our most advanced modernists have been slow to adopt the fancy frills with which some of their northern brethren have undertaken to decorate religion. The same thing is true to some extent in politics. Our people have been slow to take up governmental fads masquerading under the name of "liberalism." On the other hand, our conservatives have been slow to get excited over the much-touted Red peril. We have not disgraced our statute books with tyrannous and oppressive laws that abolish the right of free speech on the pretext of protecting the government. Some time ago it appeared that we were getting pretty swift in one respect, namely, in the adoption of the Ku Klux prejudice against Jews and Catholics, but recent events at Williamston have shown that we are pretty slow about that, too. The mob down there that undertook to deal with a young Jew accused of crime has found that there is law enough in North Carolina to deal with all sorts of criminals, gentiles, as well as Jews. As we understand it, not a man in that mob escaped, except those who escaped by turning state's evidence. Our guess is that that affair will make North Carolina slower than ever in one other respect—mobs hereafter will be mighty slow to break jails. All this is no proof that we are not up with the times. The latest models, you know, are equipped with four-wheel brakes."

ON WHICH SIDE IS JESUS CHRIST?

From that quiet, gentle, true, good man, Bro. L. E. Stacy, comes the bold challenge to the church to say on which side is Jesus Christ, the great Head of the church, in this great issue, and then says he is "not expecting one who would dare to say that he believed Jesus Christ was opposed to the unification of Methodism." He says that this question was asked Bishop Denny and he said "he did not know," and thought strange the good bishop did not "determine this question before entering upon a campaign of opposition, and so all opposers." As for Bishop Denny he is abundantly able to take care of himself in this discussion, or any other, but I suppose he felt about like the saintly Bishop Marvin when asked by a Holiness brother if he was chewing tobacco to the glory of God, answered that he never used his Lord's name in that connection, and went right on enjoying his tobacco.

I wonder if those who are so actively engaged in the campaign to force upon the church a plan of unification that does not unify, determined before voting to submit such an unsatisfactory plan that Jesus Christ was on their side.

Brother Stacy makes the same mistake that our good brother, Charlie Ireland, made and that most of the writers on that side make. It is not a question of whether we believe in the unification of Methodism or whether Jesus Christ believed in it. All believe in it, but all do not believe in this plan, and am not sure that Jesus Christ believes in it. For I read that He is a "God of order and not of confusion," and the plan that is submitted is causing more confusion than anything since the division of Methodism. "Behold how good and pleasant it is for brethren to dwell together in unity." Before the division we could not dwell together in unity. So we separated in the interest of peace and harmony. Since the separation we have had peace, and the God of love and peace has been with us and signally blessed and prospered us as no other church. Why then should we favor a unification that does not unite, but will bring more discord, for the same reasons that made separation necessary in the beginning still exist and make it necessary for us to remain separate. As one has said, "It is better to live as peaceable neighbors than to try to dwell together as one great big fussy family."

Yes, Brother Stacy, after reading and studying both sides and praying for light and wisdom, I have already settled the question before the voting time comes as far as I am concerned. I realize as you do that the world is looking on; that God and the angels are interested; that it is Methodism's great opportunity to profit by the past experience and vote to remain where God in His providence has placed us. You ask what are we going to do about it. I answer, vote against this present plan, as our Northern friends have voted against all other plans. And I hope it will be no secret ballot. I want to vote openly and publicly, so future generations can read how I registered my vote on this, the greatest question that ever came to Methodism. I cannot see with my good Brother Stacy that each side of this question represents a kingdom "Affirmatively, a kingdom of light, of co-operation, good will, brotherly kindness, love of the brotherhood of God and the brotherhood of man, the kingdom of heaven, the kingdom of Jesus Christ, a kingdom of beauty and a joy forever." The other side he says represents a kingdom of darkness, of division, of selfishness, of prejudice, of hate,—in its last analysis he says it is a kingdom of the devil, the kingdom of hell. I think the good brother has his figures somewhat mixed, for the kingdom of Jesus Christ cometh not by observation—it is kingdom within us; it consisteth not in meat and drink, but in love and peace and righteousness and joy in the Holy Ghost. To this kingdom all true Christians and all true churches belong and are laboring for its promotion.

J. B. Tabor.

ASKS THAT SOME DUMB BRUTE OR STONE MIGHT CRY OUT

Some years ago DeFoe wrote his "History of the Devil." In this history he tells us that Satan having control of the rulers of this world, incited them to put forth an effort to destroy the church of Christ, which was making such wonderful progress, by persecution, but he found that persecution scattered them through all the world and was making them carry the gospel to "every creature" so that the days of Pentecost were repeated. Failing in destroying the church by persecution, he decided on another method—he joined the church and divided it and put the various denominations to warring among themselves.

Brother Stacy asked one of our bishops opposing unity on which side of the question of the unity of the M. E. Church North and South was Christ, and he (the bishop) replied he did not know.

Prof. Bruce Craven tells us, "On the same side he was in 1844."

Those of us who had in our conference course to study a book called "The Plan of Separation," which revealed in the spirit and speeches that were made and published 1844-6 the spirit that dominated the utterances of such men as the great and good Dr. Lovick Pierce and his son, Bishop Pierce, realize that at that time "There was no room in the inn" (conference) for the Master. The fact is we were all wrong then, for our God is a God of unity. This is the teaching of His Word and harmonizes with the experience of His ministers, for who would attempt to do a great work when the Israel of God will not hear? We have Balaam leaders who are curbing our efforts to lead our united Israel to further conquest. That some dumb brute might be gifted with speech or that the very stones might be empowered to cry out against them saying, "They know not what they do."

J. O. Guthrie.

REV. W. B. LEE IN GREENSBORO

Rev. W. B. Lee, for 31 years a missionary in Brazil, has been in the States two months on furlough and expects to sail from New York July 4, for his home in Brazil. He spent last Sunday and Monday with old friends in Greensboro and preached Sunday morning at Centenary and at the evening hour in West Market Street church. His old friends enjoyed him very greatly, especially those who knew "Bony" Lee at Old Trinity, for he is the same "Bony." The years have wrought no perceptible change in him.

One of the most delightful occasions of his stay in Greensboro was a luncheon given in his honor at the Y. W. C. A. by Mrs. Lula B. Carr, the general secretary of the Y. W. C. A. in Greensboro. Mrs. Carr was a daughter of Prof. J. M. Bandy, and all Trinity men who attended college during the last years in Randolph before the removal to Durham remember Prof. Bandy's little daughter, Lula, who was a favorite with the Trinity men. Mrs. Carr last Monday had at her luncheon W. B. Lee, J. P. Turner, J. C. Watkins, J. F. Kirk, Frank C. Boyles, R. G. Tuttle, J. S. Betts, Wilfred C. Carr and A. W. Plyler. The hour was delightul in every respect. Perhaps the best story of the old days was told by J. C. Watkins who played off sick to keep away from the classes and while feigning illness Prof. Heitman visited his room to see how he was getting on and found him in bed with the fumes of camphor about the room and his Bible lying close at hand. The camphor was to relieve pain and he had been reading the Bible making preparation for death. Prof. Heitman became alarmed and was about to send for young Watkins' father when he espied Watkins' shoes sticking out from under the cover at the foot of the bed. The youth in his haste at the approach of the professor to cover up in bed with his clothes on had failed to get his feet covered. Prof. Heitman, aware of the true situation, stuck out his finger in characteristic fashion and said, "Mr. Watkins, when you get in bed with your clothes on to die, be sure to cover up your feet."

PASTORS' SCHOOL PAYS TRIBUTE TO REV. G. M. DANIELS

The sudden passing of our dear brother and colaborer, Rev. G. M. Daniels, at Red Springs on the afternoon of June 22, 1925, has brought sore grief to all. We were shocked beyond measure. No one was prepared for the sad message which told of the going of this useful and beloved minister and man interested in every good cause.

Well trained himself in the schools, he was much interested in a better equipped ministry; faithful to every trust committed to him, he proved to be a hard worker in building up the churches under his care; devoted to his family and friends, he proved loyal in all relationships of life. The years were full of promise for him and we are all poorer because of his untimely death.

To his dear family in this hour of heart-breaking sorrow, we would give our love and prayers and, as members of the Pastors' School at Duke University, we would, along with the sorrow we feel, recognize the loss we have sustained. We would cherish his memory and emulate his virtues.

M. T. Plyler, Chairman.
W. H. Willis, Secretary.

WELCOME BACK TO NORTH GATES

Parkers Church on the North Gates Circuit will entertain the district conference July 7, 8, 9, 1925. This congregation instructed the pastor to extend a cordial invitation to all former pastors of this charge to come back and be with us at this time. The first service will be at 8:00 o'clock P. M. Some one will preach at this hour. We are expecting Bishop Denny and other distinguished visitors with us at this conference. We welcome you back to North Gates.

This invitation, also includes the Editor and Business Manager of the Advocate. They have a standing invitation.

J. O. Long, P. C.

A FORM OF PRAYER FOR UNIFICATION

I saw in the Advocate, some time ago, one had said he thought the time had come when instead of debating the question of Unification we ought to pray about it, that we might be guided aright—and he wanted some one to write a prayer. I think the following would be appropriate:

"Our Father which art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done in earth as it is in heaven, Now may thy righteous will be done in reference to this great question of unification. So fill our hearts with love that we may have a great desire for the salvation of souls and the extension of Thy kingdom in all the earth. We thank Thee that there are many who are working for the advancement of Thy kingdom. We thank Thee for Methodism which has been, and is still, a great power for good in this old sin sick world; and now there are two great branches of Methodism, North and South, that hold the same doctrinal truths and have the same form of government, that are trying to get closer together so that they may be united as one great body working together for the overthrow of the powers of wickedness and the establishment of thy kingdom, so we have a plan of unification, and if this plan will get us closer together and will be for Thy glory, then O Lord may it be established. Some of us think that it will be, and therefore expect to vote for it,but O Lord if we are wrong, forgive and over-rule our mistake, and if Methodism can accomplish more good with these two branches working separately, then let the plan of unification be defeated, and we will submit. Let Thy will be done.

Should this plan of unification
Be the very best relation
For both the churches, North and South,
Let opposition close her mouth.

For surely now the time has come,
We should unite and be but one;
One church in Christ, a church that's strong
To stand against the powers of wrong.

Yet save us Lord from sad mistake,
Let naught be done our faith to shake,
And if in union there's no gain,
Then as we are let us remain.

But seek for power, from above
To preach the gospel truth in love.
Lord in thine own way, how or when,
Give us the very best. Amen.

P. L. Terrell.

MEDITATIONS OF A BUSINESS MAN

By Malcolm E. Dillehay.

Some folks utter wisdom all unbeknown of themselves.

A fellow is not very intelligent who knows right and does wrong.

One lady said, "No, we're too poor to send the children to school. Why, there are times when it keeps us hustling to even meet the installments on the car."

You may know how to do the hard things of life, but you'll be a success only when you go out and do them.

The poorest prop of all to lean on is justification.

Professional smiles are cheap. Cultivate the genuine.

Let us resolve:

Not to coddle our conscience into stupefaction.

To overcome our indolence, physical, mental, moral, and intellectual.

Not to let "two blades of grass grow where only one grew before" under our feet.

Not to make such strenuous efforts for Americanism as to get our "ism" before our America.

That every time we see a fault in another, we hunt up one of our own to counteract it.—Central Christian Advocate.

SUCCESSFUL REVIVAL

A successful ten days' revival has just closed in the Zebulon church. The membership has been revived, the community helped spiritually, and several additions made to the church. A fine spirit of fellowship and co-operation was manifested between the churches of the town. Rev. R. F. Munns of Gatesville was the preacher, and Mr. N. J. Miles of Mebane was the soloist and choir director. Both of these Christian workers made a fine impression by the deep spiritual messages they brought in sermon and song. Any of our pastors needing the services of a consecrated preacher or singer will find in these brethren valuable help.

The Zebulon membership is most grateful for the generous gift of a silver individual communion service presented by three sisters, Mrs. M. C. Chamblee, Mrs. F. G. Fuller and Miss Eliza Brown, loyal members of the church. A communion table was donated by the Woman's Missionary Society at the same time. The church at Wendell was also the recipient of a similar service given by the young men of the Wesleyan Bible class on a recent Sunday. E. M. Hall.

RESOLUTIONS

(Adopted by Fayetteville district conference at Dunn, N. C., May 26, 1925.)

Dear Brethren:

As we gather here today in this goodly city and among this hospitable people for the annual session of the Fayetteville district conference we feel we have a goodly heritage and the lines have fallen to us in pleasant places. We think that everything is auspicious and favorable for a great conference.

Yet upon reflection there comes to all of us a note of sadness. It is when we remember that at the beginning of this year our faithful and beloved presiding elder, Rev. R. H. Willis, who had been appointed to this district for the third year, was called away and went out beyond the end of the trail:

Out where the spirit listens
To the rustle of unseen wings,
And where the ear
Bends low to hear
The voices of hidden things.

Out where the vision wanders
While a Presence uplifts the veil,
When day's soft light
Slips into night
Beyond the end of the trail.

Out where the mem'ry glistens
Through the rings in the blessed tears,
And souls of men
Grow strong again
To vanish the waiting fears.

Out where the faith sees clearer
Through the tangled and thinning veil,
Along the way,
Into that Day
Beyond the end of the trail.

Out where the streams are flowing
From a source that will never fail
And all that's best
Creeps into rest—
Beyond the end of the trail.

Everyone was shocked when it was learned that the silent reaper had been busy and taken him away. Suddenly his sun of life went down at noon and his seat is vacant. Comparatively a young man he has solved the great mystery of life and death and awaits us on the farther shore; but he has left us the sweet influence of an upright and noble Christian character. We loved him and appreciated his wise leadership, his godly counsel and great zeal for the Master's cause. He truly loved the church and gave his best to her and his Lord.

His splendid personality commands the admiration and respect of all with whom he came in contact. He was keen of intellect, a modest, manly man with a warm and gentle heart that made him in the greatest sense a Christian gentleman and a man of God. Therefore resolved:

First, That this district conference go on record in appreciation of his faithful service as presiding elder.

Second, That a copy of these resolutions be sent to his widow and faithful companion; also to others of his immediate family commending them to the great heavenly Father who doeth all things well.

Third, A copy spread on our district conference record and a copy sent to the N. C. Christian Advocate for publication.

Z. V. Snipes,
District Lay Leader.
L. J. Campbell,
B. E. Stanfield.

REPORT OF COMMITTEE ON RURAL CHURCH

(Adopted by Fayetteville district conference at Dunn, N. C., May 27, 1925.)

Your committee on Rural Church submit the following report.

We note with pleasure the great work that is being done at Duke University through its department of rural church work. Rev. J. M. Ormond, who is head of this work, is giving his thought, time and energies to bring about better conditions in our country churches, both in equipment and buildings.

We also acknowledge with thanks and appreciation the large sum of money Mr. J. B. Duke has given for the rural church work in North Carolina.

In consideration of these things we offer the following recommendations:

First, That we favor the consolidation of country churches when practical and will aid as far as possible in this work.

Second, We approve of the making of maps for every county, showing the location of Methodist church and also churches of other denominations, as undertaken by Rev. J. M. Ormond.

Third, We urge the preachers in this district that when they ask for aid from the Duke fund to first secure a plan of the building (or better, a blue print), showing location of the church, plan of building, or of new improvements and as near as possible give exact or estimated cost. Also to make adequate provision for the Sunday school and its equipment. Without this information it will be almost impossible to get financial aid.

Fourth, We also recommend that a committee of five, consisting of three preachers and two laymen, be selected by this district conference to assist in carrying out the plans and work of the rural church department at Duke University. Their duties and work will be given from that institution.

Fifth, We strongly urge the preachers and trustees of rural churches to have them insured and to see that all deeds contain the "trust clause" as provided in the Discipline, and are properly recorded. Also that the corners to the church lots are permanently marked. And we call attention to the importance of having the name of the church on it and a sign or notice nearby, so that the stranger or passerby can se ethe name and denomination of the churchc.

Respectfully submitted,
B. E. Stanfield,
W. L. Maness,
H. E. Lance,
J. W. Williams,
J. L. Covington.

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19 Orange St., Asheville, N. C.

Western North Carolina Conference

We congratulate Mrs. A. J. Owen, District Secretary of the Shelby District, upon the recent organization of three new societies—two Adults and a Young People's. The officers of the Adult society at Goodsonville, on the Lincolnton circuit are President, Mrs. G. B. Goodson; Vice-Presidents, Mrs. J. W. Combs and Miss Hattie Armstrong; Secretary, Mrs. E. J. Mauney and Treasurer, Miss Flossie Armstrong.

Young People's officers at the same church are President, Miss Addie Hauss; Vice-President, Miss Dorothy Proctor; Secretary, Miss Virlin Crenshaw; Treasurer, Miss Ruth Mullen and Supt. of Y. P. Work, Miss Hattie Armstrong. We are very sorry that we do not have the officers of the Adult auxiliary of Park Place, Blemont, N. C.

SHELBY DISTRICT MEETING

With an attendance of two hundred delegates and visitors, the District meeting of the Shelby District was held at Lowell, Wednesday, June 10th, and proved a most pleasant and profitable occasion.

The meeting was presided over by the District Secretary. Mrs. A. J. Owen. and the opening devotional was conducted by Rev. E. P. Stabler, of the Bessemer City church. The first number of the day's program was the annual report of Mrs. Owen which was most encouraging and satisfactory, showing that a good work had been accomplished during the past year. She urged her co-workers to a greater co-operation and more far-reaching and more telling service in 1925. In most appropriate words, Mrs. Carl Sherrill, of Lowell, welcomed the guests, the response being given by Miss Lorena Kiser, of Bessemer. "Mission and Bible Study" was the subject of a splendid talk by Mrs. C. F. Sherrill of Shelby, who stressed the importance of that department which is so essential to the creation of missionary interest and the awakening of missionary enthusiasm.

Mrs. R. J. Sifford, of Lincolnton, had for her subject "The Supply Department" and she brought out most forcibly the duties of the auxiliaries along that line of our missionary work. The reports from the representatives of the auxiliaries of the district showed a most gratifying work and indicated a growth of missionary spirit in every society.

It was a great pleasure to have Mrs. H. A. Dunham, Conference Corresponding Secretary, and Mrs. Charles C. Weaver, Supt. of Y. P. Work, in the Conference, present and they added much to the interest and success of the day's program. During the morning Mrs. Dunham gave a most delightful account of the recent Council meeting held in Tulsa, Okla.

The devotional for the afternoon's service was conducted by Mrs. B. T. Morris, former District Secretary, and was followed by an open Forum on Young People's Work, conducted by Mrs. Weaver, who in connection therewith made an excellent address on the work of the department of which she is the leader. The Belmont Society presented a playlet "To Die or Not to Die," carrying a fine missionary lesson to all who heard it. Mrs. Weaver then presented Miss McIntosh, of Denver, who has recently returned from Scarritt College where she was in preparation for the home mission work. In a few words she told of her life at the school and of her ambition to be of service as a home missionary. Miss Mabel Jetton, of Shelby, one of our Western North Carolina girls, who expects to sail in August for Brazil to do mission work. was presented and made an interesting talk. Under the leadership of Mrs. E. D. Atkins of Gastonia, the children of her society gave a most attractive program.

At the noon hour, a bountiful dinner was served by the ladies of the Lowell charge composed of Lowell, Bethesda and South Point congregations. Several musical selections by the Lowell choir and a pleasing solo by Miss Titman was greatly enjoyed.

CHARLOTTE DISTRICT MEETING

We are indebted to Mrs. Mark P. Johnson for the following report of the Charlotte District meeting which was held two weeks ago.

"The annual meeting of the Woman's Missionary Societies of the Charlotte District was held in Central Church, Monroe, N. C.. on June 11th, presided over by Mrs. L. N. Presson, Secretary of the District. Mrs. H. L. Jones, of Hawthorne Lane Church, had charge of the opening devotional an dgave a most interesting talk on the story of Elijah. Mrs. Lee made the address of welcome, which was the best in nine years of her service. Especially gratifying was the financial report which showed a total of $9,944.47. From a comparison of former reports for the nine years, Mrs Presson showed that we have made great progress which she hopes we will continue to do.

Mrs. W. W. Hagood, Conference Vice-President and Mrs. C. C. Weaver, Conference Supt. of Young People's Work, were introduced. Mrs. Hagood presented the Belle Bennett Memorial, apying a tribute to the life and work of Miss Bennett as she brought to us the plans of the committe to raise the amount necessary for the erection and equipment of the building to be erected at the Scarritt College in her honor. The taking of pledges showed more than $8,000.00 pledged on Budget and Belle Bennett Fund.

After a delightful luncheon served by the ladies of the church the afternoon session was opened with a devotional by Miss Eulaine Smith who sails in August for Korea. Members of the Junior societies were presented and several songs, instrumental solos and recitations were given by them. Mrs. Presson discussed the children's work, stressing especially the necessity for prompt reporting, and explained most clearly the Honor Roll and how to attain it.

Mrs. C. C. Weaver then took charge of the program. She complimented the splendid work that is being done by the young people's societies, and in her report of the Council meeting at Tusla, Okla., told of the consecration of the foreign missionaries among whom were the four girls of the W. N. C. Conference, who are expecting to sail in August for the foreign fields. Pledges for the Y. P. Department then taken amounted to $900.00. As a fitting close to this part of the program, Mrs. Weaver introduced Miss Mabel Jetton and Miss Eulaine Smith, two of the young women who will sail in August. On behalf of the young people's societies of Monroe, each of them was presented with some beautiful handkerchiefs.

The Young People's society of Wadesboro gave a pleasing pageant, which was thoroughly enjoyed. It is interesting to note that Miss Maynard, who assumed the leading role, offered herself for service at the annual meeting recently held in Charlotte, as a representative from the Charlotte District. She was introduced by Mrs. Weaver, and received cordial greetings from those present.

After the reports of the various committees and the reading and adoption of the day's minutes, Mrs. Presson closed the meeting with prayer."

INTERESTING MEETING AT LENOIR

Despite the unusually hot weather there was a good attendance of the members of the Woman's Missionary Society of the First Church of Lenoir at the June meeting which was held in the auditorium of the church. Miss Ida Spainhour had charge of the devotional, and following this impressive service, Mrs. H. M. Teague, Supt. of Supplies, made a plea for Supplies for Brevard Institute, giving a list of things needed at this time and the society donated $10.00 to this cause. A report of the District Meeting held at Newton was brought by Mrs. M. M. Gwyn, who represented the society on that occasion. Mission Study was presented by Mrs. Mark Goforth who read several articles concerning the translation and printing of the Bible. The society also voted to donate $10.00 for the expenses of Miss Ethel Bost, who goes from the Statesville District to the foreign field in August. It was also announced that the interest from the Nelson Fund—a fund established by Mrs. J. L. Nelson, and which goes to the expense of a missionary, would be available in January.

Mrs. W. H. Wilson, a former member of the society, now living in Badin, gave a most interesting account of her organization of a society in her home town, which though starting with a very small membership and under many discouraging circumstances was now doing a good work.

The society is planning for a public meeting very soon and a committee to arrange for that service was named by the president.

North Carolina Conference

THE LIFE OF SERVICE

"If we choose a life of service, what men are we to serve? What is to be the limit of our sympathy and responsibility? Does it include our family, our neighbor, the man across the stree, the poor in the back alley? Does it take in our city, our State, our country, our allies, our world? Selfishness draws exclusive bounds. Love knows but one unbroken brotherhood. A man is as small as his selfishness and as big as the world he serves. Selfishness divides humanity into Jew and Gentile, bond and free, privileged and unprivileged, home and "foreign," our own peope who count and others who do not. Love reigns in Everybody's World.

"If you and I squarely adopt the principle of service, of sacrifice, and the law of love, it means that in our spirit we shall not be narrowly provincial and excusively national, but our interests will be as wide as humanity. Selfishness will give, if it pays to do so, for its own class, or clan, or creed, or people, but will exclude all others as 'the masses,' the poor, the heathen, as alien, outcast, foreign. Foreign to what? Are they foreign to God? Are they foreign to humanity? Or are they foreign to our petty selves? You and I all men, rich or poor, white or black, near or far, belong to Everybody's World." ("Everybody's World," by Sherwood Eddy.)

"If He shall say well done
When twilight fades away,
And the immortal dawn
Arises on my way,
That all sufficient word
Will banish all the gloom
That ever crossed my path
This side the silent tomb.
If He shall say well done
When I have done my best
The joy of that sweet word
Shall fill my life's long quest.
Even earth's loss and pain
Shall swell joy's holy tide,
If He shall say well done,
I shall be satisfied."

GREGSON AUXILIARY

Mrs. H. W. Kueffner writes: At the close of last year which was the first year of the organization, the auxiliary raised $728.55; made a total of 413 visits, sent flowers to 50 and trays to 48. The auxiliary made the Honor Roll. Entering upon the second year, $350 has been raised, furniture bought for the new parsonage and more than half of the membership present at the regular meetings. A course in Bible study is being taken under the pastor and a home mission book being studies. Of course, they are strong for the Honor Roll.

YOUNG WOMAN'S SOCIETY OF FIRST CHURCH, ELIZABETH CITY

Miss Ossie Davis, Supt. of Publicity writes:

We have twenty-three names on roll, and all look forward to the regular monthly meetings: We usually accompany our pastor, Dr. Wilson, at the Sunday afternoon services at the County Home. These services are helpful to us as well as to the inmates of the Home. Our Social Service Department was much interested in providing Easter baskets, toy rab-Children's Home at Maxton, N. C.

We are studying "Ming-Kwong"—"the city of the morning light" and find it very profitable.

FIRST CHURCH, ELIZABETH CITY

This church has a splendid physical equipment. The conference is looking forward to the next annual meeting to be held in this well-furnished, modern church. The auditorium is beautiful, having a handsome organ; a full, well-trained choir is always ready with good music.

Ample Sunday School equipment will provide suitable room for all community and other demands made by a convening conference.

But the best is that the organized work of the women has been going steadily forward for more than thirty years. Visitors to the next annual meeting will meet several charter members of this auxiliary.

When a few women first met to organize a missionary society, there was lacking one to meet the required number. Mrs. Brooks, who was enthusiastic for the organization, found some one to run an errand. She gave the following instructions: "You run home and tell Maggie to put on her hat and come to the missionary society."

Ever since that time "Maggie" has put on her hat when there was a missionary meeting held. She afterwards became Mrs. Maggie Cobb and was a most faithful and efficient treasurer for many years.

Parents might help in advancing the young people's work if they would adopt Mrs. Brook's method and use a little bit of coercion when the kingdom is at stake. It is the King's business and it demands something more than a laissez-faire, attitude.

Another faithful member of our service whom you will be glad to meet is Mrs. Saddie Lumsden. Then there is Mrs. Mollie Fearing who always upheld the spiritual side. You will be glad to hear her pray for you, will realize that she has walked close to her Lord.

For many years, Mrs. R. A. Willis was a member of this auxiliary and auxiliary and her consecration set a new standard of missionary service. Her presence was always a benediction and a light to enlighten the hearts and minds of earnest workers.

Our own sweet, sunny superintendent of Children's Work is now the pastor's wife and she works along with all for the advancement of the cause.

Two scholarships at Scarritt College come from this organization—one supported by Mrs. Clay Foreman and the other by the auxiliary at large.

The Junior Division has adopted the circle plan and by that means older children can be developed as leaders and an outfit given to their increasing capabilities.

A good amount of local work is done and liberal support and a deep interest directed to the orphanage.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, he gives him for mankind.—Phillips Brooks.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Christ, not one step over the threshold; with Him, anywhere."

DUAL EXTENSION SPECIAL

(1) To give Sunday School pupils missionary instruction and thus help make the church of tomorrow truly missionary;

(2) To help sustain our Church's missionary program in Europe;

(3) To aid in making possible a strong Sunday School extension program in the rural and undeveloped areas of our own conference; and, through these, at the same time and in the same process

(4) To assist in discharging our conference's adjusted balance of the Centenary pledges—

Would you not like for your school to share in these great objectives?

Just ONE thing is necessary—and that is to get the officers and teachers of your Sunday School to adopt the plan placed in the hands of each pastor and superintendent in the conference, a plan agreed upon by the Centenary Commission, the General Boards concerned, and our Conference Sunday School Board. It is to observe, as required by the Discipline, paragraph 392, the fourth Sunday of each month(or, if more convenient, some other Sunday) as Missionary Day and send the offering taken on this day to Mr. E. J. Cheatham, treasurer, Franklinton, N. C.

Offerings thus sent will be applied, on a fifty-fifty basis, to missionary work of the Southern Methodist church in Europe and to Sunday School extension work in the undeveloped, missionary territory of our own conference, thus combining, in a most attractive and challenging way, in one big Missionary Special both foreign and home mission work.

Your Conference Sunday School Board has assumed responsibility for the entire unpaid balance of the Centenary pledges in the schools of our conference, amounting to $13,432.80 Your school, therefore, regardless of the status of its Centenary pledge, if it made one, or if it did not make one, should henceforth, for the next twelve months, remit its missionary offerings to Mr. Cheatham instead of to the Centenary treasurer. Reports from our home and foreign fields will be sent to each school participating in this Special.

Space forbids a more full discussion of this vital matter. May we urge, nevertheless, that you give heed to what has been set forth, write us if you need more information, and help make possible this challenging home and foreign mission program? The needs and opportunities call for prayerful and prompt action.

PASTOR'S SCHOOL CREDITS

A total of 194 certificates were issued to pastors and others attending the North Carolina Pastor's School at Duke University, which closed Wednesday morning. Of this number 110 went to the North Carolina Conference and 84 to the Western North Carolina Conference. Of the 110 certificates earned by representatives of the North Carolina Conference, 66 were double credits, counting not only in the church leadership course but also in the standard training course of the General Sunday School Board. The list of those of our conference earning credit, by courses, is as follows:

"The Making and Meaning of the New Testament," Dr. C. M. Bishop, instructor; O. P. Ader, C. B. Culbreth, K. F. Duval, Mrs. E. L. Hillman, Chas. M. Lance, Daniel Lane, L. C. Larkin, Hurbert J. Miller, S. F. Nicks, J. F. Starnes.

"The Minister and the Modern Church," Dr. C. M. Bishop, instructor; Ivy T. Poole, W. P. Watkins.

"Educational Evangelism," Dr. John W. Shackford, instructor; J. W. Bradley, A. E. Brown, C. B. Culbreth, O. W. Dowd, R. G. L. Edwards, H. I. Glass, J. C. Harmon, E. L. Hillman, N. B. Johnson, Miss Georgia Keene, L. C. Larkin, Mrs. T. W. Lee, W. L. Maness, W. W. Peele, M. Y. Self, B. B. Slaughter, E. L. Stack, Wm. P. Watkins.

"Program of the Christian Religion," Dr. John W. Shackford, instructor; Mrs. Mamie W. Crim, O. W. Dowd, Miss Mabel Griffin, Mrs. E. L. Hillman, Miss Emma Jones, E. C. Maness, Daniel Lane, Mrs. J. A. Martin, Mrs. L. C. McDonald, B. O. Merritt, L. T. Singleton, J. L. Smith, Mrs. Bessie W. Spence, Mrs. R. N. Strayhorn, Mrs. W. J. Watson, W. J. Watson.

"The Training of the Devotional Life," Dr. P. J. Rutledge, instructor; Mrs. Mamie Crim, Miss Mabel Griffin, Mrs. J. C. Harmon, F. B. Peele, I. T. Poole, B. B. Slaughter, J. L. Smith, Mrs. Bessie W. Spence.

"Educational Task of the Local Church," Dr. P. J. Rutledge, instructor; W. C. Benson, W. A. Cade, H. L. Davis, R. G' L. Edwards, J. C. Harmon, E. L. Hillman, N. B. Johnson, Mrs. T. W. Lee, W. L. Maness, F. B. Peele, M. Y. Self, L. T. Singleton, N. L. Seabolt, E. L. Stack.

"The Program of the Country Church," Dr. Rolvix Harlan, instructor; J. W. Autry, W. C. Benson, B. F. Boone, J. J. Barker, W. L. Clegg, H. L. Davis, J. Herbert Miller, J. F. Starnes, N. B. Strickland, J. C. Williams.

"The Social Principles of Jesus," Dr. Rolvix Harlan, instructor; J. W. Autrey, W. A. Cade, S. E. Mercer. N. M. Wright.

"The Church and Industry," Dr. Alva W. Taylor. instructor; W. G. Lowe, W. G. Farrar.

"The Church and Community Welfare," Dr. Alva W. Taylor, instructor; R. A. Bruton, W. G. Lowe.

"Biblical Backgrounds," Dr. Edwin L. Earp, instructor; J. J. Barker, T. E. Davis, J. J. Eads, K. F. Duval, W. G. Farrar, W. B. North, J. F. Starnes.

"Rural Community Organization," Dr. Edwin L. Earp, instructor; J. W. Bradley, W. L. Clegg, T. E. Davis, R. G. L. Edwards, W. C. Jones, E. C. Maness, S. E. Mercer, S. M. Needham, N. B. Strickland, W. J. Watson, H. C. Sprinkle, N. M. Wright.

"Program of Work for the City Church," Dr. Arthur H. Armstrong, instructor; W. W. Peele, W. F. Elliott.

"Missions in America," Dr. J. B. Matthews, instructor; C. D. Barcliff, Jr., S. F. Nicks.

"Interracial Relationships," Dr. J. B. Matthews, instructor; C. D. Barcliff, Jr.

TWO BIG ITEMS FOR OCTOBER

October is to be a month brimful of good things for the Sunday Schools of the North Carolina Conference. In addition to our leadership training program, which will be on in full blast, we will be engaged in putting on two other big, significant, far-reaching undertakings in the interest of greater efficiency in the Sunday School and a more intimate understanding and closer co-operation between the Sunday School and the home. We refer to (1) our second annual conference-wide program of work check-up campaign and (2) the observance of Children's Week in a large number of the churches. It is not too early to begin thinking about and planning for participation in these things. They are fundamental, they are vital, they are necessary to the promotion of the high aim of the Sunday School, which is "to lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Saviour and Lord and to the development of a Christian character that is expressed through worship, right living, and efficient service."

ON TO JUNALUSKA!

The North Carolina Conference Sunday Schools should be well represented in the training schools and camp conference at Lake Junaluska beginning July 5. Complete information may be secured by addressing L. L. Gobbel, Durham, N. C.

SOME RANKING DEPARTMENTS

Miss Keene spent Sunday, June 21, in Raleigh visiting Edenton Street Sunday School and meeting with the elementary workers on Sunday morning, and meeting the workers of Central Sunday School in the afternoon. She checked the elementary departments by their programs of work and found the following ranking departments:

Edenton Street; Beginner and Primary Departments, Advanced "A". Mrs. S. P. Norris is superintendent of the Beginner Department, and Miss Mattie Reese of the Primary.

Central; Primary and Junior Departments, Progressive "B." Miss Mary George is superintendent of the Primary, and Mrs. J. E. Sterick of the Junior Department.

These superintendents and their helpers are doing splendid work, and are planning to make their departments standard in a short time.

NORLINA AND WELDON

Sunday Schools of the Weldon District, take notice. At Norlina July 5-10 and at Weldon July 12-17 training schools will be held. Rev. S. E. Mercer, the presiding elder, the pastors, superintendents, and others are enthusiastically behind these big training opportunities. Every officer, teacher, prospective worker, and other interested person should attend regularly. We are expecting excellent attendance.

Western North Carolina Conference

INTERMEDIATE SENIOR SECTION WESLEY BIBLE CLASS FEDERATION—DIRECTED BY MISS MAUD MCKINNON

Open to Members of Intermediate and Senior Classes together with their officers and teachers

TUESDAY MORNING, JULY 14, 9 to 12

Devotional
Organization of Intermediate-Senior Group
Discussion: Best plans for Recreation
(a) Indoor
(b) Outdoor
Best Plans for Service
Address ..... Mr. O. S. Gates
Music—Group Singing

WEDNESDAY MORNING, JULY 15, 9 to 12

Devotional
Dramatized Bible Story
Discussion:
Class session on Sunday morning
Best Plans for Missions in the Intermediate-Senior Department
Address ..... Miss Aleen Moon
Music

AFTERNOONS

Rest and Recreation

EVENINGS

Joining the Adult Section at Auditorium

Note: All representatives are asked to come prepared to tell the best things their classes have done under any of the topics listed above.

W. N. C. Sunday School FEDERATION PROGRAM

HONOR ROLL

The Sunday School Day Honor Roll for the past two weeks is herewith given accompanied by our cordial thanks. Our Conference Sunday School work from now till the meeting of our Annual Conference is dependent upon our Sunday School Day Offering. Kindly note our friends.

Bethel-Cabarrus	$8.00
Mary's Grove, Cherryville Ct.	2.54
Olin, Olin Ct.	8.42
Oak Ridge	4.50
Park Place, Greensboro	40.86
Fallston, Belwood Ct.	4.52
Hickory Grove, Charlotte	6.00
Kadesh, Belwood Ct.	5.40
Waxhaw, Waxhaw Ct.	3.45
Centenary, Stoneville-Mayodan Ct	2.77
Epworth, Concord	8.00
Saluda, Saluda-Tryon	10.00
Marvin, Alexander Ct.	1.50
Bethel, Greensboro	6.32
Oak Grove, Bostic Ct.	2.50
New Hope, Bethel-New Hope	4.22
Salem, Bostic Ct.	2.06
Wesley Memorial, High Point	57.94

PASTOR'S SCHOOL

At the recent Pastor's School held at Duke University there were thirteen graduate courses given of which number five gave credit on the Standard Sunday School Training Course.

(continued on page thirteen)



BEAUTIFUL LAKE JUNALUSKA
Western North Carolina Conference Wesley Bible Class Federation meets here July 13th-14th-15th-16th, 1925
Good Roads · Ample Accommodations · Moderate Prices

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

As this paper goes to press we are in the midst of our Epworth League conference at Salisbury. If any one has the idea that the Epworth League is not alive, or that it has no place in the Methodist church, let him visit our conference Thursday or Friday of this week, and he will find the most alive and enthusiastic organization within our church. The Epworth League is only beginning to function, and in the years that are just ahead, under the leadership of those who are really interested in our young people, it will come into its rightful place as the training camp for a better social, intellectual and spiritual relationship between our church and our young people. If you are a young man or a young woman in the Methodist church or congregation and are taking no part in the work of the Epworth League, join us now, and enrich your life a hundred fold. If you are in the league and have not taken the work of it seriously, get a handbook and see just how big the organization of which you are a part is, and become a real member of it. As we leave this conference let us go with the fixed determination that we will make our league work a vital part of the lives of our young people, and of our church; and if there is a church anywhere that has no league, let us become missionaries and help them in the swim. A full account of the conference will appear on this page next week. W. A. B.

Since we are always interested to know what other leaguers are doing, we felt that you might like to hear something about we folks up at Palm Tree, near Lawndale.

Our league is growing fast, we have 78 on roll including the honorary members and for the past several months we have had an average attendance of about sixty though during the cold winter months we did not average more than twenty-five or thirty.

On Saturday night, June 20, we had an ice cream supper, honoring the league in the grove at Miss Lillie Peeler's home. Sixty members of the league were present with some visitors. Very interesting and entertaining games were played, after which ice cream and lemonade was served by two of the leaguers. A most enjoyable evening was spent together.

The officers of the Palm Tree League are as follows: President, Mary Ellen Lee; vice president, Pearl Rickard; secretary and treasurer, Mabel Copeland; 1st Dept. Supt., Lillie Peeler; 3rd Supt., Jaunita Canipe; 4th Supt., Eloise Grigg; Cor. Sec., Evalenia Lee; Epworthian agent, Grady McMurry.

One very interesting feature of our league is the missionary society which has been organized in connection with the league. This feauure is enjoyed by all. Mrs. M. P. Coley, superintendent of the young people in Shelby, visited our league on Sunday evening, June 21, and made a most interesting talk on missions.

Mary Ellen Lee, President.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

FOSDICK COMMENDED

There has been so little for which believers of the Bible could praise Dr. Fosdick that I ask space enough to commend him for one recent action.

I have heard Dr. Fosdick a number of times. Three things characterize him: First, a remarkable fluency of speech; second, a decided vagueness of thought and expression; third, a colossal egotism. His fluency of speech has been the only thing I have ever seen in him to commend until lately.

Now he has done something for which he deserves special commendation. He has stopped trying to steal a pulpit from a denomination that seriously objected to his teachings, and has accepted a proposal of some friends to build him one of his own. Praise for him would be more unrestrained and generous if he had not waited to be forced out of another church first.

But whether soon or late, I want to commend his action in this respect to other Modernists. The mode of baptism he will use is purely incidental. But for a well-known Modernist to surrender the privilege, hitherto claimed, to discredit and repudiate a large part of the Book in a church built for the proclamation of its truths—that becomes big news—first page, heavy headline matter.

Modernists ordinarily insist that because they know so much more than our fathers and other folks who still insist that the Old Book is to be really believed that we ought to get out of the way and let them go forward in their triumphal march. If we object to their using our pulpits, editorial and teachers' chairs for the dissemination of their heresies we build "inquisitorial fires." In the language of a popular cartoon strip, "Can you beat it?" J. A. Baldwin.

WAXHAW CHARGE

We are moving up some over in our neck of the conference. Our Sunday schools are somewhat aroused over the attendance contest.

We meet somewhere on the charge every fifth Sunday in a Sunday school mass meeting for the whole charge; and at the last meeting two of the schools challenged the other two for attendance for the next three months. So the challenge was accepted and it is interesting to watch them as they are after those who do not go. Our schools are doing some good work.

The two Epworth Leagues that have been dormant for a while have been reorganized and starting out with fine prospects.

It was a red letter day for Waxhaw church Sunday, June 14. We held a reception service in honor of Bro. B. F. Price and his sister, Miss Lizzie, who have recently deeded to the Waxhaw church trustees a nice seven-room house and lot joining the church lot.

This took place at the eleven o'clock hour. There was some special music rendered by the choir that had been selected for this occasion. Then the writer with deed in hand presented the property to the congregation for their acceptance. Bro. E. L. Niven moved that we accept it with thanks. Bro. W. S. Rone seconded the motion. Following this there were short talks from representatives of the different departments of the church. Bro. H. T. Moser made some fitting remarks in behalf of the Sunday school. Mrs. E. L. Niven made a most interesting talk of thanks for the Woman's Missionary Society.

Col. J. M. Viven spoke for the trustees; and it goes without saying that he knows what to say and how to say it.

Then Hon. H. B. Adams spoke in behalf of the whole church. In his fine address he dwelt upon the fact that prompted these donors to make this much appreciated gift. That it was not for show, but love and loyalty to the church and God. For the speaker said that it was that same spirit that caused them to give $7,5[illegible] to the church that we built last year.

A rising vote was taken by the congregation and it is needless to say that it was unanimous.

Some weeks ago we dedicated Heath's Memorial church. Dr. J. B. Craven, our most excellent presiding elder, was present end preached the sermon, and it was a strong one for that is the kind he preaches.

He is a very busy elder looking after the details of his district. We expect to elect him a delegate to the next General Conference when we meet at our annual conference in October. E. N. Crowder, P. C.

A GOOD MEETING AT ANDREWS

Our two weeks' meeting closed last Sunday night, June 14. About thirty-five persons profesed faith in Christ. Fourteen have joined our church and twelve joined the Baptist church; others will join later. The Wisdom Sisters attracted large crowds of people. So we had large congregations all the time. The singing was grand; it was a great help to the meeting. The Wisdom Sisters sing the gospel, and they sing "with the spirit and with the understanding." And their great gospel songs feed the hungry souls of the people. They made many friends here. We thank God for all the good that was done in Jesus' name.

T. J. Houck.

PROGRAM FOR CONFERENCE ON TEMPERANCE AND SOCIAL SERVICE, JUNALUSKA, JULY 5-12

General outline of program:

1. The principles that should guide the church in its social service work.
2. The social tasks that the church should undertake.
3. The methods that should be used.

The method of conducting the conference is to be platform addresses and very frank discussion.

The aim is to arrive at some workable conclusions an dto formulate plans for their application.

Someof the subjects to be considered are: The Rural Church, Public Welfare, Play and Recreation, The Dependent Family, Dependent Children, Juvenile Delinquency, Prisons and Prisoners, County Welfare Organization, Child Labor, Race Relations, Industrial Problems, The Relation of the Church to a Civic Reform, Organization of the Church for Social Service, Temperance and Prohibition, Lawlessness and Law Enforcement, World Relations, etc.

Men and women of great ability and experience have been engaged to deliver addresses and to lead in the discussions.

This will be a great opportunity for the women who are social service superintendents, the chairmen and members of the annual conference boards of temperance and social service, the members of the boards of lay activities, all members of social service committees, those church members who are interested in social service, and all pastors and presiding elders. All are welcome to attend and to participate in the discussions.

Suggestion: Send to this conference a representative of your church, your pastor or some one else, with expenses paid. Comer M. Woodward,
Chm. Program Committee.

REPORT OF COMMITTEE ON MISSIONS, SHELBY DISTRICT

Our bishops and board of missions are sending out the alarming report that our missionary work is in peril. Our failure to pay our Centenary pledges in full is plunging our board into a staggering debt—a deficit of $1,820,000 now, and another $600,000 to be added to this by the end of the year. The board had in hand $16,000,000 in Centenary pledges, but these are not being paid as they should be. The board cut down its budget of expenses 20 per cent last year; still they ran short. They made another cut of 20 per cent this year; but the debt still increases. They face disaster.

Our bishops remind us that we have big money for many things that hurt us—millions for luxuries and pleasures, but we stand guilty before God of robbing Him. Our missionary work has been going on in a most wonderful way; but now we let it lag—to our shame!

Before us stands our sacred pledge, our plighted word for God's work. Shall we let our unpaid pledge of $16,000,000 to the Centenary be cast aside as "a scrap of paper"? The sacred honor of our boly church is involved. God waits to see what we will do.

The Shelby district is involved in this debt. Let us arise and meet our sacred obligations. Let every man in every church face the facts and feel the obligation. Let us provide a way to pay every dollar our district owes of this unpaid debt. Let us thus save the honor of our church and send our missionaries forth to the world's white harvest field.

Our district wants to do better this year also on its regular conference collections. Last year our conference as a whole paid 79 per cent on benevolences; but our district paid only 66 per cent—13 per cent short of what other districts did.

This year thus far only 11 charges have paid anything on conference benevolences; 17 charges at this late date have paid nothing.

Our pastors should preach on missions, and aid and encourage our women in organizing their work. Every Sunday school should make an offering once a month for our missionary work in Europe. Let us follow our leaders and be faithful to our Lord.

Forest J. Prettyman, Chm.
Mrs. A. J. Owen, Sec.

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—By—

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Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

A Trustee's Letter—Without his knowledge I am taking the liberty to publish a letter from my good friend, Brother W. E. Springer. This letter expresses his regret that he couldn't attend the Board Meeting of Trustees. It also contained check for support of a child in our home. For a long number of years this true and tried friend has stood by our Orphanage through thick and thin. This letter shows the big place the Orphanage holds in his affections. I feel certain that our many friends will read the letter with interest and profit.

* * * *

A Wise Selection—Brother A. H. Vann was unanimously elected to fill the vacancy on Board of Trustees caused by the death of Brother S. C. Vann. It is fitting that the son should succeed the father. Brother S. C. Vann had the support and endorsement of every member of his family in his noble benefaction to our Orphanage. The son has a deep love for our Orphanage and considers it one of the highest privileges of his to take up the mantle so worthily worn by his father. The church may expect great service from one who is so devoted and capable in every way. We wecome Brother A. H. Vann on our Board because of his ability and trustworthiness.

* * * *

"Dear Brother Barnes:

I am enclosing you amount to cover Orphanage for the current month. Mr. Barnes, I regret very much indeed not being able to be with Trustees tomorrow. I have not been well since returning from Durham, and the hot weather for the past ten days has been almost unbearable. I will be up to see you a little later on. Again I am compelled to acknowledge my inability to be with you this time. I do hope you will have a pleasant and profitable meeting, and do wish I could be with you for my heart and mind is in our Orphanage work. In fact, of all my work in different organizations, our Orphanage work stands foremost above all. Remember me to the Brethren.

W. E. Springer."

* * * *

Commencement Sermon—The unexpected illness of Brother E. H. McWhorter necessitated my securing a substitute. Brother W. A. Stanbury, came to my relief and got Brother E. L. Hillman, of Scotland Neck, who was at Duke University attending the Summer School for Pastors. The selection proved to be a fine one. Brother Hillman gripped and held the undivided attention of the children and visitors from start to finish. His message was a challenge that called ou the best that is within them. Without question he is one of the coming men of our conference. He is destined to fill positions of commanding influence and power. He is highly trained and is making good in the ministry. His coming to us proved a distinct blessing to our Home. The graduating class will never forget his wonderful message.

* * * *

Board Meeting—The Annual Meeting of the Board of Trustees was held in the new Vann School and Administration Building on June 23rd. There are eighteen members on the Board, and all were present except one—Brother W. E. Springer, of Wilmington. It was the largest number of Trustees that has met during the past ten years. In many respects it was the best meeting that we have had during my administration. Within the last fifteen months we have spent at least three hundred and fifty thousand dollars in buildings, equipment and improvements. I doubt if there has ever been such a building program put on by any other orphanage in the South. The buildings erected are fire-proof, modern in design, and artistic in appearance. Utility was given first consideration. The Trustees and visitors were highly pleased with the buildings and general appearance of things about the campus. The thing that pleased them most was the happy, well cared for children of the home. If our critics up North could visit our home they would have to reverse some of their views of institutional training of children. The Literary Digest came out recently against orphanages. It is true orphanages in the North are very different from ours in the South, and particularly in North Carolina. Hon. Josephus Daniels, a member of our Board of Trustees, came out in a strong editorial recently refuting some of the statements contained in an article published in the Literary Digest a few weeks ago. In fact, our Board of Trustees at the Annual Meeting condemned the attack on orphanages by the Digest. Mr. Daniels was asked to set forth the real facts and let the people of North Carolina know that the article in the Digest is an injustice to our Methodist Orphanage. There are magazines and newspapers that glory in being sensational, and there are certain groups of people who swallow every thing they read if it is an indictment against the present order of things. Nearly one hundred per cent of the people of North Carolina believe in orphanages. and the Digest. Colliers Weekly and other Northern magazines and newspapers, with a few would-be-leaders in our State, will never succeed in their propaganda to prejudice the people against the orphanages of the South. Let us sit steady in the boat and not be disturbed by those who are teaching false theories about social service.

LAYMEN'S MEETING ON PAMLICO CHARGE

The laymen of this charge met Sunday morning, June 21, at Stonewall church to greet Senator J. S. Hargett of Trenton, N. C., who is district lay leader. Mr. Hargett made a most interesting and enthusiastic talk on lay activities. Dinner was served on the ground. An afternoon session was held at 2 p. m. when a round table discussion was held on the problems confronting the stewards. Several short talks were made and a resolution formed to get busy and work. To the writer's mind one of the needs of the charge is to familiarize our people with the real meaning of stewardship. We should not accept the position as a burden placed upon us by the conference or church, but as an honor to serve humanity and the church. What could be more honorable than having entrusted to our care the management of God's church? It is a responsible position also. We cannot expect the winds to always blow favorably; there will be contrary gales, but the real Christian steward will let none of these contrary gales upset him in his course. We always find time to look after the interest of the farm, the lodge, the school, etc., but when it comes to looking after the interest of the greatest institution on earth, the church of Jesus Christ, we have no time to spare for that. There is not an institution or an organization but that if had the same interest given it as some of us give the church it would go broke in thirty days. Brethren, let us pray this prayer: "Lord, send a revival and let it begin in me." and when it begins in us we will get busy.

J. H. Hill.

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The Faculty numbers 128 of the country's best scholars.

Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1925.

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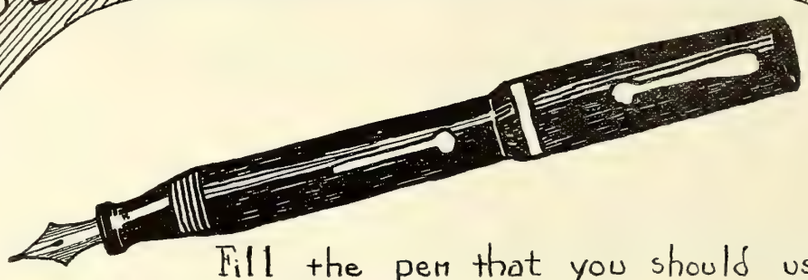
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Our Little Folks

PATRICA'S HEART GARDEN

By Mabel Ingold.

It was a very unhappy little girl who nestled back in her mother's easy chair when the evening lights were low and gazed into the glowing embers. But if you had chanced by and asked Patrica why her face was so clouded she would probably have told you, in a cross, unkind manner, to go on off and leave her alone. At least that was the way which she had treated every one else that day. Teacher had given up in exasperation; mother had looked grieved; little brother had cried; the cook had said, "I never saw such a horrid child." And yet Patrica had been only the naughtier and now as she gazed crossly into the fire she wondered why she should have that miserable ache somewhere in the region of what she supposed must be her heart.

Gradually the little head began to droop and she found herself walking alone in a thick wood. She lost her way and all at once she came upon a dark pool of water. As she looked into it and saw the reflection of the trees she thought that it was another land down below and stepped into it. The cold water gurgled about her and she felt herself sinking, down, down, down. Suddenly she landed on something solid and arising she found herself in a large garden. Before her stretched a beautiful field. How smooth and clean it was, not a weed or anything to mar its beauty. Patrica gazed in delight.

Suddenly from somewhere appeared a very ugly little old Elf—Patrica was sure that it was an elf because their lesson that day had been the story of "The Three Elves." There had been a picture of them, but she had purposely spilled ink on the page to keep from studying her lesson. Yes, she remembered teacher saying that those little elves were very mean. How she wished that she had been attentive on class because she wanted to know, very much, just what kind of person this little black creature with awful horns and claw-like hands was. Then she saw it stoop over and, with a wicked cackle, plant an awful thorny plant in the fair field. "How bad," thought Patrica that anyone would put such an ugly thing in that nice field.

Lo! the elf was returning. Patrica watched, while grinning wickedly, he stuck down another thorn, worse than the first. Yet again and again he returned until the beautiful field was an awful thorn patch, filled with weeds and ugly briers, which kept growing and making more. And still the little old elf brought more.

Patrica could stand it no longer. Forgetting her fear, she cried out indignantly: "You wicked, horrid, ugly creature, stop ruining that nice garden. I think you are very mean—go away!"

The little black fellow turned and looked at her out of such mean eyes that she shrank back in horror. There is a certain little lady who owns this field, and ever so often she allows me to plant one of these nice thorns in it. It gives me much pleasure, because they are just the kind I like and they will grow larger. After a while the field and all in it will be mine." He laughed a wicked laugh. Patrica covered her face and screamed: "Go away oh, go away! You wicked creature—go away! Somebody get me quick. I'm so afraid of that horrid elf."

Patrica was startled by a soft voice near her side, and looking up she beheld a beautiful fairy. Never had she seen anything so lovely. Yet as she looked into the sweet face she could scarcely keep from weeping, for this lovely creature wore an expression so sad that even heard-hearted Patrica was moved. In the eyes that looked like stars Patrica was sure that she saw big tears.

"Did you call me?" murmured a voice like sweet music as the fairy came up beside her.

"Ye-es, I called someone—just anyone. I was afraid of that awful elf. But please tell me why you are so troubled. Maybe I can help you."

"That awful imp that you have just seen is my bitterest enemy. A sweet little lady owns this field, but sometimes she becomes very naughty and lets that wicked elf plant ugly thorns in the field. When she is good I plant sweet flowers there. The imp and I both strive very hard for the field and today she has permitted him to have it and has refused to allow me to plant therein."

"You poor, dear, little fairy," said Patrica compassionately, "if I could only help you. Can't we pull up those awful weeds that you may plant beautiful flowers in their place?"

The fairy sadly shook her head. "No—no, those weeds cannot be removed, neither can I again enter the field until the lady is sorry and wants them taken away. And the trouble is that she is not sorry and I fear that she will allow that wicked elf to so fill the field that it will be very hard for them all to be removed."

"What a bad lady. Where is she? I shall go this minute and see her. She must indeed be very wicked to allow such a creature to come in and keep out a lovely fairy like you. Will you tell me where she is?" cried Patrica indignantly.

The fairy approached and looked up mournfully.

"You, yourself, are that lady," she said.

"Me?" gasped the astonished Patrica. "Oh, you are mistaken!"

It is this way, interrupted the fairy gently. "This garden is your heart. Come with me and you shall understand."

Patrica, too amazed for words, followed her companion into the field. "This," said the fairy, stopping at the first ugly thorn, "is the cross, unkind words you said to the cook this morning when she burned your toast for breakfast; and this one—indicating another worse than the first—"was put there when you refused to share your apple with Bessie Lee, whose father was not able to supply her with nice things like that for her luncheon."

Patrica gazed about her in dismay, but the fairy continued: "And here is the one that the elf planted when you spoiled your book with ink to keep from reading your lesson. This one, when you slapped little Rosa for breaking your pencil lead. That one, when you passed poor old Mrs. Moore on the way home and did not help the crippled old lady carry her bundles."

Patrica shivered.

"There, you see the one caused by the unkind words to your mother which made her look sad." And thus continued the fairy until Patrica fairly cried out for her to stop, closing her eyes and stopping her ears to keep out the awful sight and sound. How mean she felt and how she wished herself away from that garden.

"Please stop," sobbed poor Patrica. "I—I'm so sorry. I wish all those awful things were away."

The fairy smiled and when Patrica looked about her what was her surprise to find all the weeds were gone. Then she covered her face with her hands and wept. Alas! no longer was it a beautiful smooth field. The fairy had removed the weeds, but there remained the awful ugly holes and the ground was torn and uneven.

Can't it ever be made pretty again??" sobbed Patrica.

The fairy regarded her sadly. "No, little girl. The weeds and thorns can be removed, but those ugly holes can never be erased." Then she added, cheerfully, "but if you will permit me I will enter and plant beautiful flowers over them."

"Oh, do," pleaded Patrica, "and don't ever leave my heart garden again. I never want that naughty imp to return—"

"Wake up, dear; here is your supper," said mother, bending over the little sleeping figure, curled up in the big chair.

Patrica opened her eyes with a smile. "I've visited my heart garden, mamma, and pulled up all the old weeds and thorns. The fairy frightened the elf away and from now on I'm going to have flowers in my heart garden."

SUNDAY SCHOOL

(*continued from page nine*)

Forty-four of the eighty-five credits earned by our Western North Carolina pastors were in these five courses. They are as follows:

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"The Training of the Devotional Life," Dr. P. J. Rutledge, instructor; Revs. Thomas F. Higgins, E. O. Cole.

"The Educational Task of the Local Church," Dr. P. J. Rutledge, instructor; Revs. S. T. Barber, J. W. Bennett, J. W. Campbell, P. F. Evans, G. W. Fink, J. C. Gentry, W. J. Hackney, F. E. Hartsfield, John J. Hoyle, R. F. Hunneycutt, O. J. Jones, R. H. Kennington, C. S. Kirkpatrick, W. E. Moretz, F. H. Price, W. L. Scott, H. C. Sprinkle, D. G. Smith, M. G. Tuttle, J. C. Umberger.

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UNION REVIVAL AT HOPE MILLS

Our union revival at Hope Mills began May 31 and closed June 10. There were six churches united in this campaign—two Baptist, two Presbyterian and two Methodist. Dr. Trigg Thomas, the noted evangelist from Winona, Miss., did the preaching and our own Dewey Maness of Rowland did the leading of the song services. Dr. Thomas came to us with the highest recommendations from places where he had held meetings and he did not disappoint us. He is general assembly evangelist for the Presbyterian church, a great preacher of the old time gospel, a strong defender of the faith as delivered by the saints and preaches a full and free salvation to all. Dr. Thomas has no clap-trap methods, is not sensational, but strong in his denunciation of sin of every sort. He is one of the most magnetic men I ever saw, a tireless worker, a deeply consecrated man, a fine speaker and a blessing to any community. He should be used more in North Carolina in union meeting campaigns. He is hard to get on account of many urgent calls, but he is worth waiting for in campaigns of this sort.

As to Maness, Dewey is our own boy, a product of our Methodist Orphanage, a wonder in leading the singing in a campaign. He has the gift and the ability to take a bunch of raw material and quickly organize them into a great choir and get everybody to sing. Maness has spent years in college and in the Moody Bible Institute in Chicago getting ready for the work to which he feels God has called him, and he is happy in the work. Deeply consecrated, a good talker, endowed with a fine voice, a good personality, a good mixer with the folks, a good soloist as well as choir manager, he ought to be kept busy the year round in meetings. Dr. Frank Armstrong said of Maness: "He will not disappoint but delight." Dr. Thomas says: "I cheerfully commend him as a safe, sane, sensible and above all a consecrated song leader." Rev. C. K. Proctor says: "Maness is a good choir director and with children and young people he is especially fine," and we found all these things to be even so. He is to have charge of the singing in the union tabernacle campaign in Parkton during three weeks of July.

The results of our meeting are difficult to compute. There were more than five hundred reconsecrations, above seventy-five gave their names for membership in the various churches, prayer meetings were established, young people are to be organized, and the whole community has been wonderfully revived. Our union meeting begins here in Parkton on July 13 and will continue for three weeks under the big tabernacle, with Dr. D. P. McGeachy of the Presbyterian church of Decatur, Ga., doing the preaching and Maness leading the singing. We are hoping for a great revival.

J. C. Humble.

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IN MEMORIAM

GASTON—Mrs. Sarah Ann Gaston was born March 28, 1854, and died June 5, 1925. She was a member of the Methodist church at Stanley, N. C.

About three months before her death she had a stroke of paralysis. From that time until the end came she was confined to her bed. During her illness she suffered much, but was always patient under her affliction. The end came without a struggle. Her spirit left and went away.

She became a member of the church when she was a young woman. For more than 50 years she lived a faithful Christian life. She was a regular attendant at the services in her church as long as she was able to go. She lived a good Christian life and we are assured that she has gone home to be with her Lord.

Sister Gaston was a woman of untiring energy. She never knew what it was to be idle. She, like her Master, lived to serve others. A faithful servant and friend has gone from us to her reward.

About fifty years ago she was married to J. C. Gaston. To this union were born eight children, two sons and six daughters, all of whom are living. The children are: Mrs. Cora Kirksey, Mrs. C. L. Spargo, Mrs. R. C. Bumgerner, John Gaston and Miss Bettie Sue Gaston, each of Stanley, N. C.; Mrs. T. L. Saunders of Gibsonville, N. C., Mrs. J. W. Fisher of Belmont, N. C., and Lester A. Gaston of Mebane, N. C. Her husband, J. C. Gaston, died a little more than a year ago.

The funeral services were held by the writer, assisted by one of her former pastors, Rev. B. Wilson of Shelby, N. C. A large congregation attended the services. The floral offering was beautiful. J. C. Keever.

FELMET—In the passing of A. H. Felmet North Carolina lost a noble citizen and the Southern Methodist church a faithful, liberal and devout member. An aged Asheville minister who had known him for years remarked in an address at the funeral services that it would be hard to say too much in behalf of such an exceptionally good man.

He was born in this county November 10, 1847, and died March 28, 1925. The end came as the result of a stroke of paralysis on the previous day. The vast assembly that gathered at Balm Grove church Sunday, the 29th, and the rich floral offering paid a high tribute to his memory. The services were conducted by the pastor of the church, Rev. L. W. Colson, assisted by the following ministers: R. S. Howie, Daniel Atkins, J. M. Folger and the writer. His mortal remains will rest in Green Hills cemetery, West Asheville, until the archangel's trump shall sound.

Brother Felmet came of a patriotic family which won distinction in our war for independence. He enlisted in the Confederate Army when only sixteen years old and fought under the Stars and Bars during the last year of our Civil War. After Lee's surrender he entered Sandhill Academy and acquired a good education which fitted him for life work.

On November 27, 1872, he and Miss Ellen L. Hawkins were united in holy wedlock—a happy union of congenial spirits. The good wife and mother survives him. This good man knew that the church and state came from the fireside, so he established the family altar under his roof-tree, from which the incense of prayer and praise daily ascended to the throne of God.

A few years ago they celebrated their golden wedding. On that occasion he declared that not one of their nine sons and daughters had ever put them to shame—they are repeating in their own lives the character of their parents. These pious children constitute our brother's chief contribution to the church and the commonwealth; they are all members of the Southern Methodist church—three of the sons are active stewards in the church.

Brother Felmet won the gratitude and respect of his native county as an instructor of youth, as superintendent of public instruction. It might be said of him that like his Divine Lord he went about doing good. For 25 years he was superintendent of the Sunday school at Acton Methodist church. After this he lived 21 years in Asheville. Here he was city treasurer and was connected with the city government in various capacities. He was a steward in the church for fifty years.

He possessed that aristocracy of character which is "the true heraldry of man." He belonged to that type who perform their appointed tasks quietly and cheerfully and then go with grateful hearts to their celestial home—

Leaving no memorial but a world
Made better by their lives.

A man of exceptionally fine spirit he was everybody's friend.

"He seemed the thing he was—
And thus he bore without abuse
The grand old name of gentleman."

T. F. Glenn.

ALBERTSON—Mrs. Pennie E. Albertson was reared in Duplin county, near Hallsville, N. C. She died in Raleigh, N. C., April 30, 1924, having lived to the ripe age of 62 years. She was a lifelong Christian, a member of the Methodist church from infancy. In her last years she was a member of Lee's Chapel. She was always interested in, and when possible actively engaged in the Master's work. She is survived by one son, Samuel, and three brothers and two sisters, G. W., I. C. and Joe Rhodes, Mrs. Julia Miller and Mrs. Dollie Smith. To know her was to love her. Aunt "Lit," as we loved to call her, is "gone but not forgotten."

Mrs. W. A. Blizzard.

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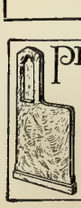
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SEVENTH ANNUAL FEDERATION OF WESLEY BIBLE CLASSES

Of the Western North Carolina Conference, M. E. Church, South, Lake Junaluska, N. C., July 13, 14, 15.

CUT .... .m- ....

Officers.

Hon. Clyde R. Hoey, President, Marion.

Hon. D. F. Giles, First Vice President, Marion.

Miss Maud McKinnon, Second Vice President, Charlotte.

Mrs. E. O. Chandley, Recording Secretary, Asheville.

Miss Thelma Smathers, Corresponding Secretary, Asheville.

Mr. T. S. Eanes, Treasurer, Lexington.

Mr. O. V. Woosley, Conference Superintendent, Lexington.

PROGRAM

Monday Evening, July 13.

Hon. Clyde R. Hoey, president of federation, presiding.

Mrs. E. O. Chandley, recording secretary, timekeeper.

8:00. Worship in song. Led by Prof. Andrew Hemphill.

8:10. Devotional service, Dr. Thomas Carter.

8:40. Reading of federation minutes, Mrs. E. O. Chandley.

8:45. Special music, Junaluska Double Quartet.

8:55. Introduction of conference and district federation officers.

9:00. President's address, Hon. Clyde R. Hoey.

9:45. Appointment of committee.

Tuesday Morning, July 14.

9:00. Worship service, Dr. Ivan Lee Holt.

9:45. Getting acquainted. Recording of delegations.

10:00. History and Purpose of the Wesley Class Movement, Miss Thelma Smathers.

10:45. The Class and the Church Each for Each, Rev. C. S. Kirkpatrick.

10:30. Reaching the Unreached, Mr. J. B. Ivey.

10:45. Discussion—"How Our Class Did It."

11:00. The Class in Session, Organization, Fellowship, Worship, Prof. E. A. Thompson.

11:45. Discussion—"The Way We Do It."

11:30. The Class in Session—the Lesson, Mr. A. M. West.

11:45. Discussion — "Methods of Teaching."

12:00. Making the Church a Home for the Homeless, Mrs. C. C. Weaver.

12:30. Picture of federation.

Tuesday Afternoon, July 14.

Sightseeing, mountain climbing, bathing, boating, fishing, games and rest.

Tuesday, Evening, July 14.

7:45. Worship in song. Led by Prof. Andrew Hemphill.

7:50. Devotional service, Dr. Thos. Carter.

8:30. Special music, Junaluska Double Quartet.

8:40. The Vacation Church School, Miss Maud McKinnon.

8:55. Address, Miss Minnie E. Kennedy.

9:30. Boat ride.

Wednesday Morning, July 15.

9:00. Worship service, Dr. Ivan Lee Holt.

9:45. The Wesley Class a Church Asset, Dr. C. C. Weaver.

10:05. Discussion—"Our Class and Our Church."

10:25. The Wesley Class and the Church's Teaching Force, Rev. W. A. Jenkins.

10:45. Discussion—"Our Class and Leadership Training."

11:00. The Wesley Class a Community Asset, Hon. D. F. Giles.

11:20. Discussion—"Our Class and Our Community."

11:40. The Wesley Class and Lay Activities, Mr. Charles H. Ireland.

12:00. "Be Ye Doers of the Word," Dr. Ashley Chappell.

12:30. Adjournment for lunch.

Wednesday Afternoon, July 15.

Same as afternoon before, except that there should be more of it.

Wednesday Evening, July 15.

7:45. Worship in song. Led by Prof. Andrew Hemphill.

7:50. Devotional service, Dr. Thos. Carter.

8:30. Awarding of attendance banners.

8:35. Address, Chief Justice Walter P. Stacy.

9:20. Reports of committees and election of officers.

PURPOSE OF FEDERATION

To—
Widen Your Horizon,
Deepen Your Convictions,
Enlarge Your Sympathies,
Enrich Your Spiritual Life,
Fit For Larger Service.

FEDERATION SLOGAN

Work
Earnestly,
Serve
Lovingly,
Every
Year.

INFORMATION

The usual summer railway rates will prevail. See your local ticket agent. Hard surface roads leading over the Blue Ridge directly to Lake Junaluska will serve the automobilist mighty well. Two beautiful attendance banners will be presented—one to the class of less than fifty enrollment registering largest mileage attendance, the other to class of fifty or more registering largest mileage attendance.

Room and board can be obtained at The Terrace, The Colonial, Sunset Cottage, Epworth Lodge, The Providence, Cherokee Inn, Brightside, Lakeside Lodges, Mission Building, Hiawassee Terrace. Rates $2.50 to $4.00 the day.

Entrance to assembly grounds for four days $1.50.

PROGRAM ELEMENTARY SECEION

Directed by Miss Virginia Jenkins.

Open to workers with children under thirteen years of age.

Topics for discussion:

Tuesday Morning, July 14.

1. Elementary Programs of Work.
2. Children's Week and Its Observance.
3. Training Children in Worship.

Wednesday Morning, July 15.

1. District Programs of Work.
2. District Goals.

Afternoons: Rest and recreation.

Evenings: Meeting with Wesley Bible Class Federation at Auditorium.

PROGRAM INTERMEDIATE-SENIOR SECTION

Directed by Miss Maud McKinnon.

Open to members of intermediate and senior classes, together with their officers and teachers.

Tuesday Morning, July 14, 9 to 12.

Devotional.

Organization of Intermediate-Senior group.

Discussion: Best Plans for Recreation (a) Indoor, (b) Outdoor; Best Plans for Service.

Address.

Music—Group singing.

Wednesday Morning, July 15, 9 to 12.

Devotional.

Dramatized Bible story.

Discussion: Best plans for conducting the class session on Sunday morning. Best plans for missions in the Intermediate-Senior department.

Address.

Music.

Afternoons: Rest and recreation.

Evenings: Joining the adult section at Auditorium.

Note: All representatives are asked to come prepared to tell the best things their classes have done under any of the topics listed in the above program.

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DISTRICT CONFERENCES

Durham, at Fletcher's Chapel ..... July 1-2
Salisbury, Norwood ..... July 9-10

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

July

Henderson Ct., Fruitland, 11 4-5
Hendersonville, night 5
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27

August

Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

July

East Greensboro, Mt. Pleasant, 11 5
Walnut Street, night 5
Wesley Memorial, 11 19
East End, night 19
Randolph, Hopewell, 11 and 3 25-26
Main Street, 11 26
Highland, night 26
Pleasant Garden, Pleasant Garden, 3 and 11 1-2
Caraway Memorial, night 2
Jamestown-Oakdale, Oakdale, 11 9
Gibsonville, Whitsett, 3 9
Ramseur-Franklinville, Franklinville, 11 16
West Market Street, night 16
Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30

September

Uwharrie, Concord, 11 5
New Hope, Macedonia, 3 and 11 5-6
Asheboro, night 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October

Liberty, Liberty, 4 and 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

July

Morganton Ct., Bethel, 11 5
Oak Forest, 3 5
Marion Ct., Pleasant Hill, 11 12
McDowell, Pinnacle, 3 12
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
THIRD ROUND

July

Sparta, Potato Creek 4-5
Laurel Springs, Mt. Zion 11-12

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
THIRD ROUND

July

Green Street, Green Street, night 8
Hanes-Clemmons, Bethel, 11 4-5
Cullowhee, 11 28
Whittier, Echota, 3 28
Forsyth, Marvin, 3 4-5
Central Terrace, Central Terrace, night 5
Lewisville, Concord, 11 18-19
Ogburn Memorial, Shiloh, 3 18-19
Oak Ridge, Oak Ridge, night 19

We hope that every pastor in the district will arrange to attend the Summer School at Duke University.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July

Durham Ct., Fletcher's Chapel 2
Graham and Haw River, Haw River, 11 5
Brooksdale Ct., Trinity, 11 11-12
Carr, night 12
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26

August

Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 16
Leasburg Ct., Hebron, 11 16
Memorial, night 16
Carrboro Ct., Carrboro, 11 23
Chapel Hill, 3 30

District Conference at Fletcher's Chapel July 1-2.

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
THIRD ROUND

July

Moyock, Perkins 4-5
Currituck, Hebron, 3 5-5
South Mills, Sharon 11-12
City Road, night 12

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

July

Carthage, Center 4-5
Person St. and Calvary, Gardners, 4 5
Siler City, Mt. Vernon 11-12
Glendon, Carbonton, 4 12-13
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26

August

Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

July

Harlowe, Tuttle's Grove, a.m. 5
Beaufort, p.m. 5
Ocracoke, p.m. 12
Hookerton, Ormondsville, a.m. 18
Jones, Cypress Creek, a.m. 18
Newport Wildwood, 4 p.m. 19
Straits, Springfield 19
Dover, Asbury 23

August

Pink Hill, Webb's, a.m. 1
Sovth Springs, Indian Springs, a.m. 1
St. Paul, a.m. 2
Goldsboro Ct., Saulston, p.m. 2
Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July

Millbrook, Pleasant Grove 4
Princeton, Fellowship 11
Benson, Elevation 12
Selma, 8 12
Oxford Ct., Oxford, 2 18
Oxford, 11 19
Bailey, Bailey, 10 25
Zebulon, Zebulon 26
Epworth, 8 26
Cary-Apex, Macedonia, 8 p.m. 27

August

Tar River, Trinity 1
Louisburg, 11 2
Franklinton, 8 3
Creedmoor, Bullocks, 3 8
Granville, Roberts 9
Four Oaks, Sanders 15-16
Smithfield, 8 16
Jenkins' Memorial 23
Youngsville, Shiloh 30
Franklinton Ct., Wesley, 3 30

September

Kenley, Buckhorn 5-6
Clayton, 8 6

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

July

Bath, Bethany, a.m. 5
Farmville, Arthur, a.m. 12
Grimesland, Shelmerdine, 3 12
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Mount, First church, night 26

August

Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

July

Halifax Charge, Ebenezer, afternoon 5
Warrenton Charge, Hebron 7
Norlina, Zion 8
Warren Charge, Providence 9
Rosemary, 11 12
Roanoke Rapids, night 12
Williamston, Williams Chapel 15
Garysburg, Oak Grove 16
Northampton, New Hope 17
Enfield, Central Cross 18
Battleboro and Whitakers, 11 19
Littleton, Bethel, 11 25
Scotland Neck, Palmyra 31

August

Rich Square, Roxobel, afternoon 2
Middleburg, Schocco, 11 16

Sunday School Institute at Norlina July 5 to 12.
Sunday School Institute at Weldon July 12 to 17.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

July

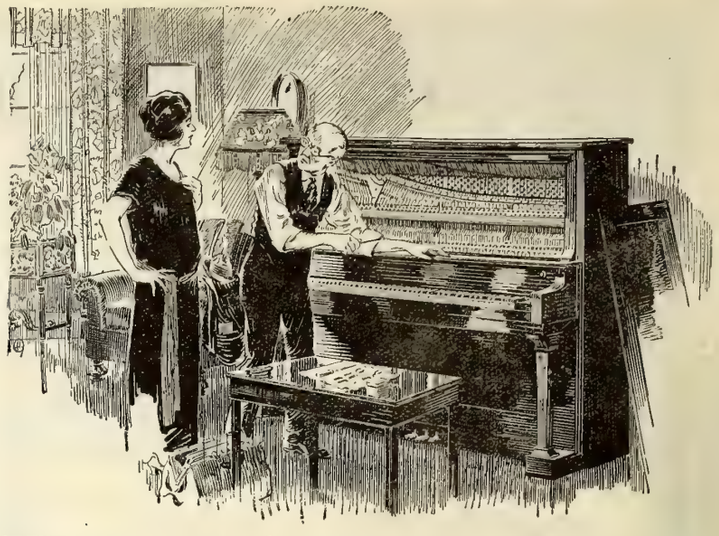
Kenansville, Kenansville, afternoon 1
Jacksonville-Richland, Haw Branch, a.m. 4-5
Burgaw, Watha, p.m. and a.m. 8-9
Clinton, Keener's, a.m. 11-12
Wallace-Rose Hill, Wallace, p.m. and a.m. 12-13
Magnolia, Turkey, a.m. 18-19
Ingold, Antioch, afternoon 19
Carver's Creek, Delco, a.m. 25-26
Wilmington, Epworth, p.m. 26

August

Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23
District Conference, Kenansville, June 30-July 1.

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"Well, you can't blame any one thing. It's a case of everything being a little wrong. It's just the piano; the quality's not there."

"This one was a little cheaper when I bought it, but it never has been satisfactory. I wish I'd bought a good one to start with."

"Yes, Mrs. Johnson. You never save anything by buying a piano because it costs less. I'm through now. You know my address next time you need me."

"Oh, yes, of course. But you'll have to wait a while for next time to come. I've decided to buy a good piano."

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JULY 9, 1925 Number 28

EDITORIAL PARAGRAPHS

The methods adopted by some in the discussions of Unification has led one observer in a spirit of humor to raise the question, "Ought not the use of poison gas be prohibited in church wars?" We think it should. And with this prohibition let's have a reduction in the quantity of gas that is not poison.

⚜ ⚜ ⚜

Who among the professed followers of the Master are equal to these things? Yet we call ourselves Christians:

"Not I but Christ, be honored, loved, exalted;
Not I but Christ, be seen, be known, be heard;
Not I but Christ, in every look and action;
Not I but Christ, in every thought and word."

⚜ ⚜ ⚜

"The red road," said Jowett, who was thinking not of the road that is red with mud, but of the road that is red with blood, "is the path of noblest influence. If the church of the living God were sacrificial she would thrill the world." How true! How true! But that blood is not some magic power about which we write sacred songs or fight theological battles, it is sacrificial service. Not theory, but practice becomes the ultimate test.

⚜ ⚜ ⚜

"Crime will out," exclaimed Daniel Webster in one of his great speeches. With equal truth it can be said, "poetry will out." Who has not at some time in his life tried the art of rhyme, and some are guilty of more than one offense. The Prince of Wales is a writer of verse and the specimens extant indicate that he does not belong to the big league. Of special interest to North Carolinians is the recent discovery that Hon. Josephus Daniels, who stands in the forefront of the great secretaries of the navy and a man who is held in highest esteem in every part of our great nation, wrote a poem in his early days. It started off thus:

"Dear Arabella, so sweet and mellow,
And, oh, how she could love a fellow."

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"He is just away." How well it is if we can think of death in terms like that, and Riley, the Hoosier poet, though no religious teacher by profession, has helped us mightily to think in those terms. Hear him as he sings:

"I can not say, I will not say
That he is dead. He is just away!

With a cheery smile and a wave of the hand,
He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be since he lingers there.

And you—Oh you, who the wildest yearn
For the old-time step and the glad return—

Think of him fairing on, as dear
In the love of There as the love of Here.

Think of him still as the same, I say;
He is not dead—he is just away!"

"Take a day off and read history." With this terse sentence J. J. Gray closes a thought provoking contribution on another page of this paper. As our brother suggests, a cursory examination of religious history will be sufficient to steady the nerves of those who are perturbed by what is going on about us. Why will men take fright at the beating of tom toms? And what is worse those who are really alarmed grow impatient and sometimes irritated because others fail to manifest the same alarm. Things are not just as one would have them. The world that is, fails to measure up to the standard of that world which ought to be; hence we are face to face with problems that ought to be solved. But fear is not going to solve our problems. Logic and battles of words will, as in past ages, prove inadequate. Our personal confidence rests in another Wesleyan revival as the panacea for our religious ills. We stand in need of prayer. We should seek a deeper and richer religious experience. Believe and preach the Word of God rather than defend it. The foundations standeth sure, therefore, beat no retreat but sound the bugle notes of victory.

⚜ ⚜ ⚜

"My tears have been my meat day and night," cried the psalmist of old. The same or another ancient writer declared, "I am weary with my groanings; all the night make I my bed to swim, I water my couch with my tears." But the cry of the ancients is also the impassioned lament of the present hour. The modern Rachels, like those of bygone generations, are weeping for their children and refusing to be comforted. Sorrow is the common lot of man and the world of humanity above all things wants sympathy. But have a care how you express that sympathy. Do not tell heart broken parents, "the child is better off in heaven." They know that. But this is just the chatter of so many words, when words at best cannot fill the vacancy. Do not tell them he might have grown up to be a bad man. How can a devoted parent looking into the face of a dead child while memory brings from the happy days that are gone never to return a multitude of joyous recollections believe such a foolish prophecy as that. Do not tell a mother, "You have loved your child too well and God ment to punish you." Our God is no such a being as that. He rewards love, but does not punish men and women who love. Demons might do that but not a God who is love. And no mortal who dumb and in silence has staggered blindly, through his own personal griefs will ever be guilty of flinging such thoughtless expressions into the ears of the broken hearted. Job's comforters did right well as long as they sprinkled dust on their heads and sat down on the earth with poor old Job and said not a word. But when they began to talk Job's troubles were enlarged. A great hearted man who had been all along life's hard way, understood the whole situation, when he said to a friend of his who was in the midst of an unspeakable sorrow, "I cannot say anything to you now that will be of any value, but I can sit down and cry with you." And he did, which was best of all.

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STIDGER TELLS OF CADMAN'S ABILITY TO ANSWER QUESTIONS

Dr. Parks Cadman is the subject of an illuminating article in the form of an interview by William L. Stidger that appeared in the Dearborn Independent of June 27.

To indicate how alert Dr. Cadman is in this difficult role of answering all sorts of questions that his auditors may fire at him, we subjoin a few of these questions and answers which make as interesting reading as one can ask:

"In one of his question-and-answer meetings, for which Dr. Cadman is famous, he was talking, as is his manner, with great vehemence about some labor problems, when an excited man in the audience jumped to his feet and yelled at the speaker:

"What on earth do you know about labor, anyhow? You never did a day's work in all your soft life. You preachers make me sick. Every one of you live soft and easy lives. You have a snap."

Dr. Cadman let him have his say, and then, with a Chesterfieldian grace and consideration, he said to the man, "Just sit down a minute brother and calm yourself. Then I'll tell you something."

Then Dr. Cadman, who has recently been elected president of the Federal Council of Churches, the highest interdenominational honor that can be offered a minister, told that man and that audience how he had worked as a boy in the coal mines of his native land, England, from 4:30 in the morning till 8 o'clock at night, for eight years, starting at the tender age of ten years. He told it briefly, but graphically, and his realistic story of a ten-year-old boy, sorting slate from coal until his hands bled every day, laboring in the darkness five hundred feet under the earth, quieted this obstreperous brother who felt that all preachers talked from mere book-knowledge when it came to labor.

"So you came from a generation that knew what real work was?" I put to him by way of a question in my interview.

"My father held out no special inducements to me and offered no promises as to my future. In England, you know, they don't play up the throne to youthful Britons, as they do the Presidency here, probably because the throne is already occupied. No, my father didn't believe in patting his sons on the head and telling them they would be great men some day. His was a sink-or-swim policy, but for those who survived it was sure to indicate habits of hard work. And, after all, here in America, even in this land of democracy, say whatever you like, there is no open road from a log cabin to the White House. Necessity is still the best spur."

It is because of this background in training that Dr. Cadman will inject a new spirit of democracy and social justice into the life of the Protestant churches of America, whose executive he now is.

A note of this spirit crept out in a sentence spoken while we were riding down Fifth Avenue from 89th street the Sunday afternoon I interviewed him.

"I sometimes think the church will have to leave her gorgeous palaces and take to the road again."

"Just what do you mean, Dr. Cadman?"

"I mean that she will have to get down among the lowly and the outcasts, the thieves, and adulteresses; the sinners, and the sick, as Jesus did."

* * * *

A wild-eyed person wanted to make a speech and not to ask a question, the gist of which was: "Why should we not have a scientific religion?" Dr. Cadman let him ramble on, saying now and then, "Go to it, brother! Have a good time while the going is good!" Then he shot his answer:

'The most scientific nation on earth brought the greatest chaos to humanity. No, we cannot have a scientific religion alone; great moral principles must control science!"

"Shall we have a Prohibition Bible?"

Dr. Cadman: "No, leave the blessed book as it is."

"Did Darwin or the Greeks start Evolution?"

Dr. Cadman: "I demand that Mr. Bryan's pet be let alone in this sacred hour. But, seriously, the Greeks did discover the principle of the Theory of Evolution, but they found no proofs for it. Darwin and Wallace found the proofs."

"Do you believe in the Virgin Birth?"

Dr. Cadman: "I believe in miracle, if that is what you mean. The miracle of the radio today is as great a miracle as the Virgin Birth. A greater wonder than the Virgin Birth was that a man like Jesus was born at all."

Dr. Cadman went to the Mexican border as chaplain of the 23rd New York infantry, where he talked as straight to generals as he did to privates. One famous sermon he preached was on "Cussing" and he told that army that his sermon was intended for "generals or mule drivers."

Dr. Cadman has had time to play with books. He read two thousand books by actual count before he was twenty. He reads more than a book a day now. He is an insatiable reader. One day he said to me, "Read, boy! Read everything and anything! Read biography first. Read conference minutes. Read obituaries! Read every life of every man, prize fighter or preacher, that is published! Read! Read! Read!"

I call him the "Roosevelt of Religion" because he makes one think of Roosevelt. He is stocky, quick-moving, bombarding in his style, rapid-fire in his word-delivery; clever in handling any heckling that may arise in his audiences; popular, friendly, shrewd. His following is large.

PRAYER BY THE FOOTBALL TEAMS

"The Praying Colonels" of Kentucky, "Bo" McMillan's winning team of a few seasons ago, came to be known far and wide on account of its victories and for its practice of prayer just before the games. Last year the team at the West Point Military Academy was a praying team and also made a great record on the gridiron.

It is interesting to read what Captain Garbisch has to say. Listen to him:

"Early in the year I went to the coaches and asked for their co-operation. I asked them not to curse and use foul language while around the team. I asked them not to pitch into the team when it lost or played poorly. And they agreed and worked with me. It was something, you must know, to go to these coaches, for they are officers and we are in the army.

"It wasn't, however, until the Yale game that we prayed together. Then, just before the game, I asked the coaches to leave us alone for a moment or so in the dressing room.

"I cannot tell you how you feel before a big game of the sort. You must experience the thing to know it. It is impossible to describe. There is all that big mob of people and all the rest of it. I'm temperamental, I guess. Anyway, I was pretty well excited. I decided to ask the rest of the boys.

"I don't know just what it was that I did say. We were all ready there to go out on the field. Our headguards were on and the time was about at hand. I told them of what I had been doing and of the intense belief I had in the power of prayer.

"It was a mighty sight to see those boys. They all of them tore off their headguards; Protestants, Catholics, and others. We joined together in a little circle. I don't know exactly what I prayed, but it wasn't for victory. It was simply that we asked God to permit us to go into action with a clean heart, acquit ourselves like men, give our best all the time and maintain a Christian, sportsmanlike attitude throughout the game. Then we turned and ran out on the field.

"Well, we prayed before every game after that. And you couldn't beat that bunch. We had a spirit after that that was unbeatable. And I don't think all season that we had more than two or three penalties for holding. The rest were all for offside play. And there wasn't a single penalty all season for unsportsmanlike play."

DURHAM DISTRICT CONFERENCE

When I, in company with Brother W. M. Curtis, arrived last Wednesday morning, July 1, at Fletcher's Chapel, eight miles east of Durham, where the district conference had assembled that morning for a two days' session, the church was filled to overflowing, and people stood about the doors as Dr. W. P. Few, conference lay leader, urged that we give heed to the things that are really worth while, instead of becoming interested in the trivial affairs of the church which so frequently clamor for the first place. Dr. Few was followed by Prof. J. M. Ormond, who spoke in behalf of the country church. Rev. R. M. Courtney, who had just arrived from the Wilmington district conference which was in session at Kenansville, presented the claims of the Centenary. Then Dr. Bradshaw, the presiding elder, as if the people did not already have enough, gave this good opportunity for the Advocate man to say a word about the conference organ.

The Durham district conference got a great start that first morning. The big congregation that crowded the church and the Sunday school rooms remained to the end and appeared to be intensely interested in what was going on—and there was something doing every minute. Dr. Bradshaw knows how to handle a district conference to get results. He is an expert ring master.

Fletcher's Chapel, the new Fletcher's Chapel, spick and span, occupies the center of a big grass plot surrounded by trees and presents a most attractive appearance by the roadside. This congregation with its neat and attractive building and with Rev. W. F. Craven, a man in whom is no guile and who is the very salt of the earth and one of the most useful men of his conference, for its pastor, is a happy people who have reason to rejoice in their good fortune.

All the district conferences that I attend serve the midday lunch at the church, with a big dinner and an enjoyable social hour. Fletcher's Chapel was no exception in this respect. These big dinners on the grounds with the offered opportunity for social greetings, have undoubtedly contributed to the increased attendance at district conferences in recent years. The feasts of Israel's religious history made a noteworthy contribution to that history. The table has a function in the kingdom; it may be a means of grace.

Bishop Denny arrived during the dinner and assumed the presidency of the conference in the afternoon, and as Brother R. M. Courtney and I departed to take up our tasks at home the bishop was beginning his speech against Unification.

A. W. P.

A HOT DAY AT HENDERSON

In spite of the excessive heat a fine congregation gathered in the First Methodist church at Henderson last Sunday morning for divine worship. Rev. T. G. Vickers, the hard-working and popular pastor, was away on a month's vacation granted by his board of stewards, and the writer represented him in the pulpit, and the hearty hearing given him and the many kindnesses shown made it a very delightful day.

Henderson for a long time has been very badly in need of a new church building. Brother Vickers, during the past quadrennium, has worked diligently in season and out of season that this need might be supplied. He is beginning to realize the reward of his untiring efforts. A new site, just across the street from the present location has been secured and is being made ready for the erection of one of the best church buildings in the state. The new building will contain a modern Sunday school equipment as well as auditorium and other necessary rooms for an up-to-date church. Work will begin at an early date. The material will be stone.

Last Sunday Mr. H. A. Dennis, an alumnus of Trinity College and editor of the Henderson Dispatch, became superintendent of the Sunday school, and he took hold with vigor and a determination to make his school one of the great Sunday schools of the conference, and we predict that he will do it.

We heard many nice things said about Brother Vickers, and Bro. L. E. Sawyer, of North and South Henderson. These brethren are popular with their people.

It was a delightful sojourn we had in the elegant home of our good friends, Mr. and Mrs. J. H. Bridgers.

T. A. S.

Most of the shadows of life are caused by standing in our own sunshine.—Emerson.

PEOPLE AND THINGS

Miss Nina Troy of Soochow, China, sailed from Shanghai June 10 and is due to reach Seattle July 16.

Rev. and Mrs. Robert E. Brown sends us a beautiful card that announces the birth of Edith Marian Brown.

We are glad to learn that Mrs. E. C. Durham, the wife of Rev. E. C. Durham, is improving but expects to go to the sanitarium as soon as she can be admitted so as to have the benefit of the very best treatment.

After six weeks to renovate and remodel the main auditorium of the church, the Main Street congregation, Lexington, is back in their accustomed place of worship well pleased with the improvements that have been made.

Miss Frances Burkhead, who has been in Soochow, China, for seven years, will return to North Carolina this summer on her furlough. She is due at Seattle July 16 and will come directly to Raleigh to visit her sister, Mrs. Joseph G. Brown. Miss Burkhead's address while at home will be 105 South Dawson Street, Raleigh, N. C.

At Camp Free, August 2 to 11, preachers get their meals free. But each person should bring their own pillow, sheet and blanket. Bud Robinson, general evangelist of the Nazarene church, and John Paul, president of Taylor University, two of the most powerful and widely known preachers in this nation, are to be chief preachers at this camp. God bless you, reader, and open the way for you to attend. Prayerfully, Jim Green.

Dr. W. L. Stidger, for five years pastor of St. Mark's church, Detroit, will this fall become pastor of the Linwood-Boulevard church, Kansas City, a church of 2,000 members. Dr. Stidger is widely known as a progressive pastor, as a writer of fourteen books that have been "best sellers" and as a very popular preacher. His transfer from Detroit breaks into that unique trio—Merton S. Rice, Lynn Harold Hough, and Stidger—who have given Detroit Methodism nation-wide distinction.

Rev. J. J. Barker, widely known in both conferences and now residing at 514 Fifth Avenue, Greensboro, will be glad to assist the brethren who need help in their revival meetings. Brother Barker's health is now restored. He attended summer school at Duke University, completed two courses with "A" grade credits and is now able and ready for any and all sorts of work. He has been a successful pastor and evangelist and the old fires are still "burning in his bones."

Benjamin N. Duke of New York and Durham has given $50,000 towards the half million dollar expansion fund of Louisburg College, according to announcement by President A. W. Mohn. The amount given by Mr. Duke increases the sum so far raised and subscribed for the expansion fund to $300,000. The people of Franklin county have subscribed $150,000. Robert H. Wright of Durham gave $50,000 and the North Carolina conference has raised $50,000.

Rev. A. W. Lynch, pastor at Cullowhee, while at summer school was taken ill and carried to Watts' Hospital, where he underwent an operation. He writes under date of July 1, as follows: "I was operated on here two weeks ago. I am walking about today and in two or three days I will go to Waynesville for further rest before taking up work at Cullowhee. I want to express my sincere thanks to the many brethren who were so kind and thoughtful of me during my stay in the hospital. I trust I shall be a more useful servant in the Master's kingdom in the future because of this experience."

At the age of eighty years Prof. D. Matt Thompson, for thirty years superintendent of the Statesville graded schools, passed away in the hospital at Morganton. Five years ago he was the victim of an automobile, which ran him down and left him with an incurable injury to his head. Prof. Thompson was one of the state's strongest educators. A man of fine common sense, and of more than ordinary educational attainments, he wielded a great influence educationally in the state. He was the father of Walter Thompson, the first superintendent of the Jackson Training School, later of the Methodist Children's Home, where he died; of Dorman Thompson, a leading and popular member of the Statesville bar, and who died just a year ago; and Prof. Holland Thompson, engaged in educational work in New York, who has risen to a conspicuous place in the literary world.—The Uplift.

The Advocate acknowledges with thanks the following: "Mrs. T. L. Poole requests the honor of your presence at the marriage of her daughter, Allie Thomas, to Rev. M. C. Ellerbe the eleventh of August, nineteen hundred and twenty-five at 7:30 o'clock at Gregson Methodist church, Durham, N. C."

"Mrs. Alice Pell Puckett announces the marriage of her daughter, Sadie Spiers, to Mr. Winfree Murray Palmer on Tuesday, June the thirteenth, one thousand nine hundred twenty-five, Asheville, N. C." The bride is the daughter of the late Rev. W. H. Puckett of the N. C. conference. The groom is the son of Mr. and Mrs. Horace Palmer of Bennettsville, S. C., formerly of Warrenton, N. C. A few intimate friends and close relatives were present to witness the ceremony which was performed in Central Methodist church. Dr. Edward Leigh Pell of Richmond, Va., an uncle of the bride, officiated. After a motor trip through western Carolina the young couple will be at home to their friends in Bennettsville, S. C.

HOME COMING AT OLIN CHURCH

Olin church, on the Olin charge, invites all former pastors and families, residents and friends to attend a home coming day the first Sunday in August. Good speeches, good singing and good dinner will be the feature of the day. Your presence will be appreciated. So come. Olin Church.

DR. SOPER HEADS DEPARTMENT OF RELIGIOUS TRAINING AT DUKE

Announcement has been made from President Few's office that Dr. Edmund B. Soper, professor of the history of religion of Northwestern University, Evanston, Ill., has been elected dean of the school of religious training at Duke University. The announcement was also made that Prof. Harvil Branscombe has been elected to the chair of New Testament, and that Rev. H. E. Myers is to teach English Bible and Christian doctrine. Dr. Branscombe is a son of Dr. L. C. Branscombe, editor of the Alabama Christian Advocate, and is considered one of the strongest young men of the Southern Methodist church. He is a graduate of Birmingham Southern College and holds a B. A. degree from Oxford University, England. At present he occupies the chair of New Testament in Southern Methodist University, Dallas, Texas.

Rev. H. E. Myers is now pastor of Memorial church, Durham. He finished at Trinity with the class of 1915, and holds the B. D. degree from Boston University. Brother Myers will devote the next academic year in prosecuting his studies in the graduate school of an American university and will enter upon his duties at Duke in the fall of 1926.

CHRISTIAN EDUCATION NOTES

There is a little country church away back in the mountains where the members made generous pledges to the Christian Education Movement, and as regular as the years revolve the capable educational collector for that church sends the annual payments in full as they fall due. That collector has a high conception of obligation and has instilled that high principle in the hearts of all the subscribers in that church.

* * * *

In another church on a very weak mission chapel the pastor after diligent effort failed to secure a single pledge for Christian Education, but not to be outdone he subscribed $100 himself and just the other day sent in $20, the fifth and last payment on his pledge.

The salary of that self-sacrificing pastor was only $400.

* * * *

A pastor who all his life has served in fields where the salary was small, pledged and paid $500 to the Centenary, subscribed with his family about $200 to Christian Education, and they are meeting the payments promptly as they fall due. This pastor and his good wife have made great sacrifice to educate a large family of children, and at the same time, out of this scant purse, have found money to help the Centenary and Christian Education work in liberal fashion.

We still find faith in the earth.

* * * *

It is a great thing to be systematic in all our plans and have faith to carry them out accordingly.

A little while ago a brother of limited means sent in a hundred dollar check to meet the last payment on his Christian Education pledge. He was systematic, for regularly each year since he made the pledge the annual payment came until it was all canceled.

I wrote him that if all subscribers had done likewise all subscriptions would now be paid in full and the glorious task completed.

WAS THAT SOMEBODY YOU?

"Somebody heard the strong appeals
For Christian schools with high ideals.
Somebody saw the nation's need
For Christians brave to take the lead.
Was that somebody You?"

"Somebody pledged a worthy sum
To help the Master's Kingdom come.
Somebody kept his promise true,
Promptly meeting the payments due.
Was that somebody You?"

"Somebody let the months slip by,
Heedless of obligation high.
Somebody said: 'No more delay,
Gladly I'll pay that pledge today.'
Was that somebody You?"

"Somebody's pledge turned out this kind:
'Only a scrap of paper signed.'
Somebody failed to keep his word
Of honor pledged his Friend and Lord.
Was that somebody You?"

William L. Sherrill,
Charlotte, N. C. Educational Secretary.

CHURCH COLLEGE FOR YOUTHS

The primary work of the church is in the field of religion. But to achieve the fullest religious life it becomes necessary for the church to enter into allied departments of life as social service, education, prohibition, and hospital ministry. Accordingly the church has established social service commissions, colleges and universities, the Anti-Saloon League, and hospitals, and is rendering a valuable and far-reaching ministry through these institutions.

In the march of events, however, the state has gradually become aware that the general education of its citizenship is one of its supreme tasks. The grammar school, the high school, the state college and university, therefore, have been accorded their rightful places in our social life, and a great financial burden has been taken from the shoulders of the church, and especially through the development of the state colleges and universities.

This condition, however, offers to the church an exceptionally fine opportunity to continue its own and rightful work of religious instruction to the thousands of young men and women who are gathered together at the state colleges and universities.

It will cost the Methodist church thousands upon thousands of dollars yearly to educate the seven hundred and fifty young men and women attending the University of North Carolina. Even when a student pays all the bills rendered to him at the University for his education, it is only about twenty-four per cent of the actual cost. While the church is relieved of this educational cost, it is obliged to finance a sane, healthful, religious instruction for the hundreds of her youths.

The first step toward this end is the building of an adequate church plant where ample provisions are made for housing the religious organizations of youth, for providing a wholesome home-like spirit of service, ample class rooms for Bible instruction, and supremely an adequate and attractive auditorium for preaching the gospel.

Such is the program that is now being worked out at Chapel Hill. Where can there be offered a finer opportunity for the investment of consecrated dollars that will be so fraught with far-reaching spiritual influence?

Here is the challenge for the church to specalize in her partfcular field of ministry, namely, applied Christianity among her youths who are to be her future servants.

If you have the vision and the spirit to carry on this work please send a check or a subscription to the Methodist Joint Commission, Chapel Hill, N. C.

I will lift up mine eyes (Psalm 121:1). I will look upwards. I will take the lofty view. Whatsoever things are pure, lovely, just, comely, if there be any virtue, or any praise, I shall think on these things. It was a great resolution. It is the resolution which still separates men. They are the believers in God, and only they, who lift up their eyes. —John A. Hutton.

The Three Days and Three Nights

By Rev. A. G. Loftin.

"For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40.

According to the commonly accepted tradition of the church Jesus was crucified on Friday, dying at three or four o'clock, or sometime between three and sundown, and was raised from the dead very early in the morning of the following Sunday. Many people are puzzled to know how the interval between late Friday afternoon and Sunday morning can be three days and three nights, when it is at most but two nights, one day and a very small portion of another.

The solution of this apparent difficulty proposed by commentators is that "a day and a night" is but another way of saying "a day," and that the Jews reckoned a fraction of a day as a whole day. So they say there was a part of Friday, or a day and a night; all of Saturday, or another day and a night; part of Sunday another day, or a day and a night.

There are many persons who are not satisfied with this solution, and I confess that it does not and never has satisfied me. I cannot believe that a part of a day may be reckoned as a whole when Christ specifically said "three days and three nights."

Is there not a better solution than this, one that will not have to apologize for the shortsightedness of our Saviour when he said "three days and three nights shall the Son of man be in the heart of the earth"? I think there is.

The first fact to be noticed is that the Bible nowhere says or implies that Jesus was crucified and died on Friday. It is said that Jesus was crucified on "the day before the Sabbath" (Mark 15:42). As the Jewish weekly Sabbath came on Saturday, beginning at sunset in the evening before, the conclusion naturally drawn is that Jesus was crucified on Friday. But it is a well known fact that the Jews had other Sabbaths besides the weekly Sabbath which fell on Saturday. The first day of the Passover week, no matter upon what day of the week it came, was always a Sabbath (Deut. 5:15). "Remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand and a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day" (Lev. 23:5-7). In the fourteenth day of the first month at even is the Lord's Passover, and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation (Sabbath): ye shall do no servile work therein."

Now the question arises as to whether the Sabbath that followed Christ's crucifixion was the weekly Sabbath (Saturday) or the Passover Sabbath, falling on the 15th of Nisan, which came that year on Thursday. Now the Bible does not leave us to speculate in regard to which Sabbath is meant in this instance, for John tells us in so many words that Jesus was crucified (also tried) on the day of "the preparation of the Passover (John 19:13-14). "Pilate brought Jesus forth and sat down in the judgment seat in a place that is called the Pavement, and it was the preparation of the Passover, and he said unto the Jews, 'Behold your King.'" Thus we know that it was not the weekly Sabbath, or Friday before, but it was the day before the Passover Sabbath, which came that year on Thursday. That is to say the day on which Jesus was crucified was Wednesday. John makes this as clear as it can be made.

The gospel of John was written later than the other gospels, and he seems to have wished to correct false impressions that may have been given by the other writers. One of these false impressions was that Jesus ate the Passover with His disciples at the regular time of the Passover. To correct this impression John clearly states that He ate it the evening before, and that He (Jesus) died on the cross at the very moment the Passover lambs were being slain, "between the two evenings" on the 14th Nisan (Exodus 12:6 marginal reading, "Between the two evenings"), God's real Pascal, Jesus, was slain at the very time appointed of God. Everything about the Passover lamb was fulfilled by Jesus. (1) He was a Lamb without blemish and without spot as required in Ex. 12:5. "Your lamb shall be without blemish." (2) He was chosen the 10th day of Nisan (Ex. 12:3). "In the tenth day of the month shall they take to them every man a lamb." It was on the tenth day of the month, the preceding Saturday, that the triumphal entry was made, since they came from Jericho to Bethany six days before the Passover. John 12:1, "Then Jesus six days before the Passover came to Bethany." Counting backward six days from Thursday we find the sixth day to be Friday. It was the next day then that the triumphal entry was made. John 12: 12-13, "On the next day much people took branches of palm trees, and went before him, and cried, 'Hosanah.'" This then was the tenth day of Nisan. It was also on the tenth day that Judas went to the chief priest and offered to betray Jesus for thirty pieces of silver (Matt. 26:6-16 or Mark 14:3-11). As it was after supper in the house of Simon, the leper, and as the supper occurred late on Friday, that is after sunset or early on Saturday after the supper would necessarily be on the 19th of Nisan. Thirty pieces being the price set on Him by the chief priest, it was the buying or taking to them of a lamb which according to the law must occur on the tenth day of Nisan. Furthermore, they put the exact value on Him that the Old Testament prophecy predicted. (Zech. 11:12, "So they weighed for my price thirty pieces of silver.") (3) It was prophesied that "not a bone of Him should be broken" (Psalm 34:20). (4) He was killed on the fourteenth of Nisan "between the evenings" (Ex. 12:6), just before the beginning of the 15th of Nisan at sundown.

If we take just exactly what the Bible says, that is that Jesus was slain before the Passover Sabbath, the type is marvelously fulfilled in every detail, but if we accept the traditional theory that Jesus was crucified on Friday, the type fails at many points. Furthermore, if we accept the traditional view that Jesus was crucified on Friday and ate the Passover on the regular day of the Passover, then the journey from Jerico to Bethany, which occurred six days before the Passover would fall on Saturday, that is the Jewish Sabbath. Such a journey on the Sabbath would have been contrary to the Jewish law. Of course it was impossible for Jesus to take such a journey on the Jewish Sabbath. In reality His triumphal entry into Jerusalem was made on the Jewish Sabbath Saturday. This was altogether possible, for the Bible tells us that Jerusalem was a Sabbath day's journey from Jerusalem (Acts 1:12 or Luke 24:50).

Furthermore, according to the astronomers in the year 30 A. D., which is the commonly accepted year of the crucifixion, the Passover was kept on Thursday, April 8, the moon being full that day. The chronologists who have supposed that the crucifixion took place on Friday have been greatly perplexed by this fact, that is that the Passover occurred that year on Thursday. One writer in seeking a solution of the difficulty suggested that the crucifiixion may have occurred in the year of 33 A. D., for although the moon was full on Thursday that year also it was within two and a half hours of Friday. He thinks then that perhaps the Jews may have kept the Passover that day. But when we accept exactly what the Bible says, namely, that Jesus was not crucified on the Passover day but on "the preparation of the passover" and that He was to be three days and nights in the grave, and "as the preparation of the Passover" that year came on Wednesday and his resurrection early on the first day of the week (Mar 16:9), this allows exactly three days and three nights in the grave.

To sum it all up, Jesus died about sunset on Wednesday, seventy-two hours later, exactly three days and three nights later at the "beginning of the first day of the week," Saturday at sunset He arose from the grave. When the women visited the tomb just before dawn the next morning they found the tomb empty. So we are not driven to any such makeshift as counting a portion of a day as a whole day and night. Instead we find the statement of Jesus literally true. Three days and three nights his body lay in the tomb.

While His body lay dead He Himself being quickened in the spirit (1 Peter 3:18) went into the heart of the earth and preached unto the spirits which were in prison (1 Peter 3:19). (The word translated preached is in the original "Erkeruxen," which means to proclaim as a herald. The word "Evangeline" means to preach the gospel. Jesus went to herald his victory.)

What of the two on the way to Emmaus early on the first day of the week? True they said to Jesus, in speaking of the crucifixion and events accompanying it, "Besides this, today is the third day since these things were done" (Luke 24:21). You say then that if the crucifixion took place on Wednesday, Sunday would be the fourth day since these things were done. But the answer is very simple. These things were done just as Thursday was beginning, that is at sunset Wednesday. They were therefore completed on Thursday, and the first day after Thursday is Friday, the second is Saturday, the third is Sunday, the first day of the week. So the supposed objection in reality supports the theory. On the other hand, if the crucifixion had taken place on Friday, by not any manner of reckoning could Sunday be made "the third day since these things were done."

I believe that my Lord's word can be taken literally, that He means what He says and says what He means.

Evangelism in Our Rural Sunday School

By John W. Shackford.

The Sunday school as I knew it in my childhood life was for the most part in the country. My father was a Methodist preacher, so that I not only attended one Sunday school on the circuit, but occasionally all the Sunday schools of the charge. My first public address in the church was at a circuit Sunday school institute when I was fifteen years of age. I have been in many revivals in the country. Sometimes I have had the privilege of assisting brother pastors in revivals on the circuit. On such occasions one of my first thoughts has always been for the children and young people of the church homes. Surely we must try to reach the spiritually destitute and those who have grown up outside the influence of the church, but I have never been able to see why we should lose from the church and from the Christian life those who have grown up within its very shadow and who come from our Christian homes. I believe oftentimes we lose many of these because we do not give the attention that we ought to give to bringing them into a vital personal relation with Jesus Christ in their earlier years.

While many of the methods suggested for a campaign of evangelism in the Sunday school in our town and city Sunday schools may not be practicable for our rural schools, I am convinced that the same general principles are applicable with certain modifications as to method. I am speaking now not theoretically, but out of practical experience when I say that it is entirely possible to have the parents and teachers of our Sunday schools come for a special season of prayer and conference regarding the obligations of the home and the school for the evangelization of the child. In this conference very definite suggestions may be made both to parents and to teachers as to how they may be most helpful in presenting Jesus Christ as Saviour and friend to the children and youth of home and Sunday school. It may be best that the teachers should first meet separately and then that a conference should be held for parents and teachers together. In either case, plans may be made whereby the teachers and parents shall work together in closest understanding and in sympathetic helpfulness in the effort to touch the life of the child and youth vitally for Jesus Christ and to bring all the children and youth of the Sunday schools into a genuine experience of religion.

I recall very vividly that on one occasion when I was preaching for a brother pastor, we set one day apart early in the meeting as a special time for conference between preacher, parents and teachers regarding the religious life of the children and youth of the Sunday school. Plans were made for personal intreviews between parents and children and teachers and children. On a given day, later in the meeting, the day having been announced in advance ,the whole Sunday school above the primary age was asked to be present and was present. In most instances evidently the children had been approached by parents and teachers and their hearts were open and responsive to the meaning of the hour. That morning there was no sermon, but a very simple talk about the meaning of the Christian life to the young and the call of Jesus Christ to every life. Boys and girls who during preceding days had sat still under the usual form of appeal arose at this hour and came forward simply, but sincerely, offering their lives to Jesus Christ and desiring to become members of his church.

Oftentimes I am convinced, the very assumption of unwillingness on the part of children to accept Christ which we preachers sometimes seem to

make has its effect in keeping boys and girls away from Christ. Whereas, if we only assumed that their hearts are open, as Jesus said, and are responsive to the call of the kingdom, and made the right sort of approach to them, they would not disappoint us.

Surely here is a work that requires the most careful, prayerful and sympathetic treatment on the part of the Christian teacher, the Christian pastor and the Christian parent.

The leaflets on Sunday School Evangelism which the Sunday School Board has prepared will be found helpful in dealing with this problem in the country as in the city. These leaflets will be sent free of charge upon request to the General Sunday School Board, 810 Broadway, Nashville, Tennessee.

Why Florida Must Have Unification

By W. A. Cooper.

Florida is the oldest and youngest of states. Her history reaches far back into the sixteenth century. It was first explored by Pone de Leon, a companion of Columbus. They say he was looking for the fountain of youth. He found it but he knew it not. All Florida is a fountain of youth. Pedro Menendez arrived in Florida in 1565 and founded the city of St. Augustine, and built a fort there. Sir Francis Drake captured the fort in 1586 and the Union Jack succeeded the Spanish flag in St. Augustine.

But Florida is the youngest of states. After the close of the war between the states, the people of the Atlantic seaboard moved westward. Great trunk lines of railroad were built east and west, not south. Florida was forgotten; nay, she was never known. Millions of people believed that Central and Southern Florida were swamps, and that white people could not live there; that it was only fit for the habitation of Indians and Negroes. Florida is a new discovery to the people of the North today. They are now learning that Florida is the fairest of the sisterhood of states. The skies which bend over Florida are as soft as those which bend over Italy, and her soil is as fertile as the valley of the Nile. Her climate is as salubrious as that of the Rivera. Florida streams and lakes and bays and coasts are full of fish and her woods are vocal with the song of the mocking bird. Florida is only ten per cent developed. They are homesteading in Florida yet. Florida must have Unification because Florida is Florida. The North will not stay North when they become acquainted with Florida.

The population of Florida is drawn from everywhere. They are from those states north and south of Mason-Dixon line. They are from the East and from the West. Every city and town in the state has its chamber of commerce which is sending out literature setting forth the state's illimitable resources, and the people are coming. He that has an ear to hear can hear the tramp of the coming millions. Our church reported a membership of 52,410 in the Florida conference last year and 20,000 approximately came to us from the Northern church. Our present cosmopolitan membership demands that Florida vote for Unification. The methods of some of the anti-Unificationists have already created a serious situation among us, and some of the former Northern Methodists have been driven almost to the breaking point. How shall we be able to hold these 20,000 if the Northern church ratifies the Plan of Unification and our church refuses to ratify it? Then again, how can we expect the coming thousands of Northern Methodists to join our church in the future? The people of Florida are united in business and social life, and we ought not to keep our sectional prejudices, Northern and Southern, sacred only to the church.

Both Methodisms are here. Southern Methodism has the Florida conference and Northern Methodism has the St. John's River conference. The division makes for weakness and creates friction. When unification takes place, the two conferences will have authority to appoint commissions to meet together, pray and talk over the problems of competitive churches and solve the vexing question. If it should fail, I see no way of solving the problem. To invoke an old plan of 80 years ago and which we repudiated 59 years ago will solve nothing. It is a condition, not a theory which we face. At the last session of the St. John's River conference Bishop E. G. Richardson closed up the Central M. E. church in Tampa. He requested the district superintendent to transfer all the members who would go to their little church in Palma Ceia Park, a suburb of Tampa. He has let it be known that if any services are held in Tampa this year they will have to answer to him for it. I have this over the bishop's own signature. The St. John's River conference ratified the plan of unification 39 for and 4 against. This is another reason why the Florida conference must ratify the plan.

When unification takes place, I have the highest authority for saying that the St. John's River conference will desire to become a patronizing conference of Southern College, our orphanage, the Florida Christian Advocate; and when these forward steps are taken by the respective conferences, I believe it will not be five years before there will be but one conference of Episcopal Methodism in the state. We will then learn to know each other better, and knowing, we will love each other more.

When unification takes place, there will be no more overlapping or building altar against altar. The bishops of the united church, being one body, will refuse to sanction any such arrangement. It may be that our bishops will invite one of their white bishops to preside over the Florida conference; or their bishops may invite one of our bishops to preside over the St. John's River conference. There will be many opportunities to bring the two conference together.

When unification takes place the boards of missions of the two conferences will undoubtedly refuse to appropriate their Lord's money to build altar against altar. The motive for competition will be taken away.

The future of Florida demands that our conference shall give to the Plan of Unification an almost unanimous vote. Florida is not a Southern state except geographically. It is not Northern. It is American. We must have an American church; not Southern, not Northern. Florida honors the fathers of the past century, but we will solve our problems in the light of the future and not of the past. The song of the Psalmist, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth," is the song of the forward looking men of our great state.

These are the "why" Florida must vote for Unification of American Episcopal Methodism. These are the "why" the writer said on the floor of the General Conference that "Florida is a border state."

A Debris Mover

A river bed gradually becomes filled with debris. No amount of machinery or any other ordinary means can move it.

But the currents of air set in a certain direction, clouds gather in the hills, the rains descend, unprecedented floods sweep down, and upon their current is borne vast quantities of hitherto immovable debris.

No scientist had predicted this extraordinary phenomenon; scientists are not agreed as to its cause, but it was produced by forces that came out of the skies, and over which man had no control.

The river bed of church life gets filled with intellectual debris. All sorts of human means fail to remove it; the accumulations get larger.

It was the case in Bishop Butler's day, and where is there one today comparable to him? But his tremendous dialectical machinery failed to clear the river bed.

Meanwhile unaccountable forces had gathered in the Upper Skies—Spiritual Forces. Whitefield, the Wesleys and other members of that historic coterie had passed through an extraordinary spiritual crisis.

In a small room in Fetter Lane, London, at three o'clock in the morning, after a long season of wrestling prayer, they experienced their Pentecost. By now the spiritual flood was at its height.

Skepticism in every form, from Deism, as championed by Lord Brougham, to infidelity as vended by street ruffians; heresy of every type from Socinianasm and Pelagianism to—goodness knows what, floated on its bosom. The scientist was out of business. What a pity that a modern psychologist was not there to "explain the movement!" But the debris floated on down. The traditionalist bawled himself hoarse but the waters would not heed. The Fundamentalist was there, but he hadn't been named. The Modernist—well, he was there, too. He has tried hard to establish an alibi, but has failed. The fact is, the banks were lined with folks—all sorts of folks. A certain Mrs. Partington was there with a broom trying to sweep the waters back. She has a great-granddaughter in America who goes by another name. She's also clever with a broom, and she's prominent in the church Wesley founded!

How many members of world Methodism are really praying for another Debris Mover? How many readers of this article will immediately get on their knees and begin a season of pre-Pentecost prayer?

Well, of course there were lots of "outworn dogmas" and "effete creeds" out on this revival current. Let's see. The dogma of the Trinity was not there. The Apostles' Creed was not there; the Nicene Creed was not there; twenty-four of the Thirty-nine Articles were not there. Not so bad on dogmas and creeds after all, and it a comparatively modern movement. Below Asheville, on the French Broad, and along by Bat Cave and Chimney Rock mighty shafts and vast perpendicular walls of granite were left standing after the flood of 1916. There is intellectual granite in the old creeds. The man who tries to blast and crow-bar them away quits before he gets done. Take a day off and read history.

J. J. Gray.

What Jesus Said About Wealth

By Elmer T. Clark.

Have you observed that every man who has a social idea is eager to claim for it the endorsement of Jesus? Men who have no reputation for personal loyalty to Jesus—who not infrequently oppose the church he founded—would have us believe that their notions are all based upon his teachings.

The communist claims his support because he told the rich young ruler to sell his property and give the proceeds to the poor. He has been called a socialist because he declared the rich could with difficulty to enter the kingdom.

The capitalist exultantly quotes his words: "Unto him that hath shall be given." He has been regarded as endorsing the inequalities of life because he said, "The poor ye have always with you."

The ascetic finds a defense of his mode of life in the fact that Jesus retired into the mountains to pray. Frivolity remembers that he received sinners and ate with them. Legalists support their cause by the remark that he came not to destroy the law.

Pacifists are fond of citing the advice about turning the other cheek. Militarists flaunt, "I came not to send peace, but a sword." Even drunkards find comfort in the fact that he turned water into wine.

It is a great tribute to the Master's power and influence that all men, even those who are not definitely Christians, are anxious to find in his teachings support for their own conceptions.

It is a tacit recognition of the fact that when Jesus speaks the matter is settled. That he is an authority beyond which we need not go.

And does not this attitude on the part of others really condemn those Christian people who make small effort to discover what Jesus really did teach, and who, after discovering, observe it but indifferently?

We ought to know and follow what Jesus said about everything. We should be especially anxious to learn and obey him in the affairs with which we are most intimately connected.

Nothing touches us quite so vitally as property. The primary struggle of all life, we are told, is the struggle for existence. This has always been the case. It is a far cry from the savage, killing a beast with his club that he might eat the meat and wear the skin, to the modern captain of industry and his vast economic system.

Yet the activities of both are based upon the same essential fact. We have wrapped silk around the fur and refined our processes. But it still remains true that our primary struggles are concerned with subsistence. Our relation to property is one of our vital and inescapable relations.

Should we not, therefore, desire to know what Jesus said about property? And should we not make it our first business as Christians to follow his teachings?

Let us, therefore, inquire concerning the teachings of Jesus about the ownership of property. What did he say about money?

1. Jesus taught by precept and example that property is necessary and desirable. He did not regard money as an evil or a curse. He spoke once of "unrighteous mammon," much as we use the term "filthy lucre," but the very fact that de did not consider its possession wrong.

"Your heavenly Father knows that ye have need of these things," he said one day while talking of food and clothing, the means of subsistence which we estimate today in terms of money.

Jesus and his disciples had some money of their own. The Master dined with rich men—even with some whose wealth was regarded as "tainted"—and they were among his friends. He accepted help from well-to-do women, and thought it not amiss when a woman used an expensive box of ointment in her worship of him.

In the parable of the talents he specifically commended the man who had increased his property and severely condemned him who had hoarded his wealth and made no profits.

The Ascetic theory which prompts persons to take vows of poverty received no sanction from Jesus. He endorsed the institution of private property. He taught unmistakeably that wealth is a proper thing and that men do not necessarily sin by seeking and obtaining it.

2. Jesus taught, however, that property is a secondary consideration and not a legitimate primary object of desire. A man does well to seek wealth, but he does wrong when he places the search above everything else.

When speaking of property he said that man should seek first the kingdom of God, and then food and raiment would naturally accrue. So insistent was he that men must not allow a secondary desire for temporal things to usurp the place of the primary duty to serve God taht he told them to take no thought of the future.

This idea was central in Christ's mind. It permeates his message everywhere. The rich young ruler was ordered to give up his wealth, not because it was evil, but because it was preventing his full service to the kingdom. The rich man who filled his barns and amassed wealth that he might "take it easy" was condemned as a fool. Dives put wealth before his social duty and was sent to hell. The Pharisees who thought more of money than of the widows' welfare were denounced as a "generation of vipers" who could not escape damnation.

He was positive that "life consisteth not in the abundance of the things we possess" but in the service that we render. In all of this Jesus was not denouncing wealth but the practice of placing property above service.

3. Our Lord taught that the possession of property, although necessary and even commendable, may be dangerous and may keep men out of heaven. He stressed this point, and we frequently find him severely citicising the rich—not because they had wealth but because they misused it.

"How hard is it for a rich man to enter the kingdom," he exclaimed. "It is as difficult as for a camel to crawl through the needle's eye."

So he is constantly uttering warnings against wealth. "Sell that which ye have," he told his disciples. "Blessed are the poor." "Lay not up for yourselves treasures." "Keep yourselves from all covetousness." "The deceitfulness of riches choke the word." Such words are ever on the lips of Jesus. The man who "layeth up treasures for himself and is not rich toward God" was doomed.

In all of these teachings Jesus was not denouncing wealth but warning against its dangers. He was saying that a man's money is likely to keep him out of heaven.

And is not that the testimony of our common observation and ordinary experience? Riches are dangerous. We know it. It is difficult for a rich man to be a brother to all men—to keep his simple tastes and pious heart—to avoid covetousness and a grasping disposition—to go about doing good—to love God with all his heart and his lowly neighbor as himself.

Jesus was a reasonable person. He knew these dangers and warned againsst them. Do we not need to heed these warnings in such a commercial, mammon-worshipping age as this?

4. Jesus taught that all wealth belongs, not to man, but to God, and that man is a steward charged with the responsibility of rightly using it.

THE PLAN PROMISES TO WORK

That the Northern Methodists in the Winston-Salem district are in favor of entering Jurisdiction No. 2 upon the adoption of the present plan of Unification is the interesting news item sent out from Statesville where that conference was in session last week. Here is the story complete:

The Winston-Salem district of the Blue Ridge-Atlantic conference of the Methodist Episcopal church, in forty-second annual meeting here, went on record as being in accord with the present plan of unification of the two churches, desiring a speedy consummation of the same. The resolution was to the effect that "the Winston-Salem district of the Blue Ridge-Atlantic conference is in accord with the present plan of unification and desires a speedy consummation of the same, and, further, when the two churches have ratified the aforesaid plan, we desire a real union between our local work and theirs and will become a part of jurisdiction number two."

The action of the conference followed a discussion of unification, in its various phases, by church leaders, among them Bishop H. M. DuBose and Rev. W. A. Newell of the Methodist Episcopal church, south.

Bishop DuBose and Dr. W. A. Newell, presiding elder of the Winston-Salem district, M. E. church, south, were before the conference at the invitation of that body to speak on issues vital to the church. Bishop DuBose discussed the great issues, among them the battle to protect from further attack the New Testament doctrines of the virgin birth, the crimson atonement and the bodily resurrection of Jesus Christ. The bishop's eloquent address was really an appeal for "Christian unification" and touched very little on the matter of unification of the Methodist denomination, but declared himself in favor of such action. Presiding Elder Newell's discussion dealt with the unification of the Methodist church, north and south, and expressed himself as wholly a unificationist with little regard to plan. Old issues, he declared, die and lose their power. A new day must come, and that soon. Methodists, by union of forces, can bring about a glorious day for the extension of God's kingdom on earth. In the spirit of unity and brotherly love having once come together, the church can begin in earnest the task of preaching the gospel of world salvation through Christ.

DIRECTOR OF RELIGIOUS EDUCATION FOR WEST MARKET CHURCH

Rev. Robert B. Henry of Montgomery, Ala., was on Wednesday night, July 1, elected to the position of director of Religious Education in West Market Street Methodist church, at a called meeting of the board of stewards. He comes very highly recommended. He is an A. B. graduate of Central Teachers' College, Oklahoma City, afterwards taking graduate work in the University of Oklahoma, majoring in education. His technical training for his position was at Boston University, in School of Religious Education under Dr. Walter S. Athearn, dean of the school. After two years' work in Boston University he received the degree of Bachelor of Religious Education.

He has had practical experience of two years in the Free Congregational church, Andover, Mass., where he worked under the direct supervision of the University; and one year as director of religious education at the old Court Street Methodist church, Montgomery, Ala.

The board considers itself fortunate in having secured a man so fully equipped as Mr. Henry. He is one of the few men in the South holding a regular university degree in religious education, and he has had experience that should be very valuable to him in his work at West Market.

At the invitation of the board Mr. Henry made the trip from Oklahoma to be present at the board meeting Wednesday night. He has already signified his acceptance of the position, and will take up his work here on August 15. He will bring his family to Greensboro just as soon as arrangements can be perfected. Mrs. Henry will prove a valuable asset to the work of the church. She knows the Methodist church, having been reared in a Methodist parsonage, her father being Dr. R. E. L. Morgan, presiding elder of the Ardmore district, Oklahoma, conference.

SUPERANNUATE ENDOWMENT FUND

Please permit me through the Advocate to express the sincere appreciation of the conference committee, of the Superannuate Endowment Fund for the Western North Carolina conference, for all contributions to this fund through the six years of endeavor by Brother Rodgers and the conference committee.

We especially now desire to express our gratification for the matured building and loan stock which has been paid over to the treasurer of this fund, and to thank the subscribers who have matured their stock, and to ask and urge the others whose stock has not yet matured to continue the payment of their dues until the stock is fully paid, for delivery to the conference. It is the purpose of the committee to make their final report at the approaching session of the conference and turn over all the funds collected with any unpaid pledges, and we ask any who have not paid their pledge in full, and whose subscription is on the annual installment plan, to send any balance unpaid to J. B. Ivey, Treasurer, Charlotte, N. C., so that our sheet may be as clean as possible.

We will always feel that those have contributed to this cause represent the salt of the earth.

James A. Bell, Chairman.

"MUCH ADO ABOUT NOTHING" OR "ON WHICH SIDE IS JESUS CHRIST?"

By Rev. Elmer Simpson.

Christ is on the side of His eternal moral attributes, wisdom, goodness, holiness, justice, mercy and truth.

Thus our task as Armenians is to inform ourselves on the subject of the "Present Plan of Methodist Unification" and obey the dictates of conscience in our act of voting if we would walk "in His steps." "Conscience is king and will not desert the throne." "The Pope is not my conscience."

The Rev. W. D. Weatherford, Ph. D., says: "A Christian is a person who is properly adjusted to God in intellect, feeling and will." If that be so, we as Methodist Christians, whether for or against this plan of union, should extend to our brother the right which God gives him as a moral agent, and cast no shadows upon his character—at least not relegate him to a special "kingdom." Love, justice and truth demand it of us.

EDUCATIONAL NEWS AND NOTES

Louisburg College, N. C., reports that Mr. Wright, who has already given a memorial loan fund to help worthy girls, amounting to $50,000, has just made another gift of $50,000 to build a memorial dormitory that will accommodate about 100 students. This building will be ready for use at the opening of the college term in September. Does one know of a more beautiful or useful memorial than of building a dormitory and establshing loan funds at a Christian college? Future generations will rise up and pronounce blessings upon the head of the donor.

Mr. James B. Duke has added another gift of $2,000,000 to the building fund of Duke University, making a total of $9,750,000. Duke now ranks, with respect to material equipment, fifth among American universities, Harvard, Yale, Columbia and Chicago having larger assets. In due time Duke, under the guiding hand of Dr. Few and his associates, will become one of the greatest institutions in America. The best thing about it is that it stands not only for pursuit of knowledge, but also for the promotion of and passion of righteousness. It is this type of institution that is going to make the largest contribution to the salvation of the country and of the world.

At the recent commencement LaGrange College, LaGrange, Ga., formally launched its special effort to raise one-half a million dollars for endowment and larger equipment. The campaign opens auspiciously, many substantial gifts having been announced.

Young Harris College in Georgia has secured $60,000 on a special $100,000 campaign. In addition to this Col. W. L. Peal has just erected a dormitory at a cost of $30,000 as a memorial to his son.

Reinhardt College in Georgia has recently secured $75,000 on its $100,000 campaign. This institution has planned a series of new buildings that practically amounts to a rebuilding of the institution. Mr. Samuel C. Dobbs of Atlanta, Ga., is erecting the first unit known as "The Dobbs Vocational Building."

Wesley College, the mother of colleges for women in America, is engaged in a campaign for $1,000,000 for "A Greater Wesleyan." More than one-half of this amount has now been pledged, and the campaign for the remaining one-half is proceeding systematically, and the tract of land near Macon admirably adapted for the college campus has been purchased and the college will eventually be moved there, leaving the present building in the city of Macon as a conservatory of music. From these several items it will be clearly seen that Georgia Methodism believes in Christian education and is undertaking great things in this department of the church's work. Atlanta is also the seat of Emory University, which bids fair to be one of the great universities of the South.

THE WAY THE CHARGES STAND

The following is the final statement of the standing of the various charges for subscriptions and renewals to the Advocate. The management wishes to thank every one who helped in this matter and to assure them that their efforts in behalf of the church paper is greatly appreciated. We trust that there will be no slackening of effort, but that all the Advocate friends will keep right on at work, and see to it that all on the mailing list at present renew, and that before conference many new names will be added.

ASHEVILLE DISTRICT

	New	Ren'wl
C. F. Tate		18½
R. S. Howie		5¾
L. T. Cordell	4	2
W. F. Sanford	1	5
A. L. Latham	4	15½
G. A. Stamper		7
M. T. Smathers	3	19
A. C. Campbell		339
J. O. Cox		1
T. C. Jordan	13	6
J. W. Grove	2½	1
P. E. Parker	2	6
T. A. Groce	1	2
J. O. Banks	2	10
A. J. Burrus		5
S. W. Phillips	1	1
E. R. Welch		5¾
J. W. Parker		½
B. C. Reavis	1	3
C. B. Newton		7
J. C. Richardson		2
J. M. Folger	1	11½
G. C. Brinkman	6	11
L. W. Colson	5	23
Total	46½	507

CHARLOTTE DISTRICT

J. W. Ingle		3
T. J. Huggins		3
O. B. Mitchell	1	9¼
G. D. Herman	13	11½
J. C. Umberger	10	5¾
J. H. Armbrust	4	64½
D. S. Richardson	2½	
E. N. Crowder	1	19
J. H. Barnhardt	1½	14½
J. E. Abernethy		9
Elsie Myers		5
R. E. Hunt		25
D. F. Carver		1
R. N. Daugherty		5
J. A. Smith	1	3
C. M. Short	22	14
O. L. Brown		5
H. G. Hardin		31
Jos. W. Kennedy	2	5
J. J. Edwards		14
A. R. Bell	3	4
J. S. Gibbs		6
W. S. Cherry		1
A. P. Ratledge	7½	14
T. B. Hunneycutt		2
Total	68½	274½

GREENSBORO DISTRICT

W. H. Willis		6
J. W. Hoyle, Jr.	2	14¼
L. B. Hayes	1	14¼
J. A. Howell	4½	8
W. R. Harris		10½
J. F. Kirk	6	29½
E. E. Williamson		5
W. B. Davis	35	13
C. P. Goode	4½	28
J. A. Cook	1	9
E. K. McLarty	12	37
G. R. Jordan	5	18
M. F. Moores	22	16
W. T. Albright	2	1¼
A. Burgess		8
G. W. Clay	2	11½
E. H. Nease		9
O. P. Routh	1½	1
W. A. Barber		6
E. J. Harbison	1	7
J. E. Woosley	½	5
J. E. Womack		19
T. V. Crouse	1	6
R. G. Tuttle	8	62
W. L. Scott	7	45
J. H. Brendall		7½
Total	116	396¾

MARION DISTRICT

O. L. Simpson	4	20½
J. P. Hornbuckle		3½
L. L. Smith		6½
W. R. Ware	7½	24½
Elmer Simpson		1
H. E. Stimpson		8¼
G. T. Bond	6	75½
M. W. Heckard	10	18½
J. N. Wise		5
W. J. Hackney	1	3
W. E. Poovey		19½
E. J. Poe		12
O. J. Jones	¾	5
J. C. Gentry	24½	17
G. L. Wilkinson	8	22
R. C. Goforth	2	14
M. W. Dargan		5
J. C. Postelle	1	12
J. O. Erwin		17
E. D. Ballard	2	1
J. B. Tabor	1	7
B. A. Sisk	1	2
H. C. Freeman	1	2¼
Total	69¾	297½

MOUNT AIRY DISTRICT

Jas. P. Morris	½	2
J. J. Eads	8½	3
M. E. Leftwich		5
E. E. Snow	2	14½
W. L. Dawson	2½	9½
R. E. Ward	2	12½
L. B. Abernethy	2	49
J. T. Ratledge		25½
W. J. S. Walker	3	2
J. E. Hipps	¾	5
A. J. Bowling		8
H. K. Boyer	4½	40¼
H. M. Wellman		5
G. W. Williams		½
M. Q. Tuttle	2½	2
E. O. Cole		1
Total	28½	184¾

NORTH WILKESBORO DISTRICT

J. L. Reynolds	1½	8½
A. L. Lucas	1	3
R. A. Taylor	2	9
W. A. Thomas	1	8½
W. I. Hughes	2½	12
T. S. Roten		6
Elder S. Taylor	2	
M. B. Woosley	1	9½
Walter J. Miller	1	5
H. G. Allen	3	59¼
Total	15	120¾

SALISBURY DISTRICT

L. D. Thompson	8½	21½
J. S. Folger		3
J. F. Moser	5	18
C. R. Ross	2½	3
T. A. Plyler		2¾
C. M. Pickens	8	46½
R. O. Eller		3
M. A. Osbourne	13	8¾
W. A. Rollins		17½
F. O. Dryman		1
G. G. Adams	2	12½
W. A. Jenkins		8
A. G. Loftin	2	12
W. E. Rufty	1	1
T. F. Higgins		5
L. H. Griffith		7
W. B. Thompson	1	
F. J. Stough	1	16½
H. L. Powell		6
C. R. Allison		7¼
P. L. Shore		1
R. A. Swaringen	5	13
J. M. Varner	9	20
Total	58	234¼

SHELBY DISTRICT

J. R. Warren	2	
H. C. Byrum		3½
F. J. Prettyman		21½
E. P. Stabler	½	10
W. E. Moretz		3½
B. Wilson		4
O. P. Ader	7	16
A. L. Stanford		5
D. W. Brown	6	20
J. C. Keever	3	11
W. B. West	4	41
A. S. Raper		6
R. C. Kirk		9
John H. Green	9½	50¾
Robert F. Mock		12½
S. M. Needham	1	4½
O. C. Fortenbury		4
C. M. Campbell		4
J. W. Combs		6
J. A. Fry		9
G. W. Hoyle	6½	13½
J. E. B. Houser	22¼	32
R. M. Hoyle		26
J. B. Fitzgerald		21
J. N. Randall	2	4½
D. P. Grant		½
J. E. Thompson		1
C. O. Kennerly		13½
Total	63¾	353¼

STATESVILLE DISTRICT

P. H. Brittian	1	5
M. H. Tuttle		1
E. W. Fox	1	33½
J. W. Strider		13
H. H. Robbins	3	39½
A. C. Kennedy		1½
J. M. Barber	1	20½
Carlock Hawk		11
J. H. Bradley	2	30½
D. P. Waters		4¾
A. L. Aycock	3	35½
Z. E. Barnhardt		29
J. A. Peeler	½	6
W. M. Rathburn	1	9
T. W. Hager	½	13½
D. A. Lewis	1	3
R. L. Melton	1	8¼
N. C. Williams		16½
E. E. Yates		4½
M. B. Clegg		4
C. L. McCain	7¼	18½
Paul R. Royle	2	13½
J. E. McSwain	4	3
D. A. Oakley	9	20
F. H. Price		2
Ira Erwin	1	9½
H. H. Jordan	¼	33½
Total	39½	387½

WAYNESVILLE DISTRICT

D. V. Howell	5	10
W. M. Smith		8½
F. L. Setzer	½	10
J. T. Mangum		16½
W. M. Robbins	2	42
A. C. Gibbs	1	1½
J. G. W. Holloway	1½	2
T. J. Houck	9	30
F. C. West	4	1
P. L. Terrell	2½	1
J. C. Brown		½
Frank Siler	1	6
T. E. Hartsfield	½	1
F. W. Cook		3½
R. A. Truitt		8
J. W. Bennett	1	3
H. A. Bryan		4½
Van B. Harrison	2	4
A. W. Lynch		2
Total	30	155

WINSTON-SALEM DISTRICT

L. A. Falls	1	7
C. C. Weaver	2½	56½
C. M. McKinney	5½	17
J. A. J. Farringeon		19
J. P. Hipps		2
J. W. Vestal		11
J. W. Fitzgerald	13	16
W. L. Hutchins		3
W. R. Shelton	3	53
S. T. Barber	1	8
Jim H. Green		3
R. P. Fikes		4
D. R. Proffitt	11	7½
W. B. Shinn		12½
J. W. Campbell		7½
A. C. Swofford		8
John W. Moore	9½	24
J. R. Church		3
J. C. Cornett	2	2
Geo. B. Clemmer		1
J. W. Williams		1
J. S. Hiatt	12	
T. B. Johnson	2	
Total	65½	263

DURHAM DISTRICT

M. C. Ellerbe	7	
W. C. Merritt	5	17
W. F. Elliott		10
B. O. Merritt	1	11
J. B. Hurley	5	53
W. W. Peele	1	9½
L. E. Thompson		3½
L. V. Harris		4
E. C. Durham	3	27
H. E. Myers	12	13
E. R. Clegg	2	26
J. W. Bradley	8	56
S. F. Nicks	1	5
W. F. Craven		10
F. M. Shamburger	1	4
J. F. Starnes	1	10
G. W. Starling	18½	2½
J. A. Martin		6
Walter Patten		4
D. A. Clrake	1½	1
J. H. Buffaloe		33½
J. Bascom Hurley	4½	19
J. W. Autry	1	7½
R. A. Bruton		3
F. A. Lupton		9½
B. T. Hurley		14
D. M. Sharpe	5	1
Total	76½	359

ELIZABETH CITY DISTRICT

N. H. D. Wilson		32¼
L. S. Massey	1	38¼
M. R. Chambers	11	11½
J. O. Long	1	11
J. M. Joliff		2
J. P. Bross		5½
A. W. Price	1	½
E. W. Hurst	1	19¾
W. A. Chambers		2
S. Salyer	1	6
W. P. Phillips	6	7
R. F. Munns	½	21
R. F. Taylor	2	7
R. L. Beasley	1½	1
J. T. Stanford	1	8
C. T. Thrift	19	29
A. B. Crumpler	1	2
J. Vincent Knight	5	4
T. C. Coble	3	9½
W. R. Hardesty	4	1
C. A. Johnson	12	19
Daniel Lane		19½
Total	61	256¾

FAYETTEVILLE DISTRICT

John M. Wrgiht	1	6¼
B. E. Stanfield	8	39
E. L. Hill		1
H E Lance		8½
L. B. Jones		2
O. I. Hinson	2	22¼
H. L. Witten		12½
J. H. Shore	½	11½
G. C. Wood	1	2¾
S. S. Ellington		13¾
C. M. Lance	2	19
L. C. Brothers	5½	37
W. L. Maness	1	29½
H. L. Hedrick		5
M. F. Hodges		4
W. J. Underwood	4	6
R. B. John		11½
C. H. Caviness	1	6½
J. C. Humble		10
L. R. Gaines	1	
G. T. Adames		2
Total	27	250

NEW BERN DISTRICT

J. A. Russell	1	14⅛
R. E. Pittman		4
L. T. Singleton		13
J. W. Harrell	14	31¾
C. K. Proctor	9¾	23
J. C. Whedbee	2½	8½
J. M. Daniel	2½	15½
C. P. Jerome		2
W. A. Cade	1	55½
R. R. Grant		13¾
R. E. Brown	2	8
J. E. Carter	3½	6
K. S. L. Cook		5½
Sam Leffers		3
W. L. Dawson, Jr.		4
W. C. Jones	4	2½
W. T. Cheek	½	4
R. E. Atkinson		3¼
H. L. Davis	2	2
R. W. Barfield		7
C. W. Wilson		1
J. H. Lanning		3
H. C. Ewing		3
E. L. Lewis		1
E. Frank Lee	52	12½
Total	94¾	247⅛

RALEIGH DISTRICT

G. B. Perry	½	4
F. M. Hall	5	21
W. C. Ball	2	13
N. B. Strickland		21½
E. C. Maness	2	15
S. J. Starnes	7	30
K. F. Duval		3
W. A. Stanbury	5	12
L. H. Joyner	4	40¼
A. J. Parker	1	45½
F. M. Snipes		4
W. R. Humble	1	12
Marvin Self		2
W. J. Watson	9	46
W. H. Brown	1?	4
J. C. Williams	3¼	10¼
O. W. Dowd	1½	4¼
J. J. Boone		4¾
H. I. Glass	21	19½
G. W. Fisher	4	21
E. H. Davis		10½
D. N Cavines	7	8
J. E. Blalock	2	1
O. P. Fitzgerald		1
Total	87½	354

ROCKINGHAM DISTRICT

P. D. Woodall	?	12½
N. C. Yearby	2	7
W R Royal		3
W. J. DuBois		2
E. R. Peele	?	7¾
A. J. Groves	1½	4
F. R. Noblitt		1
T M. Grant		3
S T. Moyle		2
J. H. McCracken		8
N. L. Seabolt		3½
R. C Thompson	3	48
N. B. Johnson	1	18
E. H McWhorter		3
J. R. Thompson		4
C. A. Jones	2	4
G. M. Daniel		1
C. M. Rawlins		6
A. S. Parker		12
Ivey T. Poole		6
F. E. Dixon		1¾
J. L. Smith	2	½
M. E. Cotton	1½	1
E. C. Few		1
Total	17	160

WASHINGTON DISTRICT

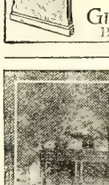
R. C. Beaman		8½
D. H. Tuttle	13½	17
J. H. Miller	2	13
L. L. Smith	½	3
W. M. Wall	15½	68½
F. F. Eure	4	5½
W. E. Trotman		6½
J. A. Dailey	2	13
V. P. Scoville	1	8
H. M. Jackson	½	6
H. M. North	2	11
J. W. Potter		3
B. H. Black	3	
F. S. Love	2	12½
J. J. Lewis		2
B. B. Slaughter		4
W. C. Huckabee	4½	3
L. D. Hayman		10¾
W. G. Farrar	1	5½
A. L. Ormond	1	7
W. C. Benson	1	10½
W. N. Vaughn		5
Total	53½	224¼

WELDON DISTRICT

H. B. Porter	3½	42½
T. G. Vickers	1	7
L. C. Larkin		10
W. L. Clgeg	1	6
B. P. Robinson	1	7¾
G. F. Smith	1	5½
J. L. Midgett		8
E. N. Harrison		2
R. H. Broom	2	2
G. W. Perry		8½
J. T. Draper		20
Frank Culbreth		11
N. M. Wright		16½
William Towe		1
E. B. Craven	1	32
R. G. L. Edwards	10	17
B. F. Boone		8
J. A. Tharpe		4
C. T. Rogers	1	2½
E. L Hillman	2	2
E. D. Dodd		11
Rufus Bradley		4¾
L. E. Sawyer		1
N. M. Wright	½	9
Total	24	239

WILMINGTON DISTRICT

J. R. Edwards		5½
E. C. Sell	2	16¾
A. D. Wilcox	1	14
A. E. Brown	2	4
L. B. Pattishall		4½
C. N. Phillips	3½	4
J. A. Snow	1	21½
H. C. Smith		7
J. W. Sneeden	2	2
J. C. Harmon	3	15½
D. A. Futrell	1	3
W. E. Hocutt	4	5½
Lawrence A. Watts		9
J. E. Holden		4½
E. L. Stack	1	4½
L. M. Chaffin		11¾
E. W. Downum	6	2
T. E. Davis	3	2
W. C. Martin	2	6
J. H. Frizelle	2	4
W. J. Freeman		1
T. W. Lee		6
J. K. Worthington		4
Total	33½	158
Miscellaneous	4½	62
Total for both conferences	1080	5483¾
Total N. C. Conference	474¾	2248¾
Total W. N. C. Conference	600¾	3173¾
Total miscellaneous	4½	62



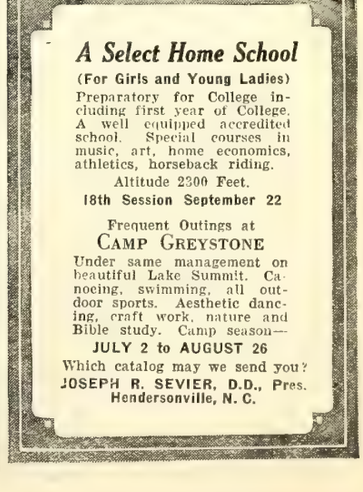
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JULY 2 to AUGUST 26

Which catalog may we send you?

JOSEPH R. SEVIER, D.D., Pres.
Hendersonville, N. C.

WOMAN'S PAGE

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1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

THE GOOD LORD JESUS

There was a little girl who played
In a street of Galilee,
And when the Good Lord Jesus came
The children ran to see.
The first to reach the Master's side
And take His hand was she.
The Good Lord Jesus lifted her
And set her on His knee.

Since then from all the world around
The loving children run,
And Good Lord Jesus holds them all
As then He held the one,—
White children of the silver moon,
Brown babes of the sun.
Lord Jesus, for Thy little ones,
Thy will on earth be done!

Amelia Josephine Burr.

CHRISTIAN UNITY

Christian unity is not a mere sentiment; it is a gracious and operative ministry. It tells the world that they may be one, all one—"That the world may believe that thou has sent me." Union is not argumentative. Union is not sentimental; it is practical. Who can answer a united church? When internecine war ceases, when all domestic troubles are calmed by the genius and spirit of love, when the church presents a united front as to its real trust in Christ and therefore trust in one another, the voice of unbelief will not be heard. What can speak like love? We have never yet heard the true music of Love's voice, because the voice of love has been broken, strained, discordant; the voices have been answering one another instead of blending into one harmonious tone charged with the deliverance of a gospel to a benighted world."—Dr. Joseph Parker.

Those of our number who have been interested in the world-advance of Christian missions and especially in the mission study movement will be interested in the following:

Mrs. Helen Barrett Montgomery, former president of the Northern Baptist convention and internationally known leader of women's missionary work, was made a doctor of laws by Wellesley College during the recent commencement season. The distinction was conferred on Mrs. Montgomery largely for her recent translation of the New Testament, which is attaining a wide reading.

OLDEST MISSIONARY OF METHODISTS DIES

Mrs. Lois Lee Parker, Methodist missionary, died in India on June 1. Mrs. Parker, the widow of Bishop E. W.W. Parker, of the Methodist church, had served for 67 years in India. She was 91 years old, the oldest missionary of the Methodist church. She was the last survivor of the eight women who organized the women's foreign missionary society of that denomination.

PERSON COUNTY MISSIONARY MEETING

Person county missionary meeting was held in Allenville M. E. church June 5, 1925, with Mrs. Kendall Street presiding.

Mrs. B. G. Crumpton in a few well chosen words made us all feel that Allenville was glad to have us. Mrs. Burley Clayton responded.

Mrs. A. M. Gates spoke on "How to Make Our Missionary Societies Worth While." "By preparation, by giving time, by knowing what you want to do, and making everything else cluster around that thought, not neglecting the spiritual side." Mrs. Gates always has a helpful message that strikes home.

Rev. and Mrs. I. L. Shaver and the two little Shavers were introduced to the meeting, the two children dressed in Japanese costume. Mr. Shaver gave us a forceful talk on "Missionary Duty." Mrs. Preston Satterfield sang "In Thy Love."

Mrs. Gates led the noon devotional, her subject, "My place in God's plans for the redemption of the world."

The afternoon devotional was led by Miss Mattie Pulliam, who was district secretary for five years.

Mrs. R. B. Smith told of the social service work of the county and of the cripple children who have been sent to the Orthopedic hospital through this social service work.

Mrs. Clarence Riggsbee represented the young people's work and told how our young people stand in the North Carolina conference, and gave some instructions on how to report.

Mrs. S. G. Winstead told about the Bright Jewel work and the influence of parents over the children.

Anna Katherine Love and Frances Critcher, two Roxboro Bright Jewels, gave a telephone message from Brazil. Ida Winstead and Margaret Critcher sang a duet.

Every society in the county was represented, all giving reports from their own auxiliary.

Mrs. Ralph Davidson sang a solo and Mrs. S. G. Winstead dismissed the meeting with prayer.

The Allensville people served a bountiful picnic lunch in the grove.

The church was full and some standing in the doors and around the windows.

These county missionary meetings have been a help and inspiration to the work in Person county.

Recording Secretary.

FIRST CHURCH, ELIZABETH CITY, HONORS MISS RUTH MERRITT

The Woman's Missionary Society of First church, Elizabeth City, was well represented at the state meeting in Greenville and brought back the good news that the 1926 meeting would be held here.

We had the pleasure of having Miss Mary Pescud of Raleigh present at our April meeting, at which time she made on interesting talk on "What Ruth may expect when she sails for Brazil." This was particularly interesting to us, for Ruth Merritt has been one of "our Scarritt girls" and expects to sail soon for Brazil to do missionary work. She was present at the Elizabeth City district meeting in Moyock on June 25 and made a lovely talk. She was presented with a silver pencil and chain from the societies of this district, a lighted candle in silver stick from Mrs. George Hawkins, our district secretary, and twenty-five dollars in gold from the societies of City Road and First church.

Miss Merritt is visiting relatives here and was guest of honor at an informal tea given by her uncle and aunt, Mr. and Mrs. W. J. Woodley, at their lovely home on Main street.

Mrs. W. A. Peters,
Supt. of Publicity.

Western North Carolina Conference

MISSIONARIES ARRIVING FROM THE ORIENT

We have read with great interest in the "Bulletin of Missionary News" that a number of our missionaries will arrive during July and August to begin their furlough periods. Those coming are Miss Annie Bell Williams of Japan; Misses Cordelia Erwin, and Bessie Oliver of Korea; Misses Nina Troy, Frances Burkhead, Ella Leverett, Mary Lou White, Mabel Hood, Sara Brinkley, Floss McKnight, and Lois Cooper of China. A cordial welcome will be extended to each of these workers, as they come for a year's furlough, which we trust will be most pleasant and enjoyable.

MISSIONARIES SAILING FOR THE ORIENT

There will be two outging missionary parties sailing this summer. The first party will leave on August 7th on the President Jefferson of the Admiral Line, and will sail from Seattle. The following, all of whom will go to Korea, will make up the party: Miss Agnes Graham, Miss Hortense Tinsley, Miss Olive Lee Smith, Miss Euline Elizabeth Smith.

The second party will sail on the Empress of Russia, of the Canadian Pacific Steamship Line, leaving Vancouver August 20, and will be composed of Miss Ida Anderson, Miss Anne Elizabeth Herbert, Miss Ethel Wytell Bost, Miss Naomie Howie, Miss Pearl Wiemers, Miss Mary Douglass Finch and Miss Blanche Hager. Miss Margaret Pilley, who goes to China on a contract basis for three years, sailed June 20 on the Empress of Russia. We wish for each of these a pleasant and safe voyage.

I AM THE HOME

(From New National Leaflet on Home Economics.)

Result and Creator am I; heirloom of those gone and heritage of those to come.

Through me life immortal has spoken in messages that the world has loved, feared and revered.

I tell the story of life's evolution, the story of growth, the story of civilization. I am the first and last memory in life. I am the inspiration for the home eternal.

I am the incentive to marriage and the consolation of the lonely. I rescue the wayward from the sorrows of life; I console the despairing; I lessen the fears of the dying. I whisper hope to the bereaved.

I embody the wisdom of the past. I foster the wisdom of the future. I belong to all people, to all races, all worlds. I am the expression of all that is best in their history, their loves, their arts, their religion.

I train the young; I modify their heredity; I march with their programs; I adjust to their needs; I influence their lives for good. To that end was I created—the mightiest force of God. I am Home.

Abbie L. Marlatt.

SALISBURY DISTRICT MEETING

We are indebted to Mrs. P. N. Peacock of Salisbury for the following interesting account of the Salisbury district meeting, held a few weeks ago:

"The annual missionary meeting for the Salisbury district was held at historic old Mt. Olivet church in Cabarrus county on June 3 and 4, pastor and people co-operating to make the visitors welcome and the meeting a success.

The opening service was held on Tuesday evening, Mrs. W. C. Houston, the new district secretary, presiding. Devotional services were led by the pastor, Rev. A. G. Loftin. A striking pageant was presented by the young people of Mt. Olivet church, showing a number of reasons why young people's societies die in the summer time and a like number of ways to keep them alive.

It was a great privilege to have Dr. Fred P. Manget attend the meeting. He was the principal speaker at the evening hour and made a magnificent address on his work in China. He also conducted the morning devotional service on Wednesday. So great was the interest and sympathy aroused by these talks that it was voted to send a box of hospital supplies to Dr. Manget from the district. An account of this interesting work by Mrs. Houston will be found on this page.

It was our good fortune to have our conference vice president, Mrs. W. W. Hagood, and superintendent of young people, Mrs. C. C. Weaver, with us. Mrs. Hagood presented the Belle H. Bennett Memorial while Mrs. Weaver gave an interesting account of the recent Council meeting at Tulsa, Oklahoma, and also presided at the young people's hour. At this time two volunteers, Misses Mary Myers and Margaret Boylan, were presented to the conference.

Other phases of the work were ably discussed by members of the district, Mrs. Bodenheimer speaking for the children's work, and Mrs. A. R. Lazenby presenting the membership contest. The pledges were taken by Mrs. P. N. Peacock, conference treasurer, and showed a substantial increase over last year.

An invitation to meet in Kannapolis next year was accepted by a unanimous vote.

A bountiful picnic lunch was spread in the beautiful grove surrounding the church. This was one part of the program in which every delegate took part.

The attendance was very gratifying. Every auxiliary except three had representatives. Rather unusual and very pleasing was the attendance of ministers of the district. Dr. T. F. Marr, presiding elder, was present, also Revs. R. O. Eller, W. A. Jenkins, T. F. Higgins, J. F. Moser and E. Myers. An active interest was shown by the men of the community, many of them attending all the sessions.

Mrs. Houston, already well known over the district, made a fine impression in her official position, and the work on the Salisbury district received a splendid impetus from the meeting."

Having heard of the box of supplies that the Salisbury district had planned to send to Dr. E. P. Manget's hospital in China (to which reference has been made by Mrs. P. N. Peacock in the foregoing article) we wrote Mrs. Houston, district secretary, asking her to tell us about it and we are glad to let you read for yourself what she has to say:

"Dr. F. P. Manget made two talks at the Salisbury district meeting which described so graphically the needs and sufferings of the womanhood of China, that he aroused much interest and enthusiasm all over the district. He came at our urgent request, just to help make the meeting a success and with no expectation of any assistance in his own work, but after he left the ladies decided to send a box of supplies to his hospital in Huchow, China, to show their appreciation of his coming to us. The response to this suggestion has made the district secretary very happy. First, little Badin, which is the baby society in point of age, sent a most generous offering of supplies and money. In a very short time Albemarle, Norwood, Spencer, China Grove, Kannapolis, Mt. Olivet, Concord, Central, Forest Hill and Epworth sent splendid contributions of supplies and money until we now have towels, sheets, pillow cases, wash rags, boxes of surgeon's gauze, cotton blankets, wool blankets, bed spreads, table cloths, one bolt sheeting, one bolt table cloth, hose, table napkins, bundle of mill ends (for bandages), muslin, several pieces of cloth and sundry small articles and $103.25 in cash. The finest and best gift I have saved for the last. Dr. J. E. Smoot of Concord, one of God's own children with the biggest heart and the noblest impulses gave his instruments, a sterilizer and other articles that belong to a doctor's outfit. Is it any wonder that the district secretary's heart is running over with joy? The young people and children of the district as well as the adults had a part in this box. Several of the societies had 'showers,' these promoting the social life as well as helping missions. Among these was Central, Concord. Mrs. W. F. Goodman and Mrs. W. C. Houston issued invitations to an 'At Home' and in spite of a rain which lasted the entire afternoon, quite a good crowd was present and brought useful gifts. Each one went away saying she had a good time, one lady remarking that she had

(*continued on page thirteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

THE WHOLE FAMILY

It will be a dandy good thing for your whole family to attend the Western North Carolina Conference Wesley Bible Class Federation held at Lake Junaluska July 13, 14, 15. While mother, father and the grown young people are attending adult section of the federation, teen age members of the family will be well provided for in the intermediate-senior section. The children can spend the time most profitably on the playground, a cut of which is shown on this page. The whole family might as well climb in the car and hurry off to Lake Junaluska early Monday morning, July 13, where a vacation may be had with religious profit.

MISSIONS

Our Western North Carolina conference Sunday schools subscribed $127,937 to the Centenary, of which amount $80,785.46 was paid. For good reasons $36,500.91 was deducted from the unpaid balance, leaving still due $10,650.63. Earnest efforts are now being made to get our Sunday schools to pay this balance in their regular monthly missionary offerings. The proceeds from these offerings will go to our European mission fields, Czechoslovakia, Belgium and Poland. All offerings to this splendid cause should be sent to Treasurer H. A. Dunham, Asheville, N. C. The following Sunday schools have reported their willingness to do so:

Asheville District.

Bethesda, Azalea, Black Mountain, Mount Pleasant.

Charlotte District.

Central, Monroe; Hickory Grove.

Greensboro District.

Old Union; Centenary, Greensboro.

Marion District.

Mt. Harmony, Oak Grove, Salem, Spindale.

Mt. Airy District.

Stokesdale, Hunter's Chapel, Stewart's, Elkin, Rockford Street.

North Wilkesboro District.

Chestnut Hill.

Salisbury District.

Gold Hill, Rockwell, Mt. Pleasant, Central.

Shelby District.

Bessemer City.

Statesville District.

Littlejohns, Huntersville, Vanderburg.

Winston-Salem District.

Smith Grove, Prospect, Cotton Grove, Farmington, Fair Grove.

MISSIONARY SPECIALS

The following Sunday schools have paid their Centenary obligation and had already assumed a missionary special before the European special was available:

Asheville District.

Elk Mountain, Brevard, Brevard Institute, Haywood Street-Asheville, Saluda.

Charlotte District.

Dilworth, Hickory Grove, Morven, Pleasant Grove, Moores, Tryon Street-Charlotte.

Greensboro District.

Park Place-Greensboro, Randleman, Reidsville, West Market Street-Greensboro.

Marion District.

Cliffside, Forest City.

Mt. Airy District.

Central-Mt. Airy, Leaksville, Booneville.

Salisbury District.

Epworth-Concord, Cottonville, First Church-Salisbury.

Shelby District.

St. Peters, King's Mountain, McAdenville.

Statesville District.

Hopewell, Granite Falls, Hickory, May's Chapel, Triplett, Mt. Zion, Broad Street.

Winston-Salem District.

Centenary-Winston-Salem, Walkertown, Prospect.

Waynesville District.

Long's Chapel.

COKESBURY

Mr. Paul F. Evans, our rural worker, is spending a great deal of his time on our most progressive circuits teaching Cokesbury courses of study. He arranges with the pastor in charge for the school to be held at a central point on the circuit, to which come representatives from the other churches of the charge. In this way the entire charge is reached in a most protable way. Mr. Evans is this week conducting a school on the Helton charge, Ashe county, in the extreme northwestern corner of the state. Since the last report the following credits have been recognized by the Leadership Training Office at Nashville:

Jackson Hill Circuit.

W. R. Badgett, Mrs. W. R. Badgett, C. L. Badgett, Mrs. C. L. Badgett, Mrs. W. D. Carter, Glenn Doby, Miss Carrie Doby, A. L. Newsom, Mrs. A. L. Newsom, Powell Newsom, G. A. Peacock, W. C. Wood.

Lewisville Circuit.

Mrs. T. W. Apperson, Miss Gladys Beroth, Miss Treva Beroth, Miss Ardis Conrad, Mrs. Henry B. Fowler, Miss Nettie Houser, Mrs. W. Frank Houser, F. G. Houser, Miss Helen Mock, J. P. Mock, P. N. Mock, Miss Oneta Myers, Miss Birchel Mickle, Mrs. J. M. Pratt, Galloway Reynolds, Frank Reynolds, Mrs. William H. Speas, Mrs. H. C. Sheets, Rev. J. W. Vestal, Miss Evelyn Yarborough, Miss Ruth Yarborough, Miss Mamie Yarborough, Miss Alice Wilson, Miss Jennie Woosley.

HIAWASSEE

Rev. L. T. Edens, pastor of the Hiawassee circuit, in the extreme southwestern corner of the state, enjoys the distinction of being the first circuit pastor to hold a Cokesbury class for his charge. Brother Edens got his folks together, held his class and sent off the examination papers before our office knew he was engaged in such good work. Among those who attended the class were Miss Ruth Hatchett, and Miss Lucille Patton, whose papers were marked with splendid grades and to whom Cokesbury certificates of credit were sent.

WEEK ENDS

Each week-end finds our Sunday school workers scattered about in the conference meeting with Sunday schools, holding institutes, and making Sunday school addresses. Among those places recently visited have been Thomasville, Greensboro, Winston-Salem, McAdenville, Concord, Davie circuit and Lewisville circuit. This is a great time for meeting with our workers in their booster occasions. On a recent date there were fifteen calls for service. Our friends are numerous, whereof we are glad.

North Carolina Conference

"Without Christ, not one step over the threshold; with him, anywhere."

OUR FIRST DUNN SCHOOL

Our first standard training school for Dunn and vicinity was held in Divine Street church last week, opening Sunday evening, June 28, with approximately 100 people representing five or six charges in attendance. Representatives of the Benson, Duke, Dunn, Lillington, and Newton Grove charges, with a few Presbyterians and Baptists, constituted the enrollment. Four courses were offered, with Prof. R. N. Wilson of Duke University, Mrs. H. E. Spence of Durham, Miss Keene, our elementary superintendent, and the writer doing the teaching. Names of those earning certificates will be given next week.

Introductory to the opening of the training school, Prof. H. E. Spence, chairman of our Sunday School Board, preached a stirring sermon on the subject of religious education at Dunn Sunday morning. Again on Monday evening, before the training school, he gave a very interesting and illuminating account of his attendance upon the World's Sunday School convention at Glasgow, Scotland.

WILMINGTON CONFERENCE

The writer attended the sixteenth annual session of the Wilmington district conference at Kenansville last week. On Wednesday the writer, with Prof. R. N. Wilson, who was with us in our Dunn training school, drove from Dunn to Kenansville and were present for the closing session of the conference. Rev. H. A. Humble, who is serving his first year as presiding elder of the district, was in the chair and kept business moving with dispatch, giving all interests ample time to be heard and closing at the crest of a high spiritual tide following a strong sermon by Rev. M. T. Plyler, who was present as a representative of the Duke Commission. The writer represented the interests of the Sunday school before the conference and, following its adjournment, held brief conferences with groups interested in leadership training schools to be held in the district.

WARSAW AND JACKSONVILLE

Two Cokesbury training schools will be held in the Wilmington district during the week of August 30-September 4, one at Warsaw for the Faison-Warsaw, Clinton, Magnolia, Kenansville, Wallace-Rose Hill and Ingold charges; the other at Jacksonville for all the Methodist churches in Onslow county. Rev. E. L. Stack of Faison, is chairman of the board of managers of the Warsaw school, and Rev. J. H. Frizzelle of Richlands, chairman of the board of managers of the Jacksonville school. Not only all the officers and teachers of the Sunday schools, but prospective workers, and church members in general are expected to attend these schools.

WELDON FACULTY COMPLETE

The faculty for our Weldon Standard Training School to be held July 12-17 is complete, and everything is now in readiness for the opening Sunday evening, July 12. The courses and instructors are as follows:

"Sunday School Organization and Administration," Prof. R. N. Wilson of Duke University.

"Pupil Study," Prof. L. W. Summers of Orangeburg, S. C., formerly of Millsaps College, now with the Sunday School Board of the South Carolina conference.

"Primary Materials and Methods," Miss Keene, our elementary superintendent.

"Study of Later Childhood," Mrs. H. E. Spence, junior specialist, of Durham.

This will be the second standard training school at Weldon, and representatives of the churches within a radius of 20 or 30 miles are expected to attend. Rev. G. W. Perry is chairman of the board of managers.

SERIES OF INSTITUTES

Along with the training schools at Norlina this week and at Weldon next there will be held a series of Sunday school institutes. Rev. S. E. Mercer, the presiding elder, and the conference Sunday school board staff have arranged to touch six or eight charges as follows:

1. Warrenton charge at Hebron, July 7.
2. Norlina at Zion, July 8.
3. Warren at Providence, July 9.
4. Willimaston at William's Chapel, July 15.
5. Garysburg at Oak Grove, July 16.
6. Northampton at New Hope, July 17.
7. Enfield at Central Cross, July 18.

ON TO JUNALUSKA!

"A vacation with profit 'In the Land of the Sky!'" Junaluska! There are in session at Lake Junaluska now camp conferences, under the auspices of the General Sunday School Board of the Southern Methodist church, for older boys (15 to 17 years) and for young people 18 to 24. Beginning July 21 there will be an older girls' camp for girls 15, 16, and 17 years of age. Beginning at the same time there will be, of course, also an adult leadership training school for all workers interested in religious education. The North Carolina conference, and your Sunday school, should be well represented. Write for booklets giving complete information.

CHILDREN'S WEEK

"The race moves forward on the feet of little children." And upon the home and the Sunday school largely depends the outcome of this race! Should not parents and Sunday school teachers join hands and unite forces in behalf of childhood and the church? The observance of Children's Week seeks to accomplish this worthy end. The time is any week in October. Begin now planning for this. White Miss Georgia Keene, Durham, N. C., for information and assistance.

MISS FRANK AT KINSTON

Miss Margaret Frank, who for the past year has served as office secretary for the Sunday School Board, has accepted a position with Queen Street church, Kinston, and has entered upon upon her duties there. Miss Frank will promote various phases of the work of the church, giving special attention to the Sunday school, Epworth League, and work with children and young people. Miss Ruth Rogers will succeed Miss Frank as office secretary.

"We are trying through our cultivation of active adult classes to: (1) through correspondence bring to them some definite objective for their work, and to maintain a friendly and cooperative relationship; (2) supply these class leaders wiht helpful and suggestive literature that has been prepared for them; (3) in a general way keep up class interest and show the possibilities of class work, and build up a class spirit; (4) keep before the classes always the ideal of loyalty to the church and to the kingdom; (5) show their responsibility not only for the religious education of adults and for the service program of the kingdom through the church, but also their direct responsibility as adults for the religious education of the childhood and youth of the church."

AT MAXTON, AUGUST 17-22

Time:—August 17-22.

Place: Carolina College, Maxton.

Occasion: Fourth annual session of the Rockingham District Standard Training School.

Program: Courses for pastors, superintendents, other officers, teachers, church members. Also lectures, inspirational addresses, institutes, recreation.

Goal: Every pastor in the district in attendance; every Sunday school represented. Why? In order that together we may move forward in behalf of childhood and the church.

Question: Will you be present?

We will expect you!

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

The Western North Carolina Epworth League conference met in Salisbury on Tuesday, June 30, and continued through Friday, July 3rd. A more successful conference was never held by our young people. We expect to run in this paper next week a full page account of the conference, together with the pictures of the new officers, who are: Rev. L. B. Hayes, president, Greensboro; Rev. B. C. Reavis, vice president, Weaverville; Miss Louise Johnson, secretary, Winston-Salem; Mr. Earle W. Reese, treasurer, Hickory; Rev. W. A. Barber, Greensboro, editor of League page N. C. Christian Advocate.

A CONFESSION AND SOME EXPRESSIONS FROM THE NEW PRESIDENT

Monday: Three services yesterday and I am dull, duller than usual. Think I'll join Mr. Coolidge, the other President, at Swampscott soon!

Speaking of being president, I feel better over it now. In fact I am glad of it. I did not leave Salisbury before the conference closed because I was huffy. I was due at home and would have gone before the election if my friends had not run off with my car. But I confess it was poor business not to stay and formally accept the honorable office. At that time I saw no ethical way to refuse the job; at this time I am happy to serve. From now until I give up the office, or until I am turned out, the work of the Epworth League will be a major interest with me. It has been too much a side issue up until now. Another big cause is mine to work and pray for.

We had a splendid conference at Salisbury. It was well managed, harmonious and pleasant. Beyond doubt the league had a good year last year. The reports showed it and the interest and attendance proved it. That bunch of young people would cause the shriveled heart of a mummy to expand with hope, turn an opponent of unification into an optimist and create a soul under the ribs of death. Honor and glory and praise for our brave and true leaguers, and may God's good grace attend us all through the year.

L. B. Hayes.

WHAT A FEW OF THEM SAID

Mr. Lunsford, the best sport of them all: "Lon, old boy, why did you run off? I wanted to present you to the conference. I told them you were my man for the job."

Miss Webster, our conference secretary: "Mr. Hayes, I am for you. Call on me for the records and anything I can do."

Mr. Reece, conference treasurer, (not Iscariot): "You are sentenced to twelve months of hard labor, but I will 'do time' with you."

Mr. Bond, president of the league board:

"I am tickled stiff because you were elected president. I contgratulate the leaguers on their fine choice, and I also congratulate you because you have a wonderful opportunity to lead the great hosts of young life in our church. I shall be delighted to back you to the limit of my ability. My local leaguers are so happy because of your election."

Mr. Hipps, of the faculty and board: "Here is Saul. He has been hiding in the bushes while we made him king."

Mr. Eller, with a smile like the cat that ate the canary: "Well, Lonnie, you are it."

Mr. Armstrong, teacher and possibly best preacher, measured by God's standard, in W. N. C.: "Mr. President, congratulations, and just call on us when you need to."

Miss Schronce, Miss Fisher, Miss Prettyman, Miss Gayben, Miss Banner, et als: (I can't afford to tell what nice things they did say).

Mrs. Hayes, my wife: "Why did you take it? You know you are not taking care of the jobs you have." (She is really glad to be the wife of the president).

Mr. Odell, board of stewards, Park Place: "Parson, they say one should rather be right than president, but I suppose you wanted to be president."

I appreciate the congratulations of many others. Also, the sympathy of many, but space is not allowed to continue this digest.

A meeting of the new officers will be called at an early date. No appointments will be made until then.

MILLS RIVER

In our opinion very few rural charges can boast of a better Epworth League chapter than ours, especially during the summer months when our young people are home to spend their vacation. We have a wide-awake, consecrated president who is always at her post and who does things in a business like manner. The devotional meetings held every Sunday evening are well attended and with the addition of two splendid violinists the music is one of the outstanding features and is an inspiration. A very impressive installation service was conducted by our pastor, Rev. C. F. Tate, last Sunday night and the following are the officers for the ensuing year:

President—Mrs. Floyd Osborne.
Vice President—Miss Ruth Corpening.
Sec.-Treas.—Miss Jenning Corpening.
Cor. Sec.—Mrs. S. E. Greenwood.
Era Agent—Miss Mayme Bryson.
First Supt.—Miss Lucille Warlick.
Second Supt.—Miss Eloise Johnson.
Third Supt.—Venie Johnson.
Fourth Supt.—Miss Faye Warlick.

NEW LEAGUE

We have a junior Epworth League at Forest City. It was organized April 17, 1925, with twenty-four members. We now have forty-two members. Miss Suddie Young is our efficient superintendent; Carther Thomas, president; Mary Sue Howes, vice president; Argyle Edwards, secretary; Dorothy Doggett, treasurer.

We meet regularly every Friday afternoon and enjoy our meeting. Our superintendent makes them interesting for us. We have had two picnics. We observed Mother's Day with the following program:

Song: Mother Maccrea, by Virginia Magness.

Useful to the End, by Dorothy Edwards.

What Each Letter of Mother Means, by May Moss and Virginia Magness.

My Mother's Bible, by James McGreede and Dorothy Edwards.

We are very sorry our superintendent could not get to the league conference at Salisbury, on account of the illness of her mother. Miss Kathleen Dorsey went in her place.

We are expecting other nice outings this summer. You shall hear from us some time again.

Argyle Edwards, Sec.

Light of Eternity, Light Divine,
Into my darkness shine,
That the small may appear small
And the great greatest of all.
Light of Eternity, shine.—Anon.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Miss Blanche Barringer, Raleigh, N. C.

THE LOUISBURG CONFERENCE

There is no need of having a slogan if you are not going to live up to it. The very first thing to say of the Epworth League Assembly at Louisburg College is that it truly lived up to the chosen slogan, "Biggest and Best." That has more meaning than you can think of when you hastily recite "Biggest and Best." Just a few words about the work done there will indicate to the leaguers who stayed home, because company had come or for some other reason, just how successful the assembly was.

The administration was expecting 200 to be present, and you can imagine how large its eyes grew when leaguers from all over the conference kept coming until there were nearly 275. There was a lot of fun in finding a sleeping place for the night, but you may rest assured that Dr. A. W. Mohn, the college president, did not fail to meet this unexpected situation. Throughout the night and the whole assembly we were most comfortably situated. The eats were an important item, and there was not a word of complaint. Food was excellent, and no one ever looked hungry. The entire college and city opened their arms and received us cordially and sincerely. We are glad that we were at Louisburg this year.

Monday night we met in the high school gymnasium for a social hour. Mr. C. A. Wood, director of recreation in the Raleigh schools, led us in our games. Philip Schwartz had novelty hats for the participants, and the evening was well spent in getting acquainted. The ice was broken for a week of fine spirit and fellowship.

Athletic tournaments in baseball and tennis took place during the week. New Bern district won over Weldon district. (We won't name the score.) Wilmington district won over Raleigh district ditto, and the two winning teams played the faculty, the former taking the championship in the elaborate score of 32 to 31. Miss Margaret Frank won the girls' tennis tournament, and I. C. Larkin won in the men's. They were presented with tennis racquets, offered by the Carolina Athletic Association of Raleigh.

The Kiwanis Club entertained us at a barbecue dinner on Thursday afternoon. A brass band made music, and the leaguers enjoyed the evening very much.

Now we did something else besides eat and have a good time socially. Courses in missions, methods and the Bible were given, and almost the entire assembly received credits for work done in these courses. Look for a more detailed report of those taking credit in a later issue.

Dr. Ashley Chappell, pastor of the Central church, Asheville, brought us a series of inspiring messages. He is a man filled with the spirit of God and the understanding of youth, and at all his services the house was crowded. We learned to love him.

Dr. Mumpower, from the Central Office, Nashville, and Rev. Mr. Betts, missionary to Brazil, were with us as faculty members. Dr. Mumpower was the efficient baseball umpire. Both these men have a warm place in our hearts.

Prof. J. M. Ormond, of Duke University, led the consecration service on Friday night. He made a strong appeal to young men and women to live the vigorous religious life in our search for God. Ten young people stood at the call for full-time religious workers. Every one present reconsecrated himself to the work of the Master. This great climax of religion and demonstration of love for God and for fellowman indicates something of the success of the assembly. The entire week's program had been so logical and so sincere that we truly felt the call of God in our lives.

Everybody loves our president. Mr. Grant is our friend. He lost no opportunity to serve us, and smile with his sincerity upon us. And we love him because he loved us. It was our delight to fulfill his wishes. He always presided with a gentle hand and a kindly smile. And we are glad to have him for our president for the next year.

The newly elected editor of the assembly is your servant. That means that he is to do something for you. You are to keep him busy. But you must tell him something, so that he can do. Send news of your chapters directly to him, and he will do his best to see that each chapter gets his rights. You will mail your correspondence to Hookerton, Greene County, N. C.

FRECKLES

Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any drug or department store and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail, Othine Laboratories, Inc., Buffalo, N. Y.



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Liv-o-lax

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

THE METHODIST ORPHANAGE

Dear Friends:

As the time is so swiftly passing for me to leave my dear old home I must stop awhile and look back over the many blessings that have come to me during the twelve years stay at the dearest place on earth to me, our Methodist Orphanage.

I wish to thank Miss Mattie and Mr. Barnes for what they have done for me. I also wish to extend my hearty thanks to Mrs. LeGrand Everett for the nice clothes which she has sent me twice each year.

I wish to thank all the friends of the Orphanage, and I am going to try to make my life a blessing to the home which has meant so much to me.

Sincerely, Milton Bass.

* * * *

Wilmington and Durham District Conferences—Two district conferences the same week rush the connectional men. Brothers Bradshaw and Humble were very considerate of all who had important causes to represent. The cause of the Orphanage lies very close to all of our people and the folks always listen with deep interest to everything that is said by the Orphanage representative. Of course he does not undertake to deliver a regular address because the time at a district conference is so short it would be unfair to trespass too much on the regular business affairs of the district. I am counting on all the members and pastors of the old Wilmington and Durham districts to give us one hundred per cent of loyalty and unselfish service.

* * * *

Aberdeen—In the absence of Bro. E. H. McWhorter, who is confined in a hospital in Baltimore, I had the privilege of preaching morning and evening in the Page Memorial church in Aberdeen on the last Sunday in June. This is one of the strong churches of the conference, and has in its membership some of the most prominent people in the state. On Sunday afternoon I visited the grave of Walter Hines Page. He was our ambassador to the Court of St. James during the World War, and he distinguished himself as one of the greatest statesmen that ever represented us as ambassador to Great Britain. At the time I was in Aberdeen I was told by Brother Henry Page, who accompanied Brother McWhorter to Baltimore, that Brother McWhorter's condition was favorable for a successful operation. The people of Aberdeen and Vass have been very considerate of their pastor and his family during this time of affliction. The charge is very fond of Brother McWhorter. He is regarded as one of the best preachers that has served these choice people. I had the privilege of being the guest of Mrs. McWhorter. She is a fine wife and is making the best of the situation which confronts her. It is thought that Brother McWhorter will be back soon and stronger than he has been in several years. Let us remember him and his at a throne of grace.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

LYNCHING RECORD FOR FIRST SIX MONTHS, 1925

According to the records compiled at Tuskegee Institute in the Department of Records and Research that in the first six months of 1925 there were nine lynchings. This is four more than the number five for the first six months of 1924; six less than the number 15 for the first six months of 1923 and 21 less than the number 30 for the first six months of 1922.

All of the persons lynched were negroes. The offenses charged were: Murder, 4; rape, 2; attacking woman, 1; attacking child, 2.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, 1; Florida, 1; Georgia, 1; Louisiana, 1; Mississippi, 3; Utah, 1; and Virginia, 1.

"PEACE"

By Alma Stikeleather Wall.

Sorrow, thy closest friend
Comes uninvited,
Takes thy soul
And crushing—shows
No mercy.

'Till life—despairs—
'Tis blackness and
Thru' the night of
Thick darkness
No ray of hope appears.

Turmoil clamours madly
'Midst the sea of tears,
Tearing asunder all feeling—
What anguish, what pain.

Suddenly from out the darkness
Ether borne,
More mysterious than fragrance,
Comes a quiet, that
Peace brings.

PERSONAL CONDUCT

Jesus adapted his teachings with inevitable skill to the minds of his hearers. He treated conduct not as three-fourths of life, but the whole of life. The distinction between thought and conduct is both mischievous and misleading. Thoughts and emotions are but actions in embryo. What we do is but the ripened seed of what we are. Jesus, at the beginning of his ministry, treated conduct as the one thing worth talking about. He spoke to men and women of the common cares and anxieties which compose so large a part of life. He blamed them for the folly of laborious preparation for a day that might never come. He counselled them to reconcile themselves to the element of the inevitable, the law of limitations, which is found in every life. Bounds were set for them which they could not overpass; all the thinking in the world could not add a cubit to their stature. As he sat beside the lake and saw the hills gay with purple lilies and the birds busy in their innocent and frugal life, Nature herself adorned his discourse with illustrations. The flowers grew, the birds were fed; life and food were all that men could rightfully demand from God, and these things God denied to none. The real wants of men were few, the artificial many. Human misery sprang from the dissatisfactions of an artificial method of life. Blessedness lay not in the gratification of desires, but in their moderation. Poverty, thus considered, was not a state of degradation but of beatitude. The chief auditors of these discourses were poor and work-worn people. Jesus made them feel the real dignity of life, and few services which it is in the power of the wise to render to the humble is comparable to this.—Dr. W. J. Dawson, in "The Man Christ Jesus."

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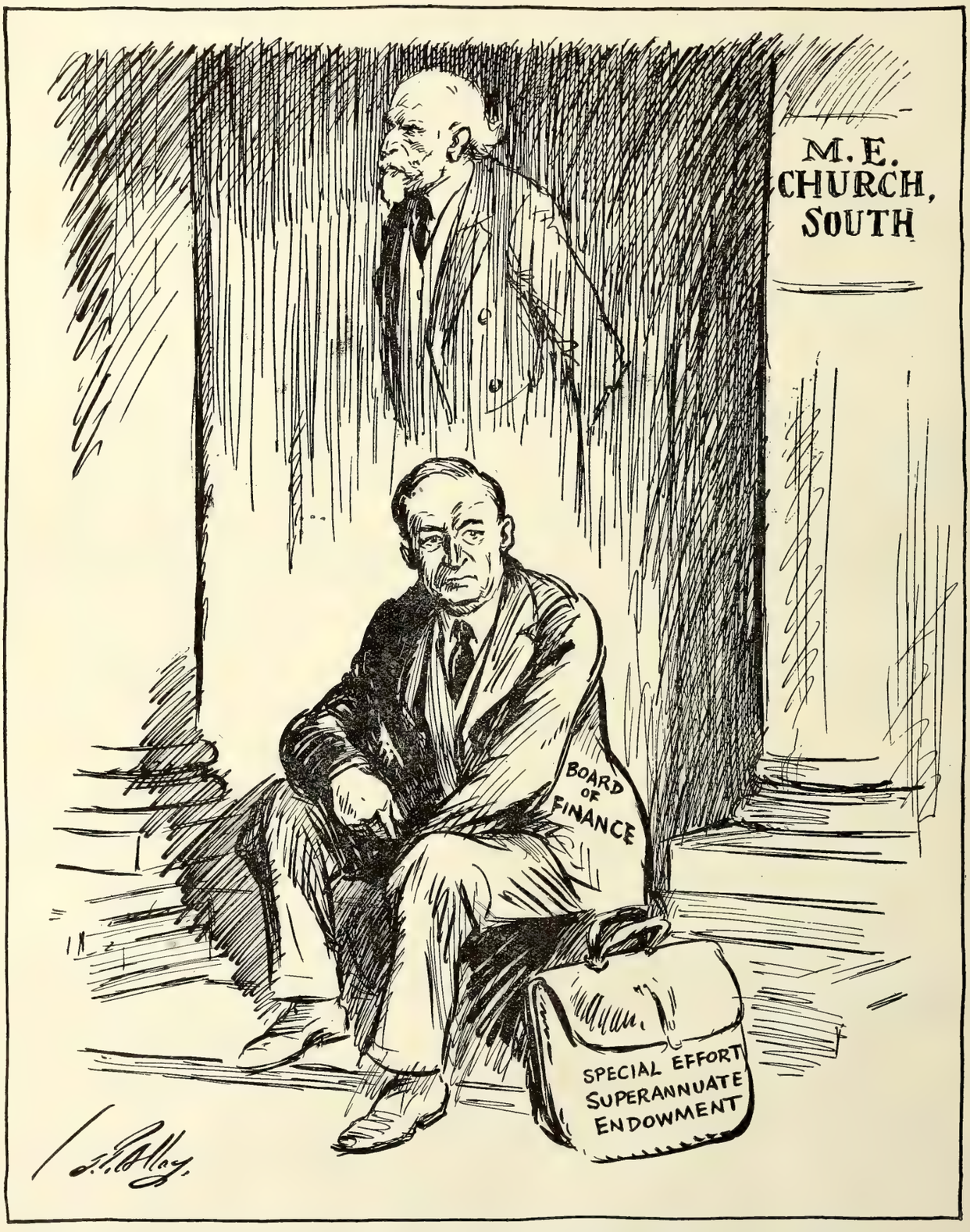
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Edited by LUTHER E. TODD, Secretary



WAITING FOR THE QUOTA PAYMENTS

WOMAN'S PAGE

(*continued from page eight*)

received more than she gave. As a result of Dr. Manget's visit to our district, four Chinese scholarships have been taken and two are under contemplation and we hope there will be many other specials taken."

A MAGNIFICENT GIFT

As a memorial to his wife, who died less than a year ago, Mr. L. D. Childs of St. Petersburg, Fla., has given to the South Carolina and Florida missionary societies a trust fund, amounting to $200,000, the income of which is to be used to send out and maintain foreign missionaries. By the terms of the trust the fund will be divided equally among the auxiliaries of Grace Methodist church of Union, S. C., Bethel Methodist church, Chester, S. C., and the First Methodist church of St. Petersburg, Fla., with which three organizations Mrs. Childs was actively identified.

JOHN B. HURLEY

John Bradley Hurley was born May 31, 1846, and died at his home in Wadeville, N. C., June 13, 1925, aged 79 years and two weeks. He was named after Rev. Jack Bradley. He was the son of William B. and Frances Hurley. He served in the N. C. guards the last year of the Civil War. He was twice married. His first wife was Miss Sallie Burkhead of Randolph county, who was a cousin of the late Dr. L. S. Burkhead. Of this union only one child was born and it died in infancy.

Some time after the death of his first wife he married Miss Tabitha Benton in 1878. They had seven sons and one daughter. One son was drowned at Wrightsville Beach in 1910. The names of the living are: William W. of Jackson Springs, James R. of Wadeville, Rev. Bernard T. of Roxboro, Miss Buena of Wadeville, Rev. John Bascom of Milton, David A. of Plymouth, and George K. of Star.

I was pastor of the family four years —1907-1911. Brother Heurley's home was the preacher's home. I was often there and loved to be in the home. I loved Brother Hurley as a father. He was well educated, especially in the Bible. He was well posted. I enjoyed preaching to him, and how well he could pray at the close of the sermon. His was a Christian home. Out of this home have come two noble sons for the ministry. They began preparation while I was their pastor. They both attended Trinity College and graduated. I love them dearly. Thus Rev. Bernard T. and J. Bascom Hurley are walking in the footsteps of their honored father.

The funeral services were held in the Methodist church at Wadeville, N. C., in the afternoon of June 14, 1925, conducted by the pastor, Rev. F. E. Dixon, assisted by Rev. J. H. McCracken and the writer. Peace to his ashes.

J. A. Lee.

FOREST CITY

Methodism on the Forest City charge is making some progress. We have about all of the organizations of the church. In some of these there is considerable activity. The missionary societies of Forest City got on the honor roll at the recent conference in Charlotte. A woman's missionary society has recently been organized at Pleasant Grove with a good future. Three Epworth leagues have been organized, a senior and a junior league at Forest City, and a senior league at Pleasant Grove. The total membership is about ninety. The Sunday schools at both churches have made considerable growth in membership and in finances. One hundred and twenty-five Cokesbury Hymnals have been pruchased for the Forest City school. Pleasant Grove has put some nice furniture in the church. Forest City has bought a baptismal font and three additional communion trays and cups, put a refrigerator in the parsonage, besides some new furnishings in the parsonage when the present pastor first came to the church, together with many personal tokens of esteem for him and his family. The senior Epworth League of Forest City has bought a bulletin board for the church at a cost of $110. Pleasant Grove claims the finest league in the conference for its age—six weeks old, forty members, and sending two delegates to Salisbury to the annual conference —four delegates will go from this charge.

We have not yet held our protracted meetings. Fifty new members have been received into the church this year, seven of these by vows. Recently a reception, or a get-together meeting was held at Forest City in special recognition of the new members. This was regarded a fine success, so much so that it may become an annual affair. The church entered into it heartily, the several committees worked loyally and efficiently and brought it to a happy consummation. Mr. and Mrs. John L. Rendleman of Salisbury and Mrs. Henry M. Ware of Greensboro were some of the guests from out of town who added to the pleasure of the occasion.

We are serving a kind and hospitable people in a growing little city. The outstanding need in a material way are a new church and parsonage for Forest City. We hope and believe both these will be realized before many more months. And when we do build the people who pass this way will open their eyes and take notice.

We are expecting to hold our protracted meetings in August and September. We are counting on the good Lord to be with us and to give us great success. Will all the brethren who have served these good people take notice and offer special prayer during these special services for us?

A Sunday school teachers' training class will be held at Forest City beginning August 23.

We are in His service, and His promises are true. Amen.

W. R. Ware.

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Our Little Folks

TRUDIE'S FAIRY STORY

By Georginia Woodward Pelton.

Trudie and her aunt were out walking and they passed a yard where some tall, gay hollyhocks were in bloom. There were pink ones, and white, and rose-colored, and pale yellow, and very dark red ones, and bright red ones too; and some were single, and some were double, and some were fringed.

Most of them had a large number of buds above the flowers on the straight, tall stems. Trudie liked them very much, and stood still two or three minutes to look to them.

Her aunt and she were on their way to the park. As she ran a few steps to overtake her aunt, Trudie gave a laugh. "Oh, Auntie," she said, "did you notice that tallest one—what a lot buds it had? It made me think of the old woman who lived in a shoe, and had so many children she didn't know what to do. I'm making up a little story about a fairy coming along and turning her into a hollyhock. The flowers and buds are her children. The little buds at the top are babies. Shall I tell it to you?"

They were in the park by this time, and as they reached a bench and sat down Auntie said "Yes, and I will write it down"; so, while Auntie took her pencil and paper out of l er bag, Trudie began:

"You have all heard of the old woman who lived in a shoe and had so many children she didn't know what to do. Well, one day after the children were all in bed she was sitting alone feeling very sad. The shoe was old and ugly and not big enough for so many to live in; and being crowded made the children cross at night, and on rainy days, and on wintry days when they couldn't stay long outdoors. Besides they were all growing, and it took more and more to feed them, and she didn't know how to get enough food for them. And then there were clothes needed, too.

Oh, she was sad! Day after day and night after night she thought about it all, and tried to plan for the best, and one evening she said aloud, "Oh, if I only had a fairy's wand!"

"I have," said a pleasant voice, and she turned and saw a fairy. It was the first she had ever seen in her life; but she was sure it was a fairy; and the fairy said, "Tell me what troubles you so."

The old woman was glad enough to tell the fairy, because she thought the fairy would help her. So she said, "Oh, dear fairy, I have so many children, and I love them well, but the old shoe is too small, and they are all growing and need more and more to eat every day, and I can't get enough food for them; and they all need new clothes; and when they have to stay in the shoe because of bad weather they quarrel and cry, and I really don't know what to do!"

Then the fairy said, "I can mend all that, if you will trust fully to me. You will never have any more trouble about the children's food and clothes. They will never be cross nor quarrel. They will always have pretty dresses and enough to eat; and you will see them all smiling and happy. After I wave my hand over you, you will be different. You will first take a long rest and forget all your troubles."

The old woman was more than willing. She wanted to rest; so the pretty fairy changed her into a hollyhock plant. After it had rested awhile it began to grow. Its roots grew longer and its little green leaves grew and grew until they were as large as saucers, and they had long stems like handles. After awhile another stem grew in the middle of the plant. It was the flower-stem, and it went straight up. Up, up, up, it went, pointing to the sky, and it had buds on it; and they were the hollyhock's children; and they grew bigger and bigger, and opened and were of different colors, pink, and red, and white and yellow—all very pretty—oh, just beautiful."

"Wait a minute!" said Auntie. "It's a pretty story; but did you see flowers of different colors all on one stem when you were looking at those hollyhocks as we came along?"

"Oh, no!" said Trudie. "What a mistake! I wasn't thinking. Well, these in the story were all a pretty rose-color, and they were always cheerful and gay. When they needed a little more room they just went up a little higher. The roots just sucked something out of the ground to make juices to feed them, and when they were thirsty they drank the rain and dew—didn't they, Auntie?"

Auntie said yes.

"And their dresses just grew, didn't they? And Auntie, what makes the leaves green and the flowers pink? And the other flowers that grow close by not pink, but yellow, or red, or white?"

"Ah, Trudie, nobody can tell you that! Nobody knows. Isn't it wonderful! Shall we walk around a little and then go home?"

Trudie said, "Yes, Auntie"; and so after they had walked awhile in the park they turned towards home.

"Let's go past the hollyhocks and look at them again," said Trudie. And so they did, and Auntie promised to buy some seed for Trudie to plant, so she could enjoy hollyhocks at home.

A NET FULL OF FISHES

One morning, soon after Jesus came to Capernaum, He went out of the city, by the sea, followed by a great throng of people, who had come together to see Him and hear Him. On the shore were lying two fishing boats, one of which belonged to Simon and Andrew, the other to James and John and their father, Zebedee. The men themselves were not in the boats, but were washing their nets nearby.

Jesus stepped into the boat that belonged to Simon Peter and his brother Andrew, and asked them to push it out a little into the lake, so that He could talk to the people from it without being crowded too closely. They pushed it out; and then Jesus sat in the boat, and spoke to the people as they stood upon the beach. After he had finished speaking to the people, and had sent them away, he said to Simon Peter:

"Put out into the deep water, and let down your nets to catch some fish."

"Master," said Simon, "we have been fishing all night, and have caught nothing; but if it is your will, I will let down the net again."

They did as Jesus bade them; and now the net caught so many fishes that Simon and Andrew could not pull it up, and it was in danger of breaking. They made signs to the two brothers, James and John, who were in the other boat, for them to come and help them. They came, and lifted the net, and poured out the fish. There were so many of them that both boats were filled, and began to sink.

When Simon Peter saw this, he was struck with wonder, and felt that it was by the power of God. He fell down at the feet of Jesus, saying, "O Lord, I am full of sin, and am not worthy of all this! Leave me, O Lord."

But Jesus said to Simon, and to the others, "Fear not; but follow me, and I will make you from this time fishers of men."—Hurlbut's Story of the Bible.

SUMMERTIME

There's lot of times when we have fun,
There's nutting in the Fall,
And skates and sleds in Wintertime—
But Summer's best of all!
Long sunny day along the creek!
Sometimes I'm almost wishin'
That summer would last all the year—
Summer and time for fishin'!

—Boys' Weekly.

IN MEMORIAM

BERRY—Pinkney Berry, born December 5, 1839, died April 21, 1925. Married November 26, 1865, to Kate R. Ward, who died August 3, 1890; remarried April 26, 1891, to Elizabeth Berry. Three children were born to each union, five of whom survive. He was first lieutenant in company 95, 35th North Carolina infantry. He joined the Methodist Episcopal Church, South, in early life and remained a consistent member till death. He served the church in various ways, among which was the donation of the lot on which the present Westview church stands. D. A. Lewis.

WHITE—James Ray White, infant son of J. R. and Annie E. White, was born March 10, 1924, was dedicated to God in baptism May 18, 1924, and died April 28, 1925. D. A. Lewis.

PERKINS—Maggie Elizabeth Perkins, born August 1, 1882, died June 1, 1925. Was married June 1, 1900, to Wm. H. Perkins. Six children were born to them, all of whom are living. Sister Perkins joined the Methodist Episcopal Church, South, during her girlhood and remained a consistent member till death. D. A. Lewis.

RESOLUTIONS OF RESPECT

(Adopted by the board of stewards of Kernersville Methodist Episcopal Church, South.)

Whereas, in His mysterious providence God has taken from us and from this temporal life our pastor, the Rev. Lee A. Falls, who thus goes to his long rest after an active and eventful service of nearly forty years in the Christian ministry; it is resolved by the members of this board of stewards:

First, That in our estimation one of the most princely spirited soldiers of the Cross has passed to his reward in the death of Brother Falls; our annual conference and the auxiliary bodies of which he was a leader mourn their loss; Kernersville charge has lost a holy and inspiring preacher-pastor, our people a devoted friend, this board of stewards a helpful and beloved chief; in our sorrow we find no comfort but in the Kindly Light

Whose power long hath blest us and surely still
Will lead us on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which we have loved long since, and lost awhile!

Resolved second, That we express to Mrs. Falls, to the children and to other members of the family our deepest sympathy in this hour of their bereavement and direct their minds and hearts to the one and only sufficient Comforter, the Holy Spirit.

Finally, That these resolutions be spread upon the minutes of the board of stewards, that a copy be sent to Brother Falls' family and that a copy be furnished to the North Carolina Christian Advocate.

Dr. J. R. Paddison,
Geo. V. Fulp,
Committee.

RESOLUTIONS OF RESPECT

The Truth Seekers Men's Bible class and the Sunday school of the Long Memorial Methodist church, Roxboro, N. C., have lost a faithful and devoted member in the death of Mr. R. W. Morris on Tuesday, June 9, 1925. Though he had been in a hospital for weeks and news had come to us that his condition was critical, still we continued to hope and pray that his valuable life might be spared and that he might be restored to his former apparently vigorous health and strength.

For several years Mr. Morris had been the very faithful and efficient secretary and treasurer of his class. He was one of our most punctual and regular attendants. His fidelity and devotion to the interests of the class, the Sunday school and the church were an inspiration to all of us. We have already sadly missed his inspiring presence, and shall continue to miss him in the future.

Realizing the great loss that we have sustained in the death of Mr. Morris, we desire to offer this tribute of love and esteem to his memory; therefore be it resolved:

First, That we shall greatly miss him in our class and Sunday school, where his presence was always an inspiration to us.

Second, That we extend to his sorrowing loved ones our heartfelt sympathy, praying that our heavenly Father may comfort and bless them in this sore bereavement as He alone can do.

Third, That a copy of these resolutions be sent to the grief stricken family, a copy to the North Carolina Advocate, and a copy to the Roxboro Courier for publication.

A. B. Stalvey,
M. W. Satterfield,
R. N. Featherston,
Committee.

NEWELL—Henderson Newell was born October 13, 1849, died June 13, 1925. He was the father of nine children, four of whom went on before as did his father, mother and all his brothers and sisters. His faithful wife and five of his children still survive him to carry on the work he left.

About 18 months ago Brother Newell suffered a stroke of paralysis, and since that time has been in bed, a patient, uncomplaining sufferer, patiently awaiting the summons from on high. Last Saturday evening at eight o'clock it came, and just as he had lived he quietly laid down the working tools of life and, his beautiful spirit went home to God. His body was laid to rest in Providence graveyard Sunday afternoon, largely attended by sorrowing friends and relatives. There he awaits the resurrection, when we shall all have paid the last debt and meet together again to part no more.

V. N. Bass.

WAGSTAFF — Some of earth's sweetest flowers are plucked before they are fully open. Their fragrance and beauty is, however, no less attractive. John Hester Wagstaff, a nine-year-old son of Bro. K. C. Wagstaff and wife of Concord church near Roxboro, N. C., after a lingering illness of several months went back to heaven the 22nd of June, and we buried his body beneath a bank of flowers in the beautiful Concord cemetery the next day. John had been given to the Lord by baptism in infancy. He had been a member of the church nearly a year. He was a very affectionate and good little boy. May God in His own goodness comfort and bless those who feel most keenly his going.

J. W. Bradley, P. C.

RUDISILL—On June 3 Mrs. Mary Jane Rudisill died in faith and entered into rest. She was born at Independence, Iowa, on January 1, 1858. Her maiden name was Scott. The most active years of her life were spent in Texas, where she lived with her first husband, Mr. R. B. Underhill. Her activities in the church and as an officer during a long period in the Order of Eastern Star brought her a large circle of friends. About seven years ago she came to North Carolina, having been married to Mr. Lawson A. Rudisill. Her home life as I have known her as a member of the Methodist church in Newton was unusually happy. In her church life and community life she was a leader. She had an unusually strong personality, a well trained mind, and a Christian heart at once sympathetic and helpful. Her loyalty to her home, to her religion, to her church, and to her friends made her a very valuable woman in all her activities. Her religious faith was pronounced and her experience was rich and deep. She talked freely of her going from us and was not only unafraid but she rejoiced in that hope which belongs to all of God's children. We shall miss her, but to have known her and worked with her has strengthened the faith of all whose privilege it was to know her well. E. W. Fox,
Pastor.

IN MEMORIAM

Whereas, our heavenly Father in His infinite wisdom has seen fit to remove from our midst our beloved member, Mrs. Rosa V. Smith, who died at her home in Princeton, N. C., May 20, 1925, we, the members of the Ladies' Aid Society of the Methodist church, feel our great loss.

For several months before her death she was unable to attend the Ladies' Aid, but her prayers and interest were ever with us.

Our church and Sunday school will always miss her cheerful presence and efficient service.

She leaves four children, two sisters and one brother, and a host of relatives and friends to mourn her loss. May the Holy Spirit comfort them is our prayer.

To the children who grieve for mother so dear,
We bid them press ever on
To the mansions in glory where mother dwells
And is watching and waiting for them.

Ladies' Aid Society.

TALTON—Mrs. Sallie Talton, who had been in declining health for several months, died at home in Princeton, N. C., June 14, 1925.

She bore all her afflictions patiently, and was a faithful and loving wife and mother. Her mother said of her that "Sallies was always humble and obedient and never gave me any trouble."

As a member of the Ladies' Aid Society she was always willing to do all she could. She leaves a husband and two children, Mr. Leonard Talton and Mrs. Ula Bizzell, to mourn her loss. May the Lord comfort them in their bereavement.

Since our heavenly Father has seen fit to take one of our members, we bow in humble submission to His will We are grateful for the inspiration of her life, and will strive to emulate her godly example.

Ladies' Aid Society, M. E. Church.

CARPENTER—Joyce Jeanette Carpenter was born October 17, 1923, and died May 13, 1925, age one year, six months and 26 days. She leaves to mourn her departure a mother, Mrs. Tessie Carptener, and many relatives and friends. In the absence of the pastor, Rev. J. N. Randall, the funeral was conducted by the writer, and the body was laid to rest in the Zion cemetery, South Fork circuit.

W. E. Rufty.

JACKSON — In upper Cleveland county, on September 9, 1841, Eliza Womack was born. Near Mill Spring on December 28, 1924, she went out of this life and we believe to heaven.

At the early age of ten years she was converted and joined Mount Harmony Methodist church. During her long life she was true to her church and to God. For more than fifty years she was a faithful Sunday school teacher. With a knowledge of personal salvation and a knowledge of God's Word gained by much study of the Bible she was a very effective teacher.

Though sick a great deal and sometimes almost an invalid she was patient to a remarkable degree, rarely ever being heard to complain. All who knew her feel that a saint has gone to her reward.

On December 8, 1878, seh was united in marriage to Jerry Jackson, who died a short time before she did. To them was born one child, Ora, now Mrs. Hyder, who survives her.

H. L. Powell.

1854 1925

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Greensboro, N. C.

UNION CHAPEL OPENED LAST SUNDAY

Union Chapel is located on state highway No. 80, about two and one-half miles south of Albemarle. It is union of two churches. They were Bethesda and Zoar. Bethesda was organized about one hundred years ago. The first church was a log building and was replaced by a frame house in 1879 while Rev. R. M. Taylor was pastor.

Zoar church has a longer history. It was one of the first organizations of the Methodist church in the state of North Carolina. The first house of worship was built near the Yadkin river and is said to be the first Methodist "meeting house" in what was then Montgomery county. About 1780 a second house was built and was located about a mile to the west of the first one. A large graveyard now marks the place of this church. In this graveyard there was a large space set apart for the burial of slaves. The location of this church was again moved about one mile west in 1893, Rev. Z. Paris being the pastor. Some of the leading families of Stanly county have had this church as their church home, such as the Shankles, the Randalls, the Mabrys and the Iveys. A number of preachers have gone out from this church, among them being Rev. Wilbur Randall, Rev. Levi Shankle, and Rev. George Washington Ivey. It is quite probable that Bishop Frances Asbury preached at Zoar more than once, as he mentions passing through this section a number of times in his long rides up and down this continent.

Union Chapel is a brick veneer edifice with main auditorium and six Sunday school rooms. All these rooms can be used in the auditorium when necessary. It was opened for worship last Sunday afternoon at three o'clock with a sermon by Rev. C. M. Pickens, pastor of Central Methodist church of this city. Not only was the church opened for services but the cornerstone was also laid. This beautiful service was conducted by Rev. T. F. Marr, D.D., presiding elder of the Salisbury district. Rev. L. H. Griffith, the pastor, has been very busy in this fine enterprise.

These men have given much of their time and means to see that this house was brought to this splendid opening service. Mr. A. C. Heath of this city gave the ground on which the beautiful new church stands and he has been of very great help to the building committee in other substantial ways. Many of the church people of Albemarle and Norwood have assisted in this effort, as has the whole membership of Union Chapel. All these persons are to be congratulated on the success of this work. Sunday afternoon was a great occasion to all that part of Stanly county just south of Albemarle.—Albemarle Press.

THE WORST PREACHER I KNOW

By E. C. Durham.

While Will Rogers is telling "The Worst Story I've Heard Today,"
And many people about many things are having much to say,
"The Worst Preacher I Know" is my topic, in a friendly sort of way.

(The worst preacher, my brother!
For some are better than the other;
And there's the last and the first,
And the worse and worst.)

There are preachers who depart from the "staff and the rod,"
There are some in the city who abhor the country sod;
But, alas—they that think more of their voice than of God!

(Those who make choice
Of a high-sounding voice,
Who twist it and turn it,
And get out of themselves to learn it,
And when they present it,
There are thousands to resent it.)

There are preachers who sneer at the maid by the cow,
And turn up their nose at the man behind the plow;
But God pity the preacher with the feeling of "Better-than-thou!"

(The "Better-than-thou" man,
Lower than the plow-man;
The preacher with a brother
To sneer at another,
And he's meaner than the fellow
He's pronouncing so yellow.
He's the seeker of place
And mad till he gets it,
And when he gets it,
Looks down with disgrace
On the hard-working fellow
In some lower place,
And perhaps there by choice,
With a natural voice.
I'll tell you he's yellow—
That high-up fellow
Who's "there" and he knows it,
Who's "there" and he shows it,
And lords it over
The preacher in the clover,
By the side of the plow-man,
And the maid, or the cow-man,
With the touch of a brother,
And as kind as a mother.
I'll tell you who is worst,
From the last to the first,
Of all the preachers,
Philosophers and teachers,
And all the rest,
From East to West—
It's that preacher—
The "Better-than-thou" man,
The "Better-than-thou" man,
The "Better-than-thou" man,
Who thinks he is best.)

Hillsboro, N. C.

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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

July
Fairview, Sharon, 11 12
Biltmore, night 12
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27

August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Cryaen, P. E., 413 Central Ave., Charlotte, N.C.

July
Weddington, Weddington, church dedication, 11 .. 19
Calvary, 8 19

August
Rural Trinity, 11 2
North Charlotte, 8 2
Thrift-Moores, Thrift, 11 9
Duckworth Memorial, 8 9
Pineville, Harrison, 11 16
Hickory Grove, 11 30
Chadwick, 8 30

September
Peachland, Hopewell, 11 6
North Monroe, North Monroe, 7:30 6
Prospect, Carmel, 11 12-13
Duncan Memorial, North Monroe, 7:30 13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October
Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

July
Wesley Memorial, 11 19
East End, night 19
Randolph, Hopewell, 11 and 3 25-26
Main Street, 11 26
Highland, night 26
Pleasant Garden, Pleasant Garden, 3 and 11 1-2
Caraway Memorial, night 2
Jamestown-Oakdale, Oakdale, 11 9
Gibsonville, Whitsett, 3 9
Ramseur-Franklinville, Franklinville, 11 16
West Market Street, night 16
Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30

September
Uwharrie, Concord, 11 5
New Houe, Macedonia, 3 and 11 5-6
Asheboro, night 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October
Liberty, Liberty, 4 and 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

July
Marion Ct., Pleasant Hill, 11 12
McDowell, Pinnacle, 3 12
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mount Airy, N. C.
FOURTH ROUND—IN PART

July
Spray, 11 12
Draper, night 12
Rural Hall, Antioch, Sun. & Mon. 19-20
Stoneville-Mayodan, Mayodan, 3 & night 25-26
Madison, 11 26
Sandy Ridge, Delta, 2:30 26

August
Mount Airy Ct., Epworth, Sat. & Sun. 1-2
Pilot Mountain, Fairview, 2:30 2
Stokesdale, Mt. Zion, Sat. & Sun. 8-9
Leaksville, night 9

STATESVILLE DISTRICT
D. M. Litaker, P. E., Statesville, N. C.
THIRD ROUND

July
Ball Creek, Friendship, 11 1
Statesville Ct., Bethel, 3 18-19
Rhodhiss, 7:30 22
Granite Falls, 8:30 22
Troutman, 8 27
Stony Point, 8 29

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
THIRD ROUND

July
Cullowhee, 11 28
Whittier, Echota, 3 28
Forsyth, Marvin, 3 4-5
Central Terrace, Central Terrace, night 5
Lewisville, Concord, 11 18-19
Oghurn Memorial, Shiloh, 3 18-19
Oak Ridge, Oak Ridge, night 19

We hope that every pastor in the district will arrange to attend the Summer School at Duke University.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July
Brooksdale Ct., Trinity, 11 11-12
Carr, night 12
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26

August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30
District Conference at Fletcher's Chapel July 1-2.

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

July
Siler City, Mt. Vernon 11-12
Glendon, Carbonton, 4 12-13
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26

August
Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

July
Ocracoke, p.m. 12
Hookerton, Ormondsville, a.m. 18
Jones, Cypress Creek, a.m. 18
Newport Wildwood, 4 p.m. 19
Straits, Springfield 19
Dover, Asbury 25

August
Pink Hill, Webb's, a.m. 1
Seven Springs, Indian Springs, a.m. 1
St. Paul, a.m. 2
Goldsboro Ct., Saulston, p.m. 2
Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30
La Grange Ct., Institute 29-30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July
Princeton, Fellowship 11
Benson, Elevation 12
Selma, 8 12
Oxford Ct., Oxford, 2 18
Oxford, 11 19
Bailey, Bailey, 10 25
Zebulon, Zebulon 26
Epworth, 8 26
Cary-Apex, Macedonia, 8 p.m. 27

August
Tar River, Trinity 1
Louisburg, 11 2
Franklinton, 8 2
Creedmoor, Bullocks, 3 8
Granville, Roberts 9
Four Oaks, Sanders 15-16
Smithfield, 8 16
Jenkins' Memorial 23
Youngsville, Shiloh 30
Franklinton Ct., Wesley, 3 30

September
Kenley, Buckhorn 5-6
Clayton, 8 6

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

July
Red Springs, 11 5
Aberdeen, Vass, 11 12
Piedmont, 7:30 12
Laurinburg 14
St. John and Gibson, Gibson, 11 18-19
Caledonia-Oak Grove, 3 19

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

July
Farmville, Arthur, a.m. 12
Grimesland, Shelmerdine, 3 12
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Monnt, First church, night 26

August
Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

July
Rosemary, 11 12
Roanoke Rapi[illegible]t 12
Williamston, [illegible] Chapel 15
Garysburg, [illegible]ove 16
Northamp[illegible] Hope 17
Enfield, [illegible] Cross 18
Battle[illegible] Whitakers, 11 19
Littl[illegible]iel, 11 25
Sc[illegible]ck, Palmyra 31

August
[illegible]are, Roxobel, afternoon 2
[illegible]burg, Schocco, 11 16
[illegible]day School Institute at Norlina July 5 to 12.
[illegible]day School Institute at Weldon July 12 to 17.

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WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

July
Clinton, Keener's, a.m. 11-12
Wallace-Rose Hill, Wallace, p.m. and a.m. 12-13
Magnolia, Turkey, a.m. 18-19
Ingold, Antioch, afternoon 19
Carver's Creek, Delco, a.m. 25-26
Wilmington, Epworth, p.m. 26

August
Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23
District Conference, Kenansville, June 30-July 1.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JULY 16, 1925 Number 29

HOW TO GET A BETTER PREACHER—AND ALSO A BETTER CONGREGATION

By W. R. Bennett

AS it was in my own conference, I'll tell it. At a session in Portsmouth, Va., two gentlemen talking together in the hotel lobby were approached by a third man who said, "Please tell me what this is I hear everybody talking about in town, conference, conference?" One of the men replied, "Why, that is where the Methodist preachers get together every year and swap sermons." "Well," said the third man in a plaintive tone, "I'll be hanged, if our preacher don't get stuck every time." Are you in that fix? Do you crave stronger pulpit pabulum? Are you tired of a steady diet of veal? Is the congregation under-nourished? Do the sermons seem to be drawn mainly from "Life" and the daily newspaper? Do you say, my soul loatheth this light bread? Are you cruel and irreverent enough to say that your sermon-testing stomach is fed up on thin temperamental gruel, and surfeited on a steady diet of broth from the dessicated jawbone of an ass? Are you the hearer who reported that his pastor after an hour's leisurely linguistic meandering with the thermometer flirting around ninety-five degrees, said in stately measures, "Now just one word in conclusion, which I will divide into three heads?" Whereupon the little boy in the pew said in despair to his mother, "Oh, mamma, he's going to blow himself up again."

Shame upon you! If you think it is easy to preach, get up in the pulpit and try it. Try it for three months ,and see how many in the congregation still come to hear you. Maybe that preacher cried half of Sunday night over that sermon because no one seemed interested or helped by it. Be careful of what you do. There is a verse in God's word that ought to seal the mouths of ten thousand critics on their way home from church. It falls upon such criticism like a fifty-ton trip hammer. It reads, "Touch not mine anointed, and do my prophets no harm."

"The pulpit, therefore (and I name it filled
With the solemn awe that bids me well beware
With that intent I touch the holy thing)
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support, and ornament of virtue's cause.
There stands the messenger of truth. There stands
The legate of the skies, his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders, and by him in strains as sweet
As angels use the gospel whispers peace.
He 'stablished the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own and trains by every rule
Of holy discipline to glorious war
The sacramental host of God's elect."

Gadding Minds.

But maybe the sermon wasn't so bad after all. There are few sermons that have not enough gospel in them to save and feed a hungry soul. It takes a hearer as well as a speaker to make a good sermon. The best artillery can get little result from firing into a fort of mud. And mud is what many a mind is filled with in God's house on the Sabbath. Faces lifted politely toward the pulpit desk hide many a mind galloping all over the earth, figuring on stock prices, corner lots, movie shows, joy rides, summer trips, the color of the eyes of the one and only, and a thousand other petty cerebrations.

A great platform speaker said it took him six months to get up a new lecture, and that it was an abiding mystery to him how a preacher could get up three new sermons a week. Maybe he would now say two and one-half sermons, as the mid-week prayer meeting seems to call for only half a sermon in many cases. Sympathetic listening has turned many a poor preacher into a good one. A distressed father and mother begged their pastor to intercede with their son, just entering upon the lurid path of dissipation. But the pastor said, "I am willing to talk to him, but it will do no good. You have criticized me so much before your children that my influence with them is destroyed." There is a gaping precipice here without a bottom that should give us pause and put a padlock on our tongues. A congregation by its talk can help make or break a preacher. They can often make a successful preacher of an ordinary one, or they can tend to reduce a Chrysostum to a despised curate. Vast and fearful responsibility here, brethren! You largely hold his success in the hollow of your hand, in the curve of your tongue, in the lift of your eyebrows or the shrug of your shoulder.

Church Sleepers.

Then there is the other side. If people as a custom do not listen, though there may be some exceptions, the preacher ought to hold himself responsible. A verger said to an American tourist in Westminster Abbey, "Many of the leading citizens of the Empire sleep all over this church." The American said, "We have the same trouble in our country, but we either improve the ventilation or get another preacher." It is almost an axiom that any man of average common sense, and mental ability who will work and study and pray can succeed as a preacher. God has not made the success of the highest office in the world to depend upon brilliancy, blue blood or boosting. Not many mighty, not many noble are called, but He has chosen the weak things of the world to confound the mighty. In view of the certainty of success if a man applies himself, a preacher who does not study and work and pray, should be handled with a high hand and an outstretched arm—and he will be. Public opinion will do it. Such a man creates his own Frankenstein. Bishops and cabinets are largely the expression of public opinion, that well-nigh omnipotent force, mightier than hierarchies, battleships, or constitutions. And if there is any inference from Scripture, there is a hot corner in the next world for a lazy preacher. The temperature, however, will be high there also for a lazy or critical congregation. The ministry is no pink tea, but one of the greatest tasks on earth. It sometimes means an earth of iron and a heaven of brass, anxious days and sleepless nights, but ever in the true heart is ringing a chime of silver bells, sweeter than all the notes of earth which says, "Fear thou not, for I am with thee. Be not dismayed, for I am thy God."

Crying in Church.

Maybe that preacher ought to have cried over that sermon. It is a lot better to cry over a sermon before it is delivered than after, or even during its delivery. A moderately tearful delivery is not a bad thing if the congregation weeps with you, but it is fatal if the lachrimosity of the audience does not keep pace with that of the speaker as the performance goes on. A visitor said to the sexton of a church where frequent tears marked the preacher's delivery: "Your preacher seems to cry a good deal." "Well, boss," said the ebony Levite, "if you had to preach as often as he does and did not have any more to say than he has, you'd cry too."

Congregations are not as a rule exacting. Englishmen say nothing impresses them in America more than the patience of American audiences. In England if a man does not grip them in a debate in the first few sentences the audience calls him down. A boy said the difference between criminal execution in England and in America was that in England they hang their culprits, and in America we put them to death by elocution. But audiences are not exacting. They will listen to any man who has really studied and prayed over his sermon. They may not agree with all he says. Like the good old lady, an expert sermon taster, when she heard heresy from the pulpit, they may even murmur under their breath, "Thank God, that's a lie," but they will listen. And if a man has not really studied and prayed over his sermon, they know. "You can't fool a horsefly."

A Noble Band.

But I am not going back on my boy preachers, or on my men preachers either. Most of them are the salt that saves the earth, and are leading noble, self-sacrificing lives. God bless them! They are trying to do their best in these new and strenuous times. But there are some of these "young turkeys" in the ministry that apparently would rather die than do anything else, who neglect their studies and fail on their grades. They need a vigorous handling by annual conferences. Pray God they may get it at the next session, if they are still behind.

And then once in awhile, there is the educated inefficient—large on books and short on common sense—a college and seminary graduate maybe, worrying presiding elders or bishops to give him a big appointment because he has been to school—when he doesn't get the work done. Not only some parents but also some loan fund boards are compelled to confess, "I poured in the gold, and there came out this calf," while men without a silver spoon of college and seminary opportunity go to the top and deliver the goods. What good is (Continued on page six.)

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A GOOD WOMAN ENTERS INTO REST

With genuine sorrow for her going and with great admiration for her life the Advocate weaves its garland cypress to lay on the bier of Sister L. W. Crawford, whose spirit found release last Saturday morning at the home of her daughter, Mrs. E. S. Wills, in Greensboro.

In simple testimony to her noble character it must be said that our generation has sustained few losses as great as this one. In point of her usefulness as a godly mother, as the wife of a strong Methodist minister, as the embodiment of genuine culture, and as a shining light representing the meek and lowly Christ, Sister Crawford is unique and superior. She ranks high among the daughters of men and children of God who have, by the will of God, served well and entered into rest.

She aided her husband for some years in editing this paper, the Christian Advocate, stood by his side in his great pastorate at West Market Street, and was especially helpful in his monumental work of founding the Spring Garden Street Methodist church, which is becoming one of the leading churches of the Western North Carolina conference.

The name of Mrs. Crawford was heralded over the continent recently as a student of Columbia University, taking courses of study after she had reached the allotted "three score and ten." But she is best known as the mother of a godly family, all of whom are noble characters and some of whom have achieved fame. A further account of her life will be found on another page of this issue.

MR. BRYAN GOES TO BAT AND "STRIKES OUT"

We will all grow old if we last that long. But we will not regret growing old if we can avoid the tragedy of it—the sad and common experience—of finding ourselves out of harmony with the hope and intelligence of our day.

It is generally known that W. J. Bryan has been a great popular leader of good moral influence. It is also known by clear thinking people that he has been unsound in many if not the most of his political nostrums which his eloquent tongue has advocated.

His last attempt to make a "grand stand play" at Dayton, Tenn., would be ludicrous were it not pathetic. Of all the wild, extreme and erroneous things ever uttered by this King of Talk, the most absurd is his last statement sent out through the press to the effect that "Christianity and evolution" were engaged in "a struggle to the death." This is a most amazing statement coming from such a source. Many of his admirers will be misled by it. But if we stop to allow the light of common sense to shine on this pronouncement we know at once that he has only added another gem to his "mares nest" of glittering errors.

Christianity may be canceived of as an institution, or it may be more properly designated as the teachings of Christ; or, still more accurately, as the posession of the spirit of Christ. Whatever it is, it is not involved in the spectacle of dramatic display at Dayton, Tenn. It is conceivable that some golden grains of truth may be threshed out of all the straw and trash that is being so vigorously pounded in Tennessee. John Wesley once said that every problem that came up for consideration in one of his early conferences was "bolted to the bran." The Methodist church is not afraid of discussion. But we would like for such contests to bear some relation to truth and be held in the spirit of Christ. The only possible conclusion to be drawn from such a statement that Christianity and evolution are mutually exclusive is that either the one making such statement is utterly ignorant of what Christianity is or he is a moral demagogue playing to popularity.

This clash of prejudices and battle of words at Dayton, Tenn., has already resulted in the disruption of one Methodist church, whose pastor has given up his work. To this must be added the arousing of religious animosities, which live long and die hard, and the odious sensationalism which the press always gives to divisions in the church. Saying in effect, "Behold, how the Christians love one another."

L. B. Hayes.

CAPE MAY SHOWS SENSE

The action of Cape May, New Jersey summer resort, in refusing to send a representative to a bathing-girl contest at Atlantic City may be the happy augury of a return of sense to American municipalities. It is hard to see anything in these annual displays but viciousness. As they are conducted, they pander to the prurient and expose their participants to temptations which no community has a right to set in the way of its members. Careful investigations, made by organizations such as the Y. W. C. A. and the women's clubs, have shown that, from beginning to end, these contests work to undermine the moral stamina of the girls who are in them. They begin with local competitions, fostered by sensational newspapers. In these, crowds are gathered to watch while "judges" pass on the "points" of empty-headed girls who pose in abbreviated bathing suits. From these local contests the winners pass to a week at the seaside resort, where, in every possible way, their physical attractions are exploited and they are subjected to a sort of flattery which leads many of them into dangerous paths. The city which tries to advertise itself in such a way has a curious sense of civic pride and responsibility. The city manager of Cape May is only talking sense when he says, "We cannot see the propriety of young women being sent with pomp and circumstance to Atlantic City, or any other city, once a year to be measured, weighed, appraised and gazed on by a curious multitude. Call us old-fashioned if you like, but count Cape May out. We will keep our beautiful girls at home." —The Christian Century.

To all of which we send forth a hearty amen!

A WORD TO ADVOCATE SUBSCRIBERS

Many of the subscribers to the Advocate are behind with their subscriptions. During the months of June, July and August, as is our custom, we are sending a statement to each one who is in arrears. The response has been very gratifying, but many who could send in the small amount they are due have not done so. It is necessary for us to revise our mailing list the first of September, and we hope that we will not be forced to cut off a single name; hence we are making this special appeal to our friends and earnestly ask that they send us a check at once for the amount called for in the statement received. We need the money. The amount each one is due is very small, but all taken together makes it a snug sum, and would help us wonderfully during the summer months. If you receive a notice please attend to it at once.

LAKE JUNALUSKA

Beyond a doubt Lake Junaluska, the Methodist Assembly grounds for the group of conferences west of the Mississippi river, is the most beautiful of all the assembly grounds in the South, and a place where every Methodist that possibly can should visit. Our people in North Carolina do not take advantage of the many opportunities offered as they might. There is no better place to spend a vacation to be found anywhere. In addition to the recreational features, such as boating, fishing, golfing, horseback riding, site seeing, etc., the educational and inspirational advantages are many. Some of the outstanding men of our church deliver lectures and addresses at the auditorium nearly every night during the season. Conferences of different kinds are in session every week in which the various interests of the church are discussed, and every moment of the entire summer offers something that is worth while to our preachers and laymen. Those who attend keep in touch with what their church is doing and get a glimpse of the great program of Methodism.

Every convenience is offered for the comfort of the guests at the Lake. The hotel facilities are equal to those in large cities and the rates are not prohibitive as is too often the case at summer resorts. There are a number of hotels, public and private boarding houses where the best service possible can be secured at a minimum cost. The returns for the time and expenses outrank the outlay. It would pay our congregations and districts to make provision in the budget for the pastors and presiding elders to spend at least two weeks at Junaluska every summer. They would return to their charges better equipped for their work and would render a more intelligent and helpful service.

WHERE WILL OUR YOUNG PEOPLE GO?

In a few weeks the colleges and universities of the state will open for a new year's work. Hundreds of Methodist young people completed their courses in the preparatory schools in May. Many of them will enter college this fall to prosecute their studies. It is no small matter as to where they will go. If they are to be to the Methodist church of the future what will be expected of them, we do not believe it is going beyond the bounds of propriety for us to say that they should enter an institution fostered by our church. Besides we are of the opinion that there are no better schools in the state than those owned and operated by the Methodist church. It seems to us that every advantage offered by other institutions can be had in our own schools, and we are confident that the student that finishes his work in a Methodist school is better prepared for religious work in the Methodist church than he could possibly be if he received his training elsewhere. It so often happens that the young man or woman entering college is allowed to select his own school. We are old foggy enough to believe that the persons who sacrifice most should determine where their boy or girl is to be educated. This is not written in any spirit of bigotry or to knock any school in the state, but just to express our own opinion as to what we believe our Methodist people should take into consideration in selecting a place to send their children to college. It would be wise to compare the advantages of our own schools with others before a decision is made in this important matter.

TRYON STREET AND TRINITY TALK OF UNITING

According to the Charlotte Observer Tryon Street and Trinity in that city are on the eve of uniting and forming one great church in the Queen City. This matter has been under consideration several times before, but it now seems to be almost a certainty. Tryon Street has recently purchased the Oats property on the corner of North Tryon and Eighth street, the lot running back on Eighth to Church, with a view of erecting a church plant that would entail a cost of about one-half million dollars. The old church and lot on the corner of Sixth and Tryon is to be put on the market and it is expected to bring a good price, as it is in the main business district of the city. Trinity is located on South Tryon and is being crowded out by business houses and there is no room for expansion at the present site. If the two finally decide to cast their lots together it will form what will possibly be the strongest church in the state. If this is done a much larger building program will likely be put on in order to accommodate the new congregation.

Tryon Street is the mother of Methodism in Charlotte. There have gone out from this old church the nucleus of six congregations—Calvary, Brevard Street, Trinity, Belmont Park, Dilworth and Hawthorn Lane.

The new proposition from this distance seems to be wise, and would give to Methodism the kind of plant needed to meet the demands of that growing city.

PEOPLE AND THINGS

Mr. Carlton Cole and Miss Alice McKenzie, of Carthage, were united in marriage by Rev. A. J. Groves, pastor of the groom, at the West End parsonage on July 11.

We regret to learn that Mrs. J. W. Bradley, wife of the pastor of Person charge, has been ill recently. We trust that she will soon be restored to health, and be able to take her place beside her husband in the work of the church.

Rev. Carl Gaddy, evangelist, is holding a union meeting at Randleman. All the congregations of the place, with their pastors, are joining in the meeting and large congregations gather under the big tent each night to enjoy the services.

Rev. J. S. Hiatt of Ardmore, Winston-Salem, is assisting Rev. E. E. Williamson in a series of meetings at Muir's Chapel this week. Reports from the metting are to the effect that Brother Hiatt is preaching to fine congregations and that his work is greatly appreciated.

Rev. Seymour Taylor, presiding elder of the North Wilkesboro district, will hold his fourth quarterly conference for the Ronda-Roaring River charge at Roaring River next Saturday and Sunday, July 18 and 19. He will be at North Wilkesboro Sunday night.

Rev. G. T. Rowe, D.D., is being used in many of the pastors' schools this summer. He was with the brethren in South Carolina last week, and reports that the school was the most successful yet held in the Palmetto State. He is to teach in one in West Virginia later in the month.

Revs. J. B. Craven and J. H. Barnhardt, presiding elder of the Charlotte district and pastor of Tryon Street church, Charlotte, have been spending several days at Brother Craven's cottage at Ridge Crest. Brother Barnhardt went over to Junaluska the first of the week to complete his vacation.

Rev. W. A. Stanbury has been granted the month of August for his vacation, and he will go to his native mountains to renew his youth, visit the "old swimmin' hole," paddle in the branch and live over the long ago. We hope that he will enjoy every minute of his stay over in the mountains.

Rev. T. G. Vickers and family are camping in the mountains near Asheville. His congregation at Henderson granted him a vacation during the month of July. Mrs. Vickers has been undergoing treatment in an Asheville hospital. We rejoice to know that she is improving and hopes to be able to return with her family the first of August.

The Advocate is in receipt of the following, which it acknowledges with thanks: "Mr. and Mrs. Louis Ulrich announce the marriage of their daughter, Ollie Bernice, to Mr. Robert Tripp Ross on Monday, July the sixth, nineteen hundred and twenty-five, North Wilkesboro, North Carolina." Our congratulations are extended to this happy couple.

Rev. and Mrs. A. W. Plyler are spending several days at Lake Junaluska this week. Brother Plyler was elected president of the Methodist Press Association which was in session at the Lake last week, succeeding Rev. A. S. Satterfield, who was formerly associate editor of the Nashville Advocate, but now pastor of the First Methodist church, Muskogee, Okla.

Rev. E. L. Bain, D.D., a former pastor, occupied the pulpit of West Market Street church, this city, last Sunday in the absence of the pastor, Rev. J. F. Kirk, who is spending a month's vacation granted by the congregation, at Lake Junaluska. Brother Bain was greeted by a large congregation of his old parishioners.

Rev. W. C. Huckabee, of whom his presiding elder says there is none better to be found, is having a fine year at South Rocky Mount. A new church building will be completed and it is expected to hold the fourth quarterly conference in the finished plant. Under the administration of Brother Huckabee a number of new members have been added and interest in church work has developed rapidly.

Bishop H. M. Dubose dedicated the new church at Clarkton Sunday morning, July 12. There was a large attendance to hear the bishop and reports indicate that he was at his best and delivered a fine sermon. This church was organized about eight years ago, and it seemed almost impossible to build a church, but the few members went to work and with prayer and faith and a very little money, and today there stands on a beautiful lot not far from the center of the business section of the place a pretty little white church which is a monument to the devotion of the Methodists in that town.

Bishop H. A. Boaz, who has charge of our missions in the Orient, but who has been home for several months in the interest of closing up the Centenary collections, will sail from San Fransico on the President Lincoln July 25 to resume his work in the East. The bishop will be accompanied by Mrs. Boaz and their daughter, Miss Mary Louise. They will be absent from the States until March, 1926.

Our new church at Weddington in the Charlotte district, will be dedicated next Sunday at 11 o'clock. Rev. J. B. Craven, presiding elder, will preach the sermon and perform the rite of dedication. At two o'clock in the afternoon Rev. H. G. Harden, pastor of Central church, Monroe, will preach. All former pastors of the Weddington charge are cordially invited to be present and take part in the services of the day.

Rev. J. I. Spinks, of the Elk Park charge, reports that work along all church lines are progressing over his way. On the fifth Sunday in May Rev. Seymour Taylor, the presiding elder of the North Wilkesboro district, was present and delivered an excellent address as did several other brethren, this being Sunday School Day. Recently two woman's missionary societies have been organized on the charge. A new parsonage is being erected at Newlands.

Rev. L. B. Hayes, who was elected president of the Epworth League conference of the Western North Carolina conference at its recent session in Salisbury, is taking hold of his work in a vigorous manner. He believes that there is a big work for his organization and he is going to put energy and ability into it, and we predict that this will be the biggest year in the history of the organization in the Western North Carolina conference.

The announcement is made from Duke University that a contract will be given out within a few days for eleven of the new buildings to be erected in the program of expansion which was made possible by the munificent donations of Mr. James B. Duke. Later on contracts for other buildings will be announced. The authorities report that the entire program will be completed just as fast as men can put the material in the buildings.

With thanks the Advocate acqnowledges the following: "Dr. and Mrs. Herbert Harry Bown announce the marriage of their daughter, Katherine Marie to Reverend Walter Conn Ball on Tuesday, the thirteenth of June, nineteen hundred and twenty-five, Asheville, North Carolina. At home after July tenth, Cary, North Carolina." Brother Ball is pastor of the Cary charge and is a young man of fine promise. Our hertiest congratulations to them.

Mrs. J. P. Chavier, one of the charter members of the Spencer Methodist church, died at her home in that place last Saturday following a stroke of paralysis, which she suffered about two weeks ago. Mrs. Chavier was a good woman and was deeply i terested in the advancement of the Kingdom of God, and gave liberally of her time and means to that end. Funeral services were held by her pastor, Rev. R. O. Eller, and the body laid to rest in the cemetery at Spencer.

Rev. E. Frank Lee, who came back home at the last session of our conference after a sojourn of several years in the Presbyterian church and was sent to the good town of Beaufort, has had a successful pastorate from the very beginning. Last winter a new heating system was installed and many other material improvements made. The parsonage is now in fine shape. But possibly the most noticeable pieec of work he did was to put 53 new Advocates in circulation among his people. In addition to this he secured the renewal of nearly every old subscriber. Of course, the Advocate appreciates Brother Lee's good work.

The Rockingham district conference was held this week, which was the last of the district conferences for the year. The conferences have been largely attended and much interest shown in the work of the church. As the late Bob Phillips would say, the next stop is the annual conferences this fall. During the interim there is a great deal of hard work to be done. In most places the protracted meetings are to be held and much of the material work of the church to be done. Now is a fine time to begin closing out the work of the conference year. It too often happens that our official members wait till the last moment to complete the financial affairs of the charge, and that makes the pull hard right at the last. Every official member of the church should rally at this time to the support of the preacher and see to it that there will be no last agony this year.

Among the visitors at Junaluska last week were Revs. J. F. Kirk, C. C. Weaver and W. A. Newell. Brother Kirk is taking his vacation at the Methodist summer metropolis. Brothers Weaver and Newell were on the Wesley Federation and Social Service programs. Mrs. Newell was one of the leaders in the conference of social service and temperance and Mrs. Weaver was one of the Federation speakers. Judge W. P. Stacey, chief justice of the Supreme Court of North Carolina, a brother of Mrs. Weaver, delivered the closing address on Wednesday night. In practically all worth while movements sons and daughters of ministers will be found taking the lead.

Bishop Hoyt M. Dobbs, who is in charge of our work in Brazil, left Lake Junaluska last Sunday for his work in the far South. Mrs. Dobbs and the children did not accompany the bishop, but will be with her mother until his return next November. The work in Brazil has had a marvelous growth during the past few years, and Bishop Dobbs is very optimistic as to the future. It is not an easy matter for a man to pull himself away from his home and loved ones to be away from them for such a long period of time and separated by thousands of miles. Bishop Dobbs is a man with a world vision and is glad to make any sacrifice necessary that God's kingdom may be advanced and the world told the story of His love. It would be fitting for the whole Southern church to bow in earnest prayer for Bishop Dobbs and the family left behind and for the work that he is called to do in Brazil. While in Brazil the bishop's address will be Caxia, W. Sao Paulo.

PROMINENT MEN SPEAK AT CENTRAL

An address by Chief Justice Stacy, of the North Carolina Supreme Court, featured the exercises Sunday at the Sunday school of the Central Methodist church, Asheville. This was the first Sunday in which the new Sunday school quarters have been used and a special program was prepared for the occasion with prominent speakers and visitors from outside the city.

Chief Justice Stacey, who is prominent in lay activities in the Methodist church, spoke on "Happiness as the Goal of Life." His interesting address was well received by the 1200 or more persons present. Mr. Stacy brought out the fact that everyone has a part to play in the affairs of life, and stressed the point that things that sometimes seem small are often important. Happiness is to be attained, he said, by the development of the moral character, and it is only through growth and development that life can be understood. Some of the tenets of his faith, he said, were the immortality of life and the eternality of development.

The program Sunday morning opened with the doxology, followed by the song, "Stand Up for Jesus." Then came the devotionals and prayer offered by Rev. Dr. Burrows. J. Foster Barnes, the new director of religious education of the Central Methodist church, then spoke about plans for future work. Then came the song, entitled "I Love to Tell the Story." Following this the various departments retired to the new building. The benediction was pronounced by Rev. Dr. E. K. McLarty, of High Point, former pastor.

Other speakers included: Rev. Dr. O. J. Chandler, associate pastor; Rev. Dr. A. W. Plyler, editor of the North Carolina Christian Advocate, Greensboro; Rev. Dr. McLarty; Rev. Dr. E. B. Chappell, Sunday School editor, Nashville, Tenn.; Rev. Dr. Ashley Chappell, the pastor, and others.

All the visiting speakers felicitated the members of the church and Sunday school on the splendid building and equipment now at their disposal. Dr. E. B. Chappell said that he had been over practically the whole field of the Methodist church in the South, but found few churches that could compare with the one here in Asheville. The Central Methodist church, he said, is one of the most complete buildings he has ever visited.

Dr. Ashley Chappell urged the members of the church to pull together in all future work.

Music was furnished by a quartet composed of Mr. Barnes, J. G. Stikeleather, Mrs. Stikeleather and Mrs. Nora Burns.

Chief Justice Stacy was introduced by J. E. Swain, solicitor for this district.

Among the prominent visitors were: Rev. Dr. Charles C. Weaver, pastor of the Centenary church, Winston-Salem; Rev. Dr. J. H. Barnhardt, pastor of Tryon Street church, Charlotte; Fred H. Carter of Sweetwater, Tenn., a prominent layman, and others.

Undermining "Our Joy and Crown"

By Bishop James Cannon, Jr.

There are two hindrances to the development of our mission work today which I wish to bring to the attention of the readers of the Advocate; namely, Thoughtless Selfishness (if there can be such a thing) and Poisonous Propaganda.

For the past seven years part or all of my episcopal district has been composed of mission conferences, and should I consult merely my personal preferences, I think I should ask for similar work for the rest of my active ministry. The vision which St. Paul had at Troas, calling him to come over into Macedonia and help us, carried him to Philippi, and the result of his obedience to the heavenly vision was the Philippian church, which he declares in the Epistle to the Philippians to be "my joy and crown." In this glowing language the great apostle expresses the attitude of the true missionary, and of a truly missionary home church toward the native churches which have been developed as the fruit of their labors. The glory of the church at Antioch was that it sent out Barnabas and Paul to plant native churches in other lands. The "joy and crown" of our own church today is the development of native churches in countries where Paganism, Confucianism, Mohammedism, Buddhism, Shintoism, or a yeneered and degraded type of Christianity, propagated and maintained by Romanism, has held the people in the bondage of sin and in ignorance of the true gospel of our Lord and Saviour Jesus Christ. A man who travels in our mission fields, going into the homes of our missionaries, our native preachers, our native members, and into the native church life, is stirred to the depths as he sees the faith, the courage and the consecration, accompanied by willing self-denial, all of which are essential, ever-present factors of missionary life and growth. Few men who labor in the home land with the historic background of Christian thought and life, with the ever-present acknowledgement of the supremacy of the teaching and of the character of Jesus Christ, can ever realize what it means, and what faith, courage and consecration it requires to labor persistently year in and year out among a Pagan people, dominated by degraded superstition and beliefs, or among people to whom Confucius, Buddha or Mohammed has been proclaimed for centuries as superior to any other teacher the world has ever known. Faith, courage, consecration to a superlative degree are absolutely necessary qualifications for a successful missionary in heathen lands, and whatever missionaries are persisting and succeeding in their work, it requires absolute proof (not surmises, rumors, generalities) that their work is based on Faith plus Courage and Consecration.

Are Our Missionaries Inferior?

It is the glory of our church that she has sent out for nearly seventy-five years, and that she is sending out today men and women who are not one whit behind the missionaries of other churches in faith, courage and consecration. Surely, steadily with ever-increasing momentum and success we have been building up native churches which are today "our joy and crown." In China, Japan, Korea, Mexico, Brazil, Cuba, the Congo, and since the war in Belgium, Poland and Czecho-Slovakia, God has blessed the labors of our missionaries in the salvation of souls and in the establishment of permanent churches, missions and conferences. The Centenary offerings made it possible not only to erect greatly needed church buildings, hospitals and schools, but also to reinforce our depleted missionary ranks with scores of choice young men and women, joyously giving their lives to work for the Master in the hardest fields. It is distressing indeed that their efforts should be hindered by selfishness and poisonous propaganda.

Thoughtlessness—Selfishness.

I have been speaking during the past year more frequently than heretofore on Sundays and week days wherever opportunity has permitted in various sections of the church, trying to give to our people the facts concerning our work and our present great needs in the mission field. I have usually laid the greatest emphasis where it was placed in the recent episcopal address, upon the comparative values of those things upon which our people spend their money, and I have earnestly endeavored to face men and women with the facts that they must positively, certainly give an account to the Master whom they claim to serve, if they place the non-essentials of life (automobiles, radio sets, moving pictures, sports and games, tobacco, luxurious dressing and dainty food) above the great purpose of our Lord and Master: "To seek and to save the lost." I have tried to show how pitiful the sum of one or two million dollars yearly will appear in the day of final account, beside the hundreds of millions, aye, even billions, which His professed followers are spending for what they know He would class as unnecessary and non-essentials, as compared with the salvage of lost souls. I have spoken over 130 times in the last twelve months, and rarely has there failed to be genuine response to the tremendous appeal made by the awful facts themselves, both of the need of the field and of the comparatively trifling sums given by the members of a church, more prosperous and wealthy than the Christian church has ever been in its past history.

Poisonous Propaganda.

But as I have traveled here and there, I have found to my amazement and distress that some very good people have been affected in their attitude toward our missionaries, and affected in their contributions to our mission work by accusations which are being made by certain persons concerning the teachings of some of our missionaries. The bitterness and recklessness of those making these accusations is sufficient to make one shudder that any one claiming to be a Christian could willingly assume the awful responsibility of persistently denouncing missionaries and those who have the direction of our missionary work, and of persistently and deliberately trying to scuttle and to submarine the great missionary ship carrying the gospel to many nations, because the writer of such articles, arrogating to themselves the right to sit in judgment upon the beliefs, the motives and the activities of missionaries, bishops, missionary secretaries and the members of the mission board, have come to the **infallible** decision that some missionaries in the China mission conference hold views which are contrary to the teachings of Methodism.

Now I do not agree that any proof has been presented by anybody up to the present time that there are any missionaries in our China mission who hold, or who teach views which justify their recall from the field, to which they have honestly and sacrificially given their lives, and this point I will amplify further on. But suppose it should be true that there are some members of the China mission conference who are not in agreement with Methodist standards and teaching; is that any sufficient justification for attacking persistently the great missionary enterprise of the church? Are Korea, Japan, Brazil, Mexico, Cuba, the Congo, Belgium, Poland and Czecho-Slovakia to live without the gospel because there is a question in some minds as to the doctrinal soundness of some members of the China mission? Are we to send no more missionaries? Are we to recall those already on the field who are admittedly not only consecrated, but entirely Methodistic in their teachings, because some people in the church are not satisfied as to the beliefs of some missionaries in China? Suppose it to be true that the College of Bishops and the Board of Missions are mistaken in their belief that it is not necessary to recall any of the missionaries in China, because of unmethodistic teaching. Is the membership of our church to give no more money for the salvation of the lost in the twelve countries where we are carrying on mission work, because the bishops, the secretaries and the Board of Missions are mistaken in their judgment concerning some missionaries in China?

"Willful Men."

As President Wilson described those who endeavored to hamper the government in the prosecution of the war as "willful men," surely those who are trying to prevent our people from sustaining our great mission work, "our joy and crown," are exceedingly willful men, apparently perfectly willing, indeed anxious, to cut the very tap root of our missionary activities, if their views as to the orthodoxy of a few missionaries are not sustained. And in the accomplishment of this purpose, some of them have not hesitated to denounce orally and in print, almost to the point of villification, those whose only offense has been that they have honestly and sincerely stated facts as they believed them to exist.

Charges Not Proven.

I have been a Methodist preacher for forty-three years. I was an editor for twenty-five years, and a college president, teaching Bible courses, for twenty years. I have never hesitated at any time when occasion required it to take my position on any matter pertaining to the life, the work and the teachings of our church. I believe and I teach the "historic faith of our fathers" and no one has ever dared to assert that I have given forth any uncertain sound. While not a heresy hunter, I am concerned that the teaching of our church everywhere shall be genuinely Methodistic, and certainly not less so in our mission fields. A missionary is helpless indeed who does not preach Jesus Christ as the Divine Lord and Saviour, "who bore our sins in his own body on the tree," and who was raised from the dead by the power dwelling in Himself of an endless life.

I was present when Brother C. W. Rankin presented his charges before the Board of Missions. I voted that he be given a hearing both on the floor and in committee. I heard all that he said, and I heard the statements made by Bishop Lambuth and by Dr. Nance in reply. The Board of Missions decided that he had not shown that missionaries in China should be recalled, and I do not see how we could have voted otherwise. I was present when Miss White made her statement to the Board of Missions in 1924. She was given ample time, the matter was fully discussed in committee and by the board, and I agreed with the other members of the board that there was no sufficient reason given for calling home any missionary in China.

Reports of the Bishops.

Bishops Lambuth, McMurry, Hay and Boaz have all been in charge of the China Mission conference since the agitation arose concerning unmethodistic teaching. Every one of these bishops has reported to the College of Bishops and to the Board of Missions that he had thorough personal investigation, and not one of them had found anything to justify the recall of any missionaries for unmethodistic teaching. At the last meeting of the College of Bishops, Bishop Boaz made an unusually full report, going into particulars, and at the conclusion of his report he was requested by the unanimous vote of the College of Bishops to prepare a statement in line with his report for publication in our church papers. He read the statement to the College of Bishops before it was given to the press. There was no criticism of the statement by any one of the bishops, and certainly there was every reason to suppose that it met with the approval of every one of them. All of the bishops are members of the Board of Missions, and are all fully cognizant of the accusations which have been printed and circulated throughout the church. No one of the bishops has demanded the recall of any of our missionaries. As general superintendents of the church, they are responsible for the maintenance of discipline and of doctrinal soundness. As members of the Board of Missions they are equally responsible with every other member for the policies of the board. Not one of the bishops as far as I know has either privately or publicly expressed the opinion that any of our missionaries in China should be recalled because of the accusations which have been brought against them of unmethodistic teaching. Personally, I do not know any missionaries in any of the fields in my district who has ever given any indication of holding unmethodistic belief. I have talked freely with the bishops in charge of the mission fields other than China concerning conditions therein, and I have never heard them express any concern as to the doctrinal soundness of any of the missionaries in their district. The truth is that no man or woman is likely to offer for the sacrificial service of the mission fields unless every thought has been brought into captivity to the Divine Lord and Master.

Duty to Protect "Our Joy and Crown."

I believe that the time has come to say to our people throughout the church that the attacks which are being made upon members of the China Mission, upon the secretaries of the Board of Missions, and upon the Board of Missions itself are unbrotherly and unchristian in form and method, and are lacking in genuine courage and sanctified common sense. They have the appearance of being used for propaganda purposes to justify the attitude of the individuals who make them. If there are those who are honestly concerned for the welfare of our great mission work, and who honestly believe that there is unmethodistic teaching by certain persons in the China Mission conference, let those who are zealous for the integrity of our teaching bring specific charges against specific individuals, not in the newspapers (which is a cheap and

unbrotherly exhibition of apparent bravery and orthodoxy), but in due form as prescribed in paragraph 275 in the Discipline, and thus demand an official investigation and a trial of the party or parties in question. That is far more honest, more brotherly, more sensible and less hurtful than to flood the church with charges against missionaries, presiding bishops, missionary secretaries and the Mission Board, disquieting consecrated members of the church, who are uninformed as to the facts in the case, and who because of their own honesty of purpose and love for the church cannot conceive how anybody can utter or print or circulate such statements, unless there is great need for so doing, and unless every other possible effort has already been made to purge the church of unmethodistic teaching.

Which More Trustworthy?

The utter unbrotherly and unchristian character of this method of attack upon our missionaries, and the damaging effect of such poisonous propaganda has compelled me to write thus fully to all of our church papers. I trust that all our editors and our preachers, and our laymen who hear and see this propaganda, knowing that it is being widely circulated among our people today, will earnestly, positively and persistently endeavor to give to our people generally the **antidote of real facts** to counteract the poison of this unbrotherly and vicious propaganda. Our people should be told that these attacks are not supported by any of the bishops, by any of the general secretaries of the church, by the Board of Missions (which is composed of eighty members of our church in good standing, elected by the General Conference), nor by any of our duly accredited conference organs, but that these charges are made by those who seem to rejoice in the circulation of such unbrotherly and disruptive propaganda, who have either not sufficient courage, or sufficient love for the church, or sufficient real zeal for her integrity to bring charges in proper form to purge the church of those who they claim are "disseminating, publicly and privately, doctrine contrary to our Articles of Religion." That is the honorable method for those who really long for doctrinal purity. What superior record of love for the lost, of faith in the saving power of Jesus Christ, of persistent courage and of self-denying consecration do the disseminators of this poisonous propaganda present to our people to justify a belief in their accusations as over against the official administration of those who have been charged by the church (the bishops, secretaries and Board of Missions) with the responsibility for the proper management of our mission fields, and who certainly merit by their past record the confidence of our people as over against these poisonous propagandists.

Whatever be the motive, good or evil, of these propagandists, the great outstanding fact is that they are undermining the foundations of the "joy and crown" of our church, and the time has come to protect "our joy and crown" from their attacks, whether they proceed from ignorance, personal prejudice, or mistaken zeal.

My Friend, George Milton Daniel

By W. A. Stanbury.

For twenty years I knew George Milton Daniel. For me, it was a most rare and rewarding friendship. From the beginning, I knew that I had found a genuine man. Qualities that no one could question met and united in him, not as they sometimes do, in a character that is splendid but forbidding; rather they combined to give the sense of strength and unyielding conviction, tempered with charity and adorned with charm.

This friendship began in school days, and was in some measure suggested and in larger measure intensified by the comradeship of economic struggle. Each of us faced constantly the problem of where the next payment of college dues would come from, and of whether we should be able to remain throughout the term. Sometimes discouraged, often lonely, but always confident that he would achieve what he had set out to do, he kept steadily on. Fortune might seem to break against him, and a meditative and reticent disposition might seem to withdraw him from the companionships he loved. But by two things he never failed to cheer his heart and brace his will: his confidence that he would manage to weather whatever storms might arise and do what needed to be done, and his clear and steady faith in God.

In the power that comes from the union of those two things, and in the added strength which comes from the trust and affection of friends—a thing which he depended on and yearned for more wistfully than most people knew—he went on to do his life's work. To say that he loved his work is to say what everybody knows. To say that it was a passion with him is to state only a part of the truth. To tell with what abandon he plunged into it, how it lived with him day and night, how it became his meat and drink, how his toil absorbed his soul, and how his ministry of building and serving became the incarnation of his own spirit—these things I do not attempt. Let me say simply, he lived for his work, and it was never second to anything in his thought.

As I write today, many things come back to me. Moments return, when as one young pastor to another, we talked of the problems, aims, and achievements of the ministry. He did not seem to care to talk of much else. If he could explore the treasures of preaching and master the art of doing good to people, that seemed enough. If he could learn how to make conquest of young hearts for the kingdom of God, if he could manage to construct the life of a community after the ideal of Jesus and bring it to be informed by His spirit, that would satisfy. And nobody will ever know, save those who were favored with his richest confidences, how much of his heart went into the things he gave himself to, what grief a little failure brought—and whose hopes have not sometimes suffered blasting—or with what joy his heart leaped and sang when the Sunday school grew, or the children were drawn closer to the church, or the community moved a little nearer to Christian standards, or a new and hopeful departure was being made. By such things he lived. He was engaged in just such things when his Master called him away from us.

Oneof the first tasks to which he laid his hand after graduation was to serve a term as supply on the Boone circuit in the Western North Carolina conference. It was the circuit in whose bounds I was born. One of the churches, old Fair View, which crowns a hill almost surrounded by a sharp bend of the New River and is visible from many points miles away, was the church home of my childhood. My father and mother having moved to Boone, that had become the home church. For the months that he labored there, my old home became his home. To them he became as a son. To me he became even more a brother than before. The affection that grew up there will bless those of us who knew it as long as we live.

From that period of his life, one thing stands out very clearly in my memory. On a summer afternoon, three of us mounted horses and rode away towards the foot of Grandfather Mountain. We found a place to leave the horses, and took our way up the trail that led to the top. We climbed the rough miles to the spring whose water always seems just above the freezing point, and thence to the summit, where we saw the sun go down. Just a little below the summit beside the trail, we made our bed of balsam boughs for the night. There, miles from any other human beings, we lay in the light of our campfire, listening to the sighing of the night winds swinging up among the rocks and stunted trees. We heard the chirp of wakeful birds and the occasional droning of a beetle which had ventured in the warm months above his accustomed haunts. Once we heard the wail of a wild cat.

And then the dawn came. We hastened to the rock-crowned top to see the sunrise. Words fail. Silent we stood to look upon the scene. If you doubt the reality of God, watch a sunrise from Grandfather Mountain. To his last day my friend cherished that experience.

The next year he spent on the Watauga circuit adjoining. They were days of patient, hopeful ministering to a people who loved him lavishly. But they were days of many battles in his own soul; they were days when he was searching for realities which he felt he had not yet come into possession of. At the end of the year he went away to Nashville for further study.

From this stay along the banks of the Watauga river, there survives a little story which it seems to me is richly worth the telling. It is a story about a dog, a homeless, friendless dog. He was no proud thoroughbred, only a nondescript stray dog. George Daniel found him and, as his nature was, was kind to him. The dog became his fast friend, and followed him home. The Masts, with whom Daniel lived, allowed the dog to stay on Daniel's account. On tramps and short trips, the dog went with his newly found friend. When the trips were long, the dog was left at home, but in the late afternoon, when his master should be returning, he would go to the top of the hill and wait. Barking and wagging his mongrel tail, he would give such a welcome as only a dog can.

Then came the day when the young preacher was to go to the great city and the seminary. What should be done with the dog? He should remain in his adopted home, where for Daniels' sake he would be fed and cared for. In the afternoon he trotted off up the hill, as his habit was, to wait for his master. At nightfall he silently, sadly, slowly came back home. But he would not eat. The next day he went back to the top of the hill, and in the evening back home again. But no food would he touch. Day after day he waited faithfully for his master, but no master came back. Famished and grieving, he lay out on the hill, where on former days he used to meet his human friend. Then they found him lying there dead. And I have always felt that a man whom a dog loves like that is a good man and true.

At the commencement of Duke University last month, many of us saw Daniel for the last time. He was there, with Mrs. Daniel, and their two fine boys. A happier little family could not have been found. Looking confidently toward the future, glad of the goodness of living, devoted to one another and in love with all the world, they met old friends and made new ones. Seeing them, one felt kindlier towards all his fellows and thought better of the prospects of the growing Kingdom of God.

And then, suddenly, like a gust of darkness in daylight, came the news of his tragic death. It was past belief; but nothing is quite so fragile as our tenure of this life. He had spent the days well; what more could we ask?

With many other friends of his, I went to the church in Graham, whither they took the body for the funeral service. For four years that had been his pastorate. From all walks of life people crowded into the church, so that the aisles had to be cleared for the march of sorrow. So deep-felt a grief I have rarely, if ever, seen. Men looked silently at you, and turned with trembling lips away. The mothers of youth to whom he had been friend showed the mark of tears, and did not speak. Boys were still, glanced timidly at you, and then turned away. Girls cried frankly, till their eyes were red with weeping. In silence the great throng followed to the graveside. Long after the stately ritual of the church was read, they lingered where the flowers lay banked on a mound in the midst of green grass. Instinctively as they finally turned away, they lifted their eyes toward the sunset, where light mingled with wisps of cloud and dashed the west with glory. And one could not help thinking that after sunset comes sunrise.

The Broadway Temple

By D. T. Edwards.

Three sharp blasts of dynamite the other evening in the presence of 6000 people on upper Broadway signalized the birth of the realization of a ten-year-old dream of a poor Methodist preacher who has learned, in the continuous turmoil of the metropolis, to laugh at difficulties and disregard even the existence of what the man in the street calls "hard luck."

The event was the breaking of ground at 175th street and Broadway for the erection of what Glenn Frank has called a "Twentieth Century Cathedral." This cathedral will be New York's skyscraper Broadway Temple with its 32-foot revolving cross at the summit, blazing on the skyline even above the Woolworth tower and thrusting Christianity's emblem upward almost among the twinkling stars themselves.

The spot chosen for the temple is the very highest elevation on Broadway; and while the building itself is to be only 24 stories in height, the elevation upon which it is to stand will make the glowing cross visible from all directions, signaling to the incoming voyager far down the bay that in the world's greatest city

"Where cross the crowded ways of life,
Where sound the cries of race and clan,"

that all is not given over to crass materialism and the grosser phases of life, but that men still look at the mute symbol of His suffering and exclaim with Frank Mason North:

"Above the noise of selfish strife
We hear thy voice, Oh Son of Man!"

Broadway Temple will cost $4,000,000, and the Methodist preacher, Dr. Christian F. Reisner, who has been its promoter and is to be its first pastor, has not asked one penny for its erection, that is, by way of contribution. Of the huge sum that will be required for its erection $2,000,000 will be covered by a first mortgage. The additional $2,000,000 will be provided by an issue of second mortgage five per cent gold bonds. The plan has been approved by some of New York's leading financiers; the bonds have been sold, and the first mortgage has been signed with a great metropolitan insurance company, thus furnishing the ready cash with which to begin work. Experts estimate that after 20 years the temple will have been paid for, the mortgage will have been cancelled and the bonds liquidated.

The Broadway Temple will be impressive in architecture. It will contain modern elevator apartments and, in addition, in the 24-story tower it will have dormitories, all furnished, overlooking the Hudson river and Long Island Sound, ready for the accommodation of 500 young men. It is intended in this way to provide living quarters for 1,000 people. The street level will be occupied by stores and a church auditorium seating 2,200 people. The basement will have a social hall for 1,000, swimming pool, gymnasium, game room, cafeteria and full equipment for social work with a high-class day nursery, while ample play-room will be provided on the roof. In addition to the social and religious work thus to be taken care of free, it is conservatively estimated that the building will yield a large revenue. After the indebtedness has been discharged the money coming in from the building, above expenses, will be devoted to church extension and other religious work.

Dr. Reisner, whose day-dream and night-dream thus emerges from the realm of shadows, came to New York from the great open spaces of the west. He was born in Kansas of poor parents and has found the going hard until he finished his seminary course and finally landed in a metropolitan pulpit—and still the going is not easy. He is not a great preacher. He will readily confess it. But he is a clear thinker, an attractive personality, and essentially a big-business man. If God had not laid His hand on young Reisner and pre-empted his services for more enduring but less spectacular work he probably would have landed in Wall Street among the bulls and the bears where he would have devoted his talents to the glorification of commercialism.

Dr. Reisner is a builder by instinct; and because of his undying faith in and devotion to God, and his earnest desire to glorify Him in a notable way in a city where Protestantism has for two decades been on the retreat, and where men are accustomed to measure strength by structures he has been able to fire a host of others with faith in his enterprise and enlist their support in effecting at the gateway of the new world a magnificent enterprise that will give to thousands a new valuation of religion.

HOW TO GET A BETTER PREACHER—AND ALSO A BETTER CONGREGATION

(Continued from page one.)

the pedigree or the grooming if the horse can't trot? There is such a thing as going stale on books. This is not an argument against education, but it is a declaration of hope and promise for the man whom an unkind fate has prevented getting the technical preparation of the schools. He may still go to the summit, as he has done in a number of notable instances and wear a well deserved crown against great odds. Let no such man be discouraged. The place to learn to preach is in the ministry, and no man need be despondent because he has not been able to enjoy full scholastic opportunities. Time and books and application and thought and prayer may still equip him.

Of the things which I have said, this is the sum. Let us as pastors and presiding elders and friends raise the money for worthy volunteers, both boys and girls, in our congregations who need an education. It is the easiest money I have ever tried to raise as a pastor. What better fun should a man whom God has entrusted with some of his means want, than to invest it in a young man or woman by giving or lending the little amount to equip them for a great life, the donor saying with increasing satisfaction, "I have not been able to personally obey the farewell order of my Lord, 'Go ye into all the world and preach the Gospel,' but I have provided a substitute, and that will be my crown of rejoicing in that day."

I knew a case where a rugged young preacher was sent to an appointment. The intelligent stewards saw that he was a man of real promise but raw and uneducated. As the conference year drew to a close, they raised the money to send their pastor to college. He became a man of prominence and usefulness in one of our great annual conferences.

The Cure.

The main burden of my song, however, is that if congregations want better preachers there is a remedy. There is hope for them. Pay up your Christian Education pledge to the Aid Fund for needy students and you will get it back in better pulpit deliverances. That is as sure as mathematics. Brother Goslow and Sister Waitabit, be sure to send in promptly your check for that subscription. Do you realize that your reputation for integrity is involved in this business of keeping your solemn promise? The wheels of the Lord's chariot are seriously dragging right here. The bearings are grinding out. Will you not furnish a little oil and gas? You have promised to do so. And we started on this trip depending on your promise. Keep your vow. "It is better not to vow," says the Bible, "than to vow and not pay."

Hear these heart cries from burdened pastors, all uttered within the last few weeks:

"Can you do anything to help me get an education?"

"I am going to sacrifice everything to get additional training."

"No one knows the struggles I have passed through to get what education I have."

"Oh, if I had only had a chance at college!"

"If I had only been prepared!"

"I feel keenly at times the inferiority of my education."

"The right kind of help when I went into the ministry would have saved ten years of my life and given ten more years to our Master. Only my faith in God has saved me."

"I would give everything I ever hope to have if I could have graduated from ———— College."

Now hear the dean of one of our theological seminaries: "I am receiving numerous inquiries about help and preparation for ministerial work. There is no telling how much we could do if we had adequate funds to help our young men."

Brother reader, you are the jury. I place the case in your hands for the proper verdict. Can you fail to promptly draw that check and mail it? And if you wish a volunteer to educate I can supply you. Write me. It would be a great adventure for you.

Mrs. L. W. Crawford, 1851-1925

By L. B. Hayes.

It is conceivable and possible that the years 1851-1925 mark the beginning and the ending of many eartly lives. Among God's many millions of souls many thousands have been privileged to occupy these golden years contemporary with the one whose living we celebrate today. It is likewise conceivable and possible that many among these have wisely improved the time and left behind a record replete with loving kindnesses and noble deeds. However this be, of one thing we are sure: God had a child who took His boon of abundant life and, recognizing its source and knowing its divine dignity, filled up the measure of her years by employment of His service.

As we come to this event which we call the death of this greatly beloved woman, the demand of the hour is that suitable recognition be paid to her going, but the proprieties of the time warn us against any attempt to display her virtues from which her own soul would shrink. Her gentle and refined wishes refrain us from fulsome praise and the greater part must remain unsaid.

"Marianna, daughter of James D. Pullen and Nancy Ann McLeod, was born August 27, 1851, at the home of her grandfather McLeod in Moore county. Her parents made their home in Raleigh, where she was reared. After attending for seven consecutive years the best school in Raleigh, in 1865 she was sent to the college at Louisburg, then under the presidency of Dr. T. M. Jones, and was graduated in 1869. The following year she was a student at Vassar College, after which she taught for Dr. T. M. Jones for two years at his college in Warrenton. On December 12, 1872, she was married to Rev. L. W. Crawford, and with him followed the itinerant's life at Salisbury, Fayetteville, Greensboro, New Bern and Reidsville. She was the mother of six sons and two daughters, one son dying in infancy and one daughter when six years of age. For fifteen years she was corresponding secretary on the Woman's Board of Foreign Missions of the M. E. Church, South, and for two years assisted her husband in publishing the North Carolina Christian Advocate. After the death of Dr. Crawford in 1908 she lived with her daughter, Elizabeth, in Washington City. After this daughter's marriage to E. S. Wills she has resided with them in Greensboro, where by the will of God she fell on sleep July 11, 1925.

She was blessed with length of days far beyond the average, being near her seventy-fourth year. But these years must be divided into months, the months into weeks, the weeks into days and the days into hours before any adequate idea can be had of the multitudinous tasks performed in the interest of her family and church during these years. For a busy mother crowds many ministries into a single hour of the day, and even the night's repose must be broken into fitful sleep by the needs of childhood.

Many good women there are who can give themselves to the home. Like Martha, they best serve the Master through the perfection of their households. Others can easily give their best to a more public function. Still others, like Mary, meditative and spiritual, love the association with great souls, and draw their happiness from such contacts and from great books. Very few have the finished genius of being at home in all these circles. Our sister deceased was such a rare soul. Her character was symmetrical and her interests were varied.

In the divine economy it has been wisely ordered that woman shall find her chief function in the home, the oldest and most primal institution of the race. If she fails here her other successes are scarcely able to atone. If she succeeds here her great mission is discharged and both God and man say "well done."

Sister Crawford was a wise and devoted mother, proof of which is seen in the nobility of character shown in her surviving children, who are Robert Baker Crawford, Winston-Salem; Richard McLeod Crawford, Williamsburg, Va.; Lee W. Crawford, George Peabody College, Nashville, Tenn.; Frederick M. Crawford, Girard, Ohio; Frank Dunlap Crawford, Winston-Salem; and Mrs. E. S. Wills, Greensboro. All these are serving their day in positions of responsibility and trust, preserving in a marked degree the godly precepts and examples set by their parents. The writer himself has been blessed by her children, one of whom was his inspiring teacher of English at Emory and Henry College, and inasmuch as civilization is a contract between three parties, the living, the unborn, and the noble dead, we her children and friends, rededicate ourselves to the great causes and ideals which she loved and for which she lived.

In a recent journal of the Western North Carolina conference the obituaries of four good women, wives of Methodist preachers, are recorded on less than half a page of the journal. In the same minutes one obituary of a Methodist preacher occupies more than four pages. This is indicative of that strange discrimination which gives great honor to the minister and scant meed of praise to the faithful wife who supports him in his work. As great as Sister Crawford was in her home life, she is equally deserving of praise as the consort of a Methodist minister. During the long years of their itinerancy, she kept the home fires burning and shared with her husband in a distinguished way the great responsibility of their various parishes. Her heart and talents were especially drawn to the great missionary enterprises of the church, the far-flung battle line in heathendom as well as the stranger and immigrant within our domestic gates elcited from her an intelligent sympathy and loyal service. Through these channels she has left her great impress upon the church. But possibly the place where her unique genius shone most brightly was in her unusual ability to live, to live splendidly, to live abundantly, to live in sympathetic relationship to all the fine things of life. She kept herself so keenly alive that she lived beyond the threescore and ten, and died young. With her the best was always yet to be, and her hope and enthusiasm was fresher in her last years than many can show in the halcyon days of youth, when "morning's dew-

(*continued on page ten*)



REV. L. B. HAYES
Greensboro, President



LOUISE JOHNSON
Winston-Salem, Recording Secretary



REV. B. C. REAVIS
Weaverville, Vice President

Western North Carolina Epworth League Conference

W. Arthur Barber, Editor, Greensboro, N. C.

On Tuesday, June 30, the cry of leaguers of Western North Carolina was "On to Salisbury," and by noon of that day the Frist Methodist church of Salisbury was a busy place. The young people came in pairs and in groups, and soon the work of assigning homes was on in earnest. This was done in splendid manner by the reception committee, and by the time of the first session Tuesday night about five hundred had been comfortably cared for. They came from every section of Western North Carolina, and a finer body of young people never assembled anywhere. And they had come for a purpose! That was shown by the wonderful manner in which they attended their classes and did their work. It mattered not that the heat was oppressive, and that a week's work was being crowded into three days. These young people had come with the desire to better equip themselves for service, and the then president of the conference, Mr. Lunsford, had sensed their desire, and had summoned an array of instructors and platform speakers who literally filled the receptive hearts of the leaguers with inspiration and aspiration and vision. If one is to judge our future church by a conference of this kind, we are facing a most prosperous and fruitful era in the work of the kingdom.

The opening service of Tuesday night was given over to addresses of welcome by Hon. Frank T. Hudson, Salisbury district secretary, Rev. Loyd D. Thompson, pastor of First church, and by the mayor of Salisbury. Mr. Lunsford responded to these addresses, and the conference was on in earnest. A social hour was enjoyed after the service, when music was furnished and refreshments served on the lawn across from the church.

On Tuesday afternoon the conference delegates were invited to a picnic and barbecue at the Country Club. It was a great afternoon of "stunts" in which all the districts participated, and it seemed that all the districts participated in the barbecue stunt as well. The afternoon was thoroughly enjoyed by all; even bald-headed preachers forgot their age and dignity for a while, and tuned in with the light-hearted youngsters.

A very impressive service was the one of Thursday morning in memory of our former life service superintendent, Rev. L. A. Falls, who has passed on to a larger life service. An electric cross will be purchased and used at each Epworth League conference as a memorial for Brother Falls.

The platform speakers included Rev. E. R. Welch, Rev. Loyd D. Thompson, Mr. V. R. Patterson, Rev. John W. Moore, and Rev. J. H. Barnhardt. All of the addresses were of a high order and were greatly enjoyed. Prof. C. C. Washburn of Nashivlle led the congregational singing of the conference in a most enjoyable manner, as well as taught a class in religious music.

The business of the conference was transacted well under the leadership of our very efficient president of the past year, Mr. B. L. Lunsford. We give here the account of the business session of the last afternoon, which will be all that we will have space to give. The minutes of the conference will be printed and distributed later.

The conference closed with the session of Friday evening, when two hundred and fifty credits were issued to leaguers who had finished their accredited work. Efficiency seals were given four leagues, and the Ivey loving cup was presented the Winston-Salem district for improving most during the year.

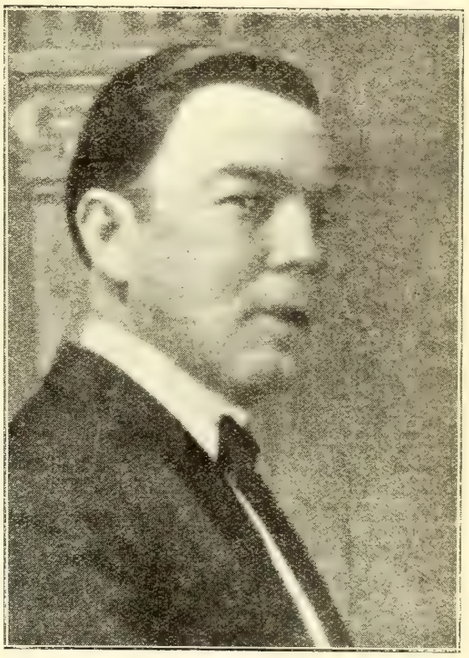
The people of Salisbury and of First church were thanked for their splendid hospitality extended the conference. A rising vote of thanks was given Mr. Lunsford, retiring president, for his untiring efforts during the past year. Greetings were received from Rev. L. B. Hayes, the new president, after which Dr. Barnhardt led a beautiful consecration service, in which many life service volunteers met at the altar and were led in prayer by Dr. Barnhardt.

The conference will be remembered as one of the very best of all the Epworth conferences we have had.

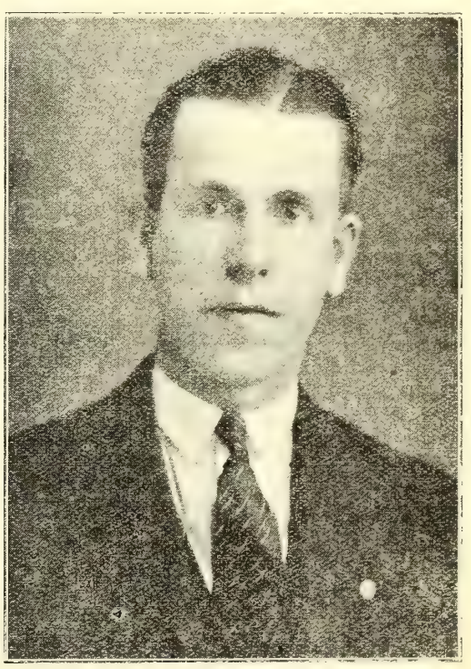
Truly we take heart and press forward and upward.

Further details of the conference and a statement from the retiring president and from the new officers will appear in next week's Advocate.

W. Arthur Barber.



B. L. LUNSFORD
Asheville, Retiring President



EARL M. REESE
Hickory, Treasurer



REV. W. ARTHUR BARBER
Greensboro, Editor Advocate Page

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

THE KINGDOM OF CHRIST

"We all believe that one of the choicest fruits of Christianity will be the growth of a bond of brotherhood and sisterhood so close among all nations, races and peoples, that we shall become truly kindred, each to the other; and that great word Humanity, like a rolling wave of the ocean of God's love, shall wash out from the sands of time the words caste, creed, and even that good word patriotism, because we shall feel that the whole world is our country and all men are our kin. Every utterance of appreciation, affection and friendship, every token of mutual co-operation, every stroke of honest, hard work, undertaken side by side, every sincere prayer, helps forward the beautiful day that we call the coming of the kingdom of Christ."—Frances Willard, from Woman's Missionary Friend.

A PLEASANT OCCASION

A most pleasant affair, which was also a pretty courtesy to Miss Ethel Bost of Cornelius, one of our western North Carolina girls, who is to sail in August for China, as a missionary, was the informal reception given recently by the Louise Sloan Missionary Society of Statesville, with Miss Bost as honoree. This meeting was held in the auditorium of Broad Street Methodist church and was a most pleasant and inspiring occasion, and many good wishes were extended Miss Bost during the afternoon which gave her assurance of the interest of the young women, comprising this auxiliary, in her work in China. During the afternoon Miss Bost was the recipient of a gold fountain pen and a $20 gold piece as an expression of love and good wishes, and she also received quite a number of letters bearing the instruction, "Not to be opened until aboard the steamer." An interesting musical program of several numbers was given by the various members of the society.

It was the pleasure of your editor to attend during the past week several meetings of the Attendance and Illiteracy Convention of County Superintendents of North Carolina, which was held at the Asheville Normal and Collegiate Institute. It was a most important gathering of men and women who had come together to work out practical plans for the enforcement of the compulsory school law, and to remove the handicap of illiteracy from almost the 200,000 adults in North Carolina—underprivileged men and women who are bound by the shackles of ignorance and the slavery of illiteracy. The three days' programs were most interesting and we trust will bring forth gratifying results. Among the speakers of special interest were Governor Angus McLean, Mr. O. Max Gardner of Shelby, Dr. Carl C. Taylor, dean of graduate school of N. C. State College; Miss Theresa Dansdill of Raleigh, director of health education, State Tubercular Association; Miss Elizabeth Kelly of Raleigh, and Mr. C. McKoy Franklin, principal of Crossnore School. A most interesting feature of one of the evening programs was the appearance upon the platform of five of the Buncombe county men and women, who have been pupils of the community schools and whose experiences as related by themselves show what an important part of our state educational work is that which looks to raising standing of North Carolina in the 48 states listed from the 41st place in total illiteracy and 46 in native white illiteracy. We are glad that the counties are bestirring themselves in this educational movement and that each year the percentage of illiteracy is being reduced in North Carolina by our community schools.

DISTRICT MEETINGS ON MOUNT AIRY DISTRICT

Two interesting and helpful meetings of the Woman's Missionary Societies of the Mt. Airy district have been held recently and we are glad to have reports of these two occasions sent us for publication.

The first of these meetings in Mrs. Woltz's territory was held at Spray, June 17, the report of which comes to us from Miss Helena Hancock. The opening devotional was led by Rev. W. L. Dawson, late pastor of the Spray church, and was followed by an address of welcome extended on behalf of the women of the church by Mrs. T. F. Moore. Mrs. H. A. Dunham, conference corresponding secretary, whose presence was an inspiration, gave a report of the work done by the women of Southern Methodism during the past year, and urged her hearers to greater activities during 1925. A solo by representative of Summerfield society was followed by an interesting discussion of the work of the children of our conference by Miss Amy Hackney, conference superintendent, in which she defined the meaning and scope of the children's work and stressed the very great importance of the early missionary training through the children's auxiliaries. Edgar Guest's beautiful poem, "The Ideal Home," was recited by Miss Ruth Jansen. A pageant by the Leaksville young people was especially appropriate and interesting at this time, and was followed by a solo by Miss Kathleen Cilley of Spray.

A bountiful and appetizing lunch, in picnic style, was served on the lawn of the parsonage and was enjoyed by all partaking of it.

Following the opening devotional by Messrs. Clarke and Ivey, for the afternoon session, was the report of the district secretary, Mrs. J. L. Woltz, who brought a gratifying report of the work done during the past year. Mrs. C. C. Weaver, conference superintendent of Y. P. work, presented in a most pleasing and impressive manner the work of her department, and brought vividly to the adults present the great responsibility resting with them in the organization of the young people's work. She read letters from three of the missionaries who will sail during the summer, and these were followed by a brief but inspiring message from the fourth missionary, Miss Ollie Smith, who goes to Korea. A forum on the work of the auxiliaries was conducted by Mrs. H. A. Dunham, who brought out mission study, Bible study, social service, supplies, raising of funds, etc. After the reports of resolutions committee the meeting adjourned with prayer by Mrs. Woltz.

Elkin was hostess to the second of these meetings, which was attended by a large number of officers, delegates and visitors and of which we have heard through Mrs. M. A. Biggs. The opening devotional was led by Mrs. E. F. McKinney of Mt. Airy, and was followed by a welcome address by Mrs. J. L. Hall, president of Elkin auxiliary. Gratifying reports which were warmly commended by the district secretary, Mrs. Woltz, were given by the representatives from the churches in that part of the district, and were followed by the "Council Message" by Mrs. H. A. Dunham, conference corresponding secretary. Mrs. Dunham also led the forum on the general missionary work which was entered into with enthusiasm by those present. Dr. Abernethy, pastor of Elkin church, gave a short talk, after which Mrs. C. C. Weaver, conference superintendent of Y. P. work, brought a message from her department, showing the splendid things that had been accomplished and urging to larger and more splendid efforts for this year. Representatives of the four young missionaries who are to go out from our conference soon were heard with interest as they told "Why I Am Going as a Missionary." A beautiful pageant, "To Die or Not to Die," was given in a most impressive manner by Elkin young people, under the leadership of Mrs. E. F. McNeer. A bountiful and tempting lunch was served at the noon hour by the Elkin ladies in the Sunday school room, which had been converted into a most inviting dining room by the use of tables covered with snowy cloths, great bowls of pretty spring flowers and platters piled high with appetizing food served in buffet style.

The first feature of the afternoon's session was a Bible study class conducted by Mrs. Hall, following which came the report of district secretary, who has never made a more interesting or splendid report during her 20 years of service than on this occasion. An interesting announcement was that of the organization of seven new societies during 1924.

Mrs. Mason Lillard gave a most interesting report of the annual conference held in Charlotte. The last, and to many the most interesting part of the day, was the hour devoted to the work of the children. It was a pleasure to have Miss Hackney, conference superintendent of this department, present, and she gave a most highly interesting report of what the little folks had accomplished during the past year, and in addition, conducted a most helpful institute on children's work. Songs by the little ones and a solo by Mrs. E. G. Click were much enjoyed. Resolutions of appreciation of Elkin's hospitality were read by Mrs. P. E. Simmons. The meeting was an inspiration and the people of the Mt. Airy district are entering into this new year with renewed zeal.

North Carolina Conference

"O, let me give
Out of the gifts thou freely givest;
O, let me live
With life abundant because thou livest;
O, make me shine
In darkest places, for thy light is mine;
O, let me be
A faithful witness for thy truth and thee."

DURHAM DISTRICT MEETING

On June 19 the Minnie P. Gates auxiliary was hostess to the district meeting of the auxiliaries of the Durham district at Graham.

Rev. G. W. Starling, pastor of the church, and Rev. W. C. Merritt of Yanceyville led the opening devotional. Mrs. Mamie Merritt, the beloved district secretary, presided.

Mrs. Merritt's message showed splendid increase in finances, membership and organizations during the year.

Ruth Merritt, missionary from the Durham district, gave an interesting talk on Brazil, the field to which she has been appointed by Council. In this land of great opportunity there is an open door through which she wants to carry the gospel to the people of that country.

Mrs. S. G. Winstead of Roxboro spoke with her usual interest on children's work.

Her question, Why are there not as many children's societies as there are adult organizations? should be answered by every adult auxiliary.

Mrs. E. V. Webb of Kinston told something of her experience as a superintendent and led a round table discussion on children's work, emphasizing the fact that adult members do not support the children's work.

Following this discussion Mrs. C. D. Rigsbee, conference superintendent of young people's work, gave a brief review of the work of 1924. She said in part: If young people are to do effective work they must have more sympathetic interest and encouragement from adult organizations.

The noon hour devotional was conducted by Rev. I. L. Shaver. Rev. J. B. Hurley offered the closing prayer.

A two-course luncheon was served by the ladies of the church and a delightful social hour spent by all present.

Afternoon Session.

Opening worship led by Rev. B. C. Thompson of Mt. Gilead, after which we were entertained by the Bright Jewels present from the Roxboro and the Graham bands.

An outstanding feature of the afternoon program was a message from Council and a discussion of plans and policy of conference for auxiliary work by Mrs. Harvey Boney.

After telling of the consecration service at Council, Ruth Merritt was presented as one of the nineteen who were consecrated at that service and at the same time Mrs. Boney presented a shower from the women of the district, several checks and a bag of gold. The bag of gold was a gift from the Person County Federation and was beautifully presented by Mrs. R. J. Teague of Roxboro in these words: "There is an old legend that at the foot of the rainbow there is a bag of gold. We believe that the rainbow of hope will extend from North Carolina to Brazil. At this end of the rainbow we have found this little bag of gold, presented by the missionary societies of Person county.

At the other end you will find many, many golden opportunities, and as bright as the gold itself will be found God's promises for this life and the life which is to come.

Our love and prayers will continually follow you to the other end of the rainbow."

An address by Dr. Matthews of Scarritt was very fine, making us all feel proud of our college for Christian workers.

Auxiliary reports were given from twenty-five of the thirty auxiliaries in the district. These reports were fine and showed much interest and encouragement in the work.

Rev. W. C. Merritt offered prayer and closed the meeting.

The words of welcome through the day, the farewell handshake and the invitation to come again from the Graham people made us all feel grateful for such splendid entertainment. T.

DISTRICT MEETING AT MOYOCK

The meeting of the Elizabeth City district of the N. C. Woman's Missionary Conference opened at Moyock at 10 o'clock June 25.

Hymn 655 was sung, after which Rev. C. T. Thrift read the Scripture lesson and gave a very inspiring talk, followed by prayer.

Mrs. G. T. Hawkins, secretary of the district, then took the chair. She gave us an earnest talk, giving statistics for the past year with its meed of praise, and urging us to greater achievements in the future.

The roll of auxiliaries was called, with 161 representatives present. Miss Ruth Merritt and our missionary to Brazil were introduced to the conference, after which Mr. Graham Poyner entertained us with a most enjoyable solo.

The reports of the young people's societies preceded a well rendered pageant staged by the young girls of Moyock, which proved very interesting and well calculated to make tithers of us all.

The Moyock Bright Jewels sang "Missionary Bells," this being followed by reports of the Bright Jewels in the district.

Rev. N. H. D. Wilson was next introduced to the conference and made

(*continued on page thirteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O V Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Christ, not one step over the threshold: with him, anywhere."

NORLINA SCHOOL GOES BIG

Twenty-odd Sunday schools of that section of the Weldon district within a radius of 20 or 25 miles of Norlina sent 100 or more pastors, superintendents, other officers, teachers, and pupils to the Norlina Cokesbury Training School held in the Norlina high school building July 5-10. It was a great week for those who attended.

Two courses were offered. Prof. R. N. Wilson of Duke University taught a class in "How We Got Our Bible," using Smyth's book as a textbook. The other course was "The Small Sunday School, Its Plans and Work," taught by the writer, using Sensabaugh's book by that name.

In addition to the class work, which came from 8 to 8:45 and 9:05 to 9:50 general assemblies for worship and institute features. Miss Georgia Keene, our elementary superintendent, assisted with the institute work. She also held story hours for the children.

The Norlina, Warrenton, Warren, City Road and White Memorial, First church of Henderson, Littleton, and Middleburg charges co-operated in this training school. Names of persons earning certificates will be given next week.

HEBRON-ZION-PROVIDENCE

Taking advantage of the presence in the community of the faculty of our Norlina training school, Rev. S. E. Mercer, presiding elder of the Weldon district, scheduled three quarterly conferences during the week of the school and devoted the greater part of the day at each to a consideration of the interests of the Sunday school. Tuesday Rev. Mr. Mercer, Rev. H. M. Eure, of Norlina, Prof. R. N. Wilson of Duke University, Miss Keene, and the writer were with Rev. H. B. Porter and the people of the Warrenton charge at Hebron. On Wednesday this group, together with Rev. William Towe, were with Rev. Mr. Eure and the people of the Norlina charge at Zion; and on Thursday Rev. Messrs. Mercer, Eure, and Porter, Professor Wilson, and Miss Keene were with Rev. William Towe and the people of the Warren charge at Providence. These were three very full and, we believe, profitable days. The purpose of the Sunday school, the needs of the Sunday school, and how to meet them, with special emphasis upon the need of additional Sunday school equipment, leadership training, and the Programs of Work were discussed, and much interest was manifested. Several of the churches of these three charges are contemplating the erection of Sunday school rooms in the near future. Some of the schools have already adopted Program of Work C and are working toward the attainment of the standard of efficiency which this program represents. A good beginning has been made in the matter of leadership training. A better day is not far ahead of these Sunday schools.

DUNN SCHOOL CREDITS

The following credits were issued in our Dunn Standard Training School, June 28-July 3, 1925:

"Sunday School Organization and Administration," L. L. Gobbel, instructor; Rev. G. T. Adams, Mrs. E. T. Draper, Dr. J. T. Floyd, H. L. Godwin, G. L. Hemingway, Rev. H. L. Hendricks, Mrs. P. A. Lee, Mrs. George E. Prince, Kyle V. Stephenson, Mrs. Kyle V. Stephenson, K .A. Stewart, Mrs. A. T. Tart, Mrs. R. B. Wilson, O. A. Zachary.

"Principles of Religious Teaching," Prof. R. N. Wilson, instructor: L. James Best, Rev. J. E. Blalock, Dorothy Broughton, Edgar Carr, Mrs. E. B. Culbreth, Annie Lee Denning, E. C. Geddie, Mrs. Harper Jones, H. W. Prince, Mrs. W. S. Snipes, W. S. Snipes, Mrs. H. T. Spears, Mrs. K. A. Stewart, Mrs. Ralph Wade, Mrs. J. W. Whitehead, J. H. Williams, Jr., R. S. Williams.

"Primary Administration," Miss Georgia Keene, instructor: Mrs. J. H. Dixon, Carolia Geddie, Mrs. Estelle Moore, Mrs. J. O. Sutton.

"Junior Department Administration," Mrs. H .E. Spence, instructor: Mrs. L. J. Best, Octavia Stephenson, Mary Belle Williams.

Eleven Sunday schools were represented in the enrollment of 53, and 38 of them earned certificates. There were numerous visitors not included, of course, in the enrollment. This was the first training school ever held in this community. It created a deep and favorable impression, so that it will be possible to have a much bigger school next time.

BETSY CONFERENCE IN GATES

The Elizabeth City district held its district conference last week at Parker's church in Gates county, and it was largely attended. The writer slipped off from the training school at Norlina long enough to spend a few hours at the conference Thursday morning and represent the Sunday school. He found that Rev. C. B. Culbreth, the presiding elder, Dr. N. H. D. Wilson, of Elizabeth City, and others had already been emphasizing before the conference the importance of better Sunday school equipment and trained officers and teachers with special reference to the standard training school to be held in Elizabeth City September 6-11. Plans are being made to provide entertainment for those who attend from a distance, and a great school is in prospect. Plans are being made, also, to offer Cokesbury courses at points in the district.

SUNBURY ADOPTS PLAN

Sunbury Sunday school, Gatesville charge, has adopted the Dual Extension Special, according to Mrs. J. V. Jordan, the superintendent. This school has already paid in full its Centenary pledge and, wishing to conserve and continue its interest and activities in missions, will observe the first Sunday in each month as Missionary Day and send the offering to Mr. E. J. Cheatham, treasurer, Franklinton, N. C., to be devoted to the church's missionary porgram in Europe and to Sunday schol extension work in the North Carolina conference. This, in effect, is what practically eevry Sunday school should do, and do promptly. Whether or not a school has paid its pledge; whether or not it ever made a pledge, it ought to make missionary instruction and giving a definite part of its program. This dual special combines in an admirable way both home and foreign features. Has your school acted?

We understand that Sunbury Sunday school is thinking of adding two or three good Sunday school rooms.

This school some months ago adopted Program of Work C and is expecting to reecive several seals in the check-up October 12-23.

TRAINING CLASS AT AVON

Rev. R. N. Fitts reports a training class in progress at Avon. He is teaching "Life in the Making." All the Sunday schools of the charge have adopted Program of Work C and are expecting to show considerable progress over last year at the annual check-up in October.

FINE CLASS AT KITTRELLS

That's a spirited class of senior boys and girls which Mrs. L. W. Parker is teaching in Kittrells Sunday school, North Gates charge. It is organized as a senior Wesley class under the name of "Be and Do" and has as its motto, "Work nad Win." Miss Myrtle Green is prssident. It has a membership of about 15 and expects to work and win others, not only to membership but to the more abundant life.

Western North Carolina Conference

THANKS

In response to a letter sent out to the up-to-date Wesley Bible classes in the Western North Carolina conference solliciting contributions for financing the program of our seventh annual Wesley Bible Class Federation splendid responses are being registered. We are indeed very thankful to these classes which have so willingly helped in financing our big program. A list of the contributing classes together with the amounts sent in will be published in these columns next week.

ELEMENTARY SUPERINTENDENTS

Miss Virginia Jenkins, our conference elementary superintendent, has given during the past month much attention to the district elementary organizations. The two particular things these district organizations will help put across are the standardizing of elementary departments and the promotion of "Children's Week." In collaboration with the presiding elders the following splendid district elementary superintendents have been enlisted:

Asheville district, Mrs. H. C. Sprinkle, Asheville.

Charlotte district, Miss Helen Hoyle, Charlotte.

Greensboro district, Mrs. Robert Morrow, High Point.

Marion district, Mrs. T. R. Flacke, Rutherfordton.

Mount Airy district, Mrs. Mason Lillard, Elkin.

North Wilkesboro district, Mrs. J. C. Henry, North Wilkesboro.

Salisbury district, Miss Annie E. Bostian, Salisbury.

Shelby district, Mrs. M. P. Coley, Shelby.

Statesville district, Miss Louise Todd, Lenoir.

Waynesville district, pending.

Winston-Salem district, Miss Anna Brown, Winston-Salem.

RANKING DEPARTMENTS

Each organized elementary department in our Sunday schools will be checked this year on the departmental "Program of Work." During the past month Miss Jenkins has been able to visit the following Sunday school departments and has given them the rating hereby listed. Other departments will be checked as soon as they can be reached.

First Church, Salisbury.
Junior Dept.—Progressive B.
Primary Dept.—Progressive B.

Main Street, Gastonia.
Primary Dept.—Advanced A.
Junior Dept.—Progressive A.
Beginners' Dept.—Advanced A.

Centenary, Winston-Salem.
Cradle Roll Dept.—Progressive A.
Beginner Dept.—Advanced A.
Primary Dept.—Advanced A.
Junior Dept.—Advanced A.

Central, Shelby.
Junior Dept.—Progressive A.
Primary Dept.—Progressive A.

First Church, Lexington.
Beginner Dept.—Advanced B.

Wesley Memorial, High Point.
Beginner Dept.—Advanced B.
Primary Dept.—Advanced B.
Junior Dept.—Advanced B.

Central, Spencer.
Junior Dept.—Advanced B.
Primary Dept.—Advanced B.
Beginner Dept.—Advanced B.

OUR PARTNERS

The following Sunday schools have observed Sunday School Day by which their own school was greatly helped and have forwarded the offering taken on that day to Treas. H. A. Dunham, Asheville, N. C., by which our conference Sunday school work was greatly helped. They are our partners.

Prospect, Thomasville Ct.	$ 5.00
Friendship, W. Greensboro Ct...	6.75
Brevard Street, Charlotte	7.00
Wesley's Chapel, S. Fork Ct....	9.50
Centenary, Davidson Ct.	2.40
Celo, Micaville Ct.	1.35
Lee's Chapel, Summerfield Ct...	8.89
Hardison, Davie Ct.	2.50
Long's Chapel, Lake Junaluska	28.75
Roaring River, Ronda-R. River	3.13
Antioch, Rural Hall Ct.	5.88
Elkin	9.94
Bethel, Salisbury Ct.	8.00
Park Avenue, Statesville	15.00
Old Union, Randleman Ct.	2.00
Westford, Concord	4.00
Cotton Grove, Linwood Ct.	6.29
Rocky Ridge, Concord Ct.	5.72
East End, High Point	5.50
Hopewell, Randolph Ct.	4.35
Center, Mocksville Ct.	4.00
Walnut Cove, Walnut Cove Ct...	8.03
Franklinville, Ramseur-Frankv.	5.20
Bethlehem, Pleasant Garden Ct.	8.92
Oak Forest, Morganton	4.50
Duncan Memorial, Charlotte ...	1.00
Rehobeth, Pleasant Garden Ct...	11.04
Mt. Herman, Hudson Ct.	3.32
Macedonia, Linwood Ct.	3.72
Dallas, Dallas Ct.	8.30
Rural Hall, Rural Hall Ct.	8.00
Trinity, McDowell Ct.	4.40
St. Paul, Randleman Ct.	7.00

HELTON CIRCUIT

Mr. Paul F. Evans spent last week conducting a Cokesbury training class at Helton for the Helton circuit. Each evening throughout the week some 35 people came together to discuss Sunday school problems and opportunities. Of this number 13 took the examination given at the end of the course and will receive certificates of credit. Rev. H. R. Cornelius, the hustling young pastor, in writing relative to the school says:

"We thank you very heartily for sending us Mr. Paul Evans, and for the very efficient work he has wrought in our community. New life has been stimulated among our Sunday school workers. I am hoping that this is just the beginning and that we may have the privilege of continuing this great work each year."

Those earning credit in this class are as follows:

Rev. H. R. Cornelius, Miss Cleo Dickson, Mrs. Ada Francis, Miss Mary Kilby, Mrs. I. R. Kilby, Mrs. L. H. Miller, Mrs. D. Pennington, Mrs. W. T. Pennington, Miss Alta Perkins, Miss Clara Perkins, Miss Gertrude Perkins, J. E. Roe, R. G. Weaver.

SMYRE, GASTONIA

Last Sunday I had the great satisfaction of attending the Sunday School Day program presented at Smyre, one of the new stations about Gastonia. The program held under the direction of Supt. Marshall Dilling was one of the best I have seen anywhere. The children were well trained and the congregation was attentive. The offering on that day amounted to $85, $70 of which was applied to the Children's Home assessment and $15 as a Sunday School Day offering. I thoroughly enjoyed talking to those splendid people as they gathered in their beautiful new church. Rev. Joe Green is the pastor of the congregation and has during the year more than doubled its membership. Mr. Marshall dilling is superintendent of the Sunday school and is also superintendent of the Smyre Manufacturing Company. Dilling is a stalwart Christian business man. Everything in his village heads towards the best in life. Mr. Dilling is also our district Sunday school superintendent for the Shelby

(Continued on page thirteen.)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

Last week we had only a general report to make on the assembly at Louisburg College. But by this time the secretary has come through all the big pile of chapter reports and other things, and she has real facts for us this time. And we are glad to hear from her.

The officers for the following year are named below:

President—Rev. Thos. McM. Grant, Lumberton.

Vice President — Rev. Philip Schwartz, Raleigh.

Secretary—Miss Eunice Blair, Raleigh.

Treasurer—C. Gehrman Cobb, Goldsboro.

Era Agent—Miss Hazel Thompson, Mt. Gilead.

Junior Supt.—Mrs. L. C. Larkin, Murfreesboro.

Intermediate Supt.—Miss Edna Wilkins, Wilmington.

Editor Advocate Page—W. C. Ormond, Hookerton.

One of the outstanding facts of the assembly was the number of Christian Culture diplomas that were presented at the commencement exercises. We think that their names should appear because they are real worthy leaguers.

Miss Margaret Malloy, Jonesboro.
Mrs. J. C. Wagstaff, Roxboro.
Hiram L. Jenkins, Wilmington.
Harry Daniels, Wilmington.
Elene McGirt, Wilmington.
Eunice Pate, Durham.
Rev. W. N. Vaughon, Swan Quarter.
Mrs. W. N. Vaughon, Swan Quarter.

Let's see that more are taking credits leading to a diploma for next year's commencement.

Serious work was done while we were at Louisburg. We went to our classes and listened and joined in discussion on real topics that had life for us. The members of the faculty and the classes they led are these:

Bible—

What Every Methodist Should Know, Rev. W. A. Cade and Dr. D. L. Mumpower.

What We Believe, W. C. Ormond and Rev. A. D. Wilcox.

Man Unafraid, Miss Blanche Barringer.

Missions—

The Clash of Color, Rev. D. L. Betts and Rev. H. I. Glass.

Christian Citizenship, Rev. B. B. Slaughter and Rev. Daniel Lane.

Methods—

Officers of Administration, Miss Hazel Thompson.

Department Superitnendents, Dr. D. L. Mumpower.

Junior Work, Mrs. L. C. Larkin.

Intermediate Work, Miss Edna Wilkins.

Director of Recreation, Miss Blanche Barringer.

Inspirational Speaker, Dr. Ashley C. Chappell.

Seven chapters came up to 100 per cent efficiency. Certificates were presented to the delegates from these chapters. These are the 100 per cent chapters of the North Carolina conference:

Senior, Trinity church, Wilmington.
Senior, Williamston.
Senior, Edenton Street, Raleigh.
Senior, Scotland Neck.
Senior, Fifth Avenue, Wilmington.
Senior, Grace Street, Wilmington.
Intermediate, Edenton Street, Raleigh.

Other chapters received certificates for their high standards, though they were not 100 per cent. Here they are:

Senior, Carr, Durham, 90 per cent.
Senior, Conetoe, 80 per cent.
Senior, Eureka, 80 per cent.
Senior, Memorial, Durham, 80 per cent.
Senior, City Road, Elizabeth City, 70 per cent.
Senior, First Church, Rocky Mount, 70 per cent.
Senior, St. Paul's, Goldsboro, 70 per per cent.
Senior, Granville Street, Halifax, 70 per cent.

Now aren't these fine showings for our conference? The number of 100 per cent leagues has increased since our last assembly. We are looking for a larger number to report next summer.

Bro. G. M. Daniel was to have been with us as a member of the faculty. His sudden death brought sadness to us. He had been a worthy and loyal Epworth Leaguer, and we missed him. In token of our love for him resolutions of sympathy were offered to his family:

First, Be it resolved that we, as members of the Epworth League Assembly, in session at Louisburg College pause to express our deepest sympathy to Mrs. G. M. Daniel and family in the loss of one so dear to them.

Second, That we express as leaguers our keen loss in the untimely death of our friend and co-laborer.

Third, That this resolution be recorded in the minutes.

Fourth, That a copy of these resolutions be sent to Mrs. Daniel and to the Christian Advocate.

W. C. Ormond,
C. Gehrman Cobb.

Here's for a great year in the Epworth League work. Let's get right down to serious work and make our chapters 100 per cent next year. A thing worth doing is worth doing well. It means that each member of the chapter must do something. Let's go!

THE VICE PRESIDENT

The Vice President of the United States is an American, is he not? Then why should not the vice president of our Epworth League be a Methodist?

If we open our Epworth League hand book we shall find in this connection the following legislation: "It should be observed that the president must be a member of the Methodist Episcopal Church, South, and that the rest of the officers must be members of some evangelical demnomination."

It is not only necessary for the president to be a Methodist, but it is also necessary that he be a practical member of the church of which he holds office as league president.

The vice president of our Epworth League is like all other vice presidents; that is, he is the understudy of the president. Therefore it is nothing less than consistency to say that the vice president shold come under and have the same qualifications as that of the president. Harry Daniels.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs, —once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions, price 35 cts.; trial package, 10 cts. At any drug store. (Adv.)

MRS. L. W. CRAWFORD, 1851-1925

(*continued from page six*)

peareld, and day's at the spring." She never ceased to study, being a student in Columbia University at seventy years of age, and keeping pace with the best thought of her day at all times. Her days knew no "sere and yellow leaf." The fruit and the flower cheered her to the end. The reality of religion and genuine evetime.

During the years of her residence in Greensboro she gave practically all of her service to the Lord through the West Market Street Methodist church. Here, by right of her quiet, spiritual devotion and clear knowledge of the work of the kingdom, she was pressed into many positions of leadership, all of which she filled with distinction, being especially noted as a teacher. One final act of her religious life is given to show her wish and willingness to serve. Knowing that the Park Place Methodist church was the spiritual child of West Market, and finding herself living nearby, she deliberately made up her mind to leave the older church, with its greater number of members and more inspiring services and to place her membership in the church where she was needed most. She surprised the pastor of Park Place church by bringing to him her certificate of transfer, and stated that she wished to be of service. This, however, was a greater wrench to her nature than she anticipated, and as her final weakness approached she turned wistfully to the associations of her old church. Finding this out from others, I sought her out, and assured her of my willingness for her to return. Had she lived, she would probably have carried out this desire, having promised to let me know her decision. But now she has joined the church triumphant, pursues her studies and delights among the wonders of God, over whose happy hills her spirit revels and delights in eternal youth.

REVIVAL AT SWEPSONVILLE

We have just closed a three weeks' revival at Swepsonville Methodist church. Brother Sam Maxwell did the preaching. He preached with great power and simplicity. Forty-one were added to our church. Some joined other churches. There were between 90 and 100 conversions. The church is on the best spiritual foundation it has ever been. A Wesley Workers' League was organized. We are expecting great work from this. Brother Maxwell is a powerful preacher. He believes in the old fashioned method of fasting and prayer. These people say this has been the greatest revival ever held in this town.

F. A. Lupton, Pastor.

LONGER RAIL STANDARD ADOPTED BY SOUTHERN

Announcement is made by the Southern Railway System that 39-foot rail has been adopted as the standard for future use, replacing the 33-foot length which has been the standard for many years.

Advantages of the longer rail are said to include smoother and safer track as well as economics in laying rail and in maintenance. As is well known, the weak spot in all railway track is the joint. By substituting 39-foot for 33-foot rail, the number of joints in a mile of track is reduced from 320 to 271, a net saving of 49 joints per mile.

The rails recently ordered by the Southern for delivery during the last half of 1925 will be cut in the longer dimension. Recent advances in mill practice and improved devices for laying rail have made the adoption of the longer standard possible.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest enefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs, Inc.,
Box H-4, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

THOMAS NEAL IVEY

—By—

MARION TIMOTHY PLYLER

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In producing this interesting biography, Dr. Plyler has further enriched the literature of the Church and perpetuated the memory of one whose life so abounded with loyalty and love. Included with the biographical study are many selections from his writings.

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RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

THE METHODIST ORPHANAGE

Dear Friends:

As the time is drawing near when I shall leave this protecting home, I wish to say a few words before I step out into life's activities. First, I wish to thank all the dear friends of the Orphanage for their loyal support.

I wish to express my sincere gratitude to the good people of circle No. 2 of Edenton Street church, Raleigh, for their bountiful gifts and their love.

I wish to express my appreciation to Mr. Barnes and all his workers that have made it possible for me to grow up with a heart full of love for them. Happy am I when I shall call back my happy childhood days and the memory of them I shall never forget.

Hoping I shall be what these good people want me to be, I am,

Yours truly, Eddie Ashens.

* * * *

Dear Friends:

As the time is drawing very near when I shall leave this home and step out to fight life's battles alone, I wish to thank the dear friends that have made it possible for me to live and to grow up from just a small child in this dear home. I wish to express my sincere gratitude and thanks to Mr. Barnes and his co-workers for the kindness shown me while in their tender and watchful care.

Sacred to me are the fond memories which shall call me back to the glorious and happy childhood days during the course of eleven and one-half years here. I wish to thank the many teachers that have made it possible for me to graduate from the old Methodist Orphanage high school.

I wish to express my appreciation to the Hay Street Wesley Bible class at Fayetteville for their loyal support. To all the dear friends of the Methodist Orphanage I owe a debt of gratitude for the preparation that I have received during my happy days spent at this dear beloved home, and I will never forget the happy hours spent here.

Thanking you again, I am,

Yours truly, Maness Cole.

* * * *

Dear Friends:

As I go out from this beautiful home into the restless unknown world, my greatest desire is to thank the faculty of the Methodist Orphanage for the many things they have done and made possible for me during my seven years stay at the home. Above all I am very grateful to Mr. Barnes and Miss Mattie for the true fatherly and motherly care they have shown me all these years. Never shall they vanish from my memory nor the training that I have been fortunate enough to receive here.

I also wish to extend my thanks and appreciation to Miss Fannie Gray, Miss Lillian Hooks and Miss Mannie McDonald who have meant much to me during the past four years. I shall always carry with me the teachings that I have received from them, and I am sure they will be an inspiration to me in everything I undertake to do.

Also I thank the Methodist church of South Mills which has been so faithful in sending me clothes during my entire stay here. I shall never forget them or the many things that they have done for me.

Last but not least I wish to thank the entire conference for the interest they have shown toward the home and each of us who make up the home.

Sincerely, Nora Sanders.

EAST ROCKINGHAM

I am not writing this to blow my horn, but want to tell you of our meeting at East Rockingham.

We began the 21st of June and ran through the 5th of July. The preaching was by the pastor. But what I wanted to tell you was about the singing led by Bro. Dewey L. Maness, who is one of the most efficient choir directors as well as a soloist of outstanding ability. But above all he is a thoroughly consecrated boy. I don't think I ever heard finer singing in a small place than we had. Our meeting was a great success, although we didn't reach all we had to. The Lord was with us in great power, and I feel the results of the meeting will never be measured in this life.

This is our fourth and last meeting on our charge for the year. Wish it were possible to spend the rest of the year holding revivals if I could have Maness to lead the singing. But there are other things to be done of course which takes the pastor's time.

Best wishes for the Advocate.

M. E. Cotton.

UNION CHAPEL METHODIST CHURCH

Union Chapel Methodist church is located on state highway No. 80, about two and one-half miles south of Albemarle. It is the union of Bethesda and Zoar churches. Bethesda was organized about one hundred years ago. The first church was a log building and was replaced by a frame house in 1879 while Rev. R. M. Taylor was pastor.

Zoar church has a longer history. It was one of the first organizations of the Methodist church in the state of North Carolina. The first house of worship was built near the Yadkin river, and is said to be the first "meeting house" in what was then Montgomery county. About 1780 a second house was built and was located about a mile west of first one. A large graveyard now marks the place of this church. In this graveyard there was a large space set apart for burial of slaves. The location of this church was again moved about one mile east in 1893, Rev. Z. Paris being pastor.

Some of the leading families of Stanley county have had this church as their church home, such as the Shankles, Randalls, Mabrys and Iveys. A number of preachers have gone out from this church, among them being Rev. Levi Shankle, Rev. Wilbur Randall and Rev. George Washington Ivey. It is quite probable that Bishop Frances Asbury preached at Zoar more than once, as he mentions passing through this section a number of times in his long rides up and down this continent.

Union Chapel is a brick veneer edifice with main auditorium and six Sunday school rooms. All these can be used in the auditorium when necessary. It has electric lights, steam heat and all modern conveniences. This church building was begun and completed ready for service in less time than five months.

The first service in this beautiful building was held Sunday, July 5, in the afternoon at 3 o'clock with a sermon by Rev. C. M. Pickens of Albemarle Central Methodist church, and was followed by laying a cornerstone by Rev. T. F. Marr, D.D., presiding elder of Salisbury district, with a very impressive ceremony.

Other ministers present who took part in this beautiful and very impressive service were Rev. F. O. Dryman, Rev. R. O. Eller and Rev. H. L. Powell.

The service was in charge of L. H. Griffith. A large crowd was present to enjoy the occasion.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church or parsonage destroyed by fire.

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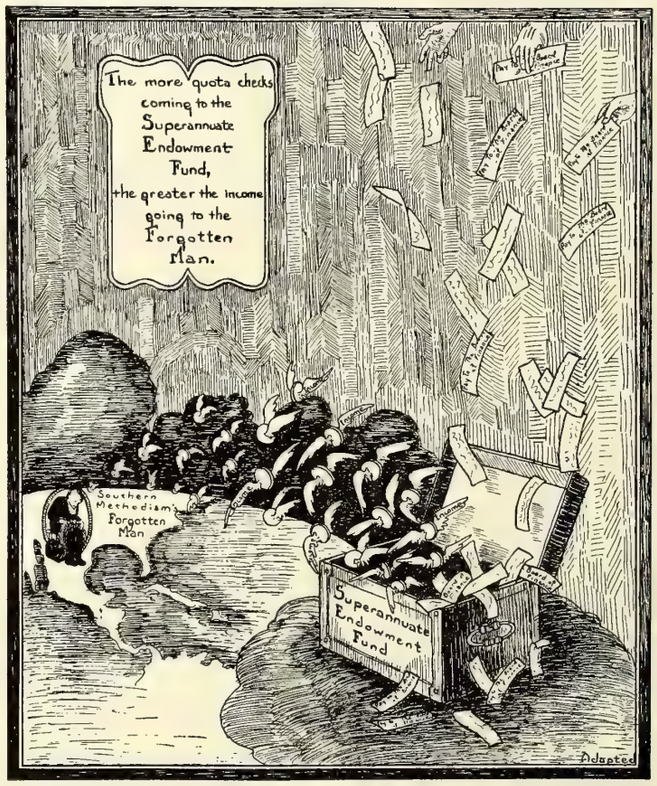
The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

Send Your Quota Today to the Board of Finance, Saint Louis, Missouri

THE outcome of the Church's Special Effort for Superannuate Endowment will determine the income for her Forgotten Man. Therefore, every charge in the whole connection should strive diligently to pay its quota in full. It can be done if a determined effort is made to accomplish the task.

The Magic Box Thrills

Study the accompanying picture and the truth which it illustrates will thrill you to the toes. The process is very simple, namely: You pay your quota to the Board of Finance, Security Building, St. Louis, Mo.—the quicker the better; the amount you pay is caught up in the machinery of Superannuate Endowment, invested in good interest-bearing securities, and thereafter a certain income goes from the investments to the support of the Forgotten Man; and the amount of the income is not affected by unfavorable conditions such as droughts, floods, freezes, etc., but remains a dependable sum under all conditions for the support of the claimants. This fact should make all of us the most ardent supporters of endowment. Theer is a magic in it which charms.



Endowment Dollars Never Quit

When you get them, you keep them—they are never spent, but invested. They not only stay with you, but they pay liberally for their keep—the income from their investment pays the bill. Superannuate Endowment dollars during the past year earned nearly $100,000, and now on wings of love this income is flying to the help of Southern Methodism's Forgotten Man. Next year this endowment will repeat the process, and so on through all the years to come. Can you think of anything more beautiful or helpful? You should be very happy because you have had a part in making it possible. Just think, your fidelity in raising your quota and paying same to the Board of Finance is thus memorialized in the thinking of the church throughout all generations to come. It shall always be said of you that you did your part to accomplish this good thing. If, however, you have not yet done your part, you cannot claim a place in the picture. But you still have a chance to make amends—what will you do with it?

Old Folk's Pay Day in Zion

On July 1 checks were mailed to the claimants in payment of their pro ratas of the annual income from the General Fund. What joy there will be among these faithful old servants when they receive these checks, not so much on account of the amount of them, but because of a conviction that the church cares. Some of these checks reach nearly to $100 each, but not many. That seems a small sum, but there are claimants who will look upon such an amount as a deliverance from poverty's mill. You who have made this possible, does it not help you to know that your efforts have been the means of comfort and joy to these old heroes in the time of their need? If you should expect pay for your part in this program, which of course you do not, there is reward enough to last you until the Judgment. If you could read the letters of thanksgiving now coming to the board from the claimants, you would continue your work to raise your Special Effort quota with real abandon.

Payments Should Pour in Now

Payments on quotas should now pour in to the Board of Finance on every mail. The annual conferences are fast approaching and this money should be in the hands of the board before your conference meets, if possible, or certainly not later than the first day of the conference. This matter should have your close attention if you want what your charge pays to appear in Statistical Table No. 4 of your Conference Minutes. Send the cash today to the board, and keep sending it until every dollar reaches the board for report in the minutes.

If the Church Does Not Remember Her Forgotten Man, Who Will?

WOMAN'S PAGE

(*continued from page eight*)

a short talk to parents on child training, emphasizing the important place the children's societies take in shaping their future as workmen in God's kingdom.

After dinner which Newbegun could not surpass we were called to order by Mrs. C. M. Earley, who conducted the devotional service. Psalm 2 was read in concert, after which Mrs. Earley spoke earnestly on the need for leaders. This was followed by a solo, "Our Task," rendered by Rev. J. H. Brendall of Liberty.

The minutes of the morning session were read and approved, after which reports from the adult auxiliaries were called for.

Mrs. Earley explained to us clearly the Gibson Plan, by which it is possible for every woman, no matter how isolated, to belong to a missionary society; also a plan by means of which the women of every church in every county may be organized into missionary societies.

Mrs. Merritt was then introduced to the conference, after which Mrs. Earley presented a gift from the district, Mr. Wilson one from the two churches in Elizabeth City, and Mrs. Hawkins in touching words followed these with her own gift, one most fitting, a lighted candle in a silver candlestick, telling of the desire she had always had for a missionary to go from her own family, and of centering her hopes and prayers on Miss Merritt.

Miss Merritt, with lighted candle beside her, told us then of how she feels toward her work, of the need of Brazil for the open Bible, and for workers to go and help in the work.

The question of place of meeting for next year was left open until the conference meets in Elizabeth City. After a consecration prayer by Rev. N. H. D. Wilson, we went to our homes filled with a determination to work more earnestly for our Master than ever before. Mrs. R. M. Riddick, Sec.

SAREPTA AUXILIARY

The woman's auxiliary of Sarepta church held its regular monthly meeting at the home of Mrs. J. D. Alston.

The meeting was called to order by the vice president, Mrs. R. E. Garbee, and the following program was rendered:

Song, "Let the Lower Lights Be Burning."

Bible reading, by Mrs. R. E. Garbee.

Prayer, by Rev. Wm. Towe.

Roll call and minutes, by Miss Irene Gupton.

Following this Miss Amma Graham, secretary of the Weldon district, gave us a very interesting and instructive talk on our missionary work, which was much enjoyed by all present.

Delicious ice cream and cake was served.

The following members were present: Mrs. J. D. Alston, Mrs. R. E. Garbee, Mrs. H. P. Speed, Mrs. P. W. Gupton, Mrs. T. A. Gupton, Mrs. Ophelia Gupton, Mrs. F. S. Leonard, Miss Irene Gupton and Miss Helen Wilson.

Visitors: Rev. Wm. Towe, Mrs. Jim Mitchiner, Miss Amma Graham, Mrs. G. W. Parrish, Miss Ruth Parrish and Miss Mattie Dement.

Helen Alston, Cor. Sec.



Our Little Folks

BETSY ROSS AND THE STARS AND STRIPES

Betsy Ross was born on New Year's Day in the year 1752. She was a little Quaker girl, and I think she must have been a nice one and jolly to play with, because, although she was named Elizabeth, everybody seems to have called her Betsy, even after she was married.

She was thirteen years old when the Stamp Act made the trouble in this country, and I suppose she must have been going to school just as we girls are. I can imagine just how she and the other school girls would talk about it. I am sure that she was very patriotic and went without her tea when the tea was taxed and promised as solemnly as any of the older ones that she would go without eating mutton that they might have more wool to manufacture, and all those things. And I suppose she read the Pennsylvania Journal when it came out with a skull and crossbones at the top, and heard about how they buried Liberty in New Hampshire, and all the things we studied about in the "causes" of the Revolution.

When she was twenty-one years old they had the Boston Tea Party, and that year Betsy Ross was married. Her husband was the brother of George Ross, who signed the Declaration of Independence. You can find his name in the list of signers in our history. John Ross, Betsy's husband, was very patriotic and belonged to some kind of Home Guards that used to guard the military stores on the wharves at night. One night while he was on guard some gunpowder exploded and killed him. So Betsy was a widow and must make her own living. I think that was pretty hard when she was only twenty-four years old.

Her husband had kept a little upholstery shop, and she kept it up, and sewed too, for she was a very neat sewer.

When the Congress chose the new flag, of course they wanted some one who could sew very nicely to make it. George Washington, Robert Morris, and Colonel George Ross were appointed a committee to see to it. Colonel George Ross was a relative of Betsy's husband, and he told the others how well she could sew, and how she had made flags before.

The flag was to have thirteen stripes, seven red and six white, with thirteen white stars on a blue ground in the corner. The thirteen was to represent the thirteen colonies. The committee had made a drawing of it and they took it to Betsy Ross and asked her if she could cut and sew a flag like it. She said that she could, and she showed them how to make it even better with five-pointed stars instead of six-pointed ones. Five-pointed stars are much prettier and they show off better, so I am sure we are all glad that it was to Betsy Ross and not to any other woman, who would not have known about the stars, that the plans were taken.

She began the flag on the seventh of June and she worked just as hard as she could on it and finished it in three days. On the fourteenth of June Congress adopted it for our flag, and that is why we celebrate Flag Day.

Mrs. Betsy Ross went right on making flags, for no one could make them better. She made flags for the United States for sixty years. She lived to be an old lady, eighty-four years old. She lived in Philadelphia, and she is buried there. And now they keep her house for a sort of curiosity museum. —Normal Instructor.

THE WONDER TELECOPE

The most wonderful telescope in the world is now perched on Mount Wilson, 6,000 feet above Pasadena, Cal., writes S. Leonard Bastin, in St. Nicholas. This telescope took five years to build, and it is believed that it will reveal 100,000,000 more stars than can be seen by any other instrument of its kind.

Quite the most interesting part of the telescope is the mirror, which is by far the largest ever made. It has a diameter of 100 inches, or a measurement of eight feet four inches across its surface. There is only one firm in the world—a French company—that is able to cast glass disks of such enormous size. Even they do not find the work easy, and they made eight attempts before this particular mirror was successfully cast. In the rough state, the mirror was 101 inches across, 13 inches thick and it weighed over five tons.

From first to last, the mirror took over four years to polish. The work was done by means of very fine emery-powder, applied by wooden brushes wrapped in cheesecloth. Over a ton of glass was rubbed away in this manner. Then a coating of silver was given by a special chemical process, and the great mirror, weighing more than four tons, was ready for placing in the lower end of the tube. Such large mirrors are very susceptible to heat and cold, and a special cork chamber is built round the glass. Pipes and coils and fans are also used to keep the mirror at an even temperature.

More than 40 electric motors are employed for moving the great telescope, opening and closing the dome, and for raising and lowering the platform from which the observations are made. To cause the telescope to move across the sky, a huge driving-clock is used. This is driven by a weight of one and a half tons.

The most wonderful photograph of the moon has been secured with this telescope. In it one can see with remarkable clearness the great mountain ranges, which rise to a height of 20,000 feet, and many of the craters, some of them 50 miles across, are plainly visible. One very interesting problem in connection with these craters is likely to be solved. For some time it has been doubted whether these are really due to volcanic outbursts. It has been suggested that they may be really "shell holes," the shells in this case being fragments from other worlds which have from time to time bombarded the moon. Big craters made by exploding bombs on the earth have just the same features that are to be seen in the holes on the moon. On this earth we escape most of this bombing from the skies because we are surrounded by an atmosphere which turns most of the meteors into dust.

ODD FACTS ABOUT WILD ANIMALS

The stomach of a hippopotamus, or river horse, will hold about four bushels. Its food consists of roots and water plants in its native land, and hay, carrots and cabbage, in captivity. It has long been supposed that the hippo sweats blood. This mistake arises from the presence on its skin of reddish brown oil globules, which serve to keep the thick hide pliant.

The hyena has the strongest jaws in the animal kingdom, and secures the marrow in the bones, left by the lions, by cracking them with its teeth, then eating not only the marrow, but also the bone, which the powerful acids of its stomach readily dissolve. The hyena is considered a desirable citizen, because it is a thoroughgoing scavenger.

The jaguar catches fish by lying on a log over the water, and flipping them out with its claws. One of its favorite dishes is turtles and turtle eggs. It is the "el tigre" of South America, and the largest of the cats in the western hemisphere. It can be distinguished by a chain of black splotches along its back, which are wanting in the coat of the leopard.

The kangaroo at birth is scarcely the size of a mouse. It is placed by the motner in a pouch peculiar to the marsupials, where it stays for weeks, finally growing large enough to crawl out and hop along. The opossum is the only animal in the western hemisphere possessing a pouch like the kangaroo. The female kangaroo, when being pursued by hunters, will throw out her offspring and leave them to their fate.

The giraffe has very prominent eyes, and little depressions behind them so that it can see in every direction, without turning its head. When a giraffe desires to feed on some tempting grass it lies down, eats all within its reach, and then moves. Its hoofs are very dangerous weapons, but fully as damaging is the use of its head, which it swings from side to side with sledge-hammer force.

The leopard seems to have a mania for destruction, often killing wantonly every sheep in a flock, where a lion would only kill for food. Tree tops are the favorite haunts of the leopard, its black rosettes blending so perfectly with its surroundings that it is almost invisible. For this reason it would not change its spots, even if it could.

The large ape, called the gibbon, is perfectly formed to excel in gymnastics. Its arms and hands are long and powerful; its shoulders and chest are broad, to give exceptional lung power, and the lower part of its body and legs are small, so that there is no unnecessary weight to carry. By seizing a branch, and swinging itself once or twice to gain force, it launches itself through the air thirty or forty feet to another branch, which it never misses. The gibbon is of a very gentle nature, and is easily tamed.

The stripes on the zebra are a striking example of protective coloration, for when it lies down in the dry, dust-covered grass of the African plains, the color of the grass matches the ground color of its coat, and grass shadows match its stripes, rendering it almost invisible. If domesticated, it would be valuable, because it is immune to the bite of the poisonous tsetse fly.

A poisonous snake can be distinguished by the fact that the pupil of its eye is elliptical, like the slit pupil of a common house cat. All non-poisonous snakes have a circular pupil. A snake's mouth can accommodate food ten times the size of its head, because its lower jaw, being in two parts, separates at the chin, and the skin of the throat stretches until there is room for the food to pass. After feeding, the snake sleeps for weeks, until digestion is complete.—Our Dumb Animals.

SUNDAY SCHOOL

(*continued from page nine*)

district. I thoroughly enjoyed being in his church and in his home, both of which are being wisely developed.

JUN ECREDITS

From reports sent out from the Leadership Training department at Nashville it is noteworthy that the following splendid workers have received Standard Training Course credits through correspondence during the past month:

Mrs. Rufus Siler, Waynesville.
F .E. Patterson, Avondale.
Mrs. W. T. Lanten, Madison.
Rev. H. Q. Tuttle, Mayodan.
Mrs. G. G. Dixon, Greensboro.
Mrs. John A. Reagan, Weaverville.
Miss Ruth Simpson, Asheville.
Miss Varra Underwood, Lenoir.
Miss May McIntosh, Denver.
Miss Ora Mizell, Lake Junaluska.
Paul F. Evans, Lexington.
Miss Mary E. Dozier, Charlotte (gold seal).
Miss Virginia Thomas, Greensboro.
Miss Susie Crowell. Thomasville.
Miss Edith Guffy, Concord.

The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

By Martha Mann Wood.

Close on the heels of commencement comes the excitement of summer vacations.

Commencement was an annual occasion this year by the addition fo the home coming visitors. And notwithstanding that it made extra work for the kitchen and dining room force and at some of the dormitories, everybody felt that the home coming feature was an enjoyable event.

There were about twenty-five of the "old boys and girls" registered and nineteen spent a night at The Home, the boys staying at the new John Neal cottage and the girls rooming on the second floor of the Heath Memorial. Most of the visitors arrived in time for the play Friday night.

Commencement really began on Wednesday, Field Day, with the athletic exercises on the ball ground. A day that the young people enjoy very much, being a whole holiday with freedom from ordinary occupations and the privilege of spending a full quota of hours on the playground in various arranged games and stunts.

I am not able to report on the games and athletics, for I found the indoor shade and cooler atmosphere of my home cottage more attractive. Besides I was employed in various housekeeping stunts of my own.

The play, "Much Ado About Betty," Friday evening, was very creditably rendered by a number of boys and girls of the high school grades, and was enjoyed by a large number of visitors, as well as the rest of us who like to see our young people trying out their budding talents.

And while the average high school play is rarely in the classic class, nor ideal in ethics or taste, "Betty" is probably easier of interpretation than Lady Macbeth or Cordelia would be for such young talent. And our available costume material is not of the wardrobes of queens and princesses.

Graduating exercises took place Thursday evening. Dr. M. Bradshaw of the North Carolina conference delivered the address to an appreciative audience. Dr. Bradshaw's address had the quality of being both practical and inspiring. His thought was based on the scripture quotation from the writing of Paul, "Know thyself."

In his opening remarks Dr. Bradshaw said that he was glad of this opportunity to get acquainted with the Children's Home. Being one of the trustees of the Raleigh orphanage, and living near that city, he often visited the Raleigh institution and he was glad to be able to compare it with the Children's Home. Particularly, as one of his family was so closely identified with it and the others were so often drawn this way.

We were proud of our seven graduates, five girls and two boys, good looking, intelligent young ladies and gentlemen, looking so nice in white dresses and new suits.

After the address and presenting of diplomas, several prizes were awarded. One each to Eben Morgan and Nellie Binkley as the seniors who, in the estimation of their schoolmates, had contributed most in personality and service during the past year.

There were two others who were very close seconds in the selection and received honorable mention—Myrtle Cox and Robert McCrach. These, too, were presented with a small package each.

Then a small table was brought in and on it was placed a beautiful loving cup. "This," said Mr. Robert Bradshaw, "will be given next year to the student of the high school who is contributing most of value to the life of the school and his associates. The cup to be kept from year to year, as the award may be decided."

Mr. Wood and Mr. Robert Bradshaw were presented with interesting looking packages, done up in white paper, which proved to be framed poems expressing love and appreciation.

Little Lonnie Austin was the mascot of the class, and had a prominent seat with the seniors and speakers on the platform, and looked sweet in his little white suit and white shoes.

And as the program continued long after his bed time, his eyes soon closed and his little white head fell over to one side, and finally he curled up in his chair and went soundly to sleep—until aroused by the last song and the stir of the break up.

There is always an element of sadness, as well as pleasure, in the scenes of commencement. It means the approaching departure of a number of boys and girls who have been long identified with The Home. In fact, Mary has already gone, and Robert has a job for the summer with a print shop in Greensboro. The next to go, I suppose, will be Maggie, who is getting ready to take training in the City Hospital to be a nurse. Eben has a place at The Home for the summer. In the fall the two boys will enter Duke University, working their way.

Reservations have been secured for two of the girls at Davenport College. A West End woman's missionary society is sending Nellie Binkley and Mr. Hornaday has guaranteed funds for another. This fell to Agnes, the next in scholarship.

Vacations began Tuesday after schooling, a few for special convenince leaving Monday.

The ladies of the Woman's Club gave the Girl Scouts of the city an outing at the camp at Vade Mecum in groups of a week's stay for each group. All fifty of our Girl Scouts were invited, but school was still in session, so only the time of the last week of camp was available. But eighteen fortunate girls were in readiness the Tuesday after school closing and waiting at nine o'clock for the automobiles provided to take them to the camp, Eben having already taken the baggage of blankets, etc., in the truck.

They had a delightful week of outdoor life of carefully supervised pleasures and it will be long remembered by them as the great event of the summer. Indeed they had so much enjoyable play, good feasting and friendly petting that when the hour of departure came they took leave of their kind hostess with tears.

It would seem strange that anyone should be glad to loose a toe. However, if the toe was in an unusual position and necessitated wearing an extra large shoe on one foot, one might be glad to get rid of it. Zeb M. was relieved to have such a toe removed by a surgeon at the City Hospital recently and he is now back and in the boys' ward at our Heath Memorial building waiting for his foot to heal.

* * * *

When we saw frost after frost whitening the blooms in the peach orchard in the early spring we said, "No peaches this year." But those frosts seem not to have been of the killing kind. We had a bountiful crop of early peaches, and yesterday Mr. Dilworth began to gather the fruit of the second ripening—immense beauties which taste as good as they look. And he says there is also prospect of a good supply of a later crop.

Blackberry briars are also abundant on The Home hillsides. And blackberries are good to eat; besides there are blackberry pies for dessert.

Some of the little boys tried an extra stunt with blackberries this summer—making blackberry juice, using convenient fruit jars and bottles for receptacles and clean towels to strain the juice through. At least it is to be hoped that the towels were clean—for the sake of the consumers. The towels, however, were considerably disfigured.

The manufactured juice was stored in the junk boxes of the owners for safe keeping. The matron having some doubts as to whether the juice would keep fresh in such a warm place and be a wholesome beverage for her young charges, consulted with Mrs. Hasty.

They examined the contents of a bottle. The examination was attended with some excitement, for when the bottle was uncorked the contents were distributed over the examiner in a violent spray of juice that seemed to display a more than two per cent harmlessness. At least the copious amount that deluged Mrs. Hasty's dress did not pass the censor with favor.

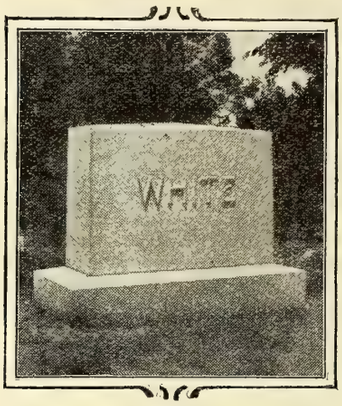
Blackberries may still be picked, and pies enjoyed, but juice-making industries, by little boys, has been banned and a severe penalty attached for transgressors—the loss of swimming privileges.

Swimming is one of the most keenly enjoyed pleasures that the summer affords. Almost every afternoon in warm weather some group of children enjoy the delight of splashing in the swimming pool.

Would You Burden Your Relatives Unnecessarily?

Surely you would not. Every man wishes to prepare for the future as best he can. He endeavors to straighten his business affairs. He makes his will. Yet, so many of us will leave the monument unattended to, which puts this onus on others.

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First Group

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Everything
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HOMES
COMFORTS
CHERISHED FELLOWSHIPS
WORKED WITH POOR TOOLS
HAVE THEY COMPLAINED?
THEY HAVE NOT
THE COST IS HEAVY
YET THEY ARE WILLING

Second Group

TWO AND A HALF MILLION
They Are Church Members at Home
WHAT HAVE THEY INVESTED?
Not Everything
THEY HAVE PREACHED
PRAYED
ORGANIZED
GIVEN MONEY
SENT OUT THE FIRST GROUP
MADE SUCCESS POSSIBLE
THE COST IS NOT HEAVY
YET THEY FALTER

THIS FINE ENTERPRISE IS IN DANGER OF BEING INTERRUPTED

¶ IN FACT, IT HAS BEEN INTERRUPTED FOR LACK OF SUPPORT.
¶ The partners in the second group are not doing a partner's share. Unless they do a better part the enterprise will be seriously crippled.
¶ Will the second group stand by the enterprise and make possible the continued service of their representatives of the first group?

THE ANSWER MUST BE GIVEN WITHOUT DELAY

"Supporting the Front Line," a small pamphlet just issued by the Board of Missions, tells the story. It will be sent free on request. Order from the Committee on Promotion, Box 510, Nashville, Tennessee.

The Board of Missions, Lambuth Building, Nashville, Tennessee



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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

July
Elk Mountain, Elk Mountain, 11 19
Skyland, Skyland, 3 19
Saluda-Tryon, Saluda, night 19
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27

August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Crvaen, P. E., 413 Central Ave., Charlotte, N.C.

July
Weddington, Weddington, church dedication, 11..19
Calvary, 8 19

August
Rural Trinity, 11 2
North Charlotte, 8 2
Thrift-Moores, Thrift, 11 9
Duckworth Memorial, 8 9
Pineville, Harrison, 11 16
Hickory Grove, 11 30
Chadwick, 8 30

September
Peachland, Hopewell, 11 6
North Monroe, North Monroe, 7:30 6
Prospect, Carmel, 11 12-13
Duncan Memorial, North Monroe, 7:30 13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October
Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

July
Wesley Memorial, 11 19
East End, night 19
Randolph, Hopewell, 11 and 3 25-26
Main Street, 11 26
Highland, night 26
Pleasant Garden, Pleasant Garden, 3 and 11....1-2
Caraway Memorial, night 2
Jamestown-Oakdale, Oakdale, 11 9
Gibsonville, Whitsett, 3 9
Ramseur-Franklinville, Franklinville, 11 16
West Market Street, night 16
Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30

September
Uwharrie, Concord, 11 5
New Hope, Macedonia, 3 and 11 5-6
Asheboro, night 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, Light 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October
Liberty, Liberty, 4 and 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

July
Micaville, Celo, 11 18
Bald Creek, Elk Shoals, 11 19

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mount Airy, N. C.
FOURTH ROUND—IN PART

July
Rural Hall, Antioch, Sun. & Mon. 19-20
Stoneville-Mayodan, Mayodan, 3 & night....25-26
Madison, 11 26
Sandy Ridge, Delta, 2:30 26

August
Mount Airy Ct., Epworth, Sat. & Sun. 1-2
Pilot Mountain, Fairview, 2:30 2
Stokesdale, Mt. Zion, Sat. & Sun. 8-9
Spray, night 9

STATESVILLE DISTRICT
D. M. Litaker, P. E., Statesville, N. C.
THIRD ROUND

July
Ball Creek, Friendship, 11 18
Statesville Ct., Bethel, 3 18-19
Rhodhiss, 7:30 22
Granite Falls, 8:30 22
Troutman, 8 27
Stony Point, 8 29

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

July
Advance, Advance, 11 25-26
Farmington, Smith's Grove, 3 25-26

August
Linwood, Linwood, 11 1-2
Erlanger, Erlanger, night 2
Denton, Denton, 11 8-9
Thomasville Ct., Fairgrove, 3 8-9
Trinity, Bethel, night 9
Davie, Center, 11 15-16
Mocksville, Mocksville, night 15-16
Thomasville, Main St., Main St., 11 23
Davidson, Good Hope, 3 22-23

We hope that every pastor in the district will arrange to attend the Summer School at Duke University.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July
Milton Ct., Purley, 11 18-19
Hillsboro Ct., Lebanon, 11 25-26

August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30
District Conference at Fletcher's Chapel July 1-2.

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

July
Roseboro, Andrews Chapel 18-19
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26

August
Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

July
Hookerton, Ormondsville, a.m. 18
Jones, Cypress Creek, a.m. 18
Newport Wildwood, 4 p.m. 19
Straits, Springfield 19
Dover, Asbury 25

August
Pink Hill, Webb's, a.m. 1
Seven Springs, Indian Springs, a.m. 1
St. Paul, a.m. 2
Goldsboro Ct., Saulston, p.m. 2
Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30
La Grange Ct., Institute 29-30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July
Oxford Ct., Oxford, 2 18
Oxford, 11 19
Bailey, Bailey, 10 25
Zebulon, Zebulon 26
Epworth, 8 26
Cary-Apex, Macedonia, 8 p.m. 27

August
Tar River, Trinity 1
Louisburg, 11 2
Franklinton, 8 2
Creedmoor, Bullocks, 3 8
Granville, Roberts 9
Four Oaks, Sanders 15-16
Smithfield, 8 16
Jenkins' Memorial 23
Youngsville, Shiloh 30
Franklinton Ct., Wesley, 3 30

September
Kenley, Buckhorn 5-6
Clayton, 8 6

ROCKINGHAM DISTRICT
C. L. Read, P. E., Rockingham, N. C.
THIRD ROUND

July
St. John and Gibson, Gibson, 11 18-19
Caledonia-Oak Grove, 3 19

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

July
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Monnt, First church, night 26

August
Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

July
Garysburg, Oak Grove 16
Northampton, New Hope 17
Enfield, Central Cross 18
Battleboro and Whitakers, 11 19
Littleton, Bethel, 11 25
Scotland Neck, Palmyra 31

August
Rich Square, Roxobel, afternoon 2
Middleburg, Schocco, 11 16
Sunday School Institute at Norlina July 5 to 12.
Sunday School Institute at Weldon July 12 to 17.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

July
Magnolia, Turkey, a.m. 18-19
Ingold, Antioch, afternoon 19
Carver's Creek, Delco, a.m. 25-26
Wilmington, Epworth, p.m. 26

August
Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23
District Conference, Kenansville, June 30-July 1.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JULY 23, 1925 Number 30

THE INCARNATION AND THE VIRGIN BIRTH

Bishop Edwin D. Mouzon

IT may aid us in our thinking if we make a distinction between the Incarnation and the Virgin Birth. The Incarnation of God in Christ is the mightiest fact in human history; the Virgin Birth of our Lord is the method by which that great event came about.

Incarnation is a Latin word which would exactly correspond to the Enfleshment, if there were such a word in common use in the English language. By the doctrine of the Incarnation we mean that in Jesus God dwelt in human flesh. That God was in Christ is both a fact of history and a fact of experience. In the Christ of history God is seen as nowhere else. If one cannot see God in Jesus, then one cannot see God at all. And in Christian experience men meet God in Christ. In the experience of conversion, in the comfort He gives in time of sorrow, in the fellowship we have with Him in service, Christ reveals Himself to us as God. And there is every reason to believe that the disciples of Jesus were fully convinced that He was the Christ long before they had heard of the holy mystery of his birth. Jesus was very careful not to force himself on men. He was careful not to invade the rights of the intellect and the will. He lived as never man lived, and taught as never man taught, and did such marvelous deeds as never were done before—and let his disciples draw their own conclusions. By and by they came to the place where they were able to say, "Thou are the Christ, the Son of the Living God." What I am trying immediately to make plain is that the fact of the Incarnation is a fact that shines in its own light and rests upon its own mighty evidence—and also a fact that throughout the centuries and today, as in the days of the first disciples, is verified in the experience of believers.

The Virgin Birth is the method God chose by which, in the person of Jesus, to come into the world for the work of human redemption. The beautiful story as told in Matthew and in Luke is familiar to all and need not be given in this brief paper. There are two Christian festivals which the church will never abolish—the one is Easter and the other is Christmas. And on every Christmas day will always be recited the wonderful story of the Wonderful Child. And how fitting and beautiful and divinely significant is the method of the coming of the Son of God into our sinful world!

Objections to the truth of the Christian tradition touching the manner of the coming of Christ into the world, may be classified under three heads: (1) Philosophical grounds; (2) Critical difficulties; and (3) Lack of spiritual sympathy.

We discuss each of them briefly:

I.

Most objections to the supernatural in Christianity trace back to philosophical grounds.

Men begin with the **a priori** assumption that miracles cannot possibly happen, and then go on to deny that they did happen in connection with the life of Jesus. In the eighteenth century Deism was the current and popular philosophy. According to Deism, God had wound up the world like a clock and had gone off and left it; therefore, miracles could not happen. But the miracle of the Methodist Revival happened—and Deism died. At the present time, the truth of the Divine Immanence has been so overstated as, in effect, to become the falsehood of Pantheism. According to this philosophy, God is so much everywhere in general that He is nowhere in particular. According to Pantheism, God is fully expressed and fully declared in the Universe. Miracles are therefore out of the question.

But the correct interpretation of things is neither with Deism on the one hand, nor with Pantheism on the other. God is immanent in Nature; nothing exists apart from God; but God is transcendant also. There is more of the Divine than is seen in the Universe. The Living God dwells in a Living Universe. We may, therefore, look for new and wonderful things as the Living God sees fit freely to act in human history. He has so acted in Jesus. It is in this direction that the profoundest philosophical thought is moving at the present time.

We dismiss at once, therefore, all objections to the Virgin Birth of Jesus which rest purely on philosophical grounds.

II.

In recent years numerous critical objections have been urged against the Supernatural Birth of Jesus.

I. It is objected that the wonderful story is told in only two of the four Gospels.

To my mind, this objection is entirely without weight. For the general plan of neither the Second nor the Fourth Gospel calls for the recital of this story. Mark begins with the ministry of John the Baptist, while the Fourth Gospel begins with the Eternal Logos, saying, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . . And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father) full of grace and truth."

2. It is objected that the story given in Matthew is not easy to harmonize with the story told by Luke.

This dissimilarity, to my way of thinking, makes the record all the more trustworthy. For it is evident that the two stories come from two different sources. Thus we have two witnesses, not one.

3. It is pointed out that it is not possible to make the two genealogical tables agree the one with the other.

I do not see that we need trouble ourselves about that. And I will set down here for the information of the reader John Wesley's solution of the apparent difficulty. Says Wesley in his Notes on the New Testament: "If there were any difficulties in this genealogy, or that given by Luke, which could not easily be removed, they would affect rather the Jewish tables than the credit of the evangelists; for they act only as historians setting down these genealogies as they stood in those public and allowed records. Therefore they were to take them as they found them. Nor was it needful they should correct the mistakes, if they found any. For these accounts sufficiently answer the end for which they were recited. They unquestionably prove the grand point in view, that Jesus was of the family from which the promised seed was to come. And they had more weight with the Jews for this purpose, than if alterations had been made by inspiration itself. For such alterations would have occasioned endless disputes between them and the disciples of our Lord." (Note on Matthew 1.1.)

4. It is further objected that nothing about the Virgin Birth of Jesus is said in the rest of the New Testament.

(a) My first answer is that not much weight is in this case to be attached to the argument from silence. It must be kept in mind that the Epistles of Paul, for instance, do not give an outline of the Apostle's first preaching among the Gentiles. We may be sure that when Paul went on a visit to some city for the first time, he would give many facts concerning the life and death of Jesus, which he would not need to mention again when writing letters to his churches.

(b) My second answer is that it is by no means certain that reference is not made to the Virgin Birth of our Lord by Saint Paul. At any rate, this seems to be the natural reference in Galatians 4.4: "When the fulness of time came, God sent forth His Son, born of a woman, born under the law." One fails to see why, if the Virgin Birth was not in the background of the apostle's thinking, he did not say "born of a man," especially as the Greek verb may be used as well of the father as of the mother.

(c) In John's Gospel there are two interesting passages which deserve thoughtful consideration.

John 1.13 reads as follows: "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The impression we get from reading this passage is that John is drawing a comparison between the manner of the spiritual birth of Christians and the manner of the birth of Jesus. But what is yet more significant is that there is an ancient reading which is accepted as genuine and original by certain scholars of note, in which the singular is used rather than the plural, so that we get the following: "Who was born, not of blood, nor the will of the flesh, nor the will of man, but of God."

And, referring again to the Fourth Gospel, in chapter 7.42, we read: "Hath not the Scripture said that the Christ cometh from the seed of David, and from Bethlehem, the village where David was?" It is certain, therefore, that John makes reference to the story of the Wonderful Birth in Bethlehem, the city of David.

5. The attempt has been made to draw a comparison between the story of the Supernatural Birth of Jesus and the mythological stories connected with the birth of pagan heroes and gods.

This attempt has received much more notice than it deserves. The beautiful story of the Holy Birth is as far as possible removed from the coarse stories of carnal connection between heathen gods and pagan maidens. And besides this, there is the least likelihood that with the followers of Jesus, and among people with such lofty ideals of the holiness of God, any stream of pagan mythology should have muddied the pure waters of Christianity. Prof. A. S. Peake, possibly the leading New Testament scholar in England today, writes as follows touching this matter: "The New Testament, on the whole, is singularly free from marks of heathen influence, and it is intrinsic-

(Continued on page five)

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TRINITY CHURCH, CHARLOTTE, TO UNITE WITH TRYON STREET CHURCH

The Charlotte Observer last Monday morning carried the following interesting story that will command wide attention:

A resolution favoring the proposed merger with Tryon Street Methodist church was adopted by the congregation of Trinity Methodist church Sunday morning by the vote of 143 to 72.

Confirmation of the church union will go over until the quarterly conferenec the latter part of September or the first of October. Unless great opposition develops and the existing opinion of the Trinity members to the suggestion undergoes a radical change it is believed that approval will be given to the merger.

The congregation Sunday followed the action of the board of stewards July 6 in adopting the resolution recommending the union of the two churches. A month before the stewards of Tryon Street church had issued a formal invitation for unification.

The vote Sunday, while 2 to 1 in favor of the church union, did not include ballots mailed to members, some of which have been returned. It is said, however, that three-fourths of these ballots favor the merger.

There was some objection to the disruption of the congregation manifested at the conference Sunday, but essentially those who spoke on the subject declared their willingness to abide by the decision of the majority. Discussions were entered into by Plummer Stewart, H. P. Harding, W. F. Stultz, J. H. Little and J. A. Jones. Dr. J. E. Abernethy, the pastor, presided and W. J. Edwards acted as secretary. Paul C. Whitlock, a steward, presented the following resolution, which was adopted 143 for, 72 against:

Resolution Adopted.

"Whereas, at a meeting of the board of stewards of Trinity Methodist Episcopal church, south, held July 6, 1925, a resolution was adopted recommending a union of Trinity and Tryon Street churches and calling a meeting of the congregation of Trinity church to be held on this, the 19th day of July, 1925, to consider such proposed union; and

"Whereas, we, the congregation of Trinity church in conference assembled, are, after mature consideration, convinced that a union of said churches will tend to the advancement of Methodism and the cause of Christ in this community; and

"Whereas, also, we feel that Trinity church owes a duty to afford material assistance to Dilworth church in the erection and equipment of a modern building;

"Now, therefore, be it resolved that we urgently recommend the union of Trinity and Tryon Street churches and the erection by the two congregations jointly of a new uptown church at such place and with such name as may be agreed upon by a commission composed of an equal number of members from the quarterly conference of each church; and

"Resolved, further, that we recommend the sale of the building an ground of Trinity church on South Tryon street at such time as may be deemed appropriate and that, out of the proceeds of such sale $75,000 be turned over to Dilworth church to be used by it in building and equipping its new church, and that the remainder, after the payment of any indebtedness owing by Trinity church, be used in building and equipping a new church to be erected by the united congregations of Trinity and Tryon Street churches."

It is thought that the Trinity church congregation will be held together for about three years, which time is considered sufficient for the carrying through of the new building program.

Looking to a continuation of activities for the present the congregation Sunday adopted the following resolution presented by Mr. Whitlock:

"Whereas, negotiations are pending looking toward the union of Trinity and Tryon Street churches; and

"Whereas, in the event that said union is agreed upon, it will of necessity require some time to consummate same and complete a new house of worship for the united congregation.

"Now, therefore, in order that there may be no lapse of zeal among us of Trinity church, and that we may be prepared to enter the proposed union with vigor and strength for enlarged usefulness to God and our fellowman; be it

"Resolved, that we do here and now pledge our continued and united support to Trinity church until said union is completed and Trinity church, as such, ceases to exist, and that we do here and now rededicate ourselves to the work of the church and Sunday school during said interval."

Has 900 Members.

The membership of Trinity church now is approximately 900 persons. Dr. Abernethy has received into the church about 400 members. He is now completing his fourth year as pastor and will be transferred to another field by the annual conference in October. Enrollment in the Sunday school is about 800 persons.

Trinity Methodist church was organized in 1896, an offspring of Tryon Street church and the Second Methodist congregation of Charlotte.

The action of the Trinity congregation Sunday is among the most important church events of Charlotte this year. It likely paves the way for the erection of one of the finest church plants in the South. Tryon Street church has already acquired the Oates property fronting on Tryon, Eighth and Church streets, upon which will be erected an imposing group of buildings, the total investment to be in the neighborhood of $1,000,000. Working out of plans have been withheld pending the decision of Trinity church. The property of Tryon Street church at Tryon and Sixth streets was recently placed upon the real estate market with the minimum price of $325,000 set for it.

Estimates of the value of Trinity church property have been placed at $275,000. It fronts about 100 feet on Tryon street and about 150 feet on East Second street. The fact that the area is too small for expansion and that adjoining property is already developed impelled the church officials to look to a merger with some other church with great possibilities of expansion and to recommend such a course to the congregation. Several months ago the question of a union with Dilworth Methodist church was being seriously considered. Later when Tryon Street church abandoned its idea of erecting new buildings on its present property and purchased the Oates lot the Trinity congregation considered the merger with that congregation logical.

To Aid Dilworth Church.

As is seen from the resolution the Trinity congregation will contribute $75,000 of the sale price of the church property to Dilworth church, which has plans for a beautiful church plant on East Boulevard. This amount plus $50,000 to be given by J. B. Duke will be a big help to the Dilworth church, which is thinking of investing $150,000 in its new building program.

Membership in Tryon Street church at present is about 1,200 persons. It is the oldest Methodist congregation of Charlotte.

"MR. BRYAN GOES TO BAT AND STRIKES OUT"

Under the above caption Rev. L. B. Hayes has an article in the editorial columns of last week's Advocate. Its position on page two seems to evidence the editor's approval.

It is strange how many times Mr. Bryan has been "done for," especially by youthful aspirants for leadership, such as young Dr. Poteat and Brother Hayes, and how little effect their "tolerant" philippics seem to have. Surely after they have spoken Mr. Bryan ought to behave better.

Of course all modernists start out with the assumption of their superior intelligence and their ability to think more clearly than their fellows. This is the grand and distinguished mark of these gentlemen who take themselves and their opinions more seriously than most other people do.

Whether we believe in everything Mr. Bryan does or no, one thing is pretty generally conceded—"No man of his generation has had a more wide reaching influence upon the moral and religious life of his day."

For Mr. Hayes to say "He is out of harmony with the hope and intelligence of our day" is ridiculous. To call him "This King of Talk" and to say he "is utterly ignorant of what Christianity is or he is a moral demogogue playing to popularity," is displaying considerable unchristian animus to say the least.

Because the Northern Methodist people refused to allow Dr. Potter to speak on "Evolution," the pastor, evidently in accord with this Unitarian preacher from New York, quit his pastorate. I have no doubt he will find a more congenial home among the Unitarians where he can honestly preach his modernism. As to the disrupting the church, about the only rupture indicated is the pastor's separation from the church's support. It will doubtless be the making of the church. Certainly the M. E. church can afford to lose one of the modernists; they have a plenty.

May God speed the day when other preachers who have lost faith in the Gospel of Christ as proclaimed by the Methodist church may have the honesty to go and do likewise. Rev. W. T. Phipps.

MR. DUKE'S GIFT TO GREENSBORO COLLEGE

It is gratifying to note the recent announcement made of Mr. B. N. Duke's check of $50,000 to Greensboro College. It is understood that this contribution consists of $25,000 added to a previous pledge of $25,000 on endowment already announced.

This gift of Mr. Duke is a renewal of his friendly interest in this heroic institution of learning, having made other gifts to the college in the past, including $10,000 donated at the beginning of the movement to raise the first installment of $100,000 on endowment.

CENTRAL, CONCORD

Rev. W. A. Jenkins, who has faithfully served that splendid Central, Concord, congregation for the past four years, is spending a much needed vacation in touring several eastern states, invited the writer to spend last Sunday with his people and preach for them. This invitation was gladly accepted. It was at old Center church, which is now almost in the suburbs of Concord, that we attended our first Methodist Sunday school and learned to love the church. In those days we did the errands around the house, and went to market on old Charlie, the faithful family horse. Concord, to the lad of those days, was a tremendous city and the people, we thought, were the richest in all the world. The timid country youth would slip into Cannon and Fetzer's and sell his eggs, butter, chickens or whatever he had, buy some coffee, sugar, etc., and hasten back home, and was almost afraid to look at a person on the streets.

Concord has grown and developed into a real little city and is one of the most delightful places to live in the state. Our Methodism years ago acquired a very desirable church site in the city and on that stands one of the most modern church plants in the state. A new Sunday school addition has recently been erected and is a thing of beauty as well as being equipped for the workings of a well organized Sabbath school. The main auditorium is small, but is sufficient for the congregation for years to come. No more intelligent and appreciative people gather for worship than that which assembles in Central Sunday after Sunday. It must be an inspiration to the pastor as he looks into the faces of such a fine body of worshippers who seem anxious to hear the old time gospel preached. We were greeted by a large summer congregation and it was a pleasure to us to try to preach to them.

The fellowship that we enjoyed in the beautiful home of our good friend, Brother D. B. Coltrane, was delightful. Brother Coltrane and Miss Jenn, his accomplished daughter, make choice hosts, and then Brother W. R. Odell, that prince of good fellows, was also a guest in the home. The entire day brought delightful experiences to us. T. A. S.

MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth avenue, Louisville, Kentucky, September 18, 1925, at 10 a. m.

All applications must be approved by the Conference Board of Church Extension, and in the hands of the general board on or before September 10, 1925. No application will be entered on the calendar after this date.

PEOPLE AND THINGS

Dr. J. Troy Lasley has moved his office from McAdoo building to third floor, Jefferson building, Greensboro, N. C.

Rev. J. L. Reynolds of Jefferson will assist Rev. J. W. Groce in a meeting at Little Sandy church beginning Sunday, July 26.

Dr. Ashley Chappell and Rev. J. O. Ervin are assisting Rev. W. E. Poovey in a revival at First church, Marion, this week.

On July 12 Miss Thelma Adaline Brown and John S. Brown were united in marriage by Rev. J. W. Groce at his home in Leicester.

Miss Edith Mae Randall and Rankin Eugene Wells were married July 8 at the Leicester Methodist parsonage, Rev. J. W. Groce officiating.

Rev. E. P. Stabler, Bessemer City, has just closed a two weeks' meeting with Rev. "Bob" Self of West Asheville assisting. We have not yet learned results, but there is generally a good deal accomplished when Bob Self preaches.

Mr. John R. Pepper of Memphis, Tenn., was taken last Sunday from his summer home at Lake Junaluska to an Asheville hospital for an operation. It is reported that his family and friends are somewhat concerned about his condition.

Prof. Robert Lee Winslow, well known choir director, of 502 Jonesboro Road, Atlanta, Ga., has the months of Setember and October open. Any pastor in need of a song leader for revivals can not do better than secure him.

Dr. W. R. Ware called at the Advocate office last Friday when we were at dinner. We regret that we failed to see this staunch friend of the Advocate who, though on a hurried trip to Greensboro, did not fail to call and see how things are moving. Come again, Doctor.

Rev. J. F. Starnes, pastor at Rougemont, passed through Greensboro last Saturday afternoon on his way home from Buncombe county, where he had been visiting the scenes of his early life, he being a native of "The Land of the Sky." He was hurrying back to begin his revival meetings.

In his recent communication, "On Which Side Is Jesus Christ?" Rev. Elmer Simpson wrote "Arminians," but it appeared in the Advocate "Armenians." We gladly call attention to the error. The mistake occurred in this office and not by the author, who had in mind the followers of Arminus.

Rev. B. T. Hurley, Brooksdale charge, writes: "We are in the midst of a fine meeting at Allensville church. Rev. D. A. Clark of Lakewood church, Durham, is doing the preaching, and he is doing it well. We are having great crowds and much interest. Folks are hungry for the old Gospel. Nothing else satisfies."

The new church at Proximity that has been erected at a cost of $43,000 is now nearing completion, and Brother W. T. Albright and his people are happy that they have a church of such elegance and beauty. Brother Albright has put his best energies into this work and has a reason to rejoice in the result of his leadership.

Prof. F. S. Aldridge of the department of mathematics, Duke University, has been suffering several months from some nervous trouble. He is at Lake Junaluska, but expects as soon as he is able to travel to go to Philadelphia for treatment. His friends in North Carolina will hope to hear that his health is improved by a stay at the hospital.

We preached last Sunday morning for Brother T. V. Crouse at Carraway Memorial to the largest congregation that we have at any time seen in that church Sunday morning. Evidently, Brother Crouse has things moving in his church and the people speak most appreciatively of him and his work. Brother Crouse was away with Brother W. L. Dawson in a revival meeting.

Beginning Monday, July 20, the pastor of the Methodist church in Smithfield will begin his vacation which was recently granted him by the quarterly conference. He and his wife will use the occasion as a honeymoon trip, though come a little late in life. Mr. Parker and his wife will visit in Arkansas, touch Texas, and take a spin over in Mexico on their way to the Grand Canyon of the Colorado and Los Angeles, California, where they will spend some time with Mrs. Parker's brother and sister, whom she has not seen in years. They will return through Canada, and be away for one month. During the absenec of the pastor the Sunday morning services will be conducted by visiting ministers.—Smithfield Herald.

The Rev. C. B. Culbreth, presiding elder of the Elizabeth City district M. E. Church, South, didn't sweat his religion away when he filled the pulpit in City Road church Sunday night. Mr. Culbreth discarded his coat and rolled up his sleeves before he got down to the business of putting the love of God in the hearts of his congregation. He also invited the brethren to do likewise.—The Independent.

Delegates of the M. E. Church, South, to the Universal Conference on Life Work to be held at Stockholm, Sweden, August 19-30, are: Bishop James Cannon, Jr., (ex officio) joint chairman of the Committee of the Church on Social Service; Bishop Jno. M. Moore, Bishop W. E. Ainsworth, Bishop W. B. Beauchamp, Dr. A. J. Weeks, Dr. R. H. Bennett, Dr. L. S. Barton, Dr. W. F. Quillian, Mrs. Hume R. Steele, Rev. Geo. Warfield (missionary to Poland), Rev. J. A. Harman.

"The church work at Boone and Blowing Rock is progressing most satisfactorily. The Sunday schools are making good progress. Forty members have been added to the churches on profession and by letter since conference. The pastor's home has been remembered. Last week a layman placed one hundred pounds of sugar in the parsonage, and after prayer meeting Prof. J. D. Rankin presented me three five dollar gold pieces from the students of the Appalachian State Normal of this town."—M. B. Woosley.

Thurston B. Price and his helper have recently closed what proved to be a very fruitful evangelistic campaign in Richmond, Va. A union meeting of all the churches of Highland Park section of that city was held in a large tent. The crowds were great; interest deep from the beginning. Hundreds of lives were consecrated anew to Christ, and about one hundred and fifty united with the churches. Mr. Price is now resting at his home at Lake Junaluska and attending the summer conferences. He writes that he has open time yet for two more fall meetings.

"I want to report that I am back home after a seven weeks' stay in a hospital in Baltimore. I am very much improved but will be inactive for several more weeks. I want to take this method of thanking all those who made my stay in the hospital more pleasant by writing me cheering letters, and to thank each member of the Salisbury district conference who contributed to a purse of eighty-five dollars that was given me to help pay my hospital expenses. May the good Father that makes brothers of us all, bless each one and help me to be worthy of all these kindnesses."—W .E. Hauss.

Mr. C. W. Hunt requests the Advocate to say that if any of the brethren taking vacations, and are coming into the Blowing Rock section and are willing to conduct a Sunday service, he will appreciate their communicating with him at Green Park, N. C. The pastor can give but one Sunday in the month. Plans are being considered by which it is hoped the church at Blowing Rock will be made in keeping with surrroundings. Hunt will advertise the services, and at least a part of the expense paid to any one who wants a vacation week end and to help a needy place.

Rev. J. S. Hiatt, pastor of Ardmore M. E. church of Winston-Salem, who has been assisting Rev. E. E. Williamson in a series of meetings at Muir's Chapel, West Greensboro, returned home Monday night. Much interest has been manifested in the services and quite a few new members have been added to the church. Mr. Hiatt is an able pulpit orator and his forceful messages gripped and thrilled the large congregations which attended the services. His style is unique and gives new interpretations to the old truths. The people of the church and community feel that they have indeed been inspired and revived by the series of meetings.

It was our privilege Thursday, July 16, to be with the Civitans of Canton at their weekly luncheon and to be honored with a place on the program. That appears to be an unusually fine group of men and the hour to us was delightful in every particular. In the afternoon Rev. A. C. Gibbs in his bran new Hudson coach whirled us into Asheville. Gibbs, with that elegant parsonage amid the great oaks where the heat of summer is unknown, and a church of more than 600 forward looking, enthusiastic Methodists who are glad to pay their pastor $4000 salary, has just about the most choice job that is to be found. Brother Gibbs is this week in a meeting with Brother W. B. Thompson at Granite Quarry on the Salisbury circuit. He goes the first of August to assist his brother, Rev. J. S. Gibbs, at Morven.

A few people fix the value of a few people by what they wear rather than by what they are—a good deal like some folks appraise bejeweled dogs. —Religious Telescope.

I have a good eight-room house at Rutherford College for rent. Lighted, good orchard, five acres of land. Any one may have it one year for $140. A family can almost make their living on it and send their children to school. If interested write me at Fallston, N. C. John H. Green.

Miss Myra Ormond, a student at Scarritt College, Nashville, Tenn., who is preparing for missionary work in foreign fields, gave an interesting talk during the prayer meeting hour at the Methodist church Wednesday night. Miss Ormond is very enthusiastic over the courses given at Scarritt, she explaining the daily routine of work done by the girls at that institution, declaring that the religious training received by the girls was greatly to be desired even though one was not going to do missionary work. She believes that missionaries should enjoy living and is not in sympathy with the long-faced moped up kind. Miss Ormond has had two years' training at Scarritt and was high in her appreciation of her association in the college, the students being college graduates and the faculty very strong in personalities. The speaker was presented by Mrs. C. R. Riddick in a very feeling introductory speech.—Ayden Dispatch.

A wedding characterized by beauty and charming simplicity was solemnized Saturday, July 4, at six o'clock when Miss Edna Waters became the bride of French Belk. The wedding took place in Hiddenite, the home of the bride, and the father of the bride, Rev. D. P. Waters, officiated. Members of the family and only a few intimate friends of the couple were present. The bride is the third daughter of Rev. and Mrs. D. P. Waters, and is a most highly accomplished young lady. For the past year she has been a valuable teacher in Iredell county. She has many friends here and elsewhere who wish her happiness. Mr. Belk is the son of Mr. and Mrs. Hugh Belk of Mooresville, N. C. He has made his home in Asheville for the past few months and holds a responsible position there. Immediately after the ceremony Mr. and Mrs. Belk motored to Asheville, where they expect to make their home.

Harry H. Waller, an evangelist from Macon, Ga., is assisting in a revival campaign in Spray, N. C., at this time, and is anxious to arrange for a ten days' engagement in this state, beginning July 19. He works with Raymond W. Wilder, who is a singer from Georgia, and whose services may be secured for this time also. Any one desiring the services of these two men may get in touch with them by writing Harry H. Waller, Spray, N. C. Testimonials will be gladly furnished.

MR. B. N. DUKE REMEMBERS GREENSBORO COLLEGE

As you are well aware the authorities of Greensboro College have been for some little time engaged in the big work of increasing the endowment fund and enlarging the scope of their work—it being the ambition of the directors of this institution, through its president and faculty, to make it one of the most efficient institutions in the educational program of North Carolina.

You will recall that we had on a campaign here in Greensboro, which was responded to very generously, but we did not complete what we had attempted to do. We had never ceased to work.

Mr. B. N. Duke—a gentleman who has always been a warm friend of this institution—when written to with regard to this matter very generously gave us a check for $50,000, without any conditions whatsoever attached to it.

It is, therefore, with the greatest degree of appreciation that the board of trustees of Greensboro College acknowledges this generosity of Mr. Duke. We would say to other friends of the institution that we will still pursue our program and do not expect to let up until the final plans, which we have for the college, are consummated.

The fall term of this institution will open with one of the most hopeful outlooks that it has ever had in its history. The future of the institution was never so bright as it is today. Of course we are depending upon the fidelity of our friends to still continue with us until all plans are put across.

Chas. H. Ireland, Secretary,
Board of Trustees, Greensboro College.

Baptismal and marriage certificates, 25 cents per dozen. Order from the Advocate.

Our Northern Methodist Brethren

By Rev. D. Atkins.

Whether we unite according to the plan before us now or not, the fact that every step toward it has been taken except the last, and that the subject has been brought to our attention so forcibly, and we have been almost compelled to imagine ourselves united has given us a fine opportunity and an imperative call to think much upon the prospective alliance and the brethren of the second part. For my part, I have tried to think it through and duly estimate my brethren of the North, and I would rejoice to walk with them hand in hand in world evangelism share their disappointments and hopes, their trials and triumphs, and then up to the golden gates and into the mansions prepared where there is no north, no south, no line of separation, no "overlapping and rivalry' 'or "altar against altar." I believe our Northern brethren and sisters are as good Methodists and as good Christians as we are, and have as much evidence of divine approval as we have. I am not much concerned about the small local mal-adjustments here and there so irritating to some. Their small church in my town is no red rag to stir my ire. Their mistakes of sixty years ago, with me, are bygones. I am not worried about their zeal for the poor negroes. I am concerned about closing a breach of eighty years standing between sections of the Lord's chosen. I am deeply concerned that all Methodism north and south may become absolutely free from Civil War prejudices, from political and sectional antagonisms, from suspicion and distrust and hate, and so filled with love that we may be equipped for service as never before. I am concerned that Methodism should address itself in full form for the task of evangelizing the world. The world is in dire need of the leaven and the salt. Methodism could supply the demand if we would, but we have spent so much of our force trying to outdo one another, and worst of all have admitted prejudice and hate to such an extent that we are in a measure shorn of our locks and impotent in the hands of the Philistians. If instead of haggling over a few hair-splitting imaginings and remote possibilities of what might happen between enemies coming together we were all in sackcloth and ashes praying for a mighty baptism of love for each other and for all mankind, we would be more fully equipped for a great world service. It may help us to appreciate them more if we take account of their work.

They have six areas or districts in the foreign field and fifteen bishops leading over 2,000 traveling preachers and doubtless as many local preachers and lay workers. They are planted in all Asia, Europe and Africa and in South America and Mexico. In India within the last three years 91 new missionaries have been sent out; 2107 have been added to the native staff. The membership has increased 34,232. Sunday schools have added 44,629; Sunday schools organized, 607; increase in yearly giving $97,980. This is a fair sample of the progress in Africa, the Philippines, South America and Europe and throughout the world-wide field which they occupy.

In addition to this marvelous record of evangelism the Northern branch of the church has in this country 82 hospitals valued at $23,370,929, with 6,730 beds and 2,251 nurses and 148,253 patients treated. They have 38 homes for the aged and 45 homes for children. This ratio of welfare work is maintained in all the foreign field.

As we approach the other definite branch of their work, the educational, we are met with the same encouraging report of activity and progress. They have in the United States 36 universities meeting the full requirements and nine others not quite up to the full requirements; 45 colleges, 39 professional schools and a very large number of secondary schools, and this work is maintained also in large measure in all mission fields. As we take note of the wide sweep of their varied activities and the wisdom with which they organize their work and their zeal and consecration, we are refreshed and inspired. As we study their General Conference journal or associate with their leaders, we are impressed with their deep spirituality and the earnness and sincerity of their religious life. I suppose one could find a flaw somewhere among them if he should look for it, but the shining virtues are more in evidence and it is much more pleasant to dwell upon them than it is to magnify and parade the spots and wrinkles. As a body they are sound in faith, clear in personal experience, consecrated and outspoken. They have been wonderfully led and blessed of God as the fruit of their labor indicates. They are one with us. We have developed along the same lines and to the same end. We are very much alike. Our interests, our work, our life is the same. It would be strange if we did not feel the drawing together. The strangest thing is that either side should fear and distrust the other, or think of the other as an enemy to be watched and fortified against. It is beyond comprehension that anyone on either side should speak of the coming together as dangerous or destructive to anyone. The tie that binds our hearts in Christian love is not only innocent but blessed. The fellowship of kindred minds is like to that above. The strangest thing in the history of Methodism is the cleavage over this question in our own jurisdiction. Good, honest, sincere men are so very wide apart and have convictions so strong and press their views with such heat!

It doth not yet appear what the end will be. The divisive spirit seems greater than the unifying spirit. Each side can find reasons to blame the other. If it goes on thus much longer we will need some unification at home. For my part I favor unification with our sister Methodisms, as I have for many years. With me the main thing is to get together in our administration as we have always been in the essentials. Almost any plan will suffice. After we are together we can iron out all the wrinkles. I am very sure our church would be fair with them, and would not seek any advantage over them. We would go the second mile with them. I think they are as unselfish and generous as we are, and as ready to observe the golden rule. When we come together we may find defects in the plan. I am sure there will not be lacking wisdom and piety and love in the General Conference to readjust and perfect it. When our General Conference for three sessions led the way toward unification I was in accord and loyal. When the joint commission had done its work, again I was in accord and loyal. I believed the men on the commission were as well equipped for the task as any we could find. I was again in accord and loyal when our General Conference met and sanctioned the plan. Who was I that I should set my judgment above the action of my church? I have learned this lesson from Methodist history. Most of our troubles have arisen from the disloyalty of strong, good men who would not yield to constituted authority and majority rule.

I think it impossible for any commission to write a perfect constitution or formulate a perfect plan for a great movement like this beforehand. Sharp wits can find defects in any plan the angels might formulate. If Jesus Christ should make a plan some could be found who would find reasons for rejection. If Jesus were a member of one of our conferences, how would He most likely vote? I think He would take the broader view. He loves the Methodists of the North and the South and greatly desires that we love one another.

Where Winter Spends The Summer

By Rev. W. E. Poovey.

Two years ago I made a little journey into the land "Where Summer Spends the Winter"—Florida. I have just returned from another little journey on the waters "Where Winter Spends the Summer"—the Great Lakes. Of this I write.

The occasion was the convention of the Kiwanis International at St. Paul, Minn. My club sent me as a delegate and gave me the trip. My church granted me a three weeks leave of absence, so "traveling light," I entrained at Marion June 20. At Asheville we were met by a crowd of South Carolina Kiwanians. Many of the delegates were accompanied by their wives, making nearly one hundred and fifty people, carried on the solid Pullman train, called the "Kiwanis Special."

When I woke Sunday morning we were speeding through the great Blue Grass section of Kentucky. These miles of rolling grass fields were succeeded by other miles of waving grain fields in Ohio, and these by still other miles of corn fields in Indiana. One was reminded that the foundation of our civilization is our fertile soils and that the preservation of our civilization rests, primarily, on the conservation of the soil.

The Ohio river where we crossed was no wider than the Catawba at Mt. Holly, but from the large vessels at the Cincinnati docks one could but decide that the channel was very deep.

As we sped out of Ohio and through Indiana at fifty miles per hour the travelers were invited to assemble in two separate cars, where simultaneous worship services were conducted by the writer and a Moravian minister.

After two hours of sight-seeing in Chicago, it was restful indeed to find one's self at eventide in the great Methodist Temple, listening to the soothing strains from the great organ in that magnificent auditorium. This skyscraper church was erected at a cost of six millions for combined commercial and religious purposes. It is surmounted by a huge illuminated cross that may be seen for miles out upon Lake Michigan and over the city in other directions.

Arriving in the convention city, St. Paul, Monday morning our Carolinas delegation was met by a brass band, and to the tune of "Dixie" we were conducted to waiting autos in which we were whisked away to our hotel, The Radisson. St. Paul and Minneapolis are called "Twin Cities," and it is ten miles from the heart of one to the heart of the other, with the Mississippi river separating them. Saint Paul is industrial, wholesale, commercial, and Roman Catholic, with its main streets named for Romish saints, and its million dollar marble cathedral on a commanding eminence, where it seeks to outrival the magnificent capitol building of the "North Star State." Minneapolis is retail and residential, with its single retail department stores covering several city blocks, and with its green lawns and limpid lakes lined and bordered by beautiful residences.

The Coliseum where the convention met was said to have a seating capacity of more than ten thousand. It ran over on the opening night, but Governor Christianson held that vast throng spellbound for half an hour by the very rugged intellectuality of his statesmanlike utterances in his welcoming address. And the high standard which was set by this address was maintained throughout by the brilliant speeches that were interspersed in the three days of convention activities. The same note in two different addresses brought the seven thousand delegates to their feet with thunderous cheers. This was on separate days when Doctor Tabor, head of the National Grange, and later Senator Willis, of Ohio, affirmed confidence in the supremacy of law and declared for the emphatic support of the Eighteenth Amendment.

The convention city selected for next year is Montreal, Canada, and the new head of Kiwanis International is John H. Moss, a fine type of high-toned business executive of Milwaukee, Wisconsin.

The return trip for the Carolinas district delegates was by way of the Great Lakes. Duluth, where we embarked on the three-day cruise, is a thriving city, crescent shaped, having thirty-five miles of water frontage along the western shore of America's great inland sea—Lake Superior, "Where Winter Spends the Summer." Wait for "Overcoats and the Longest Day."

Report To The District Conference

(Published by request of the Winston-Salem district conference.)

We are now only five months from the annual conference. Much has been done and much remains to be done before Bishop Denny calls us to order at Statesville.

Thus far the year has shown phenomenal material growth. The assessment for pastor's salary was increased on 21 of the 28 charges. The total increase is $7000.

Activity in church building is in evidence at many points in the district. The church at Fulton on the Advance circuit has made extensive improvements. Cooleemee and Mocksville are maturing plans for new churches. A new church will be erected at Reeds Cross Roads on the Davidson charge and one is projected for Tyro in the same charge. A new church has been completed at Liberty on the Davie circuit. The church at Denton has undergone extensive repairs and improvements. A new parsonage has been erected at Mt. Tabor on the Forsyth circuit and a magnificent Sunday school building is under construction at the same point. The Sunday school rooms at Bethel on the Hanes-Clemmons charge have been completed. This beautiful church in which we meet is a monument to the liberality of the saints at Kernersville and the folks out at Sedge Garden on the Kernersville charge are talking a new church.

Lewisville will build a new church and another is planned for the Old Town community in the same charge. First church, Lexington, is making extensive improvements on their plant. Thomasville, Main Street, has greatly improved both church and

parsonage. Fairview and Unity on the Thomasville circuit have completed their new churches and Fairgrove is planning for additional Sunday school rooms.

Walkertown has erected one of the best Sunday school buildings in the district. Welcome circuit has completed the new church at Midway, erected Sunday school rooms at Vernon and is building a new church at Welcome. Ardmore is making fine progress on the best church building in the district. Hiatt has raised approximately $45,000 on this enterprise since conference. Central Terrace is at work on a church that will meet the needs of the Southside section of the city. Green Street is paying off the last of the debt on that church. The church at Shiloh has been completed and the folks at Ogburn Memorial are now completing their church. Great improvements have been made in the parsonage property. West End has rearranged their plant and brought it in line with modern needs and methods. In a review of this kind many items of interest are necessarily omitted.

Our Sunday schools continue to grow in enrollment and attendance. The annual conference minutes show a gain of practically three thousand in average attendance over the preceding year. Our equipment is taxed to the limit and beyond in most of the churches. We need room for at least 3,000 more scholars at this time.

Under the leadership of Mrs. Simpson and her fellow laborers the missionary societies are making great strides. She will tell us of this growth in her report. The Epworth League under the direction of Robert Griffith has had the best year in the history of that organization. We bespeak for Mrs. Simpson and Brother Griffith the active co-operation of every Methodist in the district.

The laymen, led by Henry Dwire, has been very active and helpful. This great arm of the service has reached a high degree of efficiency and is capable of unlimited expansion.

We have been unable to tabulate the results of the spring revival season, but the pastors' reports show large gains. The pastors and their evangelistic committees have been active and results have been gratifying.

Under the direction of C. M. Thomas extensive improvements have been made upon the district parsonage. It has been painted within and without and repapered. It is now one of the most attractive and commodious district parsonages in the conference.

There are some weak points in our armor which this conference should undertake to correct. First, we will note the baptism of our children. Last year we baptized 511 adults and only 168 infants. Either we have been remiss in administering this sacrament or our reports are in error.

Second. Several of our Sunday schools are still using literature other than that published by our church. We trust that no pastor will renominate a man as superintendent who tolerates this violation of our rules.

Third. Several of our charges made no report on district fund last year and several who did so report failed to remit the money to Brother C. M. Thomas. This should be corrected.

Fourth. Twelve of our charges made no report on Centenary collections last year. We should make an earnest endeavor to finish this work this year. Especially do we urge all Sunday schools which do not at this time carry a special to enter the new plan of supporting the European work. Twenty-one of our charges made no report on Christian Education pledges. Only six reported payments on same. This is to our shame. Three made no report on Superannuate Endowment fund. Our Advocate campaign has not been satisfactory in its results. With so good a paper we should have it in every home nor should we rest until this has been accomplished.

Finally, brethren, and for the last time, let us gird our loins for a great forward movement. Let us work to the end that the entire district, every charge, every church, and every Methodist shall come to the end of the year with a sense of divine approbation which is the best gift this life has to offer.

W. A. Newell.

"At Evening Time It Shall Be Light"

Margaret Goode Chandley.

Though morning skies be overcast with gloom
And noonday sun may hide his face each day,
Though sunset skies may have no rosy bloom,
Yet God shall light the lamps at close of day.

The light at evening time is His dear smile,
The joy that hearts receive from His "Well done,"
No clouds can mar the day He gives us while
At evening time He lights the way to home.

God give us peace and rest at evening time
And keep the lamps aglow when eyes grow dim,
For most we need the faith that is sublime
When day is gone and we have need of Him.

Let clouds obscure the sun if Thou shalt will,
Or send from darkened skies the rain and snow,
Hope yet shall find our hearts awaiting still
The light that sets our evening times aglow.

Unification:—A Word From One Of The Boys

Brother editor, let me have space, please sir, to tell my friends how I finally got myself settled on this great question. For I think I was like some of them in this regard; "I was in the middle of a bad fix," as I found my conscience and my higher desires on one side, and my bishop and many other friends and superiors in office, and my Southern blood, and pet prejudices all on the other side. Now, believe me, that is no "flowery bed of ease" upon which a sensitive soul may take repose.

I knew that the plan was and is imperfect, as it is only a human document, arranged and put in order by some good and godly men of both the Northern and Southern branches of our great church. And I was and am sure that neither side is infallible. Yet I am equally certain that they with good grace and with their combined wisdom are trying to take a good long stride in the right direction.

And so, brethren, I sat down at my desk, took a good breath of God's free air ,and wrote out my platform thusly: I am first of all an American citizen. And by chance and, as a secondary consideration, I am a Southerner. Yet I have never seen that "Mason-Dixon Line." Nor do I know where the thing is, for I remember that **first** I am an American citizen.

Again, in another sphere, I am first of all a Christian; I want to be like Him. Then, as a secondary matter, I am a Methodist, and because of my habitat and environment I am a member of the Methodist Episcopal Church, South. Then with these principles and the seventeenth chapter of the gospel by St. John before me, I said it: "I am for Unification." And my soul was and is at peace with God and all mankind. And my humble spirit sings with the freedom of the birds of the May-time.

With kindest Christian regards to all men everywhere, I am your in Ephesians 3:14-20, and with a few remarks to make in a later issue.

J. O. Ervin.

The Incarnation and the Virgin Birth

(Continued from page one.)

ally unlikely that one of the lowest features of pagan mythology, the story of heroes of mingled divine and human parentage, should have been adopted by its writers." (Christianity: Its Nature and Its Truth.)

III.

The third objection to the Supernatural in Christianity traces back to a Lack of Spiritual Sympathy.

In the Christian religion, some things are matters of faith and other things are matters of evidence. Matters of faith are primarily moral; matters of evidence are chiefly intellectual. Faith is acceptance of Jesus as Saviour and Lord; it is the surrender of the heart and life to Him. It is a personal relation between ourselves and Christ. But faith illuminates the mind. When one takes a certain attitude toward Jesus as the Lord and Master of his life, and the Spirit bears glad witness with his spirit that he is a child of God, there does come marvelous intellectual illumination.

This is why we should always insist that emphasis must be laid on the moral and the spiritual. I do not believe that our attack ought to be made first of all on the intellect; I do believe that our appeal ought always to be made to the heart and the will. Jesus did not say, "If any man knows the will of God, he will do it." What he said was, "If any man will do the will of God, he shall know of the doctrine." Moral sympathy is necessary to spiritual understanding.

Hear the great words of Jesus: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, an didst reveal them unto babes; yea, Father, for so it was well pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowely in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11.25: 30.) There is perfect understanding between Father and Son, because there is perfect moral sympathy. If any man, burdened and heavy laden because he does not know the Father and the Son, will come to Jesus and surrender fully to him, spiritual peace will become his, and intellectual certainty also. Moreover, when one comes to know God in Christ, it seems the easiest thing in the world to accept the account of the Supernatural Birth of our Lord.

Every student of the religious experience of "twice-born" men has noted how the entire intellectual outlook changes with that profound transformation in human personality which we call "conversion." And every pastor who has had opportunity to know men and women intimately, has over and over again seen the Universe change to those who have been "born again." For man's personality is one; and when heart and will are surrendered to Jesus, the intellect also undergoes the transforming influence of Divine grace. This is what one of our poets sings about so sweetly:

"Heaven above is softer blue,
Flowers with deeper beauties shine,
Earth around is sweeter green,
Something lives in every hue
Christless eyes have never seen.
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know as now I know,
I am his and he is mine."

The poet Masefield writes of this in his account of the conversion of Saul Kane, whom he makes to exclaim: "O glory of the lighted mind!" "The lighted mind" lights up dark things. "The problems of a man sinful are the axioms of a man holy."

I believe, therefore, that at the present time, when there is so much agitation touching scientific and critical matters, we should continue to preach and teach the gospel just as it has been presented from the beginning. Christ as God manifest in the flesh; the Cross of Christ as the hope of sinful men; the Resurrection of Christ from the dead as evidence that He is alive forevermore and as the ground and hope of immortality; the necessity of forsaking all sin and devoting our lives to the service of God and man, seeking first the kingdom and righteousness of God—this is the heart of the gospel. These things stand out first in the New Testament; these things were first in the teachings of the Reformers; these things were first in the preaching of John Wesley; these things must be made first today. If we make these things first, then we shall not be disturbed about the miraculous element in the Gospel. For when the supernatural appears in Christian experience, we shall see that it has been there all the time in the life of Jesus. His whole life is a seamless robe from top to bottom. His Virgin Birth; His Virgin Life—itself a moral miracle; His perfect and complete revelation of the Father; His final and compelling message touching human duty and privilege; His atoning death on the cross; His Resurrection from the dead—all are of one piece.

We need to do much more than to defend the faith. We need to proclaim it. And we need to call men to come to Christ and follow Him. When they follow Jesus, they will learn of Him.

If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me.—Psalm 139:9-10.

O hand, so safe, so sure, so strong,
That it can hold the sea,
'Midst the waves of the storm-tossed sea of life,
It can, it will, hold me.

—Margaret Slattery.

PRAYING FOR A UNITED CHURCH

The united Methodist church, before the division, was the church of my great-grandparents, grandparents and parents, and ever since I have known anything I have been praying, as best I know, that it may be reunited. This is my excuse for knocking for admission to the door of your paper again. I never expect to discuss the matter further after this effort.

We all know that the two things which separated our church (or which were the occasion) were slavery and a bishop. Slavery is dead—nothing deader—but the bishop yet lives and is breathing the same arguments now that were used for separation in 1844-46. He says he is opposed to the "plan" offered, but argues against "unification" itself. A bishop was the original occasion of division—shall a bishop keep us divided?

The Methodist church is more dependent on a spirit of unity—God, than all the bishops combined.

What is a plan anyhow? Nothing but a method or way of doing things? God Almighty in his first plan of creating man failed and repented that he had made him. But He tried plan after plan until He came in spirit and recreated him, and in the person of His Son, and reconciled the world unto himself. The laws of the Medes and the Persians change not," but God adjusts himself to the various experiences of man. Suppose the present plan is not all we could wish; it is better than no plan, as we now have it and it can be changed from time to time if we find it necessary. Change is Nature's law. If parents did not change in the method of treating their children and continued through life to coddle them as in infancy they would never make bishops out of them. If we had not changed our methods of transportation with the improved methods of travel the world would long since have left us out of sight. Yes, plans change continually. If a man is opposed to unification per se let him say so and not object to a plan that can be mended at the wish of its promoters. I am dictating this after a membership of 46 years in the N. C. conference from a sick bed with no hope of recovery, but I am hoping to live long enough to see a reunited church.

J. O. Guthrie.

"THE BEGINNING OF IT"

By W. S. Surratt.

Recently we were permitted to read a love letter written 102 years ago. A sere yellow page from the lives of two plain people who walked on the earth awhile, rejoiced, sorrowed, brought up children and went their way.

"Madam," read the letter, "I am a person whom you esteem, whose fortune you do not despise and whose pretentions you encourage.

"As you know my circumstances are nothing to boast of, but I believe I can make you a good living. As you have gained my affections I still hope you will be my bride and I your groom.

"You are my heart's delight and I never shall be happy unless we are joined together.

"Let your mother know what I have said to you.

"And this was the beginning of it," said the man whose grandfather had written the letter to the grandmother.

"The beginning of what?" we asked.

"Of the home in which I live," was the cheerful response.

"The year after this letter was written—1824—my grandfather and grandmother were married and later they built a home. And there the family has lived for 90 years.

"I say this letter was the beginning of it because, as one might say, the foundation of the home is in the heart; houses are built on stone; homes are built on hearts. My grandmother cherished this letter and handed it down to my keeping."

And in that letter is a love story which the writers of drama can never exceed.

SALISBURY DISTRICT CONFERENCE

The Salisbury district conference was held in the Norwood Methodist church July 9-10. T. F. Higgins, pastor Forest Hill, Concord, preached the opening sermon on Wednesday evening.

Conference was opened by Dr. T. F. Marr, presiding elder. G. G. Adams called the roll and was elected secretary. Bishop Denny arrived and took the chair and presided throughout the entire conference. The undergraduate pastors were called and gave brief reports of their work. Brother I. L. Shaver gave a short but very interesting account of his labors in Japan.

Local preachers made their reports; character was passed and license renewed.

W. L. Sherrill, educational secretary, spoke of the unpaid pledges to the Christian Education Movement.

Conference adjourned with an address by the bishop against the plan of unification. The entire afternoon session was given to speeches in favor of the plan. Speakers were L. D. Thompson, N. R. Richardson, R. O. Eller, C. M. Pickens, W. A. Jenkins, R. A. Swaringen and C. A. Reap.

Bishop Denny preached to a large congregation at the evening hour.

Friday morning found reports from the remaining local preachers. Mrs. P. N. Peacock gave splendid report of the work of the Woman's Missionary Society. C. A. Wood, superintendent, spoke of the progress being made at the Children's Home. J. F. Shinn present the interests of Greensboro College, and W. R. Odell represented Trinity and Duke. The secretary wired Mr. B. N. Duke appreciation of his $50,000 gift to Greensboro College. A purse was raised for W. E. Hauss, pastor of China Grove, who has suffered long illness. A subscription of $500 was taken for the Ministerial Aid Fund and directed to Ralph Barker and J. M. Brandon who are entering school this fall. D. B. Coltrane, chairman of the Board of Publication, presented the work of the North Carolina Advocate.

Rev. L. D. Thompson preached at the 11 o'clock hour.

The first ballot showed J. F. Shinn, D. B. Coltrane, W. R. Odell, J. C. Kesler, A. S. Morgan, J. R. Maynard, C. J. Goodman and J. M. Hartsell elected lay delegates to the annual conference. R. L. Hartsell, Lee Earnhardt, J. G. Hudson and R. A. Hullander were chosen reserve delegates.

James Prestly Overcash was granted local license.

The conference adopted resolutions of appreciation of the four years of faithful service of Dr. T. F. Marr as presiding elder.

Norwood proved herself a hospitable town with F. O. Dryman as the congenial host.

Conference accepted the invitation to meet at Mount Pleasant next year. G. G. Adams, Sec.

"DO THE OPPONENTS DESIRE UNION OF ANY SORT?"

The discussion that is now going on concerning the union of the Northern and Southern branches of the Methodist church has assumed a much more serious aspect than simply quibbling over a plan. It has reached a point where the plan has very little to do with it. I have a very distinct impression that the opposition does not want union of any sort. If I am wrong in this I should certainly like to be set right.

The opposition has had ample time to study this question and if they want union they certainly ought to know what sort it is by this time. Have these men offered a single remedy for what all are agreed is a very unfortunate situation? Have they given the church one constructive idea?

We have two churches holding precisely the same doctrine, singing out of the same hymnal, with practically the same form of government occupying the same territory and calling upon the people for support. Will the men of tomorrow tolerate this waste of men and money? I would like very much for the leaders of the opposition to answer two simple questions.

1. Do you want union of any sort?
2. If so tell us plainly just what you propose.

We are confronted by real stubborn facts, not theories. If the present state of affairs continues each of these churches occupying the same territory must fight for its very existence. I see only two ways out of this dilemma—get together or enter upon a war of extermination. Which shall it be?

To say that we cannot work in harmony with our Northern brethren would perhaps reflect upon us as much as it would upon them. To say that they are altogether in the wrong would hardly manifest the Christian spirit.

I have been taught to believe that union is desirable. Three consecutive general conferences have declared in favor of it. Two Episcopal Addresses have declared it to be desirable. One of these addresses was written by Bishop Hoss and the other by Bishop Atkins. Two of the bishops who signed these addresses are now leading the opposition.

If union is desirable we should have it. If union is not desirable we should all oppose it. The plan before us is, in my opinion, the best Southern Methodism can make. If it is the plan to which the opposition objects they should by all means give us a better one. Let the issue be made plain.

The suggestion has been offered that the whole thing be put to sleep for the next twenty years. The difficulty in carrying out that suggestion is that it will not sleep. It is a ghost that will not down. The issue cannot be evaded. The psychology of 44 cannot settle it—only the spirit of Christ can do this. T. F. Marr.

WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

Our Brotherhood has had the hardest test the past two and a half months it has ever faced. I am pleased to report to you that conditions are favorable. In the three calls that were made within three weeks the laymen were expected to pay about $2700. It will take about $350 more to reach the goal. I am receiving a small amount almost every day, but it will take some time to reach the amount necessary to meet the needs. If any of the laymen did not get notices or have neglected to send their contribution this will remind them. I hope the local treasurers will collect all they possibly can. We have done so well up to this point, and we are so near the point of victory that we must not fail.

C. M. Pickens, Sec.-Treas.

Albemarle, N. C.

A SIGNIFICANT STEP TOWARD REAL UNIFICATION

The Winston-Salem district conference of the Blue Ridge-Atlantic annual conference of the Methodist Episcopal Church met in Statesville July 2-6.

Bishop DuBose and I were invited to be the guests of the conference. Both of us reside within the bounds of the district and gladly accepted the hospitality of our brethren. By vote they set the hour of 2:30 p. m. for fraternal greetings from their visitors. Bishop DuBose refrained from any discussion of Unification and spoke upon the "Fundamentals of Methodist Doctrine." It was a great address and the conference heard him gladly. My remarks were upon the subject of "Real Unification." The spirit of the conference was most fraternal.

Upon the following day the conference discussed Unification and by a rising unanimous vote they declared their desire to unite with Jurisdiction No. 2 immediately upon the adoption of the pending Plan of Unification.

A letter from Rev. J. M. Wall, the district superintendent of the Winston-Salem district, brings the news that he has discussed the matter with both the district superintendent of the Asheville district and the district superintendent of the Washington district, and these brethren assure him that their districts will favor similar action. These three districts compose the Blue Ridge-Atlantic annual conference.

The Blue Ridge-Atlantic conference is a growing body of Methodists. It is composed of 70 pastoral charges, and embraces a membership of 14,296 full resident members. The Sunday school enrollment is over 16,000. They have property values in excess of $500,000. Their gain in membership last year was 741. They have 190 churches with 173 Sunday schools.

These churches and Sunday schools are located, for the most part, in small towns and rural communities. By combining them with our churches in the same localities we would greatly strengthen the cause and forward the growth of Methodism.

We rejoice that these brethren have led the way toward a solution of one of the problems of Unification. We trust that minority bodies on both sides of the line may take similar action. It is at such points that unification is a real problem and necessity. May God help the "people called Methodists" to unite their interests at these places and thus hasten that good day when we shall be one in fact and spirit. W. A. Newell.

The beginning, the progress, the end of the Christian life is no day dream, it is a warfare. Not alone for ourselves, but for our loved ones for this nation and for its moral leadership in the world, I plead that you now venture your souls on Christ's power. Launch out, quit skirting the inlets, put your helm hard about, and steer straight into the unfathomable ocean of Divine Love. No lesser course of faith will serve in the present emergency.—Dr. S. Parkes Cadman.

Sunday school class roll cards, 25 cents per dozen. Order from the Advocate.

Western N. C. Conference Epworth League

Rev. W. A. Barber, Editor

BUSINESS SESSION OF LAST DAY OF THE CONFERENCE AT SALISBURY

Afternoon Session, Friday, July 3.

The afternoon session of the conference was called to order promptly at two o'clock by the president.

After the song service C. C. Washburn led the prayer.

A committee was appointed as follows to make the plans for the memorial for Rev. Lee A. Falls: Rev. J. S. Gibbs, chairman, Rev. J. P. Hipps, W. B. Hale.

The following motion was put before the house and adopted:

Inasmuch as we, the Epworth leaguers of the W. N. C. conference, have a great responsibility for and interest in the future of our beloved church, and whereas certain officers in our church have pursued a policy of making the matter of Methodist Unification an issue in the district conference of our conference, be it resolved, that we in conference assembled at Salisbury, N. C., record our interest in this vital matter and that we heartily approve of the proposed plan of Methodist Unification.

And be it further resolved, that if the opponents of said plan defeat this plan that we, the coming generation of Methodism, pledge ourselves to take up and consummate the great cause.

And further, let it be recorded that we know our minds and mean what we say.

Signed this day at Salisbury, N. C., July 3, 1925. L. B. Hayes, R. O. Eller, G. T. Bond, L. D. Thompson, C. M. Pickens, W. A. Rollins, W. A. Barber, Miss Billie Webster, Otho J. Jones.

At this time the committees on standard of efficiency, junior work and account of Tar Heel Leaguer were read and adopted by the conference.

Mr. Earle W. Reece at this time made a motion that an annual Epworth League journal be printed of each conference. The motion was adopted.

A resolution of appreciation was made to Miss Martha Roger Brooks for the splendid work she gave us the short while she acted as our field secretary.

The Advocate page was discussed. This page in the Advocate is the only public means of communication that the leaguers now have. The leaguers were urged to read and use this page to the fullest.

A short talk was given on Junaluska as a vacation. Leaguers, let's go to Junaluska August 13-26.

The invitation for the conference was again brought up for discussion. Asheville won over Winston by a big majority. So we will visit "The Land of the Sky" during the next conference.

Asheville certainly did thank us.

The committee on finance reported at this time and the report was adopted by the conference.

The Falls family asked the conference to take from them as a memorial to their father and husband, Rev. Lee A. Falls, something suggested by the conference. The following committee was appointed to look atfer the matter: Rev. J. P. Hipps, chairman, Rev. J. S. Gibbs, Rev. Loyd D. Thompson.

The nominating committee signified that they were ready to report. Rev. W. A. Barber, chairman of the nominating committee, was called to the platform. The following were nominated for office: President, L. B. Hayes; vice president, B. C. Revis; secretary, Miss Helen Meyers; treasurer, Earle W. Reece.

B. L. Lunsford and J. S. Gibbs were nominated from the floor. L. B. Hayes was elected president.

B. C. Reavis was elected vice president by unanimous vote.

Earle W. Reece was unanimously elected treasurer.

The officers of the W. N. C. E. L. conference stand as follows:

President, Rev. L. B. Hayes, Greensboro.

Vice President, Rev. B. C. Reavis, Weaverville.

Secretary, Miss Louise Johnson, Winston-Salem.

Treasurer, Earle W. Reece, Hickory.

Editor League Page, Rev. W. Arthur Barber, Greensboro.

LETTER FROM B. L. LUNFORD, RETIRING PRESIDENT

Dear Brother Barber:

I had in mind to write a long letter expressing to the leaguers my feelings and thoughts relative to my being relieved of official duties connected with the Epworth League conference with which I have been connected for ten years, but as I start to write I find that words are inadequate to serve me and that the many kindnesses and remembrances rendered me by the young people of the conference have so impressed my life and so become a part of my nature that I will not attempt to state more than this: that I am in hearty accord with the organization in every district and the conference and that the fine spirit of the league shown at Salisbury will always be a source of gratification to me, and that while desiring no official relationship with the conference I can't help but be selfish enough to say that I want the leaguers to remember and to feel that my interest will grow through the years. The great cause we represent means more to me now than ever before, and I shall always be glad to meet leaguers in the old time league spirit and trust that they may realize the truth of this statement when they come to Asheville in 1926.

Sincerely, Bascom Lamar Lunsford.

Let me find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work, my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done."

Louise Johnson, Rec. Sec.

TO THE EPWORTH LEAGUERS OF WESTERN NORT CAROLINA

As we make our bow at the beginning of a new conference year let us strive to do bigger things. During the conference year just closed we achieved great success in more ways than one and to my mind we did well. As the last conference year closed we saw many things that could have been accomplished had we only known of them beforehand. So at the beginning of this new conference year let's "put our shoulder to the wheel" and move forward.

It would be a great thing if all the 16,000 leaguers in Western North Carolina could see the need of "service" and join in the drive to aid other young people to uphold the motto of our league, "All for Christ." There would be no end to the good that could be done should all of us leaguers make up our minds to uphold this motto.

At this time I wish to thank all leaguers in Western North Carolina for the splendid spirit of cooperation that was given me from all sides during the past year in helping me with the financial side of the conference. Few Epworth leaguers realize the great responsibility that rests upon the head of a conference treasurer. Although the work last year was somewhat new to me I made a great effort to keep the work of the conference treasurer moving along in the way it should and as this new conference year dawns I shall strive to do even better, and I'm sure I will with the continued co-operation of leaguers everywhere.

Let's pull together and make this coming conference year the biggest and best in the history of the Western North Carolina Epworth League conference. Earl W. Reece, Conf. Treas.

Keep the news items coming—and if you dare do it, shoot in an editorial occasionally. Yours for the best league year of all. W. Arthur Barber,
Editor League Page.

Just call on me for anything that I can do to boost the work of the league. B. C. Reavis,
Vice Pres. W. N. C. Epw. League Conf.

The Advocate keeps in stock Sunday school class cards, regular form of church certificates, marriage and baptismal certificates, reports of trustees to quarterly conference, etc. Mailed same day order is received.

WHY I BELIEVE IN UNIFICATION

I desire to give you some of the reasons why I believe in the plan which means the ultimate union of the M. E. Church and the M. E. Church, South:

1. The Bible teaches union from Genesis to Revelation. Two companies did not go out of Egypt; but one, led by Moses.

2. I believe Christ is for it. "That they all may be one; as thou, Father, art in me, and I in Thee, that they also be one in us; that the world may believe that Thou hast sent me." "That the world may believe that Thou hast sent me." Not the South nor the North only; but the wide, wide world. The disciples were "with one accord" on the day of Pentecost.

3. I believe John Wesley would be for it. He was wide-visioned enough to say, "The world is my parish." Methodist Protestants united, north and south, many years ago. Lutherans of this country united a few years ago. The Episcopalians are together, north and south.

4. When the world war broke out a few years ago both north and south united under one flag—the flag of the United States—and fought side by side against German autocracy and won larger freedom for the world. Why can't Methodism, north and south, join hands and fight a greater enemy—Satan, who goeth about "seeking whom he may devour?" Satan is a greater enemy than all those German war lords.

5. Masons, Odd Fellows, and many other secret fraternities know no north, no south. If secret fraternities north and south can work together harmoniously, in the name of God why can't Methodists?

6. The business world trades with itself, north and south, spending multiplied millions and hundreds of millions of money with each other. If the business world can do this, why can't the Methodists? I say, God have mercy on the Methodists if they can't have dealings with each other! It is a pity that even here in the Southern church among ourselves, bishops, boards and preachers get in such an attitude that we can't trust one another as we should.

7. A great hue and cry was made over the League of Nations, led by the late President Wilson and his political followers. Mark you—LEAGUE OF NATIONS! Now some of them don't want to league with a sister church with the same doctrine and almost the same polity. They were trying to link all kinds of nations, black and white, red and yellow, together; but they don't want to link Episcopal Methodists together here in the land of the free and the home of the brave. Consistency, what a jewel both in church and state!

8. It will give higher aspirations, a broader vision, more democracy and less autocracy, a more world-wide Christian brotherhood.

9. It will save thousands of Methodist ministers in these overlapping fields in various parts of the United States, both northern and southern, and they could work in other fields where Christianity is so badly needed.

10. The waste of money. The Southern Methodists have spent millions of dollars on the border line and northwest; and the Northern Methodists, in these overlapping fields on the border lines and in the south, have spent three or four times as much. Take up the "fragments that nothing be wasted." Pity that these churches have wasted so much when one of them could have done the work in thousands of places. Behold the waste of men and money preaching the same doctrine and using the same hymn book. I don't think such singing sounds well in the angels' ears; nor that kind of willful preaching either, when so many have no gospel at all.

11. Nearly all the Northern and Southern leaders are for the plan of unification. Practically all of our connectional men of the South are for it. Nine of our Southern bishops are for it to five against it. Two of the five are possibly reaching their dotage while only one of the nine has reached his dotage.

12. It will help to remove provincialism and unconscious prejudice among us. Let us, in a Christian sense, forget some things of the past. Jurisdiction No. 2 will take care of us.

Finally, brethren, let me say that prejudice has no place in the character of the citizen of the Kingdom. No permanent nor valuable victory has been won by prejudice. All worth while victories recorded in all history have been spiritual victories—and prejudice cannot exist in the spirit realm. When the Apostles wrangled over the question of preaching the gospel to the Gentiles, it took Herod's murder of James and his imprisonment of Peter, with his intended execution, to bring the church to its knees, freed of prejudice. And the Southern church and the white race ought not to make the fatal blunder of thinking that they are absolutely essential in the Master's conquest. They both have their opportunity, but their destiny depends upon their willingness to know and to do the will of God —regardless of and in spite of their prejudices. "Other folds have I," and "I say unto you God is able of these stones to raise up seed to Abraham," saith the Master. A. R. Surratt.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

THE OUTCAST

There dwelt a man in Galilee
Long centuries ago;
He dreamed that men could live by love,
And for his fiercest foe
He had not thought except to teach
The faith he grew to know.

His faith was simple as a song,
As fragrant as the May;
He learned it as he gathered flowers
Along the country way,
He learned it thinking of the stars
And toiling day by day.

He saw in God a Father Heart
Who lived for every child,
Whose love was boundless as the sky,
Whose face forever smiled.
What happy days God gave His son,
By dawn and eve beguiled!

Alas! men spurned this friendly soul,
Rebuked his dream sincere;
They said he wronged almighty God,
Who ruled by hate and fear;
They cast him out, this son of love,
And left him, with a sneer. * * *

He sits without the gate today
Amid the shadows dim,
While haughty priests ignore his plea
And chant their doctrines grim—
And sometimes he must wonder why
Men turned their hearts from him!
—Thomas Curtis Clark.

The problem of other centuries was that of saving people from the world; the problem of the present century is that of making people fit to save the world—Francis Greenwood Peabody.

There is only one real failure possible in life, and that is not to be true to the best one knows.—Farrar.

When we might be swamped by success God sends the lifeboat of trouble. —Anon.

In many cases the last half of the allotted three score years and ten is but an echo of the first half. Without being conscious of it, our interests are limited and our efforts confined to those activities that have engaged our attention during the floodtide of youth's capabilities.

If you are dreaming of the day when an opportune season will come to make you an acceptable laborer in the vineyard of your Lord, it is imperative that you begin today to make your dreams some true.

The ups and downs are incident to every life and we strive for the goal every day, every hour, in order to attain that for which we live.

The confines are removed when personality expands.

A RARE OPPORTUNITY IN A VALUABLE BOOK

Nothing is more inspiring than a fine portrayal of a heroic life.

"The Story of Alice Culler Cobb" is a new book by Mary Culler White. Tis book not only gives the account of one of our leaders in the missionary work but shows the struggle that women, at one time, had to get an education and to do organized missionary work.

The executive committee of the Woman's Missionary Council, at its last session, voted that the Literature Department should take a consignment of five hundred of these books.

These books can be ordered from Literature Headquarters, Lambuth Building, Nashville, Tenn. The price is $1.50.

Every auxiliary in the conference should have this book. Every member of each auxiliary should read it. A fine plan would be to use it in a reading circle and have an open discussion of the book at your monthly literary meeting.

By doing this you will be upholding the action of the Council in providing good literature for the advancement of the work and you will be stimulating missionary endeavor.

Let the North Carolina conference lead in the purchase of this valuable book as it has been doing in other phases of the work.

We wish to extend a welcome to our new auxiliary at Pikeville, and to say that all the conference officers are ready to serve theim in any way possible.

MISS MERRITT ACKNOWLEDGES GIFTS FROM DURHAM DISTRICT

I wish that all my friends of the Durham district who gave me the lovely shower on the occasion of the district missionary meeting at Graham might have shared with me the surprises and pleasures of opening the packages that were given me there. The joy that the shower brought me was not just for a day because far into the future, as I use different articles, pleasant memories of the occasion will come back to me, reminding me of your interest and thoughtlessness. When the gifts were showered upon me, I was so overcome with gratitude that I was unable to express my thanks—now words still fail me. South of us in Brazil, a land vast and needy, I am hoping that I can live the gratitude that I cannot speak.

Ruth Merritt.

AN APPRECIATION

To missionary women and young people of the Elizabeth City district, I am writing these words to carry a message of appreciation. At the district meeting at Moyock, in June, I received from you gifts of real material value, but I have received also what is far better, the gift of your interest, your prayer and your love because of the work that is to be mine for the future. Especially may I mention my thanks for the trip to the district meeting, for the generous gift from the two Methodist churches of Elizabeth City, for the useful gift from the young people of the district, and for the lovely gift from Mrs. George Hawkins, secretar yof the district. It was indeed a delightful privilege to me to meet friends that I had known in past years and those who, I believe, will be friends of future years because of the bond of common service for Christ. In accepting my gifts, I wish to pledge to the givers, those who are to assume the larger part of my support in Brazil, my desire to give my life for the cause of Him in whose name all of us may labor. Ruth Merritt.

Western North Carolina Conference

MRS. L. W. CRAWFORD

Numerous friends in the conference will hear with great sorrow of the death of Mrs. L. W. Crawford, who passed away on Saturday, July 11, at the home of her daughter, Mrs. Edward S. Wills, of Greensboro, with whom she had made her home for many years.

Mrs. Crawford was widely known in North Carolina, having been the wife of a Methodist minister, and having lived in many of the important cities and towns of the state. Hers was a beautiful, consistent Christian life, of faithful, unselfish service. She loved her church and was loyal to all its interests giving unstintingly of her time and means to extend Christ's kingdom and was willing at all times "to spend and be spent" in His service.

Mrs. Crawford possessed unusual gifts of heart and mind, and the talents committed to her knowledge were turned to the best account in her Master's interest. Especially in the Woman's Missionary Society was her influence felt. She was a charter member of the Woman's Foreign Missionary Society of our conference, and was present at the organization in 1890. At that time she was elected corresponding secretary, a position which she held for a quarter of a century, performing most faithfully and efficiently its arduous duties. For a number of years she was the editor of the Woman's Page in the N. C. Christian Advocate, and her messages to her coworkers through that medium were always helpful and inspiring. She has left a rich legacy in the example of a singularly beautiful character, possessing every Christian virtue, and there are many who will "rise up and call her blessed." To her bereaved and sorrowing loved ones, we extend our most heartfelt sympathy.

NEW YOUNG PEOPLE'S SOCIETY ON SHELBY DISTRICT

Mrs. M. P. Coley, who has recently been elected assistant to the secretary of the Shelby district to assist with the work of the young people, has started off most auspiciously in her new duties, having already been instrumental in organizing a Y. P. society at Palm Tree church with an enrollment of about fifty members. The following officers were chosen: President, Miss Mary Ellen Lee; vice president, Miss Pearl Rackard; corresponding secretary, Miss Evalena Lee; recording secretary, Miss Mabel Copeland; treasurer, Miss Mabel Copeland; Supt. study and publicity, Miss Evalena Lee; Supt. social service, Miss Junetia Canipe; Supt. supplies, Miss Erma Elliott. P. O. address of all officers is Lawndale, N. C., Route 1.

We congratulate Mrs. Coley and we hope that her first organization may become one of the livest missionary agencies of the community. We are glad to hear through Mrs. Owen, district secretary, who gave us the above information, that the adult society at Palm Tree has also taken on new life and we trust will grow in every department.

A PLEASANT GATHERING

A most pleasant affair in missionary circles of Asheville during the past week was the "get-together-meeting" of the Haywood Street Adult Missionary Society, with Miss Naomi Howie, out-going missionary, as the special guest of honor. This enjoyable gathering was held at the home of Mrs. J. H. Sullivan, on S. French Broad avenue, and was attended by twenty or more of the members of the society and a few visitors who are especially interested in Miss Howie. After a short business session a social hour was enjoyed. Impromptu talks were made by Mrs. H. A. Dunham, Mrs. W. R. Harris, Mrs. V. L. Stone and Miss Amy Hackney, conference officers who were present, and in a most impressive manner Miss Howie gave her reason for having chosen a life of service as a missionary in the foreign field. During the afternoon Mrs. J. M. Campbell, president of the auxiliary, presented Miss Howie a basket filled with attractively wrapped packages, each of which contained a beautiful and useful gift for her to carry to the Orient, and each of which bore a message of good wishes and of loyal interest in her who is soon to sail. At the close of the afternoon an ice course was served by the hostess, Mrs. Sullivan.

WINSTON-SALEM DISTRICT MEETING

The meeting of woman's missionary societies of the Winston-Salem district was held in West End church June 16, 1925, with the district secretary, Mrs. D. L. Simpson, presiding. Opening devotional was led by Mrs. W. L. Hutchins of Thomasville, who spoke on obedience, co-operation and service. Mrs. Foushee of West End church extended a hearty welcome in th name of all the societies of the church. It was a pleasure to have Mrs. H. A. Dunham, Mrs. C. C. Weaver and Miss Amy Hackney, conference officers present, and they were introduced and given the privileges of the floor. The district secretary gave a summary of the work of 1924, at the close of which she called to the platform all who had been directly responsible for organizing, fostering and keeping alive new organizations, placing on the map of her district a gold star for new adult societies, a green star for young people, and king's blue for juniors. Eight new societies were reported with a total enrollment of 100. A report of the conference work was given by Mrs. Dunham, closing with an interesting forum on auxiliary work bringing out points on the various departments of our missionary work. Mrs. Dunham also made an earnest appeal for an increase in tithers. The plan of the conference superintendent of mission study, to be used in the auxiliaries, was presented by Mrs. J. K. Norfleet, and Mrs. Cahill presented the plan of social service for the auxiliaries, as outlind by the conference superintendent, Mrs. Pulliam, social service superintendent of Centenary society, by means of a poster, explained a standard for keeping societies missionary. From her own experience Mrs. R. F. Hunnicutt told "What it means for a new society to be fostered." In presenting the working plans for 1925 Mrs. Simpson suggested that if there goes out this year from the lives of over 1000 women, young people and juniors in the district, a leaven of Christian influence and consecration to all about them, and that if they put the leaven of the living Christ into the work, no one can estimate the results. She finds the prospect for new organizations most promising and if all is accomplished Winston-Salem district will be one of the busiest beehives in the conference. The presence of Dr. C. C. Weaver, Rev. W. A. Newell, Rev. J. W. Moore, Mr. H. A. Dunham of Asheville and Mr. L. A. Ripple of Arcadia was an inspiration, and Mr. Newell gave encouragement and help in mapping out the work. After the taking of pledges the morning session closed with the doxology.

After a delightful lunch served by the West End ladies, the afternoon session was opened with a hymn and prayer by Dr. Weaver. Mrs. C. C. Weaver, conference superintendent of Y. P. work, took charge of the program, presenting the work of her department, using a blackboard illustration of the word, "Missionary," each letter of which stood for a good reason for organizing the young people's work. The four new missionaries going out this year were impersonated by four Winston-Salem girls, who told the story of the call of these missionaries. Of special interest to Winston-Salem was the impersonation by Miss Elizabeth Hastings of Miss Blanche Hauser, who is supported by the Winston-Salem district and who is at Wonsan Christian Hospital in Wonsan, Korea. A pageant, "To Die or Not to Die" was presented by the younge people of Centenary church.

Miss Amy Hackney, conference superintendent of children's work, was most interesting in the explanation of her work. She used to illustrate the work done a pansy, the children's flower, every society having kept up every department receiving a pansy, while those who had neglected some department received a pansy with one, two, or more petals missing.

The report of resolutions committee was read by Miss Lillian Yow, and Mt. Tabor's invitation for the 1926 meeting was unanimously accepted. Prayer by Rev. J. W. Moore closed the meeting.

(*continued on page thirteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

THE BEST YET

After singing "Jesus Keep Me Nearer the Cross" while all eyes were fastened upon the large electric cross on Point Lookout, overlooking beautiful Lake Junaluska, the seventh annual meeting of the Western North Carolina Conference Wesley Bible Class Federation closed the most successful and profitable meeting yet held. The attendance was large and representative and the program was regarded exceptionally good. One hundred and ten classes from various sections of ten of the eleven districts of the conference were represented. The speakers and leaders of discussions acquitted themselves in such fashion as to command the admiration of the entire group. The federation was imminently successful.

OUR NEW OFFICERS

The following officers will promote the work of the Methodist organized classes in our conference during the ensuing year:

President—D. F. Giles, Marion.

First Vice President—C. L. Hornaday, Lenoir.

Second Vice President—Miss Edna Scronce, Andrews.

Recording Secretary—Mrs. E. O. Chandley, Asheville.

Corresponding Secretary — Miss Thelma Smathers, Asheville.

Treasurer—T. S. Eanes, Lexington.

Executive Committee—J. B. Ivey, Charlotte; P. T. Wilson, Winston-Salem; Miss Maud McKinnon, Charlotte; Mrs. C. C. Weaver, Winston-Salem.

In addition to these general officers the following district directors were selected:

Asheville district, Dr. L. W. Elias, Asheville.

Charlotte, W. Z. Faulkner, Charlotte.

Greensboro, N. Rush Hodgin, Greensboro.

Marion, J. C. Cowan, Jr., Rutherfordton.

Mt. Airy, G. K. Snow, Mt. Airy.

N. Wilkesboro, R. L. Smith, Albemarle.

Shelby, Dr. I. R. Self, Lincolnton.

Statesville, J. E. Shell, Lenoir.

Waynesville, J. M. Boone, Andrews.

Winston-Salem, W. O. Burgin, Lexington.

ATTENDANCE BANNERS

Each year the Federation awards the following attendance banners:

1. To the class enrolling more than fifty registering the largest mileage attendance.

2. To the class enrolling less than fifty registering the largest mileage attendance.

3. To the class sending the largest delegation.

The first banner this year was won by the Golden Rule Wesley Class of Central, Albemarle, the second by the Woman's Wesley Class, Mocksville, and the third by the Woman's Wesley Class of First church, Morganton.

FINDINGS

Among other things the Federation agreed upon the following:

First: That it would meet each year in combined morning and evening sessions, with afternoon conferences for workers with different age groups.

Second: That the various age groups would be represented on the program.

Third: That while worthy appeals for financial support would be presented to the Federation no contribution would be sought from the attending delegates.

Fourth: That the vacation church school, as outlined by our church, was heartily endorsed as an avenue for class promotion in the local churches.

Fifth: That the standard training course should be commended to the organized classes as an avenue for distinguished teaching service.

Sixth: That all activities engaged in by local organized classes be in perfect harmony with and in support of the policies of the program of the parent church.

OUR HELPERS

Just before the meeting of our Federation a letter was sent to the up-to-date young people and adult Wesley classes of our conference asking that a free will offering be donated for underwriting the expenses of our Federation program. The following classes responded with amounts opposite their names. We are greatly indebted to them:

Wesley Adult, Wadesboro	$ 5.00
Wes. B. C., Race St., Statesville	10.00
Susanna W.C., Trinity, Charlotte	10.00
W. Adult, Macedonia, Southmont	1.00
Hearers and Doers, McAdenville	3.50
Bettie Moseley, Cent., W.-Salem	3.00
Y. M. Wesley, Central, Albemarle	5.00
S. W. Class, Central, Albemarle	2.00
Wes. Phil., First Ch., Thomasville	1.00
Epw. Class, H. Lane, Charlotte	5.00
Home Builders, Rutherford Col.	2.60
Comrades, Boone	2.00
Men's Wesley, Mocksville	2.00
Woman's Wesley, Mocksville	1.00
Young Men's Class, Canton	15.00
Wes. Class, Westview, Hickory	2.25
Wes. Phil., Tryon St., Charlotte	10.00
Wom. Wes., Tryon St., Charlotte	1.75
Bus. M.'s Wes., Trinity, Charlotte	10.00
Woman's Friendly, Lincolnton	5.00
Wesley Class, Alexander	1.30
Louise Franklin, Cent., W.-Salem	5.00
Kirby B. Class, Main St., High Pt.	5.00
Ladies' B. Class, Pleas. Garden	1.00
Daughters of Wesley, Cold Spgs.	5.00
Wesley Philathea, Lenoir	5.00
Epworth Wesley, Hudson	1.00
Susanna Wesley, Newton	5.00
Sus. Wes. Tryon St., Charlotte	5.00
Susanna Wesley, Forest City	2.90
Woman's Wesley, Mt. Holly	3.00
Woman's Wesley, Linwood	1.50
Dght'rs of Ruth, Trin., Charlotte	4.00
Sus. Wes., First Ch., Lexington	5.00
Woman's Wesley, Trinity	1.20
Men's Bible Class, Spencer	2.00
Eliz'bth Sparger W. Cls, Mt. Airy	1.00
Men's B. Class, Rutherford Col.	2.00
Wom. Wes. Class, Waynesville	5.00
W. Ph. Class, Cent., Greensboro	5.00
Men's Wesley, Class, Lexington	7.00
Pathfinders, Trinity, Charlotte	6.00
Woman's Wesley, Boone	1.00
Appalachian Wesley, Boone	5.00
Susanna Wesley, Hendersonville	2.00
Pilgrim, Sylva	5.00
Service Wesley, Weaverville	1.00
Sus. Wesley, Cent., Greensboro	10.00
Wheeler Wes. Class, W. Market St., Greensboro	10.00
Golden Rule, Central, Albemarle	2.50
York Home Builders, Ruth. Col.	1.20
Mary & Martha, Dilw., Charlotte	5.00
Y. M. Wesley, W. End, W.-Salem	20.00
Men's Wesley, Asheboro	2.15
Gleaners, Old Fort	2.75

ELEMENTARY SECTION

In connection with the Wesley Bible Class Federation Miss Virginia Jenginia Jenkins held a Western North Carolina Conference Elementary Council meeting, to which came a splendid delegation of outstanding elementary workers from throughout the bounds of the conference. District organizations were set up and definite lines of endeavor agreed upon. Miss Jenkins was assisted in the meetings held by Miss Minnie E. Kennedy, superintendent of elementary work in the Southern Methodist church.

The Sunday School Day Honor Roll

HONOR ROLL

like the summer shower is indispensible to growing good things. Treas. H. A. Dunham reports the following helping Sunday schools this week:

Bright Hope, Mars Hill Ct.	$ 2.05
Ramseur, Ram.-Franklinv. Ct.	20.38
Concord	2.60
Center, Welcome Ct.	4.00
Center, Summerfield Ct.	6.68
Morehead, Summerfield Ct.	2.00
E. Flat Rock, Flat Rock-Fletcher	7.70
Broad Street, Mooresville	5.00
Mt. Pleasant, Morganton Ct.	5.00
Balsam, Sylva Ct.	4.09
East Bend, Yadkinville Ct.	2.50
Mocks, Advance Ct.	1.62
Marvin, Pineville Ct.	10.18
Hunter's Chapel, Ararat Ct.	6.40
Ansonville, Ansonville Ct.	5.14
Smyre, Gastonia	15.00

North Carolina Conference

NORLINA SCHOOL CREDITS

Out of an attendance of a hundred or more and a bona fide enrollment of 70, the Norlina Cokesbury Training School, in session at Norlina July 5-10, issued certificates of credit to 47 persons. These 47 represented 16 Sunday schools. In the enrollment were represented 19 schools. Counting schools whose representatives did not attend as much as half of the time, we find that over 20 Sunday schools were served by this training school.

The certificates went to the various schools as follows: Norlina 12, Macon 8, City Road 4, Providence 4, Warren Plains 3, Warrenton 3, Middleburg 2, Shady Grove 2, Prospect 2, First church, Henderson, 1, Warren circuit 1, Cokesbury 1, Union Chapel 1, Hebron 1, Ridgeway 1, and Macon Baptist 1. Names of those earning certificates, by courses, are as follows:

"How We Got Our Bible," Prof. R. N. Wilson, instructor—A. A. Cone, Mrs. A. A. Cone, G. K. Marshall, Mrs. G. K. Marshall, J. L. Overby, Annie Person, and Rev. H. B. Porter.

"Small Sunday School, Its Plans and Work," L. L. Gobbel, instructor—Eva Belle Bobbitt, E. F. Bobbitt, E. F. Brummett, J. A. Cheek, W. A. Connell, Jr., Virginia Davis, J. R. Ellis, Eva Eure, Mrs. H. M. Eure, A. W. Faris, T. P. Grant, C. A. Harris, Nannie Harris, J. C. Hardy, Mrs. S. M. Hawks, W. E. Holmes, Mrs. M. C. Johnson, H. C. Montgomery, Euge T. Odom, Mabel Overby, Ruth Overby, Mrs. W. A. Overby, Mildred Person, W. T. Person, J. L. Pridgen, Rebecca Rose, Mrs. A. H. Walker, Mrs. M. E. Walker, Mrs. J. F. White, Mrs. W. F. White, Mrs. J. T. Walker, Rev. J. T. Draper, Mrs. J. T. Draper, H. A. Dennis, Mrs. R. F. King, Mrs. G. N. Mumphord, Addie Pinnell, Graham Reams, Rev. William Towe, and J. T. Walker.

WELDON DISTRICT INSTITUTES

Sunday school institutes in four charges of the Weldon district were held last week in conjunction with the Standard training school at Weldon. On Wednesday we were at William's Chapel on the Williamston charge, Thursday at Oak Grove on the Garysburg charge, Friday at New Hope on the Northampton charge, and Saturday at Central Cross on the Enfield charge. Prof. R. N. Wilson, Mrs. H. E. Spence, Miss Keene, Prof. Welborne Summers, and the writer, with the presiding elder, Rev. S. E. Mercer, who held quarterly conferences at each of these places in the afternoon, presented the work of the Sunday school. The mornings and part of the afternoons were given over to a discussion of various phases of Sunday school promotion, centering around Program of Work C. Good attendance and splendid interest characterized each institute.

PROGRAMS OF WORK PLACED

Program of Work C, the standard of efficiency for small Sunday schools, was adopted by several Sunday schools represented in the institutes held in the Weldon district last week, including Oak Grove, Smith's, Garysburg, and Shiloh, of the Garysburg charge, and Wililamston, William's Chapel, and Holly Springs, of the Williamston-Hamilton charge. Hamilton, of this charge, had previously adopted it. The week before Hebron on the Warrenton charge and Macon and Providence on the Warren charge did likewise. More and more of our schools, as they become acquainted with the facts, adopt a Program of Work and set about to "see that the school is organized according to the standards of the General Sunday School Board," which standards are summed up in the Programs of Work.

DON'T FORGET THE CHECK-UP

Scheduled for October 12-23 is our annual conference-wide check-up campaign, at which time it is proposed to have some accredited representative of the Sunday School Board visit each school which has up to that time adopted either Program of Work A, B or C. Workers' councils are advised to keep this date in mind and be up and doing in order that the maximum improvements may be made and the highest possible rating attained. Don't forget the check-up campaign!

CURRITUCK TRAINING SCHOOL

At Currituck Courthouse the week of August 9-14 will be held a Cokesbury training school for all the Methodist churches of Currituck county, being the churches of Rev. E. W. Hurst's and Rev. C. T. Thrift's charges. Two courses will be offered. The sessions will be held at night, beginning Sunday evening, August 9, and continuing through Friday, August 14.

INSTITUTE AT MACKEYS

At Mackeys, Saturday, August 8, will be held a Sunday school institute for all those charges of the Elizabeth City district south of the sound. Prof. H. E. Spence of Duke University, chairman of our conference Sunday School Board, the writer, and others will have part on the program. A large attendance is expected.

ROCKINGHAM CONFERENCE

Sunday school interests came in for considerable consideration at the Rockingham district conference at Laurinburg last week. Bishop Denny and the pastors emphasized the importance and progress of the Sunday school, and the writer presented a few of the outstanding items in the program of improvement being promoted in the district and conference, including Sunday school building and equipment, leadership training, the Dual Extension Special, and the placing and checking of Programs of Work.

MAXTON SCHOOL AUGUST 17

Presiding Elder C. L. Read and others at the district conference called attention to the fourth annual session of the Rockingham District Standard Training School to be held at Carolina College, Maxton, August 17-22. The board of managers of the school held a meeting during the conference and went over plans for promoting a large attendance upon the school. The various committees are at work, and a record breaking enrollment is expected.

MEMORIAL VACATION SCHOOL

The elemntary workers of Memorial Sunday school, Durham, conducted a very successful and helpful vacation Bible school recently. The work was under the supervision of Rev. H. E. Myers, pastor, and Prof. Quinton Holton, superintendent of the Sunday school. Approximately 125 children under 13 years of age enrolled, and 77 made a recor dof perfect attendance. Splendid interest and enthusiasm on the part of both pupils and parents characterized the school. Those in charge of the work of the school were

(Continued on page thirteen.)

BUSY EPWORTH LEAGUERS

North Carolina Conference
Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

We look with pleasure and with congratulations at the page of the Western North Carolina conference in last week's Advocate. We love to see you and cherish you in the great work you are doing from the sandhills to the mountains. Our blessings are with you.

Only a few days are passed since we were at Louisburg College. But time is fast slipping by. We feel sure that all league chapters are beginning to be busy about the local work, and there will be a big representation next year. We remember hearing so many times while we were at Louisburg that there was such a good time and such serious work there at an assembly that certain individuals—and they made the remarks—would be back there next year. We are sure that their chapters will come to the top with 100 per cent efficiency reports.

Let's keep in mind the policy of the conference for the year 1925-1926. We will have a big year's work ahead of us just to do what we said we hoped would be done. Here's the policy:

The committee on policy recommends the following:

1. That the district secretaries shall make the district institutes the highest peaks of activity in the individual districts.

2. That every chapter shall strive to attain the standard of efficiency, shall observe anniversary day, shall pledge for the mission special, and shall stress mission study.

3. That the organization of city and county unions be urged throughout the conference.

4. That this assembly send a represenative to Junaluska Epworth League Assembly, summer 1925, if deemed practical by the executive committee, and urge all others to attend the same assembly if possible.

Miss Hazel E. Thompson,
W. C. Ormond,
C. Gehrman Cobb.

Resolutions of appreciation were drawn up by the same committee and adopted by the assembly, as follows:

1. Be it resolved, that we express our sincere thanks and appreciation to Dr. A. W. Mohn for his friendly welcome, his kindly spirit, and his hearty co-operation in the entretainment of the Epworth League Assembly at Louisburg College.

2. Be it resolved, that we express our friendly greetings and our good will to Miss Alice Ramsey and all others of the college, and to the Kiwanis Club, the high school trustees, and others of the city who have made our short visit at the college so pleasant and happy.

3. Be it resolved further, that we express our deep appreciation and thanks to Rev. O. W. Dowd and his church for their generosity extended us while we have been in the city.

4. Finally, be it resolved, that we express our personal thanks to Dr. Ashley C. Chappell of Asheville, who has brought to us the series of inspirational lectures which has broadened our religious thinking.

Mr. R. H. Wright, of Durham, out of his generous heart has recently made a gift to Louisburg College. The gift was made that the college might be made larger. The assembly is affected too by the expansion of the college, and our appreciation of the donation by Mr. Wright is expressed in the following resolution:

Inasmuch as the munificent benefactions of Mr. R. H. Wright, Durham, N. C., together with the efforts of the North Carolina conference have made possible the enlargement of Louisburg College, we, the members of the N. C. Conference Epworth League Assembly, do by unanimous vote express our thanks to Mr. Wright for his interest in and benefactions to this institution. He is making possible here a Christian College for the education of our young women and also provision for our growing Epworth League Assembly. Whereas we have an attendance of about 300 this year, with the buildings that are to be erected in the near future we hope to have 500 next year. We look upon this institution as a monument that will endure through the centuries, and will go in the molding of immortal mind and character.

One hundred and forty-three certificates toward the Christian Culture diploma were presented at the assembly. Would you like to know who they were? We hope there is enough space to print all of them. (We are not printing the names of the juniors and intermediates this time. They did a great piece of work and we will tell about them in the very near future.)

Lola Allen, Nancy Alston, H. C. Andrews, Edison P. Bass, Lena Baum, Louise Bell, Mrs. W. H. Hooker, Mrs. B. F. Boone, Dorothy Boone, William Boone, Marie Foushee, Marie Brady, Charlotte Breedlove, Annie Laurie Brinkley, Lucy Burt, Gertrude Bullard, Raymond Carter, Mary Carter, Gordon Causey, Hazel Clark, R. H. Cox, Lillian Crawford, Harry Daniels, Mellie Davenport, Charles Davis, Ossie Davis, Mary Davis, Bernice Dickson, Naomi Dickson, Mary E. Doolittle, Lota Leigh Draughon, Nancy Ellerbe, Myrtle Elmore, Carrie C. Evans, Dorothy Evans, Francis Evans, Mamie Evans, Bessie Ferguson, Virginia Ferguson, Alton Fleming, Marion Gardner, Martha Joe Gorham, Mrs. J. N. Grey, Elizabeth Gurganus, Evelyn Harrington, Lillian Hammond, Dallas Hardy, Evelyn Harrison, Wililam Harrison, Helen Herring, Louise Herring, Madie Hicks, Margaret Hill, J. H. Hinson, Sherwood Hobbie, Lila May Hobbs, Ozelle Hyman, Hiram L. Jenkins, Dorothy Jennette, Annie Ben Jennings, Cathline Jordan, Roberta Jordan, Ruth King, Musette Kitchen, Mary Leggett, Isabelle Lamb, Elizabeth Lang, Mary Virginia Lassiter, Maude Leigh, Helen Lewis, Margaret Lewis, Edna Liles, Myrtle Livingstone, Elene McGirt, Elsie McGlaughen, Evelyn McNeill, Alice McQueen, Genevieve Macon, Margaret Malloy, Sadie Markham, Willa Marks, Addie May Martin, Madison Miller, Irvin Morgan, Jr., Kathleen Murphy, Vivian Newell, Lola Northcutt, Lenell Odum, Prentice Odum, John A. Park, Jr., Iola Parker, Raymond Paris, Mrs. Leslie I. Paris, Nannie V. Parrott, Thelma Partin, Eunice Pate, Talmadge Pelle, William Scott Penn, Vance Phelps, Willie May Place, Malcolm Pernell, Pearl Pervis, Eula Rackley, Eunice Richardson, Hattie Richardson, Surley Richardson, Mrs. D. B. Robinson, Rebecca Rose, Mayo Rosser, Evelyn Sauls, Elizabeth Schaeger, Annie Belle Smith, Ollie Stadler, Daisy Stevens, Emily Stevens, Gladys Stroud, Donnie Thompson, Elizabeth Thompson, Francis Thompson, Mrs. W. N. Vaughan, Rev. W. N. Vaughan, John Wadsworth, Mrs. J. C. Wagstaff, Nelle Waldo, Sallie Parrott Wallace, Fred Walston, Elizabeth Webb, Edna West, Mary Westmoreland, Roy Windham, Aubrey Windham, Edna Wilkins, Dorothy Williams, Tennill Williams, Willie May Wilson, Edna White, Livingstone White, Lola White, Susie Grey White, Virginia White, Lina Wrenn, Jennie Mae Currie, Mrs. Mamie Crim.

We had a real commencement on Friday night. It was a beautiful sight to see so many young folks go down to the front and receive these certificates. This alone is an indication that real serious work was done at our assembly. Furthermore, when we look over the past few years' work, we see that there is a steady increase in certificate seekers each year. This year we had an unusually large class.

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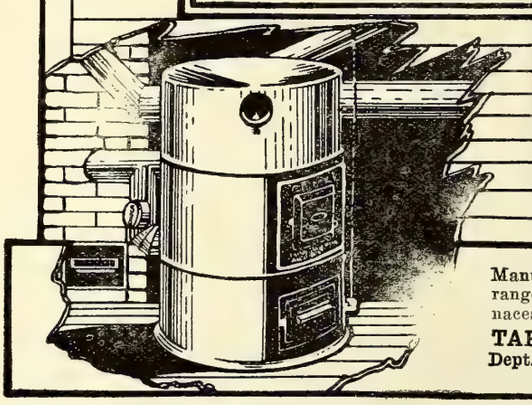
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A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

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Dear Friends of Our Orphanage:

The time is drawing near when I shall have to leave the home and friends with whom I have associated so long. I know I shall miss all this I am leaving behind, but I must move on and give room for another child who will be blessed with the same love and care that has been mine during the last eight years. I do not pity any child that comes under the protecting wing of the Orphanage. Indeed I feel that he or she should be congratulated in receiving the protection and care that is ours from our great North Carolina conference.

Mr. Barnes has been not only a foster father but a friend and companion to me. I have enjoyed the past two years working with him in the office more than any other period of my life here. Miss Mattie has been a true mother to us. Her gentle influence will reach out and bless us many years after we are gone. I owe much to all of the faculty and I appreciate their kind interest in me.

I want to thank every person in our North Carolina conference and all who have taken an interest in us for what they have done for our beautiful home.

Sincerely yours,
Martha Fulford.

* * * *

Dear Friends:

I am very grateful for this opportunity to try to express my sincere appreciation for the gracious privilege which has been mine for the past ten years. There is no dearer spot than the Methodist Orphanage in Raleigh, North Carolina, which has meant so much to me and I hope in the future it will mean more and grow dearer day by day.

I shall never forget the day I came to this home of love and beauty. The first place I went to was Mrs. Thomas' office, and she took me in her lap. I will never forget those comforting words she said to me and how much she tried to make it seem like home. She has always been a great inspiration to me and I am very grateful for the loving kindness she has shown me since I have been here. From the day I came until now I have never been homesick.

It seems like a dream when I think that I am leaving this beautiful home to launch out into the big world of life. I am going to enter Pitt County Hospital, in Greenville, North Carolina. There I hope to get the best training a nurse can get, and when I finish I hope to render any service that I may to those in need and especially to those who have made this such a perfect home for me.

I am sure there is no other man in the state who could take the place of Mr. Barnes. He has certainly proven to be a loving father to us. He has a heart of gold. He has certainly been all to us that a true father could be.

Surely no one means more to us than Miss Mattie. She has in every way been a dear, loving mother to us all. I am sure none of us will ever forget her motherly care for us.

I wish to thank all the officers who have made this such a good place to live in and Miss Gray, our principal, especially. She has always encouraged me in everything I have tried to do and I think encouragement is one of the greatest things in life. Also I wish to thank Miss McDonald for the kindness and loving care she has always given me. There is one person who has influenced me a great deal for the past two years and always for the best whether or not I thought it best. Now I am able to realize that it was all for my good and I see why she did it. That lady is Miss Lillian Hooks, and I hope we shall continue to be friends even though we shall part this year.

Words are inadequate for me to express my love and appreciation to the Ladies' Missionary Society, First church, Elizabeth City, N. C., who for the past ten years has sent me a box of beautiful clothes twice each year. I will never forget them, and I want to say that I love each member of my society.

Should I try to mention all of the good benevolent friends of our North Carolina conference it would fill a whole volume or two. But in closing I want to say that I thank each person of the conference for the wonderful kindness they have always shown me and in making this the best home and orphanage in the South.

Sincerely yours,
Jessie Mae Phillips.

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Be sure to ask for the double strength Othine; it is this that is sold on money-back guarantee.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

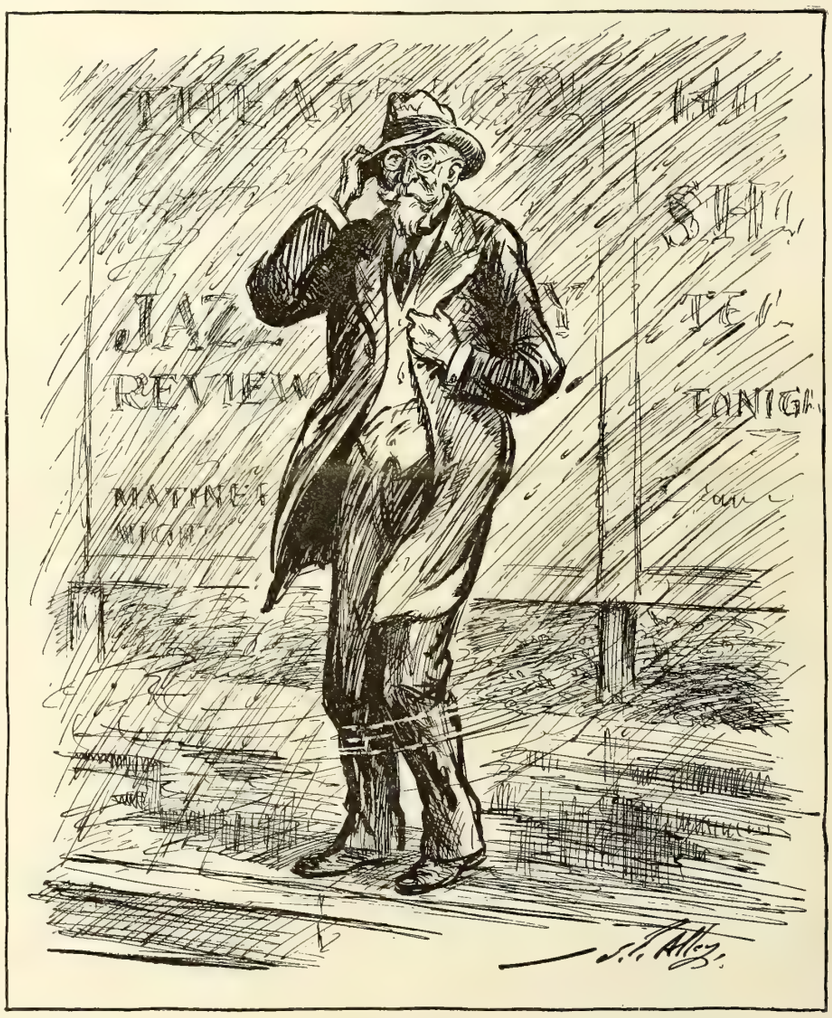
The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

The Superannuates Want Not The Whole Loaf But A Good Bite Without Shoving

THE superannuated preacher is up against a day when the interest of the people centers chiefly in a mad rush for amusement and selfish gain. There is plenty of money for jazz-entertainment, plenty for luxuries, and plenty for investments. But when calls are made for contributions to worthy causes, there are some who raise the cry that the church is money-mad.

We Must Deal Square With God

What we have, we have in trust. We cannot possess anything aside from God. He makes the rains to fall and the sun to shine. Of all the money coming into our hands we owe part of it to Him, and unless we pay we cannot expect His continued blessings. One does not want to be short in one's accounts with men, then why should one be willing to be short on what one owes to God? Some people pride themselves on paying their debts, but they do not figure that they owe God anything. But if some disaster, such as a sudden earthquake comes, they begin at once to argue their fidelity to the Church. If God should examine their record, He would find that they have spent freely for themselves, but little or nothing for Him. Compare the amount the average man spends on one item, such as automobiles, golf, vacations, movies, etc., with what he spends on God! Are we square?



Used-Up Prophets of the Lord

When the superannuated preachers were back there in the hard places laying the foundations of the Church, the Lord promised them a living when they reached old age and had to retire. The only way the Lord can make good His promise is by the contributions of the people whom He has prospered. If they do not pay, these old prophets must suffer—and the Lord is left in the position of having promised something He cannot deliver. But wait, and you will find that God knows how to deal with people who do not come clean with Him. He never makes promises that He does not keep. If those whom He trusts with His property do not respond when He calls, He will trust His property more to those who will respond. He will keep His word to those faithful men and women who served Him. He is trying to do it through, if we will let Him.

The "Rainy Day"

Shall the Church Save Her Face?

Look at us! We promised faithfully to use this quadrennium to raise $10,000,000 for Superannuate Endowment. We even went so far as to state that this cause should have right-of-way, except that other causes should have the right to collect pledges made to them. We regretted that the Special Effort for Superannuate Endowment had to come last, and depend for its success upon the leavings of other financial campaigns. But I call you to witness, that not at any time since 1918 have there been so many separate financial movements trying to raise money as right now. It seems that we have accustomed ourselves merely to promise something to aged preachers, and then let it go at that. Our promises to them should be as sacred as to anyone else. We should not thoughtlessly use them most any way to suit our convenience, knowing that they will have to submit. They will submit, of course, to whatever the Church does—they have to, for they are powerless to do anything else. Whatever emergencies may arise in the development of the Church's program, we should make good our promise to the superannuates.

The Test Is On Right Now

The Board of Finance is pleading now for the Special Effort quota payments. Some charges are responding nobly, some half-heartedly, and some not at all. In which class are you? These are crucial days of testing—days that determine just how much we care for the old heroes who cared for us. Let us not measure our concern by words of pity expressed at conference, but rather by whole-hearted efforts to pay those quotas before conference meets. Let the checks go to the Board of Finance as rapidly as the money is collected. Keep the cash on the jump—don't let it hang around doing nothing. I believe in vacations, but not for endowment money. Send what you have to the board, and make plans to secure whatever additional amount you need to pay your quota at least to date.

When you make your report at conference, be ready to say: "We have raised two-fifths of our five-year quota on Superannuate Endowment, bishop, and the money is in the hands of the Board of Finance in St. Louis."

Preachers Who Consume Themselves Working For The Church Should Not Be Neglected When They Are Consumed

WOMAN'S PAGE

(*continued from page eight*)

A FAITHFUL MISSIONARY MEMBER PASSED AWAY

On Sunday morning, May 24, 1925, God in His wisdom took from the Woman's Missionary Society of King's Mountain M. E. Church, South, Mrs. Kate Falls, one of its oldest, most devoted and most faithful members.

Mrs. Falls was a patient sufferer for years, though as long as she was able she was present at the missionary society, the Parsonage Aid Society, prayer meeting, Sunday school and both morning and evening church services. Many a time when only a few were present Mrs. Falls was one of the few.

Indeed she loved her church and remembered it in her will.

Too, she was a friend in need. She visited and kindly administered to the sick and needy.

Her funeral was conducted in her church by her pastor, Rev. J. E. Thompson, and a former pastor, Rev. R. M. Hoyle. The number attending the funeral and the floral tributes showed that she had many friends in her own town and neighboring towns.

Therefore be it resolved: First, That while she is greatly missed we are submissive to the will of our heavenly Father who doeth all things well.

Second, That we loved her and feel that we should follow her example in her loyalty to her church.

Third, That a copy of these resolutions be kept in the minutes of our Missionary Society, a copy sent to the Woman's Page of the North Carolina Christian Advocate, a copy to the King's Mountain Herald and a copy to the family of the deceased.

Mrs. M. L. Houser,
Mrs. J. E. McLaughen,
Mrs. J. R. Davis,
Committee.

SUNDAY SCHOOL

(*continued from page nine*)

Mrs. J. P. Breedlove, superintendent; Mrs. J. M. Ormond, leader of the junior group; Miss Louis Jones, leader of the primary group; and Mrs. J. J. Duke, leader of the beginners. Mrs. K. P. Patterson and Mrs. Bert Cunningham had charge of the music department.

CHILDREN'S WEEK MATERIAL

Pageant material for the observance of Children's Week is now in our office, and we will be glad to furnish an adequate supply to all Sunday schools interested in the observance of this important week in October. We want a wide observance in our conference this year and seek the co-operation of pastors, superintendents and workers with elementary groups in this worthy undertaking in behalf of closer acquaintance and co-operation between parents and Sunday school workers. Write to Miss Georgia Keene, Durham, N. C., for information about this program.

TRAINING DAY AUGUST 3

All Sunday schools of the Rockingham are being called upon to observe Training Day in their respective communities Sunday, August 3. Either in Sunday school at the opening period or in church at the regular preaching hour the importance and urgent necessity for training workers for the Sunday school and church will be presented, persons who will attend the Maxton training school will be enrolled, and an offering taken to help defray part of the expenses of the school. This day ought to do a great deal to quicken the interest of all the people in this great work.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

Our Little Folks

MOTHERS THAT I HAVE HAD: A TALKING DOLL TALKS

By Anne Charlotte Darlington.

I am a perpetual infant because I have long clothes (hand made). I open and shut my eyes and say "Mama" when I am punched. But I am nearly four years old and experienced. In all, I have had nine mothers—three real and six adopted.

I looked down upon by first mother from the branches of a gorgeous Christmas tree. It had a hundred colored lights and mechanical birds that sang. I danced with joy on my high branch especially when I saw my little mother. She was like an exquisite doll herself, with her yellow curls and lace dress.

"How happy I shall be with her," I thought, "and how happy she will be when she sees me."

"Look, Gwen, darling," said my mother's mother, as she took me down from the tree.

"Mama," I squeaked ecstatically as soon as Gwen touched me. She laid me down and I shut my eyes. When I opened them again I looked into hers. They were big and gray, but cold. So was her voice when she spoke.

"A baby doll!" she said scornfully. Lucille is getting a Hawaiian dancer. You press a button and she dances the hula. That's something funny!

I stayed in that house a year and I should have died of loneliness if it had not been for the other dolls. Gwen had twenty-five. The governess had to arrange us in neat rows on the nursery shelf. One December day, Gwen came in with her mother.

"I don't see why I should give my toys away," pouted Gwen. "Why should we send a box to Oakville?"

"They are your cousins, dear, and the yare not rich. Your father insists that we give them really nice presents. Those books for the older boys were very expensive. We can economize by sending to the others some of your toys, nothing you want of course. There's that doll you got Christmas. You never play with it and it looks quite new. Peggy would be delighted."

Gwen shrugged her shoulders.

"You may take it if you will promise to get me one of those French dolls that grown up women play with. I think I'll select it myself.

So I was packed up in the Oakville box, and my second Christmas was a happy one. Peggy and her brothers were a jolly set. She ran and boxed and played ball with them and they were nice to her, nice even to her dolls. They used to let her take us to ride when they pulled her about on their sled. Peggy always wanted to take us with her. She treated us as if we were alive. Dolls like that. There were only three besides me at Peggy's. Susie, a dilapidated rag doll she had had as a baby. Little Joan, who was all china and could be bathed and have her clothes made out of scraps, and the Lady Imogen who was bishque, prim and very grand. Imogen wore hoop skirts and she had belonged to Peggy's mother and also her grandmother.

I, too, was given a name—Isabella, after the queen who helped Columbus discover the new world. Peggy loved history. She told us stories and read her lessons aloud to us when she had to study. So I became educated. Geography was my favorite. I loved to think about the great earth and all the different peoples that live on it. I used to wish I could travel. I little dreamed then—but I must not anticipate.

Peggy used to wheel us about in an old doll carriage which was very shabby and crowded for four of us.

"Never mind," she would say, "I am saving my money for a new one. Meantime you ought to be glad you can go out and see the sights."

Oakville was a small place, but there were always the pictures to look at. In front of the movies posters showed you scenes of Russia one day, and of ancient Rome the next. In the grocery windows were colored views of China and India where the tea and coffee came from. One day in December we stopped before another card in that window. It was a picture of a sad-looking child in rags. "He did not ask for toys, only for bread," read Peggy. And she stood still looking at the child for a long time.

"Well, dears," she said to us at last, "you won't get your new carriage this year. We'll have to help."

Later she told us that her Sunday school class was going to adopt an orphan for Christmas. We wondered if the orphan was coming to live with us, but she explained that they sent the money and he was taken care of fora year in a home over there in the Bible lands.

The next Christmas they raised enough money to take him another year, and they decided to send a box for the other children. They went all about asking their friends and families for warm clothes. All the little woolen sweaters and mittens and caps that Peggy and her brothers had outgrown went into the box. It was packed in our nursery.

"Such a kit of nice, warm things," said Peggy's teacher. Won't the children have a happy Christmas!"

"But I can't imagine a happy Christmas without toys," Peggy said when she was alone. And she looked at us as we sat in our old carriage.

Suddenly she caught me up and hugged me tight.

"You will have to go, Isabella," she whispered. "I just can't bear to have you leave me, but I must send one of you to cheer up an orphan. Joan's too little, and Imogen is a family doll that has to be kept for my grandchildren. No one would love Susie except me. So it has to be you."

"Mama," I wailed protestingly.

"Oh, cheer up and do your bit," said Peggy bravely. "It's for your own good anyway, Isabella. In a few years I'll be too big for dolls and you are the kind that needs good care all the time. You'll get it in that home while there's a shred of you left. And perhaps you'll have adventures. So goodbye, but don't forget me."

She kissed me, wrapped me up in a middy suit that her mother had said she might send and I was put into the box. I felt miserable, but as she laid me down my eyes shut and I went to sleep.

I suppose I slept a long time, for when I awoke Christmas had come again. The first thing I saw was a big tree. It was lighted but there were no singing birds or expensive ornaments. It was hung with chains of colored paper, such as children can make. There were little bags of candy and some cheap toys.

"Another doll," said the lady who held me. "I'm so glad. We have only 350 dolls and twelve hundred girls. You know everyone of the little ones wants a doll. Can't we possibly buy a few more?"

A man writing cards at a desk shook his head.

"You know our orphanage money cannot be spent for toys. All these came in the American boxes, or from some Greek ladies of this town. And I think we are doing well to get a cake, an orange, candy and some sort of gift for every child."

"They will be happy," said another lady who was tying cards on the presents. "They get so much pleasure from little things, even the pictures they cut out of magazines. I found little Araxie jubilant over a colored paper soap wrapper yesterday."

Just then my lady happened to touch my talking spot, and I said "Mama."

"Who gets the trick doll?" asked the man who was writing cards.

"Give her to Demetra Pelopdies, Doctor," said the lady.

"Good idea," the doctor answered. She's a game kid and I like the way she helps with the others."

"Yes, she's brave. But her eyes are so bad sometimes. You know she saw her house burned in Smyrna and she los ther whole family. Perhaps it would help er to have something of her very own, even a doll."

So Demetra's name was tied on to me and I was put in a big basket with the others. There was a party that afternoon. Thousands of children. I had never seen such happy excitement.

They sang carols and some of them gave a little Christmas play. Angels shepherds, the wise kings and the sick and the poor, all came to bring their praises and find their happiness before the manger of Bethlehem.

At last, one of them said:

"Ye may not on this Christmas day
Perceive with mortal eyes
The little Babe of Bethlehem
Who in the manger lies;
But in His place you see the gifts
That earthly love provide
In memory of that Greatest Gift
Of the first Christmas tide."

And then the angels gave out the presents to the children. My new mother was so surprised and delighted when she saw me. "O you darling!" she cried, and ran to show me to her friends. But then came the first cloud of the marvelous Christmas. Her six special friends who had been happy a moment before, with their candy and hair ribbons, became suddenly sad. One of them began to cry. Not one of the six had gotten a doll. Demetra herself looked sad for a moment—then she smiled. "We can all play with my doll and you can be her adopted mothers. There are seven of us and seven nights in the week. We can take turns in taking her to bed."

Well, I have lived now nearly a year in this big home in Greece and I sleep every night with a different mother. They all love me and I love them all, but Demetra, my real mother, I love best. Like Peggy she tells me stories when she takes me to bed—old stories that her mother used to tell her and her little brothers and sisters in the rose garden of their beautiful house in Smyrna. And she sings to me very softly the Greek lulaby her mother sang to her when she was a baby.

Then she goes to sleep to dream of her mother in the rose garden, and I shut my eyes to dream that Peggy and Demetra are friends and that they are playing together with me. Last night I had a funny dream, but a very nice one. I dreamed that a whole army of American dolls were coming to us this Christmas.



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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

July
Black Mountain, 11 26
Swannanoa, Swannanoa, 3 and night 26
Mount Pleasant, night 27
August
Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Cryaen, P. E., 413 Central Ave., Charlotte, N.C.
August
Rural Trinity, 11 2
North Charlotte, 8 2
Thrift-Moores, Thrift, 11 9
Duckworth Memorial, 8 9
Pineville, Harrison, 11 16
Hickory Grove, 11 30
Chadwick, 8 30
September
Peachland, Hopewell, 11 6
North Monroe, North Monroe, 7:30 6
Prospect, Carmel, 11 12-13
Duncan Memorial, North Monroe, 7:30 13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30
October
Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

July
Randolph, Hopewell, 11 and 3 25-26
Main Street, 11 26
Highland, night 26
Pleasant Garden, Pleasant Garden, 3 and 11 1-2
Caraway Memorial, night 2
Jamestown-Oakdale, Oakdale, 11 9
Gibsonville, Whitsett, 3 9
Ramseur-Franklinville, Franklinville, 11 16
West Market Street, night 16
Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30
September
Uwharrie, Concord, 11 5
New Houe, Macedonia, 3 and 11 5-6
Asheboro 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27
October
Liberty, Liberty, 11 4

MARION DISTRICT
Z. Parls, P. E., Marion, N. C.
FOURTH ROUND

July
Gilkey, Centennial, 11 25
Rutherfordton, 11 26
August
Rutherford College, Bollingers, 11 2
Glen Alpine, 8 2
Broad River, Providence, 11 8
Henrietta-Caroleen, Henrietta, 11 9
Cliffside-Avondale, 7:30 9
Morganton, First Church, 11 16
Bostic, Salem, 11 22
Forest City, Forest City, 11 23
Mill Spring, Gray's Chapel, 11 29
Spindale, Spindale, 11 30
September
Spruce Pine, Penland, 11 6
Burnsville, 8 6
Old Fort Ct, Bethlehem, 11 12
Old Fort, 11 13
Marion, First Church, 8 13
Marion Circuit, Glenwood, 11 19
Marion Mills, East Marion, 11 20
Cross Mill, Cross Mill, 8 20
Bald Creek, 11 26
Micaville, 11 27
October
Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mount Airy, N. C.
FOURTH ROUND—IN PART

July
Stoneville-Mayodan, Mayodan, 3 & night 25-26
Madison, 11 26
Sandy Ridge, Delta, 2:30 26
August
Mount Airy Ct., Epworth, Sat. & Sun. 1-2
Pilot Mountain, Fairview, 2:30 2
Stokesdale, Mt. Zion, Sat. & Sun. 8-9
Spray, night 9

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

July
Wilkesboro, Wilkesboro 19
Todd, Fairview 25-26
August
Watauga, Henson's Chapel 1-2
Boone, Boone 1-2
Moravian Falls, Miller's Creek 8-9
North Wilkesboro 9
Helton, Helton 15-16
Avery, Pisga 22-23
Elk Park, Montezuma 29-30
September
Warrensville, Rich Hill 5-6
Jefferson, Orion 12-13
Creston, Southerland 19-20
Sparta, Piney Creek 26-27
October
Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

July
Concord, Central, 11 26
Kerr Street, night 26
August
Woodleaf, Gay's Chapel, 11 1
Forest Hill, 11 2
Epworth, night 2
Concord Ct., Rocky Ridge, 11 8
Westford, 11 9
Harmony, night 9
South Main, 11 16
Park Avenue, night 16
East Spencer, 11 23
North Main, night 23
Salisbury Ct., Bethel, 11 29
Albemarle Central 30
First Street, night 30
September
New London Ct., Richfield, 11 5
Salem, Salem, 11 6
Baden, night 6
Albemarle Ct., Union Chapel, 11 12
Norwood Ct., Randalls, 11 13
Norwood, night 13
Mt. Pleasant Ct., St. Pauls, 11 19
Bethel, 11 20
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30
October
Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Belmont, Main St., 11 2
Trinity, night 2
Rock Springs, Camp Ground, 3 7
Mt. Holly, night 9
South Fork, Plateau 16
Gastonia, Main St., 11 23
King's Mountain, night 23
Mayle, 11 30
Bessemer, Bessemer, night 30
September
Polkville, Casar, 11 5
Bewood, Double Shoals, 11 6
West End, night 6
Crouse, Lander Chapel, 11 12
Cherryville, First Church, 11 13
Cherryville Ct., Beulah, 33 13
Lincolnton, night 13
East End, night 16
Lincoln Ct., Marvin, 11 and 11 19-20
Goodsonville, Pisgah, 3 and 3 19-20
Dallas, Dallas, night 20
Smyre, night 23
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27
October
Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P. E., Statesville, N. C.
THIRD ROUND

July
Troutman, 8 27
Stony Point, 8 29

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

July
Advance, Advance, 11 25-26
Farmington, Smith's Grove, 3 25-26
August
Linwood, Linwood, 11 1-2
Erlanger, Erlanger, night 2
Denton, Denton, 11 8-9
Thomasville Ct., Fairgrove, 3 8-9
Trinity, Bethel, night 9
Davie, Center, 11 15-16
Mocksville, Mocksville, night 15-16
Thomasville, Main St., Main St., 11 23
Davidson, Good Hope, 3 22-23

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July
Hillsboro Ct., Lebanon, 11 25-26
August
Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
August
Manteo, 8 11
Kitty Hawk, Nag's Head, 11 12
Wanchese, 8 12
Stumpy Point, 8 13
Dare Ct., Mann's Harbor, 11 15
Manteo (preaching), 8 16
Kennekeet, Rodanthe, 11 17
Hatteras, Frisco, 3 23
FOURTH ROUND
July
First Church, 11 26
Pasquotank, Newbegun, 3 26
Pasquotank, Epworht, 8 26

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Station R. P.

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

July
Jonesboro, Memphis 24
Mamers, Spring Hill 25-26
August
Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
July
Dover, Asbury 25
August
Pink Hill, Webb's, a.m. 1
Seven Springs, Indian Springs, a.m. 1
St. Paul, a.m. 2
Goldsboro Ct., Saulston, p.m. 2
Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30
La Grange Ct., Institute 29-30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July
Bailey, Bailey, 10 25
Zebulon, Zebulon 26
Epworth, 8 26
Cary-Apex, Macedonia, 8 p.m. 27
August
Tar River, Trinity 1
Louisburg, 11 2
Franklinton, 8 2
Creedmoor, Bullocks, 3 8
Granville, Roberts 9
Four Oaks, Sanders 15-16
Smithfield, 8 16
Jenkins' Memorial 23
Youngsville, Shiloh 30
Franklinton Ct., Wesley, 3 30
September
Kenley, Buckhorn 5-6
Clayton, 8 6

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

July
Robersonville, Macedonia, 3 19
Rocky Mount, Clark St., a.m. 26
Rocky Monnt, First church, night 26
August
Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

July
Littleton, Bethel, 11 25
Scotland Neck, Palmyra 31
August
Rich Square, Roxobel, afternoon 2
Middleburg, Schocco, 11 16
Sunday School Institute at Norlina July 5 to 12.
Sunday School Institute at Weldon July 12 to 17.

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

July
Carver's Creek, Delco, a.m. 25-26
Wilmington, Epworth, p.m. 26
August
Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23
District Conference, Kenansville, June 30-July 1.

DURHAM DISTRICT CONFERENCE

The fifty-ninth session of the Durham district conference was held at Fletcher's Chapel on the Durham circuit Wednesday and Thursday, July 1-2. Dr. M. Bradshaw, the presiding elder, opened the conference with a well planned and helpful program. Bishop Collins Denny arrived at noon on the first day and took charge for the remainder of the session. The pastor of the charge, Rev. W. F. Craven, and the good people of Fletcher's made excellent provision for the entertainment of the conference.

The pastors of the district, with the exception of Rev. J. A. Martin who was detained in revival meetings, and Rev. E. C. Durham who was kept from attending on account of illness of his wife, were present with good reports from the work in all phases. The conference missed all through its sessions the presence and help of Prof. F. S. Aldridge, district lay leader and for many years the secretary of the conference. Messages of interest and sympathy were ordered sent to Professor Aldridge and Brother Durham.

On Wednesday morning Dr. W. P. Few brought a very fine and hopeful message to the district, emphasizing the need for a full consecration of life by pastors and laymen to the end that we might use widely and fully the resources for a larger and finer service. Dr. Few's address was followed by an excellent discussion of the rural church work by J. M. Ormond. Rev. W. W. Peele presented the cause of the Board of Missions, urging early efforts to secure all benevolences in full. Mr. M. E. Newsom spoke in the interest of the Superannuate Endowment. Rev. R. M. Courtney spoke in the interest of an immediate effort to close the Centenary work with full payments of all pledges. Our good editor, Rev. A. W. Plyler, made an excellent appeal for the Advocate. Greensboro College was represented by Rev. W. M. Curtis. The interest of the Methodist Orphanage were presented by Rev. A. S. Barnes. Dr. H. M. North, the conference treasurer for the Education Movement, finding it impossible to attend in person, sent a special message giving information regarding the payments by the charges of the district to this cause. Bishop Denny spoke Wednesday afternoon regarding the pending plan for Unification. Rev. W. C. Merritt preached Wednesday evening. Bishop Denny preached Thursday morning at eleven o'clock.

Lacy Hunter Thompson, Theodore Roosevelt Jenkins, Seymour Esmond Mercer, and John Robert Evans were granted local preacher's license.

Samuel Arthur Maxwell was recommended to the annual conference for ordination as a local deacon.

Samuel Ernest Wright and Chancie de Shield Barclift were recommended to the annual conference for admission on trial.

Dr. Bradshaw named W. W. Peele, J. W. Bradley, S. F. Nicks, F. S. Aldridge, M. E. Newsom, and W. E. Sharpe a committee to co-operate with the Duke Fund Commission.

The district board of lay activities recommended and the conference elected Prof. F. S. Aldridge district lay leader and Messrs. Leo Carr and H. H. Mullen associate lay leaders.

Revs. W. W. Peele, J. A. Martin, J. H. Buffaloe and D. E. Earnhardt were named by the presiding elder as members of the licensing committee.

M. E. Newsom, J. D. Fletcher, R. A. Burch, W. P. Few, J. A. Isley, M. S. Llewellyn, J. T. Ware, H. F. Comer, were elected delegates to the annual conference. J. D. Pridgen, I. G. Stephens, Miss Bessie Thompson, and I. W. Durham were named as alternates.

Branson church, Durham, and Chapel Hill presented invitations for the next session of the district conference. Branson withdrew and gave the full vote to Chapel Hill.

The conference expressed its debt and appreciation to the pastor and people of Fletcher's Chapel for most enjoyable entertainment in a resolution of thanks adopted in a rising vote.

H. E. Myers, Sec.

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SALISBURY DISTRICT DISCUSSED UNIFICATION

The Salisbury district conference of the M. E. Church, South, convened at Norwood July 9, 1925, at 9 a. m., with Presiding Elder T. F. Marr in the chair. Bishop Denny arrived and took the chair soon after the convening of the conference.

The routine of the conference was the order of the hour until about 10:30 when the bishop, unannounced, took the floor and spoke for an hour and a half on the subject of "Unification of the two great branches of American Methodism." He left no stone unturned in his appeal to every Southern prejudice known since the days of secession.

At the close of his address Rev. C. M. Pickens of Central church, Albemarle, moved that the discussion be thrown open to the house in the afternoon, which motion carried by an overwhelming majority.

At the afternoon session beginning at two o'clock Rev. L. D. Thompson of First church, Salisbury, opened the discussion "For the Friends of Unification." By a soul-stirring appeal to the church to forget the misunderstandings of the past and the prejudices of the present and join our Northern brethren to help take the world for Christ.

Following his address for two hours and a half the leading preachers and laymen of the district made masterful appeals for Unification. The men making speeches for the plan were as follows:

L. D. Thompson, pastor First church, Salisbury.

N. R. Richardson, Famous superannuate preacher.

R. O. Eller, pastor Central church, Spencer.

C. M. Pickens, pastor Central church, Albemarle.

W. A. Jenkins, pastor Central church, Concord.

R. A. Swarengen, pastor First Street church, Albemarle.

Charles A. Reap, superintendent public schools of Stanley county.

These addresses were so enthusiastically received by the packed house of auditors that the speakers at times were almost disturbed by the applause.

The bishop raised a good many questions concerning the pending plan of unification which were amply answered by the opposition, using the document itself as a basis for their argument and in many cases reading verbatum the plan on particular questions involved.

It is definitely known that the presiding elder and all the preachers of this district except probably three are heartily in favor of the present plan, and it is generally accepted that the present plan is the best ever advanced since the division of the church in 1844. And further, that the Southern church has all to gain and nothing to lose in the adoption of said plan.

A. W. Hicks.

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference met with the Kenansville church June 30 to July 3. The opening sermon was preached by the writer in the absence of Rev. W. C. Martin, who was detained on account of a funeral service.

Bishop Denny arrived and opened the business session of the conference Tuesday with the administration of the sacrament, assisted by Revs. H. C. Smith, J. H. Frizzelle and H. C. Humble, the presiding elder, after which the conference roll call and the election of C. N. Phillips as secretary. The bishop made a very interesting and instructive talk based on the 103d Psalm, which was clear soul-stirring to the congregation. In the afternoon Bishop Denny spoke at length on the subject of Unification. His speech was clear, leaving no doubt in the minds of his hearers as to where he stood.

At the evening hour one of the bishop's masterful and eloquent sermons was delivered, which found its way to the hearts of the congregation. He described that touching and sympathetic scene of Mary at the tomb of her Master and the cause of her tears and grief, as found in the 20th chapter of the gospel as recorded by St. John.

Wednesday morning the presiding elder, Rev. H. A. Humble, presided over the conference in his usual able and business-like manner, conducting the business with quick dispatch and yet thorough in every way.

The following committees were appointed:

Admission and Readmission: Revs. H. C. Smith, J. H. Frizzelle and W. C. Martin.

Committee on Quarterly Conference Records: Revs. L. A. Watts, J. C. Harmon and J. E. Holden.

Licensing committee: Revs. A. D. Wilcox, H. C. Smith, W. C. Martin and C. N. Phillips.

Rev. R. M. Courtney, Centenary secretary, was introduced and spoke in behalf of the Centenary, urging the paying up of all pledges, as the demand for funds were very urgent.

Mrs. E. R. Clark, district secretary of the Woman's Missionary Society, was introduced and spoke in the interest of the woman's work.

Rev. A. S. Barnes represented the orphanage.

Rev. H. C. Smith represented the educational movement.

Mr. L. L. Gobble, Sunday school field secretary, addressed the conference in the interest of the Sunday school.

Prof. R. N. Wilson of Duke University was introduced to the conference.

Rev. M. T. Plyler addressed the conference on the problems of the country church. He was at his best and delivered one of his master speeches, stressing spirituality as one of the essential and most important things for the church of today. His speech was inspiring and gave us all a new vision of the church and its duties.

The presiding elder appointed the following as committee on building and repairing the country church: Clerical, C. N. Phillips, L. B. Pattishall, E. L. Stack and J. H. Frizzelle; lay, W. A. McGirt, J. P. Parker, B. L. Daniel and J. W. Burton.

Delegates were elected to the annual conference as follows: C. E. Quinn, W. A. McGirt, F. W. Hargett, I. W. Cooper, I. C. Wright, F. M. Foy, J. E. Willoughby and M. J. Cowell; alternates, Rev. W. E. Hocutt and Mrs. H. J. Faison.

The reports of the preachers were called and the reports showed that the district to be in good condition. We are looking forward to the best year in the history of the district under the able leadership of our new presiding elder, who is in high favor with both preachers and people.

A resolution was offered, and passed, by Rev. J. H. Frizzelle, endorsing the religious week day instruction of the high school students by the different churches of Wilmington.

A rising vote of thanks were tendered to the good people of Kenansville for their courtesy and entertainment of the conference. They know how to give you a cordial welcome and also how to set a table loaded down with good things to eat.

We all enjoyed the presence of our former presiding elder, Rev. J. M. Daniel, and we are sure he enjoyed the dinner.

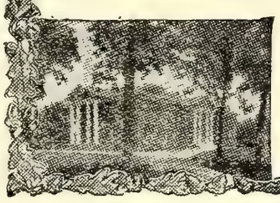
The next session of the district conference will be held with the church at Pollocksville. We had three invitations—Wallace, Rocky Point and Pollocksville. C. N. Phillips, Sec.

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IN MEMORIAM

STEPHENS—Mrs. Martha Moore Stephens, wife of Bro. G. D. Stephens of Milton, N. C., passed to her eternal reward on June 2, 1925.

Sister Stephens had been sick for several months, all the while with patience and Christian fortitude that always characterized her life. She was ready to go, but hated to leave her husband to whom she was so devoted. Hers was a beautiful life, quiet and unassuming, but full of faith in her Lord. She joined the church when a young woman at Mt. Zion, Person county, near Roxboro, N. C., where she was born July 8, 1845.

She leaves a husband, G. D. Stephens, a member of Milton Methodist church, a brother, George Moore, and a sister, Mrs. Sarah Lawson, both of Person county.

At her request she was buried in the cemetery at her dear old home church at Mt. Zion on the Mt. Tirzah circuit, where a large number of friends and loved ones had gathered to pay their tribute of respect and love to her memory. The funeral service was conducted by her pastor, J. Bascom Hurley, of the Milton charge.

"How precious in the sight of the Lord are the death of his saints."

J. Bascom Hurley.

MATHESON—James S. Matheson was born March 9, 1845, and died May 21, 1925. Between these dates lived a man of sunny disposition and jovial spirits. To know Brother Matheson was to love him. At the age of sixteen he joined the Southern Confederacy as a volunteer. He was a member of company G, fortieth North Carolina regiment and served to the close of the war. After the war he settled near Mangum in Richmond county. It was here that he woed and wed Miss Elizabeth Lisk, who shared with him his joys and sorrows through life. Just a little more than a year before we gently laid her body to rest in the family burying ground, where the outstretching branches of the whispering pines keep vigil over her resting place. Ten children and other relatives besides a host of friends mourn his passing. He was a member of Hebron Methodist church, and died in the triumphs of the Christian faith. Farewell, friend. We will meet again some day.

F. E. Dixon, P. C.

MORGAN — Mrs. Margaret Anna Morgan was born May 29, 1870, and died July 2, 1925. She so lived, so loved, and so triumphed through faith in our Lord that for her the apostle's words were made good: "To live is Christ; to die is gain." This dear mother was carried through terrible affliction, buoyed up by this infinite, unfailing comfort. It was like charity or love, it never failed. The strength of her unquestioning, abiding sense of God's love and of God's wisdom was like a tower of strength to the weaker souls around her. It was not an ecstatic, emotional faith; there was no denying of the existence of pain, nor of its definite sensation, but a beautiful willingness to endure hardness as a good soldier. This brave life has been ended so far as it was [illegible] earth, but the spirit of it is [illegible]en into the lives of her children [illegible]who knew her, and the whole co[illegible]ty is richer for her patience a[illegible]urage. We pray for more mothe[illegible] her.

F. J. St[illegible] Pastor.

J P Breedlove 30aug24
407 Watts St

RESOLUTIONS [illegible]ESPECT

Whereas, the late Bro[illegible]. C. Boomer was and for many years past had been a faithful and consistent member of the M. E. Church, South, Morehead City, and a member of the board of stewards; and whereas, his recent death has removed from our church one whose godly life and faithfulness were an inspiration to us in our daily pilgrimage; now, be it resolved, that we in prayer meeting assembled this Wednesday evening, July 1, 1925 do hereby express our great loss in the death of Brother Boomer, but commend his splendid life for its devotion to his church and family, his love for his fellow neighbors, and his unfeigned fidelity to the principles of righteousness exemplified in his every day living. Be it further resolved, that expressions of sympathy and condolence be extended the bereaved family, and that a copy of these resolutions be spread upon the church record, and a copy furnished The Coaster and Christian Advocate for publication, and a copy furnished the good widow, Mrs. Boomer.

W. J. Hales, Chm.
E. H. Gorham,
Chas. S. Wallace,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call a beloved member of the Ladies' Aid Society, Mrs. James Wilson, to her reward.

Whereas, our society has lost a faithful member, one who was an inspiration to all—one who will be missed by the entire society. Therefore be it resolved:

That we extend our heartfelt sympathy to the children and grandchildren, and pray that God may bless and comfort them in their great sorrow.

That a copy of these resolutions be spread on our minutes, a copy sent to the Advocate and a copy sent to the bereaved family.

Mrs. J. A. Ward, Pres.
Mrs. W. F. Bullock, Sec.
Mrs. Eva M. Jackson, Treas.

SIDES—Mrs. Margaret Maria Sides was born October 11, 1844, and died June 7, 1925. Again another good mother has been taken from us and a good home broken up, for without mother there is no home. A few days before her death we began watching beside a bed of pain, "waiting," so we said, "for the end." Each sign of suffering wrung our hearts. And how were the hands of love to give the needed palliative and thus give relief to the stricken body? In that sick room time was not measured by the clock, nor even by the rising or setting sun, but by the heart throbs. Then came the moment of excitement when the relatives were summoned and they said the end is near. At last the fingers on the pulse detected no heart throb. Then they said, "It is over." And through their tears they answered, "Thank God, the end was peaceful. Thou art gone, our precious mother; never more we will see thy face till we meet beyond the river in that happy dwelling place."

F. J. Stough, Pastor.

GIBSON—The subject of this sketch, Bro. R. H. Gibson, was born October 22, 1858, and departed this life at his home in Ellerbe, N. C., May 28, 1925.

Brother Gibson had been a member of the Methodist church for about 30 years Membership in the church was more to him than just having his name on the church roll. He was an intelligent, faithful, paying, praying member. He gave of his money and of his service to God without stint.

Brother Gibson left behind him a faithful companion, a true friend, and a devoted wife. She will know where to find him. May the God of love keep Sister Gibson in this hour of sorrow.

W. F. Trawick.

CAUDLE—In the afternoon of May 29, 1925, Bro. J. E. Caudle fell on sleep and went out into the great eternity. He had been in failing health for some months before his death, but no one expected his death so soon. On the afternoon of the day he died he had been out directing the work on his farm. Going into his home about three o'clock for a few moments' rest and failing to come out again, his baby girl went into his room and found that he had gone from them.

He was a good man and a member of the Ellerbe Methodist church, which church he loved. May the Lord bless and keep his family and loved ones.

W. F. Trawick.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call to her reward Mrs. C. K. Bowland, a beloved member of the Florence Blackwell Missionary Society of Centenary church, Winston-Salem, N. C.

Whereas, our society has lost a most faithful and loyal member, and one who did her best in all things.

Whereas, we shall always treasure the memory of our cheerful and efficient co-worker whom God in His infinite wisdom has seen fit to take to her heavenly home; therefore be it resolved:

That we bow in humble submission to Him who doeth all things well.

That we extend our love and deepest sympathy to her loved ones and pray that God may comfort and bless them in their great grief and loss.

That a copy of these resolutions be kept in our minutes, a copy sent to the Christian Advocate, and a copy sent to the bereaved husband and daughter.

Mrs. J. I. Singletary,
Mrs. C. A. Burke,
Mrs. C. F. Cromer,
Committee.

MOORE — Miss Penelope Moore, about 74 years of age, died after a short illness at her home, near Pollocksville, N. C., July 3, 1925. She is survived by two sisters and two brothers.

Miss Moore, who had been a member of the Methodist church at Lee's Chapel for many years, was a good woman, good neighbor, and devoted to her family. She will be sadly missed.

Her body was interred in the Foy burying ground to await the resurrection of the just.

May God comfort the bereaved ones.

E. C. Sell, P. C.

OLIVER—Mrs. C. R. Oliver, after a long illness, passed from earth into the city above at the home of her mother-in-law, Pollocksville, N. C., July 7, 1925. She was 26 years of age. Surviving are her husband and four children—two boys and two girls.

Visiting her on May 25 we found her patient, cheerful and hopeful. She was a member of the Methodist church, a good woman, illustrating the principles of Christianity in her life.

Her body was laid to rest in the Pollocksville cemetery. Many sorrowing relatives and friends followed her to the grave. Beautiful floral offerings attested the high esteem in which she was held.

May God comfort and save the bereaved family.

E. C. Sell, P. C.

GOOCH—On Sunday morning, July 21, 1925, the spirit of Mrs. Georgana Gooch returned to God who gave it. For several months she had been in declining health but the end came more suddenly than we expected.

In early childhood she was converted and joined New Bethel Methodist church, but later moved her membership to Helena Methodist church, where she remained a faithful member until her death. She was a devoted mother and a loyal Christian and bore testimony before her going that her faith in Christ was strong.

She leaves one son, two daughters and a host of friends to mourn their loss. May Christ be very near to them in this sad hour.

The pastor was assisted in the funeral services by Rev. J. C. Williams, one of her former pastors.

B. O. Merritt, P. C.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call from us one of our faithful members of the home department, Central Methodist church Sunday school, Spencer, N. C., Mrs. W. S. Sweet; therefore be it resolved:

First, That we bow in humble submission to Him that doeth all things well.

Second, That our Sunday school and church has lost a faithful member and one who walked close to her Lord and did her best in every task.

Third, That we extend our deepest sympathy to her loved ones and pray that God may comfort and bless them in their grief and loss.

Fourth, That a copy of these resolutions be sent to the family, a copy to the Advocate and a copy to the Spencer News.

Mrs. G. H. Miller,
Mrs. M. L. Kiser,
Committee.

RESOLUTIONS OF RESPECT

Quietly and peacefully Mrs. Sallie Winslow, nee Cannon, fell on sleep June 15, 1925, while sitting all alone reading on the front porch of her home. Only the day before she was with us in our missionary meeting, where she loved so much to be, never being absent when it was possible for her to be with us. She was an uplift to this community, leaving behind her a sweet influence that will never die.

Funeral services were conducted by Rev. Mr. Massey, pastor of Hertford Methodist church, in the absence of her pastor, Mr. Chambers.

She was a member of Friends church at Piney Woods before her marriage to our saintly brother, J. P. Winslow, who went out just a few months ago.

Surviving her are the following: Two children, Mr. Carl Winslow and Mrs. Wilson Reed; four grandchildren, Mildred, Catherine Reed, Minnie Mac and Frances Winsolw; a brother, W. H. Cannon, and a sister, Mrs. E. G. Simpson.

Whereas, God in His infinite wisdom and mercy has removed from our midst our dearly beloved co-laborer and leader, Mrs. Sallie Winslow.

Whereas, our dear "Aunt Sac," as most every one called her, has been so many years president of our Anderson Woman's Missionary Society of Elizabeth City district.

Whereas, as in the capacity afforded by this position she has so endeared herself to the members of our society; therefore be it resolved by the Anderson auxiliary members assembled, that we express our deep sorrow in our loss of a president, a leader and a true Christian character, and that we express our great sympathy for the members of her grief-stricken family.

Resolved further, that we spread a copy of these resolutions upon the records of our organization and send a copy to the Christian Advocate, also to the members of the family of our deceased friend and benefactor.

Mrs. Noah Felton,
Mrs. J. E. Perry,
Mrs. Jack Hunter,
Mrs. W. F. B. Sawyer,
Mrs. B. W. Thach,
Committee.

TURNER—Mrs. Elizabeth Marander Turner was born in Caswell county on January 3, 1896, and died at the home of her daughter, Mrs. J. M. Neville, in Chapel Hill, N. C., on the 17th day of April, 1925. She, like the shock of corn in maturity, had reached the ripe old age of eighty-nine years, three months and fourteen days. In the year 1865 she was married to James C. Turner, who passed away about twenty-five years ago. To this happy union there were born eight children. Three have passed over, preceding the mother to the glory world. There remain to mourn their loss two sons and three daughters, as follows: J. D. C. Turner and J. F. Turner, Mrs. Mollie Tilly, Mrs. J. M. Neville and Mrs. H. W. Watkins.

Among the other relatives are 21 grandchildren, seven great-grandchildren, one brother and two sisters. One interesting fact of the service was that the grandsons acted as pallbearers.

Sister Turner had for more than 30 years been a faithful and consistent member of Walnut Grove church. She was a kind, devoted mother, a good neighbor and a friend to everybody.

The funeral service was conducted at Walnut Grove church by Rev. S. F. Nicks. To show the esteem in which Sister Turner was held, a very large crowd of people were present and beautiful floral offerings made by friends and relatives.

S. F. Nicks.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom saw fit to remove from our midst on May 27, 1925, our beloved friend, Mrs. D. E. Oxyndine, we, the members of the Ladies' Aid Society of Pleasant Plains Methodist church, Buie's Creek, N. C., in token of our appreciation of her life and in remembrance of her resolve:

First, That while we bow in humble submission to the divine will we deplore and mourn her going from us.

Second: That in this loss of our sister each of us feel we have lost a friend, our society a member and officer who was always happy in the discharge of her Christian duties and performed them with all cheerfulness as long as she was able to do so.

Third, That we extend to her sorrowing loved ones our heartfelt sympathy, praying that our heavenly Father may comfort and bless them in this sore bereavement as He alone can do.

Fourth, That a copy of these resolutions be recorded in the minutes of the society, one sent to the family and one to the North Carolina Christian Advocate and the Harnett County News for publication.

Mrs. W. A. Forbes,
Mrs. R. B. Crowder,
Mrs. C. P. Mitchell,
Committee.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, JULY 30, 1925 Number 31

"LIFE'S UNEXPECTED GOOD"

"I had not thought to see thy face, and lo! God hath let me see thy seed also,"—Genesis 48:11

By F. C. HOGGARTH in The New Outlook

THIS scene of life's eventide is, according to Mr. A. C. Benson, one of the most perfectly beautiful things in the Bible. Jacob is an old man, his days nearly spent, almost blind and pathetically feeble. His son Joseph has come to see him and has brought his own two lads to say goodbye to the old man. Jacob makes a supreme effort to rally his little strength. The chapter takes us among last scenes and last words. It is sunset and evening star and almost at any moment may come the one clear call.

The old man's conversation is more than half soliloquy. It is as though he were talking to himself, as though he were telling the beads on his rosary of remembrance. Probably most other days found him at the same task. There were in that past romantic and memorable experiences. There was the day when he went into his father, feeble and blind, and lied to him—a bitter memory! There was the first night from home, with no kiss from his mother and no "God bless thee" from his father. There was the unexpected vision—that peopled the solitude with angels and turned the rough hillside into a radiant stairway.

There was the first vision of Rachel—the years of waiting, then the years of comradeship. On the way to Ephrath, when they had but a little way to go, she had died, her life extinguished that a little one's life might shine. Such was the pathos of Benjamin's coming. No wonder the boy was loved, for doubtless some of Jacob's love for Rachel was transferred to the motherless child. Did he ever tell the boy, as James Lane Allen says he told his motherless boy, that the mother's life went out that his might burn.

SUDDENLY the old man is recalled from these ruminations by a glimpse of the boys. We see him peering through the darkness, stretching out his hands, as once his own blind father had stretched out his. "Who are these?" he asks, as though his mind is seeking its whereabouts, as though unable clearly to distinguish the present from the past. Joseph explains, and then Jacob asks that they shall be brought near, while he embraces and then blesses them.

Then he falls into reverie again. Once more he is wandering in the aisles of the past. He remembers the day when there was brought to him the coat of many colors, all blood dyed. That was life's blackest day. The lad had gone out, and had never returned. The blood-covered coat was the only sign! Picture if you can, the day and night anguish of that loss. He had been compelled to give the lad up as lost. Yet here he is, after these many years, with his own sons. "I had not thought to see thy face and lo! God hath let me see thy seed also." He bows himself with his face to the earth in humble adoration at the wonder of the Divine way.

As we see it his life was a strange, tangled skein. There were human follies not a few, the perversity of his own and of others' hearts, lyings, envyings, boastings, cruelties, days when in poignant apprehension he exclaimed, "all these things are against me," days when it seemed as though circumstances were in a grim conspiracy to bring his grey hairs in sorrow to the grave. Yet the skein had its thread of gold. He speaks of "God, who hath fed me all my life long unto this day, of the angel which hath redeemed me from all evil."

SO the curtain falls. It is a great note on which to end life's day, to be found at the last pondering the mercies of the road and passing on a testimony to the goodness of the most high, telling to son and to son's son, how the God of Abraham and of Isaac has also been the God of Jacob.

He was one of the "brethren of the common life," a man who had touched the depths as well as the heights of human experience. He had full share of the disillusions and the disappointments of life. His life had not been without its shabbiness and its unworthiness. Yet this is how he speaks. His testimony is that God had been kinder and more bountiful than he had dared to hope. That was a truth that he had for himself spelled out from the stained, torn pages of experience. "I had not thought . . . and lo! God . . ."

A man said in my hearing some time ago, "I have had too many troubles ever to believe in God"—how true it was I do not know. That was what he said. He was certainly down on his luck at that time. Life has black and desperate and cruel experiences that tend to fill the mind with bitterness and unbelief. There are some who count the dark hours only and bitterness poisons their souls. There is no gratitude, no sense of wonder, no peace or joy, a spirit from which we may indeed pray to be delivered. Having counted the dark hours, it is well to do as sundials do, count the bright hours, trying to see life steadily and to see it whole. When that is done, are there many lives of which it is untrue to say, that so far from having had too many troubles to believe in God, they have had too many mercies not to believe in Him? Fairly interrogating experience, must we not all repeatedly exclaim—"I had not thought . . . but God . . . ." Life is found in many ways different from our expectations, yet in how many things the fulfilment is greater than the hope and infinitely greater than the desert.

The apostle Paul speaks of the manifold, that is the many-colored, grace of God. Most lives have had sufficiently varied experience of that grace to fashion the lovliest of rainbows. What a rainbow formed of God's love and our tears must human experience seem to those who see it from the other side!

In some threatening hour for instance, when life seemed as though it might flicker out, did you ever pray with all the longing of your soul for life to be spared a little while, until your little ones were grown and able to look after themselves. That was the utmost of your request. If that were granted, you would gladly sing your Nunc Dimittis. And lo! God has given more than you ever dared to hope, extra years beyond your utmost expectation. How many old people are to be seen playing in the sunlight with their children's children, who would say that this ancient pilgrim's words are true of their experience? In most manifold ways is life crowned. The years bring many an unexpected good.

STRANGELY enough the seemingly worst and the unmistakable best are closely linked. By most unpromising ways do we come to life's spacious places. Wildernesses prove to be thoroughfares to promised lands. Valleys of troubling repeatedly afford doors of hope—some most fruitful vineyards are the gifts of deserts. Crowning mercies are not infrequently linked with crowning misfortunes, and what to our unbelief seemed a bungling chaos, turns out to be a bit of divine architecture.

That deep truth and wonder is writ large over this ancient story. It was a most cruel road on to which both the father and the son's feet were set on that blackest of days, and yet at the end of that same road was this, father, son and son's sons foregathering in wonder! "My lad," said Samuel Chadwick's father to him, as he lay dying, "my greatest troubles have turned out to be my greatest blessings."

In the process of nature, "the snow from heaven" has its ministry towards the growth of harvest. November and February have their hand in the fashioning of the loveliness and fragrance of a summer's day. Out of the least promising places also we find nature producing some of her purest blooms. If such things are possible in nature, then who dare say what is not possible to grace. Exepriences that seem final in disappointment and frustration, may not be nearly so final as they seem. Roads that begin in gloom, may end in light. Our way may not be so hid from God as it seems. Such a testimony as this ought to bring great reassuring. And lest Jacob's testimony seem too distant, here is one, more modern, from the life of Dr. Laws, of Livingstonia, an old man still alive in Scotland, who has done one of the great bits of missoinary work of our time.

"'Looking back over your forty-five years of service, Doctor, what is the leading idea left in your mind?" asked his biographer. "God's guiding Providence," he said, "and His love leading us and fulfilling His purposes and our highest wishes by ways that we know not."

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

SUBSCRIPTION RATES

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Six Months 1.00
To all Preachers of the Gospel, year 1.00

William Jennings Bryan

At the age of 38 Patrick Henry, the bold and brilliant orator of Virginia, delivered in the Virginia convention his memorable speech which closed with the immortal declaration, "I know not what course others may take, but, as for me, give me liberty or give me death!"

At the earlier age of 36, William Jennings Bryan, the young Lochinvar of the West, "so faithful in love and so dauntless in war," mounted the platform at the national Democratic convention in Chicago in 1896 and delivered his "crown of thorns" and "cross of gold" speech. The young orator, handsome as Apollo, and with a voice whose musical cadences carried every word that he uttered in amazing distinctness to the outer rim of that audience of 15,000, snatched those striking figures from Mount Calvary and set them as gems to adorn the oration that entranced the convention, made him famous overnight and nominated him for the presidency.

And through all the years since that July afternoon in 1896, W. J. Bryan has been without a peer on the platform. His magnetic personality, his sincerity of heart, his high moral purpose and his "golden-mouth" has made him the incomparable orator of his generation, if not of all time.

One defeat for the presidency generally consigns a man to oblivion, but he could take three defeats and still remain the most influential private citizen of the Western world. W. J. Bryan was bigger than any public office. We shall hardly look upon his like again. We fear that nature has cast away the mold. Thirty years is a long time for a man to occupy the first place as a private citizen in a democracy. For democracies are proverbally fickle. They as a rule soon tire of their leaders. It is true that some got tired of Bryan, but the multitudes still believed in him.

"His was the strength of ten
Because his heart was pure."

The enemies of Bryan sought to destroy him, and his judgment frequently ran counter to the opinions of his friends, but in all his spectacular, and at times stormy career, no man ever dared to besmirch his spotless life. For an enemy to have dared to touch the white lily of his pure life with a dirty finger would have meant political death to that enemy. His personal character, stainless and pure, was an ark of God that no enemy could touch without becoming afflicted with leprosy.

The American people will greatly miss the presence of this political and religious leader, who has battled for clean politics, for the rule of the people, for great moral reforms, and at the same time was a religious leader and teacher who wrought faithfully and well as an humble servant of his Lord and Master.

Our Subscription List

The Advocate has received very gratifying results from subscription statements which have been sent out during the past two months. The response has been very good—the best we have ever had from these statements which are sent out every summer. But, of course, many more could have responded. These are small amounts, but when taken together make the aggregate a large sum and, if all who could, would mail us the amount due, we would be in fine shape to go through the summer and start off the new year better equipped than ever in the history of the paper.

We are mailing statements every day and will continue until the list has been completed. It is our purpose to send a second statement to all who fail to respond to the first. If we do not hear from the subscriber then it will be necessary to discontinue the paper. Please let every one do what he can for us. If it is not convenient to pay at this time, if you will just drop us a card so stating we will arrange to carry you over until later. Unless there is a response of some kind to one of the notices sent it need not surprise you if your subscription is discontinued. We hope our friends will co-operate with us in keeping the Advocate in the front line of religious papers in the South.

The Methodist Press Association at Lake Junaluska

The meeting of the Press Association at Lake Junaluska, July 9-10, was pronounced by those who attended as one of the most delightful among all the annual gatherings of this association.

The names of the editors present were as follows: Rev. S. K. Cockrell, Baltimore Southern Methodist; Rev. J. M. Rowland, Richmond Christian Advocate; Rev. W. L. Reid, of the Methodist Advocate, West Virginia; Rev. A. W. Plyler, of the North Carolina Christian Advocate; Rev. J. N. Noland, of the Southern Christian Advocate; Rev. L. D. Ballard, of the Wesleyan Christian Advocate; Rev. M. E. Lazenby, of the Alabama Christian Advocate; Rev. J. A. Burrow, of the Methodist Advocate (Nashville); Rev. A. F. Smith, of the Christian Advocate; Rev. E. B. Chappell, of the Sunday School Literature; Mrs. E. B. Chappell, editor of the Missionary Voice; Rev. Gilbert T. Rowe, of the Quarterly Review; Rev. C. O. Ransford, of the St. Louis Advocate; Rev. T. A. Sikes, of the North Carolina Christian Advocate; Rev. A. C. Millar, of the Arkansas Methodist; Mrs. C. W. Turpin, of the Secular and Religious Press Bureau, and Rev. W. P. King, former editor of the Wesleyan Christian Advocate.

The editors since returning home have written at length for their respective papers delightful stories of their stay at Junaluska and of the mountain jaunts that they took while attending their annual assembly. And that our readers may get the reactions of these editors and at the same time much better and more interesting stories than any that we could write, excerpts have been clipped from several of these stories by the visiting editors.

* * * *

Dr. J. A. Burrow, editor of the Methodist Advocate, among other things writes:

"The Press Association met up in the Mission building away from the public platform, although the meetings were open to any who might want to look in upon the tripodites. Practical questions connected with the publication of church papers came in for frank discussion by editors previously appointed to take the lead. The relation of the church papers to 'causes,' such as the Centenary, Christian Education, Superannuate Endowment Fund, etc., was one topic. Another was 'What We Want the Next General Conference to Do.' Still another was 'The Budget Plan of Circulating the Paper.' Advertising, contributed articles, and such related topics came in for consideration. Possibly the public might not be particularly interested in this sort of shop talk.

The fellowship of these editors is something beautiful to behold. It must be noticed that in all the discussions which have raged over our Zion the editors have not pummeled each other. The last few years of close relationships have made such pummelings less liable as the weeks go by. Of course they had recreational features to their deliberations. A banquet at the Terrace was given by Mrs. Laura Coggins, at the head of that high hostelry; she knows how to do the gracious thing to her guests of honor. Enough visitors were in the company to make the evening most enjoyable. After dinner talks by the inimitable and only George R. Stuart and Percy R. Knickerbocker 'set the tables in a roar.' Mr. J. Dale Stentz acted as toastmaster. A quartet sang sweetly. Among the distinguished guests was Chief Justice Stacey of the Supreme Court of North Carolina.

Among the Rattlesnakes.

The Southern Assembly under the leadership of Mr. Stentz gave us a never-to-be-forgotten automobile ride to Mount Mitchell, the highest point east of the Rocky Mountains. For two or three hours we rode without getting so much as a glimpse of the 'sky-propper,' for the big mountain lay in behind other ranges. When at last high up on the side of a neighboring mountain we got our first view of Mitchell, it was fully up to expectations, lying up there under the skies in majestic greatness, clouds obscuring the highest peak. At Camp Alice we tarried for lunch. The buildings are not much more than shacks, but the lunch was good enough for a hotel in the low grounds. Most of our company including some plucky women, climbed on a mile above the camp to the very topmost peak where the panoramic spread of mountains is said to be one of America's best. A few of the 'dear fathers and brethren' elected to rest in lolling chairs, or stroll out to the 'point' where the view was good enough to satisfy them. Who can ever forget that matchless spread of piled up mountains, stretching away in billowy ranges to the skyline a hundred miles distant! It was out at this point that my warm friend, 'Judge' Ballard, of the Wesleyan Advocate, came near stepping on a rattlesnake. His new 'entitlement' was bestowed by a colored brother at the Asheville railroad station en route, by the way of reciprocity for some gracious compliment. 'Dr.' gave way to 'Judge' the balance of the trip."

* * * *

The inimitable Rowland, known in North Carolina as "Joe" Rowland, but in other parts of the church as "Dr." Rowland, writes a story of striking individuality for the Richmond Christian Advocate from which we take the following:

On Pisgah's Lofty Height.

"It was on Mt. Pisgah's lofty height Moses viewed the landscape o'er. Below him rolled the Jordan, and beyond stretched the inviting fields of Canaan. This great picture has become a fixed thing in the Christian mind. Many churches have taken the name 'Pisgah,' and upon the mountain top they have hoped to view the Canaan land.

A beautiful mountain looms large in the sky over from Junaluska's rippling waves. Long years ago it was given the name Pisgah because it resembled the ancient Pisgah from whose top the great Lawgiver viewed the Promised Land. This mountain is over six thousand feet above the sea—the second highest ground east of the Rocky Mountains. Years ago it was bought by Mr. George W. Vanderbilt and turned into a game preserve, embracing several thousand acres of as fine forest land as can be seen in America. This mountain now is a national park, and many people journey far to stand upon Pisgah's crest and view the wide stretching hills and peaks until your vision is lost in the blue distance of several states.

I was happy when I received an invitation to be the guest of Dr. and Mrs. A. W. Plyler of the North Carolina Christian Advocate on a trip to Pisgah along with Rev. and Mrs. S. K. Cockrell of the Baltimore Southern Methodist. We sped along the Carolina pike in the Plyler Buick. Another car was to follow containing Dr. Burrow of the Methodist Advocate, Dr. W. P. King, pastor of Gainsville, Ga., and Rev. L. J. Ballard, associate editor of the Wesleyan Advocate.

Ballard Busted.

Moses stood on Mt. Pisgah and saw the Promised Land, but Ballard and his party never even reached the top of Pisgah. It was reported these editors ran out of gas, which is a pitiable and unnatural plight for a poor editor to reach. There were other explanations as to what happened to these editors, but these need not be mentioned here.

When You Are Speechless.

It is when, like our party, you stand on Pisgah and see ten million chestnut trees in bloom, and the charming art of n ature flowered in rhododendrum, singing nature's praises as far as you can see. Below us rolled the darkened clouds, while the thunder rolled around the peaks like bowling balls, and the lightening leaped around the crags. Then nature's hand pulled back the clouds and swung her rainbow out over the green trees for the sun to play upon. It was a lovely scene, and one of the few times in life one can be close enough to shake hands with a rainbow and see a few steps away the place where it touches the ground on the buried gold.

We ate lunch on the mountain top and drank cold water from the spring. We sat a while upon the high crag, while nature turned on her electric fans to cool our brow and ran before us her panorama. It looked like nature's wedding day with her lovely robes of green stretching down until they trailed in the limpid waters of Swannanoa, with the sun shining on her face and bouquets in her hair."

* * * *

Dr. S. K. Cockrell made the last issue of his paper, the Baltimore Southern Methodist, resplendent with his brilliant story of Junaluska and the delights of the trip enjoyed by Mrs. Cockrell and himself. We clip a small part of the story:

(Continued on page six.)

PEOPLE AND THINGS

When the motor "knocks" we at once conclude that something is wrong with it. Friend, how is it when you "knock"?

Mrs. Chambers, the wife of Rev. M. R. Chambers, pastor on the Chowan circuit, is quite ill and the doctor has ordered her to the mountains.

Rev. C. B. Culbreth will assist Rev. J. O. Long in a series of revival services at Parker's church on the North Gates circuit, Elizabeth City district, beginning July 20.

Rev. J. H. Fitzgerald, who spent a number of years in Mexico as a missionary, is still a missionary to the Mexican people. His work is now in Los Angeles, Cal.

Brothers Thrift and Hurst, the two Methodist pastors in Currituck county, have united their charges in a standard training school at Currituck Courthouse August 9-14.

Rev. A. C. Swafford of Mocksville will assist Rev. W. L. Dawson in a series of meetings at Lee's Chapel beginning the second Sunday in August.

Rev. Leonard R. Rayel, a local preacher of Summerfield, was operated upon in St. Leo's hospital for appendicitis last week. He is recovering very satisfactorily.

Rev. A. L. Lucas of Sparta is assisting Rev. J. E. Hipp in a meeting at Rockford this week. Mr. Lucas is preaching a series of sermons on sin and there are prospects of a profitable meeting.

"I am closing one of the greatest meetings at Monticello, Kentucky, that I have ever been in. The meeting has and is reaching tremendous proportions. It is a tent meeting."—Theodore Copeland.

Mrs. J. B. Craver of Clemmons, sister of Rev. W. L. Dawson, pastor of the Summerfield charge, died at her home Sunday afternoon. She had suffered many weeks with cancer. The funeral was held Monday afternoon.

Mr. Horace Conway of Maysville, N. C., and Miss Clara Phillips of Route 1, Pollocksville, N. C., were united in matrimony at the Methodist parsonage, Maysville, N. C., Saturday evening, July 25, 1925, Rev. E. C. Sell officiating.

Mr. B. N. Duke has just added $25,000 to the endowment of Davenport College. The trustees and friends of Davenport appreciate this gift from the generous donor and believe that it will prove a real investment for the good of coming generations.

Rev. T. V. Crouse recently assisted Rev. W. L. Dawson in meetings at Summerfield and Battleground. The meetings were very successful and Brother Crouse's work was greatly appreciated by the congregations at each of these places.

Rev. J. C. Cornett, Winston-Salem, received a message last Monday that his sister had been injured in an automobile accident near East Radford, Virginia, and that her four-year-old child had been killed. This is distressing news and our sympathy is to the bereaved.

After a few minutes talk last Sunday by C. B. Culbreth to the Bible class at First church, Elizabeth City, and a few words from Bro. J. B. High, the teacher, and the district lay leader of the Elizabeth City district, about 20 subscribers for the Methodist Layman were secured.

A great revival has just come to a close on the Cool Spring charge at Providence church. It was conducted by Rev. T. W. Hager of Balls Creek charge with the pastor, Rev. J. E. MsSwain. These two preachers make a good revival team. Providence church is now in fine working shape.

Rev. J. W. Fitzgerald is being assisted in revival services at Welcome by Rev. J. R. Church of Thomasville. The crowds have grown so large that the services have been moved to the auditorium of the school building. From all directions come reports that the revivals this summer are being very largely attended.

"I have just held the revival meeting at Providence church, assisted by J. H. Brendall, Jr., of Liberty, with glorious results, nineteen having joined the church. There is more religion in that grand old church than in many years. Brendall is a fine worker, splendid preacher and a choice spirit."—O. I. Hinson.

Brother Rudd Newsome was in our office last Monday and reported that Rev. R. F. Honeycutt had just closed a great meeting at Good Hope on the Davidson circuit. Rev. G. W. Vick did the preaching and Brother Newsome led the singing. Twenty were received into the church but the greatest work appeared to be in the church.

The first brick of the new South Main Street church, Salisbury, which is to be "The Coburn Memorial Church," was laid this week by Rev. A. L. Coburn, the first pastor of the church and whose name it is to bear. Rev. W. A. Rollins is the scholarly and eloquent pastor who leads in the erection of this elegant new church one block from the present church that the congregation has outgrown.

Rev. W. L. Dawson, Jr., pastor of the Craven charge, underwent a surgical operation in a New Bern hospital last Thursday. Brother Dawson is recovering satisfactorily and hopes to be able to return to his work in a few days. He is to assist his father, Rev. W. L. Dawson, at Morehead on the Summerfield charge the third Sunday in September, the meeting having been postponed on account of the illness of Brother Dawson.

We have good news from Rev. E. H. McWhorter. Brother McWhorter writes: "Please say for me in the Advocate I greatly appreciate the many kind words written me while in the hospital. I am taking this opportunity to say that it will be impossible to write a personal letter, but the most cordial appreciation is felt and hereby expressed. My convalescence is satisfactory and the operation a success, and I expect to return to North Carolina very shortly."

Wednesday afternoon at Macon, Ga., Miss Dorothy Dow, daughter of Mr. and Mrs. C. W. Dow, of that city, was married to Edgar M. Andrews of Greensboro. The wedding was a quiet one and after a wedding trip of two weeks Mr. and Mrs. Andrews will be at home at 102 South Mendenhall street with Mrs. Andrews' mother, Mrs. E. M. Andrews.—Greensboro News. Mr. Andrews is a linotype operator for the Advocate and the men of the establishment extend their heartiest congratulations and good wishes to Mr. Andrews and his bride.

"On Monday morning my family and I are to start on our trip through New England. We have a dandy camping outfit—bran new—and all the fixings, and we expect to have a fine time. While away we expect to visit friends in the various pastorates we held in New England and New York state. We go first to Niagara Falls, and then directly across by way of Albany, N. Y., and Springfield, Mass., to Boston. Then down the coast by way of Sayville, Long Island, (where we lived nearly five years) to New York, Philadelphia, Washington, Richmond, and return home."—Wm. A. Jenkins.

During the last three years America's annual lynching record has decreased 70 per cent—from 58 in 1922 to 28 in 1923 and to 16 last year. This is most gratifying and has occasioned nation-wide comment. That this trend is due largely to the vigilance of sheriffs is clearly indicated by a study of the records. In 1914 there were 52 lynchings and only 14 reported preventions. In 1924 the figures were reversed—16 lynchings and 45 preventions. These figures tell the story and point the way to the final extinction of mob violence. In this effort our officers have undoubtedly had and will have the full approval and support of enlightened public opinion in the South.

"Denatured hazing"—a form of friendly initiation into the mysteries of college life and tradition—will be provided for the 300 freshmen entering Emory University next fall. The substitution of brain for brawn will be one result of the innovation of Freshman Week at Emory. Under the plan adopted all freshmen will be required to be at the university on September 25, four days in advance of the opening of the regular fall term. These four days will be devoted to social and athletic events, tours of the university buildings, and lectures on various phases of college activity. The lectures, by prominent professors and students, will be on such topics as "How to Study," "How to Use the Library," "The Honor System," "Student Activities," and "Health."

What a Confederate veteran said of mob violence: "Every mob is a stab at the sovereignty of the people, and a malign denial to them by force of arms of the right to the freedom of orderly government. . . . The fire bells would ring out the alarm and the streets of any of our cities would swarm with armed and indignant people if they were told that a gang of intruders were coming to expel their chosen judges from the judgment seats, and put irresponsible and vicious men, chosen by the maurauders, in their places. Yet that is the mission of the mob when it arms to storm a jail and put a prisoner to death. If men would only reflect what treason mob law is to their homes and institutions, mobs would be well nigh impossible."

"We have just closed what I am told is the greatest revival this town has had. The Christian Federations of both men and women conducted the devotional worship of each service. The writer delivered the message from the pulpit. But these were not the only sermons delivered. Many laymen and laywomen testified each service for their Christ. And there testimonials spoke of true Christian experience On last Sunday evening over fifty parents pledged that the family altar would be a permanent fixture in their home Many have been reclaimed. Quite a number are uniting with the church. And Christ's religion is the chief topic of thought and conversation on street and elsewhere. Selma is truly awake for the Lord."—O. P. Fitzgerald.

We preached twice last Sunday for Rev. L. E. Thompson in Mebane, at the morning hour in his own church and at the evening hour in the Methodist Protestant church, where union services were held. Brother Thompson has been unable a great part of the year to occupy his pulpit, but is quite a bit improved now and preached once each day, both the second and third Sundays in this month. We enjoyed very greatly the hospitality of the parsonage, where Mrs. Thompson and her family omits nothing that can add to the pleasure of a guest. At the church Sunday morning we met Mrs. M. M. McFarland, who lives in Mebane where her late lamented husband served his last charge. It was while preaching one Sunday morning in the Mebane church that he was stricken with apoplexy and lived only a short while. The son, Rev. W. G. McFarland, is now pastor at Kernersville, having recently been moved to Kernersville from Oak Ridge, where he did three and a half years of unusually fine work. He is one of the young ministers whose future is radiant.

Bishop James Cannon, Jr., sailed for Europe on the Leviathan on July 25. This will be his 25th crossing of the ocean since the winter of 1918. He goes directly to London, where at 69 Fleet Street, he has had European headquarters as chairman of the executive committee of the World League Against Alcoholism since 1920. This office and the office at Lausanne, Switzerland, are the centers of prohibition activities in Europe. From London he goes directly to Stockholm, where he will first attend the international tri-yearly meeting of the World Alliance for Promoting Friendship through the churches of the executive committee of which he is a member. Immediately following the meeting of the World Alliance will be held the meeting of the executive committee of the World Conference on Faith and Order of which he is a member. From Sweden Bishop Cannon goes directly to the International Near East Conference at the Hague. Bishop Cannon expects to be present at the opening of the sixth assembly of the League of Nations, having been present at the opening every year since the beginning five years ago. Bishop Cannon expects to return on the Leviathan September 15 or at the latest on September 22 on the George Washington, and the increasing interest in social service work in Europe will fill every hour of his time. All letters till September 1 should be addressed 69 Fleet Street, W. C., London, England.

ANNOUNCEMENT

From present indications the approaching encampment at Camp Free will be very much larger than ever in its history. We are overwhelmed for room. From six states they write us. Let every party who can bring along a small sleeping tent to use. A letter from Bro. Bud Robison today says: "I will be there ready for the battle August 2, in perfect love and all for Jesus." Always room for one more. Come. Jim Green.

BURKE CULPEPPER TO BE IN MOUNT AIRY

Burke Culpepper, widely known evangelist, and John U. Robinson, musical director, will begin an evangelistic campaign for Dr. H. K. Boyer in Mount Airy next Sunday, July 2. The services will be held in the Lovill warehouse.

Some years ago when Dr. G. D. Herman was pastor at Mount Airy, Dr. Culpepper held a great meeting in Mount Airy, the good effects of which remain to this day. He held a most successful meeting last spring in Kinston, N. C. The Mount Airy people are looking forward with great expectancy to the approaching revival.

"Turn the Rascals Out"

By J. B. Craven.

Frankly now, my brethren, if the opponents of unification are as bad as they are painted in our own Advocate they ought to be "churched." Unchristian men and women should not be left in a church. Not so long ago one unificationist who had had a "World Vision" told us that the opposition was fighting against the Lord. Bro. C. H. Ireland in the issue of July 2nd expressed himself as unable to see (even to save his life) how anybody could just see in his own front yard—which if I get the meaning is that Brother Ireland can not see how anybody can disagree with Brother Ireland. Now my main point of disagreement with Brother Ireland is that I can not see (even to save my life) how Brother Ireland can criticise Bishop Denny for speaking on unification when only a few weeks before that Brother Ireland sat on the platform in a unification meeting in Dallas, Texas, and aided and abetted Bishop Mouzon as a spokesman for unification—and himself made a speech in which he said not a word of disapproval of Bishop Mouzon, but rather gave approval to the whole proceedings. Since Bishop Mouzon referred, according to press reports, to the anti-unificationists as an "ignorant mob" Brother Ireland ought then and there to have condemned the bishops for speaking. But he did not. Bishop Denny does not agree with Brother Ireland and therefore Bishop Denny ought to keep still.

Now comes my good friend Bro. T. F. Marr and thinks to settle all things by the now bearded argument that any person who opposes unification is duty bound to offer something better. That kind of fallacious reasoning has always been the recourse of men who think to batter down the opposition by raising a side issue. Nearly twenty years ago an advocate of open saloons in Asheville stood on a soap box on the street and orated thus: "No patriotic citizen can vote against saloons until he can tell us how the city can find the money to run the government without receipts from the sale of whiskey." Is there any difference in that argument and the one constantly used which says, "If you oppose this plan you must offer something better?"

We had in North Carolina last year an issue before the people under the caption, "The ports and terminals measure." It created a stir. But its most ardent advocates never did resort to the charge that anybody who opposes the ports and terminals measure is duty bound to offer something better. If some of our wild advocates of unification had been in charge of that campaign they would have asked two questions: First, What better measure have you to offer?" and second, "Are you opposed to hauling freight?"

But it gets funny. And of all the funny things the funniest is to see a resolution passed by the Epworth League conference with a threat attached as to what "We, the coming generation of Methodism" will do and then see it signed by bald-headed men like L. B. Hayes, L. D. Thompson, and C. M. Pickens. If the present control of the Epworth League continues, and I am perfectly willing, then we ought to call it the "Old Folk's Epworth League Conference." But the going generation ought not to self-style itself "coming." There's a difference.

And the good Lord knows, if he keeps up with me at all, that I sincerely wish for all the unification that is possible with all the protestant denominations under heaven; but nevertheless I can not see in this plan a prospect of a better day and, strange as it may seem to some, I am against it with all my might, and yet I believe I am a Christian in spite of all the things that are said, and my heart is right with the whole world. I am not strong on "world visions." I am a little afraid of folks with visions. I confess to more narrowness and provincialism than I believe a Christian ought to possess and I heartily commend my confession to some unificationists I know. In fact, if all narrow and provincial people were against unification its defeat would be the most overwhelming thing in history.

One more personal word. I have never in all my life ever hated any negro or yankee. I say this because some fanatical men have looked me in the eye and said, "Opposition to unification is all due to hatred of the negro and the yankee." I do not like that word yankee. I never use it. Some of my unification friends seem to dote on the word. I have many friends among Northern people. Many years ago an attack was made on me in a trustee meeting at Davenport College for employing "Too many Northern teachers." I had not. I had taken, because of their qualifications, several graduates of Smith, Vassar and Barnard colleges. Nativity did not influence me for or against. Also about the same time I sat on a woodpile at Davenport College and taught a negro preacher some things he wanted to learn in order to be a better preacher. In fact, I was told that one of my critics is a man who is now denouncing me for being too provincial to fall in with the proposed plan of unification.

"How a man can see in his own front yard," to quote Brother Ireland and add somewhat thereto, and never look at the tin cans and combustible rubbish at his back doorstep, is "more than I can understand to save my life."

Screening Off Unpleasant Realities

Rollins H. Walker.

He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them.—John 12:40.

The biblical writer is explaining the strange obtuseness of many men to the glories of the revelation of God. He says God hardens them. The modern mind is apt to shrink from such a statement because it seems to imply an unloving attitude on the part of Jehovah, which goes against Christ's revelation of his fatherly compassion.

But what does the Christian mind do? It recognizes the fact of the progressive hardening of the heart of the man who sees the light and rejects it, but it says that the man hardens himself, that he disobeys a natural law in the moral world and the law acts. God is seeking only to save the man and enlighten him, but by a natural process he is becoming more and more incapable of seeing the light.

The Christian mind seems, then, to have two gods: one the gracious, tender, pleading God, the Father of our Lord Jesus Christ; and the other the natural law god who is enforcing the dread, inexorable moral necessities that spring from the many rejections of light. But that is polytheism; and we worship but one God.

And it is not only polytheism, but it is a form of expression which we have by no means thought through. What do we mean by natural law? If we think awhile, we are apt to say that by natural law we mean those principles of proceeding according to which things happen in the world. But we say God made the world, and hence we must admit that he made the principles of proceeding. And if we are really theists we say that God not only made the world, but he upholds it and carries on the currents of its life. Hence God not only made natural law, but he enforces natural law.

And this brings us right back to the old Semitic conception that God hardens men's hearts. In the last analysis, then, the way we express ourselves, if we really hold to one God as the Creator and Upholder of the world, is simply a matter of choosing which aspect of reality we propose to bring to the front in our statement. The modern statement sweeps the direct agency of God in punishment under the lounge, as it were, in order that our eyes may be fastened on the fact of his benevolence. The ancient statement sweeps nothing under the lounge. It says that God is good, God loves men, but if they resist him he slowly but surely destroys them. So it is just a matter of hiding away a tragic aspect of reality, on the one hand, or, on the other hand, of saying everything in the open, both God's intense love and his stern justice, even though our sensibilities are a little ruffled thereby.

The biblical writers in their care to ascribe not only deeds of love, but acts of vengeance, directly to the personal will and initiative of God, were opposing a world inveterately polytheistic. Any expression which referred to punishment as being inflicted by natural law would be taken by their hearers as referring to another deity. Now that we have gotten over the acute state of this temptation to polytheism, it may not be especially harmful for us to run the risk of a little confusion in our thinking in order doubly to emphasize the constant and aggressive good will of God in his dealings with men. It is perhaps not necessary that we use the biblical phrases which ascribe all punishment to the personal, direct will of Jehovah. But, on the other hand, it is doubly necessary that we should not, in a patronizing way, malign the biblical writers as though they were the protagonists of a view of God that made him the willful and willing destroyer of his children.

Where Winter Spends the Summer

By Rev. W. E. Poovey.

Duluth, Minnesota's inland ocean port, is a city of a hundred thousand people, and the head of lake navigation. Every ten minutes a vessel laden with iron, wheat, lumber, promiscuous cargo or with passengers heads out of the harbor under the aerial bridge. This line of lake steamers keep up this schedule through seven months of the year. For the other five months the fingers of King Winter hold the keys to every lake port locked with icy doors.

No wonder, therefore, these waters are cold right on through the summer. No wonder this vast inland sea is swept by chill winds while the South swelters with the humid heat of the tropics.

Overcoats were in order every minute on deck from Duluth to Detroit. The lowest level that the thermometer registered was 34 degrees Fahrenheit. The garden vegetables were found frostbitten when we landed for a few hours in Port Arthur. This was on June 27. The old Blum's Almanac that used to hang on a nail at the end of my father's mantel shelf was always faithful to remind me that June 21 was "the longest day," with the sun rising at 4:46 and setting at 7:14. But on this coldest day of the summer the sun rose at 4:03 and set at 9:03, giving us a seventeen hour day from "sun till sun."

But those belated sunsets are worth waiting for. The first one we witnessed was as we were starting on our three-day cruise. Ten miles to the west of us lay the lake shore in dim, dark outline, and above it stretched a strip of clear sky of silvery sheen—a proper frame and border for the glorious picture the Master Artist was about to paint for us. The cloud arrangement was ideal, and when the sun went out of sight the picture that was flung upon the cloud canvas was grander than any mountain sunset I had ever seen. Every empurpling cloud was girdled with crimson and crested with gold. With bewitching gradations of delicate color and such wonderful combinations of lights and shadings did the brush of the setting sun sweep the cloud canvas of the evening sky, that every eye was enraptured by the ethereal loveliness of the scene. "The heavens," indeed, "declare the glory of God."

The steamer Hamonic had a gross tonnage of more than 5000 tons. There were three hundred passengers, mostly Kiwanians from Michigan and the Carolinas. Service on the vessel was most excellent in its every appointment. The lakes were calm and blue, and the gentle swaying of the ship with the swish of the water along her sides had a most soothing and sleep-inducing effect on a weary traveler.

Sunday on board was spent much like other days, except, for dancing in the evening, a religious service was substituted. The five ministers in the party took part in what proved to be a season of spiritual worship and splendid fellowship. "How good and how pleasant it is for brethren to dwell together in unity."

After touching at several Canadian ports, we passed through the gauntlet of immigration and custom house inspection, and entered Detroit as avowed American citizens. For three days we had been sailing under the flag and sovereignty of the British Empire, so Detroit seemed like home even to a Southerner.

Detroit is a most wonderful city. It has a million people; more asphalt paving than New York, London or Paris; one hundred and eighty elementary and high schools; and manufactures two-thirds of all the motor cars used throughout the earth. We were treated to a trip through the Highland Park plant of Henry Ford. We suspected that the sight-seeing "broadcaster" was kidding when he assured us that this plant covered 192 acres, but later we learned from authentic sources that the new River Rouge plant covers 1100 acres of ground. Ford and Dodge Bros. together turn out 8500 cars daily and employ about 100,000 men in Detroit alone.

I went to sleep with the din of Detroit in my ears, and awoke with the din, as I thought, having died down to a distant, dull whisper. But during the night we had been transported by train from Detroit to Niagara, and the dull whisper was the voice of the distant Falls. Great is Niagara! The cloud of mist that constantly rose from the foot of the falls was like incense before an ancient altar, and the falling flood upon rock and pool played the deep Bourdon notes upon Nature's great organ. The Falls have a straight drop of nearly 200 feet, and a total horizontal contour of more than 4000 feet.

A day of ever-changing and inspiring views was enjoyed immensely, but the most entrancing view of all was that of Horse Shoe Falls from the Canadian side with a lovely, pale rainbow outlined upon the crescent rim of the cataract. As the stupendous flood fell thundering into the pool below the waters were beaten into a white froth, and the air rushing up the ravine caught the mist and carried it upward in the filmy folds of a bridal veil until caught under the coronet of the rainbow which the slanting sun was about to place upon the brow of this Queen of World Wonders. It was a scene too ethereal to be caught upon the sensitized plate of the camera, and too lovely for language to convey, but worth traveling a thousand miles to behold, if but for a moment.

The time our party was allowed as a stop-over in Washington was altogether too short. But many of us touched the high spots without stopping. The massive proportions of the Capitol building, the gilded domed Congressional Library, the obelisk-shaped, and the shrine-like memorials to Washington and Lincoln, the quaint loveliness of the White House, the tender sentiments associated with a certain modest house on S street, the great Union Depot—these with many other public buildings and historic spots were "covered" in an hour.

This was indeed a most delightful tour, because of the variety of territory and modes of travel, because of the fine fellowship with this choice company of Kiwanians, and because of the discovery of that mystic spot where Winter in his milder moods spends most of his Summer months.

Offers a Reward for a Plan

H. C. Byrum, Lowell, N. C.

I would like to offer a reward for the best plan on Unification. There seems to be a large number of our dear brethren who say they are anxious for unification but not this plan before us.

We have had a long dry spell and things are not rosy down this way, but I will give one hundred dollars for the best plan submitted by these objectors; provided, it in every way excels the present plan. There is no limit on this proposal. You may climb to the top of the ecclesiastical altitude or you may go to humblest layman. There will be no geographical limit. Should someone who watches the golden sun sink into the Pacific for a night's rest want in on it, let him come. I never like to see a fellow kick a crutch from under a cripple until he has a better one to place there. Yet it might be better for a fellow to just say, "I am opposed to unification." At least that sounds like "Honest John." And it is easier to overlook a man's judgment than his insincerety. What about the plan anyway? Who knows anyihing about it? I have heard it explained by those who helped to make it; I have heard it picked to pieces by others who helped to make it. It seems that these masterful scholars know nothing more than their own interpretation of words. What are words? Vehicles to carry ideas. What are ideas? Thoughts. But what are thoughts? My ammunition is at an end. But I was thinking of the finality, the supreme court. What would happen to a great document that is about to be born if while on the way to the final sitting to render the last decision on a question the members in one body should all be killed by accident? Dead goes muscle, brain, thought and ideas and the living would never know what that final thing looked like. Of course another court could be set up and another decision written, but it would have to come from the thoughts of some man's head.

What is this talk we hear about a constitution? If a written constitution is anything more than what some mind thinks it has me stood. And if there has ever been a man on God Almighty's earth, save the Master, that can say the final word for the human race I have never heard of him. I have heard some talk as if they could, as they boasted of their scholarship, but nothing convincing about it. Once there was a constitution written for the American people, good as any, so far as I know, but today it is covered almost with patches—nineteen in all. And in the going of the years they will increase.

So why worry over the wording of what can mean nothing more than a beginning toward a goal? Now if you are absolutely sure that you have better words and can write a better plan, fetch it in. But, mark you, we don't want a load of rough-edge. If we have to pay for it, bring the real goods. Here is your chance to make one hundred dollars. Keep in mind that I will have to pass on your plan before writing the check.

Athanasius, should he rise from the dead, might write a plan. But after a long period of cyclonic years he passed to his reward. The great old saint had a time with the highbrows of his day, and was about as stubborn as any of them. When Arius, who was condemned by the Council of Nice, had been recalled by Constantine, and directed that he should be received by the Alexandrian church, it was Athanasius who refused to admit him to communion.

If we could slip down through ten centuries and wake up John Huss, he might write us a plan, but if so every church boss, king and potentate would wilt under his powerful hand. His first paragraph would run about like this: "Those of you who have your money invested in a crown factory, where they are making crowns for monarchs, kings, popes and Beshah, get it out at once; the sun has gone down on domineering." Then he would be carried to jail and I would go see him and say, "Huss, you are right; I don't like for any man to capsule his will and tell me to swallow it." Then in I would go and John and I would be together.

We might slip down another five hundred years and find a man who really lives now that can write a plan. There are some rumblings around that there is a scholar or two yet on earth.

Now give us the right plan. For me and my house, we are not going to join the rebellion. With our heads in the air and our faces toward the celestial city we are going to march on toward the sunset.

I am sorry that we have brought the blot on our great church that has come this year in our district conferences. But the dear brothers say they can do all these things without ill feeling. Maybe so. But I think of Billy Sunday's argument on the modern dancer. Who can dance without an evil thought, Billy says that "he is more than a man, less than a man, or a liar." So if all these things have gone the rounds and no ill feeling we are growing in grace.

Don't forget to send in the right plan.

News Items from Greensboro College

Several changes in the faculty of Greensboro College and other items of interest are noted.

The new profesor of English is Robert F. Nichols, a native of Missouri. Professor Nichols was graduated from the University of Missouri with the degree of B. A., received the degree of M. A. from William Jewell College, and is now completing the required work for the degree of Ph. D. from the University of Missouri. He has specialized in English in his college and university courses of study, and has had mature experience in teaching English including normal school teaching.

The new professor of Latin is Miss Clara M. Brown of Georgia. Miss Brown is an honor graduate from Shorter College, where she received the degree of B. A. She also holds the degree of M. A. from the University of Georgia, and has been pursuing additional work in Emory University. Miss Brown has had practical experience including teaching in college.

The new instructor in music is Miss Mary Blanche Burrus of Weaverville, North Carolina, who was graduated from Greensboro College last May with the degree of B. M. and who won the highest honor of the class of 1925. Miss Burrus has had experience in teaching. She is now studying music at Chautauqua, New York.

Miss Maude G. Cotton of Washington, North Carolina, an honor B. M. graduate of the Greensboro College class of 1925 will be accompanist in the voice department.

Miss Helen Rose of Georgia is the new assistant librarian. Miss Rose attended Wesleyan College, Macon, Georgia, during two years, and then received professional training in the Library School, Carnegie Library of Atlanta.

Professor Gilman F. Alexander, professor of voice, is teaching in the summer school at Chautauqua, New York.

Professor Elliott O. Watson, professor of history and economics, is engaged in graduate work at the University of Wisconsin.

Miss Geraldine H. Smith, associate professor of physical education, is studying physical education at Columbia University.

Since the publication of the last Bulletin, May 11, 1925, a number of substantial donations have been reported on the endowment fund, including the following:

Miss Lula Faye Clegg, chairman of the Charlotte and Shelby district, made an additional report of $320, making a total of $625 for her district.

Mrs. H. W. Baker, nee Mary Porter, formerly of Greensboro, North Carolina, now a resident of Barranquella de Columbia, sent a check for $500 to be applied on the Lucy H. Robertson Chair of Religious Education.

Mr. B. N. Duke's recent check of $50,000 to Greensboro College is a renewal of his friendly interest in this institution of learning, having made other gifts to the college in the past, including $10,000 donated at the beginning of the movement to raise the first installment of $100,000 on endowment.

Such vital interest manifested should hearten the alumnae and students numbering over two thousand, and should inspire the host of other friends of this time-honored institution to win the victory for a greater Greensboro College.

Quite a number of improvements are being made including important equipment that will increase the efficiency of the college plant. Included in such improvements are superior equipment in the piano department, providing additional cement walkway in the campus and the installment of a modern cold storage plant.

The auditor's report just completed shows the fiscal year closed June 30, 1925, to be the most successful year of the present administration.

Favorable prospects are reported for a full attendance at the opening of college next September.

Book Notices

THE MISSIONARY EVANGEL

Mr. and Mrs. W. W. Fondren of Houston, Texas, gave to Southern Methodist University a fund, the proceeds from which are used each year in procuring some competent person to deliver lectures on Christian Missions.

To the preparation of this lectureship of 1925, Bishop Mouzon brought not only a prolonged study of our Christian Evangel, not only a personal contact with our missionary activities, but a vigor of mind and evangelical passion, filled to overflowing with the spirit. In opening his address Bishop Mouzon says, "The Bible should be used for one thing, that the Gospel of the Son of God may be given to the world. We need a proper understanding of relative values. We need to distinguish the things that differ. We must learn to put first things first. When we determine "not to know anything but Jesus Christ and Him crucified," then we have the proper avenue of approach. Then we shall be able to present the Gospel, and to present it in such a way as will carry along with it everything else in the Bible that ought to be carried. Christ makes the whole Bible luminous."

The Lectures given under this series are: "The Evangel and the Bible," "The Message Concerning the Human Soul," "The Christian View of God," "The Gospel of the Cross," "The Santification of All Life."

Price $1.50. Cokesbury Press, Nashville, Tenn.

* * * *

HONEST LIBERTY IN THE CHURCH

Ten of the most important unsettled problems which the church in America is facing are here discussed.

More than one side is presented in every case, and in each instances, also, an able representative has acted as the spokesman of the positions taken.

This is not all. "Those present" were encouraged to speak out in meeting, which constitutes a unique feature of this volume. It contains what they had to say from the floor in the way of interrogations, approbations and exceptions to what the regular speakers had said.

The Macmillan Company, Publishers, New York.

* * * *

A GOSPEL FOR THE NEW AGE

By C. H. Buchanan.

In a lucid, clear way, the author has produced a book which will have a world-wide appeal, the purpose of which is to stabilize the religious thought of the age. In religion, as in almost every other line of thought since the World War, there has been a tendency to drift away from the old-established moorings. The author hopes to aid in counteracting this drifting tendency and to call men back to the simple, sweet, vital trust in Jesus and his religion. He has ably summed up the vital principles of such a religion.

Cokesbury Press, Publishers, Nashville, Tenn.

OBJECTIONS TO THE PRESENT PLAN OF UNIFICATION

For months the writer has read and seriously meditated on both sides of the proposed plan of unification. I have hesitated to write anything at all on the subject until now, though I have been urged to do so by some of the outstanding leaders of our church, one of whom is a bishop (not our present chief pastor, however,) but have refrained to do so. I think I would not write at all, but for the fact that a number of the brethren, under a sort of propaganda, filled up a large portion in a recent issue of the Advocate on this thing that is dying a hard death.

Now, in the outset, no one would be happier to see the Northern and Southern churches come together than I, but I see absolutely no chance for it being done under the proposed plan. I seriously object to the plan, therefore:

1. Because missionaries, sent into our territory from the Church North, have little ecclesiastic manners. I mean to say, in many instances, where they operate within our bounds, they attempt to take unchristian advantage of our brethren in the ministry and also of the laity. On the face of it, that may seem to be a hard thing to say, but I know whereof I speak. Hence, all my life, would I reprimand myself should I forget and cast my vote to tie up with that sort of thing.

2. I seriously object to the pending plan, because I can see nothing but an ultimate confiscation of our property by the M. E. Church, a church almost twice the numerical size of our own. For my own sake, and for the sake of the laymen who have given of their means through the years to build up and to maintain our holdings, I cannot and will not support this scheme.

3. I am against this plan, because the status of the negro bishops will be the same as that of the white bishops. If not, why not? When a bishop in the Methodist church is elected he becomes a general superintendent, if I read the Discipline aright. Then, if a negro bishop will not have at least a technical right to preside over the N. C. conference, then why not? I asked that question of one of our church leaders out of Nashville last year at the pastors' school at Trinity College publicly, and he spoke feelingly from the platform and said "No"! He had a number of amens, but I said no more, affirmed that I would wait, read and see. From what I have read from men as smart as he I think my point was in keeping with the spirit of our book of Discipline touching that matter. Then, it appears that our brethren of the M. E. church are catering to that sort of thing. Not long since, a couple of young married people out of Columbus, O., were visiting their people in Fremont. The young man said to me that he and wife on a Saturday, not so long ago, looked over the announcements for the Sunday services, and saw that a bishop was to preach in a downtown church. They decided to hear him, but on arrival found that the speaker was a negro bishop. They felt incensed, but having good **Southern manners,** decided to remain. The negro preached on "The Common Lot of Man." When he was through with his message, the white pastor stepped to his side, put his arm about his shoulder and said: "We are of one blood, the color is the only difference." These young Southerners felt grieved and insulted, just as I would have felt, having been born in the South. Yes, the brethren say, let's get together. So say I, but see no chance for it with the adoption of the pending plan. J. A. Dailey.

THE METHODIST PRESS ASSOCIATION AT LAKE JUNALUSKA

(Continued from page two.)

Junaluska.

Junaluska! There is music in the name. Junaluska! There is beauty in the picture. Junaluska! There is life abounding in the atmosphere. About the whole place there is a charm—in the sky above, on the mountains surrounding, in the lake, about the cottages and hotels and shops and places of meeting. Go once to Lake Junaluska, and you will want to go again and again and keep on going as the summers come.

Every year since the establishment of the Southern Methodist Assembly at Lake Junaluska there have been extensions and improvements both in the physical conditions and the programs, and now Lake Junaluska has become one of the outstanding places in our country where Christian people find rest and recreation and conference and training and inspiration.

Have you ever visited Junaluska? If so, you know all about its charm. If not, you ought to plan to go.

Trip to Mount Mitchell.

Leaving Lake Junaluska we traveled to Asheville, thence to Black Mountain, thence two miles to the toll gate that marks the entrance to the Mount Mitchell motor road. This, is a one-way road, eighteen miles long, ending at Camp Alice, high on the mountain, where is located a hotel that serves splendid meals. During certain hours travelers are allowed to ascend and during other hours to descend, as the road is narrow. On this motor road one crosses the Blue Ridge mountains several times climbing higher and higher.

Ready for dinner we arrived at Camp Alice, and such a dinner! All had been arranged by Mr. J. Dale Stentz.

The two ladies who climbed Mount Pisgah were brave again and Mrs. C. W. Turpin joined the party. Some of the men had already struck the trail and some made up the rear guard. But some looked at the trail and remained in Camp Alice. Tell it not in Lake Junaluska, publish it not in the streets of the cities in which they live! We refuse to give names.

The trail to the top of Mount Mitchell is not so hard as that to Mount Pisgah, and benches are placed at points along the way where travelers may rest. Yes, this climber rested. He knew the benches were placed there for climbers and thought they ought to be used. Some of the young fellows like Dr. King scorned the benches and ran part of the way up the mountain (a few feet).

At last we stood on the peak, 6711 feet above sea level, the highest point in the United States east of the Rocky Mountains. On the top of this peak is a grave and a tablet which reads in part:

In Memoriam
Elisha Mitchell, D. D.
Born Aug. 19th, 1793
Died June 27th, 1857
'He reached the heights to rest in peace.'

The inscription also tells how he lost his life by falling from a precipice after he had determined the height of the mountain. Later the mountain was named for him.

Returning we passed through the grounds of Montreat, the Southern Presbyterian Assembly, and got a glimpse of Blue Ridge, the Southern Summer Headquarters of the Y. M. C. A., and Oteen, the United States Government Hospital.

That evening, at 6:30 o'clock, the editors and other members of their party were guests of Central M. E. Church, South, Asheville, N. C., of which Dr. Ashley Chappell is pastor. A wonderful banquet was served in Battery Park Hotel, one of the finest hotels in the South, built of steel and concrete, opened just one year ago, and taking the place of the historic hotel of that name which was first opened in 1886. The pastor and nearly a score of his officials were present at the banquet. Next came an inspection of the Central church building. The auditorium has just been remodeled and a large addition made, providing commodious and up-to-date Sunday school and social rooms. The building is a wonder. Some say that it is the finest church building in the M. E. Church, South.

At eleven o'clock that night we were back in Lake Junaluska packing our suit case to be ready for an early start for other fields. Oh! The Land of the Sky! If we ever move from the Baltimore conference we are going to North Carolina."

WORK TO BEGIN AT ONCE ON THE NEW DUKE UNIVERSITY

The immediate steps to be taken by the Fuller Company, which has been given the contract for the eleven new buildings on the present campus, will be the awarding of the many sub-contracts and the arrangements for building a spur track from one of the principal railroad lines for hauling building materials, equipment, machinery and supplies.

The eleven building group will cost $4,000,000, and will be of colonial architecture. Horace Trumbauer, designer of some of the finest buildings and groups in the country, including the Curtis building and The Philadelphia Public Ledger structure, has taken care to preserve many of the best features of the present site where the new buildings will be erected, including the familiar statue of Washington Duke, father of James B. Duke, benefactor of the institution.

The principal buildings, including East and West Duke halls, will remain as a part of the new building scheme, although most of the old buildings will be razed. The entire group will be erected on the site of the present campus, and will form what will be the college for women.

The plans for the larger part of the university, to be erected on the recently acquired 5,000-acre tract, about two miles from the present site, are yet to be announced.

The group which will be erected during the next eighteen months will include five new dormitories, science hall, auditorium, capable of seating 2,500, a union hall, faculty apartment house with club and restaurant accommodations, library to care for 150,000 volumes and a class room building.

CAN YOU AFFORD TO MISS THIS?

The coming of "Bud" Robinson to Camp Free at Rutherford College August 2 to 11 brings us face to face with one of the rare privileges of a lifetime. Here is a rich character, a rare personality, a remarkable preacher of the old-time religion, who will make you forget Dayton and evolution while you look up and feel that God is nigh.

And Dr. John Paul, recently elected president of Taylor University, is to be there, too—one of the strong men of America whose power as a gospel preacher makes him a shining light in the world. And the Bingham singers will give you a new thrill and show you something new in the way of music—a revelation of the power of God in song.

You cannot afford to miss this. Let's go! Prithee!

O. P. Ader.

LETTER FROM MISS FRANCES BURKHEAD

I have enjoyed the weekly visit, through the Advocate, with the friends at home more than I can ever tell you. There are some of them, however, who are on the wrong side of the Unification question, according to my ideas. The notion seems to have gotten abroad that all the missionaries are for it, but there are quite a number in our China mission who are strongly against it. We think that it would mean the absolute annihilation of our mission, and we have one of the best in China, although it is small compared to some others. Our territory is in the strategic center of China and instead of turning this great opportunity over to others we should use all our efforts to strengthen and build up the Southern Methodist work in the city of Shanghai and surrounding country. We have a task that angels might envy—and we are doing so little about it.

When I started to write this business letter I didn't know I was going to get on this subject, but since I have, it has occurred to me that some of my friends might be interested to know how I stand on it. So if you have room to slip the above paragraph into the paper I will appreciate it.

I am looking forward to a year in the "New" North State which has made such a name for itself during the last few years that even people in China know about it, I remain, Frances Burkhead.

TO RETURN TO JAPAN

Dear Mr. Editor: After having spent twelve months here in the "good old U. S. A.," most of the time in North Carolina, we find ourselves here at Lake Junaluska resting up for our return trip to the Sunrise Kingdom. In many respects this year in America has been a very profitable year. I received my M. A. at Duke University in June, finished my third year's conference course at the preachers' summer school, supplied for Bro. L. E. Thompson at Mebane for a few months, conducted eight revival meetings, and spoke on Japan, and missions on several occasions.

I want to take this occasion of expressing our appreciation to some of the good ladies of West End church, Winston-Salem, to the members of Mebane church, and to the kind friends at Main Street, Gastonia, for their lovely showers of useful things. The memory of these gifts and of the givers will always be pleasant to us. We spent the last week end with the good people at Main Street church, Gastonia, the church that is supporting us, and were delightfully entertained in the beautiful home of Mr. and Mrs. J. L. Gray. We appreciate more than words can express the loyal support of these good people, and trust that we may prove worthy of their support and interest in us and our work in Japan.

We expect to sail on the S. S. President Garfield from New York via the Panama Canal, September 3, and will arrive in Kobe, Japan, October 16. Our address in Japan will be Nakatsu, Oiota Ken, Kyushu, Japan. I. L. Shaver.

REPORT OF COMMITTEE ON RESOLUTIONS, SOUTHERN METHODIST PRESS ASSOSIATION

Grateful to Almighty God for His mercies, the members of the Southern Methodist Press Association in session at Lake Junaluska July ninth and tenth, nineteen and twenty-five, would record their appreciation and thanksgiving to the gracious Father for His goodness and blessings that have attended us through the year.

We desire to thank the Commission on Temperance and Social Reform through its chairman, Bishop James Cannon, for the kind invitation to hold our meeting at Lake Junaluska, and for their most thoughtful consideration for our comfortable entertainment and pleasure as their guests.

We would also thank the Southern Assembly through its secretary, Mr. J. Dale Stentz, for many courtesies, and their part in providing for our entertainment and pleasure, and for the wonderful auto ride through the wonderful "Land of the Sky."

We would also record our appreciation for courtesies enjoyed at the Colonial and Terrace hotels.

The managers of the Mission Building have been exceeding to us in providing us a place to meet in their chapel, which we appreciate.

We record our appreciation of the labors of the executive committee—Satterfield, Plyler and Rowland—in faithful service in preparing the program.

We regret to sever relations with Rev. R. S. Satterfield, who leaves the craft to return to the pastorate, and we pray the blessings of God upon him.

Meeting in the great state of North Carolina we are mindful of the magnificent gift of Mr. James B. Duke for the work of education and rural church building. May the blessings of God attend this great and liberal hearted layman.

We bow our heads reverently in sympathy and prayer for our brother, Dr. D. H. Aston, editor of the Oklahoma Methodist, whose home was twice bereaved in the death of father and wife. We assure him of our sympathy and prayers in his sorrow.

C. O. Rainsford,
Chairman of Committee.

Adopted by a rising vote.

Resolution concerning the General Conference and our publications adopted by the Southern Methodist Press Association:

We recommend:

1. That the general policy of our publications continue as it now is.

2. That greater effort be made to increase the circulation of our church publications.

3. We recommend to our Commission on Publications the consideration of the feasibility of asking the General Conference to establish a connectional board that will head up all our church publications.

4. That the General Conference ask the annual conference to enlarge the assessment for our papers in the papers so it will be sufficient for them to do their work.

5. That they give consideration to the multiplicity of publications so that others will not interfere with the work being done by the regular authorized papers of the church.

REVIVAL IN DUNN

On July 19, in Divine Street Methodist church of Dunn, there closed one of the most successful revival meetings ever held in our town.

The preaching was done by Dr. Fred Chenault, pastor of Broad Street Methodist church of Richmond, Va., and the music was very ably directed by Rev. G. C. Harris. Dr. Chenault is a man of pleasing personality, an earnest, forceful speaker, and a man whose heart is aflame for Jesus Christ. He makes no compromise with sin, but is a fearless messenger for righteousness, and is unsparing in his attack upon sin in its various forms.

While he pointed out the way of salvation to the sinner, his messages were especially directed to the inconsistent church member who bears the name of Christian, but in his heart loves the world and sin more than Jesus Christ and His will. He showed us very plainly that if we would have our lives count for Jesus, we must live lives surrendered to His will. He spoke very plainly to those in the church who engage in card playing, dancing, theatre-going and other worldly amusements, showing us that if we would live for Christ and lead others to Him, we must live lives unspotted from the world.

The services were well attended from the beginning, but grew both in attendance and interest each day until toward the close of the meeting the large church and Sunday school auditoriums were filled to overflowing and many were turned away.

A most beautiful spirit of Christian fellowship and co-operation was manifested by all the churches of the town; and while the services were held in the Methodist church and the preaching done by a Methodist minister, one could not think of it as a Methodist meeting, but one in which the whole town was deeply interested. As a result of this the entire community experienced a great spiritual awakening. Every service was refreshing and uplifting to the soul. Christians were revived, those who had grown cold renewed their vows and turned to God, and sinners were converted.

As a result of the meeting we have had about a dozen accessions to the church, which is gratifying, as most of the people of our town were already members of some church, and there is hardly a child in our Sunday school over ten years of age who has not connected himself with the church. Our faithful pastor, Rev. G. T. Adams, is very diligent in looking after the lambs of his flock and dosen't wait for a revival meeting to bring them to a knowledge of Jesus and into the church.

Again I say, we have had a gracious revival. God was in our midst. We felt His presence and believe that as a result of this meeting our town has been lifted to a higher plane of Christian service.

Mrs. J. W. Whitehead.

REVIVAL AT BESSEMER CITY

We closed our meeting last night. Have been running for two weeks. Rev. Bob Self did the preaching for us. We believe him to be a spirit-filled man. He preached the great love of our heavenly Father and the sureness of hell and the devil. We feel that we had a great meeting and God was in our midst. We had a hundred or more reclamations and conversions. We believe everlasting good was accomplished and that our church will be greatly built up. Brother Self left this morning for his home in West Asheville. He will begin a meeting for Bro. T. A. Groce tonight at Oakley.

Mrs. E. P. Stabler.

A WORD OF APPROVAL

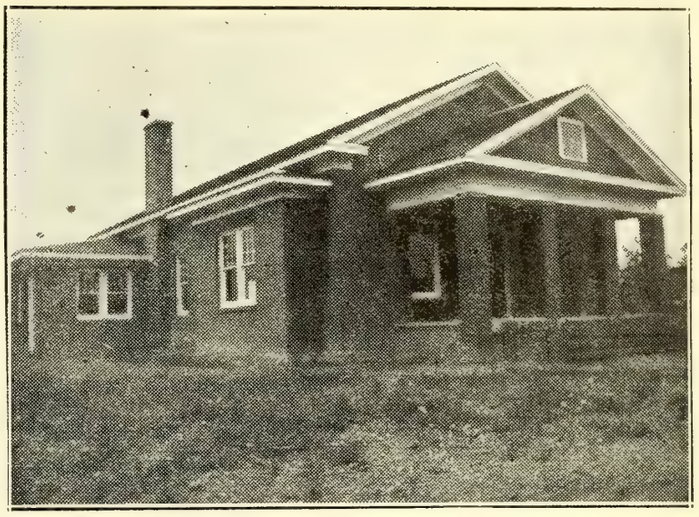
I have just read the article from Rev. W. T. Phipps in this week's Advocate relative to Rev. L. B. Hayes last week's article, "Mr. Bryan goes to bat and strikes out."

I do not know Mr. Phipps or Mr. Hayes, but I wish to heartily commend Mr. Phipps' stand, also disapprove of any of the Hayes Bromidia variety, which is doing more to weaken the Christian church than anything else.

Have not been a worshipper of Mr. Bryan myself in poltical life, but have heard that his home life is a clean record and Mr. Hayes know that himself; so why this uncalled for ridiculous appearance in a Christian paper?

We need more men of the Bryan backbone to stand for the Bible and not appear in other faces. So my hearty approval of Mr. Phipps' article is with this letter.

L. T. Townsend.



Union Chapel Methodist Church, Albemarle Circuit. This new church is the consolidation of two churches and was begun and completed in less time than five months, and cost about $7000. L. H. Griffith is the pastor.

METHODISM IN CARY

While sending a renewal for the conference organ I am including some reference to things Methodistic in our midst. It is the genius of our church to expand wherever planted, and the soil of the Old North State seems adapted to the propagation of a movement that swells with a tendency to burst the bands that bind it.

Among the four Advocates I am a subscriber to, I rank the North Carolina as one on the top shelf. The issue of July 16 is an admir able one, where editorial and correspondence, the news of the local church and valuable historical reference, etc., vie with each other in producing a periodical brimming with interest. As the writer has had much experience astride the tripod he might be excused for venturing his opinion as to newspaper excellencies embodied in your journal.

But our text is "Cary Methodism," and, like some pulpiteers, we may wander from the "foundation" and get mixed up with some "fundamentalism" if we are not expert in dodging divergences. So let's discuss the text.

Perhaps the newest thing among us is a brand new house for the preacher to live in. The workmen are busy putting the timbers together for a six-room parsonage, and the work is rapidly going forward on an eligible lot on our main thoroughfare and near to the state public school building. When completed it will be a fine addition to the handsome homes of our growing town. Pastor W. C. Ball has recently taken unto himself "an helpmeet" and is providing a home for his newly-wed, which she richly deserves on account of her fearlessness in wedding a Methadist preacher. Us who have traveled the road are better apprised of the dangers incident thereto than those just coming on.

The church building in Cary is to have stained glass windows as the next improvement—some of them to be memorials of members. The new windows will be a handsome addition to good looks as well as to appropriateness. The Methodists will have the incentive of an industrious competitor now, inasmuch as the Baptists have brushed aside the rubbish and are actively at work on their new building, which is to be one reflecting credit upon their growing church.

Besides these church improvements Cary is inaugurating a water and sewer system that will attract new and desirable population. So mote it be.

W. O. Butler.

FREMONT, AND A UNIQUE EXPERIENCE

During the recent extremely warm weather the writer, from his pulpit one hot Sunday morning, announced that on Wednesday evening following he would hold the prayer service on the front porch and lawn of the parsonage, an ideal place for such a service. Now, of course, there is nothing out of the ordinary about an open air service at this time of the year, but here is the uniqueness of the affair: All preparations were made, lights turned on at the front and the pastor was all ready to greet the attendants. Then it was that a babble of many voices was heard out of the quiet of the hour. The voice of Mrs. Mattie Peacock, a sunshiny soul, was heard, saying, "I will lead the crowd." So all of a sudden, some forty of the Fremont congregation came upon us with a most gracious "pounding," leaving many good things to eat upon our dining table and then all marched out on the front for the evening service. Now we have had many poundings during these thirty years in the ministry but none under a circumstance similar to this one. Of course we had a very gracious service and the pastor expressed himself feelingly at the thoughtfulness and kindness of his people. Miss Hicks, a member of the family, next day called my attention to the fact that one of the legs of the dining table would have to be repaired, and therewith hangs a tale. You know, this people have gotten an idea somehow that this preacher likes to eat. Well, in palmier days I did enjoy it, but of late years my physician advises that I slow up somewhat. So now, in this great barbecue country, instead of eating three trays of barbecue, I eat two and quit, and I seldom ever eat more than one chicken in a single day. I have found, in fact, that it is always best for one's digestion to stop eating when you could eat a little more. Moral, retention of good health.

We are nearing the close of our quadrennium here and we shall be all too loath to leave this fine people. They have been most kind and patient, and they all have endeared themselves to us. God's blessing be upon them all.

J. A. Dailey, Pastor.

RANDLEMAN SUNDAY SCHOOLS

We have on this charge three of the best Sunday schools I have ever seen—St. Paul, Naomi, and Old Union. The school at St. Paul deserves special mention. One of the best superintendents to be found anyhere, with 13 fine teachers. He with all the teachers are nearly always present. On the roll are the names of 320 pupils—145 grown people, 101 children, 52 young men and young women, and 22 on the cradle roll. The school went to Guilford Battle Ground on a picnic July 17. There were present 250 with from 35 to 40 cars. The day was fine, the place ideal. The order could not be improved, and the dinner—well, words cannot describe it. The other two schools are well organized and doing fine work.

J. A. Cook.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

The following beautiful poem is contributed by Mrs. E. M. Anderson of St. Petersburg, Fla., who for a number of years was a member of the Woman's Missionary Society of West Market Street church, Greensboro, N. C.:

FUTURITY

We would not lift the veil that hides
The future from our sight,
For God is with us all the way,
And He will guide us day by day,
Into the perfect light.

We know we are His children now,
O blessed truth to know!
But what we shall be by and by,
When God shall call us home on high,
Doth not appear below.

We try to follow Jesus now,
His image here to bear,
But O how prone we are to fall,
To mar the patter given all,
But we shall see Him there.

We shall be like our blessed Lord,
O Saviour, Christ divine!
Thy promises are ever sure,
Thy Word forever shall endure,
Thy glory on us shine.

BREVARD MISSIONARY SOCIETY

We have heard with great interest of a recent interesting meeting held by the woman's auxiliary at Brevard. The inspiring program had been arranged by Mrs. D. L. English, and consisted of a talk by Mrs. York an "God's Flower Children," which stressed the importance of looking after the neglected children of our communities; a paper by Mrs. Loftis, giving the work of the Institutional church in Kansas City; missionary news items by Mrs. Kern and an uplifting devotional conducted by Mrs. Setzer.

It was a great pleasure to have Mrs. S. Walsh from Cape Town, South Africa, as a visitor. She told most interestingly of the far away land in which she lives. It was a pleasant and encouraging bit of information given by Mrs. O. H. Orr, that the children's society under the leadership of Miss Alma Trowbridge had already raised the full amount of their pledge for 1925. After the presentation of the Missionary Voice by Mrs. G. H. Woodward the meeting adjourned.

"Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all success."—Arthur T. Pierson.

TRY LOVE

In the turmoil of nations and the rising tide of racial hatreds; in the animosities and bitter difficulties among the individuals; in the selfish rivalries and the struggle for bread on the crowded ways of the seething masses; in industrial centers where the magnate roller crushes the common man; in a world of divergent creeds and opinions; in hearts enslaved by fears, mistrusts, suspicions and criticisms; in the councils of perplexed statesmen and churchmen laboring and praying for light in staggering problems; in home, in church and in state—in it all the way out and on is Love.—C. Boaz Dan in "Indian Witness" (Missionary Voice.)

SPLENDID REPORTING

Miss Amy Hackney, conference superintendent of the children's work, is jubilant over the fact that out of 112 societies in the conference she received during the second quarter 106 reports. Congratulations to the little folks! We hope that the record in the adult and young people's departments is as satisfactory. Miss Hackney also reports 12 new organizations during the quarter, six baby divisions and six juniors. May the good work go on!

WAYNESVILLE DISTRICT MEETING

Andrews was the meeting place of the Woman's Missionary Societies of the Waynesville district for their annual meeting on May 26-27. In the absence of the district secretary, Mrs. J. Dale Stentz, who was kept at home by illness in her family, the meeting was presided over by Mrs. J. T. Mangum, conference superintendent of supplies, of Waynesville.

The first meeting on Tuesday afternoon opened with an impressive devotional service conducted by Mrs. Mangum, after which she gave the report of the district which had been prepared by Mrs. Stentz, and which showed that faithful work had been done and gratifying results accomplished.

Mrs. H. A. Dunham, conference corresponding secretary, featured the program of the afternoon with a most interesting report of the Council, together with that of the conference. It is most encouraging to know that we gained during 1924, in our conference, 59 new societies (23 adult, 20 young people and 16 children's), giving us a total of 190 adult, 71 young people and 100 children's societies, with a total membership of 11,415.

After a devotional service the service was given over to Mrs. C. C. Weaver, conference superintendent of young people's work. She gave a most inspiring and helpful talk in which she stressed the importance of definite purpose in life for our young people. At the close of her talk one young girl came forward evidencing her desire to enlist, when her education is completed, in life service. The impressive pageant which has been presented in all parts of the conference, "To Die or Not to Die," was given by a number of young people representatives of the Waynesville district.

Wednesday morning's program was featured with the presentation of the work of the children's department by Miss Amy Hackney, conference superintendent. She brought out many interesting things in connection with her work and urged especially more organizations, the need of leaders, and the co-operation of the adults in the work of the children. In connection with her talk she conducted an institute on the work of her department.

A forum on the general missionary work was conducted by Mrs. Mangum, at which time the departments of mission study, social service, stewardship, supplies, etc., were discussed. After the taking of the pledges for 1925, the meeting adjourned with benediction by the pastor of the church.

"Greece said there were three things that caught her attention in worship, the good, the beautiful and the true. That sums up the finest thinking of the West. The East brooding over these same problems, has come to the conclusion that there are three other ways out, namely, the gyan marg, the bhakti merg and the karm marg. The gyan marg is the way of knowledge, the bhakti marg is the way of devotion and the karm marg is the way of action or works. Jesus said, "I am the way, the truth and the life." I am the way—that is good. I am the truth—that is the true. I am the life—that is the beautiful. He is what the Greeks unconsciously desired. Turning to the East he says, I am the way—that is the karm marg—a way of life, a method of acting; I am the truth—that is the gyan marg, the way of knowledge; I am the life, that is the bhakti marg or the way of devotion. He is what India has unconsciously desired. Jesus stands midway between East and West and fulfils every thing that life strives for, and one day East and West will find in Him what they need."—E. Stanley Jones of India, at Washington Convention.

North Carolina Conference

THOUGHTS FROM MARY WOOLEY

The greatest contribution of Christianity to the womanhood of the Orient has been the knowledge and appropriation of the spirit of Jesus. In the meeting with the women of Japan, in Tokyo and Kyoto and Kobe; in the more intimate knowledge of the women of China, in Pekin and Shanghai, and the characteristic Chinese cities of the interior; in the friendships with the Indai girls from Ceylon and Madras and Sahore—wherever one has known the women of the Far East, there has remained the impression of dignity and charm. To them, in this age of transition, in the days when the onrush of the new saps at the foundations of the old, Christianity is a stableizing as well as progressive force, affording a sense of freedom without a loss of dignity, an equality with men based on the best that each has to give, a Christian standard of the home, ideals for life and the strength to press toward this attainment. The supreme contribution of Christianity to the womanhood of the Orient, in all relationships of life, is the knowledge of Jesus' way.—Mary E. Weeley, Litt. D. LL. D.

DANIELS CHAPEL AUXILIARY

Mrs. J. R. Daniels, Goldsboro, R. F. D., is president of this auxiliary, and Mrs. Alex. Taylor, Pikeville, is corresponding secretary.

Let all the officers of the conference society note these two addresses that they may serve them in their respective capacities.

METHODISTS BUY KOREA'S FAMOUS RESTAURANT

The restaurant in Seoul, Korea, in which the 31 signers set their names to the ill-fated Korean declaration of independence in 1919, has been bought by the Methodist mission in that city for use as a city mission center. All the denominations working in the city will conduct here an evangelistic center, in which there will be special preaching, social work, Bible study and industrial training.

WAYNE COUNTY FEDERATION

The first meeting of the Wayne County Missionary Federation was held at Daniels Chapel Tuesday, June 30, at 10 a. m.

Opening song, 99.

Inspirational address by Rev. R. E. Brown.

After some timely remarks by the chairman the following societies responded to the roll call: St. John, 3; St. Paul, 18; Mt. Olive, Smith Chapel, 3; Fremont, 26; Yelverton, 3; Beston, 2; Elm Street, 1; Rose Chapel, Salem, 3; Lebanon, 1.

Committees were appointed. On constitution and by-laws, Miss Hattie Dewey; on resolution, Mrs. F. B. McKinne and Mrs. L. D. Giddens.

Special music and fine report was then given by the young people of Fremont.

Helpful papers were read on the duties of the different officers.

Mrs. J. B. Exum, president of the Fremont auxiliary, on the duties of the president, Mrs. L. D. Giddens of Goldsboro on the secretary's, and Mrs. F. B. McKinne, conference treasurer, on the treasurer's.

Eloise Malone gave a reading that beautifully explained social service, or how we could serve our Master.

Mrs. R. F. Brown of Waco, Texas, with her many wonderful posters made plain the duties of the publicity superintendent.

Mrs. Robert Stevens, on young people's work, told us many things that we might do to interest the children. She suggested the collection of magazine backs and other pictures and making scrapbooks to be sent the missionaries to be used in the children's hospitals.

Little Lucille Whitley gave a sweet little solo.

After an impressive "quiet hour" talk by Mrs. Brown we were dismissed for lunch. A sumptuous lunch and refreshing ice drinks had been provided.

At 2 p. m. the ladies were called together again and a short devotional was led by Mrs. J. B. Davis. Mrs. Gurney Wood led in a discussion of the missionary situation in Wayne county.

Daniels Chapel Missionary Society was organized with seven members. The following officers were elected: President, Mrs. J. D. Daniels; vice president, Mrs. Carrie Harrell; treasurer, Mrs. Bob Edwards; secretary and mission study, Miss Mary Daniels.

The federation adjourned to meet again the first Tuesday in October at Yelverton.

Mrs. Alex. Taylor,
County Secretary.

RESOLUTIONS OF RESPECT

On May 31, 1925, in the beauty and calm of a bright Sabbath morning the soul of our friend and co-worker, Mrs. H. T. Connally, passed from earth to the realms beyond. She was a charter member of the Woman's Missionary Society of the Leasburg Methodist church and one of its most faithful members.

Here was a pure, conscientious life, the memory of which should stimulate us to follow more closely the Master whom she so faithfully served. Therefore, be it resolved:

First, That we hereby place on record our deep and lasting appreciation of the life she lived.

Second, That we ever remember and strive to emulate her loyalty to the society and to the church.

Third, That we extend to the bereaved family our heartfelt sympathy and commend them to our heavenly Father whom she loved and rusted.

Fourth, That a copy of these resolutions be placed on our society minutes, a copy sent to the bereaved family, and a copy sent to the N. C. Christian Advocate.

Mrs. J. R. Smith,
Mrs. R. P. Newman,
Miss Bessie Thompson.

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W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

MAXTON SCHOOL PROGRAM

Following are the courses, instructors and text books for our Rockingham district standard training school to be held at Carolina College, Maxton, August 17-22:

1. "Worship," Rev. Leo D. Gillespie of Spartanburg, S. C., instructor; text, "The Training of the Devotional Life," Kennedy and Meyer.

2. "Principles of Religious Training," Prof. H. E. Spence of Duke University, instructor; text, "Principles of Religious Teaching," Barclay.

3. "Rural Sunday School Management," L. L. Gobbel, conference superintendent, instructor; text, "The Sunday School at Work in Town and Country," Brabham.

4. "Study of Middle Childhood," Miss Georgia Keene, elementary superintendent, instructor; text, "A Study of the Primary Child," Whitley.

5. "Training Juniors in Worship," Mrs. H. E. Spence, junior specialist, of Durham, instructor; text, "The Training of the Devotional Life," Kennedy and Meyer.

6. "Study of Early and Middle Adolescence," Mr. O. S. Gates, head of the department of adolescent work, general Sunday school board, Nashville, Tenn., instructor; texts, "Psychology of Early Adolescence," Mudge (for those interested in pupils 12, 13 and 14 years of age), and "The Religious Education of Adolescents," Richardson (for those interested in pupils 15, 16 and 17 years of age.)

Books may be ordered from Lamar and Barton, Agents, Richmond, Va., and we strongly advise that persons who can do so secure the proper book and read at least part of it before the school begins. Those who do not get their book before arriving in Maxton will have an opportunity to secure the book there.

SOME SPECIAL FEATURES

All classes of the Maxton training school will be held in the morning, beginning Monday morning, August 17, and continuing through Saturday morning, August 22.

In addition to the class work, which this year will be of the same high type or higher than in previous years, there will be various special features, including platform addresses morning and evening; a district Sunday school institute Tuesday afternoon and evening under the direction of Prof. E. J. Green, district Sunday school secretary, and of Mrs. E. B. Ward, district elementary superintendent; a district Epworth League institute Wednesday evening; a social gathering Monday evening, and various stunts and recreational feature throughout the week.

A study of the program as announced above will reveal the fact that this year, for the first time, we are able to offer a course dealing particularly with the work concerning teen-age boys and girls. We are fortunate in having as instructor Mr. Gates of the general Sunday school board.

We are offering for the first time, also, a specialization course in the field of Sunday school administration, a course called "Rural Sunday School Management." Many pastors, superintendents and other officers should take this course.

Many who attended the first training school at Maxton in 1922 will be delighted that Rev. L. D. Gillespie, superintendent of Sunday school work of the Upper South Carolina conference, who was a member of the faculty then, will teach for us again this year.

There are specialization courses being offered for workers with primary pupils and also for workers with junior pupils—the courses by Miss Keene and Mrs. Spence.

Professor Spence, who was a member of the faculty when the school was organized in 1922 and who did not a little to help give this big training enterprise such a splendid start, will be with us this year, teaching a course in "Principles of Religious Teaching." This will be the only course offered this time ever offered at Maxton before. It is such a splendid course and makes such a wide appeal, however, that we find it necessary to repeat it once in a while, and we are fortunate in securing Professor Spence to give it.

WELDON SCHOOL CREDITS

Out of a bona fide enrollment of 50 persons attending the Weldon standard training school, 28 earned certificates of credit. Eleven schools were represented in the credit list, Weldon leading with eight, Central Cross coming second with five, and the others ranging from one to four each. Following are the names of those earning credit, by courses:

"Organization and Administration of the Sunday School," Prof. R. N. Wilson, instructor—J. E. Boone, N. W. Cousins, Rev. Frank Culbreth, W. G. Lynch, Mrs. J. L. Midgett, Miss Blanche Penny, Rev. J. A. Tharpe, and Miss Mary Sue Wigley.

"Pupil Study," Prof. Welborne Summers, instructor—Rev. R. H. Broom, Annie May Clay, E. D. Dickens, Rev. E. N. Harrison, Mrs. R. D. Jenkins, Mrs. Pierce Johnson, Mrs. Lee Johnson, Mrs. W. L. Knight, Miss Laura Powers, Rev. S. E. Mercer, Miss Alice Vick, and Mrs. Edd Johnson.

"The Junior Child," Mrs. H. E. Spence, instructor—Mrs. Randolph Holoman, Mrs. M. E. Laughter, Mrs. G. W. Perry, Mrs. S. B. Pierce, and Miss Mabel Vincent.

"Primary Materials and Teaching," Miss Georgia S. Keene, instructor—Mrs. C. P. Bounds, Miss Clyde Hux, and Miss Blanche Knight.

REV. S. E. MERCER, ELDER

Rev. S. E. Mercer, presiding elder of the Weldon district, has been doing some constructive work in behalf of the Sunday schools of his district. In fact, he has done a great deal of it. Just recently he has aided in setting up and conducting three training schools in his district and, in connection with each, holding a number of Sunday school institutes on nearby charges. He attended the schools at Murfreesboro, Norlina and Weldon, taking credit in the latter. In addition, the following pastors earned credit in the Weldon school: Rev. Frank Culbreth, Rev. J. A. Tharpe, Rev. E. H. Broom, and Rev. E. N. Harrison.

CENTRAL CROSS SHOWS PEP

Under the leadership of Supt. N. W. Cousins and Rev. C. T. Rogers, pastor, Central Cross Sunday school, Enfield charge, showed a fine spirit of zeal and enthusiasm during the recent training school at Weldon. Five workers from this school traveled between 60 and 70 miles each evening in order to earn certificates of credit. Others attended from this school. It was a splendid delegation, and the home Sunday school is bound to take on new life.

CURRITUCK SCHOOL AUGUST 9

A Cokesbury training school for Currituck county will begin at Currituck Courthouse Sunday evening, August 9, and continue through the following Friday evening, offering two courses. Prof. H. E. Spence, of Duke University, and the writer will do the teaching. All Methodist Sunday schools of the county are expected to send representatives. Rev. E. W. Hurst, Jr., and Rev. C. T. Thrift, the pastors, are lining up things and expect splendid attendance.

NEW HOPE AND CENTRAL CROSS

At New Hope, Northampton charge, Friday, July 18, assembled one of the largest and most enthusiastic groups of people it has ever been the privilege of the writer to see on a similar occasion. It was the annual circuit-wide Sunday school institute, and they were there to the extent of filling the church to overflowing. In the absence of Judge Midyette, president of the institute, Rev. B. P. Robinson, the pastor, presided. Speeches were made by Miss Keene, Prof. Welborn Summers, Rev. S. E. Mercer, and the writer. It was a great day.

At Central Cross, Enfield charge, the next day, Rev. S. E. Mercer, Prof. R. N. Wilson and the writer attended a Sunday school gathering for that charge. Although not so largely attended as the one at New Hope, it was characterized by intense interest.

Western North Carolina Conference

SUMMER PROGRAM

The Western North Carolina conference Sunday school workers have on at present a summer program as follows:

Miss Virginia Jenkins is spending a month at Lake Junaluska serving the General Sunday School Board as an instructor in the demonstration school of week day religious instruction.

Mr. Paul F. Evans is busily engaged in conducting circuit-wide Cokesbury training classes as they come week by week.

Your humble servant in addition to a general line of field work is emphasizing Sunday school attendance, the observance of Sunday School Day, the Missionary European Special and Sunday school standardization.

Mrs. W. G. Raker, the office secretary, serves us all in the promotion of these enterprises.

WELCOME CIRCUIT

A few weeks ago it was my pleasure to be present at the observance of Sunday School Day at Center, on the Welcome circuit, of which Rev. J. W. Fitzgerald is the enterprising pastor. The exercises were splendidly carried out. Center Sunday school has grown far beyond its present church building capacity and the handsome and commodious brick building being constructed a half of a mile away, adjoining the Welcome consolidated school, will be finished none too soon for its needs. Marvelous Sunday school growth is attendant elsewhere on the circuit, particularly at Midway, where a large new brick church just completed is already too small to take care of the rapidly increased growth of the congregation. I know of no place where more outstanding work has been accomplished than that done by Fitzgerald and his circuit hustlers.

A FINE CLASS

The Men's Wesley Class of West End, Winston-Salem, is enjoying a particularly successful growth and line of service during the present year, during which time the enrollment has been more than doubled and the average attendance more than trebled, the present enrollment being 158 and the average attendance well towards 100. The class has raised so far during this year $834, which was applied to worthy enterprises sponsored by the church. The class has led in the rearrangement of renovating the West End church plant at a cost of some $4,000. The class also has the honor of contributing the largest single amount to our recent Conference Wesley Federation expense account.. H. R. Dwire, editor of the Winston-Salem Sentinel, and R. H. Latham, superintendent of the Winston-Salem public schools, are the teachers of the class. F. P. Davis is its president and L. S. Loyd its reporter. Needless to say Rev. J. W. Moore, pastor, and R. G. Stockton, superintendent, find in the men's class splendid support in their undertakings.

MARION MILLS

I recently had the distinct satisfaction of speaking under the direction of Rev. G. L. Wilkinson, pastor, to the East Marion and Clinchfield congregations of the Marion Mills charge. This two point charge is growing in every way. At East Marion the church recently enlarged is crowded and at Clinchfield the debt on a large and commodious brick building is being practically liquidated. After the morning service at Clinchfield a most sumptuous picnic dinner was enjoyed. Brother Wilkinson is particularly fortunate in having J. M. Snoddy and R. O. Wiley, two fine mill men, as Sunday school superitnendents at East Marion and Clinchfield, respectively. He and they make a fine team as they pull together.

CATAWBA CIRCUIT

During the first week in July Mr. Evans conducted at Catawba a circuit-wide Cokesbury training class for the four churches of the Catawba circuit, each of which was well represented in the school. Out of a much larger attendance fifteen credits were earned in this class as follows:

Rev. A. C. Kennedy, Robert Lee Boggs, Miss Louise Cloninger, E. E. Deal, Miss Mary Elizabeth Drum, C. H. Drum, Mrs. C. H. Drum, H. O. Drum, Guy A. Edwards, Miss Cleata Jones, Q. L. Joyner, Miss Annie Laurie Lowrance, Mrs. John Sherrill, Oscar Sherrill, Miss Estelle Yount.

"MISS SALLIE"

Years ago when a teen-age lad I was fortunate in having for my Sunday school teacher at old Kadesh church, Belwood circuit, Miss Sallie Nolan, now the wife of Rev. L. E. Stacy, one of our superannuate preachers. "Miss Sallie" was a wonderful teacher. She knew how to put the best into and get the best out of her class of young men. No person outside of my immediate home has meant quite so much to my religious life as the splendid person whom we were pleased to call "Miss Sallie." The following letter from Mrs. Stacy shows that the good work is still going on.

"We are trying to work out Sunday school up to 100 per cent "C" grade school. Please send us the literature necessary for organizing Wesley classes and for the organization of a workers' council. We are determined to make our school the best on the Belwood circuit."

SANDY PLAIN

Mrs. M. H. Lowery, one of the tried and true leaders on the Morven circuit, writes as follows relative to Sandy Plain, one of the three churches on the Morven circuit, and its pastor:

"Sandy Plain is going and growing. Recently Sunday School Day was observed in the beuatiful new church which has been erected under the leadership of our earnest pastor, Rev. J. S. Gibbs, who has had the hearty co-operation of his members. It is wonderful how they hold him in such high esteem. It is the writer's earnest hope that the splendid example set by Sandy Plain will permeate the entire circuit and that all the enterprises of the charge may be met in full."

GROWING SCHOOLS

Supt. L. L. Walker, of the Oak Summit Sunday school on the Ogburn Memorial charge, reports that his Sunday school has increased during the last few months from an enrollment of 120 to 164 and that the average attendance has increased from 75 to 115. The church has recently added four Sunday school rooms and they are overflowing. Rev. G. B. Clemmer is pastor of the charge.

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

The league work is getting a running start for the year just entered upon. The new officers are falling in line with vim. The editor had the pleasure of accompanying the president to Farmington a short time ago to attend the district union meeting of the Winston-Salem district, and found a very live and aggressive assemblage. The president has visited other districts, including the Marion and Asheville, during the past two weeks. Bond had about a hundred young people out to hear him on last Sunday evening, but due to a blow-out (of a tire, or his lungs,) he did not arrive in time. He'll be back though—Bond, and with more wind than ever. Hayes is on the job all of the time, and the league should experience a very successful year under his very efficient administration. The humble editor of this page will attempt to follow along in the dust of the trail he is blazing, and we will all be in Asheville next year with much to tell.

W. Arthur Barber.

MAIN STREET LEAGUE DOING THINGS

A few Sunday evenings ago the Senior Epworth League of Main Street church, High Point, went over to the Highland Mills and gave a very interesting program. We have as our subject The Christian Home. The program was well rendered and seemed to be thoroughly enjoyed by all present. The four department superintendents gave an outline of their work in order to better acquaint them with the work of the league and show them what the league stands for and thus help them in organizing a league of their own. The pastor, Mr. Jones, expressed his appreciation of the program and extended an invitation to visit them whenever we felt so disposed.

We now have on a contest in our chapter, the first and second departments on one side and the third and fourth on the other. Five points are given for daily Bible reading, five for leader starting the program each Sunday evening on time, three for regular attendance, one for new members and one for being on time. This contest is to last for two months and at the close the side having the most points is to be entertained by the losing side. This has created much interest and enthusiasm and we hope that it may be the means of increasing our membership and cause each leaguer to strive to be on time each Sunday evening. Not only this, but it is hoped that the contest may promote daily Bible reading and in this way have more members observing the quiet hour covenant.

Bernice Spencer, Cor. Sec.

Greensboro district went to conference with a step and they came back with plenty of pep. In view of the fact that only a few of our members attended this conference should not convey the idea that the Greensboro district is dead—it's anything but dead.

On Thursday night, July 9, the district met for its usual monthly meeting at Pleasant Garden Methodist church. Our number was three hundred strong. Pleasant Garden is about ten miles from any other church in the district. We had a delightful time.

Our honorable president, L. B. Hayes, opened the meeting and from the very beginning he showed that he was on the job. "We've got the man." The meeting was given over to reports of the delegates to the Salisbury conference.

Mr. Ray Jones, treasurer, gave his report and it was surely good. In his talk he he informed us of our bank account.

Rev. W. A. Barber made a talk on class work of the conference. In his talk he asked three important questions. First, Why we were Christians? Second, Why we were leaguers? and third, Why we were Methodists? These questions having been brought to our attention made us wake up and put on our "thinking cap." He also told us that our district was the only one that possessed a gold seal league in the conference, and we are proud to boast of "Miss Gibsonville."

Billie Webster made a talk urging all leaguers not to lose interest this year. "We've got the start; let's put it over all of the other districts in Western North Carolina for we need the cup."

We had several visitors present, of which one, Mr. Robert Griffith, Winston-Salem union secretary, gave us a few remarks. "Believe me, Winston-Salem is proud of th at cup. You can't blame them. We'll be proud next year —you wait and see." He said it was through constant work and full cooperation that they got it. They have the finest union to be found. Let's begin to boast our district from today on.

This meeting closed with a vision of friendship, fellowship and service.

COUNTY UNION MEETING AT ALBEMARLE

One of the biggest and best monthly meetings yet held by the Stanly County Epworth League Union was that at First Street Methodist church Friday night, the 17th. Only those in close touch with league work can appreciate how the union has grown during its short existence of less than two years. First Street church alone has senior, intermediate and junior chapters all organized and active, with upwards of seventy members in the senior chapter. During this meeting it was stated by those who attended the recent annual league conference in Salisbury that the senior chapter of Central Methodist church of this place is the only standard league in the entire Salisbury district, it having complied with enough of the standard requirements to be given a grade of 84 points in a possible 100. In the absence of Rev. F. O. Dryman, union president, the business meeting was presided over by Vice President G. G. Adams, with Miss Laura Deaton in the secretary's chair. After the minutes of the preceding meeting were read Mr. Auams stated that President Dryman had requested the union officers to meet in council and sugest persons to be appointed superintendents of the four departments. On behalf of the council he submitted the following names for approval of the union and future confirmation by the president: Miss Hildred Lenhardt of Norwood, superintendent of the first or spiritual department; Miss Edith Widenhouse of Central League, the second or department of social service; Miss Ruby Furr of First Street for the third or recreation and culture department; and Miss Virginia Allen of Randall for the fourth or mission department. At this meeting was inaugurated the practice of taking a quarterly offering to defray the small expenses of the union, the proceeds of the present collection to be used by the corresponding secretary, John B. Harris, in keeping in more intimate touch by mail with the various chapters. The chapter secretaries then reported, and the county banner was awarded for the month to Randall. The meeting was then turned over to the First Street leaguers, who presented an excellent devotional program, featuring a piano and saxophone duet by two members of their intermediate chapter, a vocal duet by Rev. and Mrs. R. A. Swaringen, and Scriptural readings and talks by various leaguers. Miss Lena Carter, their live wire senior president, made the last talk, ending by inviting all present out to the pavilion in the recreation park for a social hour. Assembled there, the First Streeters started the fun by giving a parody of one of their weekly devotional meetings. While Miss Mabel Doby gracefully played an imaginary piano, Miss Carter sang a solo which was a scream—literally as well as nervously. Rev. Mr. Swaringen, requested to make a talk on how to strengthen interest in the league, responded to the effect that more handsome young men should be induced to join, which would cause more girls to attend. The roll call was answered by each member with the number of days on which he had read in the Bible during the preceding week, Paul Cranford earning a reprimand by saying eight and a half. The funniest stunt of all was a newspaper wherein young men from each chapter, walking on two papers laid upon the floor, raced the length of the pavilion, being obliged to move a paper as well as a foot at every step. Later, while Rev. Mr. Swaringen was telling some of his own inimitable jokes, the First Street leaguers served ice cream in cones. This was no small job of serving, considering that there were well over a hundred and fifty leaguers present, besides enough outside visitors to make the crowd total two hundred or more.

John B. Harris,
Union Cor. Sec.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

THE HANDBOOK

The Epworth League Handbook is the guide of the working chapter. It behooves each of us who claims to be an active member in his chapter to know what he is supposed to do during the year. The handbook tells you what to do, and suggests ways of how to do it. Take down the book, dust it off nicely, and do a little serious reading. Then think seriously how you can best go at your task. It is a big job you have to be a real leaguer. But who ever saw a young person yet who did not want a big job? The handbook is full of things you need to know. Know your task, and then with a new faith and love go about it to win out. That is the way we get 100 per cent efficient league chapters. They know what to do—and then do it. Merchants everywhere want business managers who will make their business a success. They must know the way of merchants and trade. The league wants leaders who know how to make the league a success. These leaders must know the work of the league, and also the ways of the human heart. You will learn more than you think from the handbook. Study it.

So nigh is grandeur to our dust,
So near is God to Man,
When nature whispers low, "Thou must,"
The Youth replies, "I can."
—Selected.

H. T. Hines, the new New Bern district secretary, is already boosting his district, and calling upon all leaguers to make his district the strongest in spirit and numbers in the whole conference. In a letter to the leaguers he says:

"The following are the appointive officers for the district for the coming year. Ask them to help you in your work.

Asst. Dis. Sec.—Miss Mary Louise Griffin, New Bern.

Cheer Leader—Miss Dixie Montague, Goldsboro.

Visitation Committee—C. Gehrman Cobb, Goldsboro; Miss Margaret Franks, Kinston; W. A. Cade, Morehead.

Junior Supt.—H. B. Armentrout, Goldsboro.

Int. Supt.—Miss Nancy Aldridge, New Bern."

We are expecting to hear of some big things from the district by the seaside.

The first Sunday in August will be a big day in Lucama for the young people. A new league chapter will be organized on that date. We are pleased to know that plans are made so early in advance that their beginning will be pleasant and fruitful. There is real joy in working with a purpose. We are glad to welcome them into the great purpose of the league, "All for Christ."

L. C. LARKIN

L. C. Larkin has made Weldon district. Four years ago Mr. Larkin was appointed district secretary, and as it was said at the assembly, "Weldon district was not on the map." But under his kind directing hand the district began to grow. Last year Larkin brought one of the largest delegations that was at the assembly. This year his group of loyal followers would equal that of any other, including Philip Schwartz's.

Mr. Larkin has simply made a map over there in the Weldon district. And they are proud of it, we are proud of it, and the assembly appreciates his leadership in district organization and achievement.

Now Rev. B. F. Boone is going to make a good secretary, and the other districts had as well keep their minds open to that. A live man who is taking over a live district will keep every other district in the conference alive. To the other eight districts here is a challenge.

We feel that such good work was done at the assembly this year that there is a great opportunity to give an echo of the work in the local chapter. It is important that we take back the same spirit of good fellowship, of good sportsmanship, of deep consecration that we enjoyed to those of our own group who could not attend Louisburg. Plan carefully to tell your home friends of your new vision and love.

Did you have your vacation early in the summer? If so, read this:

You ask me why I sit and weep,
While others seem so glad,
Why tears roll down my dreary cheek,
And I alone am sad?

The summer has no charm for me,
Tho' all the rest feel gay.
I had my own vacation first
And now I have to pay. —J. A. S.

THE LESSON OF THE POTATO CART

"Everyone who has tried it knows that in driving a cart load of potatoes over a road the small ones will go to the bottom. If anyone doubts it, he can demonstrate it to his satisfaction. We need to remember that life is a rough road, and that our journey is accompanied by a vast amount of jolting. And it is as true of human beings as of potatoes, that when jolted the little ones go to the bottom.

"In polting potatoes there is no prejudice, no favoritism, no pull. The big potatoes stay on top by virtue of a simple natural law. And if you are ambitious not to go under, make up your mind to be big enough to stand jolting."—Selected.

"The City of Happiness is in the State of Mind."

CO-OPERATION

Co-operation gives power. A unified group can do anything it wishes; a group without unity of purpose and without unity of effort can accomplish no more than just a little. Co-operation calls for the loyalty of each and every individual in the organization. And to make our chapters more successful and worthy, we must put our hands to the wheel of Christian love,

(continued on page fifteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Opportunity Number One—In the new administration and school building ample space has been provided for our library and readings room. We need furniture for this department of our work. Here is an opportunity for some one to furnish us with necessary equipment. When we get the furniture for this important department of our school, then we are going to add many valuable volumes and periodicals to our present limited list. Will some one take this suggestion under prayerful consideration?

* * * *

Opportunity Number Two—Wanted—A friend who will make possible a cottage for children under five years of age. This building is a necessity if we are to render the largest service to those who need our tender ministry. There are good men and women among us who are able and willing to do this big thing for us if we could succeed in directing their attention to the imperative need for such a cottage. I trust my brethren of the ministry will endeavor to enlist their members in this praiseworthy undertaking.

* * * *

Opportunity Number Three—I have a fine opportunity to present to some one who wishes to render the Orphanage a real service. We have one of the finest auditoriums in the state, but it is without seats. We need to use it every day for chapel services. For the past fifteen months we have been seriously handicapped in our chapel and Sunday school services because we had no place in which to hold such services. Now we have a wonderful auditorium in the Vann building and when seated we can resume our Sunday school and chapel services. I am wondering if there is not some one who would like to furnish this auditorium in memory of some dear one? I trust that the suggestion will impress someone so we may provide seats immediately.

* * * *

The Vann Building Occupied—On the sixteenth of July we moved into the new offices of the S. C. Vann building which has just been completed at the cost of one hundred and seventy-five thousand dollars. The members of the executive committee inspected the building previously and pronounced it highly satisfactory in every way. Without doubt it is one of the most imposing school buildings in the state. It is modern in all of its designs and is fireproof. It is centrally located on the campus and presents an imposing appearance from Glenwood avenue. We are prepared to do better teaching and more efficient office work now that we have this magnificent building. There is a tinge of sorrow to all of us at the Orphanage because our noble benefactor departed this life before he saw the great master passion of his heart realized. His great spirit is felt by our large family and a sense of profound gratitude goes up to the Giver of all good gifts for giving us that great friend, S. C. Vann.

* * * *

District Conference—The Elizabeth City district conference was held at Parker's and the Rockingham district conference was held in Laurinburg. A great congregation was present the day I visited the conference at Parker's. I have been present at many big church gatherings where dinner was served on the grounds. I can sincerely say that I have never seen so much good "eats" spread before a crowd as was at Parker's church. It was served in a most orderly and satisfactory manner. Bishop Denny was present at part of the conference. Brother Culbreth gave me an opportunity to speak to the conference about the orphanage work.

The Rockingham conference met in one of the best towns in the state, Laurinburg. I had just a short time at this conference as a previous engagement called me elsewhere. Bishop Denny was very cordial in his welcome and said some good things about our orphanage. I had the privilege of taking dinner with my friend whom I esteem very highly—Bro. J. G. Johnson. He is living with his daughter in Laurinburg. His presence is a benediction to me and to all with whom he comes in contact. Brothers Royall and Long gave me a warm welcome to their churches. It was a disappointment to me not to have a word with Brother Reed, the presiding elder of the Rockingham district. He was present, but the fact that I got there in the afternoon and remained only a short while, accounts for my not getting to speak to him. I wish to thank all the pastors, presiding elders and the bishop for this uniform courtesy extended to me when visiting the district conferences. It has been my custom not to consume much time on such occasions. I go more to express my appreciation of the fine service the pastors, Sunday school superintendents, teachers, classes, missionary societies, Epworth League, churches and individuals are rendering and to let all know our plans and needs. I trust my short talks have created more interest in our own beloved Methodist Orphanage.

* * * *

An Enjoyable Affair—Miss Lily Duke and her fine Sunday school class from Memorial church, Durham, came over recently and gave our children a sumptuous picnic dinner on the Orphanage campus. This is the third time that her great class has visited us in this way. When Miss Lily Duke first wrote me that her class wanted to give our entire family a big picnic dinner, I did not think that she and the class realized the magnitude of the undertaking. It is a big job for us here at the home to prepare for two hundred and seventy-five children and officers. But all my fears were groundless when I saw such a sumptuous repast spread before the gaze of our two hundred and fifty growing, healthy and hearty boys and girls. From that time till this good day I know that the class will bring more than our crowd can possibly eat. In some respects the last picnic surpassed all others. Our children gave a short program which was well received by our visiting friends. Brothers Bradshaw and Myers accompanied the class and made short and appropriate addresses. Miss Lily Duke told the children how happy she and her wonderful class were to be present and contribute toward the happiness of our children. The superintendent expressed the sincere gratitude of the orphanage family for the evidences of love and good will as were expressed by the class in such a real, tangible way. This custom has become an annual affair of the class, much to the delight of all of us here at the home. We wish to express our sincere appreciation for the beautiful service in behalf of our sons and daughters. All these kind friends have our abiding love.

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A. W. MOHN, President, Louisburg, N. C.

LADIES' AID SOCIETY

On Thursday evening, July 9, the Ladies' Aid Society of the Angier Methodist church met at the home of Mrs. J. C. Stephenson. The meeting was called to order by the president, Mrs. W. M. Crawford. Devotional services were conducted by Mrs. W. H. Gregory. The minutes of the last meeting were read and approved.

After the business meeting the following program was rendered by Miss Octavia Stephenson:

Piano solo: Inez Gregory.

Reading: Minnie Grace Stephenson.

One minute talk, "How to improve the Aid Society by each member of the society."

Recitation: Dorothy Gregory.

A Bible contest.

Song by Aid.

The program being given each member took part in a coocoo game which created much merriment.

The guests who were invited into the dining room were served fruit punch and cake.

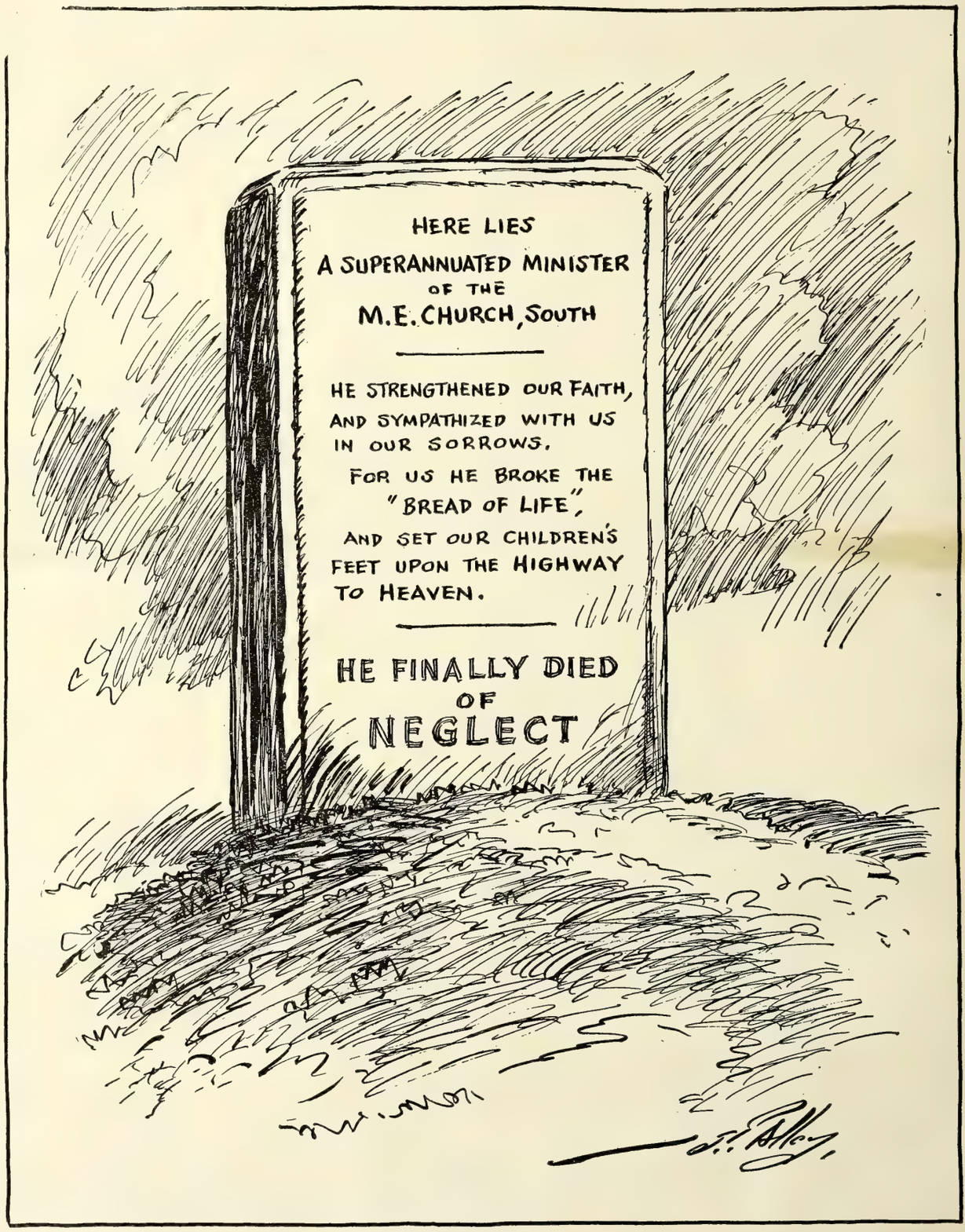
The members present were: Mesdames W. M. Crawford, W. H. Gregory, I. J. Stephenson, D. G. Stephenson, J. C. Stephenson, A. D. Wilson, M. E. Gardner, G. B. Harp, Misses Inez Gregory, Dorothy Gregory, Ocavia and Minnie Grace Stephenson.

The members enjoyed having Mrs. L. R. Crawford of Burlington as a visiting member.

Minnie Grace Stephenson, Sec.

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Edited by LUTHER E. TODD, Secretary



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SUNDAY SCHOOL

(*continued from page nine*)

Mrs. D. T. Knight, superintendent of our Sunday school at Balsam on the Sylva charge, reports that her Sunday school attendance is good, much better than during the winter. New Sunday school rooms are now in use and much better work is being accomplished. Rev. W. M. Robbins is the pastor.

THE RECORD

The record for last year relative to church membership and Sunday school enrollment for the Waynesville and Winston-Salem districts, the two not yet reported, are hereby given. The first figures stand for charge membership, the second for Sunday school enrollment and the third for percentage of the latter on the former.

Waynesville District.

Lake Junaluska	170	441	259
Judson	110	217	197
Delwood	250	410	164
Sylva	301	452	150
Jonathan	169	185	108
Franklin Station	340	350	103
Whittier	259	260	100
Fines Creek	199	195	98
Hayesville	476	460	97
Bethel	383	369	96
Murphy Station	367	353	96
Cullowhee	86	74	86
Andrewws	321	269	84
Waynesville	537	447	83
Highlands	147	119	81
Macon	659	501	75
Canton	516	378	73
Bryson City	140	101	72
Murphy Circuit	194	135	70
Hiawassee .6	237	163	69
Glenville	115	76	66
Franklin Circuit	587	382	65
Webster	392	250	64
Robbinsville	132	79	60
Haywood	391	220	59
Total for district	7478	6886	92

Winston-Salem District.

Oak Ridge	82	218	266
Hanes-Clemmons	198	507	256
Ogburn Memorial	225	414	184
Trinity	196	356	182
Kernersville	385	642	167
Central Terrace	190	299	157
Forsyth	496	747	151
Erlanger, Lexington	179	270	151
Cooleemee	371	536	144
Green St., W.-Salem	381	529	139
Main St., Thomasville	743	978	132
First Ch., Lexington	972	1219	125
Burkhead, W.-Salem	800	997	125
Mocksville	351	433	123
Linwood	573	650	113
Lewisville	600	617	103
Welcome	757	773	102
Davidson	771	739	96
Farmington	676	604	89
Thomasville Ct.	950	832	88
Centenary, W.-Salem	1240	1076	87
Advance	710	609	86
Denton	562	468	83
Grace, Winston-Salem	400	307	77
Walkertown	384	287	75
West End, W.-Salem	945	701	74
Davie	887	438	49
Total for district	15,024—16,246		108
Total for Conf.	131,067—127,535		96

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?

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Our Little Folks

THE GARDEN GATE

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a motor car!
I'm traveling fast, and I'm traveling far.
I toot my horn, and I turn my wheel,
And nobody knows how grand I feel."

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a great big ship!
I'm off to the pole on a 'sploring trip.
I'll ride a white bear, holding on by his hair,
And I'll hurry him up with a whale-skin whip."

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a big balloon!
I'm going to sail till I reach the moon.
I'll play with the man as hard as I can,
And I'll stir up the stars with a great horn spoon."

Early and late, early and late,
Little Boy swings on the garden gate.

"It's not a gate; it's"—off runs he,
His mother is calling: "Come in to tea!"
It's a wonderful gate, but it just isn't able
To turn itself into a supper table.

—Laura E. Richards, in Woman's Home Companion.

THE TALE OF THE TIGER

Once upon a time there was a boy who had a yellow striped toy tiger, with green glass eyes, given him for his birthday. It could growl loudly if the boy pulled its head down.

The morning of his birthday the boy built a large, strong cage of blocks for his toy tiger; and then he went out in his yard to play.

His friend came up the street just then and stopped at the boy's gate. The boy leaned over the yard gate, and, looking back in a make-believe scared way toward his front door, said in a wihsper: "I have a tiger in my house. A tiger could eat you up!"

"Dear me!" said his friend, "I have to go right home." And with that his friend hurried away.

"Ha, ha!" the boy chuckled to himself, "that was a good joke." Then he forgot all about it.

But the tale of the tiger went on. The boy's friend ran to tell the cook as soon as he got home. "A boy up the street has a tiger that coulu eat us up!"

"Dear me!" said the cook, almost dropping her pan of gingerbread. Then she ran to the back door and told the iceman, "There's a tiger up the street and it will eat us up if something isn't done to stop it."

"Dear me!" said the iceman, and he rattled his tongue to call a policeman. "Here's work for you; up the street there are tigers in the yard and they are likely to eat up the whole town."

"Dear me!" said the policeman, starting toward the station house. "hat's a great danger to this town. Those tigers must have got loose on their way to the zoo, but we haven't any ropes or cages in the police department."

So he telephoned to the fire chief: "Up the street there are tigers in a yard, and they will soon be eating up the whole town!"

"Dear me!" the fire chief answered. "I'll start right away with the hose, the hook and ladder and plenty of rope. You had better come, too."

Near dinner time the boy took a handful of grass in to feed the toy tiger in his cage. Then he made the tiger growl loudly. The windows were open so the sound of the tiger's growl went away down the street.

"That's the tiger! This way; hurry!" the crowd shouted. Up the street galloped the fire department. On came the policemen with clubs. Back of them came the cook with the rolling pin, and the boy's friend. When they found that there was no real tiger eating people up, but only a toy tiger, they were very much put out about this unnecessary trouble. The boy was so ashamed that he stayed in the house the rest of the day and the tiger looked at him with his green glass eyes. They had a wise look as if the tiger were telling the boy that any tale even when true, may change as it travels.—Carolyn Sherwin Bailey, in The Herald and Presbyter.

A FAMILY AWAKENING

"These biscuits are certainly good, mother," said Hal Evarts, at home from college for his spring vacation.

"Mother's biscuits are always fine," his sister Clarice reminded him.

"That's right," added Mr. Evarts. "Mother is the champion when it comes to making biscuits."

Mrs. Evarts did not smile back at them as she usually smiled when they praised her cooking. "Biscuits!" she exclaimed with a bitterness that was wholly strange in her. "Biscuits! Always biscuits; Hal comes home from college, and the first thing he says is, 'Mother, please make some biscuits for breakfast.' Not a word about his college doings, although I was counting on hearing. Clare bring her musical friend home; I love music, and Clare knows it, but instead of hoping I would enjoy her friend she says: 'Won't you please make some of your lovely biscuits for lunch?' Your father telephones he is bringing Professor Mellon home for dinner, 'And won't you have some of your famous biscuits?' I think you had better put on my tombstone, 'We miss her because she made good biscuits!' " She pushed back her chair and hurriedly left the room, leaving a startled and almost frightened family behind her.

"It—it isn't just the biscuits," Clarice said, and her eyes filled. "It's because it's been nothing but biscuits."

Her father nodded. "You've put your finger on the trouble. We're all guilty. We must find some way to make her understand that she is far more to us than just a biscuit-maker."

"Would it be all right for me to go up and tell her about college now?" Hal asked contritely.

"That would be as good a way as any to begin," said his father.

Hal's mother sat up and dried her eyes as he entered her room. "I'm ashamed of the way I exploded—like a spoiled child," she said apologetically.

"You should have exploded long ago," Hal replied. "We didn't mean to make you think you were only our biscuit-maker."

And he told her one college happening after another until he had her laughing.

That afternoon Mr. Evarts telephoned, "Come down town and let's have dinner together and then go to the opera," he said to his wife.

They had an enjoyable evening. Coming home late, Mrs. Evarts found a note from Clarice on her dresser. "I am going to get breakfast," it read. "You are to stay in bed until I call you."

So it went all the week. Clarice insisted on getting breakfast regularly. At first her mother enjoyed it, but after a few days she was aware that something was missing.

The morning before Hal was to go back, Mrs. Evarts overheard him say to his father: "Guess I'll slip out with you and get something to eat. Clare's breakfasts are fluffy—"

"But not filling like mother's biscuits," finished his father.

The next morning Mrs. Evarts was in the kitchen when Clarice appeared. "Mother!" exclaimed the girl reproachfully.

"You're a dear," said her mother, laughing, "but you set the table, and I'll get breakfast. I don't want to forget how."

The family were assembled when she came into the dining room, carrying a plate of fluffy brown biscuits.

"Biscuits!" cried Hal.

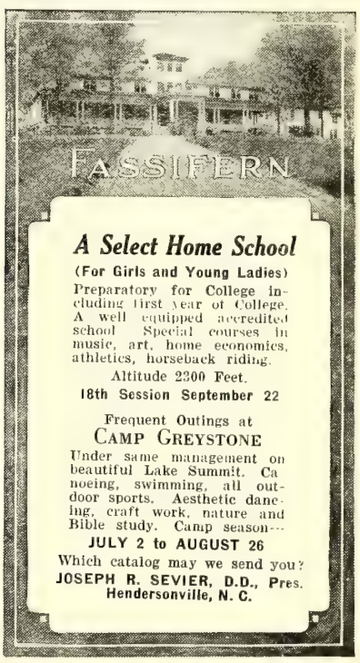
"Biscuits!" echoed Mr. Evarts.

And "Oh, biscuits," said Clarice.

Then they all looked guiltily at one another.

"Yes, biscuits," repeated Mrs. Evarts, laughing. "I have concluded that making good biscuits for a good family is a good job. Only—I do get a bit tired of having it all biscuits."

"It's not going to be all biscuits after this!" the yassured her tenderly, but emphatically.—The Companion.



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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., Asheville, N. C.
THIRD ROUND

August

Leicester, 11 1-2
Sandy Mush, 3 2
Rosman, 11 9
Brevard, night 9
Spring Creek, The Gap, 11 15-16
Marshall-Hot Springs, Hot Springs, night 16

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.

August

Rural Trinity, 11 2
North Charlotte, 8 2
North Monroe, North Monroe, 7:30 6
Thrift-Moores, Thrift, 11 9
Duckworth Memorial, 8 9
Pineville, Harrison, 11 16
Hickory Grove, 11 30
Chadwick, 8 30

September

Peachland, Hopewell, 11 6
Prospect, Carmel, 11 12-13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October

Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

August

Pleasant Garden, Pleasant Garden, 3 and 11 1-2
Caraway Memorial, night 2
Jamestown-Oakdale, Oakdale, 11 9
Gibsonville, Whitsett, 3 9
Ramseur-Franklinville, Franklinville, 11 16
West Market Street, night 16
Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30

September

Uwharrie, Concord, 11 5
New Hope, Macedonia, 3 and 11 5-6
Asheboro 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October

Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

August

Rutherford College, Bollingers, 11 2
Glen Alpine, 8 2
Broad River, Providence, 11 8
Henrietta-Caroleen, Henrietta, 11 9
Cliffside-Avondale, 7:30 9
Morganton, First Church, 11 16
Bostic, Salem, 11 22
Forest City, Forest City, 11 23
Mill Spring, Gray's Chapel, 11 29
Spindale, Spindale, 11 30

September

Spruce Pine, Penland, 11 6
Burnsville, 8 6
Old Fort Ct, Bethlehem, 11 12
Old Fort, 11 13
Marion, First Church, 8 13
Marion Circuit, Glenwood, 11 19
Marion Mills, East Marion, 11 20
Cross Mill, Cross Mill, 8 20
Bald Creek, 11 26
Micaville, 11 27

October

Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

August

Mount Airy Ct., Epworth 1-2
Pilot Mountain, Fairview, 2:30 2
Stokesdale, Mt. Zion 8-9
Spray, 11 16
Madison, night 16
Summerfield, Morehead 23-24
Walnut Cove, Walnut Cove 30-31
Ararat, Carter's Chapel 5-6

September

Dobson, Stony Knoll 12-13
Jonesville, Grassy Creek 19-20
Elkin, night 20
Danbury, Bethesda 26-27

October

Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

August

Watauga, Henson's Chapel 1-2
Boone, Boone 1-2
Moravian Falls, Miller's Creek 8-9
North Wilkesboro 9
Helton, Helton 15-16
Avery, Pisga 22-23
Elk Park, Montezuma 29-30

September

Warrensville, Rich Hill 5-6
Jefferson, Orion 12-13
Creston, Southerland 19-20
Sparta, Piney Creek 26-27

October

Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August

Woodleaf, Gay's Chapel, 11 1
Forest Hill, 11 2
Epworth, night 2
Concord Ct., Rocky Ridge, 11 8
Westford, 11 9
Harmony, night 9
South Main, 11 16
Park Avenue, night 16
East Spencer, 11 23
North Main, night 23
Salisbury Ct., Bethel, 11 29
Albemarle Central 30
First Street, night 30

September

New London Ct., Richfield, 11 5
Salem, Salem, 11 6
Baden, night 6
Albemarle Ct., Union Chapel, 11 12
Norwood Ct., Randalls, 11 13
Norwood, night 13
Mt. Pleasant Ct., St. Pauls, 11 19
Bethel, 11 20
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30

October

Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August

Belmont, Main St., 11 2
Trinity, night 2
Rock Springs, Camp Ground, 3 7
Mt. Holly, night 9
South Fork, Plateau 16
Gastonia, Main St., 11 23
King's Mountain, night 23
Maylo, 11 30
Bessemer, Bessemer, night 30

September

Polkville, Casar, 11 5
Bewood, Double Shoals, 11 6
West End, night 6
Crouse, Lander Chapel, 11 12
Cherryville, First Church, 11 13
Cherryville Ct., Beulah, 33 13
Lincolnton, night 13
East End, night 16
Lincoln Ct., Marvin, 11 and 11 19-20
Goodsonville, Pisgah, 3 and 3 19-20
Dallas, Dallas, night 20
Smyre, night 23
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27

October

Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

August

Fines Creek Ct., Fines Creek, 11 and 11 1-2
Jonathan, Shady Grove, 3 2
Dellwood Ct., Elizabeth, 11 and 11 8-9
Waynesville, night 9
Glenville, Cashiers, 11 and 11 15-16
Highlands, The Flats, 3 and night 16
Haywood Ct., Zion, 11 and 3 22-23
Webster Ct., East LaPorte, night and 11 22-23
Sylva, night 23
Bethel Ct., Bethel, 11 and 11 29-30
Cullowhee, night 30

September

Judson, Judson, 3 and night 3
Robbinsville, 11 and 11 5-6
Andrews, night 6
Macon Ct., Asbury, 11 and 11 11-13
Franklin Ct., Bethel, 11 and 3 12-13
Franklin Street, night 10-13
Bryson City, Bryson, night and 11 18-20
Whittier Ct., Shoal Creek, 11 and 3 19-20
Murphy Street, night 23
Hiawassee Ct., Bellview, 11 and 11 24-27
Murphy Ct., Peach Tree, 11 and night 25-27
Hayesville, Hayesville, 11 and night 26

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

August

Linwood, Linwood, 11 1-2
Erlanger, Erlanger, night 2
Denton, Denton, 11 8-9
Thomasville Ct., Fairgrove, 3 8-9
Trinity, Bethel, night 9
Davie, Center, 11 15-16
Mocksville, Mocksville, night 15-16
Thomasville, Main St., Main St., 11 23
Davidson, Good Hope, 3 22-23

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August

Alamance Ct., Clover Garden, 11 2
Mebane, night 2
Trinity, night 4
Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

August

Manteo, 8 11
Kitty Hawk, Nag's Head, 11 12
Wanchese, 8 12
Stumpy Point, 8 13
Dare Ct., Mann's Harbor, 11 15
Manteo (preaching), 8 16
Kennekeet, Rodanthe, 11 17
Hatteras, Frisco, 3 23

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

August

Goldston, Meroni 1-2
Sanford, night 2-3
Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

August

Pink Hill, Webb's, a.m. 1
Seven Springs, Indian Springs, a.m. 1
St. Paul, a.m. 2
Goldsboro Ct., Saulston, p.m. 2
Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30
La Grange Ct., Institute 29-30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August

Tar River, Trinity 1
Louisburg, 11 2
Franklinton, 8 2
Creedmoor, Bullocks, 3 8
Granville, Roberts 9
Four Oaks, Sanders 15-16
Smithfield, 8 16
Jenkins' Memorial 23
Youngsville, Shiloh 30
Franklinton Ct., Wesley, 3 30

September

Kenley, Buckhorn 5-6
Clayton, 8 6

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

August

Rocky Mount Ct., 3 p.m. and a.m. 1-2
South Rocky Mount, night 2
Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

August

Rich Square, Roxobel, afternoon 2
Middleburg, Schocco, 11 16

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

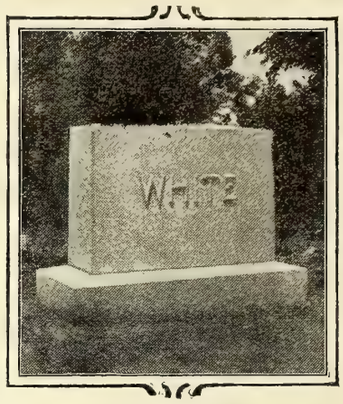
August

Tabor-Fair Bluff, Cero Gordo, a.m. 1-2
Chadbourn, Mishop's Springs, afternoon 2
Hallsboro, Wooten's, afternoon 2
Whiteville, Whiteville, p.m. 2
Town Creek, Shiloh, p.m. and a.m. 6-7
Shallotte, Union, a.m. 8-9
Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23

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BUSY EPWORTH LEAGUERS

(*continued from page eleven*)

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In the bivouac of life—
You will find the Christian soldier
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Slackers are not permitted in the ranks of Christians. Do your part.

GRACIOUS REVIVAL IN MANTEO

We have just closed a gracious revival in Manteo. Dr. Victor Lightbourne of Norfolk, Va., was with us and did the preaching, and Miss Kathlyn Shaver of Petersburg, Va., a pianist, furnished the music. She is a great power in revival work and did a great deal of good in the meeting. She goes with Brother Lightbourne and plays the piano and assists in the cottage prayer meetings during the campaign. Dr. Lightbourne is a splendid preacher. He leads the vocal music, and is one of the best, if not the best, music leader I have ever heard. The church was greatly revived and a large number testified to a decision for a more consecrated life. I cannot tell how many was converted. Seven were received into the church on profession of faith. Any pastor desiring an evangelist to conduct a revival on his charge, I highly recommend Dr. Lightborune. His address is Victor Lightbourne, 1320 Westmoreland Park, Norfolk, Va. A. W. Price.

THE SCOPES TRIAL

What do you think of the Scopes [illegible]? We don't know either. All this fight between two distinct types of mind is surely confusing to our young minds sometimes. What we young people want is the truth. God is truth, and we feel that when we have that, that we have God on our side. And we are on God's side, too. We have already seen instances where people have been mistaken in their thoughts. They thought they had the truth, when all they had was a false idea. What we leaguers are after is the Truth of the world. If so many people in the world are believing in a theory of evolution, and these people are our neighbors too, and we see them living right along, doing good, striving to make the world better, it makes us want to see into the subject. Why didn't the court let in the evidence of scientists? is the question of our minds. If the scientists have more of the Great Truth of the Great God, then they can add to our own knowledge of Him who gave us life, and taught us to live it in the highest way. Pray, give us more of God in the great truths of the world! The Truth, that is, God, can never hurt us. But He will lift us from ignorance, sin, and superstition. He will, in truth, be to us "The Light of the World."

CAMP MEETING

Pleasant Grove camp meeting is to begin Wednesday evening, August 12, thus embracing the third Sunday. We are expecting the greatest camp meeting that has been since the old camp has been revived. We are expecting many of the Union county preachers. Mrs. C. L. Steidley is to be with us, and I have secured Rev. Dr. J. B. Harris of South Fork, Penn. Dr. Harris is a biblical scholar and one of the great preachers of Methodism. So don't miss the camp meeting in Union county, for if you do you will miss a great deal. Let the preachers who have gone out from Union county write me so I will know who is coming. E. N. Crowder, P. C.

SOUTHERN WILL EXTEND BLOCK SIGNAL SYSTEM

Improved automatic electric block signal protection for 563.6 miles of lines of the Southern Railway System has been authorized by the management and installation of the necessary apparatus will be started immediately.

The line between Morristown, Tenn., and Biltmore, N. C., 93 miles, will be equipped with signals of the new three color light type. Signals of the same type will be installed on the double track line between Morristown and Knoxville, 41.8 miles, taking the place of the three psition, upper quadrant signals now in service.

On the double track line between Atlanta and Austell, Ga., 18 miles, color light signals will be substituted for the three position signals now in service, giving continuous protection by the color light signals on the entire line of 167 miles between Birmingham and Atlanta.

On the line between Cincinnati and Meridian, Miss., three position, upper quadrant signals will be installed wherever signals of other types are now in service. This will involve changing the signals on 215.3 miles between Cincinnati and Chattanooga and on 195.5 miles between Chattanooga and Meridian. On completion of the work, the entire line between Cincinnati and Chattanooga, 633.5 miles, will be equipped with signals of the three position, upper quadrant type.

ELIZABETHTOWN

Over a hundred years ago the saintted Bishop Asbury came up the Cape Fear river and landed at Elizabethtown, preaching the gospel of Methodism in Bladen county. The people of the county are proud of this record—and justly so.

Sunday, July 13, 1925, is destined to go down in the religious annals of the county as another occasion to be equally proud of and thankful for. Another good bishop journeyed through the county and brought the burning words of salvation to the people. Bishop DuBose entered among us with a simplicity of manner, an unfeigned warmth of heart, an unassumed dignity that made the people instinctively love and honor him. At the eleven o'clock hour he preached at Clarkton Methodist church the dedicatory sermon of the beautiful little church that the faithful band of workers there have erected to the glory of God. He used as a text, "He that hath an ear let him hear what the spirit saith to the churches." It was a powerful discourse and the people followed him breathlessly as he talked of the "fruit of the tree," "the pillar of the church," "personal repentance" and the "sacrificial life."

In the afternoon he dedicated Wesley's Chapel, the "little white church in the wild wood." There he talked to the people on "God our Father" and beautifully told of the church as His hallowed abiding place.

After an hour or two of rest he came in the evening to the old and hallowed Trinity church in Elizabethtown, where the fathers of the "ante-bellum" days were wont to worship and where the slaves looked down from the galleries. There with the spirit of the old departed saints resting over us he was filled with the Holy Spirit and gave as from the throne the sermon from this text: "The spirit of the Lord is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim the liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61:1.

Surely the spirit of God sent him among us to minister to the people—and they will not soon forget.

H. E. Lance.

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Lenoir, N. C.

"MR. BRYAN GOES TO THE BAT AND STRIKES OUT"

Rev. L. B. Hayes makes some very absurd statements about one of the greatest and most conscientious Christian gentlemen of this or any generation. It is to be regretted that such a promising young man who has recently been honored with the leadership of the young people of the conference should fall in with the agnostics, atheists and infidels of New York and Chicago to belittle and humiliate a man of such noble character as William Jennings Bryan.

Our young critic says: "That it is known by clear thinking people that Bryan has been unsound in many if not most of his poltical nostrums which his eloquent tongue has advocated."

The truth of the matter is Bryan has been 25 years ahead of his times in most of the measures he has advocated and has lived to see most of them enacted into law, such as prohibition, woman's suffrage, the election of United States senators by the people and many others. No, Mr. Bryan has not "struck out." Neither is he so old as to be out of harmony with the hopes and intelligence of our day. When some that are younger grow older and wiser they, I hope, will avoid the tragedy of such unjust criticism of such men of God who are fighting for the truth as revealed in the inspired word of God.

No wonder a man of such high Christian character as Bryan sat in amazement when the agnostic lawyer from Chicago was belching forth his contempt for the laws of Tennessee, the court and Christianity.

J. B. Tabor.

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IN MEMORIAM

ALEXANDER — The death angel came into the home of Mr. and Mrs. Julius Alexander and took away the beloved husband and father, Julius Alexander, or "Uncle Jule," as he was commonly called. He had been a great sufferer for the past two years from kidney trouble. About a year ago he underwent two serious operations at the Gaston Sanitorium, Gastonia, N. C. This relieved him for a few months but early in September he suffered a stroke of appoplexy, from which he partially recovered, but he never was able to walk again. His faithful, loving wife and children did all in their power to relieve his suffering but all in vain, as the Father had need of him in heaven and called him to shine as a beacon light for his loved ones and everyone to follow.

Mr. Alexander was 72 years of age and leaves to mourn his loss a wife, eight children, 35 grandchildren and two great-grandchildren. The children are as follows: Messrs. J. M., M. M., J. P. and Michael Alexander, all living near the old home place; Mrs. L. L. Alexander of King's Mountain, Mrs. C. D. Tate of Lincolnton, Mrs. H. C. Kiser of Lincolnton, Messrs. C. C. Kiser Landers Chapel neighborhood. One living sister survives, Mrs. J. F. Carpenter of Lincoln county.

The funeral services were conducted at Landers Chapel Wednesday morning at 11 o'clock by his pastor, Rev. J. B. Fitzgerald, assisted by Rev. J. E. B. Houser, a former pastor. His body was laid to rest in the cemetery, there to await the resurrection day. Before his death he requested his nephews to be his pallbearers. They were: Messrs. John and M. A. Carpenter, Dr. W. C. Kiser of Lincolton, Messrs. C. C. Kiser of Bessemer City, S. L. and D. A. Kiser of the Sunnyside community. It was requested by his wife that six of their granddaughters carry the flowers. They were: Misses Willaree Tate of Lincolnton, Audrey Kiser, Bertha Ethel, Mary Ellen and Lottie Alexander, living near the deceased. His grave was covered with many beautiful flowers, which are tributes of love and respect.

"Dear father, we shall miss thee
From the dear old home;
Thy face is often before us
Wherever we roam.

"We know thy suffering on earth is o'er,
And in heaven there is no pain;
We're longing to meet thee on the beautiful shore
In a happy reunion again."

A daughter, Mrs. H. C. Kiser.

IN MEMORIAM

It is with saddened hearts that we, the members of the Woman's Missionary Society of Central Methodist church, Spencer, N. C., record the death of one of our faithful members, Mrs. W. S. Sweet.

Through her three years of suffering she was always patient and submissive to her heavenly Father's will.

We extend to the bereaved husband, children and friends our sincere sympathy in this time of their deep sorrow and request that a copy of this tribute be recorded on our minutes, a copy sent to the family, to the Christian Advocate, and to the Spencer News.

Mrs. R. M. Holt,
Mrs. R. O. Eller.

PRINCE—Mrs. Sallie G. Prince was born September 1, 1854, and died June 16, 1925.

Sister Prince joined the New Hope church when she was seventeen years of age, and thus spent a long and devoted life in the service of her Lord. She had many friends because she had been a friend to humanity.

The funeral services were conducted at her late home by her pastor, assisted by Revs. W. W. Womack, W. F. Johnson and Prince of our church and the Rev. Mr. Tate of the Baptist church. Many persons came to pay their last tribute to one whom they loved.

R. C. Prince of Columbus, R. H. and C. L. Prince and Mrs. R. O. Covington are left to mourn the loss of a devoted Christian mother. Elmer Simpson.

CRAWFORD — Mother Sarah T. Crawford, this city, widow of John Erskin Crawford, New York, died April 30, age 79. Over a half century she had been a devoted Christian, leader and teacher, living above the commonplace, instructing her own in the deeper truths of the blessed way. Thus enriched from enriching, eventide revealed such a rare character, ripened and mellowed with years of joyous fruit bearing, cheerful, loving, patient, even amid the merciless incurable disease. The devotion of her daughter with whom she lived during the final protracted illness was most beautiful. She prayed for strength which was given to nurse her personally night and day unto the victorious end.

Mother Crawford is survived by one brother, William Thomas, New York; two daughters, Mrs. W. W. Woodley and Mrs. William Towe of Warrenton, fourteen grandchildren and three great-grandchildren.

AN APPRECIATION

At the quarterly conference on Gates charge, July 9, 1925, we missed the genial face of our brother steward, William White, who since our last conference had joined the company of the redeemed.

It is the desire of this conference to express their appreciation of his clean life, his liberality, his responsiveness to all calls for service. To our finite minds he seems to merit that highest eulogy of the Master's, "He hath done what he could."

Brother White had passed his four score years. For two years with saddened hearts we watched his steps grow feeble, his energy fag, but his zeal for the forward movement of his church remained unabated. At the end of the way he could say with Paul, "I have fought a good fight, I have kept the faith."

We wish to express to his family our love and sympathy. We are bowed before a common loss. May we with them—

"Do the work that he laid down,
Take up the song where he broke off the strain;
So journey till we reach the heavenly town,
Where are laid by our treasures and our crown,
And our lost loved ones will be found again."

S. I. Harell.

FLOYD—Mrs. Eliza Lea Floyd was born in Person county January 11, 1847, died near Leasburg May 24, 1925, and was buried at her old home near Roxboro. Converted in childhood she joined the Methodist church and remained faithful through the years. She was the oldest and most beloved member of Brookland church. She was twice married, first to W. G. Daniel and second to Rev. J. B. Floyd, a local preacher, now deceased. Having no children, she spent her latter years among her relatives. Her memory is precious. We expect to see her again in the glory land. B. T. Hurley.

IN MEMORIAM

On April 7, 1925, our teacher and our friend was called from our midst to his home beyond the river. Cornelius Clapp had been a member of Mt. Pleasant M. E. church for more than forty years, and during this time had served well and faithfully in most of the offices of the church organization. For the past twenty-five years Brother Clapp has served alternately as superintendent and teacher in the Sunday school of his church. His faithful attendance (being always in his accustomed place at the appointed hour) has been a constant source of inspiration and helpfulness to those with whom he came in contact each Sabbath day. Nor was Brother Clapp's religion of a type useful only on the seventh day in the week, but at all his faith was just as strong, his counsel as timely, and his walk with God just as circumspect the other six days as on the seventh. We reverently thank an all wise Father for this beautiful life of our teacher and counsellor. Cornelius Clapp has gone to a home prepared by God and His angels, and we would not were it possible recall him, yet our hearts are sad and a feeling of emptiness remains with us that we can no more in this world commune with this saintly man of God. But we rejoice in the fact that we may if we diligently follow in his footsteps by the grace of a loving Father meet and join hands with him on the other shore. May heaven's richest blessings rest with the family and a host of friends of our dear brother and teacher.

Mrs. R. B. Fryar,
M. G. Bishop,
O. W. Hines,
Class Committee.

RIDDICK—On April 24, 1925, God called unto Himself one of our splendid young men, Elmo Sheppard Riddick, of Sunbury, who was 23 years of age.

Looking at it from a human point of view, it is not always easy to understand why the heavenly Father should take from us a young man who had just reached the age of greatest usefulness to his home, church and community. Yet we bow in submission to the wisdom of a loving Father who doeth all things well. We feel that as the hand of the gardner often reaches for and plucks, not the rose with ripened and withered petals, but one that has all its beauty and fragrance, so does God occasionally select from earth's treasures a choice young life for His own holy purpose. Whatever the divine purpose might have been, we do know that a choice life was selected.

Sheppard in early boyhood gave his heart to God and joined Parkers Methodist church, where he remained a faithful member until the end. He was clean and his faith beautiful. A man who knew him well recently made a remarkable statement about him. He said that he had never heard Sheppard tell a joke or use any language that would not have been all right to have used in any home. This is only an index which points to wholesome thinking. He lived a life among his young friends that commanded their admiration and respect and was worthy of their emulation.

One thing which indicated that he was an unusual boy was the fact that he took his pastor into his confidence and discussed things of grave importance. Shortly before his unexpected death he discussed with him some things that were very near his heart and of vital importance to him. One thing which he said was upon his heart was a desire to do some kind of Christian work. He did not know then that the end was so near and that he would not have an opportunity to engage in this important work. (Wonder if some of his young friends will not let God use them to do the Christian work which he wanted to do.)

One thing that points to a beautiful Christian experience was his favorite Scripture passage, which was John 14, "Let not your heart be troubled," etc.; and his favorite hymns, which were "In the Hour of Trial Jesus Pleads for Me," "The Old Rugged Cross," "O Think of That Home Over There," etc. He had his heart set on eternal things.

On Sunday afternoon in the presence of a host of relatives and friends, the funeral service was conducted by the pastor with the assistance of the Rev. Mr. Roberts of the Christian church. The favorite songs of the deceased were sung and his choice Bible lesson was read. His body was then quietly laid to rest in the seminary at the church of which he was a member. The beauty of the floral designs which covered his grave were in perfect harmony with the beauty of the life that he lived.

He leaves to mourn their loss a father and mother, two sisters, one brother and many relatives and friends. May God comfort and bless this family and these loved ones and guide them safely to that "home not made with hands." J. O. Long, P. C.

CONWAY—On the night of December 11, 1924, at 11 o'clock the death angel entered the home of Mr. Clifton Conway and took from him his devoted wife, Mrs. Ellen Isabell[illegible] way, age 21 years, one [illegible] days. She suffered [illegible] that dreadful plague, tuberculosis; but she bore her affliction with great patience and seemed to have confidence that she would be restored to health and strength again. Two weeks before she died she realized the end of life was near and said she wanted to go, so she would be relieved of her suffering. We hated to give her up, but we feel that she has gone to a better world, where there will be no more sorrow, pain nor death. So let us be resigned to do the will of God who doeth all things well, and be prepared to meet her in that beautiful home above which God has prepared for all of us.

Mrs. Conway joined the Methodist church at Maple Grove (near Trenton, N. C.,) when 12 years of age, and remained a faithful member to the church and a true worker in Sunday school. She taught a class in Sunday school for some time and was always present as long as health would permit.

Besides her husband and child she leaves a father and mother, Mr. and Mrs. Ed. Kirkman, and four sisters, Mrs. C. B. Andrews, Mrs. W. W. Pollock, Jr., Mrs. Jennings Moore and Miss Hazel Kellum, all of Trenton. The funeral services were conducted from Maple Grove church by her pastor, Rev. Mr. Davis, assisted by Rev. Mr. Wilkerson, pastor of the Christian church, after which she was laid to rest in the family burying ground.

Lonely are our hearts without you,
Sad it seems with us today;
For the one we loved so dearly
Has forever passed away.

Written by her sister,
Mrs. C. B. Andrews.

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SUFI THE SCRIBE

By Rev. Theodore Copeland.

Dr. William H. Nelson, of San Francisco, is the author of a little book entitled "The Wisdom of Sufi the Scribe." The title accurately indicates the nature of its contents. The local habitation of Sufi is the country of the Arabian Knights, and the Oriental setting lends a peculiar charm to the pertinent thoughts that arrest our attention on every page. The topics include a wide range of parabolic teaching which emphasizes the wisdom of moral integrity and righteous conduct, and insists that he that pursueth evil doeth it unto his own death. The book constitutes a practical commentary on the proverb, "The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

The subjects treated in the book are very timely and are of vital interest. Take for example, "There must always be a clearing house for fools." Which [illegible]ite appropriate just now when [illegible] of high renown, ignoring the [illegible]ble, are dragging the helpless monkey into the trunk of their ancestral tree.

The Alabama Christian Advocate has this notice: "In ordering your summer reading do not overlook that delightful little book entitled, 'The Wisdom of Sufi the Scribe,' by Dr. William H. Nelson, editor of the Pacific Coast Advocate." This book may be had for thirty cents from Lamar & Barton, Nashville, Tenn.

J P Breedlove 30aug24
407 Watts St.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, AUGUST 6, 1925 Number 32

WHAT IS CHRISTIANITY?

CONSIDER with me for a moment how simple Christianity was when it began. It was just a group of men keeping fellowship with Jesus and learning how to live. That was all. They had no creeds to recite when they met together; what they believed was still an unstereotyped passion in ther hearts. They had no sacraments organizationally enforced to symbolize their faith. They even had no organization; they never dreamed that the Christian Gospel was to build a church outside the synagogue. That was Christianity in the beginning; a group of people keeping fellowship with Jesus and learning how to live.

The Building of the Church.

Then the Master went away and the tremendous forces of human life and history laid hold on that little movement which so vitally He had begun. They began building churches. They had to build them; they could not help it. Just as the Wesleyans had to leave the Anglican church, not because they wanted to, but because the Anglicans wouldn't keep them, so the Christians had to leave the synagogue, not because they planned to, but because the synagogue was not big enough to hold them. And they began building creeds. They had to. Every one of those first Christian creeds was written in sheer self-defense. And then they drew up rituals. They had to. We have ritual everywhere. We have it in law. We have it in business, as you will discover if you try to display conspicuous originality in making out a check. We cannot keep any spiritual thing in human life, even the spirit of courtesy, as a disembodied spirit. We ritualize it. We bow, we take off our hats, we shake hands, we rise when a lady enters—we have a thousand ways of expressing politeness in a ritual. Neither could the church keep so deep and beautiful a thing as the Christian life without symbolic expression.

So historic Christianity grew as we have seen it, vast and complicated, organized, creedalized, ritualized. And ever as it grew, the peril of second-hand religion grew with it, for there were multitudes of people who joined these organizations, recited these creeds, observed these rituals, took all the secondary and derived elements of Christianity, but that one, vital thing which all of this was meant in the first place to express—that was often forgotten; keeping fellowship with Jesus and learning how to live.

My friends, we cannot say it to ourselves too often that Christianity is a personal experience. One evening in the West Point delegation at the Northfield Student Conference, conversation fell on serious lines and one of the men threw this question into the circle: "What is Christianity, anyway?" After a long pause one of the cadets gave this answer: "Oscar Westover." Exactly! I do not know who he was. May God have kept him through these terrific years that have befallen since. Only, he was one of the cadets living a kind of life so that when the boys thought of Christianity they defined it in terms of him. That is the only way you ever can define it. It is "Oscar Westover." It is not a creed, nor an organization, nor a ritual. These are important but they are secondary. They are the leaves; they are not the roots. They are the wires; they are not the message. The thing itself is life; it is "Oscar Westover."

What Is Christianity?

What is Christianity? Is it the Nicene Creed? That is a great creed, I think it the greatest of all the creeds. But it is not Christianity. What is Christianity? Is it the Catholic church ,or the Episcopal church, or the Baptist, or the Presbyterian church? No. These are important. They have made great contributions, but they are secondary. They are not Christianity. What is Christianity? Is it baptism or the Lord's Supper? They are very beautiful symbols and those of us who know them find in them deep significance. But they are not Christianity.

What is Christianity? Christianity is the spirit and quality of life breathed into people from fellowship with Jesus, and the people in whom it is you will find among all creeds and churches. Father Damien, the Catholic, going out to help the lepers and, as Robert Louis Stevenson said, shutting the door of his own sepulcher—that is Christianity. George Fox, the Quaker ,proving the reality of the inner light that God had given him by the radiance of his living—that is Christianity. The Protestant missionary, murdered by the Boxers in China, sending back word to his ten-year-old son that when grown he should go out to China to tell the people who had killed his father about the love of God—that is Christianity. And the folks whom we have known, through whom God hath shined marvelously to make life beautiful—our fathers and mothers and friends—they are Christianity. When you are all through discussing the formal and elaborate things that are needed for the improvement of the church, this is what the church needs most of all: more real Christians, to whom Christianity is keeping fellowship with the Master and learning how to live. H. E. F.

PRAYER AS A WORLD POWER

By George Elliott, D.D.

"Pray for my soul; more things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

They used to say that prayer contradicted natural laws. Few talk that way any more. No scientific man talks any more about natural, fixed, and immutable law. Two generations ago, Professor Tyndall made a speech saying that God Almighty could not, except through a colossal miracle, deflect one single ray of light—which was colossal nonsense, for when we were naughty boys we did it ourselves with a piece of looking-glass. We do not change law; but we can change the direction in which forces work. Prayer releases sleeping energies. Prayer unites God's hands. God has a different plan for praying folks than for folks who do not pray. There was just as much energy in the world fifty years ago as today, but it was not on the job. We have taken the sleeping spirit that slept in the storm clouds, in the air, and in the coal, and let it loose; and how it lights the world and pulls our wagons and carries our messages.

What a glorious thing is sunlight! God takes the amethystine goblet of the skies and, turning it upside down, floods the world with golden sunlight. What is the sun? It is the great powerhouse that runs the physical energies of this world. They are all simply released sunlight. A waterfall is only the reaction by which water carried up to the skies by the sun falls back again to earth. What we call steam is mostly made with coal, and coal is bottled sunlight from the vegetation of millenniums ago. The sun is a wondrous power. Every day it exerts upon the universe a power equal to eight quintillions horsepower, approximately. The sun, every single minute that it falls on this earth, exerts a power equal to lifting two trillion tons three and a half miles. But there is a sun behind the sun, the "Sun of Righteousness with healing in his wings." That Sun began to radiate his power on the day of Pentecost. But we have not utilized it. If only the church had applied that energy in all the nineteen hundred years of Christian history we would have gotten rid of war fifteen hundred years ago, and of whiskey at the very beginning. Prayer opens the gateway of divine power and releases the holy energy for the rebuliding of the world.

North Carolina Christian Advocate

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T. A. SIKES ..... Business Manager

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Brother Craven Sees The Funny Side Of It

In your issue of July 30 Brother Craven finds a lot of fun in seeing Lon Hayes, L. D. Thompson and C. M. Pickens trying to stay young. Would that more of our preachers had a like ambition to stay close to the young people of the church! Possibly, if this were the case they would grow old less rapidly.

Brother Craven in his amusement calls to my mind an incident said to have taken place in a street car in Philadelphia. A man got on the car, spied a friend and sat down by him, saying as he did, "Hello, Bill, I haven't seen you for weeks. Have you been out of town?" "No," said Bill, "I haven't been out of town." "Well, have you been sick?" To this the friend replied, "Didn't you hear about my automobile accident? Well, I had a very bad one." "You don't say so. Was anybody hurt?" "Well, yes," continued Bill, "I had my shoulder broken." "You did," said Bill's friend; "well, isn't that funny?" "And my wife had her leg broken." "She did? Yes, well sir, that certainly is funny." "And my mother-in-law died last night from the effects." "No? Well, sir, if that isn't the funniest thing I ever heard in my life." Here one of them left the car or I do not know how funny the balance of the story might have been.

Brother Craven's reference to my communication of July 2 reminds me of another story:

It was said that there was a Scotchman who always—it mattered not what calamity might be related of him—came back with the expression, "Well, it ma ha been worse."

One day one of his friends told him of a dream he had had. "Sandy," he said, "I dreamed you had died." "Well," he said, "it ma ha been worse." "But, that's not all. I dreamed you went to hell." "Well," Sandy continued, "it ma ha been worse." "Yes, but that's not all. I dreamed I saw the devil stick a red-hot fork into your poor body and cast you into the fire." "Yes, but it ma ha been worse." "Why, Sandy, how could it have been worse?" "Well, ye kna it might ha been true," replied Sandy.

He quotes me as saying that I can't see for the life of me how any one can limit his or her vision to their own front yard. He disagrees with me, as he interprets this.

Well, it is a fact. I can not see how any brother, when his brother Methodist comes with extended hand and says that he is ready to forget the differences, get together and be a re-united household, can in answer to such a plea put his hand behind his back and say, "No, sir! I'll have none of it. Your great-grandfather did my great-grandfather an unfair trick and I'll never, while I live, be one with you, but—if the Lord will forgive you—I'll try to forget it in eternity."

Brother Craven lectures me for sitting on a platform in Texas and listening to Bishop Mouzon characterize the anti-unificationists as "an ignorant mob." Well, as Sandy said, it might have been worse, for it might have been true. I never sat on a platform with Bishop Mouzon in Texas and I never heard him discuss unification, nor do I know that he ever used the words he is purported to have used and I seriously question the fact as to whether he ever did use such words and certainly not with the harshness that seems to be applied in them. Under those circumstances, you see I could not have risen and rebuked the good bishop for I was not present. Besides, it is not everybody who will criticize or correct a bishop. To do this one has to know him well, respect him highly and love him dearly.

I have felt that inasmuch as I have all of these feelings towards Bishop Denny I could say some things to and about him because he knows my feelings toward him. However, I am not so intimate with Bishop Mouzon. I will say, though, that from what associations I have had with Bishop Mouzon —and I've had quite a little—I've learned to love and respect him and I do not believe he would say or do anything that was unbrotherly towards any one. If, perchance, he should do such a thing no one would be more ready to make amends.

As to my approving his characterizing (or anybody else characterizing) my anti-unificationist brethren as an "ignorant mob" I certainly would not sit still and permit it to go unchallenged. First, because it is not true; second, because some of the dearest friends, preachers and laymen, I have are on that side; and third, because I know that whatever may be prompting them it is not ignorance. Certainly they are not to be characterized as a mob. I may deprecate their judgment but I love them and believe in their sincerity.

Bishop Denny does not agree with Brother Ireland. Well, since that is true, Brother Ireland can only say that he is sorry for Bishop Denny.

No, I can not see how a man can be content to see only the inside of his own front yard. If there are tin cans and other rubbish in the back yard let's stop discussing who threw the rubbish back there. Let's all get together and clean up the whole premises. Then let's gather on the front steps and let the world know that the sons of Wesley are one family and that they are on the march to conquer the world for Christ.

I do not feel like laughing but more like crying that we, who should be brethren, can not see each other face to face and see in each other the image of our Lord. For the life of me I can not see why everybody does not favor unification.

Chas. H. Ireland.

Our Subscription List

Again we call the attention of Advocate subscribers to the fact that we are sending out hundreds of statements to those who are behind with their payments. The response has been exceedingly gratifying, but there are many who have not yet been heard from. We will finish sending out the first statements the first of next week. At that time we will begin sending out the second statement to those who have not paid up by that time. If you get a red statement you may know that it is the second one that we have sent out from this office during the year, and it will be an earnest appeal for help—not a "dun." The Advocate is in need of all that is due it. Your amount is small, but if all would send in what they owe it would put the church paper in fine shape. If you cannot pay up now, please drop us a note so stating, and we will be glad to make arrangements to carry you over till fall. It will become necessary for us to discontinue many subscriptions unless some arrangements are made at once. Please help us all you possibly can to keep the North Carolina Christian Advocate in the front ranks. Thank you.

Methodism in Smithfield

Methodism in Smithfield is strong and progressive. It has a larger membership, we are told, than all other denominations put together in that thriving little city. The church there is composed of some of the best citizens of the state, and it would be hard to find a congregation that loves the church and works harder for its advancement than that of Centenary, Smithfield. Those in charge of the selection of a site and the erection of the new church several years ago were wise in their choice of a location—in the heart of the city, just across the street from the Johnson county court house, a beautiful corner lot of one acre and cost the church less than $2,500. When the church was erected a few years ago it was thought that it would be adequate for all time, but it is now entirely too small for the Sunday school and growing congregation and plans to erect a new Sunday school house and enlarge the main auditorium in the near future are being talked.

The Sunday school under the leadership of Mr. T. C. Young, the wide-awake superintendent, is well organized. It has five of the departments already installed and in good working condition.

The congregation under the leadership of Rev. A. J. Parker, the pastor, is flourishing like a green bay tree. We were told that Brother Parker is having large congregations and the people are delighted with his preaching. Brother and Sister Parker are touring the west while enjoying a month's vacation extended them by their congregation.

Last Sunday the writer preached to a fine congregation and administered the sacrament of the Lord's Supper in this church. The day was a gracious experience to us

Brother and Sister T. C. Young put us under obligations to them for the excellent entertainment in their delightful home. T. A. S.

A Remarkable Man Passes to His Eternal Reward

Rev. M. B. Woosley, our pastor at Boone, writes: "Mr. J. H. Taylor, 99 years of age, father of Rev. Seymour Taylor, P. E. of North Wilkesboro district, grandfather to Rev. W. A. Stanbury of Edenton Street, Raleigh, and to Mrs. W. L. Scott, wife of Rev. W. L. Scott of Ramseur, died Sunday, August 2, at the home of his son, Lee Taylor, in Watauga county. He was buried Monday, August 3, at Fairview church, his old home church, about six miles from Boone."

Brother Taylor, though nearing the century mark, was up to a little while ago vigorous as the average man many years his junior. He rode horseback, and if we remember correctly, drove an automobile and was alert to everything going on about him. It was only a few years ago that we met him at Morven where he was visiting his son, Rev. Seymour Taylor, and he then had the appearance of a man 65 or 70 years of age.

He was a leading citizen of his county, a man of sterling character, sound judgment, and looked to as a leader in everything that was for the social good.

The father and grandfather was in his own sterling manhood a prophecy of what his children and grandchildren should become.

Your Centenary Subscription

Have you paid your Centenary subscription? The word "Centenary" is a source of irritation to some and of gratification to others. If you have not paid yours you don't like to think about it. It disturbs and annoys the peace of your conscience. If you have paid it you feel that you have met a Christian obligation and made an investment in the greatest enterprise of the world.

Did you subscribe too much? Doubtless some did subscribe more than they have been able to pay. If so they need not reproach themselves. But can you say that your subscription was too large after taking account of the luxuries and extras you have bought during the past seven years? Will you be able to say it was too large when you come face to face with Him whose sacred hands and feet bear witness to the fact that He gave his all for you? Some have already gone from this earth into His presence with their Centenary unpaid. I fear an unhappy experience is in store for thousands in Southern Methodism. You don't mean to leave that debt unpaid. But you may be called away tomorrow. So pay it today.

The heathen in their darkness are not to be pitied more than the man who bears His name but refuses to bear his part in carrying out the great commission. By paying your subscription you will bring yourself into more cordial relations to the Master, and help to complete His world-wide program. There is a double blessing in it.

E. K. McLarty.

Asheville District Notice

In compliance with the request of the rural church conference of the pastors' summer school of Duke University, at its recent session, that each presiding elder appoint in his district an advisory committee of seven—three pastors and three laymen, together with himself, to co-operate with the Duke Commission in carrying on its work in the rural districts, I wish to announce the following committee:

Pastors—Dr. A. C. Cheppell, Dr. D. Atkins, and Rev. T. C. Jordan.

Laymen—H. A. Dunham, Edwin L. Brown, and V. R. Patterson.

If any pastor in the Asheville district has failed, up to date, to forward to Prof. J. M. Ormond, of Duke University, the information requested by the blanks that were placed in his hands by the department of rural life of Duke University, let him please turn said information at once.

H. C. Sprinkle, P. E.

PEOPLE AND THINGS

"Mr. and Mrs. Plato Tracy Durham announce the birth of their daughter, Lucy Cole Durham, on July 30, 1925."

Rev. R. F. Honeycutt has had 22 additions to the church at New Hope and 11 at Olivet following his recent revivals.

Frederick Swindell Love, Jr., was born July 9, and the happy parents, Rev. and Mrs. F. S. Love, are still receiving the congratulations of their friends.

Rev. B .C. Thompson of Mount Gilead has Rev. E. L. Hillman of Scotland Neck with him in a meeting this week. The attendance is large and there is much interest.

Rev. W. L. Sherrill is spending two weeks at Lake Junaluska. He is mixing a vacation with work in that section in collecting money for Christian education.

Rev. E. D. Dodd and family stopped Tuesday night at O. Henry Hotel on their way back to Williamston after spending two weeks at Lake Junaluska. They report a fine trip.

A building permit has been granted for the erection of Dilworth Methodist church, Charlotte. The structure is to cost $200,000, according to present plans, and will be pushed to completion.

Revs. M. F. Moores and R. C. Goforth were among those pastors who took courses in the leaders' training school at Lake Junaluska. These men are about to lay hold of gold seal diplomas.

Rev. G. W. Clay with Rev. W. A. Barber assisting him closed a successful meeting last Sunday at Oak Grove on the Uwharrie circuit. The attendance was large, the interest deep and quite a number were added to the church.

Revs. H. C. Smith and W. A. Stanbury left last Monday for a Christian workers' conference at East Northfield. These fortunate young ministers will spend a day or two in Boston and New York before they return from their vacation.

The St. Louis Christian Advocate says: "Dr. Ivan Lee Holt, pastor of St. John's Methodist church, St. Louis, accompanied by his wife and son, left St. Louis Tuesday for an automobile trip through the New England states. He will return September 1."

"Reverend and Mrs. Walter Makepeace Curtis announce the marriage of their daughter, Katharine Makepeace, to Mr. Joseph Lattimore Youngblood on Saturday the first day of August, one thousand nine hundred and twenty-five, at Greensboro, North Carolina. At home, Wilmington, North Carolina."

Rev. C. T. Thrift, pastor at Moyock, has written a number of pamphlets on doctrinal subjects. His latest is "The Possibility of Falling From Grace, Versus Once in Grace Always in Grace." It is good reading for both preachers and laymen. Order at once. The price is only 15 cents per copy.

Rev. H. A. Humble, presiding elder of the Wilmington district, is in the Cumberland hospital, Fayetteville, N. C., for treatment and a minor operation. He may be there for a month, according to reports reaching this office. We trust that he may not be required to stay so long as now expected.

The Franklin Press says: "Rev. R. A. Truett, pastor of Franklin circuit, who just closed a very successful revival meeting at Bethel church, assisted by Evangelist T. S. Mashburn of California, are beginning at Clark's Chapel Sunday, July 26, and they expect to attain good results at this place also."

"A revival meeting is to begin in our church in Roanoke Rapids August 5, 1925, and is to continue through the third Sunday. The singing is to be led by Mr. D. L. Maness, and the preaching is to be done by Rev. E. C. Few, a former pastor. Will not our people generally bear this meeting in prayerful mind?"—R. H. Broom.

"Contract let for our new church on East Boulevard. Finished our church will cost more than $200,000. That capable and generous layman, a leader in Charlotte Methodism, Mr. J. A. Jones, has the contract, and excavation for foundation is being made. Dilworth has a bright future."—Geo. D. Herman, Pastor.

Mr. R. H. Wright has added $22,500 to his gift of $50,000 for the Pattie Julia Wright dormitory. This total of $72,500 is enough to complete the dormitory which will have rooms for 116 girls and a number of receptions rooms. The contract has been let and the building is to be completed by January 1, 1926. Mr. Wright has already contributed $50,000 to the endowment fund.

Will the presiding elders of the Western North Carolina conference take notice? Please send Rev. W. L. Sherrill, conference secretary, official list of lay delegates to the annual conference. His address is 405 North Church Street, Charlotte.

"We have the very best preacher in the conference. We would not swap him with anybody." That is the way the Chestnut Street people of Asheville talk about their pastor, Rev. G. A. Stamper. When Stamper was in Winston and in Leaksville we heard the same sort of talk. It is certainly a fine thing to think that one has the best. "For as a man thinketh in his heart so is he."

Clifton Ervin will preach at Rutherfordton church at 11 a. m. August 2. Rev. T. C. Jordan of Asheville will preach at 8 p. m. The revival services are now in progress at Gilboa church, led by the pastor, J. O. Ervin. Services at 10 a. m. and 8 p. m. The services are well attended and good interest is being shown. Mr. Ervin will assist Rev. Mr. Randall in meetings at Newton next week.—The Sun.

Dr. Harry North, who was admitted to the honors of Doctor of Divinity by Duke University at the recent commencement, is closing a most successful quadrennium at First church, Rocky Mount. It has been four years of progress in every department of the church. North is not a specialist who emphasizes one interest to the neglect of others, but he succeeds at every point.

"I will be with Bro. W. A. Chambers in a meeting at Kitty Hawk next week. The madam and girls are driving through with me. We are going to ferry across from Point Harbor, and enjoy an outing in fishing and bathing, and enjoying the ocean breeze. **Sa la vie!**" Such is the story that Rev. Daniel Lane mails out to the highlands evidently for the express purpose of exciting the envy of his less fortunate brothers.

Rev. J. H. Ball, presiding elder of the McAlester district, East Oklahoma conference, is spending a week or two with relatives in Greensboro. He motored through from Oklahoma, coming direct by Memphis, Chattanooga and Asheville, but expects to return by way of Washington, D. C., and the National highway to the West. This North Carolinian is looking well, still has an interest in his home state, has become a leader in his conference and is making a very fine record in the Middle West. His friends ever welcome his return with delight.

Rev. W. C. Merritt, pastor of the Yanceyville circuit, closed last Sunday a two weeks' meeting at Prospect church. Rev. A. L. Ormond assisted in the revival that resulted in 24 additions to the Methodist church and there were additions to some of the other churches. Brother Ormond was in the Advocate office a few moments Monday morning on his way to one of the fine old country homes of Guilford county, where with his wife and two daughters he plans to spend his vacation—a most sensible way to spend a vacation.

Rev. W. M. Rathbone, pastor at Olin, has just closed a successful meeting at Macedonia church. A large number were reclaimed and newly born. Several joined the church on profession of faith and some by letter. The church has been wonderfully helped. Brother Gorman of Burk county did the preaching and he preached in the old fashion way, for he is 69 years of age. Last Sunday was home coming day at Olin, N. C., and at night Brother Rathbone began his revival services, Brother J. A. J. Farrington of Winston-Salem is doing the preaching.

Textile Industrial Institute, Spartanburg, S. C., is a mission school owned and operated by the General Board of the M. E. Church, South, for the benefit of the disadvantaged young men and women of our southern cotton mills, who failed to get an elementary education in childhood. The school employs an alternate work and study method. All our students work every other week in adjacent cotton mills, thus earning sufficient funds to meet all charges such as board and laundry that the school makes. We teach the usual subjects of the public schools from the first to the eleventh grades inclusive.

The Methodist of Danville, Va., says: "Rev. J. H. Shore, of the North Carolina Methodist conference, is in the midst of a gracious season of evangelistic services at New Hope church near Yanceyville, N. C. This minister is well and favorably known in the community in which he is now engaged in evangelistic work. Some years ago this minister conducted a series of revival services at Cabell Street church in this city with signal success."

Dr. N. H. D. Wilson spent several days this week in Greensboro visiting some of his kinspeople and shaking hands with friends. He left Thursday for Chapel Hill to join Mrs. Wilson. Dr. and Mrs. Wilson expect to leave in a few days for a motor trip through New England.

Rev. John R. Edwards, pastor of the Methodist church at Southport, with Mrs. Edwards is spending several weeks in Gastonia. They brought their little two-year-old son here for an operation and treatment at the North Carolina Orthopaedic Hospital. The little patient will probably remain at the institution for six months.—Daily Gazette.

Rev. W. A. Rollins, pastor of Main Street church, Salisbury, preached last Sunday morning a thoughtful and thought-provoking sermon that seemed to please very greatly the large congregation at West Market, Greensboro. This was the last of a series of sermons by visiting ministers while the pastor, Rev. J. F. Kirk, was away on his vacation. The other preachers were Rev. E. L. Bain, a former pastor, Rev. J. A. Jenkins, pastor of Central, Concord, and Rev. W. R. Shelton, First church, Lexington. We had the pleasure of hearing only Brother Rollins, but the sermons of the other visitors were spoken of in the highest terms. The pastor will return this week from his vacation which he spent at Lake Junaluska.

A personal letter from Rev. A. P. Brantley of the Western North Carolina conference says in the postscript: "We are having a good time in New England this summer. It is a fine place to spend the summer. Come up and we will take you around to see some of historic New England. Rev. C. B. Culbreth, P. E. of Elizabeth City district, was up last week. Rev. William McRae of the North Carolina conference, who has been here in Boston University for the past two years, Culbreth and myself broke in a new Essex coach which I got for that purpose and toured quite a little of New England. This year my school work will be confined to the Department of Religious Education, Boston University."

NEWS FROM DOWN IN BETSY

Presiding Elder C. B. Culbreth has just closed a splendid revival meeting at Parker's church with Rev. J. O. Long of the North Gates charge. This week he is holding forth at Anderson's church on the Chowan work. A fine meeting is reported there.

Dr. and Mrs. N. H. D. Wilson have been invited by that staunch layman of the Hertford church, Mr. G. E. Major, to accompany him on a motor trip to New York and other points of interest.

Mr. John Richard Jolliff, who applied to the district conference for license last month, spoke to the people in the Edenton church recently. He made a fine impression, and has the marks of a fine preacher.

The members of the Edenton church are making some very much needed repairs on their church and parsonage during the summer months. The church and school will enjoy an outing at the beach on Thursday, August 13. Spell it with watermelons, chicken, fine eats, a plunge in the water and a good time for all.

The Rev. Daniel Lane and family are spending some time at the beach. While there Brother Lane is preaching for Bro. W. A. Chambers in a meeting at Kitty Hawk.

The Rev. and Mrs. J. Vincent Knight have recently returned from Raleigh, where they assisted Rev. W. H. Brown and his people at Jenkins Memorial church in a meeting. Supt. Barnes and his people at the Orphanage joined in the service and all enjoyed a great meeting together.

The Rev. R. F. Taylor and his people at Mackeys have just closed a fine meeting. Brother Taylor was assisted by Rev. Mr. Starling in the preaching, and Miss Francis Carter in the music.

Dr. L. S. Massey and the Hertford church are planning for a great meeting in the Hertford church, to begin September 20th. Rev. J. Vincent Knight of Edenton will do the preaching for this meeting.

The Elizabeth City district institute will be held September 6-11 in the First church, Elizabeth City. A splendid roster of speakers and teachers will hold forth, and a large representation is expected from all parts of the district. Churches, schools and leagues take note and get ready for the work.

Regular form of church certificates, fifty to book, 50 cents. Order from the Advocate.

Our Great Doxology and its Author

By Rev. H. H. Smith.

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

It may well be called our great doxology, for, as a hymnologist says: "This is **the Doxology** of the Christian church in all parts of the world where the English language is spoken. . . . It is doubtful if any stanza of religious poetry ever written has been so often, so universally, and so heartily sung in the worship of the Triune God as this."

Of the thousands who sing it every Sabbath perhaps only a few know anything of its origin or authorship. For the benefit of those who would like to learn something of the history of this grand doxology, we set down a few facts gathered from various sources.

It was written by Thomas Ken, a bishop of the Church of England, born at Berkampstead, England, in 1637. It forms the closing stanza of each of his three famous hymns: Morning, Evening, and Midnight hymns. Bishop Ken is referred to as "one of the gentlest, truest, and grandest men of his age." He was appointed chaplain to Charles II in 1680. In this capacity "he fearlessly did his duty as one accountable to God alone, and not to any man. He reproved the "merry monarch" for his vices in the plainest and most direct manner. "I must go and hear Ken tell me my faults," the King used to say good humoredly.

Macaulay says: "Before he became bishop, he had maintained the honor of his gown by refusing, when the Court was at Winchester, to let Nell Gwynn, the King's mistress, lodge at the house which he occupied as prebendary. The King had sense enough to respect so manly a spirit. Of all the prelates, he liked Ken the best."

He retained the confidence of the King to the last, and was his faithful spiritual adviser on his death-bed. He also attended the Duke of Monmouth at his execution.

In 1688, with six other bishops, he was imprisoned in the Tower of London for refusing to publish the "Declaration of Indulgence" issued by James II. After three weeks' imprisonment he was brought to trial and acquitted.

Macaulay seems to have been deeply impressed with the noble Christian character of Bishop Ken, and paid him this high tribute: "The moral character of Ken, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach, as near as any human infirmity permits, to the ideal of Christian perfection."

Dryden said of Ken:

"David left him, when he went to rest,
His lyre; and after him he sang his best."

As noted above, the doxology forms the closing stanza of Bishop Ken's three great hymns. These hymns were originally "written for the use of the students in Winchester College. . . . He thus counsels the young men: 'Be sure to sing the Morning and Evening hymns in your chamber, devoutly remembering that the Psalmist upon happy experience assures you that it is a good thing to tell of the loving-kindness of the Lord early in the morning and of His truth in the night session.'"

Praise and thanksgiving occupied a most prominent place in the spiritual life of the author of the great doxology. "For many years before he died he headed all his letters with the words, 'All glory be to God,' and these are said to have been the last words he ever uttered."

Note the expressions of praise in his Morning hymn:

"Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praises to the Eternal King.

"All praise to Thee, who safe has kept,
And hast refreshed me while I slept."

An omitted stanza of this hymn reads:

"I would not wake nor rise again,
And Heaven itself I would disdain,
Wert Thou not there to be enjoyed,
And I in hymns to be employed."

It was his custom to sing this hymn every morning upon waking, playing the accompaniment upon his lute.

The Evening hymn sounds a note of praise in the opening words:

"Glory to Thee, my God, this night,
For all the blessings of the light."

Bishop Ken died in 1711 and was buried at Frome. "This had been his expressed desire, and he had wished to be laid in his last resting place 'under the east window of the chancel, just at sun-rising.' There, in the midst of that solemn scene, and as the daylight brightened, they sang his own anthem of praise, 'Awake, my soul, and with the sun.'"

Monckton Milnes (Lord Houghton), touched by the sight of Bishop Ken's last resting place, wrote some beautiful lines, two stanzas of which we quote:

"Who was this father of the Church,
So secret in his glory?
In vain might antiquarians search
For record of his story;
But preciously tradition keeps
The fame of holy men;
So there the Christian smiles or weeps
For love of Bishop Ken.

"A name his country once forsook,
But now with joy inherits,
Confessor in the Church's book,
And martyr in the Spirits!
That dared with royal power to cope,
In peaceful faith persisting,
A braver Becket—who could hope
To conquer unresting."

The author of Duffield's English Hymns says: "The composer of the tune, 'Old Hundred,' which is so invariably associated with the doxology, was Wilhelm Franc, a German, whose work may have been revised by no less a hand than that of Martin Luther."

As to the doxology itself, one only need be reminded that every clause of it is based upon important Scriptural truth admirably expressed; the Triune God is the source of every blessing, then let all creatures here below unite with the heavenly host in praising Him.

"The Methodist Hymnal Annotated" gives this interesting note: "The author was accustomed to remark that it would enhance his joy in heaven if when he reached that happy place he might be permitted to hear his songs sung by the faithful on earth:

'And should the well-meant song I leave behind,
With Jesus' lovers some acceptance find,
'Twill heighten e'en the joys of heaven to know
That in my verse, saints sing God's praise below.'

If saints in heaven can her the songs of earth, surely then the good bishop's joy is very great."

A Unique Ordination Address

In the current issue of Zion's Herald is A Unique Ordination Address, delivered by Bishop Hughes to a son of his, from which I am quoting a very impressive part for your readers:

"Somewhere in The Golden Legend Longfellow represents a priest as going away from the confessional, where the story of his people's sins and sorrows has been poured into his heart, and, as he goes, he makes himself a comrade in their weaknesses by repeating:

O blessed Lord, how much I need
Thy light to guide me on my way,
So many hands that, without heed,
Still touch Thy wounds and make them bleed;
So many feet that day by day
Still wander from Thy fold astray!
Unless thou fill me with the light,
I cannot lead Thy flock aright,
Nor without Thy support can bear
The burdens of so great a care,
But am myself a castaway!

"It was a solemn plea to the priest's own soul, and an equally solemn commitment of the priest's heart ad life to that Saviour whom he was to declare to others.

"I need not go into the many details of your professional work. Perhaps the future may give us hours of conference together. But I now bid you keep close to your people that you may know (1) their sorrows and console them; (2) their burdens and relieve them; (3) their sins and save them. And I bid you, also, that you shall enter your pulpit as an honest man to whom the redeeming gospel of our ever blessed Lord and Saviour is invincibly real, and as one from whom that gospel goes forth out of an industrious mind and a consecrated heart, so that, if your sermons may not be great, they may never fail to be sincere and to represent the inner cost that will oftentimes equal an exquisite agony of spirit.

"Here today, dear son, your mother and I give you over to the God who first gave you to us; and like the dear mother in Ian Maclaren's book, we bid you always and everywhere to 'speak a good word for Jesus Christ.'" W. A. Betts.

Why Our Attitude Toward Unification?

Bishop John M. Moore.

Homer made Ulysses, his great character, to say, "I am a part of all that I have met." Does that give us the key? What have we been meeting? When we answer that question we have gone far toward indicating our attitude toward the pending plan of unification. What have we met in our childhood, in our youth, in our social, economic, and church relations of the mature life, in our reading, in our thinking? Our intellects, feelings, and wills have been molded for us in no small measure by the forces that have been playing upon them through long formative years. Heredity and environment are the two outstanding conditioning elements in a man's life. Association and experience help to make up our attitudes and bring us to our positions. We do well to recognize these scientific facts as we talk about each other and to each other on the subject of unification. By these we may interpret ourselves to ourselves.

What are the facts? The strongest opponents of unification live in, or have come out of the states where there are few or no Northern Methodist churches and people. Wherever the Northern people are little touched there unification is most strongly opposed. On the other hand the strongest support is in those states and communities where there are many Northern Methodists and where Northern people are in constant touch. This is no mere coincidence. Contact has brought respect and confidence and trust. In the states west of the Mississippi river, the north, east and south meet and work out their social and economic lives together. Where the mingling is greatest unification is strongest. This is a significant fact. It is another interesting fact that no man in the Episcopacy who has ever served a pastorate west of the Mississippi is opposed to unification. Hendrix, Mouzon, Moore, McMurry, DuBose, Hay, Dobbs, Boaz. One was born in South Carolina, one in Alabama, one in Mississippi, one in Tennessee, two in Kentucky and two in Missouri but all for unification. Western contact had its effect. The widow of Bishop Ward, the only other western bishop, is for unification as she believes that her husband would be if living.

Connectional officers with church wide service and with constant contacts with leaders of the sister church, missionary administrators and missionary workers with world-wide responsibilities and with constant relations to peoples of all sections and lands, educators of the leaders of the future and trainers of the young in religious truth and religious activity with solemn obligations to the church of the future are practically all for unification by the pending plan. Pastors of cosmopolitan churches and presiding elders of cosmopolitan districts are as a rule for unification. Environment, association, contact, religious responsibility would seem to have been strong factors in bringing this about.

Unification itself and not merely the plan has been the real question at issue. The major arguments used by those opposing clearly indicate that this is true. The most telling and most destructive arguments used by the opponents have not dealt particularly with the provisions of the plan but with the alleged perfidy of the Northern Methodist church in the past, with its untrustworthiness at present, with its unsoundness in doctrine, with its incorrectly reported small growth in membership and with its treacherous efforts to get our property and insti-

tutions in the future. Any one who believes those things would be in a poor position to see virtues in this or any plan of unification. If these things be true even fraternal relations should scarcely be continued. These arguments, however, severe and disrespectful as they are, have made a strong appeal in those states and sections where are few or no Northern Methodists and where our people have had little or no contact with them and their leaders. On the other hand they are thoroughly disbelieved and repudiated by the individuals and groups of our people who know the leaders and members of the sister church and have had much contact and many relations with them. It seems strange to unificationists that the opponents could believe and advocate such arguments. Unquestionably, inheritance, environment, association and life's atmosphere and service are responsible for this mental attitude.

It has been currently reported that one man said to another, "We can defeat unification with three words—nigger, nigger, nigger." This story may be fictitious, but recent history gives it significance. Think of the place that the negro has had in this discussion! When one talks about Negro bishops presiding over our white Southern conferences or assuming any relations to any of our churches and of Negro members crowding into our churches and demanding recognition, to unificationists he is talking pure buncombe. To say that these opposition leaders do not believe all that they have said and implied in their arguments about the perfidy and untrustworthiness of our sister church and about the Negro, and that they are using them simply for argument sake, is to accuse them of demagogy, a gross insult to Christian men. No plan of unification could be acceptable to persons who believe that the Northern Mehodists cannot be trusted and that unification will bring social equality with the Negro. Persons who believe these things very naturally want to bury this plan and make impossible any further negotiations in the immediate or even far future.

The unificationists have entered these negotiations and discussions with a far different mental attitude. They have come by contact, association and study to respect the Northern Methodist Church. They rejoice in its life and labors, its evangelical and evangelistic spirit, its missionary heart and service, and its devotion to the high ideals and holy interests of the Kingdom of God. They have faith in the integrity and honor of its leaders. They believe that this great church is thoroughly trustworthy and would treat us with utter fairness and justice under all circumstances. Persons with this state of mind are in better position to respect and support the pending plan of unification than are those who entertain and express distrust of our Northern brethren. That may explain, in part at least, the fact that unificationists believe that the plan by its provisions protects fully all our rights and the principles of government for which our church has always stood and that it would be put into effect in all good will and in full consideration of our wishes and without prejudice to our interests.

There are some among the opponents who will protest that they have the mental attitude here ascribed to the unificationists and that their opposition is entirely upon objections to some features of the plan. I readily recognize that such a group may exist, but their voice has had little leadership in the discussion. This has been unfortunate. Those who favor unification but not the pending plan have not typed the discussion.

Here are the two major groups with their widely different views of this great issue and movement. They are divided by two attitudes which heredity, environment, association, experience, mode of living and sense of religious responsibility have largely brought about. No man has a right to say that persons on the one side are any more sincere in their views, any more honest in their convictions, or any more righteous in their purpose than are those on the other side. Equally honest but they see differently. They are "a part of all they have met." In that mirror we may all see ourselves. Each needs now to awaken to this fact and put to the testing the foundations of his position, the motives that move him, the ideals that have determined his attitude and then rise to meet the responsibility which good sense, Christian conscience, and the mind of Christ put upon him.

What will be the eventual outcome? There is a much more important question. What ought the eventual outcome to be?

John Baptista of the Jungle and a Little Book

J. W. Clay, Sao Paulo, Brazil.

"Bom dia, meu amigo!"—and as I looked up from my desk I saw before me a man whom I judged to be either of American or English descent.

"Good morning," said I. "Don't you speak English?"

"I speaks a leittle English," said he, "but I feels more at home with Portuguese."

He was a man from the interior, and he had come to buy hymn books, and other literature. I was struck by the earnestness of the man, and though I was very busy yet I asked him to sit down and tell me something of his work, and of how the Cause was prospering in the interior.

He told me his story, how that his father, an American sailor, had been shipwrecked some sixty years ago off the coast of Brazil, had married a Brazillian girl, and how that he himself had been brought up in the Catholic church—in those days Protestantism was almost unknown in Brazil—and how that in after years he had come in contact with American missionaries and been converted, and was now preaching the gospel to sinners. The story of his life as a boy and young man, of his conversion and call to the ministry, of his life among the poor people of the interior, of the customs of these people, their superstitions, their beliefs, etc., was extremely interesting, and I held him there for several hours and drank in the stories he told.

This is one of his stories: Some twenty years ago a Brazillian merchant went into the interior to buy rice and other produce. He traveled by train as far as that would take him, then he continued his journey by canoe for several days up one of the numerous rivers of Brazil. He established his trading post on the banks of the river near a small settlement, and remained there several months buying and selling. He was a Protestant, and on Sunday evenings he would call the people together and have religious services with them. For these services he used a little book of family worship which had been translated into Portuguese. Several of the families became interested in the gospel, and when the merchant left the place he gave the little book to these people and asked that they keep up the Sunday services, reading the lessons and prayers found in the book. Fortunately one member of the colony could read, so he was chosen leader of the services.

For twenty years this work was kept going without a single native preacher or missionary. The little book had a form of baptism in it and they baptized their children according to the rules of the book. Their marriages were performed and their dead buried in like manner.

Finally the outside world heard of their faith and their works, and the Presbyterian church, whose member he was who had left the little book, decided to send a preacher to them, and the man who was telling me the story was the man selected to go.

The people received word that a pracher was to be sent to them, so they prepared a great "festa" for him. They sent canoes down the river to meet and bring him to his destination.

On the evening of the second day of the return trip, as they were rounding a great bend in the river, many leagues yet from the settlement, the men in the canoes shot a number of large skyrockets into the sky. This was a signal that the evangelist was really and truly on the way. And almost immediately the booming of guns were heard in the distance, and fires were lighted on the tops of the hills, and thus the glad message was flashed to all the surrounding country.

On the morrow when the party landed they were met by all the people and there was great rejoicing, for their prayers had been answered and the hopes of many years had at last been realized, and they were now to hear the truths of the gospel from the lips of a real evangelist.

The day was spent in rejoicing and thanksgiving, children were baptized, couples were married, and a church was organized with one hundred and twenty members. On the second day the evangelist, together with almost the entire settlement, in a great number of canoes (dug-outs), visited a neighboring settlement some leagues further up the river, and the scenes that had transpired in the first were duplicated in the second. Another church was organized, other children were baptized, and other marriages were celebrated.

As this "John the Baptist of the Jungle" told his story his face literally beamed with joy. I have never seen a man whose features so expressed the joy of his soul. Truly, thought I, this is "the voice of one crying in the wilderness, prepare ye the way of the Lord." And surely "the people who sat in the region and shadow of death light is sprung up."

I asked the man a thousand questions, for his enthusiasm had taken hold of me, and I realized that I had before me a real pioneer of the cross. I asked him how the people lived, what they ate, about their schools, their laws, their modes of transportation, etc. He said they lived in mud huts covered with grass, they ate rice and beans and meats from the jungle, they had no schools, they were laws unto themselves, and the only means of transportation with which they were acquainted was by canoe. I asked him if he was content to live under such conditions and if he was happy in the work. He said: "Often as I lay upon my bed at night in my hut beside the great river, and I hear the waters as they go murmuring on their way to the distant sea, and as I hear the noises from the great jungle around me—the call of the night-bird, the chatter of the monkey, and sometimes the growl of the leopard—my soul becomes fascinated with my surroundings, and I thank God that He has called me to be a light to those who sit in darkness. I wouldn't change my place for anything the city has to give."

He arose as he said this, got his hymn books, Bibles, picture books for children, and a few scripture text cards, and with an affectionate embrace he told me goodbye and hurried on his way.

I watched him as he left the publishing house. He dodged across the street between the rushing automobiles, in a half frightened way. He tried to stop an approaching street car, but not being in the proper place the motorman paid no attention to him. Then he went walking down the street with long strides toward the railway station, apparently anxious to get out of the busy city, and back to his people in the jungle. The "call of the wild was pulling at him."

After he had gone I sat thinking. I had been impressed anew with the realness of the great hunger of the peoples of the world for gospel truths. I was again convinced that it is worth while to send the gospel to the waste places of the earth, for sometimes these places produce the richest gospel fruits. My conviction was confirmed that the printed page is worth all it costs, for it was the little book that had kept the fires burning during the twenty years that they people were waiting for the living tongue. That a business man can mix business and religion with good results. And that the real servant of God can find joy and contentment in any part of God's great vineyard.

Ninety-nine in the Shade

O for a lodge in a garden of cucumbers!
O for an iceberg or two at control!
O for a vale which at mid-day the dew cumbers!
O for a pleasure trip up to the pole!

O for a little one-story thermometer,
With nothing but zeros all ranged in a row!
O for a big double-barreled hydrometer,
To measure this moisture that rolls from my brow!

O that this cold world were twenty times colder!
(That's irony red-hot, it seemeth to me)
O for a turn of the dreaded cold shoulder!
O what a comfort an ague would be!

O for a grotto frost-lined and rill-riven,
Scooped in the rock under cataract vast!
O for a winter of discontent, even!
O for wet blankets judiciously cast!

O for a soda-fount spouting up boldly
From every hot lamp-post against the hot sky!
O for proud maiden to look on me coldly,
Freezing my soul with a glance of her eye!

Then O for a draught from a cup of cold pizen,
And O for a resting-place in the cold grave!
With a bath in the Styx where the thick shadows lies on
And deepens the chill of its dark-running wave.
—Western Christian Advocate.

One gives himself to a good cause; which is well, but not enough. Another gives his money; which is well, but not enough. Give both.

Reports of trustees to quarterly conference, 15 cents per dozen. Order from Advocate.

DOCTOR MARR'S QUESTION ANSWERED

In the last issue of the North Carolina Christian Advocate, July 23, Dr. T. F. Marr has an article entitled, "Do the Opponents Desire Union of Any Sort?" in which he propounds two questions, namely: 1. Do you want union of any sort? 2. If so tell us what you propose? I take it that Doctor Marr is sincere in asking these questions and wants a candid answer. In this paper, therefore, I am going to answer the first question, and in a subsequent article I shall try to answer the second.

Doctor Marr says: "I have a very distinct impression that the opposition does not want union of any sort. If I am wrong in this I shoud certainly like to be set right." Doctor Marr is distinctly wrong in this impression and I shall try to set him right.

This wholesale indictment of those who cannot bring themselves to support the dangerous pending Plan of Unification is not new. The unjust charge, which has not foundation in fact, has been made repeatedly by the proponents of the plan, and has been again and again flatly denied by its opponents. Permit me to give two illustrations.

Dr. Andrew Sledd, professor of New Testament Language and Literature in the Candler School of Theology of Emory University, in his pamphlet, "Proof or Propaganda," a reply to Dr. W. A. Shelton's paper, "It Is Up to You," says: "Your paper is gotten out by the self-styled **"Friends of Unification."** That means, of course, "Friends of Unification **under the present plan."** But the crux of the situation lies in the omitted modification "under the present plan"; and as it appears on your paper without such essential modification, the assumed designation both identifies unification **with unification of a particular form** and reads out of the class of "friends of unification" any who do not support that particular form. I deeply resent this designation by false definition. Under it, you, for instance, are a "friend of unification," while I am not. And yet I suppose that you know, as many of my other friends certainly know, that I have been a friend of unification, in principle, probably as long and as earnestly as any man of my years in the Southern church. Am I now less the friend of unification because I strongly oppose the present plan? On the contrary, I believe that I am a better friend of a real ultimate unification **because I do oppose it."**

Furthermore, Rev. Bob Shuler, in his splendid pamphlet, "A Plan That Defeats Unification," says: "First, I am for organic union; second, I am for unification. From my youth I have been for the union of American Methodism. I have spent most of my life on the border and know all the evils of this unholy rivalry and competition that is a reproach to both churches. For twenty-six years of my ministry I have stood for any honorable and workable plan of union. I will gladly accept a genuine plan of unification, if the churches cannot find their way to actual union, though I am convinced that only in actual union can there be a final adjustment of our difficulties. I have spoken, written and prayed for union without let or hindrance throughout my ministerial career. But I am firmly convinced that the so-called plan of unification now proposed is not only unworkable and without promise of amicable settlement of our border difficulties, but that its adoption will bar the way to real union in any future time. I can see nothing whatsoever except absorption of the minority by the majority in this plan, unless the minority should rebel and thus wreck all hopes of future union. I believe that absorption or assimilation of the Southern church by the Northern church will mean not less than a million good, faithful, loyal Methodists of the South will go into other denominations. For these reasons I am opposing the adoption of this proposal and shall set forth in these pages my objections to the plan, not with any desire to defeat union, in which I thoroughly believe, but with prayer that I may show my friends wherein this plan will wreck all future hope for honorable and brotherly union of the two churches. It is in defense of the actual union of American Methodism that I write these pages."

Doctor Marr's question is thus answered by two outstanding "leaders of the opposition," one from the group of great conferences in the central South, the other representing the group of border conferences in the far West. I do not know the source of Doctor Marr's erroneous impression, but I do know that these true and tried men express the sentiments of thousands of others who conscientiously oppose the pending plan of unification. There are many in this conference who have been earnest supporters of unification since the beginning of negotiations who will not vote for this plan.

Is it not manifestly unfair to make such a general indictment against all opponents of the pending plan—an indictment which gratuitously implies that they have not reached their conclusions by a calm and dispassionate study of the plan, but that they are impelled by prejudice, sectionalism, suspicion, and hatred? I must confess that I am getting a little tired of being branded as "narrow," "bigoted," "partisan," "sectional," "unbrotherly," and even "un-Christian," because I refuse to vote for this iniquitous plan. To be perfectly frank, if I did not have enough intelligence to study this plan and to determine my position in view of its merit or demerit, the policy of many of its proponents in persistently dealing in personalities and in consistently impugning motives, would force me to the conclusion that they had little argument to advance in its favor. Every man has the indisputable right to honestly and independently determine this question for himself, and he should concede to his opponent the same sincerity of conviction and honesty of purpose which he demands for himself. If the proponents of the plan have any argument to advance for its adoption, let them present it, and we will try to answer it in a brotherly manner; if they fear to present the plan on its merits, let them admit it, and quit trying to hide behind a smoke-screen of irrelevant questions and uncomplimentary epithets.

Walter West.

TO THE METHODIST PREACHERS OF THE ALBEMARLE COUNTY

Bro. J. V. Knight of Edenton has agreed to act as district editor for the Elizabeth City district. So if you, as preachers, will send him the items of interest from your charge, he will be glad to get them in order and send them on to the Advocate. Kindly send your articles, notes and items to Brother Knight so that they will reach him by noon Monday.

There are at least two reasons, I am persuaded, why you do not write for the Advocate more than you do. The first is laziness. Why I am so positive at this point is that my judgment is founded upon personal experience. The other reason is found in the existence of a false modesty. We do not want to be thought of as blowing our own horn or boasting about our own work. It must be remembered that this attitude may be carried to a selfish and egotistic degree. Would it not be more commendable to lay a side this mock modesty and think only of the fact that if we have had success in conducting our work we should give our brethren advantage of it? If we have made plans that have worked out well for us others need them.

Ideas are just about the scarcest things floating around in the country. If you have discovered one and captured it, why not pass it on to your fellows that they may profit by it? And all for the simple purpose of advancing in as many ways as we can the Kingdom of God. C. B. Culbreth.

SEVEN HOSPITALS NOW

Another hospital has been added to those owned by the M. E. Church, South, making the number seven. Three years ago when the General Hospital Board was organized there were only two Methodist hospitals in the South.

On Tuesday, July 28, the Good Samaritan Hospital of Lexington, Ky., was formally turned over to the executive committee representing the General Hospital Board. This is a splendid going hospital and was given to the church by the citizens of Lexington. It will be operated by a board of trustees appointed by the Kentucky conference, and the proceeds from The Golden Cross Society will be used to pay for the charity cases treated by the hospital.

The Shriners of Lexington had accumulated a large sum to build a handsome temple, but someone suggested, Why not build a hospital for crippled children. This was taken up enthusiastically, and now they have made a contract whereby they propose to build and thoroughly equip an up-to-date orthopedic annex to the Good Samaritan Hospital, and assess themselves sufficient to pay for the expense of their patients.

Lexington is an old town, having been named on the day the villagers heard of the battle of Lexington. The Transylvania University is the oldest of the western colleges. It contains a set of books given their library by George Washington, and the college was visited by Lafayette while in this country. Jefferson Davis attended this college.

I visited the home of Henry Clay who lived here. I was shown the lawn where he was accustomed to pace to and fro composing those great speeches that electrified the nation. A tree is seen that is said to have been planted by him.

Here in Lexington is seen the church founded and supplied by Alexander Campbell, the first of the Campbellites.

While Lexington is an old city, it has all the earmarks of a modern up-to-date city, with wide streets, beautiful homes, and attractive business houses.

Dr. C. C. Jarrell, Mr. M. M. McCall and myself were taken for a ride and shown the beauties of the prettiest agricultural country it has been my lot to see. Vast stretches of blue grass fields as smooth as a carpet and a beautiful green as far as the eye can see. The country homes around here are mansions, and not a few but they are everywhere. We rode through the 1100 acre estate of Mr. Joseph Widener, and it is indescribably beautiful.

This is a great stock country, where the finest horses in the country are raised. We were shown Man O' War, the finest horse in the world. The owner, Mr. Riddles, would not take a million dollars for him. Near Lexington we were shown the grave of Nancy Hanks who first made a mile in 2.04. A beautiful monument is over her grave and the plot is surrounded by an expensive stone fence. Their horses in life are most carefully tended. Their water is filtered and they have the best attention possible. Fair Play, the sire of Man O' War, sold last spring for $100,000 and he was 23 years old.

Besides the members of the General Hospital Board mentioned as present, Bishop Candler, the chairman, was there; also Bishop Darlington, representing the Kentucky conference. Mr. Forest Adair of Atlanta represented the National Shriners, and there were a number of leading ministers and laymen of Kentucky present, who showed much interest in launching the new hospital. J. B. Ivey.

CONFERENCE BOOK EXCHANGE

According to the arrangement made at last conference, my connection with the Book Exchange will terminate with the closing of the coming annual conference, and Rev. O. J. Jones, Rev. H. M. Wellman and Rev. W. C. Medford will have complete charge.

I hope that those who have bought books on time will make arrangements to settle in full for them right away, because the books do not belong to me and in most cases are the property of preachers' widows. I feel therefore a great responsibility to collect promptly.

The exchange has had fine support so far and I see no reason why it should not have a much bigger business each succeeding year. We will have a fine lot of books on hand at attractive prices.

Bring your books, brethren. Put your name and price in them in pencil. The terms are 10 per cent on sales. No sale, no charge. Books shipped should be plainly marked to me, care Methodist Conference, Broad Street Church, Statesville, N. C.

Thanking every one for the kindness and consideration that has been shown me ever since I took the exchange, Cordially yours, A. R. Bell.

The quarterly conference of Trinity church, Charlotte, last Monday night took the final steps in perfecting the union of that church with Tryon Street church. A committee of five will work out the plans of the union, acting with a like committee from Tryon Street church, selecting a site and name for the new church and agreeing on the plans for the church and other buildings. This committee is composed of E. R. Bucher, chairman, P. C. Whitlock, Dr. J. A. Elliott, J. H. Little and George W. Patterson. Trinity church property at South Tryon and Second streets will be sold by a committee composed of Plummer Stewart, W. L. Stultz, W. J. Thomas, A. G. Craig, W. H. Davidson and G. G. Ray, also named by the quarterly conference Monday night.

The Gastonia Gazette carried a few days ago a story about the new church at Dallas, work on which is to be commenced at once. It is to cost $25,000 and will occupy a prominent corner lot near the Dallas high school. Material is being placed on the ground for it now. The auditorium will seat 750 and there will be accommodations for a thoroughly organized departmental Sunday school. Rev. C. O. Kennerly is the pastor.

TWO SUCCESSFUL REVIVALS

We have just closed two very successful meetings on the McDowell charge. The first was held at Nebo. The church was greatly revived and many souls were born into the kingdom. We had an old time revival. Praise God for the old time religion. We love that kind—when people pray through and are made to shout the praises of God.

Prof. George R. Hakes was with us at Nebo and directed the singing. All who know Brother Hawks know what a wonderful singer he is and what a great help he is in meetings. He did his best for us here at Nebo. The people were carried away with his singing.

Our next meeting was at Snow Hill. There were a number of souls saved and the church is in much better condition. We had good congregations and the people of both churches stood by us faithfully. The Baptist people of both communities co-operated with us, doing their part as faithfully as the Methodist.

In the two meetings we had about forty or fifty conversions and reclamations. A number have already joined the church and several more will join. As Mr. Wesley said when he came to die, "The best of all was God was with us."

We have a live Ladies' Aid Society here at Nebo, and through their work and the help of the other churches we have a new range in the parsonage. The people were not satisfied with our having a new stove to cook on, so on the Fourth of July, while we were celebrating the day by working hard, several cars from Trinity church drove up to the parsonage, and a happy band on their way to the lake for a picnic alighted, and when they got through pounding us we were not sore but happy. Those people at Dysortville sure know how to pound their preacher. They brought almost everything you could think of good to eat, and plenty of it. Regardless of the dry weather and scarcity of edibles, we have been living fine since those good people visited the parsonage. I can never tell these good people of the McDowell charge how much I appreciate their kindness. Brethren, pray for us, that we may be true to God and faithful to these good people we love. H. E. Stimson.

JENKINS MEMORIAL CLOSES REVIVAL

Jenkins Memorial church closed on Sunday, July 26, a two weeks' revival service in which the preaching and general conduct of the meeting was by Rev. J. Vincent Knight of Edenton.

The congregations at the night services were large from the very first service on through the last, even though the weather was sizzling hot. Our special service for men on Sunday afternoon was poorly attended, but the one on Wednesday evening for young people was well attended and the interest was good.

The preaching of our brother was a plain, simple, earnest presentation of the truth enforced by many illustrations gathered from his own life and work.

The Orphanage family attended in a body and added much to the services by their presence and their singing. Brother Barnes and his co-workers showed deep interest in the meeting and did all they could to make it a success. Mrs. Reeves, who has charge of the Orphanage singing class, led our singing, bringing with her to assist our choir twelve or fifteen of the largest girls of the home. The church choir augmented by these bright and lovable girls did excellent work.

As to visible results it looked almost as if it was a meeting strictly for the Orphanage, as most of the conversions and reclamations were among the children from the home. On last Sunday morning we received nineteen of them into the church. We also received eight other children and have one man to receive later.

The results were not as we had hoped. We had hoped for a thoroughly united and an enlivened church, but very few of the older members of the church seemed to be reached at all. We trust, however, that seed were sown that will yet spring up and bear fruit.

On the third of August we leave for a month's vacation which will be spent with the family at Jackson Springs, N. C. Our pulpit will be supplied each Sunday morning by visiting preachers. W. H. Brown.

SALUDA-TRYON CHARGE

The work is progressing nicely this year.

The Saluda congregation has recovered the parsonage and repainted it. This adds much to the appearance. At Tryon we have paid the debt on the church. The general board kindly donated us $500 on this. We have good Sunday schools; a thriving Epworth League at Saluda. We reorganized the league at Tryon in April. It is well attended and doing fine work.

P. E. Parker.

REVIVAL AT UNION CHURCH, PASQUOTANK CIRCUIT

The revival services at Union church came to a close Wednesday after running eleven days. The services resulted in a splendid revival among the church members and there were nine additions on profession of faith. Large crowds continually attended.

Mr. J. Denver Shakleford of Fremont, who is a Peabody Conservatory, Baltimore, man and who until recently has been with the Boston Lyceum Bureau, had charge of the music. He is a splendid conductor, a good soloist, a fine musician and a consecrated Christian.

We began another meeting Thursday at Mt. Hermon and have made a good start. Mr. Shakleford is with me in this meeting and will be with me also, probably, in two others.

W. T. Phipps, P. C.

DURHAM CIRCUIT REVIVALS

Two splendid revival meetings were held on Durham circuit in July. In the first one, which began the first Sunday at Fletcher's, we were assisted by Bro. Ed. Earnhardt, pastor of Calvary church. His preaching was a distinct feature. It was quickening, awakening, edifying, inspiring. It was filled with the Spirit. Rich results followed.

In the second, which began at Duke the second Sunday immediately after the close of the first one, we were assisted by Bro. J. C. Williams of Kittrell. He is a delightful leader. He is an interesting preacher with a pleasing personality. He is a winner of souls. He is the children's friend and they love him. The whole meeting was a spiritual refreshing to the whole church. Three accessions at Fletcher's and two at Duke's so far resulted from these meetings.

Our next meeting begins at Pleasant Green the second Sunday in August, Rev. J. H. Buffaloe, pastor of Carr church, assisting us.

Another feature of our work at Fletcher's is our strong support in the song service. We have an enthusiastic, faithful leader in Brother Spence Suitt, and the whole church joins with heart and soul as he leads.

Bro. J. D. Fletcher, our lay leader, began his eighty-first year the day our meeting began. He is the most active man in the church. His life, his example, his loyalty, his prayers, his influence are a constant inspiration. Our prayer is that he may abide in his strength with us for many more good years. W. F. Craven.

NEW $11,000 CHURCH COMPLETED

The Pleasant Grove congregation has completed the new church building at a cost around $11,000. This is a wooden building with seven Sunday school class rooms, is well arranged and is attractive in every way. The old building has been torn down, the grounds cleared, and the cemetery is in process of cleaning. And the people who have been seeing Pleasant Grove in the past say that it was never more beautiful and attractive than it is now. The church is in part the product of the united effort and interest of the people throughout the community. All have labored and helped without regard for denomination. Much credit, however, is due Mr. D. T. Taylor.

The doors were opened and the congregation worshipped in the new church for the first time July 26. Rev. B. P. Robinson, under whose pastorate the building was planned and the work began, was in charge of this service and preached one of his excellent sermons. This service was also the beginning of our revival which is in progress this week. Rev. E. H. Davis, pastor of the Methodist church at Franklinton, N. C., and a former pastor of Pleasant Grove church is present and doing the preaching. We are expecting great results. This church is ideally located in a beautiful oak grove, with a pump of very fine water. The North Carolina conference has very few finer and more loyal congregations than this one at Pleasant Grove. Frank Culbreth.

THINKS WELL OF CONTRIBUTIONS

All our people should consider the counsel and advice of Rev. Dan Atkins, one of our old and trusted and true in the counsel and progress—one of the best elders on the Greensboro district. Also J. O. Guthrie is with others praying for a united church. Then the letter of J. S. B. Fry, stating our church will suffer in California; then a brother from Kentucky, one from Florida, and from West Virginia, if we fail to unite we will lose in North Carolina. Our northern brethren have acted nobly in giving us equal voting strength. We can protect ourselves. A few religious fanatics with a few politicians brought on the war that laid waste over the southland, killed and wounded the flower of our country. I lost five yeors of time with others, besides the large number that never returned. Shall we follow them or the Prince of Peace? A large majority of our members want, and the conferences want, union. Shall a small minority lead in this cause by references to war, prejudice and misrepresenting the plan? The church ought to set apart a special day of fasting and prayer, asking the great Head of the church to lead us in the paths of peace and brotherly love toward all men and all lands. Let all Methodists get together to fight sin and immorality—not each other. Then God will own and bless our labors. I was baptized in the M. E. church in 1843, and I want to get home to the church of our forefathers. I am an ex-Confederate soldier and love my native land as well as all humanity.

Look forward, forgetting the past, is the counsel of the Apostle.

S. W. H. Smith.

Regular form of church certificates, fifty to book, 50 cents. Order from the Advocate.

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ROCKY RIVER CHURCH 136 YEARS OLD

This old church is situated in the extreme northern part of Chatham county, now in the wildwood. The deed of indenture was signed by Bishop Francis Asbury July 22, 1789. The deed may be seen at Duke University, now in the custody of the librarian.

The old church was built of oak logs, hewn down and cornered in the most skillful manner. The logs are in a fair state of preservation even to this good day. However, the roof has fallen in and the old building is beginning to show the ravages of time. The rafters were fastened together with wooden pins and the sheeting was nailed on with home made nails. The old slab benches are still there as marks of the primitive equipment of those good old days. The old wooden candle stands are still on the walls, indicating that services were held at night.

Bishop Asbury passed through this section and established Methodism upon a substantial basis. As one beholds this scene presented by the old church, he cannot fail to be impressed by the pioneer spirit of that great apostle of the cross following the bridle paths out into the forests.

Some of the finest spirits of Methodism in this section can trace their spiritual lineage back to this old church, rich in history and experience. It is possibly one of the oldest, if not the oldest, houses of worship in this entire section.

Though abandoned about forty years ago as a place of worship its history needs to be preserved. The dust of many of the heroic pioneers is there to await the blast of Gabriel's trumpet.

Plans are being made to hold a memorial service there the fifth Sunday in August in an effort to perpetuate its history. All the old pastors, among whom is Rev. R. M. Hoyle of Belmont, are invited to be present on that occasion. There will be an all day service with dinner on the ground. Many holy memories hover about the place, and it would not be so strange if the spirit of the great Asbury should be felt in that memorial service. There are those in this section who are unwilling to let those holy memories perish from the earth, and a definite marker is to be placed there so that future generations may have their memories refreshed and inspirited.

O. I. Hinson.

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Lake Junaluska, N. C.



WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

TWO OF OUR COUNCIL OFFICERS BEREAVED

We have heard with sorrow of the bereavements that have come to two of our council officers, Mrs. Hume R. Steele in the loss of her mother and Mrs. B. W. Lipscombe in the loss of a brother.

Mrs. A. E. Trabue, mother of Mrs. Steele, "had reached the age of 85 but to within a few days of her death was alive to the best and most vital things of life. She was the heart and center of her whole family, influencing them always, even in their mature manhood and womanhood, with the power of the great personal love. As her pastor said, 'the time had come for her to be reclothed.' This was beautiful and true and yet so virile a life cannot help being missed by her loved ones and in the community."

"Mrs. Lipscombe's brother, Dr. McDonald Watkins, was a popular and loved physician of Natchez, Miss. His home was also home to Mrs. Lipscombe, so the loss to her in his going is that of one of her nearest"

The above announcement is from the Bulletin of Missionary News and we are sure that friends of these two secretaries in our conference will join in loving sympathy for them in their great sorrow.

EXPRESSION OF THANKS

Since it is impossible for me to thank, personally, all those who have shown me kindnesses in anticipation of my departure for China, I am asking a place on the woman's page in which to acknowledge the receipt of various gifts and to express my appreciation to the following:

1. To the woman's auxiliary of Haywood Street church, Asheville, for the shower of lovely and practical gifts.

2. To the "Daisy Davies" Society of Wesley Memorial church, High Point, for the timely gift of a well equipped sewing basket.

3. To the woman's auxiliary of Wesley Memorial church, High Point, for their package containing many useful and acceptable articles.

4. To the woman's auxiliary of Waynesville for their aid in buying my ticket to China.

5. To my friends of Munsey Memorial church, Johnson City, Tenn., who may chance to read this page, for their shower of miscellaneous gifts.

6. To all those who have had a part in financing my two years at Scarritt or have expressed their good wishes for my success, or have assured me of an interest in their prayers.

Naomi Howie.

ANOTHER AUXILIARY FOR THE GREENSBORO DISTRICT

A letter from Mrs. S. V. Dawson, secretary of the Greensboro district, brings us the glad news of the organization of another auxiliary on her district—a woman's missionary society at East End church, High Point. The following officers were chosen: President, Mrs. E. J. Harbison; vice president, Mrs. E. L. West; recording secretary, Miss Myrtle Mitchell; corresponding secretary, Mrs. E. C. Howell; treasurer, Mrs. Marvin Manley; Supt. mission study, Mrs. Z. L. Phipps; Supt. social service, Mrs. W. C. Evans; Voice agent, Mrs. J. E. Kidd; pianist, Mrs. E. J. Harbison.

This organization was effected on Monday night, July 13, following a talk by Mrs. Dawson on "Why Organize a Missionary Society; the Results to be Obtained Thereby." The congregation at East End will soon begin the erection of a new church under the leadership of their efficient pastor, Rev. E. J. Harbison. We congratulate them on the new society and hope that it may grow and thrive.

Friends in the Western North Carolina conference of Mrs. G. G. Harley, at one time superintendent of the children's work, will sympathize with her in the death of her husband, Rev. G. G. Harley, which occurred a few days ago at Simpsonville, S. C., where Mr. Harley was pastor. The body was brought to Asheville and after impressive and appropriate services was interred in Riverside cemetery. Mrs. Harley, one daughter and four sons survive. Rev. George Harley, the eldest son, is a missionary in Siberia. Our tenderest sympathies are with the loved ones.

AN INTERESTING MEETING

Miss Naomi Howie, who sails soon for the Orient, was the special guest at the meeting of circle three of the woman's missionary society of Central church, Asheville, Monday afternoon, which was held at the home of Mrs. Canie Brown. Mrs. David T. Simmons, chairman of the circle, presided, and after the devotional by Mrs. R. P. Foster, two chapters in the study book, "The Task Ahead," were reviewed by Mrs. T. C. Smith and Mrs. Joe T. Sevier. At the close of these reviews Miss Howie made a most interesting talk, telling "Why I Am a Missionary," and gave some of her plans for the future. During the afternoon Mrs. William Ray Griffin, a member of the circle sang several beautiful vocal selections and little Miss Marian Cox gave a number of enjoyable readings. Refreshments were served during the social hour by the hostess.

The following story was heard at the Washington convention, and was told by Prof. R. M. Jones. LL. D., of Raverford, Pa., as he demonstrated the power of Christ as revealed in personal life:

"There was a little drummer boy in Napoleon's army, a little boy who had caught the spirit of the Emperor, who had the same daring and the same courage. One day he had received a bullet wound. In the hospital the surgeon was probing for the bullet. He bent over the little drummer boy and said, 'Do I hurt you?' The boy answered bravely, 'Never mind whether you hurt me or not, go on probing for the bullet. If you probe deep enough in me you will find the Emperor.' We want personal lives that are so close to Christ and so filled with His spirit, that if you probe deep enough into one of them you will find the Christ living there."

"Leave me not God until—nay until when?
Not till I am with Thee, one heart, one mind;
Not till Thy life is light in me, and then
Leaving is left behind."

North Carolina Conference

THE VOICE

I can not read with certain sense
The prophet's sacred word,
But I can hear the voice of spring
Amid the lilies whispering
As winter's dust is stirred.

And strange, the voice is clearer far
Than any mythic lore:
It tells of death and destiny,
Of life and immortality—
Where winters are no more.

The God who spoke in ancient books
Speaks plainly to us still,
But we, alas, refuse to know
That He whose roses bud and blow
Is the same loving Will.

—Thomas Curtis Clark, in The Christian Century.

FOUR YOUNG CHINESE WOMEN LICENSED AS PREACHERS

Four young Chinese women graduates of mission schools of the Methodist Episcopal church have been licensed as local preachers of the church by the district conference of the Hwangmei district and the North Kiangsi district of Kiangsi annual conference, China. These young women have been given appointments under the Woman's Foreign Missionary Society for evangelistic work in connection with middle, higher and lower primary schools in the two districts.

JAPANESE KINDERGARTENS

Thirty-five years ago when the first Southern Methodist kindergarten in Hiroshima was opened there was only one other Christian kindergarten in Japan. There were a few nurseries or play classes for children. At a recent meeting at the Hiroshima Girls' School fifty-five Christian kindergartners gathered from the southern district only. There are three other districts more populous than this where similar organizations hold annual meetings. In Aklayama City at a conference of private and government kindergartners more than four hundred were present.

DEDICATE CRANBERRY BOG TO CHURCH FINANCE

In certain parts of the south experiments have been made in cultivating cotton fields for the purpose of church enterprises. Now the same idea seems to have reached New England, for the Rev. C. W. Hidden of Carver, Mass., is reported to have dedicated a quarter acre section of cranberry bog in that town to the support of the Baptist church there. The land was donated by a parishioner. In announcing the gift and its use the pastor said that if one per cent of the town's income from cranberries had been applied to the church the previous year, the needs of that organization would have been oversupplied by $1,000.

NEW AUXILIARY

Oak Grove auxiliary is the first to be organized on our circuit and we are new in the work. Our little band numbers about thirteen. Some seem very much interested. Eight of our members attended the annual district meeting which was held in New Bern June 2. It was indeed an inspiration to hear the glowing reports from other auxiliaries and to see such a band of women working in the Master's vineyard.

Our auxiliary cannot hope to grow strong in enrollment, as we are a small community and church, but we hope by the grace of God and the prayers of otner Christians to do our bit in this worthy cause.

Mrs. W. L. Harris, Pres.

OUR WORK IN NORTH KANDO

By Rev. J. S. Ryang.

I have visited North Kando four times in the last three years. This time I spent thirteen days there from May 1. The more I visit the place, the more I realize the importance of our work in it. It is certainly a great field for missionary work, and the needs of the people will attract all those who know them and who have the missionary spirit at heart.

Our Women's Work.

The Korean women in North Kando have had all kinds of hardships and few opportunities. But they too are awaking through the introduction of modern education and by coming in contact with the newcomers. They will get the modern ideas; and if the church does not give them a proper conception of life, they will get the wrong one. Before they are fully "modernized" we must evangelize them. We have been doing some work for the women in North Kando through the Bible women, of whom we have five in the district, but that is far too few. Space does not allow me to mention individuals, but they are doing good work under the circumstances. We wish we had many more like them. As traveling in North Kando is very dangerous as well as difficult for women, we must have at least one Bible woman for each circuit. Some sections of our work have never seen any Bible woman.

We have at present women's missionary societies in North Kando, in Rong Jung, and in Towtoakow. For several years these women have been raising money to pay some part of the Bible woman's salary, but lately they have been reorganized and trying to do larger and better work. We are beginning to organize our women in North Kando. We shall not be successful if we fail to Christianize the women. For lack of funds it has become our policy not to run any school. But it would be a fine policy for women's work if we had some kindergartens in some centers of our work. It is not exactly a work for the women, but it will touch the hearts of the women probably better than anything we can do under the present circumstances. For this we are praying and pleading that the Woman's Council may consider.

The Needs in Our Work.

The needs in North Kando are many, as the field is new, the people are poor, opportunities are great, and the work grows fast. But I shall simply mention the most urgent ones only.

1. We need three more preachers and four more Bible women. For them thirteen hundred dollars gold will be sufficient for a year. If we had the money we could have them easily.

2. We need a church building at Gook-cha-ka, the political center of North Kando, where the governor lives. We have a company of over one hundred enthusiastic believers in this city, but we have only a little Chinese house of worship. We need about four thousand dollars gold in order to build a church to represent our Methodism in this city.

3. We need twenty country churches at once, and each will cost from one hundred and fifty to three hundred dollars gold. The people will pay the larger part themselves, and we only assist them in building the country churches.

4. We need six parsonages at once, and each will cost us from two hundred to four hundred dollars gold, according to the location.

5. We need six kindergartens, and each will cost us about two hundred dollars gold a year. We do not expect to run "secular" schools, but we hope to have children's Bible schools and kindergartens for the little ones.

6. We need two good organs for the two memorial churches in Rong Jung and Towtoakow and also two smaller ones for two smaller places. You say baby organs? All right, they will be good enough for us in North Kando. Send them on.

7. We need, above all others, your prayers—the earnest prayers of the saints, the prayers of men, women, and children who have faith in God, in Jesus Christ, and in the final triumph of the righteousness. These we need most. Please pray for our work in North Kando, so that we may have all we need.

As a closing word I want to mention the fact that we of North Kando are praying for you, you who send us the gospel, you who give us the money, and you who for us pray. May God bless you all!—Nashville Advocate.

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THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Christ, not one step over the threshold; with him, anywhere."

ALL ABOARD FOR MAXTON!

Are you ready to go to Maxton, August 17-22, for the fourth annual session of the Rockingham district standard training school? The school is ready for you! Plans which should make this the biggest and best session of all have been and are being put in operation, and indications are that this week at Maxton is going to be a memorable one.

Did your school (if you are in the Rockingham district) observe Training Day August 3? If not, see that it does observe Training Day next Sunday, at which time you should boost the Maxton school and assist in enrolling, one enrollment card which Professor Green's enrollment committee has provided, many of your officers, teachers, young people, and others.

Details concerning the program have already been announced in these columns and are contained also in the printed programs which have been distributed throughout the district. Six courses will be offered, the class work coming each morning through the period of the school. In addition, there will be lectures, institutes, recreational features, and other worth while things. Don't miss this school.

Professor Green writes that "our entertainment committee met last evening, and we are making some plans which will add much to the spirit of the school. I feel like everything is going good for the school."

CURRITUCK SCHOOL AUGUST 9

At Currituck Courthouse will begin Sunday evening, August 9, a Cokesbury training school for our Sunday school and other church workers of Currituck county. The Currituck charge, of which Rev. E. W. Hurst, Jr., is pastor, and the Moyock charge, of which Rev. C. T. Thrift is pastor, are uniting in this training enterprise, and a good school is in prospect. Prof. H. E. Spence will teach a course in "What Every Methodist Should Know" and the writer a course in "The Small Sunday School, Its Plans and Work."

TRAINING WORK AT ORIENTAL

Out of a desire to afford training in the field of religious education for the public school teachers attending the seashore summer school at Oriental and for our Sunday school workers of the community, the Sunday school board, with the aid of the general Sunday school board, offered two courses in religious education during the first term, Prof. B. G. Childs doing the teaching. "The Organization and Administration of the Sunday School" and "The Pupil" were studied.

In addition to teaching these courses, which continued for six weeks, Professor Childs did considerable work outside the class room in talking Sunday school work in the Oriental and Pamlico charges. He spoke at Kershaw and Arapahoe on the Oriental charge and at Bayboro, Pamlico, and Stonewall on the Pamlico charge. Reporting concerning this work, Professor Childs says, "I have put in some good time—with what results, others and the future will have to tell." We are confident that great good will come of Professor Childs' efforts. In fact, we have a letter from Rev. J. C. Whedbee, pastor at Oriental, in which he says:

"I want to express our appreciation to you for arranging for us to have the training course in connection with the summer school. We had eleven in the class ,and everyone made two units toward getting a diploma for Sunday school work. Professor Childs said it was the best class he ever taught. Of course we know that he is a very fine teacher. I hope this course can be continued in connection with the summer school."

INSTITUTE AT MACKEYS

At Mackeys, Saturday, August 8, will be held a Sunday school institute for all of our schools of the Elizabeth City district south of the sound. Professor Spence, the writer and others will be on the program.

JUNALUSKA GIRLS' CAMP

One of the forward steps taken by our church in connection with its summer program at Lake Junaluska is the establishment of an older girls' camp. Under the direction of Miss Aleen Moon, head of the girls' work division of the general Sunday school board, a two weeks' camp for girls 15, 16 and 17 years of age is now being held. Miss Edna Wilkins of Grace church, Wilmington, is one of the counselors. Forty or more girls are in attendance. A similar camp for older boys preceded the camp for older girls.

CHILDREN'S WEEK IN OCTOBER

Miss Keene, our elementary superintendent, is offering to help all churches interested in the observance of Children's Week in October. Last year 22 churches in our conference observed Children's Week ,and approximately 1,200 parents attended the parents' meetings. In the observance of this week, three steps are indicated: (1) home visitation, (2) parents' meeting, and (3) forward steps. This year a pageant, "The Voice of the Future," written by Miss Minnie E. Kennedy, our general elementary superintendent, is available for the observance of this week, which will make for a more effective presentation of the imperative need for close co-operation between the various agencies touching the lives of children. Write Miss Keene for information. The pageant programs come free upon request.

WEEK-DAY EXPERIMENTS

For the purpose of securing first-hand information and of testing materials and lesson courses in process of preparation, a week-day school of religious education is being conducted at Lake Junaluska. Miss Keene, our conference elementary superintendent, taught primary work in this school during the first half of the term. Valuable information and experience are being secured concerning this work, which is destined to play an increasingly important part in our religious education program.

WARSAW SCHOOL AUGUST 30

A Cokesbury training school for the charges of the Wilmington district within a radius of 25 or 39 miles of Warsaw will be conducted at Warsaw the week of August 30-September 4. Three courses will be offered, as follows:

"Small Sunday School, Its Plans and Work," L. L. Gobbel.

"Short History of Methodism," Rev. H. A. Humble.

"How We Got Our Bible," Rev. E. L. Stack.

OUR OCTOBER CHECK-UP

A personal visitation by an authorized representative of the Sunday school board to every Sunday school which has adopted a Program of Work is the plan for the period of October 12-23. This will be our second annual check-up campaign, and we are anticipating far-reaching results. From the experiences of last year we are convinced that through this process we can be of great help and encouragement to officers and teachers, and through them to the pupils and prospective pupils. Recognition in the form of appropriate seals will be awarded on the basis of the reports secured by the visitor or checker.

Western North Carolina Conference

TWO DATES

During the week of October 4-10 the first conference-wide endeavor will be made to check up our Sunday schools on their "Programs of Work." While it has been thought wise to postpone this work until now it will be entered into with our combined organization. It is hoped that our Sunday schools will be making special effort during this intervening time to meet as many points on the "Program of Work" as a steady growth will permit.

During the week of October 25 to 31 our fourth annual observance of Children's Week will take place. Last year more homes were visited during this week by Sunday school teachers and more parents attended the meetings held for them in our conference than in any other in the Southern Methodist church. It is hoped that this good record will be maintained.

RUTHERFORD COUNTY

The second annual standard training school for Rutherford county Methodist Sunday school workers will be held in the high school building at Forest City, August 23-28. Five courses and instructors will be offered as follows:

The Church and Its Work—Rev. C. S. Kirkpatrick.

Pupil Study—Mr. O. V. Woosley.

Junior Lesson Materials and Teaching—Miss Virginia Jenkins.

Primary Lesson Materials and Teaching—Mrs. W. B. Ferguson.

Beginner Administration—Mrs. O. V. Woosley.

All our Rutherford county pastors are enthusiastic in their support of the school. The board of managers is headed by J. C. Cowan, Jr., superintendent of the Rutherfordton Sunday school. Other officers are Clyde A. Erwin and Frank Dorsey, vice presidents, F. C. Kenzie, secretary, G. B. Howard, treasurer. The board of managers and special committees will see that all details connected with a most successful school will be arranged.

WILKES COUNTY

The second annual standard training school for Sunday school workers in Wilkes county is set for September 27-October 2. At a recent meeting of the participating pastors and other leading workers a board of managers was set up with the following officers in charge: P. J. Brame, president; J. R. Hix and J. R. Henderson, vice presidents; Mrs. H. G. Allen, secretary; W. R. Absher, treasurer. Four courses will be offered as follows:

The Church and Its Work.

Pupil Study.

Bible—New Testament.

Junior Lesson Materials and Teaching.

LEADERS AND LAGGERS

Following are given in each district the charge having the largest percentage Sunday school enrollment on church membership and also the charge having the smallest percentage Sunday school enrollment on church membership. The district percentage Sunday school enrollment on church membership is also given. When it is remembered that the conference percentage is 96 one can readily determine which districts lead and which lag.

Asheville District.

	Percentage.
Elk Mountain, leader	240
Haywood St., Asheville, tailender	52
District average	94

Charlotte District.

West Charlotte, leader	170
Prospect circuit, tailender	52
District average	88

Greensboro District.

Highland, High Point, leader	453
New Hope circuit, tailender	63
District average	108

Marion District.

Spindale-Alexander, leader	170
McDowell circuit, tailender	54
District average	91

Mount Airy District.

Rockford St., Mt. Airy, leader	219
Spray, tailender	49
District average	102

North Wilkesboro District.

Boone, leader	182
Sparta, tailender	32
District average	90

Salisbury District.

Westford, Concord, leader	273
Albemarle circuit, tailender	58
District average	100

Shelby District.

Smyre, Gastonia, leader	339
Stanley circuit, tailender	45
District average	95

Statesville District.

South Lenoir, leader	189
Statesville circuit, tailender	63
District average	94

Waynesville District.

Lake Junaluska, leader	259
Haywood circuit, tailender	59
District average	92

Winston-Salem District.

Oak Ridge, leader	266
Davie circuit, tailender	49
District average	108

It will be noted from the foregoing that the leading districts are Greensboro and Winston-Salem with a percentage enrollment of 108 per cent. The Charlotte district brings up the rear with a district enrollment of 88 per cent.

WILLIAMSON

At the invitation of Supt. J. T. Bumgarner I spent last Saturday at Williamson, one of the four churches on the Mooresville circuit in their all-day Sunday School Day exercises. Ever since the church has been organized the fourth Saturday in July has been observed as a Sunday school commencement feature day. On this occasion the smaller children gave their program in the morning and the young people gave theirs in the afternoon to a completely filled church. It was my privilege to speak just before noon, just before the bountiful noonday meal which completely filled a long table in the grove. It was a great occasion. Superintendent Bumgarner and Rev. C. L. McCain, pastor, are to be congratulated on the success of the occasion.

KNOX'S CHAPEL

Sunday, July 5, was a big day at Knox's Chapel, the leading church on the Elmwood circuit. During the morning the Sunday School Day exercises were splendidly and worshipfully rendered and in the afternoon a circuit-wide Sunday school institute was held. Following the invitation of Supt. Robert McNeely, who is sometimes called the Bishop of Knox's Chapel, every family placed their dinner on the long table under the tall forest pine trees, to the great satisfaction of the immense crowd present. Brother McNeely says it is never a good sign to see families "coup around" with their dinners at church. The day was very much worth while and your humble servant rejoices that he could again work under the direction of Rev. J. W. Strider, pastor, in the promotion of Sunday school work. While Brother Strider is one of our oldest pastors, according to the calendar, he remains ardent in the cause to which he has given his life.

NEW HOPE

Last week Mr. Paul F. Evans, our rural worker, conducted at New Hope church for the New Hope circuit a Cokesbury training class to which came representatives from four of the five churches on the charge. Rev. J.

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

OUR BENEDICTION

We have "recited" our benediction. It is very easy for us to lose sight of the real value of things when we use them too often. Our benediction has a real hope and prayer in it for the bringing of the kingdom of God into our hearts. "So teach us to number our days that we may apply our hearts unto wisdom."

The oldest man living in 1922 reached the age of 134 years. In 1920 there were 4267 people in the United States who were over 100 years of age. As we look at these facts we wonder just how much good has been done by this company of folks who have passed the century mark. We would pause to think of how a life would be ended that had not given the greater part of it to the service of human kind.

The Bible tells us that the length of years is 70. So much good could be done in 70 years. Isn't it a wonderful thought that we could know for sure we could live for these 70 years, giving most of them to the service of our Master? Statistics of insurance companies say that the average life is over 37 years. Even to give the greater part of 37 years to Jesus would be a great opportunity. If Jesus in 33 years could do what he did, how much more could we do if we would but apply ourselves to the task as he did!

We all know the story of the man who questioned the workers on a great structure. "What are you doing?" he asked them. The first replied, "I am working for my pay check." The second said, "I am cutting out a marble slab." The third declared, "I am building a cathedral." Ah, how wonderful it is to have a worthy motive in our work! Let us be building something that has a high purpose. Don't be concerned with the salary, the materials, but let's have our heart in the work, striving to attain a goal ahead of us.

The true Christian is building the kingdom of God. It is the great command of Jesus. The Christian must work every day. Could he afford to lose a day? When the follower of the Master has seen the great program of Jesus and knows the small number of days in which he can labor, he cries out as did the psalmist, So teach me to number my days that I may use my time wisely and thereby help to bring in the great Kingdom of God.

Let us catch something of th larger meaning of our benediction. As we have assembled in our devotion and inspiration let us repeat the benediction realizing that we are praying for more light and wisdom that we may accomplish the most in our small number of days. It is more than a mere recitation of words.

WHAT IS PERSONALITY?

When we speak of a person as a man or woman of marked personality we feel that we have paid that person just about the highest compliment possible. But what do we mean? The word is just a little bit hard to define, but as a general thing we have reference to one who stands out in broad relief when placed along with a group of his or her companions.

The president of one of the largest banking institutions in the United States said recently: "Graciousness of manner; democracy; good fellowship in the best sense; presence; carriage; the selection of proper language and expression—these and a dozen other qualities are the weather vanes that indicate personality—and they can all be developed.

Personality can be developed just as constituted can be developed. For we must remember that it is a combina- any one of the parts of which it is tion of all those good graces which go to make up the man of character. It cannot be gained in a day or a week. It's the result of long years of unselfish and patient devotion to the petty details of everyday life. And it's altogether worth working for."—Our Young People.

ENTHUSIASM

Here's a fine writing from the secretary of the Norlina League:

You haven't heard from the Norlina League lately, have you? Well, here goes!

Since the Louisburg Assembly all of us are fired with new enthusiasm and after having a wide-awake council meeting and a "peyyp" business meeting, we are preparing to let the leagues hear from us often through the Advocate. Not only "Boost Raleigh District," but "Give Norlina League, Weldon district, a boost, too." Watch out! —'cause our league is going to shine soon. Dorothy Jennette, Sec.

FAITH

I believe in the brotherhood which
shall the whole world unite;
I believe that out of the little sparks
that history strikes
A great hearth of human love will be
inflamed;
I believe in the power that shall melt
all noble deeds and sacrifiecs
In a great and royal banner for new
and happy days.

—M. Konopnicka.

SAFETY FIRST

"Safety first" is a slogan we see everywhere we go. It means protect the life first, and then take the risk. Every man thinks something of his life. He wants to be sure that it is well taken care of. He takes out insurance against accident and death, that there may be a financial return in case of either.

"Safety first" may be a slogan of religion. It would mean to take care of the soul against sin and death. Let's insure our lives into that great company of souls in Him for their protection. Reward is found in the love of God and man. The reward will be in the spirit of things, and a happy life forever. We cannot afford to lose our souls. Shall we heed the slogan intended for us, "Play safety first?"

What does it mean to have God come into your life? Rev. Gordon Gilkey says that "It means that I have become conscious of something that was in me, but of which I had not been conscious. It means awakening of my conscience, heightening of my ideals, deepening of my desire to serve the world, and a sharpening of my intelligence."

We will appreciate news items from the chapters, or from anyone interested in the league work. Don't wait too long to write. Do it now.

INSTITUTE AT MANTEO

Will you please announce through the columns of our good paper—the next issue please—that we are holding the first of three group Epworth League institutes at Manteo for the day, Tuesday, August 11, opening at 10 a. m. All the preachers and young workers and those interested in the young people's work of the Elizabeth City district nearest that point are cordially invited to attend. A goor program on "Know Your Stuff" will be given, bringing out the central, salient truths and general information needed in our comprehensive four-fold league organization and work.

First emphasis this year conference-wide is to be institute instructional and inspirational work. Help carry out our motto, All for Christ. "Best City Wins."

Jesus said, "I am the Door." We read in the scriptures that he referred to the door in other situations. He spoke of the door that was closed to the foolish virgins. In every instance where he used the door he was concerned with the location of a man's soul. Was he on the inside or the outside? He would ask us, Are we in or out?

There is a reward to those who enter. If we enter, we will enjoy freedom. He says we may "go in and out." We will find sustenance there, for he says we will "find pasture." And we shall find full salvation. We will be forever saved, for he says that He "will in no wise cast out."

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

The best race hasn't been run, nor the best song hasn't been sung, but the best time to be had, will be at the Y. M. C. A. camp grounds August 13, at which time the Greensboro Epworth League Union will have a picnic. This spot has been set aside for a general amusement camp. Will you all ow the Epworth Leaguers to amuse you and your friends for about three hours? As heretofore the Greensboro district has had an annual picnic which has proven a joyful tmie for all and at the same time helped our district grow, there have been made some wonderful plans for this occasion. I can't tell you them all but will tell you a few: Meetingggggggggw.gggggggg TI a few. Meeting at 4 o'clock, swimming, boat riding, horseshoe pitching, bag racing, and various games till 6:30. Supper—a real old fashion picnic—plenty of chicken, cakes, pickels, deviled eggs and watermelons, and whatever else it takes to have a real supper. Devotional at 8:30, which Bethel, one of the leading leagues in the district, will conduct. Business at 9 o'clock without any extra talks. Don't this interest you? If so, swell our crowd by being present.

Elizabeth Beasley.

STATESVILLE DISTRICT LEAGUE UNION

The Statesville District Epworth League Union met at Race Street M. E. church, Satesville, July 17, at 8 p. m.

Practically every league in the district was represented, there being about 200 young people present to enjoy the hospitality of the Race Street leaguers.

Mr. M. S. Smith, district secretary, was in his place as usual to take charge of the meeting, greeting the leaguers with a hearty handshake and big smile. The devotional service was conducted by Rev. Walter Kelly of Broad Street church, Statesville.

One interesting feature of this meeting was the trophy cup which is being offered by the district union to the chapter qualifying for same, the qualifications to be worked out by a committee and presented at the next meeting.

After the business was transacted and various committees appointed on policy, constitution and by-laws, ways and means, etc., we were directed to the league room, where delicious refreshments were served.

Two invitations were extended for the next meeting—one from Granite Falls and one from East Hickory. The invitation to Granite Falls was accepted and all of the chapters are expected to be represented there at the next meeting to be held September 18, 1925. We hope the East Hickory people will hold their invitation open until the following meeting, as we are anxious to meet with them also.

CONFRENCE ORGANIZATION

I am glad to announce the following officers for the year. This only includes those who were to be appointed by the president and not those elected by the conference.

Rev, W. A. Barber, editor Advocate League page, Greensboro.

Rev. J. P. Hipps, Supt. Life Service, Winston-Salem.

Miss Billie Webster, Cor. Sec., Greensboro.

Mrs. R. O. Eller, Epworth Era agent, Spencer.

Miss Blanche Morris, Intermediate Supt., Weaverville.

Mrs. Jennie M. James, Junior Supt., Charlotte.

Miss Edna Scronce, First Dept. Supt., North Wilkesboro.

Miss Lula Betts, Second Dept. Supt., Lexington.

B. L. Lunsford, Third Dept. Supt., Marion.

Mrs. V. R. Patterson, Fourth Dept. Supt., Asheville.

Clyde Taylor, secretary Asheville district.

Harvey Moring, secretary Charlotte district.

T. L. Matlock, secretary Greensboro district.

J. S. Rogers, secretary Marion district.

Dwight Brown, secretary, Shelby district.

W. B. Hale, secretary Mt. Airy district.

Mrs. R. M. Stafford, secretary Statesville district.

Miss Idaline Gullege, secretary Salisbury district.

The secretaries for the North Wilkesboro, Waynesville and Winston-Salem districts are to be appointed later.

All the officers are expected to be at our cabinet meeting to be held at Lake Junaluska August 14. Since we have no field secretary and may not have until after the annual conference it is important that we get our plans laid and the work started off well.

L. B. Hayes, Conf. Pres.

LEAGUE PICNIC AT MONROE

Epworth leaguers from ten chapters were present at the annual picnic of the Charlotte district, which includes Mecklenburg, Union and Anson counties, yesterday afternoon at Helms' Park, near Monroe.

Mrs. C. V. Fite, of the Trinity chapter, Charlotte, had charge of the arrangements. She was assisted in the preparations by Rev. H. G. Hardin, former pastor of the Tryon Street Methodist church here, but now pastor of the Monroe Methodist church.

The program included swimming and games, and a picnic supper was served in the late afternoon. The picnic opened about 2:30 o'clock and concluded at night fall.

The Peachland chapter reecived attendance prize with a mark of 232 points. The ten chapters represented at the picnic were Peachland, McFarland, Bethel, Prospect, Monroe, Trinity, Matthews, Morven, Bethlehem and Pleasant Grove.

Rev. J. Frank Armstrong of Charlotte, president of the district, was unable to attend because of a death in his congregation.

NOTE OF APPRECIATION

The picnic closed my work as district secretary for the Charlotte district. I wrote the president July 24 my reasons.

I want to thank each pastor and president in Charlotte district for their help and sympathy which they have shown me in the past three years as district secretary.

Brethren, it is you who I give credit that I was glad to report at conference we gained 12 new chapters last year. The district has 29 senior chapters. There have only been seven seniors suspended in three years. Three years ago we had 14 senior chapters. Brethren, please let me beg you to give the new district secretary the help in the great work to carry on the work as God would have it done is my prayer. Mrs. C. V. Fite.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

A Fine Treat—That was a generous gift of Bro. J. R. Page of Aberdeen. Last week he very kindly sent us 24 crates of delicious peaches. Peaches that grow in the Sandhills of North Carolina are about the finest that are produced in this country. Brother Page is one of the largest growers in the state. This gift brought much pleasure to our large family. The generous donor has our sincere thanks.

* * * *

Revival—For two weeks special services were held in our church, Jenkins Memorial. Bro. W. H. Brown was wise in his selection of an evangelist to lead the services. Bro. J. Vincent Knight, pastor of our church at Edenton, was with us for two weeks and did the preaching. His sermons were well prepared and effectively delivered. Our large family was greatly blessed by his strong gospel messages. Brother Knight made several visits to our home and won all the children. When he left he carried with him the love and best wishes of every one of us. We shall welcome him back whenever he can find time to visit our large family.

* * * *

Opportunity Number One—In the new administration and school building ample space has been provided for our library and reading room. We need furniture for this department of our work. Here is an opportunity for some one to furnish us with necessary equipment. When we get the furniture for this important department of our school, then we are going to add many valuable volumes and periodicals to our present limited list. Will some one take this suggestion under prayerful consideration?

* * * *

Opportunity Number Two—Wanted—A friend who will make possible a cottage for children under five years of age. This building is a necessity if we are to render the largest service to those who need our tender ministry. There are good men and women among us who are able and willing to do this big thing for us if we could succeed in directing their attention to the imperative need for such a cottage. I trust my brethren of the ministry will endeavor to enlist their members in this praiseworthy undertaking.

* * * *

Opportunity Numebr Three—I have a fine opportunity to present to some one who wishes to render the Orphanage a real service. We have one of the finest auditoriums in the state, but it is without seats. We need to use it every day for chapel services. For the past fifteen months we have been seriously handicapped in our chapel and Sunday school services because we had no place in which to hold such services. Now we have a wonderful auditorium in the Vann building and when seated we can resume our Sunday school and chapel services. I am wondering if there is not some one who would like to furnish this auditorium in memory of some dear one? I trust that the suggestion will impress some one so we may provide seats immediately.

* * * *

Dear Friends:

As the time is drawing very near when I shall have to leave this protecting home, I wish to say a few words. First, I want to express my appreciation to the Sunday school class of Oxford for their loyal support. I also want to thank Mr. Barnes and his coworkers for their love and care shown to me while in their protection.

Fond to me are the memories which shall call me back to my happy childhood days spent here, and as I step into life's current and fight my own battles I hope I shall go straight as the good friends of the Orphanage wish me to go.

Last of all I wish to thank all the dear friends that have made it possible for me to live and grow up in this home.

Thanking all of you again, I am,

Sincerely, Willie Bagley.

For the Comfort of Your Children at Church or S. S.

Is your Church comfortable? Has it the necessary equipment to give each room a uniform temperature when the weather is severe? Is there a satisfactory circulation of air and heat? Is it heated in every nook and corner? Does the heat remain at the same temperature throughout both Sunday School and Church services? Are your fuel costs exorbitant? All these and many other questions you may well ask yourself for they vitally concern the health, comfort and even safety of your children and yourself in the most important and most frequented building in your city.

Really it is remarkable that so many churches are inadequately and unsatisfactorily heated and ventilated. The principal fault lies in the lack of scientific study and careful consideration before the heater or furnace is installed. Heating is a scientific problem and a complex one. Few laymen realize how very many items must be considered in the successful heating of so large and so complex a building as a church. The position of the furnace, the capacity, the cold air supply, the direction and size of the heating pipes and location of the registers, these and many other problems should be scientifically solved in every well-heated church. A detailed plan, carefully drawn and laid out by a heating expert should be secured.

Such a service can be secured for your church without any cost whatever by application to the Taplin-Rice-Clerkin Company of Akron, Ohio, church and home heating experts. Their corps of experienced draftsmen and furnace builders will gladly study the problem of your church, whether new or old, whether now served by heating system or stove or not heated at all. Without obligation they will gladly advise as to the best and most satisfactory methods of successful heating and submit detailed plans for proper installation of a complete and adequate heating system. A plan of your church is all that is needed. There is no cost.

Along with their sketch they will also submit, if desired, prices, specifications and details concerning the Climax System of heating, for homes and churches, a system used in many of America's best homes and churches, with greatest satisfaction.

There is no obligation. If your heating problem needs a solution, don't wait for cold weather to come. Send along the plans today.

The Taplin-Rice-Clerkin Company have for over half a century been manufacturing heating systems and cooking and heating stoves and ranges for all fuels.

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See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church or parsonage destroyed by fire.

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W. E. WEBB, Secretary
STATESVILLE, N. C.

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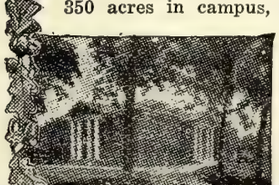
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SOUTHERN METHODISM BROADCASTING

SUNDAY SCHOOL

(*continued from page nine*)

A. Howell and his wife led in making the school very successful. While the number of credit students will not be large the attendance was most gratifying. At each of the six evenings fifty or more people joined in the class discussions. If Brother Howell has his way the New Hope circuit will not only have new hope but new realization. A list of the credit students will be given later.

HONOR ROLL

The Sunday School Day showers of helpfulness continue to fall. This week's blessings come from the following Sunday schools:

Lowell, Lowell Ct.	$ 7.00
Ogburn Mem'l, Winston-Salem	7.50
Stanley, Stanley Ct.	4.25
Webb's Chpl, Rock Springs Ct.	2.97
Pineville, Pineville Ct.	11.50
Central, Mt. Airy	31.17
Wightman, Ansonville Ct.	1.70
Bethel, Bethel Ct.	6.78
New Land, Elk Park Ct.	1.10
Williamson, Mooresville Ct.	7.21
Plateau, South Fork Ct.	2.51
Marvin, Forsyth Ct.	2.54
New Hope, Mill Spring Ct.	2.00
First Church, Murphy	15.73
Sardis, Asheville Ct.	11.11

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest enefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs, Inc.,
Box H-4, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs, —once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions, price 35 cts.; trial package, 10 cts. At any drug store. (Adv.)

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Over 50,000 churches use Thomas Service. Self-collecting Tray saves one-fourth cost of others. Catalog and Trial Free.



Thomas Communion Service Co. Box 141 Lima, Ohio.

Our Little Folks

AN UNUSUAL PET

The day was dark and chilly as Ann walked along in a hurry to get out of the snow that had covered the ground the night before. She was singing a merry little song to keep up her good spirit while facing the bitter wind.

All of a sudden she heard a noise which came from a distance of a few feet away. "Oh! I wonder what it can be to make a noise like that," said Ann aloud. "I will go and see. Why, it is a frog," she said laughing. "I will take him home and warm the poor little thing. He is so cold even the tears on his face have frozen."

When Ann reached home and related to her mother the story of her afternoon's adventure she said, "I am going to keep the frog and teach him tricks." "Why, Ann, don't you know that he is not intelligent enough to learn tricks?" "Yes, mother, but I am going to teach him to be intelligent," was Ann's reply.

Ann taught him to sing with her. His one bad habit was when she wanted him to sing sopranno he would sing bass.

Ann made a home for him out of a wooden box which had a partition to divide the box in halves. One end was used for him to eat and sleep in. The other was lined with tin so it would hold water for him to play in. For a long time Ann had a great deal of trouble making him sleep in his bed. He wanted to stay in the water.

Ann would roll a small ball across the floor which the frog took much delight in going after and bringing to her in his mouth.

Ann and the frog became devoted friends and lived together for several months after which he died. Each member of the family had become devoted to him on account of the tricks Ann had taught him.

Katie Louise Wood.

THE GOLD AT THE RAINBOW'S END

By J. L. Glover.

"I wish," said Jean mournfully, "that I had lots of money."

"What a sad little voice, and what a big wish," said Brother Dick, looking up from his book at the little maiden swinging slowly to and fro on the piazza. "Why do you want so much money, Blossom?"

"Why, tomorrow is mother's birthday, and I haven't anything to give her. If I had, I could just go to Mr. Graham's store and buy her a lovely present. I wish gold grew on trees, or at the foot of the rainbow, as people tell you. Aunt Nellie told me if I went there I'd find a pot of gold; but I tried it once, and before I got there the rainbow was all gone, so I could never find the place."

"It's a fairy-tale, my dear; gold does not come so easily," returned Dick. "Shall I give you some, to help out with mother's birthday?"

"No, thank you, Dick. Then it wouldn't be my own present. I'll think of something, maybe. Oh, look, what a lovely rainbow now! Doesn't it look as if the end came down over there at the end of the field? I wonder if I could really get there before it fades if I might find some, truly?"

But Dick was still absorbed in his writing, and did not hear. Jean went away, still pondering, her eyes fixed on the lovely rainbow that spanned the sky after a sharp summer thunder storm. It was not far to the end of the field, where the little brook sang and trickled under the fence. "I just believe I'll try it," she decided at last.

Through the yard, across the lot, and then through the big cornfield, all glistening wet in the sunshine, she went. At last she reached the very spot where a few moments before the end of the brilliant arch had seemed to rest. The bright colors had gone now; but as Jean reached the fence and stood looking into the rippling water of the little stream, her eyes were caught by a gleam of something yellow—quite a little patch of it, on the opposite bank.

For a minute her heart sprang up. Could it be possible that the pretty old story might be true, after all? She would find out.

She scrambled over the fence. The patch of gold was still there, and pulling off her shoes and socks and waded through, and was close to it. And then she saw the gold was a clump of yellow daisies as golden as sunshine, the largest and pretties blossoms she had ever seen.

Jean caught her breath in delight. "Yellow daisies! Oh! And mother loves them so! She'd rather have them than real gold, I do believe! I wonder if I could take them up, roots and all, and plant them in a box. She'd love them!"

She went back to the house and enlisted brother Dick to help her. A large pan and a trowel enabled them to take up the clump without disturbing roots or blossoms; and when they reached home with their treasure and Dick made a box and painted it green, and again the daisies were carefully moved and settled into their new home, not a leaf nor a flower was injured. "They don't even know they've been moved!" cried Jean. "Don't you think mother will like them?"

And there was no doubt about it when mother bent over the golden blossoms from the rainbow's end and kissed her little daughter by way of thanks. "It could not please me better if it were a pot of gold," said mother, her eyes sparkling, as she planted another kiss right on the end of her little daughter's nose.—Our Little Ones.

THE LITTLE DREAM FAIRY

Dorothy was a beautiful little girl seven years old. The children envied her beautiful brown curls falling around her rosy little face. And her lovely brown eyes sparkled like the sun-kissed dew on a bright spring morning.

It would seem that to know Dorothy would be to love her. But with all the beauty with which she had been blessed she had failed to let her disposition be trained; so she was selfish and did not like to make friends and play with other children. She wanted all of her toys to herself.

Even after she started to school she was selfish and wasn't very sweet toward her teacher or little schoolmates. So you know she couldn't have friends, for children like to have pleasant, sweet little playmates as much so as grown-ups like pleasant neighbors.

After a while Dorothy began to wonder why she was being forgotten when her schoolmates had their birthday parties and why she didn't get as many Christmas presents as some little girls in school did. It hurt her feelings to see how she was being forgotten. So she began to study out the reason why.

One night soon after she had been slighted by one of her little classmates, who had a party, she felt sad and didn't want to play with her toys or study her lessons. She begged her mother to let her say her prayers and go to her little bed. It was much earlier than Dorothy usually wanted to retire, so it made her mother feel uneasy about her as she did not know how badly disappointed the little girl felt.

If you have ever been real disappointed because you couldn't go some place you wanted to go very much, you can sympathize with poor little Dorothy that night.

She didn't know it was her own fault that she must go to sleep with tear-dimmed eyes and her little heart throbbing as though it would break.

The next morning when Dorothy awoke the sun was shining in on the soft brown curls and it seemed to cast a smile over the whole room in which she called her own. The first thing to come to her fresh childish mind was the dream that she dreamed the night before.

With this in mind she slipped quickly into her pretty little pink embroidered apron and ran down to the kitchen to find her mother. The fat little hands reached up to clasp mother's neck, and the smiling face kissed her many times and then said, "Mother, I know why my little classmates at Sunday school and school do not like me as they do the other little girls in our room. A fairy told me last night after I had prayed that I might know."

This is what Dorothy told her mother as she sat upon her mother's lap:

"While I was asleep last night a lovely fairy came to see me. She was the most beautiful person I ever saw. The smile on her face made her as beautiful as the rose wet with the morning dew. Oh! mother, I wish you could have seen her. She looked so sweet, dressed in a pretty white robe and carrying a bunch of flowers. I thought at first she must be an angel. She asked me why I went to bed crying. I told her all about how I was disappointed. she said:

"'Yes, I knew it all, and I have come to tell you how you must live to make people love you, and to keep you from being disappointed sometimes. I am the Dream Fairy. I visit little folks at night and try to make them happy. If you will be good and kind to all the children they will love you and like to have you with them. Meet everybody with a smile and share your pleasure with others.'

"Then she disappeared. I called her, but she would not come back."

Dorothy then said, "Mother, I am going to live like she told me. I hope she will visit all selfish children everywhere. They should love the Dream Fairy, she is so beautiful, and always wears a smile, she said."

When we get selfish and unpleasant to our friends and playmates we better send for the Dream Fairy. If we will take her advice she will help us as she did Dorothy.

Dorothy is now the most beloved little girl in her class. All of the children like to play with her. She always shares her toys and her candy with the others. But best of all she meets everybody with a smile.

Make life brighter while we live,
By what we say and what we give;
Start the day with a kind word spoken,
Or only a bashful smile.
Then the day is not forgotten,
But is well worth the while.
If some goodly deed or favor
To some friend you chance to do,
Remember God records them in His record
And will restore them four-fold to you.
So let's be up and ready—
Meet each face with a smile,
Lighten life's heavy burden
And shorten each weary mile.
For in helping your neighbor
Your neighbor will help you.
If you don't believe it, try it,
And you'll find these words are true.

Athleene Edwards.

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Western North Carolina Conference

ASHEVILLE DISTRICT
FOURTH ROUND—IN PART

August

Weaverville Ct., Alexander's Chapel, 11 22-23
Mars Hill Ct., Bright Hope, 3 and night 23
Flat-Rock-Fletcher, Fletcher, 11 30
Mount Pleasant, night 30

September

Mills River, Horse Shoe, 11 5-6
Asheville Ct., Emma, 3 and night 6
Hominy, Oak Hill, 11 12-13
Henderson Ct., Moore's Grove, 3 13
Hendersonville, night 13
Fairview, Bethany, 11 19-20
Skyland, Naples, 3 20
Saluda-Tryon, night 20
Swannanoa, Tabernacle, 11 23
Black Mountain, night 23

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.

August

Thrift-Moores, Thrift, 11 9
Duckworth Memorial, 8 9
Pineville, Harrison, 11 16
Hickory Grove, 11 30
Chadwick, 8 30

September

Peachland, Hopewell, 11 6
Prospect, Carmel, 11 12-13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October

Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

August

Jamestown-Oakdale, Oakdale, 11 9
Gibsonville, Whitsett, 3 9
Ramseur-Franklinville, Franklinville, 11 16
West Market Street, night 16
Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30

September

Uwharrie, Concord, 11 5
New Hope, Macedonia, 3 and 11 5-6
Asheboro 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October

Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

August

Broad River, Providence, 11 8
Henrietta-Caroleen, Henrietta, 11 9
Cliffside-Avondale, 7:30 9
Morganton, First Church, 11 16
Bostic, Salem, 11 22
Forest City, Forest City, 11 23
Mill Spring, Gray's Chapel, 11 29
Spindale, Spindale, 11 30

September

Spruce Pine, Penland, 11 6
Burnsville, 8 6
Old Fort Ct, Bethlehem, 11 12
Old Fort, 11 13
Marion, First Church, 8 13
Marion Circuit, Glenwood, 11 19
Marion Mills, East Marion, 11 20
Cross Mill, Cross Mill, 8 20
Bald Creek, 11 26
Micaville, 11 27

October

Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

August

Stokesdale, Mt. Zion 8-9
Spray, 11 16
Madison, night 16
Summerfield, Morehead 23-24
Walnut Cove, Walnut Cove 30-31
Ararat, Carter's Chapel 5-6

September

Dobson, Stony Knoll 12-13
Jonesville, Grassy Creek 13-20
Elkin, night 20
Danbury, Bethesda 26-27

October

Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

August

Moravian Falls, Miller's Creek 8-9
North Wilkesboro 9
Helton, Helton 15-16
Avery, Pisga 22-23
Elk Park, Montezuma 29-30

September

Warrensville, Rich Hill 5-6
Jefferson, Orion 12-13
Creston, Southerland 19-20
Sparta, Piney Creek 26-27

October

Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August

Concord Ct., Rocky Ridge, 11 8
Westford, 11 9
Harmony, night 9
South Main, 11 16
Park Avenue, night 16
East Spencer, 11 23
North Main, night 23
Salisbury Ct., Bethel, 11 29
Albemarle Central 30
First Street, night 30

September

New London Ct., Richfield, 11 5
Salem, Salem, 11 6
Baden, night 6
Albemarle Ct., Union Chapel, 11 12
Norwood Ct., Randalls, 11 13
Norwood, night 13
Mt. Pleasant Ct., St. Pauls, 11 19
Bethel, 11 20
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30

October

Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August

Rock Springs, Camp Ground, 3 7
Mt. Holly, night 9
South Fork, Plateau 16
Gastonia, Main St., 11 23
King's Mountain, night 23
Mayio, 11 30
Bessemer, Bessemer, night 30

September

Polkville, Casar, 11 5
Bewood, Double Shoals, 11 6
West End, night 6
Crouse, Lander Chapel, 11 12
Cherryville, First Church, 11 13
Cherryville Ct., Beulah, 33 13
Lincolnton, night 13
East End, night 16
Lincoln Ct., Marvin, 11 and 11 19-20
Goodsonville, Pisgah, 3 and 3 19-20
Dallas, Dallas, night 20
Smyre, night 23
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27

October

Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

August

Elmwood, Elmwood, 11 9
Shepherd, Vanderburg, 3 9
Jones Memorial, 8 9
Catawba, Concord, 11 16
Mooresville Ct., Williamson, 3 16
Mt. Zion, 8 16
Balls Creek Camp Meeting 23
Hiddenite, Hiddenite, 11 30
Cool Springs, Providence, 3 30
Race Street, 8 30

These are preaching services. Quarterly Conference dates will be furnished the pastors.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

August

Dellwood Ct., Elizabeth, 11 and 11 8-9
Waynesville, night 9
Glenville, Cashiers, 11 and 11 15-16
Highlands, The Flats, 3 and night 16
Haywood Ct., Zion, 11 and 3 22-23
Webster Ct., East LaPorte, night and 11 22-23
Sylva, night 23
Bethel Ct., Bethel, 11 and 11 29-30
Cullowhee, night 30

September

Judson, Judson, 3 and night 3
Robbinsville, 11 and 11 5-6
Andrews, night 6
Macon Ct., Asbury, 11 and 11 11-13
Franklin Ct., Bethel, 11 and 3 12-13
Franklin Street, night 10-13
Bryson City, Bryson, night and 11 18-20
Whittier Ct., Shoal Creek, 11 and 3 19-20
Murphy Street, night 23
Hiawassee Ct., Bellview, 11 and 11 24-27
Murphy Ct., Peach Tree, 11 and night 25-27
Hayesville, Hayesville, 11 and night 26

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

August

Denton, Denton, 11 8-9
Thomasville Ct., Fairgrove, 3 8-9
Trinity, Bethel, night 9
Davie, Center, 11 15-16
Mocksville, Mocksville, night 15-16
Thomasville, Main St., Main St., 11 23
Davidson, Good Hope, 3 22-23

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August

Yanceyville Ct., Bethel, 11 8-9
Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

August

Manteo, 8 11
Kitty Hawk, Nag's Head, 11 12
Wanchese, 8 12
Stumpy Point, 8 13
Dare Ct., Mann's Harbor, 11 15
Manteo (preaching), 8 16
Kennekeet, Rodanthe, 11 17
Hatteras, Frisco, 3 23



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FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
THIRD ROUND

August

Newton, Grove 8-9
Steadman, Bethabora, 4 9-10
Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

August

Craven, Beach Grove, a.m. 8
Atlantic-Sealevel, Sealevel, a.m. 9
Grifton, Sharon 15
Centenary 30
La Grange Ct., Institute 29-30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August

Creedmoor, Bullocks, 3 8
Granville, Roberts 9
Four Oaks, Sanders 15-16
Smithfield, 8 16
Jenkins' Memorial 23
Youngsville, Shiloh 30
Franklinton Ct., Wesley, 3 30

September

Kenley, Buckhorn 5-6
Clayton, 8 6

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

August

Vanceboro, Vanceboro, a.m. 9

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

August

Middleburg, Schocco, 11 16

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

August

Vineland, Old Dock, afternoon 9
Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23

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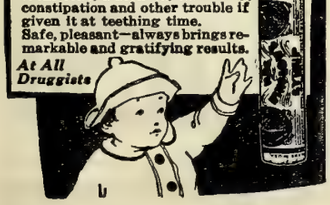
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NEW TRAFFIC OFFICE FOR THE CAROLINAS OPENED BY SOUTHERN

John M. Woodruff, newly appointed assistant freight traffic manager for the Southern Railway System, opened his office here today and will have general supervision over the Southern's freight traffic in the states of North and South Carolina. The division traffic officers at Greensboro, Raleigh, Asheville, Charlotte and Columbia will report direct to Mr. Woodruff and he in turn will report to Brooks G. Brown, freight traffic manager, with office in Atlanta, in charge of the Southern's entire freight traffic service.

Vice President E. R. Oliver, in charge of traffic, states that the establishment of an assistant freight traffic manager's office at Charlotte is a further recognition of the necessities of the rapidly developing industrial section throughout the Piedmont region and eastern and western Carolina territory and in line with the policy of the management of establishing responsible traffic officers in immediate contact with the manufacturers and shippers generally in the various sections served.

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"And he saith unto them, Follow me and I will make you fishers of men."

During these sultry summer days some of our people are missing from the congregation, but results of the work being done continue very satisfactory. Last Sunday morning eleven persons were received into church membership, making more than a hundred since conference which met in April. So that fishing at Mt. Vernon Place is still good. The old church, like the Tree of Life which is in the midst of the Paradise of God, yields her fruit every month. And it would be hard to find a more delightful place this side of heaven than Mt. Vernon Place church. And the pastor thinks that if a man has come from North Carolina and is going to heaven, he has the best of both worlds.

But what a fisher of men that little North Carolina preacher is! You know the test of a good fisherman is the number of fish he has strung. It is not how many fish are in the river, or even how many are attracted into the hole where you are fishing, but the real question is, how many fish do you catch. For there is a vast "difference between fishing and catching fish." Lambeth catches fish. He is always catching fish. When he preaches he catches fish. When he shakes hands with his congregation after the preaching service is over he catches fish. When he goes to the house of mourning he catches fish; and likewise when he goes to the house of mirth. When he stands with the bride and the bridegroom and all their happy company around the marriage altar he catches fish; indeed finds it a most opportune time. And when he walks down street for a noonday lunch he is ceaselessly at the one job of his life—making many contacts and capitalizing them all for the kingdom of God.

Since he came to Mt. Vernon Place church as pastor not a Sunday has passed that he has not taken some one into the church. Last year 741 additions were reported at the annual conference.

You may be sure that he is making good. And when the last task is finished and the day is done, he will come home rejoicing bringing his sheaves with him. E. E. Overholt.

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IN MEMORIAM

IN MEMORIAM

Other members of the family have asked me to write something in memory of the mother who brought me into this world and who on the 15th day of June passed to her reward in her 85th year. She was a farmer's daughter and a farmer's wife. Her fourteen children were born on the farm. Of her eight living children, 38 grandchildren and 35 great-grandchildren several are still tillers of the soil. There are seven preachers and some teachers among them.

She was a modest, unpretentious God fearing woman, infinitely more concerned about the salvation of her children than that they should shine in society. She taught them all to work with their hands, to fear God and keep His commandments. Up to the time of my father's death 16 years ago her life was devoted entirely to him and their children. His death broke up the earthly home and transferred all of her interests to the home above.

One of the most vivid impressions of my early childhood is the memory of her solicitude for her children's conversion. So far as I know all of her descendants of accountable age are active Christians. After I had accepted Christ, being concerned about my inability to appreciate the Bible and to appropriate its spiritual lessons, she chose the 23rd Psalm for my instruction and explained to me how she had entered into the experience of the Psalmist down to "My cup runneth over" that she had never had. But in after years a sister-in-law told me that that experience was added when my youngest sister, Sadie, now Mrs. E. W. Downum, was converted. Her expression was, "She was the happiest mortal I ever saw."

She at first objected to my going to the mission field; but afterwards told me that she was better satisfied with my vocation than that of any of her children.

To all who ever knew her as well as to all the members of her large family her name, Mary Magalene (not W. M.) Fitzgerald will always be held blessed in memory.

The light from the other world shone clear upon her in ever increasing brilliancy until she crossed over to dwell in its fullness forever.

J. H. Fitzgerald.

Huntington Park, Calif.

GRAY—James E. Gray was born at Rodanthe, N. C., April 27, 1871, and died at Manteo, N. C., June 30, 1925. He leaves a wife and seven children, three boys and four girls, and a large concourse of friends to mourn his going. He had been sick for several weeks and waited patiently for his end to come, which he seemed to anticipate and for which he was ready. The writer visited him often during his illness, and he always was cheerful and patient and in the very attitude of prayer. May God comfort the sorrowing ones, and may you and your dear loved ones meet in heaven.

A. W. Price.

POWERS—Harvey T. Powers was born January 8, 1894; died June 15, 1925. His father died when he was very young. His mother married a few years later Mr. T. S. Onley of Chapanoke, N. C. This young man chose his profession at the age of 16 and became a most excellent telegraph operator. He was advanced to train dispatcher on one of the big railroads of the middle west and stationed at Cincinnati, Ohio. He held this position until his health failed just a few weeks ago. We wrote his brother, James Onley, of Chapanoke, N. C., to come for him and that they would drive back in a car, thinking that the open air would do him good. He feared that the end was near and he wanted to spend his last days with mother. He died in his mother's arms on June 15. Just before the end came he said that he wanted to go home and be with his brother, who died several years ago.

We often hear the thought expressed that when we reach heaven that God will advance us along the line of work which we prefer to do. Taking up this line of thought, God would naturally put this young man to dispatching worlds. We will miss his face from among us, but his handiwork may ever be before our eyes. His job may be dispatching comets which appear only once in a while, or perhaps it may be he is sending the sun along its orbit to light this planetary system. His task may be to keep the eight planets in their respective orbits as they come their way around the sun. We can't tell, but who knows but what the stars that twinkle in the heavens by night to light the weary mariners to a haven of rest may feel the touch of that vanished hand as they go speeding along the "ringing grooves of change." Harvey has gone from earth, but we shall strike hands with him again on life's eternal camping ground.

J. T. Stanford.

MOORE—Julia Burton Moore, the widow of Sidney Moore of Mt. Tirzah, Person county, was born April 15, 1846. She died July 1, 1925, at the age of 79 years, three months and 16 days. Sidney, her husband of precious memory, preceded her several years to the better land.

Mrs. Moore leaves three living children, Mrs. Emma Moore Carver, the wife of Lee Carver of Rougemont, Columbus A. Moore and Edgar S. Moore.

In the absence of her pastor my son Edwin and I were asked to officiate at her burial. The pallbearers were grandchildren and nephews. The floral bearers were grandchildren and nieces, children of Rougemont. We buried her beside her dear husband to await the happy gathering of the faithful.

Jesus said, "Whosoever would be great among you let him be your minister." According to this standard Sister Moore was a great woman. She was a minister to her neighbors; she was particularly a minister to me and my people when I was her pastor. Her God is a good Paymaster and she has not failed of reward.

So now, dear heart, you may rest. Rest from your labor and rest in hope. You have toiled and suffered much. May the "amazing grace' 'of which she sang be a solace to her people

D. L. Earnhardt.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His divine wisdom has removed from our midst our brother and co-worker, John W. Chaney, who died at his home on Pine street, Concord, N. C., July 1, 1925. We, the board of stewards of Epworth M. E. Church, South, realizing the great loss that we have sustained in the death of this good man, desire to offer this tribute of love and esteem to his memory. Therefore be it resolved:

First, That we shall greatly miss him in our work and in our meetings, where his presence and his devotion to the Master's work was always a source of inspiration to us, and that the choir and the Sunday school has lost one of its most loyal and devoted workers.

Second, That we extend to his sorrowing loved ones our heartfelt sympathy, praying that God may comfort and bless them in this sad hour of bereavement, and that the Holy Spirit may lead and direct the lives of the two children now left without a father's council.

Third, That a copy of these resolutions be spread on our minutes, a copy sent to the grief-stricken family, and a copy to the North Carolina Christian Advocate and the Concord Daily Tribune for publication.

C. H. Barrier,
H. W. Laughlin,
Committee.

PARSONS—Miss Mary E. Parsons, 82 years of age, passed away at the home of her niece, Mrs. Furnie Collins, Route 1, Maysville, N. C., July 11, 1925. She is survived by one brother, Robert Parsons, who is the last of her immediate family. Her body was laid to rest in the Parsons burying ground. Many relatives and friends gathered about her grave. Beautiful flowers bore silent testimony to the esteem in which she was held. May God comfort the bereaved.

E. C. Sell.

RAINWATER—G. M. Rainwater was born July 28, 1836. He fell asleep in Jesus May 23, 1925, age 88 years, 10 months and 25 days.

In his passing the last one of a family of Methodists of the old John Wesley type has been gathered home. He was converted early in life and united with the Methodist church at old Oak Grove in Marlboro county, S. C. After several years he moved to Richmond county, Roberdel, N. C., and united with the Methodist church there and remained a loyal member until God called him home. He was a member of the church seventy years and an officer in the church for sixty-five years. He was married to Miss Amanda Smith January 8, 1860. To this union were born six children—four sons and two daughters, two of whom are living. He was married the second time to Mrs. Mattie Milam, May 16, 1907. On his death bed he shouted praises to God and sung those grand old hymns, Jesus, Lover of My Soul, and Rock of Ages.

In his passing the church has lost a valuable member and the county a true citizen. Surviving him is one son and daughter and a host of relatives and friends who knew and loved him. May the comforting influence of the Holy Spirit ever abide with the bereaved ones is my prayer.

Mrs. J. A. Howell.

ROLFE—Mrs. O. H. Rolfe was born June 6, 1861, and died July 25, 1925, age 64 years, one month and 19 days. Sister Rolfe was before marriage Miss Eliza Frances Linnens of Orange county. In childhood she joined the Methodist church, of which she remained a faithful member until death called her away. She leaves to mourn her loss four children, Mrs. J. F. Everhart of Greensboro, Mrs. C. E. McGinnis of Clover, S. C., L. A. Rolfe of Salisbury, and Mrs. A. C. Riddling of Landis, with whom she has made her home for several years, her husband and one child having preceded her in death. A host of relatives and friends will miss her and will say—

"Aunt Fannie" has gone to be at home,
At home with the just.
To a praying woman God said "Come.
Come and be with us."

The funeral was conducted by her pastor, assisted by Rev. F. J. Stough, a former pastor of the deceased, from the Landis Methodist church and the body laid to rest in Greenlawn cemetery.

W. E. Rufty, Pastor.

TERRELL—Mrs. Nannie May Vines Terrell, daughter of Charles L. and Martha Vines, was born in Pitt county, N. C., October 9, 1849, and died in Tarboro, N. C., August 13, 1924, being in the 75th year of her age. In the year 1867 she was graduated from Greensboro Woman's College. In May, 1874, she was united in marriage with Louis Camillus Terrell of Tarboro, who went away to the heavenly home several years ago. To this happy union two children were born, Annie Wilson and Mary Vines Terrell. One daughter survives her, Mrs. Hiram W. Sholar, and three grandchildren, Elizabeth, Annie Terrell, and Mary Baker Sholar, all of Norfolk, Va.; one sister, Mrs. Mary Vines Cook of Youngsville, and Mr. J. Thomas Vines of Tarboro. For three years I was her pastor, and across thirty-two years since my memory holds a happy vision of her cheerful contenance and generous hospitality. Sister Terrell's life was genuinely Christian; gentleness, goodness, patience, were every day fruits of her Christ-like spirit. Her faith and love were fed by reading her Bible and Advocate. The last eleven weeks of her life were spent in Edgecombe General Hospital, but she was not a great sufferer—for this she was truly grateful to her divine Comforter. Her many friends in Tarboro shared this gratitude because of their constant thoughtfulness in visiting and in keeping her room fragrant with flowers. In death as in life her faith and face were radiant with the hope that "maketh not ashamed," and that clearly lights a path that others may safely follow to the mansions of reward and rest.

D. H. Tuttle.

RESOLUTIONS OF

J P Breedlove 30Aug26
107 Watts St

Late in the ... Sunday June 22, ... community were shock... sad message that came in by ... phone, "Brother Daniels is dead." So strong, so vigorous, so energetic, so kind, he had been seen by several of our town people just three hours before starting out with a number of his church members, his junior choir, to enjoy the afternoon at Lakerim. In the midst of the pleasures of the occasion, in which he seemed to share as fully as did the younger ones of the group, he was missed and when found life was extinct—he was drowned. We could not understand. We could scarcely believe. We were so grieved. Therefore, we, the representatives of his churches, beg to submit the following resolutions:

That, whereas God in His wisdom has seen fit to call our brother, Rev. G. M. Daniels, from his earthly labors into his eternal rest, we deeply mourn his passing and we realize that in his going Trinity, Buie and Centenary Methodist churches have lost a good preacher, a faithful and loyal pastor and each of their members a warm personal friend, and that the church at large a strong man who was destined to stand in the foremost ranks of the ministry.

That, though the providences of God are sometimes mysterious and hard to understand, yet we have confidence in Him to believe they are always wise and kind, and we therefore bow in humble submission to His will, thanking Him that for even a few months we have had the leadership and wise council of this good man and feeling that our association with him has made it possible for us to live in closer touch with the Christ whom he loved and whose devoted servant he was.

That we commend his bereaved ones to Him who doeth all things well and who makes no mistakes, who loves and cares for those who mourn and who could shed a tear of sympathy with those who felt the pangs of sorrow.

W. L. McRae,
L. A. Lentz, Jr.,
F. F. Hasty,
J. S. Jones,
D. S. Lyles,
Committee.

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NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

"How far is the sun from the earth?" asked the little girl of her mother. "It is 92,000,000 miles," the mother replied. The little daughter, anxious to learn the whole truth, inquired further, "Does that mean from upstairs or downstairs." Many of our social distinctions in the eyes of God are as childish as those of this little girl. What does God care, for example, whether we happen to belong to the "four hundred" or the "four million," whether we live in a big house on a front street or a little house on a back street, whether we are as poor in this world's goods as "Job's turkey" or as rich as Dives. These earthly distinctions about which men make such an ado are with the Eternal as the difference between upstairs and downstairs in measuring the distance to the sun.

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"Hats off to the past; coats off to the future," is an epigram laden with suggestion. Respect and even reverence belong unto the fathers. To appreciate the good things of the past is an unfailing sign of sound judgment. For the present is a product of the past. But whenever a man becomes satisfied with things as they are and content with the records of past attainments, his proper dwelling place is among the tombs. And the Christ is not there. For he is risen. Ye need not seek the living among the dead. Our faith, the religion of the followers of the risen Christ, is mightily concerned about the future. "This one thing I do," declares Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

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Listen to the ringing words of Dr. Geo. D. Herman of Dilworth, Charlotte, who has behind him more than thirty successful years in putting the church paper into the homes of his people. He speaks as one who has authority. Hear what he says: "All that is necessary is enthusiastic effort mixed with common sense. Preach on the subject for three or four Sundays, hand out to those who ought to be interested sample copies of our books and Advocate, have some layman, who knows from experience the value of our church publications, give his testimony at the morning hour, then have three or four influential laymen see the people. The congregation of which this scribe is pastor has a church paper and catechisms in almost every home—and there will be no let-up until every family has either our conference organ or the Christian Advocate. Many families will be glad to have both. Our people get interested in what their pastor emphasizes with enthusiasm. Make your people want our church literature by showing them how good it is. It can be done in the city church, in the towns, and in the rural charges; and where not done Methodists are 'lean-fleshed and ill-favoured,' and ready to fail in every good word and work."

The Old Testament and the New Testament! Two "testaments" but the qualifying adjectives are in contrast—"Old," "New." Through the Old Testament march bearded patriarchs, aged priests, prophets whom the world has come to think of as old and sages that were at home in the ancient places. Methusalah, 969 years of age. Moses 120. Jacob leaning on his staff. While here and there a child like Samuel, a spotless youth like Joseph and a brilliant, dashing young poet like David appear upon those pages, age predominates and white hairs are the crown of glory. But the New Testament is for the young. It breaks out in angelic songs upon the advent of a baby. Old wise men in the courts of the temple stand amazed in the presence of a lad of twelve. The one towering figure, not only of the New Testament but of all time, passes from the stage at the early age of thirty-three. But not before other young men had been chosen to be his followers. Then appears another—the youthful Saul—keen of intellect, big of heart, victorious everywhere when the future years had come to measure the results of his sacrificial service. Truly, youth holds the keys in the New Dispensation, the New Testament dispensation.

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The total public school expenditures in North Carolina increased from $1,062,303 in 1900 to $29,747,075 in 1924. Of this increase $22,979,000 is found in the five years since 1919. This total expenditure embraces all expenditures from all school funds for all purposes during these years. The average value of each school house has increased from $150 in 1900 to $8,222 in 1924. There were 1,190 log school houses in North Carolina in 1900. This number in 1924 had been reduced to 53, of which four were used by whites and 49 by colored. The number of one-teacher schools has decreased from 5,047 white and 2,418 colored in 1900 to 1,633 white and 1,256 colored in 1924. The number of teachers has increased from 8,320 in 1900 to 21,403 in 1924. The average monthly salary of all teachers both white and colored in 1900 was $23.46 and in 1924 $99.93, an increase of 326 per cent. It is interesting also to note that in 1900 in a total school population of 657,949 only 400,452 were enrolled in school, which was 60.9 per cent of the whole school population, while in 1924 there was enrolled in school 86.1 per cent of the school population. Of that small enrollment in 1900 the average daily attendance was only 51.7 per cent, which was slightly over 30 per cent of the total school population. In 1924 the average attendance was 72 per cent of the enrollment, which about doubles the percentage of the entire school population in daily attendance. While the percentage of attendance shows marked improvement with the passing years, there remains room for still further improvement. But upon the whole the progress that our public schools have made within the last quarter of a century should make glad the heart of every true citizen.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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WORK BEGINS AT DUKE UNIVERISTY

The eleven new buildings which constitute the first unit of the Duke University that is to be and that are located on the present college campus, are to be pushed to completion. The contractor is already at work upon his big job and expects to have it completed within 18 months.

The architect, Mr. Trumbauer, indicates the character and location of the buildings in the following concise manner:

"The buildings of the college will be constructed about a large quadrangle, approximately 250 feet wide and 1,500 feet long, and will consist of an auditorium, seating 1,500, in which all concerts, college plays, and special lectures may be given, and ten other buildings.

"There will be a library, capable of accommodating 100,000 books, and 400 readers," he stated, "and a union hall which will be in the nature of a students' club and exchange. The dining halls will be in this building, and they will be of sufficient size to serve 800 students. In connection with the dining halls will be a serving room and kitchen, as well as a faculty grill; and student organization rooms, postoffice and general store."

Classroom Building.

"There will be a large classroom building, and facing it, on the other wing of the quadrrangle, a science hall equipped with laboratories for the study of chemistry, physics, and other branches of science. There will be five dormitory buildings, each to accommodate 80 students ,and an apartment building containing suites for faculty members and their families. The whole group will be dominated by the auditorium which will occupy the end of the quadrangle, terminating the vista. Between the buildings, on the main axis, and occupying the center of the campus, will be a large pool, 150 feet in diameter, from which will rise a lofty jet of water which will be one of the features of the whole composition.

The whole group will be of colonial design, with brick trimmed with limestone being used. Slate will be used for the roofs. The joning together of the buildings by arcades will have the effect of unifying the whole group, with the porticos of the auditorium and the library and the union building being ornamental features. The buildings will be fireproof, of masonary, steel and concrete."

Nearly Half Mile of Tunnel.

"One of the unique features of the unit," says Mr. R. P. Harris, "will be the 2015 feet of tunnel, connecting all the buildings with an underground passageway. With this arrangement, it will be possible for one to enter the science hall and continue all around the entire group, coming out again at the classroom building just 215 feet away and exactly opposite the place one entered. No longer will students, on rainy days, have to go clump-clumping into classrooms swathed in slickers and wearing galoshes, or in overcoats and hobnailed shoes in snowy weather. A student living in a dormitory on one wing may attend classes, during the winter, in a classroom in the other wing without even having to trouble himself about a topcoat.

Fountain in Center.

A driveway, following the line of buildings, will be built, and inside the drive will be a small park. In the center of this a fountain will play, adding to the beauty of the architecture and landscape. One feature, which seems particularly attractive during these hot August days, will be the system of water pipe lines carrying ice-water to the drinking fountains which will be found at regular intervals all around the quadrangle.

Brick, Trimmed With Limestone.

The material to be used in the erection of the buildings will be brick, with limestone trimmings, while the style will be colonial in design, somewhat after that of Independence Hall, in Philadelphia. Horace Trumbauer, in designing the plans, worked for many months on them and had many conferences with the Duke Foundation before the design of the new unit was finished.

Tar Heel Granite, Too.

While the buildings will be chiefly of brick, some granite will be used. And it will be North Carolina granite, from Mount Airy. It will be used in the sills and base courses throughout the buildings. The stone from the Hillsboro rock quarry will be utilized, according to present plans, in building the plant which will be erected on the new site in the woodland to the south of the campus. It is estimated that there is enough of building stone in this quarry to make a four foot wall around North Carolina and then have enough left for all Duke University's building needs."

A MINISTER'S WIFE TALKS

Dr. Claudius B. Spencer, the veteran editor of the Central Christian Advocate and one who never allows anything to slip unnoticed, has found what one preacher's wife has said about her husband. Her object evidently is to make him a man who can "endure hardness as a good soldier of Jesus Christ" just like Paul exhorted Timothy.

"I have studiously avoided one fault common among the wives of the clergy," she says. "Pity is not good for the prophets, and I will not pity my husband, or surround him with that pathetic, invalid atmosphere from which so many clerical households suffer. He frequently comes home tired, just like the ice man; he is sometimes discouraged with the response his people have given him, just like the insurance agent or the actor. But unlike so many of my sisters in the ministry, I will not insist, every time he has done a full day's work, that, if he loves me, he must take a week's vacation."

As for herself, she recognizes that she has had to make sacrifices, "But so have others," she says; adding, "I have not had to make any greater sacrifices than my sister, who has helped her husband build up a country physician's practice, or my cousin, who is married to a college professor who cares much more for biology than for a large salary."

JENKINS MEMORIAL AND METHODIST ORPHANAGE

Rev. W. H. Brown, pastor of Jenkins Memorial, Raleigh, and his family, are sojourning at Jackson Springs, enjoying a month's vacation granted by his board of stewards. Brother Brown, not willing to close his church during his absence, called several brethren to his assistance, and among the fortunate ones was the writer, and last Sunday was our day with that excellent congregation. No more inspiring audience gathers within the bounds of the North Carolina conference. To be greeted by two hundred and fifty young people in addition to the regular congregation is enough to put a preacher on his mettle. The children and teachers from the orphanage attend this church in a body.

Brother Brown has rendered a good service at Jenkins Memorial and the people appreciate him and his work. The church is in a good working condition and is accomplishing much for the advancement of the Kingdom of God.

Brother Barnes invited us to take dinner at the orphanage and speak to the children. This was one of the most enjoyable experiences of our travels throughout the church. Those children are well trained and are always polite and courteous. The heart of master trainers are manifest in the demeanor of the two hundred and fifty children.

The superintendent showed us over the new dining hall and the new Vann building. The equipment of the dining hall is the most modern that we have ever seen. There is no convenience that is left out. Meat cutters, bread mixers, potato peelers, all kinds of bakers, etc. —fact of the case is nothing has been overlooked. The dining room will accommodate 500 persons at one time. In the basement there is a cold storage plant which manufactures its own ice and that used in the entire orphanage plant. Large storage rooms for vegetables, meats, etc., are provided and all are so regulated that the proper temperature for the special needs of each department is maintained. The upper floor of this building is used for girls' dormitories.

The Vann building is up-to-date in every particular. In this building the offices are located and laboratories, class rooms, baths, auditorium, and everything that is necessary in the administration of the orphanage is provided. This building was made possible by a donation of $135,000 by the late Mr. S. C. Vann, of Franklinton, and which bears his name. The entire building when furnished will cost about $200,000.

Brother Barnes has surrounded himself with a fine body of assistants. It would not be the same place without Mrs. J. W. (Miss Mattie) Jenkins. She has been with the institution since the beginning, and is loved by everybody in the orphanage and in the conference. It is well worth the time and cost of anyone to visit the Methodist Orphanage and remain long enough to see the children and go through the plant.

It was our privilege to be entertained in the home of Brother and Sister Barnes, and the fellowship of these choice spirits is a joy that is experienced only a few times along the ways of life. T. A. S.

SEVEN HUNDRED YOUNG METHODISTS TOGETHER IN FLORIDA

Dr. Joy, editor of the New York Christian Advocate, has a word to say about a recent Epworth League conference in Florida and what he writes makes interesting reading. Here is what appears in the last issue of his paper:

"Seven hundred young Methodists registered at Miami a few weeks ago for the Florida Epworth League, and only when they filled out the registry blank could any one tell the Southern Methodists from those whom Floridians with no sense of humor call 'Northern' Methodists. They studied together, prayed together, played together and together took vows of service. Neither group 'swallowed' the other. They unified—that's all. The plans for this prophetic meeting were made jointly by the denominational leaders. Evidently the way to demonstrate the oneness of Methodism is for Methodists to begin to do these things together which their common faith and genius impels them to do. The young Methodists are wiser than the sages who are emphasizing the irreconcilable differences between the two groups and turning the limelight on the mistakes of their ancestors and the heresies of the present day."

IS THE WORLD GOING TO THE DOGS?

That is the age-long question which gets two answers. Some say "yes," others answer "no." The Bible tells us, Ecclesiastes 7:10, "Say not thou, what is the cause that the former days were better than these? For thou dost not enquire wisely concerning this." Yet in the very face of Holy Writ men persist in declaring that the world gets worse and worse.

Listen, however, to this from Bulletin of New York Sabbath Committee:

"My grandpa notes the world's worn cogs
And says we're going to the dogs.
His grandpa in his house of logs
Said things were going to the dogs.
His grandpa in the Flemish bogs
Said things were going to the dogs.
His grandpa in his hairy togs
Said things were going to the dogs.
But this is what I wish to state:
The dogs have had an awful wait!"

PEOPLE AND THINGS

Western North Carolina Conference: Statesville, October 14.

North Carolina Conference: Fayetteville, Nov. 11.

Rev. C. R. Goodchild has a few open dates. Pastors interested address him at Burlington, N. C.

Rev. Bud Robinson will hold a four-day convention in Greensboro, N. C., August 24, 25, 26, 27. Services each evening at 7:45 in the city hall.

Rev. E. W. Downum will have Bro. W. T. Lee of Rose Hill with him in a revival beginning August 17 at Rocky Point, Scott's Hill charge.

Mrs. R. F. Mock, wife of our pastor at Cherryville, N. C., has been in Charlotte Sanatorium for two weeks taking treatment to avoid if possible an operation. She is improving and hopes to return home some time next week.

Rev. W. G. Farrar is with Rev. C. H. Caviness in a meeting at Ebenezer church. The meeting has been in progress for nearly a week. Good crowds are in attendance. This is Brother Farris' old home church.

High school teacher desires position. Holds principal's life certificate; 15 years' experience; can teach mathematics, Latin, English or history. Good reasons for change. Address H. S. Teacher, Box 914, Greensboro, N. C.

"What you say as touching William Jennings Bryan is the best thing that I have seen about him. I am sending it to his widow. The first Sunday in September next I will begin a revival campaign at Elizabethtown, N. C. If you will make mention of this I will appreciate it. I shall hope to shake your hand while in North Carolina."—Theodore Copeland.

Brother Paul R. Rayle kindly sends us the following news story: "We have just closed one of the best meetings at Mt. Hermon church I ever attended. Brother Watsel Hass of Whitnal, N. C., had charge of the singing. He is a real gospel singer. There were between 50 and 60 conversions. Seventeen joined the church. If any of the pastors need some one to conduct the singing for them in their revivals or to teach a singing school I can highly recommend H. T. Simmons, Lenoir, N. C."

Walt Holcomb has been spending his vacation at his cottage in Lake Junaluska, after having held a number of meetings in California, North Carolina and Georgia. Mr. Holcomb will begin his evangelistic work this fall at Paducah, Kentucky, with a union tent meeting for all of our churches in that city. The meeting will be held under the direction of the presiding elder and co-operation of the Methodist preachers. The meeting begins the last week in August and will continue until the middle of September. This will be Mr. Holcomb's second visit to Paducah.

"I am very sorry that the subscription to the Advocate has gotten so far behind, but I will have to ask you to discontinue sending it. My husband died in March and I am not able to pay for the paper myself. If I ever get so I can pay the back dues I will do so, but will have to ask you to stop the paper." Who will be the one to pay the back dues of this good woman and advance her label? There are many who will want to render this service, we are sure. The Advocate receives similar letters by almost every mail. We could use several hundred dollars every year to good advantage if we had it. We are hoping that some generous friends will send us many checks to use in this way.

Next Sunday, August 16, St. Paul's Lutheran church located six miles south of Burlington near Belmont Mills will hold an all-day celebration. In the morning a leading minister of the denomination will preach, and at 8 p. m. Dr. W. T. Whitsett will deliver an historical address upon the leading incidents pertaining to the earlier history of the group of Colonial Lutheran churches of this section—St. Paul's, Low's and Friedens, which are all pre-Revolutionary congregations. St. Paul's was formerly organized as a congregation in the year 1773, after services had been held there for some years previous. There is much interesting history clustering around these churches, and interest in this matter for some years has resulted in a fine collection of historical matter of importance being collected in recent times. A large gathering is expected to attend these exercises. Rev. D. I. Offman is the pastor in charge at this time. The church is located on fine roads, and is easily reached on the hard surface road out of Burlington going south.

Mrs. B. H. Black, the wife of Rev. B. H. Black, pastor at Stantonsburg, is in St. Luke's Hospital, Richmond, for an operation. We trust that she may soon be able to return home.

Rev. P. H. Brittain, assisted by Rev. N. C. Williams of Granite Falls, closed a successful meeting August 2 at Grace's Chapel, Dudley Shoals charge. This was Brother Williams' second revival at that church and the people were delighted to have him back again.

An (A.P.) dispatch under date of Aug 10 carried the following interesting news item: "Uncle Joe" Cannon became a member of the Methodist church here Sunday, taking membership in the St. James church in which his wife was an active worker until her death. By birth the former Speaker was a member of the Quaker church at Guilford, N. C., where he was born 89 years ago. While he attended regularly and supported the local church, he had not become a member.

Mr. Dewey L. Maness, song evangelist, recently closed a tabernacle meeting of three weeks in Parkton, N. C., the preaching having been ably done by Rev. D. P. McGeachy, D. D., of Decatur, Georgia, the several denominations of the community having splendidly united their efforts. There were indications of genuine good. This consecrated young man has all dates for August taken, and offers his services for meetings in September. He is now filling an engagement with our church in Roanoke Rapids, his home address being Rowland, N. C.

A revival is to be started at the Spencer Methodist church Sunday, August 30, with the pastor, Rev. R. O. Eller, doing the preaching. He announces that he will be assisted, however, by the congregation, which is expected to do its part in the campaign covering several weeks. Rev. Mr. Eller is a revivalist of ability and it is conceded by all who know him that he can hold his own revival with satisfaction to the whole congregation. It is expected that the singing will be a feature of the meeting. It is announced that a number of preliminary services will be held and a great revival is anticipated.—Spencer News.

We have just finished sending out subscription statements to our subscribers. Many have responded by remitting what they were due. All these statements were for dates expiring in 1926. A host of subscribers have not been heard from as yet. We are now sending out a second notice. Please respond to these if possible. The Advocate needs the money. Your amount is small, but many small amounts put together make a nice sum of money, and will help us to get through the summer and get ready for conference. If you are not in position to pay now, if you will notify us we will arrange to carry you over until later in the year.

The passing of William Jennings Bryan serves to remind us that death has repeatedly invaded the ranks of our prominent men within the last few years. Here is a partial list: Former Presidents Woodrow Wilson and Theodore Roosevelt, President Warren G. Harding, former Vice President Thomas R. Marshall, Senators Philander C. Knox and Boise Penrose, of Pennsylvania; Henry Cabot Lodge, of Massachusetts; Thomas E. Watson, of Georgia; Knute Nelson of Minnesota; Secretary Henry C. Wallace, of the Department of Agriculture; Chief Justice of the United States Edward Douglas White; Associate Justice of the Supreme Court William R. Day; Representative Champ Clark of Missouri.

Sunday was a great day for Mount Airy from a religious standpoint, according to the news stories sent out from that good mountain city, when six services of the Culpepper community revival culminated in large numbers seeking to have their names enrolled on the Book of Life at the evening service. The Culpepper meeting began last Sunday morning in the Lovill warehouse and large crowds have gathered twice daily to hear Dr. Burke Culpepper, but until last night no invitation had been given for sinners to confess their sins and seek forgiveness. His subject Sunday evening was "The Sin Against the Holy Ghost." It was a sermon filled with dynamic power, the presence of the Holy Spirit was felt in a marvelous way, and many souls made the start for the first time. Others who had grown cold reconsecrated their lives afresh to the Master's service. The day's services begin with a sunrise prayer meeting for young people followed by breakfast in the dining room of Central Methodist church, which was attended by more than 75 young people and at 4 p. m. three services were held.

"We are in the midst of great revivals on Broad River circuit. Closed a three weeks' revival at Tanner's Grove Sunday; received thirteen on profession of faith and baptized eleven. Others will join other churches and a few more will come and join us. We are now in the second week at Keisler's Chapel. We are expecting and praying for a great revival there. The pastor is doing most of the preaching. We welcome visiting pastors and have had able sermons by a few of the brethren."—J. C. Gentry.

Listen to this good woman: "I certainly did appreciate the statement. I am enclosing check for renewal. Our pastor does not look after the Advocate as he should. I offered him my renewal on one occasion and he refused to send it in. * * * We have in our church two stewards who do not subscribe to the church paper, and they are amply able. They seem to be good livers." We are sure that there are a number of stewards in the state who are not readers of the Advocate, and we are confident that if they were they would be better stewards and be more appreciative of their church. We hope that our pastors will make a special effort to get all their officials to take the church paper.

The Twin-City Sentinel says editorially: "The Sentinel feels that the entire county is to be congratulated upon the re-election of Mr. A. W. Cline as superintendent of public welfare, a position that he has been filling most acceptable, as well as the spirit of enthusiasm regarding the work in which he is engaged as manifested by the county officials. Here are a few facts about one feature of the work. A total of 841 juvenile court cases were handled last year, only 279 of which had to be handled actually in court. The remainder, or 562, were handled by the department of public welfare, an infinitely better way to dispose of the cases of juvenile offenders when that can be done. These various cases were thoroughly investigated, and the best possible action taken under the circumstances. The result is a condition under which the children involved are much more likely to leave their erring ways and develop into good citizens than if there had been no public welfare department to look after them. There is another feature of the work. A total of 1,039 children were absent from school during the past year without excuse. Nearly every one of these cases required a visit in order that an intelligent disposition of the matter might be made. Also there were 927 child labor certificates to be issued for children under 16 years of age."

The Gastonia Gazette of August 4 says: "A personal note from Rev. Dr. Forrest J. Prettyman, pastor of Main Street Methodist church, who is spending his vacation in Maryland, states that he and Mrs. Prettyman and their daughter, Miss Martha Prettyman, are most happily situated. They are back in his old home town of Rockville, Md., near Washington. They are occupying the home of an aunt of Dr. Prettyman's who is spending the summer with her sons in New York. Dr. Prettyman's host of friends will be pleased to know that he is receiving encouragement as to the ultimate recovery of the use of his left hand, which was very seriously injured a few weeks ago when he fell into a revolving fan and sustained the severance of ligaments and blood vessels in his left arm and wrist. He says: 'I am glad to report progress as to my hand. Of course I am still conscious of it every moment, and the numbness of my fingers still worries me continually. Yet I am not actually suffering any pain and am beginning to sleep better. I cannot tell you how much use I will have of my hand, but am encouraged to believe that I will have some use of it.' He adds, 'The treatment by my friends at Gastonia has been so kind and beautiful that I feel that I can never do enough to show my appreciation of it all.'"

NOTICE

At the Salisbury district conference a subscription amounting to $500 was made to assist two young men in their education—Brothers Brandon and Baker. It will be nesessary for them to make a payment upon entering college, and that they may be able to do this I urge each charge to pay at least one-half the amount subscribed by the first of September. It would be better still to pay the entire amount by that time.

W. R. Odell of Concord was appointed treasurer of this fund. So please collect the entire amount at once if possible and send it to Brother Odell.

T. F. Marr.

Opposed to the Plan

G. W. Fink.

I had thought I would say nothing for publication dealing with the present plant of unification, but for some time a strange and even compelling urge has been moving me to write. Since I am unable to brush this aside in peace I have decided to write at least two or three articles on this much discussed subject now before us, of which this is my first.

I want to say to begin with that I have nothing but love in my heart for all who have written on either side of this question; for all in both the Northern and Southern churches; for all of all races in this, as well as all nations of the earth, and I hope I shall say nothing that will give any one just grounds to love me less.

I am an ardent believer in genuine unification. I stood firmly for the plan approved by our General Conference some years ago on which the Northern church failed to take any action. All who want a better plan than we have before us would do well to study that plan set aside by the Northern church. While that plan was not perfect yet, according to my humble judgment, it was many miles ahead of the present plan now before us. It was a plan just and fair to all communities and both and all churches concerned. I honestly wish I could say as much for the present plan. I have been reading much of the voluminous matter coming before me on both sides of the present plan, besides carrying and carefully studying a copy of the plan itself. I have heard this plan discussed by a number of good and very able men on both sides. In all of my study and search for facts and light on this plan, it has been my earnest prayer and constant desire to let prejudice have no place in my heart in deciding from the facts in the plan as well as the facts found in the discussions on both sides that would throw light on the plan. And while I honor men of high position in the church, yet I have earnestly endeavored to avoid letting position, ability, eloquence or any other power of men influence me to take a stand contrary to the facts on either side.

While I gladly admit that there are some splendid features to the plan now before us, yet these are rendered practically impotent by other features of it, and by the absence of features it should contain. The plan opens up with the statement that both churches are to be united in one church and in the next breath it provides for two separate jurisdictions, with both doing business in each other's territory, and they are authorized to continue their work of altar against altar. The Northern church has the advantage in that it can operate anywhere in the South, but the Southern church can only operate in the states of the North where they now have boundry lines. If both churches would have been prevented from organizing churches in the territory of the other that would have sounded a little like union, but as it is I see no union about it. Some say, well, any desiring to go to the other church can do so if the plan is adopted. If this is so, can they not do so without the plan being adopted? I have received a few Northern members by letter and have given letters to members to unite with the Northern church. Why the present plan then? I frankly confess I can see no unification in the present plan,

If the present plan promised immediate merging of both churches in one organization, which it does not, that would not necessarily mean unification. Before we can have geunine unification we must have the unity of the Spirit in the bonds of peace for which Christ prayed and of which Paul spoke and of which some writers accuse this plan of being. I wish we were going to have the privilege of voting on a plan that would give us the unity of the Spirit in our Southern as well as the Northern church and between all of us both North and South. If one-fourth as much had been said for such unity, as has been said about the present plan, we would have been much nearer unity in both churches without any plan, than we can possibly be now if the present plan is adopted. Before we can have unity in the Southern church alone now, many wholehearted apologies will have to be made by good meaning men on both sides who have taken the judgment seat against their brethren. Matt. 7:1-2 rings clear on the case of all who judge their brother who fails to see things as they do. If any have judged me I pray God it may not be laid to their charge, for I am sure they know not what they do.

I have not heard or read where any one who believes in the present plan contends that the plan, if adopted, will give genuine unification. Many give their opinion favorable to it working out in this way, yet I challenge any one to produce the goods by concrete example. The Presbyterian church in Tennessee was divided by the adoption of a plan they hoped would give unification. Two denominations of Presbyterians in that state testify that those who contended for their plan was mistaken. In the Nashville Advocate of June 19, 1925, Rev. E. W. Bartley, pastor, gives us a fine illustration of what will likely occur where a Northern and Southern church may be persuaded to unite under the proposed plan. Among other things he says: "The church to which I am assigned is a union Methodist Episopal and Methodist Episcopal South. The union was formed eight years ago on the popular 50-50 basis even to the pastors themselves, they alternating. By this I mean that one man stands it as long as he can, there being no time limit. No two pastors from the same church can serve in succession. So eager were they to make all they did be equal that the members taken in that and succeeding pastorates have been 'the Methodist Church of Pleasant Hill' (Mo.) than which there is nothing could be more impossible. Misundertandings and hard feelings, harsh words and unchristianlike acts have been the record made in these few short years. Neither side will give in, and the old guard is still about evenly divided." Rev. Mr. Bartley says further, "To date there have been four men for two years each, and the new incumbent denotes a recent change." My candid conviction is that in some localities it would be much easier to unite with Presbyterians or people of some other denominations, so far as the spirit of unity is concerned, than it would be with many of the Northern church.

Quite a number of our beloved brethren have been saying "The opponents of the present plan are against unification on any plan." Well, I will not so accuse them even though I have just as much grounds, and I honestly believe more, for saying this than they have for saying as they do. The Hon. Joseph E. Cockrell has made an interesting statement that will give some light along this line (see Nashville Advocate, June 27th). Among other things the Judge said: "As I am opposed to any kind of union, I am much pleased with the plan because of the loosenes of the ties." The Judge sees as do many of us, that instead of unification that the present plan if adopted will most likely preclude the possibility or real union any time in the future. The confusion, discord, bickerings, and jealousies that will be aroused, as above illustrated, will forever sour those who may be persuaded to try it under the present plan and at the present time. So I am ready to say to the world that my honest convictions are that the quickest way to get real unification is to first defeat the present plan. Then begin with revivals of the "old time religion" in both churches. Invite us preachers, of both churches, to the altar first and the laymen of both churches that we all may have more of the love of God in our hearts. Then we can all agree to differ and not hate or judge our brother in our own church as well as all of the Northern church.

The Quick-Witted Wesley

By Rev. H. H. Smith.

On reading Wesley's "Appeal to Men of Reason and Religion," Philip Doddridge expressed his admiration by writing upon it, "How forcible are right words." Wesley was noted for writing and speaking "right words," so much so that it was seldom necessary for him to retract anything he had said or written. He had such wonderful self-possession that even under the greatest provocation and without a moment to reflect, he spoke with calmness and wisdom.

When, as an act of courtesy, he consulted Bishop Butler before preaching at a certain place, the Bishop replied very sharply: "Well, sir, since you ask my advice, I will give it freely. You have no business here; you are not commissioned to preach in this diocese. Therefore I advise you to go hence."

The average minister of the gospel would not have found it an easy matter to maintain self-control when sharply bidden by a bishop to "get out." But note Wesley's calm and dignified reply: "My lord, my business on earth is to do what good I can. Wherever, therefore, I think I can do most good, there must I stay, so long as I think so. At present I think I can do most good here; therefore here I stay."

A carping, fault-finding man once wrote Wesley making certain charges against his conduct. After answering the charges, Wesley closed by saying: "You conclude with praying that God would remove pride and malice from among us. Of pride, I have too much; of malice, I have none. However, the prayer is good, and I thank you for it."

One of the early Methodist preachers became discouraged, was inclined to doubt his call to preach, and wrote Wesley asking that another preacher be sent to the circuit, saying he believed he was out of place. Wesley replied: "Dear Brother: You are indeed out of place, for you are reasoning when you ought to be praying."

On one occasion Wesley visited Edward Bolton, a local preacher who greatly admired the founder of Methodism. Wesley was in the parlor, busy as usual, reading and writing, when Mr. Bolton, wishing to enjoy his society and engage in conversation, began by saying, "How much more pleasant it is to be in the country than in London; all is silent, all retired, and no distracting voices of the busy multitude intrude themselves." "True, Neddy," replied Wesley, "but noisy thoughts may." Bolton took the hint and was silent until Wesley had finished his work and was ready for conversation.

Once a low-bred fellow ran against Wesley in an impudent manner, saying, "I never turn out for fools." Wesley, stepping aside, said, "I always do."

There was a notable character by the name of Beau Nash who attended one of Wesley's services with the avowed purpose "to amuse the people, confound the preacher, and make Methodism ridiculous." A large crowd had gathered to see the fun, and during the service he interrupted Wesley and charged him with preaching without authority. "Besides," he said, "your preaching frightens people out of their wits." "Sir," replied Wesley, "did you ever hear me preach?" "No," replied Nash. "How then," said Wesley, "can you judge of what you never heard?" "By common report," he replied. "Sir," said Wesley, "is not your name Nash? I dare not judge you by common report. I think it not enough to judge by." Nash quailed under this ironical reply and soon beat a hasty retreat.

Wesley was sent for to visit a young woman in Bedlam. A subordinate officer abruptly told him that "none of these preachers" was to come there. Only a short while before he had been prohibited from talking with the prisoners in Newgate. He made this comment: "So we are forbid to go to Newgate for fear of making them wicked, and to Bedlam for fear of making them mad."

A man once spoke reproachfully to Wesley, saying, "You prach perfection." "Not to you," replied Wesley. "And why not to me?" "Because I should like to preach something else to you sir." "Why, what would you preach to me?" Wesley replied, "How to escape the damnation of hell."

While stopping at an inn in Scotland, the waiter said to Wesley, "Sir, the lord of the stable wants to know if he shall feed your horses?" "This," remarked Wesley, "must be a great country for titles where the hostler is called the 'lord of the stable.'"

Near the close of his life, a traveling preacher inquired of Wesley, "What advice have you to give in order to perpetuate the great revival of religion in which you have been the principal instrument?" He instantly replied, "Take care of the rising generation."

During a season of persecutions by his enemies, his friends were deeply agitated, but Wesley was the coolest of them all. He says: "Every week I am bespattered in the public papers. Many are in tears on the occasion; many terribly frightened, and crying out, 'O, what will the end be?' 'What will it be?' Why, glory to God in the highest, and peace and good will among men." His reply was both timely and prophetic.

Halt!

During our army's occupation in France, on a quiet outpost in a secluded valley, far removed from the busy activities of the main body, this ejaculation broke upon the night air.

The answer was, "Halt? Never! I carry the orders of my commander."

A shot rang out; the reverberating beats of the horse's feet were heard; and then almost in an instant the whole battle line was in action.

How like many other incidents in life. What we deem unimportant is so frequently the place most needed to be guarded, for there are no unimportant

places in the domains of our Commander and His orders must be carried out at any cost.

Halt! Brother lay leader, are the commands of your Lord being obeyed? How fares the cause? Have you inspected every outpost to see if all points are being watched? Whenever the weak spots are found do you speed the messengers on with the rallying cry, "What though the shot rang out in the gathering night of gloom all about us the King's messenger is immune. Let the battle be joined along the whole front."

The army of Western North Carolina will soon be in bivouac at Statesville. Let's see that no stragglers of our army shall be found, wandering outside the main army. Our quota of recruits must be won. Our captives from the army of sin must be produced. Our commissary trains must be 100 per cent efficient. The host of Jesus and the sons of Wesley must not fail.

It behooves the lay leader of every church to see to it that all is or shall be well when the order to move reaches us. Halt! never! We carry the orders of our Commander. Tramp! ride! scurry on foot, hoof and wheel! Let the revival fires blaze on every hill and let the blast of bugle and the cry of exultant combat be heard in every valley. May the shout of victory be the evidence of our army's approach, when we pause for a little while for inspection on the hills of Iredell in October.

Hallelujah! the Lord God omnipotent ruleth and reigneth. Amen!

Chas. H. Ireland,
Conference Lay Leader.

"The Younger Generation," Subject Of Carlock Hawk's Sermon

(Last of series of constructive sermons.)

The Lenoir high school band opened the services with the prelude, "Jerusalem the Golden." After the singing of America, and the prayer by Rev. J. C. Peeler, pastor of the Reformed church, the band rendered two other numbers, after which Miss Gertrude Courtney sang very beautifully "Consider the Lilies."

Ecclesiastes 12:1 was the text announced: "Remember now thy Creator in the days of thy youth." For the thought of the older people Mr. Hawk quoted: "As for me and my house, we will serve the Lord."

"So often in this present age we hear the question, What ails the young people? They are going to the bad," stated Mr. Hawk at the outset, "but the proper question to ask is, What ails the older people?—they are responsible to a great extent for what the young people amount to."

The minister stated that he had undertaken to analyze the question with the hope of determining the cause for the oft-repeated question, what ails the young people, and had found the following among the chief ones:

"First, woman is in a new world. There have come to be so many occasions for women and men to appear in the same public places and under similar circumstances that the modesty of womankind is being destroyed. I am bitterly opposed to women appearing on the streets and in public places dressed like men. They are out of place," said Mr. Hawk.

"In the second place, human contact has gone out of the domestic to the non-domestic," stated the preacher. "That is to say, the boys and girls leave home all too soon—the parents should give them occupation as their grandfathers did. By drifting from one community to the other without the restraining influence of the home which they so much need in young age, the boys and girls drift into unforbidden paths, and the parents are to blame for allowing conditions at home to be such that they would not stay. The neighborhood is being done away with. No wonder the question is being asked, What's the matter with youth?

"In the third place, youth is coming in contact with youth and not enough with adults to throw about them the proper influence. Youth wants entertainment, if not excitement, and that is natural. We can't change the nature of youth, but we can properly direct it. It is the business of age to provide the proper entertainment for youth.

"There are so many things to pull astray that it is hard for youth to grow up without contamination with these things. The movies, for instance, are harmful if not properly selected. Some one might say," stated Mr. Hawk, "'Oh, I have nothing to do with the movies; I know many of the pictures are bad, but I can't help it,' Yes, you can—it is your business to. The mayor, the preachers, the officers, the best people of this town should know and be responsible for the pictures on our screens."

In bringing out one other cause for the drifting tendency of the present young generation, Mr. Hawk declared that weak fathers and mothers had lost check on many of the boys and girls. "God pity the father who admits he has lost control over that fourteen-year-old lad, and God pity the weakling of a mother who can't keep check upon that frizzly-haired flapper in her household."

Mr. Hawk mentioned the three general types of fathers: First, the old-fashioned father who controls his son, and who is respected by all in his home. We need more of them. Second, the weak-kneed father who can't say no to his son—the father who does not lead a careful life before the boy, but who says that he hopes the boy will grow to be a good man. Third, the don't-care-at-all daddy who says to the boy, do as you please, and gives him money to help him do it.

In this connection the minister pointed out the three similar types of mothers, and showed something of the great need of good mothers of this land.

"We need to call a halt—we are recklessly drifting. Beauty is a great virtue, but too much stress is placed on outward beauty when even some of our people offer prizes for the most beautiful," continued Mr. Hawk. In closing, he stated that we needed character to go along with beauty—the kind that Vashti possessed when she refused to satisfy the desires of the King in all his luxury. The Cleopatri type cannot build up the high moral standards that we need, and in order that we bring this world into better relationships with God, we should plead for beauty of soul. Outer beauty is all right, but is not the most important virtue.

Before concluding, Mr. Hawk stated, "I realize that I have preached a plain sermon, but I have done so with the hope that I might get the thinking people of this community to strike fire and join with the pastors in leading youth to live such clean lives that the generations yet unborn might profit thereby. It will not do to tamper with sin. If those of us who are older will think with the young, and live more with the young, we will be able then to help get youth back on the right track, and they will yearn for God," affirmed Mr. Hawk in conclusion.

A Great and Good Man Gone

On June the 18th, 1925, Robert Turner Claywell passed to his eternal reward. He was suddenly stricken with that disease which has claimed so many victimes—appendicitis. Brother Claywell was in the prime of life and in the vigor of health so far as one could judge from physical appearance. Everything that medical science could do for him was done but the deadly malady claimed him.

Measured by the standards of greatness he was a most remarkable man. Born and reared in Burke county, Morganton having been his home all his life, he was familiarly known as "Bob." He was known and loved by all his townspeople. On the day his funeral was held all the business houses of the city were closed, and the First Methodist church of which he had been a life long member was filled to capacity with sorrowing neighbors and intimate friends. Brother Claywell was well known over the state and was often called into council by those who occupied high offices. For a number of years he was employed by the Southern Power Company in promoting their interests in Burke and adjoining counties. Few men have been blessed with finer minds than he. His greatest delight was found in thinking on the great themes of human life. His reading was broad and he was at home in the discussion of any theme. He loved the Old Book, the Bible, and had a finer knowledge of it perhaps than most any person in the county. He feasted upon the great truths which Christ expressed in the Gospels. But a man's business sagacity and intellectual attainments are not the greatest things to be found in a life. These accomplishments he had to an unusual degree, but in the final analysis his spirt "was the measure of the man." He could truly be called the "Great Heart." He loved mankind with a passion. As a manifestation of this love he gave freely of his money to the needy. Only a few of his intimate friends will ever know how many hearts he gladdened by coming to the rescue of some unfortunate person. When misfortune overtook men, whether white or black, they turned to him for encouragement and advice. He never turned any away but sympathetically did all he could for them. His love was expresesd in deeds. Like his Lord, "He went about doing good." He was a manly man, a public spirited citizen, a great churchman, a devoted husband and father, and last of all and crowning all he was a great Christian. One of his last expressions to his pastor was, "I lay myself open to criticism because I love humanity and regret to see children suffer because of the sins of the father." Blessings on his memory. May the Great Father whom he trusted so fully sustain his loved ones in this hour of sorrow. G. T. Bond.

N. C. Conference Brotherhood

I. Membership.

There are 176 clerical members of the North Carolina Conference Brotherhood, and there are 276 who are eligible to membership. There are 56 lay members, and there are at least 25,000 laymen who are eligible to membership, for this is only about 20 per cent of the membership of the church in our conference. The total membership as reported to the last conference was 112,329, and allowing more than half for local preachers and children, and those who might not be able to pay the dollar when a brother dies would leave 50,000; and surely we might enlist half of that number.

If all these pastors and even half of the 25,000 laymen (10 per cent of our lay members) were members of the brotherhood and in good standing, the widow and orphans of a deceased brother preacher would receive $13,328 at the death of a preacher instead of a little less than $600 as it now is. Is such a thing impossible to line up all our preachers for their own benefit and the benefit of those nearest and dearest to them? Is such a thing impossible to line up 10 per cent or even 20 per cent of our laymen who are interested in those who serve them in the things of the spirit and bring to them the greatest values in the universe? Nearly all the lay members are in two cities. Wilson leads the way with 20 members in good standing, Greenville with 15, Burlington with 2, Elizabeth City with 2, Durham with 2, Raleigh with 2, Farmville with 1, Goldsboro with 1, Grimesland with 1, New Bern with 1, and Siler City with 1.

II. Benefits and Rates.

The Brotherhood was organized in Wilson in 1919. Since then nine members have died and their widows have received on an average of around $580 at an average cost to the charter members of $4.50 per year, and those who come in later perhaps a little less; in other words there have been nine assessments in six years. At regular insurance rates in any reliable company, this much protection, to say nothing of the brotherhood spirit and feature, it would cost over $15 per year ordinary life. Our preachers may become members of the brotherhood without examination and regardless of age with the same cost and with equal benefit. WHAT ABOUT IT, BROTHER PREACHER?

III. The Wilson Board of Stewards.

A few days ago the secretary and treasurer received the following message from the secrtary of the board of stewards of the First church, Wilson: "At the July meeting of the board of stewards of First church, Wilson, a motion was introduced and carried that the board from this time on assume the payment of our pastor's assessment in the North Carolina Conference Brotherhood and the expense incident thereto be included in the church budget." This magnanimous action on the part of that fine progressive body of laymen speaks for itself and needs no comment. On account of salary and the small cost to the local charge there are other places where such thoughtful action would be more appropriate. The brotherhood has an embarassing case before it now where it would not have been if some other board had been as generous and thoughtful. Thoughtfulness is a fine way for our religion to express itself both on the part of preacher and layman.

B. B. Slaughter, Sec.-Treas.

There are already too many laws, but we'd like to see one more squeezed in to prohibit a woman from suing for divorce before her husband has the last installment paid on his wedding suit.—The Thomas E. Pickerill Service.

There would be more incentive to success if successful men seemed to enjoy life more.—Columbia Record.

FINDINGS OF COMMITTEE OF THE GENERAL COMMISSION ON TEMPERANCE AND SOCIAL SERVICE, M. E. CHURCH, SOUTH

Concerning Child Welfare.

We believe that our church people have a responsibility for inspiring and supporting local, state and national programs for the protection and guidance of children in matters of health, education, recreation and labor.

We are convinced that there is need for more adequate state legislation controlling child labor, and for better enforcement of existing laws; also that there must be better provision for the care of dependent, defective, and delinquent children, and for the prevention of disease and delinquency. We urge that all these provisions for child welfare shall be made to apply to both white and colored children.

As a method for securing interest and support for these provisions from our church people we recommend to adult classes, brotherhoods, church social service committees and missionary societies systematic studies of local conditions.

We further recommend a study of the work done by the board of religious organizations of the city of St. Louis, as a notable example of accomplishment in various fields of social welfare, but especially in family welfare, by a federation of churches.

Concerning Recreation.

The efficiency of modern machinery has led to greater wealth, shorter hours of labor, and consequently more leisure than has been known in any previous age. With this leisure has come liberty and laxity. Here is found in part an explanation of the increase of criminality and the lowering of standards of conduct among the young. In order to prevent this leisure from producing bad results some of it should be occupied with organized and directed play and recreation.

It is now understood that play and recreation form an essential part in a well-balanced program of normal life; also that in games may be learned some of the most valuable moral lessons—fairness, loyalty, co-operation and generosity of spirit in both winner and loser. Since the church is concerned with all the influences that make or mar human character, and since the use of leisure time carries such possibilities of both good and evil it becomes Christian people to aid in the various forms of wholesome community recreation.

Vast quantities of vicious literature, much of which, because of its character, cannot be sent through the mails, are now sold from the news stands. Our people should be on the alert to that, so far as possible, the presence of such literature may be discovered, its sale stopped and our youth protected.

Concerning the Rural Church.

If the rural church is to continue to make its pronounced social contribution to American life it is apparent that different policies than those now employed must be pursued. Where there is inadequate organization of social activities, such as road building, school consolidation, public health work, child care, the church should inspire leadership in these matters.

The true spirit of the living Christ in the church will thus permeate these activities and these activities will in turn keep the church in vital relation to all the processes of our common life.

For fifty years the country has been pouring its wealth and its population into the cities; the state has taken cognizance of this and framed its policies accordingly; the church should do the same and endeavor to develop the rural organization in harmony with the best modern thought and proven methods.

Concerning Race Relations.

The Commission on Temperance and Social Service reaffirms its conviction that in a Christian community the relation between the white and colored races should be characterized by justice and good will, and brotherhood. We are glad to note that the conferences between the Christian leaders of both races are more and more used for the settling of difficulties and the promotion of better understanding. The great improvement which has been made in some sections in the Negro public schools is a cause for encouragement. We recommend a study of the public school system of North Carolina, which furnishes large opportunities for normal, agricultural and mechanical training for Negro youth.

We urge that the Negro sections of our towns and cities should be given a fair share of such tax-supported utilities as paving, lighting, water and sewage systems and police protection.

Concerning Industrial Relations.

Our commission endorses this statement from the Labor Sunday Message of 1925:

"While the churches are now prepared to advocate any particular system of industry, they ought to affirm and do affirm, that the time has come for the reign of human equity and brotherhood in industry. They should endeavor to see what justice demands, what honor requires, and what the Christian spirit dictates. That industry has a right to loom to the church for the creation and encouragement of the co-operative spirit cannot be doubted by any one who accepts the mission and function of the Christian church, as defined by Jesus Christ and taught in the New Testament."

Concerning Prohibition.

The Eighteenth Amendment is recognized by friend and foe alike as the unrepealable law of our country. We urge that the outlawed traffic and the evil results of the use of intoxicats must be fought openly, persistently and aggressively as we fought the licensed traffic. The aggressive activity of the Protestant Christian church put the brand of the criminal upon the traffic. The same Christian church can compel equally as good enforcement of the prohibition law as of other laws. Our pulpits must declare the purchaser of outlawed intoxicants to be conspirators with the bootlegger to violate the law, and to break down organized government.

We recognize that the Anti-Saloon League and the Women's Christian Temperance Union are the great and efficient leaders in our efforts to secure the benefits of the Eighteenth Amendment, just as they were our leaders in securing its adoption. We would emphasize the necessity for the work of the World League Against Alcoholism, not only for the protection of our own nation, but for the good of the whole world.

Concerning International Relations.

We greatly regret that our government has adopted a policy of isolation in international affairs, which, from the Christian viewpoint, must be denominated as selfish isolation. We believe that God gave to our nation the greatest opportunity ever given to any nation in the world, to lead to the development of an association of nations to secure practical co-operation in all great international questions, and so to stabilize conditions as to prevent future destructive wars.

We therefore believe that our government should recognize its obligations to co-operate with the other nations of the world in the League of Nations and also in the International Court of Justice at the Hague. Since our representative would have a veto power over any action of the League of Nations with which we as a people did not agree, there is no danger that our government will become involved in any matters which are not of such international importance that we would be obliged to assume responsibility whether a member of this league or not.

We insist that no adequate reason can be given for a refusal on our part to adhere to the International Court of Justice at the Hague, and thus declare to the world that we believe that all disputes should in the future be settled by the arbitrament of the court rather than by the sword.

(Signed) Bishop James Cannon, Jr., Chm.
Mrs. W. A. Newell, Sec.
Per M. I. B.

A VACATION TRIP AT HOME

Go over next door. Sit there wishing you were at home. Remarkably like being on vacation.

Rub poison ivy on hands and think you have been to the country.

Hire some reliable robber to chase you home every night. Results same as if you visited Chicago.

Examine ruts in roads around your home through magnifying glass. Look exactly like Grand Canyon.

Poke eyes full of cinders and sleep on pantry shelf. Wonderful substitute for an upper berth.

Fill your grip with lead and run for the car every morning. Same thing as touring Europe.

Fill bath tub with water and broken glass. Ah, just like the old swimming hole.

Let faucet run in kitchen sink. Sounds as if you were summering at Niagara.—Tom Sims in Life.

It would be a terrible thing if chigoes and mosquitos were afflicted with rabies during the dog days.—Memphis Commercial Appeal.

CHRISTIAN LITERATURE: REPORT ADOPTED BY ELIZABETH CITY DISTRICT CONFERENCE

We are living in an age of jazz literature, which points toward the corruption of our country. On every hand one can see the effects of this kind of reading. The tendency is toward corrupt living, low morals, lawlessness, irreverance to God, and a turning away from His church. Take a look at the news stands of today, and you will find the magazine covers of almost 80 per cent of the magazines are suggestive, and have a tendency toward corruption of the minds of both old and young. There is no doubt that one of the greatest evils of our young people today is suggested in the reading of these so-called popular magazines. No one doubts that something should be done, and if anything is done the church must take the lead.

To reverse this course, change the reading matter, substitute the good for the bad, is the task before us. How is it to be done is another matter for discussion. Time and hard effort will be required by Sunday school officers, teachers, league workers and pastors. Our own church publications are among the best to be had. Our papers, magazines and books are among the very best, and are quoted by leading educators and religious workers as authority. Our conference league and mission organs and the Nashville Advocate rightly deserve a place in the home of every true and loyal Methodist. We, your committee, suggest three things we would like to see done.

First, that our pastors, Sunday school officers, teachers and league workers put forth an earnest effort to discourage the reading of this unwholesome literature, published and sold under the guise of popular reading matter.

Second, that we endeavor to substitute the very best to be had in place of the large quantity of trash now in reach of everybody, and urge our people to read more. In this connection, we recommend our Methodist Review, Sunday school and league periodicals as being superior quality.

Third, that a desperate effort be made to place the conference organ in every home connected with the church, either by voluntary subscription or by placing it in the church budget at the beginning of the conference year. While our district has not yet reached its quota of 425 new subscriptions, we do not stand on par with the other districts. We suggest a renewed effort to reach this goal and get the paper in every home.

J. Vincent Knight, Chm.
Z. W. Evans,
J. A. Jolliff.

PAID TWO-FIFTHS OR MORE ON SPECIAL EFFORT QUOTAS

In the patronizing conferences of the North Caroline Christian Advocate the following charges have to date (August 6, 1925,) paid two-fifths or more of their Special Effort quotas:

North Carolina Conference.

Durham District—Memorial church (Durham): Five year quota, $3,965; paid $1,699.02.

Elizabeth City District—Hertford: Five year quota $2,380; paid $1,032.

Fayetteville District—Fayetteville: Five year quota $2,160; paid $1,330.77.

New Bern District—St. Paul (Goldsboro): Five year quota $4,000; paid $2,077.75.

Raleigh District—Edenton Street (Raleigh): Five year quota $5,000; paid $2,630.89.

Weldon District—Warrenton: Five year quota $3,000; paid $1,351.70.

Western North Carolina Conference.

Charlotte District—Hawthorne Lane: Five year quota $4,265; paid $1,706.

Greensboro District—West Market Street: Five year quota $5,004; paid $2,752.30.

Winston-Salem District—Hanes-Clemmons: Five year quota $1,300; paid $602. West End: Five year quota $5,000; paid $2,500.

NOTICE

The executive committee of the Western North Carolina Conference Board of Church Extension will meet in West Market Street Methodist church, Greensboro, N. C., Thursday, 11 a. m., August 20, 1925, to consider applications for aid to be made to the general board. Please apply to the secretary for application blanks and have the completed forms in his hand not later than August 18.

J. H. Barnhardt, President.

Fred C. Odell, Secretary, P. O. Box 137, Greensboro, N. C.

SALEM REVIVAL, OXFORD CIRCUIT

The annual revival at Salem church began the fourth Sunday in July and closed the following Sunday night. The hours for service were at 3 o'clock p. m. and eight at night. The pastor, Rev. N. B. Strickland, was in good shape and did the preaching. Notwithstanding the tobacco curing season was on we had good congregations at every service. Much of the time the church was full except a few seats in the "amen corner." We had with us Miss Eloise Sorrell, a gifted musician and soloist of Chapel Hill, who presided with skill and ease at the piano. We also had a half dozen musicians from Oxford and Stovall—young men with saxophones, cornet, violin and other instruments. We had a fine choir and fine congregational singing. The fine music was an inspiration. Our congregation reached over a territory from Raleigh, Wake Forest, Durham, Henderson, Oxford, Stovall, Dabney, Dexton, Huntsboro, and the surrounding country. On Sunday night, the last night, this writer conducted a song, prayer and testimony service at the opening of the service. The people were alive and responded readily with stirring testimonies, beautiful prayers and sweet singing.

After the sermon thirteen persons were received into the church by Pastor Strickland, and they received the right hand of fellowship by a large congregation. The right hand of fellowship is approved of by this writer, but it is almost altogether neglected or overlooked by our preachers of this age. Upon the whole our meeting was a great success and the church generally revived. There was fine co-operation of the members with the pastor throughout the meeting. Our people would pull, push, and we had some fine scotchers. We had no kickers, and none to get the harness on wrong. May the Lord bless the pastor, the circuit, and the readers of the Advocate.

D. N. Hunt.

MT. VERNON, SILER CITY CHARGE

In our meeting at Mt. Vernon we had as our assistants, Rev. John H. Green, and J. C. Costen as song leader, and not two men every worked more faithfully. They are both choice men and keep in the fellowship of the Spirit.

As a result of the meeting there were over a hundred conversions and reclamations and twenty joined the church. Besides making up a purse for both of the visitors, the church was not satisfied till they had pounded the pastor right here in the summer. And it was a real pounding—no make-believe affair. It was thoroughly orthodox in every particular. Chickens? Yes, and nearly everything else the pantry needed.

It was a great meeting in the manifestation of the Spirit's power in making men and women new creatures in Christ Jesus. And Mt. Vernon is a great church with her great possibilities.

O. I. Hinson.

GREAT REVIVAL AT TABERNACLE CHURCH

A series of revival services were held at Tabernacle church beginning Sunday, July 12, and ending Friday, the 17th. Rev. Mr. Draper, the pastor for Middleburg charge was assisted by Rev. Julian Midgett of Halifax.

We believe no greater revival was ever held at Tabernacle church, as there was the greatest interest manifested during each service, due to the forceful preaching of the gospel by Brother Midgett. The sentiments of the entire community are voiced when it is stated that Brother Midgett is a man of great personality and through this medium made ever forceful by his wonderful prayer gained another victory.

At one of his services between seventy and eighty persons were gathered at the altar or nearby and as a result of this regeneration the writer is confident that Tabernacle has entered into a new era of service to God.

To Brother Midgette we extend our sincere appreciation and thanks for the great blessings he has enabled our church to receive through this revival. To Brother Draper, our pastor, we pledge anew our loyalty and hearty co-operation for "The Cause."

J. C. Tilghman,
Supt. Tabernacle S. S.

THE RIVER SONG

"Way Down Upon the Suwanee River"—Do you remember the old song, one of the most popular Stephen Foster composed? The beautiful old Suwanee River heads in the southern part of Georgia and runs southwest through northern Florida into the Gulf of Mexico. To those who have visited this section the very name brings to mind peaceful bayous, sand, and sunshine. And the cypress swamps, dismal but picturesque, with silver festoons of Spanish moss hanging from living cypresses leaning far out over the stream. A jungle of young pines, palmettoes, and scrubby live oaks interlaced with wiry vines and creepers. Overhead a feathery canopy of pale sage-green leaves. On rugged old trunks air plants find ample foothold. Rare orchids hold out great cataracts of bloom. Vivid amaryllis flowers grow out of the trunks of the cypress, with delicate ferns to keep them company. The smooth, unbroken water of the deep lagoon reflects the blue sky of the winter days. It is a paradise of the Southland. The Dearborn Independent.

REVIVALS ON THE BALD CREEK CHARGE

We closed a meeting at Friendship church yesterday. Bro. E. W. Fox of Newton church did the preaching for us. He did the preaching well. He preached with power the "old time" gospel. We had a great revival in the church.

On the first Sunday in July we began a meeting at Center church which lasted for six days. In this meeting Bro. J. E. McSwain of Cool Springs did the preaching. McSwain certainly left no stone unturned that souls might be converted to God. He preached plain, simple gospel, which is the only kind of preaching we need.

Both our meetings were successful as I see it. There were seed sown which will spring up and grow for many years to come. We have received this year 15 on profession of faith, with three meetings yet to be held.

We are now in the midst of a meeting at Pisgah church with prospects for a good meeting. Pray for us. More reports later.

T. W. Hager.

A UNIQUE ORDINATION ADDRESS

(Delivered by Bishop Edwin H. Hughes at the Hingham Methodist Episcopal church when he ordained his son, Edwin Holt Hughes, Jr., to the office and work of the Christian ministry.)

My Brother in the Ministry and My Son in the Family and in the Faith:

Very often at the conferences of our church the ordaining bishop speaks some words of counsel to the young ministers whom he, as the designated official of our communion, has just set apart for their holy tasks. Though this hour is a very intimate one and has its domestic side as well as its ecclesiastical, it may not be indelicate for me to follow the usual custom and to remind you of some history and to offer you some counsel.

On the family side your ordination is not without its significance. Perhaps never before in the history of New England Methodism has any bishop had the privilege of receiving his own son into an initial and preparatory ministry and of later ordaining him in the diaconate of our church. By the courtesy of Bishop Anderson, my successor as resident bishop of the Boston area, your ordination has been postponed so that your father could be the principal in your memorable hour.

But the domestic meaning of this occasion goes farther back than into the record of these recent months. There is some historical warrant for saying that your great-great grandmother, Elizabeth Hughes, was Francis Asbury's first convert in the territory now known as West Virginia and that she was therefore a pioneer, not simply in conquering a mountain wilderness, but in establishing the work of what was then a ridiculed people. From the immediate family of your mountaineer great-grandfather, Francis S. Hughes, there came two sons who were local preachers and two sons who were regular traveling preachers in the Methodist Episcopal church. Your grandfather, Thomas B. Hughes, was a minister for sixty years; your great-uncle, who died when he was thirty-two, for ten years; your uncle, Bishop Matthew Simpson Hughes, for thirty-three years; your first cousin, Francis Homer Hughes, for about twenty years; your father for thirty-nine years; so that, counting in your two years, you are now probably engaged in the one hundred sixty-fourth year of ministerial service rendered to the church by the three generations of our family. If God shall spare you and me for natural periods of life, there is at least a possibility that the three generations shall give to the Methodist Episcopal church two hundred fifty years of time, a quarter of a millennium of religious work.

I may be allowed to add, not so much in the way of pride, as in the way of sacred instruction to you, that, so far as I know, the century and two-thirds of ministry thus far rendered by your relatives has had on it no stain of any sort. The credentials that now have been entrusted to ordained men in six different instances have been kept clean, have not been blotted by tears of regret and repentances, and have thus far in three of the six cases been rendered back to God, fit for the heavenly archives. Today, in the name of that record, but even more in the name of that Infinite Purity whose representative you have become, I counsel you that at any time you are freely to surrender your life rather than to soil by moral default the revered credentials which have been delivered from the hand of God to my hand that I, in turn, might entrust them to your personal and ministerial honor; and I bid you, in the name of that fatherhood from which every fatherhood in heaven and earth is named, to pass these papers on to your children without spot or blemish or any such thing.

Somewhere in "The Golden Legend" Longfellow represents a priest as going away from the confessional where the story of his people's sins and sorrows has been poured into his heart, and, as he goes, he makes himself a comrade in their weaknesses by repeating:

O blessed Lord, how much I need
Thy light to guide me on my way.
So many hands that, without heed,
Still touch Thy wounds and make
them bleed,
So many feet that day by day
Still wander from Thy fold astray!
Unless Thou fill me with the light,
I cannot lead Thy flock aright,
Nor without Thy support can bear
Thy burdens of so great a care,
But am myself a castaway!

It was a solemn plea to the priest's own soul, and an equally solemn commitment of the priest's heart and life to that Saviour whom he was to declare to others.

I need not go into the many details of your professional work. Perhaps the future may give us hours of conference together. But I now bid you to keep close to your people that you may know their sorrows and console them; their burdens and relieve them; their sins and save them. And I bid you, also, that you shall enter your pulpit as an honest man to whom the redeeming gospel of our ever blessed Lord and Saviour is invincibly real, and as one from whom that gospel goes forth out of an industrious mind and a consecrated heart, so that, if your sermons may not be great, they may never fail to be sincere and to represent the inner cost that will oftentimes equal an exquisite agony of spirit.

Here today, dear son, your mother and I give you over to the God who first gave you to us; and like the dear mother in Ian Maclaren's book, we bid you always and everywhere to "speak a good word for Jesus Christ."

For myself, there comes back to me today another scene of ordination—nearly thirty-five years in the past and far out yonder on Iowa prairies, and in a simple, one-room church. Behind the altar stood Bishop Isaac Wilson Joyce, and with him stood your stalwart grandfather, whose wonderful face and more wonderful life you well remember. Before the altar stood twelve candidates for deacons' orders, seven of the twelve being ministers' sons. Two of those candidates were your uncle and your father. That grandfather and that uncle have now passed to the service of the inner shrine, the first in the ripe age, and the second in the golden midday of his ministry; and now you come as the re-enforcement for their work and mine. For almost thirty years the man who now speaks to you never entered the pulpit without bowing his head to pray for his father and brother—both probably entering their pulpits at nearly that same hour. The prayer for them still abides with me—as a prayer of gratitude for their fellowship in the gospel.

Within these recent months God has given me another prayer for the pulpit; and I need not tell you that this prayer is for you! Today, by His great grace to me, I breathe that prayer once again over your spirit; and I bid you go forth as Christ's messenger and Christ's man, and to cease not your earnest toiling until His word of release comes to you. Fail not, my dear son, to give Christ the chance to crown you with life everlasting. Go forth now on your itinerant road; and the God of your fathers, the God of your own heart, and the God of your children, go with you evermore!

NEW SOUTHERN YARD QUICKENS MOVEMENT OF FLORIDA FREIGHT

Providing additional facilities to speed up the movement of the rapidly growing volume of freight to and from Florida points through the Jacksonville gateway, the Southern Railway System has opened a new classification yard at Grand Crossing, four miles north of Jacksonville.

All Southern freight trains are made up and broken up at the new yard. Deliveries are made to connections direct on arrival of freight trains at Grand Crossing, while formerly the trains were carried through to Springfield yard, there broken up, and deliveries for connections brought back to Grand Crossing. By the elimination of this ten mile back haul through a district which has become densely congested with the growth of Jacksonville, from two to three hours are saved on the movement of each car going to a connecting line, with a like saving in the reverse direction.

The new facilities at Grand Crossing consist of additional tracks to increase the capacity of the yard to 650 cars, water station with 96,000 gallon tank, yard office, and wash and locker rooms for switchmen.

Jr.—Pop, why was Adam made first?

Sr.—To give him a chance to say a little something, I suppose.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

NEWS NOTES FROM SCARRITT COLLEGE

Last year the total class enrollment of Scarritt Bible and Training School in Kansas City was sixty-one. The first year in Nashville the enrollment of Scarritt College for Christian Workers was one hundred and sixty-seven, an increase of nearly one hundred students. This growth of nearly two hundred per cent is probably to be accounted for by the advantageous location of the college in Nashville and near Peabody and by the enlarged program of training in the reoganized school.

The students come from seventeen states, one from Brazil, three from China, two from Japan and two from Korea.

North Carolina sends twelve students, Texas sends eleven, and Tennessee excels by having forty-three enrolled.

Fifteen of this year's graduates have been assigned to various foreign fields.

At commencement fourteen students received the Master of Arts degree, nine the Bachelor of Arts degree, and nine the certificate, making a graduating class of thirty-two.

FROM SOUTHPORT AUXILIARY

The regular meeting of the missionary auxiliary was held Monday evening, July 13, at 8 o'clock in the church annex, which was made homelike by the arrangement of furniture and beautiful cut flowers.

The business meeting was presided over by the president, Mrs. Cranmer, after which the social service superintendent, Mrs. Fulcher, took the chair. The special feature of the evening was an address by Mrs. Clark, our district secretary from Wilmington, who met with us at this meeting. Our very much loved pastor, Rev. J. R. Edwards, also met with us. Just before Mrs. Clark spoke Mrs. Carrie Davis gave the following address of welcome:

WELCOME

"Welcome' 'to our society,
We want you to feel free;
If you ladies are not all members,
You surely ought to be.

We need you to help us
To carry on God's plan
To extend the Gospel
To every land.

Especially do we welcome Mrs. Clark,
Our District Secretary;
May we each catch a fresh spark
And be a better missionary.

The fields are white for harvest
Both at home and abroad;
We'll receive our reward
When we meet our dear Lord.

In her talk Mrs. Clark told what she would do if she were going to organize a society, the most important requirement being "A heart right with God." Under the discussion of purpose, she outlined many phases of missionary work being done by our societies. The society is very grateful to Mrs. Clark for giving us helpful and inspiring information such as her talk was full of, and we hope she will visit us again.

We were next delightfully entertained by Mrs. Fulcher and Mrs. Hubbard with vocal and instrumental music, "When you and I were young, Maggie," being the favorite song. In the meantime our president, calling for help, excused herself from the room, soon to return with a bountiful helping of watermelon for each one present. After the feast we were ready to return to our homes.

Mrs. G. L. Norment,
Supt. of Publicity.

COUNTY FEDERATION

The Northampton County Federation of Missionary Auxiliaries met at Milwaukee on Thursday, July 16, and found hospitality of a good old fashioned type.

The president, Mrs. J. B. Stephenson, and secretary, Mrs. E. J. Gay, were present and the morning session began on time.

Opening prayer was led by Mrs. White of Durant's Neck, Perquimans county, whom we were most happy to have with us. Mrs. Johnson's address following gave all a hearty welcome.

We were disappointed that Mrs. Early could not be present. However, she sent a very acceptable substitute, Mrs. Costen, of Gates county, who was introduced as a pioneer in county-wide organization, Gates having held "county institutes" years ago.

The federation was also glad to welcome Mrs. Bridgers of Marion, S. C., and Miss Blanche Spivey, our missionary volunteer.

Mrs. Stephenson made an earnest and able address. Northampton's representative at the Greenville conference, she has brought back a contagious enthusiasm and plans for greater and greater work. Her motto is evident—We can, we will.

A letter from Mrs. Early, expressive of regret at her inability to be present and full of hope that our auxiliaries may rise to the fulfillment of their golden opportunity was read by the secretary. Mrs. Stephenson emphasized Mrs. Early's appeal in behalf of European work.

Reports were then in order. This is such an interesting part of the program, and the regret is genuine when an auxiliary fails to send a delegation and report. Even a poor report is welcomed as a promise of future achievement. As the roll was called ten auxiliaries reported. There was a wide difference in the points stressed in these reports, but this in itself was stimulating. A good delegation is a very convincing accompaniment, too.

In one wide-awake auxiliary all are "working for the honor roll"; in another they are realizing their valuable asset, the young folks; "funds for Belle Bennett memorial raised" in another. One report was, at its end, distinguished by the simple, fine statement, "We are learning the joy of unselfish service. Another with an especially significant ending, "Recently, on a rainy afternoon, eight or ten were present."

Superintendents of the various departments were then called on for reports. Mrs. Martin of Milwaukee, superintendent of social service, called attention to the coming County Home Day, July 30, and urged each social service superintendent to arrange with her auxiliary to contribute in some way to this occasion, thus cooperating with the county committee.

This July being the time set for election of officers for another term of two years, a nominating committee was appointed, which later brought in the report of all officers renominated. Mrs. Stephenson made exception to her renomination for president. However, motion was made and carried by an overwhelming vote, and all officers were continued. In addition the office of corresponding secretary was filled.

Special music, "One Sweetly Solemn Thought," sung as a duet by members of the Wilwaukee auxiliary, was followed by prayer, led by Mrs. Costen and preceded her address, in which she was deeply in earnest and gave evidence of a thoughtful knowledge of the various phases of missionary endeavor. Relating incidents from her own experience through years of service, she made her message quite clear.

Following Mrs. Costen's address, an invitation to dinner on the grounds was given, very simply and very heartily to all. A pleasant memory will be the meeting with friends, the loaded tables, the delightfully cool breeze in the shade of the grand old oaks.

The afternoon session was opened with a hymn, followed by a short prayer led by Mrs. Martin. Mrs. E. B. Craven, the leader of devotions, spoke in a delightful manner on the parable of the Good Samaritan. She did not wish to dwell, she said, on the fact that the Samaritan was a good man, nor even that he was a good neighbor, but that he was the best possible neighbor, and no person nor auxiliary should be satisfied with less than their best effort.

Our missionary volunteer then, in a few words, spoke of her aspirations and her wish for continued interest and prayer.

Then an inspiriting song service by the Bright Jewels and young people's auxiliary of Milwaukee was enjoyed by everybody. One little girl, Ruby Rice Martin, not yet four years old, sang a solo with a charming unconsciousness of manner.

A rising vote of thanks to the Milwaukee auxiliary for a very pleasant day was followed by special music and then Mr. C. P. Garriss was given right of way in the interest of County Home Day.

The Federation meeting was closed with a short prayer led by Mrs. Stephenson.

Reporter.

Western North Carolina Conference

THE CHOICE

Only so much of power each day;
So much nerve force brought into play;
If it goes for politics or trade,
Ends gained or money made,
You have it not for the soul and God—
The choice is yours, to soar or plod.

Only so little power each day;
Week by week days slide away;
Ere the life goes, what shall it be—
A trade, a game, a mockery,
Or the gate of a rich eternity?
—Edgar Rowland Sill in Woman's Missionary Friend.

"The march of the church is like that of an army. In every great war the conquering army ever and anon meets defeat and loss, but ultimately triumphs. The marching church of God has through the ages gone by way of the prison, the torch and the guillotine. There has been hours of apparent defeat, but the church continues to move to victory. Some months ago I was thrilled afresh as I stood in Edinburgh, Scotland, and looked upon the monument erected to the memory of David Livingstone, one of the first of the missionaries to the Dark Continent. He stands there in marble with his face toward Africa, one hand resting upon the Bible, and the other upon an axe, silently telling the generations, as they come and go, that by these two instruments, under God, not only the 'Dark Continent' of Africa, but all the dark corners of the world, are to be redeemed and brought under the transforming power of the Saviour of Man."—Rev. George R. Stuart, D. D., in S. S. Magazine.

A FLYING VISIT TO BREVARD INSTITUTE

It was the great privilege of your editor to make a flying visit to Brevard Institute, our school for mountain boys and girls, a few days ago in company with Mr. and Mrs. H. A. Dunham and Mrs. Corrie Pratt. The years that have intervened since our last visit there shows a marked improvement in the surroundings at the institute. Four commodious and well equipped buildings are now erected—the Administration building, the Taylor building and the girls' and boys' dormitories, the last named being known as the Frances Ross building, in honor of Mrs. F. H. E. Ross, former treasurer of the Council, whose interest in the institute was ever an inspiration to the teachers and pupils. Everything about the institute looks thrifty and prosperous. Despite the dry weather the corn, cabbage, tomatoes, beans, cane, etc., all look to be in a most flourishing condition. The splendid herd of cows, the hogs, chickens, etc., were good to see.

A splendid six weeks summer school has just closed and Prof. Orr and his co-workers are beginning to get things in shape for the opening of the fall session which promises to be one of the best openings in the history of the institution. We are proud of Brevard Institute. It is meeting the needs that no other school in this vicinity does meet—the needs of the mountain boys and girls, who without it might not have the privileges of an education, such as they can receive at Brevard.

MISS NAOMI HOWIE AGAIN HONORED

Forty-five members of the woman's and young people's missionary societies of Chestnut Street church, Asheville, met Tuesday evening at the home of Mrs. H. C. Sprinkle to enjoy the joint meeting of the two auxiliaries as well as to honor Miss Naomi Howie, out-going missionary to China. The Sprinkle home was prettily decorated in showy begonies and other potted plants carrying out a color scheme of pink.

The meeting was presided over by Mrs. H. P. Jones, vice president of the woman's society, and the devotional service for the vening was conducted by Mrs. F. J. Bates. Following the discussion of several matters of business, Miss Howie was introduced and made a most impressive talk on "My Call to the Mission Field," giving most interestingly the circumstances that led to her decision for service on the foreign field. As she concluded her talk, Miss Amy Hackney in most appropriate words presented to her a prettily decorated basket, which was carried to her by little Miss Jean Stamper, and which, upon being opened was found to contain several dozen beautiful and dainty hand-made handkerchiefs, carrying the good wishes and love of the members of the two societies represented. As she unwrapped the pink packages Miss Howie repoiced over the beauty of the gifts and expressed to the donors her sincere appreciation of their thoughtfulness. During the evening hot chocolate and cakes were served by representatives from the two societies and closed this delightful occasion.

ANOTHER JUNIOR SOCIETY

Mt. Airy district reports the organization in July of a new junior society at Dobson, N. C., with the following officers: President, Myrtle Henninger; vice president, May Marion; secretary, Lucille Freeman; Supt. soci al service, Maggie Hackrader; assistants, Viola Snow and Josie Stanley; Supt. of children's work, Mrs. R. C. Freeman, Dobson, N. C. Our best wishes go out to this band of earnest and enthusiastic workers.

ALPHABET OF A SUCCESSFUL AUXILIARY

A—Attention to the preparation of the monthly programs. Aim to bring out, during the year, the talents of all the members.

B—Businesslike. This is the King's business; it requires haste, careful planning, prompt execution. Budget must be known and met with efficiency.

C—Courage to approach those not interested; Confidence in the cause; Co-operation.

D—Devotions given a prominent place in the meetings; not always at opening.

(*continued on page thirteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

DUAL SPECIAL

Due to the fact that the Western North Carolina conference Sunday school board employs a rural worker, in the person of Mr. Paul F. Evans, it has been made possible for our board to arrange with the general Sunday school board and board of missions to enter into what is known as the Dual Special." This double special offers all our Sunday schools not now giving to specials an opportunity to give to the European mission fields, Belgium, Poland and Czechoslovakia, and at the same time help promote Sunday school work in the neglected areas of our own conference. The Dual Special agreement permits half of all Sunday school missionary offerings up to $4,000 to be retained in our own bounds. After $4,000 has been reached all funds go to the European fields. It is therefore possible for our missionary offerings to greatly help our own work, to help it to the extent of two thousand dollars worth. Up to next May, the meeting time of the next general conference, any of our Sunday schools can get in on the Dual Special and at the same time liquidate their Centenary obligaton with the same payments. All Sunday school mission funds should be forwarded to H. A. Dunham, Asheville, N. C., except specials already arranged.

THE FAITHFUL FEW

In spite of the fact that Western North Carolina conference Sunday schools owe the Centenary over $11,000, which has been liquidated in the opportunity to give offerings on fourth Sundays or other convenient times, only a very few of our Sunday schools have kept the faith and are forwarding their missionary offerings to Treasurer H. A. Dunham, Asheville, N. C. An earnest effort will be made to help this situation. But there are always the faithful few to start any undertaking. These missionary charter members of the Dual Special are hereby given together with amounts of their offering. Take a good look at them and see if your school's name is written there.

Prospect, Thomasville Ct.	$20.00
Farmington, Farmington Ct. ...	6.35
Old Union, Randleman Ct.	5.56
New Mt. Tabor	1.00
Rockford Street, Mt. Airy	5.50
Smith's Grove, Farmington Ct...	4.25
Mt. Harmony, R. College Ct. ...	2.85
Oak Grove, Bostic Ct.	5.87
Azalea, Swannanoa Ct.	9.14
Stewarts, Ararat Ct.	1.50
Hunters, Ararat Ct.	1.70
Mt. Pleasant, Ashevill e.....	18.60
Salem, Franklin Ct.	3.54
Rockwell, Gold Hill Ct.	9.00
Kannapolis	40.00
Huntersville	2.52
Bethesda, Swannanoa Ct.	2.20
Elkin	6.15
Mt. Pleasant, Mt. Pleasant Ct...	5.00
Black Mountain	5.32
Providence, Gold Hill Ct.	4.87
Hickory Grove, Charlotte	5.42
Bethlehem, Prospect Ct.	1.77
Pleasant Grove, Crouse Ct.	6.00
Salem, Bostic Ct.	1.81
Concord, Bessemer-Concord	4.29
Cotton Grove, Linwood Ct.	4.67

THREE IN ONE

There are three sets of Kisers in Gaston county who each year come together in a family gathering. This year Rev. E. P. Stabler, our pastor on the Bessemer-Concord charge, conceived the idea of heading the reunion up in a Sunday School Day program which proved very satisfactory to all concerned. Therefore the Concord Sunday school furnished the program and the Sunnyside consolidated school the place for about five hundred Kisers and their friends to have a most profitable day together. The Sunday School Day program began promptly at ten-thirty in the morning and was mighty well carried out. Following this it was my pleasure to speak on what the Sunday school offers the family. After dinner a good stringed band furnished music while friends and relatives mingled in social fellowship. The morning program was worshipful, the afternoon social. The pastor led the congregation at the morning service in prayer for rain. The rain has since come in bountiful quantities. Brother Stabler is doing some real work in solving the "country problem." The church, the school and the family blended in making a large part of Gaston county a better place in which to live.

TRI-CITY SCHOOL

Recently I had the pleasure of meeting with our church leaders of Leaksville, Spray and Draper in formulating plans for the first standard training school for these splendid communities. Our pastors, led by Rev. E. O. Cole, have been anxious for such a school for some time and therefore it was easy to set up our organization. Since the school is to be a co-operative one with the Presbyterians, the Presbyterian church at Leaksville was selected for the place of holding the school, it furnishing the best facilities. September 20 was agreed upon as the time for opening operations with four courses of study. J. T. Smith, our superintendent at Spray, was selected as chairman of a local board of managers. Other officers are T. L. Smith and W. J. Squires, vice chairman, Miss Orene Fagge, secretary, and P. H. Gwynn, treasurer. A good set of committees was agreed upon and everything looked favorable for a most excellent school.

VERY SUCCESSFUL

Last week at Vanderberg church Mr. Paul F. Evans conducted a Cokesbury school for the Shepherd and Troutman charges. Each of the three congregations of the Shepherd circuit was practically unanimously represented and several came from Troutman. Out of an attendance of 82 forty-two enrolled and around thirty will receive certificates of credit, among them being six members of the A. M. Gabriel family. The school was made possible through the efforts of Rev. and Mrs. F. H. Price, about whom quite a bit has been said in these columns. Brother Price in writing about the school says, "Another of my schools has taken on such new life that they want to meet the requirements of a standard C type school. Please forward me wall chart showing these requirements. Tell Brother Evans that his work is very much in evidence. We appreciate very much having him with us." A list of the credit students will appear in these columns later.

JULY CREDITS

It has been too dry for the correspondence credit crop to grow well. However there have been a few who could grow regardless of unfavorable circumstances. The following have earned certificates of credit in the stndard training courses during the month of July:

Mrs. H. D. Eudy, Cabarrus.
Miss Mary Ethel Eudy, Cabarrus.
Mrs. D. O. Warner, Greensboro.
Mrs. G. T. Bond, Morganton.
Mrs. J. J. Hamlin, High Point.
Mrs. J. A. Austin, High Point.

(Continued on page thirteen.)

North Carolina Conference

"Without Christ, not one step over the threshold; with him, anywhere."

PROGRAMS—AN ESTIMATE

Thinking of the Programs of Work as they have affected the approximately 300 Sunday schools of the North Carolina conference which have adopted them, we are drawn to the conclusion that nothing we have undertaken, certainly during the past four years that the writer has been identified with the conference Sunday school board, save perhaps only our leadership training work, has meant or can mean quite so much to our conference, and are resolved that the placing of Programs of Work in the other approximately 400 of our schools shall constitute one of our major tasks. The definite benefits may be summed up, briefly, under the following heads:

Considered from the standpoint of those of us who are seeking to promote Sunday school interest and efficiency, the Programs of Work

(1) Undergird and tend to make operative in the local Sunday school the progresive principles and methods taught in our training schools and training classes;

(2) Provide a comprehensive, well-rounded, official course of procedure, tending to place proper emphasis on all phases of our promotion work; and

(3) Enable the conference superintendent, district secretary, or other person visiting a Sunday school to leave something definite behind.

Sixty or more volunteer checkers assisted in our first annual check-up campaign last October. The selecting and training of these checkers and the experience they derived from close contact with the Programs of Work and the Sunday schools which they visited, placed the Programs of Work plan on a rather firm footing, and we are anticipating even more far-reaching results from our second check-up campaign scheduled for the period of October 12-23, 1925.

Considered from the standpoint of the local Sunday school itself, the Programs of Work

(1) Revealed the ideal of the Methodist church touching the Sunday school and brought to light, in a somewhat stunning yet always stimulating way, many glaring deficiencies that lend themselves to correction with the application of a little care, attention, prayer, and hard work;

(2) Gave meaning to that section of paragraph 390 of the Discipline which says that "It shall be the duty of the superintendent to see that the Sunday school is organized according to the standards established by the general Sunday school board";

(3) Set the officers and teachers to work on definite, progressive tasks;

(4) Tended to clarify and unify the objectives of all the workers; and

(5) Placed Sunday school progress and improvement on a right definite basis and chedule.

Since our first check-up campaign, especially pastors, superintendents, and teachers have been busy seeking to make more points of the Program of Work operative and thus to raise their schools and classes higher standards of efficiency. They have shown special interest in reviving interest in and renewing the certificates of registration of their Wesley classes and organizing new classes; in forming cradle roll and home departments; in observing Decision Day and Sunday School Day; in conducting surveys and inaugurating follow-up plans; in holding workers' council meetings, and through these meetings striving to improve, step by step, all the phases of Sunday school work in accordance with the standards set forth in the Programs of Work.

Of course we do not mean to lead anyone to believe that the Programs of Work have already revolutionized or transformed the Sunday schools of the North Carolina conference; far from it. Much, a startling amount, of work remains to be done. The Programs of Work have shown the officers and teachers, however, what ought to be done, have given them a definite plan for doing it, have inspired some of them with new enthusiasm and determination, and, we believe, paved the way for a new day that is not very far ahead.

COWELL PLACES PROGRAMS

Mr. Marvin J. Cowell, Wilmington district secretary, placed eight Programs of Work during the month of July in the following schools: Zion and Bolivia schools on the Town Creek charge, Village on the Shallotte charge, and Delco, Bolton, Carver's Creek, Council, and Weyman on the Carver's Creek charge. This is a splendid record indeed. These schools will be ready for their first check-up during the period of October 12-23, when all schools in the conference that have adopted a Program of Work will be checked and awarded seals.

Mr. Cowell also attended the Sunday School Day program at Union Sunday school on the Scott's Hill charge in July.

ELEMENTARY INSTITUTE

On Tuesday afternoon, August 18, at 3 o'clock an elementary institute will be held at Carolina College, Maxton, for the workers of the Rockingham district.

A number of elementary workers will be attending the training school, and others who are not attending the school will find this meeting inspiring and helpful.

It is hoped that a large number can and will attend this meeting. Miss Keene, conference elementary superintendent, will lead the discussions.

SOME FORWARD STEPS

The following were some forward steps growing out of Children's Week observance in Sunday schools in our conference last year:

Organization of parent - teacher groups.

Improvements in equipment of elementary departments.

Awarding Bibles to children promoted from primary to junior department.

Buy another piano for one of children's groups.

Build and equip two rooms for children.

Establish church and Sunday school nursery.

Buy screens and small chairs for four children's classes.

Building a new Sunday school building.

These forward steps grew out of the interest of parents and officers and teachers of the Sunday school in the childhood of the church.

If your Sunday school will observe Children's Week this year, it may be the means of arousing the men and women of the church to meet more adequately the needs of the children in your Sunday school.

Observe Children's Week any week in October. Write for information.

WILL LEAD THIS YEAR?

Children's Week observance is not confined to our own church but is being carried on by 16 evangelical denominations. The Southern Baptist, Presbyterians, and Methodist churches are using the same literature and observing the week at the same time. Last year in our state the Methodists had the largest observance. Shall we not set the pace again this year?

ORGANIZE NEW SCHOOL

With the help of Mr. J. W. Gilliam, of Sanford, Fayetteville district secretary, the people of Lane church organized a Sunday school recently. This school began with 35 pupils and five teachers enrolled. Mr. J. G. Johnson, of Linden, is secretary. The superintendency is being supplied from Fayetteville.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

COSMETICS

The modern girl uses paint. As we look back over the history of mankind we find that the use of dyes of roots and herbs has been a practice common to nearly all tribes. It is only a little more expensive today to keep up with the tendencies of styles, for the simple cosmetics are put up in such elaborate compact cases. Mirrors are more perfect today; coloring material is much more highly refined. The logical question that would arise as we study the history of face-painting would be, Is the girl of today thought to be more beautiful than the girl of the past? Many things would have to come into an answer to that question. The answer would depend largely upon whether the tastes of the men had changed too. There are as many tastes of beauty as there are men and women. Oh, the different make-ups we have seen. From the face touched lightly with a bit of rouge which gives a wonderful picture of health to that face that has had to suffer the loss of beauty because of great daubs—we have seen them all.

A professor in one of our universities says that he has proven that one's face can make one sick or well, good tempered or bad tempered. It turns out that it is not the face itself that does this, but it is the expression on it. The character or the personality behind the face can enjoy or prevent any emotion it wishes by changing the facial expression. You just make your face like a happy man, a successful one, or a fool or a grouch, and you are one. He also says that a happy man will respond more quickly to words that suggest the aesthetic and the beautiful than one who is frowning. And, on the other hand, a frowning person will respond more quickly to words with evil meanings.

Then we could say that the face may get its appearance from the outside or from the inside. But the cosmetics of character are laid on from the inside. Cheerful thoughts and pleasant emotions have an effect that is very healthful to the face. This is the face made of character, and it truly expresses itself in a lovely moral complexion. A face made beautiful from the inside will not lose its complexion. A smiling face and a hearty laugh are sure indications that back in the soul is a real character.

"A smile is always worth its 'face' value."

'Tis the human touch in this world that counts—
The touch of your hand in mine,
Which means far more to the fainting heart
Than shelter, or bread or wine,
For shelter, or bread or wine,
For shelter is gone when the night is o'er
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul alway.—Selected.

CHARACTER BUILDING

A pamphlet issued by the International Committee of Y. M. C. A.'s contains addresses by John R. Mott and G. Sherwood Eddy offering suggestions for the construction of character. May we offer the eight points suggested as we are trying to build our own characters?

1. Let us decisively and completely abandon everything which reason, conscience, or experience show to be harmful or even questionable.

2. Let us begin at once to form the right habit of studying the Bible with reference to building up a strong, helpful character and faith.

3. We should devote some time each day to private prayer.

4. Unite with a group of kindred spirits among comrades for the study and discussion of vital religious questions.

5. Let us associate as intimately as possible with those followers of Christ who, as a result of their earnest and conscientious efforts to obey Him, have made the most progress toward Christ-likeness in character and in helpfulness in service.

6. Let us seek to help others.

7. Let us be vigilant to detect and prompt to resist certain temptations which are sure to assail us, and

8. Last of all, let us keep our eyes in the right direction.

"If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from lands, but a continent that joins to them."—Bacon.

Put an ink spot on a sheet of paper. Hold it before a group of folks and ask what is seen. The average answer will be that it is a black spot. If you were to hold the character of a man of your community before the same group, immediately the black side of his life would be the first thing to be seen. As a matter of fact, the black spot occupies only a small portion of the sheet of paper. And so it is in the majority of cases of human souls that have to go through the fires of testing of city gossipers. There is such a large amount of good in them that the tainted mind fails to see best things. It is unchristian to kill; it is Christian to build. We wonder if the Kingdom of God has any greater enemies anywhere than the gossipers, and especially those who are in the church and claim to be Christians.

It is not Epworthian to ruin character, but to help build character. Is it not the great duty of leaguers everywhere to find the best in life, in persons, in Jesus, and cling to these? We believe in our motto, "All for Christ." Is not the good character our goal to build for Him?

LAZY LOBSTERS

The lobster, when left high and dry among the rocks, has not sense and energy enough to work his way back to sea but waits for the sea to come to him. If it does not come, he remains where he is and dies, although the silghtest exertion would enable him to reach the waves, which are perhaps tossing and tumbling within a yard of him. There is a tide in human affairs that casts men into "tight places" and leaves them there, like stranded lobsters. If they choose to lie where the breakers have flung them, expecting some grand billow to take them on its big shoulders and carry them to smooth waters, the chances are that their hopes will never be realized.—Beecher.

There is space in these columns for your chapter news. Send all items of interest to the editor. He would like to hear from you.

The tap-root of paganism is selfishness; the tap-root of Christianity is others. What religion do you believe in and practice?

Philo, who lived before and after Jesus, says: "Man is a social animal by nature. Therefore, he must live not only by himself, but for parents, brothers, wife, children, relatives and friends, for the members of his tribe, for his country, for his race, for all mankind. Nay, he must live for the parts of the whole, and also for the entire world, and much more for the Father and the Creator. If he is, indeed, possessed of reason, he must be sociable, he must love the world and God, that of God he may be loved."

It is interesting to note that this philosopher had such a wide view of the Master's teaching. And this great man, who played an important part in the history of the Jews, saw the great ideal in loving and living for the rest of the world.

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

Please let all the conference officers of the Epworth League remember the cabinet meeting which is to be held at Lake Junaluska on next Friday, August 14. It is important that every officer be present.

The annual picnic of the Greensboro District Epworth League Union will be held on Thursday of this week at the Y. M. C. A. camp grounds just out from Greensboro. The games will start at 4:30, with supper following at 6:30, after which a business session of the union will be held. Visitors from other districts invited.

VACATION

This is the month of vacations—of course the league chapters of the conference are carrying on, even in August, but the ones who usually send in articles to this page are on their vacations. This is well and good. A vacation is necessary even to a leaguer. As your humble editor sits in his warm (?), no, hot office and pounds the typewriter with two fingers, his mind wanders to the cool refreshing breezes of the ocean-side, and the crisp, fresh air of the mountain-top—and if all goes well he expects to at least take a trip to the top of the Jefferson Standard building in a few days. Here's hoping all our leaguers will enjoy this vacation time, and that you will return home renewed in body and spirit, and that you will make the work of the league hum during this fall and winter. Put your best into it and make it really worth while. W. Arthur Barber.

"BUT"

By "Esau Isaw."

I love Thee, blessed Lord,
And seek to do Thy will,
But please deliver me, I ask,
From that pest "Annie Pill."

I love Thy Church, O God,
The house of thine abode,
But while "Doc" Bright our pastor is
I'll bear naught of its load.

I thank Thee for my voice
And power to inspire—
But don't expect much help from me
While "So-and-so" leads the choir.

Thy table, precious Friend,
Is with thy bounties spread—
But if John Jones officiates
I take no wine or bread.

All that I am or have
Are gifts that come from Thee—
But I will not Thy cause support,
I'm sore at "Tessie Lee."

Please, Lord, I need thy help,
And for it now I pray,
Prepare a place in heav'n for me—
But not with Mrs. Gray. Amen.

—New York Christian Advocate

DOWN BY THE SOUND: ROPER

I have just finished my revival services on the Roper charge. Beginning at Roper first, assisted by Rev. John C. Cowell, the young evangelist from Fayetteville, we had ten accessions to the church. Our second meeting at Pleasant Grove, assisted also by Brother Cowell, we had fine attendance and splendid interest all the time with five additions. Miss Frances Carter conducted the singing and choir work.

Our last meeting began at Mackeys church. I was assisted here by Rev. G. B. Starling from Ayden charge. He was with us ten days and did some as fine preaching as heard from any of our itinerate ministers. Brother Starling preaches a splendid orthodox gospel of the old time type, the kind that is needed in this day. We were all delighted with him. He is fine anywhere—in the pulpit, out of it, and in fact a very lovable character indeed. We closed on Tuesday night, July 28, beginning July 29, making ten days. We had a very good congregation when the weather would permit. The interest grew all the time to the last. Miss Frances Carter conducted the singing and choir work here as best she could under the circumstances, as our regular organist was away at the summer school. Mrs. W. B. Davenport very kindly took the organist's place during the meeting. Much and lasting good was accomplished in the meeting—many reconsecrations among the members and five were added to the church and some others yet to join. While this may seem like a small number, yet when you realize the fact that almost all our people are members of some church five is a large number for a place like this.

I think the spiritual condition of the charge down by the Albemarle is in good condition, but not so good as the temporal things, judging from the crop situation. I am sure I have never seen a finer prospect for a great bumper crop in my life—the finest corn, peanut and cotton crop I have ever looked on up to this time of the year.

Our Sunday school institute at Mackeys last Saturday, conducted by Bro. L. L. Gobbel, was a fine success. Not a great many in attendance, but very instructive and helpful indeed to those who did attend.

This is a great country. The people pound the preacher almost all the year round. Our kind people in the country seldom fail to remember the preacher in a substantial way when he makes his visits among them.

We are praying God's blessings on them that they may continue to grow in grace and in the knowledge of God.

R. F. Taylor.

A certain church in a Middle Western town maintains a nursery where members of the congregation who have young children may leave them in care of a young woman of the parish while they are attending the morning service.

When church was over, one fine day last summer, a little boy and a little girl remained unclaimed long after all the other children had been taken home. Finally, a man and a woman came rushing in breathlessly. As the children ran to their arms, the mother explained apologetically to the young woman in charge:

"We're so sorry to have kept you after hours, but we simply couldn't get around the course any sooner."—Life.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Dear Friends:

It is with great pleasure that I write of my stay at the Orphanage. I came to the Home thirteen years ago, homeless and in need, not only of food and clothing, but of motherly and fatherly protection such as I received at the first and is to the present always around me.

I am now eighteen years of age and looking back across the hill I can see the good that can be obtained from this home and others like it. I am always cheered to think that I was led straight and not left to stray.

I am, Yours sincerely,
George Pigott.

* * * *

Dear Friends:

As the time is drawing very near for me to leave I want to thank every teacher and matron for all that they have done for me during my stay here. There is no one that has been more of a father to me than Mr. Barnes. I thank him for all the care and love that he has shown to me during the eight years that I lived here. Mrs. Mattie Jenkins has been one that loves and shows her sympathy to every one of us. I thank her for what she has done for me. These happy memories shall always remain with me.

Your friend,
Willis Stainback.

* * * *

Dear Friends:

I want to take advantage of this opportunity to thank the people of the North Carolina conference for having made it possible for us to have this beautiful home. I have spent eleven happy years here, and as the time is drawing near for me to leave home I seem to realize more than ever what a wonderful home it has been. So many privileges and pleasures that are denied many children. There is "Miss Mattie" who has ever been a loving mother to us, her sunshiny smile radiating joy wherever she went. She is dearly beloved by every one in our home. Mr. Barnes, our superintendent, no one could, we are sure, take his place.

I want to especially extend my thanks to the ladies' missionary society at Wallace, who have each year sent me a box of beautiful clothes since I first came to the Orphanage when a very small child.

Thanking you again, I am,
Yours sincerely,
Annie Barrett.

* * * *

Dear Friends:

It is with great pleasure that I take the opportunity to thank you good people for your kindness to me during my stay at the Orphanage.

To me that home is the dearet place on earth, and it is with great sorrow that I leave its shelter. Mr. Barnes and Miss Mattie (Mrs. Jenkins) have been the dearest, sweetest father and mother in the world. Not only to me but to all the orphanage children.

As I go out to face the hardships and struggles of life, I intend to try to the best of my ability to make every one who knows me proud of me, especially Mr. Barnes and Mrs. Jenkins. I intend to do as they would like for me to do and some day repay for all that they have done for me.

Somehow, I feel that I am indebted to the Orphanage for not only the training, but for the loving kindness and the tender care which I have received during my stay here. That debt will hang over my head until I have reached the height of my ambition and they are proud of me.

I wish to thank Miss Gray, our principal, for all she has done for me. Also Miss McDonald and Miss Lillian Hooks, my teachers.

I thank all the doctors of Raleigh, and the people of the Methodist churches; in fact, I thank every one who has in any way done anything for the Home.

Last but not least I wish to thank Capt. Edgar L. Hart, of Wilmington, for the pool he donated in memory of his wife, Addie M. Hart. The pool has added much joy to the children of the Home and I'm sure it will ever continue to do so. Yours sincerely,

Virginia Brown.

THE FAMILY IS FIRST

(Response to the welcome address at the Winecoff Memorial Association convened at Center Grove, E. L. Church, August 4, 1925.)

It gives me peculiar pleasure to try to respond to the kind, generous words of welcome of the pastor of this church. It seems to me that no words of mine are necessary to show that we feel that we are welcome, and that we appreciate the splendid hospitality of this church and the warm words of welcome extended to us. No greater evidence of our appreciation of this welcome is needed than the fact that we see about us so great a crowd of bright, happy, smiling faces. You seem to take it for granted that we are welcome, and are enjoying ourselves. We are glad, indeed, to be here.

It is well and proper that we give one day each year for our family reunions in order that we may develop the social side of our natures, and that we may consider seriously whether or not we are making true progress. We have a great heritage. The faithful historian of our family has told us, from time to time, somewhat of the great sacrileges of our great-great-grandfathers, who came to this country and endured all kinds of hardships in order that we might enjoy the fruits of their labors. They, and others with them, builded far better than they knew, and today we are proud of our great nation, and boast of the great privileges we enjoy of liberty of thought and of speech. We are a peculiarly providentially-blessed people.

It has been said many, many times that the very beginning of society is the family. Both state and nation began with the very first family. And it is entirely all right to have a justifiable pride in one's ancestry, and in one's family. We have these annual family reunions in order that we may cherish the high ideals of our forefathers, and, in some measures, we should pass those ideals on to those of the younger generations. If we ourselves are not enthusiastic over the achievements of our great family, how can we expect others to be? You know, if I go into some town, or community, and nobody is ready to "boost" for that particular community, or town, I should consider that place to be almost dead; or that there were something radically wrong with the community, and would not care to live there. So we believe we are excusable when we say that we are proud of our family name, and glad, too, that so large a number of folks is related to us by ties of kinship And if I were not a Winecoff, I think it would not be a disgrace to want to be one.

A writer says that the basis of the Christian family is Christian marriage. The wedding and the Sabbath are the two divine institutions which have come down to us from the earliest records of the human race. And why is the marriage relationship so important? Could not the Creator who, at one command, peopled all heaven with myriads of angels and archangels, and who brought into existence this vast universe—our own Solar System, and innumerable other similar systems—could not that Creator have peopled this entire earth with untold millions of grown-up human beings as easily as He did with two in the Garden of Eden? Certainly He could have done so. Then why did He not do it? We can only say because it was not best for it to be done.

Had man been created outright, as grown-up human beings, we could not have had the possibilities of the family life; we could not have had the sacred relation of fatherhood, motherhood, childhood, and the ten thousand ties which make the whole world kin.

We cannot overstate the importance to society and to the church of having sound and Scriptural views of the holiness of Christian marriage. The strongest proof of the sacredness of the marriage relation in the sight of God is to be found in the numerous references to it in the Bible in which it is made the symbol of the relation between God and His people. In Isaiah we have these words: "For thy Maker is thine husband; the Lord of hosts is his name. The departure of the people from God is illustrated by a reference to an unfaithful wife forsaking her husband. On the contrary, God's forbearance, tenderness, and love, are compared to those of a faithful husband to his wife. Again Isaiah says: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

In the New Testament the marriage relation is used to illustrate the union between Christ and the Church, and the latter is called "The bride, the Lamb's wife." The consummation of the work of salvation is referred to, in Revelation, as the "Marriage supper of the Lamb."

Man has always stumbled when he tries to attain the high conception of marriage which Christ had. You remember that Christ said: "What, therefore, God hath joined together, let not man put asunder." The Bible gives only one ground for divorce. I do not wish to appear to be pessimistic, but I veritably believe that there never has been a time when so many evil forces threatened the very existence of the home, and family life, as there are at the present time. The multiplication of divorces is truly alarming. Whatever strengthens and improves the family, strengthens and improves the state and nation. Whatever lowers and breaks up the family, destroys the state and nation. Both sacred and profane history prove these statements to be true.

The grandest days of Roman history were those purer times when a wife, like the noble Lucretia, thought it better to die than to be dishonored. When divorce became easy, domestic virtue began to perish. Then the family began to fall to pieces; and when the family fell, all that was truly great and noble in Rome fell with it. The story of the greatest corruption of the family life of the Romans is revealed to us from the ashes of the ruined cities of Pompeii and Herculaneum.

In the sixth chapter of Genesis we have a vivid story of the most frightful corruption recorded in the annals of human history. This terrible corruption seems to have begun from a general breaking down of the family ties and a lowering of domestic virtue. And the awful wickedness of those antediluvian nations was avenged by the greatest punishment which high heaven has ever visited upon this fair earth of ours. But note the contrast between the wickedness of those people and the life of Noah. You remember the Bible says that "Noah was a just man and perfect, or upright, in his generation." And Noah and his family alone were saved from the destruction caused by the flood.

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(*continued on page fourteen*)

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Our Little Folks

ROSITA'S FINGER

By Ethel Demont.

Now who would have supposed that a finger could cause things to happen; just one finger? Yet it all came about because of Rosita's finger, the first one on her right hand.

Rosita was a dark-eyed Porto Rican girl. Her mountain home was one of the poorest in the little cluster of houses not far from the city of Ponce. The place was called Corral Viejo, which means Old Back Yard. That is just exactly what it was. The house was a tiny shack, the door opening on the mountain road. The house was raised on sections of tree trunks, which made the floor quite even and left room for the pigs to play underneath. Pigs? Oh, yes; and chickens and goats as well. Why, the goats came and went in the house with as much freedom as your best dog friends in this country.

In spite of her poor home, Rosita was a happy little girl; but there was just one thing she wished for more than anything else in the world. Sometimes she whispered it to the banana tree and her pet goat. "If I could only go every week to the school of the missionary! She has so sweet a smile, and the girls who go say she tells wonderful stories."

"I would like to go too," said a voice beside her, and she turned quickly to face her playmate Maria.

Rosita clapped her hands. "Would you?" she asked eagerly. "I have wanted to go, but they will not let me," and here she motioned toward the house. "But baby Rauol is asleep now and we can play."

"I know what we can do!" exclaimed Maria. "We can go down and listen outside the school. That would not be going in, and we will not tell a soul."

Rosita nodded agreement, and taking hold of her friend's hand started down the road. "That is right," she said. "If we do not go in, surely my father can not be angry, though we will not say anything about it anyway," she added anxiously. One could never tell, and perhaps the father would not even approve of listening outside.

They hurried along the path, and in a few minutes were creeping quietly under the windows of the school, and listening to the sounds coming from within. They were in time to hear a beautiful story; that is, part of it. It seemed they had listened no time at all when they heard the teacher say, "Why, I did not know it was so late. I shall finish the story tomorrow."

They crept quickly away and ran up the hill. "It was wonderful, Maria," said Rosita when they stopped for breath. "We must go often."

"Yes," answered Maria. "We must go tomorrow and hear the rest of the story."

"Yes, indeed," agreed Rosita. "I will hurry and get the work done so there will be reason why I should not play. I shall wait for you under the banana tree; and remember, it is our secret."

"Of course—our secret," and Maria nodded as she took the path that led to her own little home.

The next day they went again, and the next, and the next. They heard the rest of the story, many others, and a song. To learn that they had only listened carefully when the other children sang it, then joined in very softly. They often sang the song when they were together and they were sure no one could hear. In fact, it seemed to Rosita that her heart was singing it most of the time, and that some day it just must come out without her knowing it. Which is exactly what it did, much to the surprise of her father.

"What is that you are singing?" he asked.

Rosita was so surprised that she jumped, but she told the truth. "It is the song that they sing at the missionary school," she replied.

"What!" shouted the father. "Have you been going there? Did I not tell you never to go?" And he was very angry.

"I did not go into the school," answered Rosita quickly. "I only listened outside to the stories and songs. They are beautiful—"

Her father would not listen. "I know! I have heard! I tell you to stay away! You are not even to listen outside! The missionaries only come with strange customs and ways that are not good. You are not to sing that song again, either." And indeed Rosita did not feel much like singing that or any other song.

It was the next day that it happened. The mother called from outside, "Rosita, bring me the black pan house, and hurry." Rosita ran to get it. The pan was hidden behind the big cans of water that had been carried half a mile from the mountain spring, and as she leaned over to get it she put her hand against the wall to keep from falling. As she did so a rusty nail pierced her finger and she jumped back. "Ouch!" she said, and then reached again for the pan, taking care to avoid the nail. The matter was soon forgotten, because there was so much to keep her busy, and she was too tired at night to let a little pain in her finger keep her awake.

In the morning, however, Rosita held a council with her pet goat and the banana-tree. "It still hurts," she confided to them. "But of course it isn't much, and I won't say a thing about it to anybody."

That was not the last of it. The finger grew worse and Rosita became quite ill. Then it was that the missionary lady herself appeared. Rosita looked up from her little bed on the floor and saw her standing in the doorway like a bit of sunshine. "It is the missionary lady!" she called gladly. It was not long before the mother had told about the finger.

"I heard about it," was the answer. "That is why I came. I knew Rosita used to listen outside the window, and I missed her. She must have care; she is very sick."

The mother shook her head. "There is no money," she said sadly.

"That makes no difference," said the missionary lady. "I will take care of that. I will take her to the hospital."

Just then the father came in. He was not at all glad to see the company, but the Sunshine Lady did not seem to notice and was as nice as ever. In the end she had her way and planned to take Rosita away to get well.

A few days later the little Porto Rican girl entered another world, a world of beautiful beds, and clean, soft sheets and kind nurses. Never had Rosita enjoyed so much attention. And indeed she needed it at first, because she was very sick. One day even the father was only allowed to look in at the door without speaking. Then he forgot his dislike and went to the missionary lady for comfort. After that he never spoke any but kind words about the missionary and her school. In fact, one day when Rosita was well enough to sit up, he came in the hospital ward in time to hear her lead the rest of the children in singing:

"Yes, Jesus loves me,
Yes, Jesus loves me,
Yes, Jesus loves me,
The Bible tells me so."

And he only smiled. With that happening you can guess the rest; and not only did the happy little Rosita walk proudly into the school of the missionary, but Rosita and her whole family walked proudly into the church of the missionary every Sunday. And all on account of a finger.—Junior World.

WOMAN'S PAGE

(*continued from page eight*)

E—Enlist every woman and child in the church.

F—Faithfulness; Forceful impression upon the members that the financial obligations must be carefully and regularly paid.

G—Get acquainted with the work; Group the membership and let each group give a program each year.

H—Hand work is not to be despised. Our missionaries can use articles in sewing classes and thus release them for other kind of work.

I—Intercession—the highest power of service.

J—Help others, see the Job and let them also experience the Joy.

K—Knowledge. The best way to thwart indifference is to spread information and inspiration through the reading and study of our missionary text books, our Missionary Voice, Y. C. Worker and other misisonary literature.

L—Lend a hand; Learn a heap; Lift a heathen; Live to serve.

M—Money—Mission cause needs more than dollars, though money is a sacred trust.

N—Novelty. "Variety is the spice of life." Change your programs occasionally; introduce new ideas.

O—Opportunity to bring the world to Christ.

P—Perseverance until every woman of the church and congregation is a member of the W. M. Society.

Q—Question why attendance is small; why women are not interested and how to appeal to the women to take an active part.

R—Read Missionary Voice and other missionary literature.

S—Be Stewards; Spend and be spent for His sake.

T—Tax yourself; your talent in service. Your service to the glory of God.

U—Urge the importance of the work.

V—Vary type of meeting.

W—What to bring to every meeting: Wit, Wisdom and Workable plans.

X—Xtra features.

Y—You. The Lord depends on you; Your responsibility, Your enthusiasm, Your courage.

Z—Zealous. "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel in the edifying of the church."

—Woman's Missionary Friend.

SUNDAY SCHOOL

(*continued from page nine*)

WESLEY CLASSES

Since last report the following Wesley classes in our conference have either renewed their charters or secured new ones. We are delighted to have these fine up-to-date Methodist organized classes properly lined up and give them the right hand of fellowship in our Wesley Federation. Note them:

Earnest Workers, Central, Mooresville.

Wesley Class, Oak Summit, Winston-Salem.

Girls' Wesley, Park Place, Greensboro.

True Blue, Mocksville.

Always Faithful, Bethel, Bethel Ct.

The Frye Wesley, Avondale.

The Builders, Old Union, Randleman.

Daughters of Wesley, Rutherfordton.

Young Men's Wesley, Antioch, Rural Hall.

Shuman Wesley, Calvary, Charlotte.

Bess Gray Plumly Wesley, Centenary, Winston-Salem.

The Wesley Class, Cliffside.

Knight's Wesley, Bethel, Greensboro.

The Susanna Wesley, Liberty.

The Wesley Class, Marshville.

Men's Wesley Class, Centenary, Winston-Salem.

Merry Workers, Rutherford College.

Young Men's Wesley, Gilkey.

The F. I. A. J. Wesley, Central, Spencer.

Young People's Wesley, Trinity, Randolph Ct.

Willing Workers, Vanderberg, Shepherd Ct.

Win More Wesley, Oak Forest, Morganton.

Wesley Workers, Lowe's, Wentworth Ct.

The Weaver Wesley, Centenary, Winston-Salem.

Florence Wesley, Centenary, Winston-Salem.

Stewart Wesley, Duncan Memorial, Charlotte.

A LAYMAN'S REPLY TO BROTHER BRUCE CRAVEN

I have read your reply in the Advocate of June 18th to some good brother "On Which Side Is Christ?"

I am ready to agree with you that Jesus stands just where he did a million years ago and I do not believe that he was in that separation in 1846, but that the devil was on both sides, and I think that the devil is in the lives of the ones who are so bitterly fighting unification today. The ones who are so bitterly opposed to unification are, as I see them, very much unlike the peacemakers. I believe that John Wesley had the spirit of Christ when he founded the great Methodist church, and that, if he had found it necessary to have created a church North and a church South, he would have done so. The separation in 1846 just simply tore down that which John Wesley was trying to build up. Had this separation of 1846 never occurred Methodism and Christianity would be much more powerful all over the earth than it is today. Now I would like very much for you to show me where the church North can swallow up the church South, any more than the North Carolina conference can swallow up the Western North Carolina conference. As I see it, the present plan fully takes care of jurisdiction number two. I am fully satisfied that you and other critics can pick flaws in the present plan, as there have been flaws and mistakes found in the constitution of these United States, and it has been amended until it is more perfect.

This present plan may be voted down this year in the Southern M. E. church, but unification is coming; it is sure to come. It may be necessary for a few funerals to take place first. If that part of the Lord's prayer is ever answered where it says "Forgive us our trespasses as we forgive those who trespass against us," also where it says "Thy kingdom come on earth as it is in heaven." As I see it, the church North and the church South will have to get closer together than they are at present before the Lord's kingdom ever comes on earth as it is in heaven. The states reunited back in the sixties; why cannot the church unite? Have the churches more of the spirit of the devil than the states? The North and South mix and mingle together in many ways. We carry on all kinds of business together; sons and daughters of the North and South marry and live together in peace. Why cannot we as Christians and as a church live together in peace?

My father was in the Confederate army four full years, was wounded three times. I was raised a Methodist, I have voted the Democrat ticket from the time I was 21 years old, and I intend to do so in the future. I try by the help of God to get prejudice, selfishness and strife out of my life. I am in favor of low protective tariff, League of Nations, and unification, as I believe these three go hand in hand.

As it so happened I was one of the eight lay delegates from my district to the Western North Carolina conference, and if I live and keep my health I fully intend to be on the ground and I will take great pleasure in casting my vote for unification.

Murphy, N. C. R. A. Akin.

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KNOW NORTH CAROLINA: A RURAL STATE

In spite of our great rapid urban growth in North Carolina, we are still predominantly a rural state. We hear so much about the unprecedented growth of our towns and cities that we are likely to get the impression that the state has passed over into the urban group.

There are at present only two states in the Union that have more farms under cultivation than North Carolina. Only two states have a larger farm population than North Carolina.

In only four states of the Union is the farm population ratio higher than in North Carolina. We are 71 per cent rural, and 58 per cent of our people actually live on farms.

And finally while half the states are losing farms, and the United States is suffering a net loss of farm people, North Carolina is increasing her farms and farm population at a rate that testifies that agriculture in our state is generally prosperous, and is a satisfying method of making a living.—University News Letter.

THE FAMILY IS FIRST

(*continued from page eleven*)

cities, and of our great wealth, and of our almost unlimited resources. And our own great state is being noticed not only by the other states of our nation, but it is also being advertised practically all over the world because of its great progress along so many lines. We are justly proud of our wonderful state and nation. I would not, for one moment discount any of these things. But we have many utterly false and delusive measures of prosperity. Probably our nation is making a worse record, by far, in the number of crimes, than any other of the civilized nations of the world. Do you know that in one American city alone there was a larger number of crimes committeed in one year than in all the British Isles in one year together? And the number of divorces has doubled, probably trebled, within the last several years. I think I am not making the picture too dark, but it is a record of which we should be ashemed, and it should cause us serious thought and concern. That is not necessarily the most vigorous state; that is not necessarily the most prosperous nation; that it is not necessarily the best government, where there is the largest population; where there are the most splendid cities, the greatest refinement and polish of manners, the largest gold reserve, and the most brilliant achievements in the arts and sciences—not unless these things, as important as they are, are coincident with domestic purity and peace. After all, that is the best and most prosperous government which wields the most powerful influence in fostering and securing the greatest number of industrious, virtuous, and happy families.

The family determines the destiny of both church and state, as has already been stated, because both church and state have their very foundations in the family. Therefore, if we are to have any improvement in society, if we are to have a better government—and there is great room for improvement—those improvements must begin, not in the legislative halls of the state and nation, but they must begin with the daily, practical application of the principles of Christianity at the family fireside.

Much might be said on this important subject, but I must hasten to a close.

Again, we say that we appreciate the great hospitality of this church, and we appreciate the kindness of all who have had a part in making this occasion possible, and we trust that the entire day may be spent profitably to us all. Homer H. Winecoff.

Concord, N. C.

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August

Weaverville Ct., Alexander's Chapel, 11 22-23
Mars Hill Ct., Bright Hope, 3 and night 23
Flat-Rock-Fletcher, Fletcher, 11 30
Mount Pleasant, night 30

September

Mills River, Horse Shoe, 11 5-6
Asheville Ct., Emma, 3 and night 6
Hominy, Oak Hill, 11 12-13
Henderson Ct., Moore's Grove, 3 13
Hendersonville, night 13
Fairview, Bethany, 11 19-20
Skyland, Naples, 3 20
Saluda-Tryon, night 20
Swannanoa, Tabernacle, 11 23
Black Mountain, night 23

CHARLOTTE DISTRICT
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August

Pineville, Harrison, 11 16
Hickory Grove, 11 30
Chadwick, 8 30

September

Peachland, Hopewell, 11 6
Prospect, Carmel, 11 12-13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October

Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

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FOURTH ROUND

August

Ramseur-Franklinville, Franklinville, 11 16
West Market Street, night 16
Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30

September

Uwharrie, Concord, 11 5
New Houe, Macedonia, 3 and 11 5-6
Asheboro 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October

Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

August

Morganton, First Church, 11 16
Bostic, Salem, 11 22
Forest City, Forest City, 11 23
Mill Spring, Gray's Chapel, 11 29
Spindale, Spindale, 11 30

September

Spruce Pine, Penland, 11 6
Burnsville, 8 6
Old Fort Ct, Bethlehem, 11 12
Old Fort, 11 13
Marion, First Church, 8 13
Marion Circuit, Glenwood, 11 19
Marion Mills, East Marion, 11 20
Cross Mill, Cross Mill, 8 20
Bald Creek, 11 26
Micaville, 11 27

October

Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

August

Spray, 11 16
Madison, night 16
Summerfield, Morehead 23-24
Walnut Cove, Walnut Cove 30-31
Ararat, Carter's Chapel 5-6

September

Dobson, Stony Knoll 12-13
Jonesville, Grassy Creek 19-20
Elkin, night 20
Danbury, Bethesda 26-27

October

Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

August

Helton, Helton 15-16
Avery, Pisga 22-23
Elk Park, Montezuma 29-30

September

Warrensville, Rich Hill 5-6
Jefferson, Orion 12-13
Creston, Southerland 19-20
Sparta, Piney Creek 26-27

October

Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August

South Main, 11 16
Park Avenue, night 16
East Spencer, 11 23
North Main, night 23
Salisbury Ct., Bethel, 11 29
Albemarle Central 30
First Street, night 30

September

New London Ct., Richfield, 11 5
Salem, Salem, 11 6
Baden, night 6
Albemarle Ct., Union Chapel, 11 12
Norwood Ct., Randalls, 11 13
Norwood, night 13
Mt. Pleasant Ct., St. Pauls, 11 19
Bethel, 11 20
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30

October

Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August

South Fork, Plateau 16
Gastonia, Main St., 11 23
King's Mountain, night 23
Maylo, 11 30
Bessemer, Bessemer, night 30

September

Polkville, Casar, 11 5
Bewood, Double Shoals, 11 6
West End, night 6
Crouse, Lander Chapel, 11 12
Cherryville, First Church, 11 13
Cherryville Ct., Beulah, 33 13
Lincolnton, night 13
East End, night 16
Lincoln Ct., Marvin, 11 and 11 19-20
Goodsonville, Pisgah, 3 and 3 19-20
Dallas, Dallas, night 20
Smyre, night 23
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27

October

Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

August

Catawba, Concord, 11 16
Mooresville Ct., Williamson, 3 16
Mt. Zion, 8 16
Balls Creek Camp Meeting 23
Hiddenite, Hiddenite, 11 30
Cool Springs, Providence, 3 30
Race Street, 8 30

September

Westview, Westview, 11 6
Dudley Shoals, Grace, 3 6
Stony Point, 8 6
Lenoir First, 11 13
Lenoir Ct., Gamewell, 3 13
South Lenoir, 8 13
Hickory First, 11 20
Ball Creek, St. Paul, 3 20
Newton, 8 20
Granite Falls, 11 27
Hudson, Mt. Hermon, 3 27
Rhodhiss, 8 27

October

Davidson, 11 4
Statesville Ct., Shiloh, 3 4
Maiden, 8 4
Troutman, 8 7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

August

Glenville, Cashiers, 11 and 11 15-16
Highlands, The Flats, 3 and night 16
Haywood Ct., Zion, 11 and 3 22-23
Webster Ct., East LaPorte, night and 11 22-23
Sylva, night 23
Bethel Ct., Bethel, 11 and 11 29-30
Cullowhee, night 30

September

Judson, Judson, 3 and night 3
Robbinsville, 11 and 11 5-6
Andrews, night 6
Macon Ct., Asbury, 11 and 11 11-13
Franklin Ct., Bethel, 11 and 3 12-13
Franklin Street, night 10-13
Bryson City, Bryson, night and 11 18-20
Whittier Ct., Shoal Creek, 11 and 3 19-20
Murphy Street, night 23
Hiawassee Ct., Bellview, 11 and 11 24-27
Murphy Ct., Peach Tree, 11 and night 25-27
Hayesville, Hayesville, 11 and night 26

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

August

Davie, Center, 11 15-16
Mocksville, Mocksville, night 15-16
Thomasville, Main St., Main St., 11 23
Davidson, Good Hope, 3 22-23
Lexington, First Church, 11 30
Cooleemee, Cooleemee, night 30

September

Welcome, Midway, 11 5-6
Krrnersvile, Kernersville, night 5
Walkertown, Walkertown, 11 12-13
Burkhead, Burkhead, night 13
Ardmore, Ardmore, 11 20
Hanes-Clemmons, Hanes, night 20
Forsyth, Mt. Tabor, 11 26-27
Lewisville, Brookstown, 3 26-27
Grace, Grace, night 27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August

Cedar Grove Ct., Prospect, 11 14
Rougemont Ct., Tabor, 11 15-16
West Durham, night 16
Lakewood, night 19
Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

August

Stumpy Point, 8 13
Dare Ct., Mann's Harbor, 11 15
Manteo (preaching), 8 16
Kennekeet, Rodanthe, 11 17
Hatteras, Frisco, 3 23

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.

August

Pittsboro, Brown's Chapel 15-16
Haw River, Merritt's Chapel, 4 16-17

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

August

Grifton, Sharon 15
Centenary 30
La Grange Ct., Institute 29-30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August

Four Oaks, Sanders 15-16
Smithfield, 8 16
Jenkins' Memorial 23
Youngsville, Shiloh 30
Franklinton Ct., Wesley, 3 30

September

Kenley, Buckhorn 5-6
Clayton, 8 6

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

August

Middleburg, Schocco, 11 16

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

August

Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23

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IN MEMORIAM

HERRING—Friends will regret to learn of the death of Thomas J. Herring, which occurred at his home, 308 Harnett street, at 12:15 a. m. June 27. Mr. Herring was born in Sampson county in 1852. He was the son of Amos Herring. Fifty-two years ago Mr. Herring married Miss Amelia Merritt ,and from this union there were four daughters and three sons, four of whom are living: E. S. Herring of Rocky Mount, A. R. Herring, Mrs. R. W. Pettinger and Mrs. A. A. Nelms of Wilmington. Thirty-five years ago Mr. Herring came to this city and connected himself with the A. C. L. Railroda Company and served them faithfully for twenty-five years. Mr. Herring was a man of strong Christian character and has been a member of the Methodist church for 35 years. Mrs. Herring preceded her husband to the grave 13 months ago and since her death his health has slowly declined.

Mr. Herring was taken to Magnolia on the 8 a. m. train and laid to rest in the family plot besiue his wife. The funeral service was conducted by the Rev. Mr. Hocutt and his pastor, the Rev. J. A. Snow.

PATRICK—Mrs. C. G. Patrick, eluest daughter of Jesse Franklin and Abigail Gardner Coltrane, was born in Randolph county, N. C., May 12, 1846, and died September 9, 1924. Brought up in a Christian home by parents of broad and noble ideals, she was given the best school and church advantages of that community.

In early life she was converted and joined the Methodist church. She was a faithful and devoted follower of the Master through all her life. After securing what education she could in the private schools of the community she attended school at New Garden, now Guilford College, then gave her life to teaching in private and high schools in various locations in North Carolina and other states. Always popular with her pupils she wielded a great influence over them. Many men and women now filling well their stations in life caught inspiration under her tuition for noble, useful living.

January 29, 1889, she was married to Nathaniel Templeton Patrick of Le Montte, Mo. She gave up her school work and devoted her time and energy to her home and church. She was a warm friend to her pastor, lending a helping hand to every good work. She was especially interested in the Sunday school and mission work and gave liberally of her time and means to make them a success in her church.

Devoted to her parents she made frequent visits to the old home in N. C. after marriage and residence in La Montte. After the death of her husband in 1915 she came back to N. C. and dwelt with her father till his death in 1918. She gave much of her time in her last years to helping care for sick friends.

For some time before her death she made her home in High Point. She went down to Ebenezer, the old home church, to attend a series of meetings for a few days. While there she went out to the old home to spend the night and was paralyzed, living only three days.

Her funeral services were conducted by Rev. J. E. Woosley at Ebenezer, attended by a large number of relatives and friends, and her body sleeps in the quiet beautiful cemetery.

She lived on a high plane, and forgetting self gave unstinted service to her fellowman. N. E. Coltrane.

RESOLUTIONS OF RESPECT

At the second quarterly conference, Bertie circuit, a committee was appointed to draft resolutions of respect to draft resolutions of respect to the memory of our brother, Joseph H. Smithwick, who died on March 6, 1925, in the full vigor of manhood, being only 45 years old.

Brother Smithwick joined the church in early childhood, recently moving his membership from Windsor to Cashie; and in the building of the new church of Cashie was one of the most active members, giving freely of his means and time. He was a man of fine business qualifications, prompt in meeting all obligations, and his strict integrity won for him a host of friends who deeply regret his passing.

He was a kind neighbor, a loving and affectionate husband and father, a good citizen. Therefore be it resolved:

First, That while we bow to the will of our heavenly Father who doeth all things well, we cannot but express our deep sorrow at his death.

Second, That we extend to his bereaved family our sincere sympathy and pray that God in His mercy may watch over and care for them.

Third, That a copy of these resolutions be recorded in the conference record, a copy sent to his family and to the North Carolina Christian Advocate.

T. C. Bond,
T. A. Smithwick,
W. A. Tadlock,
Committee.

OVERBY—Mrs. Rosetta Overby was born in the year 1852, and died suddenly on the afternoon of June 29, 1925.

Sister Overby had not been physically strong for some time, but seemed to be in better condition than for some time, when without warning about four o'clock in the afternoon while sewing and joking with some members of her family, her heart ceased functioning and in a moment more she was gone. The news came as a great shock to the entire community, while members of her family were almost prostrate.

Sister Overby was converted when she was a young girl, joined the Methodist Episcopal Church, South, and for sixty-one years remained a faithful and consistent member. For the major part of this time she held her membership, with the other members of the family, with the church at Macon. She loved her church, and while she was unable to attend but a few services during the last few years, there was no waning in the spirit of her loyalty and devotion.

Two sons, a daughter, several grandchildren and a host of relatives and friends mour her passing. As these tarry behind for just a little while may the Comforter, who only can heal the broken-hearted, comfort and guide them in the way of the more abundant life, that they may some day be gathered with her in that fairer land of unbroken unities. H. B. Porter,
Pastor.

HAMPTON—Ezekiel H. Hampton, son of Wade and Ruth Bird Hampton, both of Burnsville, N. C., Yancey county, was born January 14, 1835; died June 22, 1925.

He was converted September 11, 1845, and joined the M. E. Church, South, of which he was a member at his death. Early in life he entered the ministry and was an active preacher 62 years.

He was first married to Elizabeth Patterson October 22, 1856, who died December 13, 1874. To this union were born six children, three of whom survive—Mrs. R. S. McLaughlin, Centralia, Wash.; Mrs. R. R. McCourrry, Limestone, Tenn., and Mrs. J. C. Johnson, Whittier, N. C.

Next married to Charlotte Love Patterson August 18, 1878, who died December 29, 1921. To tnis union were born eight children, five of whom are living—R. F. Hampton, of Tacoma, Wash.; G. E. Hampton, Caryville, Tenn.; Mrs. G. C. Ledbetter, Asheville, N. C.; Mrs. D. H. Turpin and Mrs. C. M. Martin, of Whittier, N. C.

He moved from Yancey county to Jackson county about 43 years ago.

Besides the children he is survived by 48 grandchildren, 98 great-grandchildren and nine great-great-grandchildren.

He was a brave Confederate soldier and was promoted to the rank of major general near the close of the war. He was a loving father and husband, a natural born preacher, and withal a most exemplary citizen. Peace to his ashes. J. N. Gibbs.

IN MEMORIAM

On June 16 at the home of Mrs. J. W. Wooten circle number two of the Ladies' Aid Society of the Kernersville M. E. Church, South, held a beautiful memorial service as tribute to their late pastor, Rev. L. A. Falls, whom God in His infinite wisdom and mercy had removed from their midst.

Though Brother Falls had served that charge only a few months, coming there from Concord, yet by his deeply consecrated life he had endeared himself to his congregation as their loving attention in his illness attested.

Wishing to express their sorrow in their loss and show their appreciation of his beautiful Christian character this little band of women met and rendered an appropriate memorial to their departed brother and leader by the reading in concert of the twenty-third Psalm, his favorite, closing with the reading of his favorite poem, Crossing the Bar.

He was so interested in preparing for district conference to which his church was hostess, but was taken sick two days before conference convened and after an illness of two weeks passed away to his eternal home.

Well might it be said of him, "Faithful one, thou hast weathered the storms, the ocean crossed and anchored safe where brighter seasons smile. May we, too, meet thee and bid thee 'Good morning' on the hills of eternity."

Mrs. J. W. Wooten,
Mrs. J. R. Paddison,
Mrs. P. J. Nash.

BRANTLEY—John W. Brantley, born February 2, 1841; died May 23, 1925; was converted and joined Sandy Cross Methodist church when a young man. Through the years many chages have come, but through them all his faith was firm, his hope was in God and he knew in whom he believed. His going was calm and peaceful as an infant's slumber.

Brother Brantley was loved and highly respected by all who knew him. No one could say aught against him. The children who survive him are: One son, J. H. Brantley, four daughters, Mrs. G. B. Winstead, Mrs. W. M. Dickerson, Mrs. Arthur Belchelor, Mrs. Ned Smith.

A good man has gone to his reward. He was patiently waiting the coming of the boatman who would pilot him over the narrow s[illegible] ing upon the love[illegible] who mourn their loss, which is his gain.

W. E. Trotman.

TO THE HON. WM. J. BRYAN

America, the glorious and mighty land today;
America the beautiful, with streaming banners gay—
America, America, a leading light you stand,
Oh, whyand how your greatness and triumphs in the land?

In retrospection we behold the stern and rock-bound coast,
Our Pilgrim fathers kneeling, as captain of God's host—
The open Bible speaking a covenant of God's grace.
'Twas thus thy birth or glory and triumphs in the race.

The Holy Bible, with its truths unquestioned and believed,
Led on and on to victory, and thro' it men achieved—
Success, triumph, and blessing, see! today our flag unfurled
Proclaims in ringing accents the one flag of the world!

Then America, turn backward a moment in your race,
And catch again a gleam of faith in your Pilgrim fathers' face.
The gain is not to the swiftest, the wisest, mightiest—nay,
But conquest comes thro' simple trust, to men of faith who pray.

Then honor and praise to men of faith, wherever on earth they be.
All honor and praise for victories won and triumphs yet to be.
While Christ leads on our bark is safe, no storm however wild
Can e'er upset our Ship of State, if we've faith of a little child.

America, the land of faith, hails Bryan a mighty son,
Uniting past and present needs and victorious races run,
By the golden cord of simple faith, so pure, so true and strong,
[illegible] all the sinful powers of earth can never thwart nor harm.

We hail thee, Bryan, crown thee too, pioneer, leader, friend;
Your mighty soul of faith and trust a blessing to us send.
Your vision reaches onward beyond scientific strands,
Your eyes behold the Prince of Peace, therefore you understand.

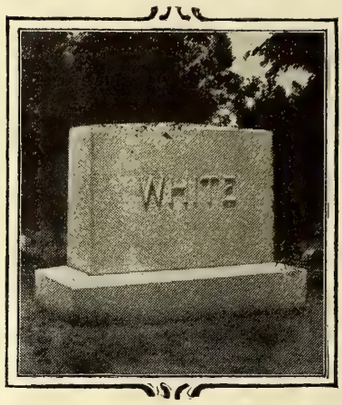
Rebecca B. Liner.

Trinity College Library

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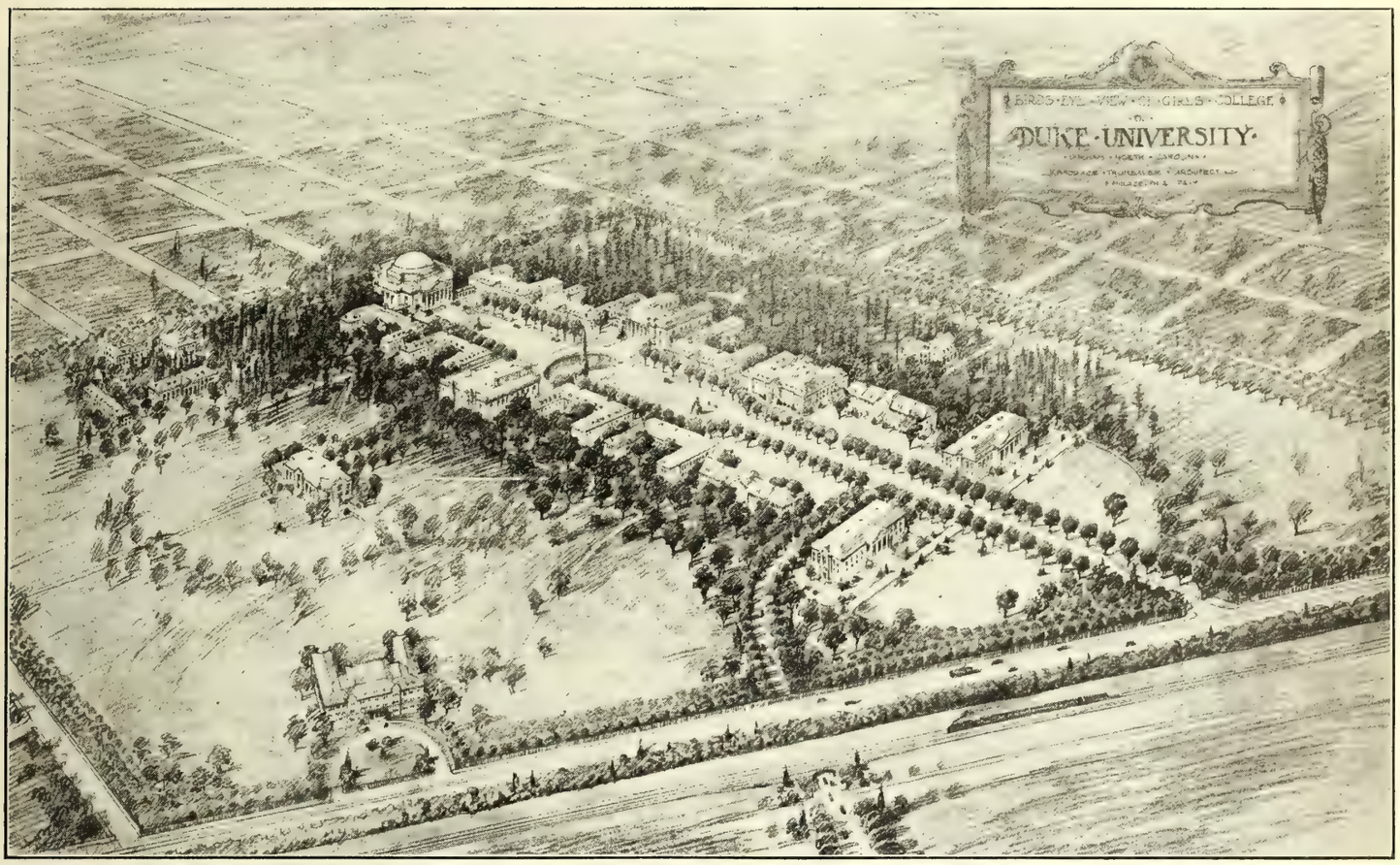
Winnsboro Granite Corporation

RION, S. C.

Monuments Maintain Memories

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, AUGUST 20, 1925 Number 34



BIRD'S-EYE VIEW OF WOMAN'S COLLEGE, DUKE UNIVERSITY

The above cut gives an idea of how the first unit of Duke University will appear when the eleven new buildings at a cost of approximately $4,000,000 have been added to the present buildings on the campus which will be allowed to remain.

Beginning at the front of the quadrangle on the left is West Duke Hall and back of this in order are Jarvis Hall, class room building, dormitory, library, dormitory, dormitory, at the end of the rectangle the auditorium, then coming down the rectangle from the auditorium are two dormitories, a union hall, which will be in the nature of a students' club and exchange, an apartment building containing suites for faculty members and their families, Science Hall, Aycock Hall, East Duke Hall, and east of the quadrangle the Inn. To the west of the quadrangle and near the front is Southgate and to the rear appear the gymnasium, Bivens Hall, Asbury Hall, Lanier, York, Branson.

Ground was broken Friday, August 7th, for the eleven new buildings which constitute the entire quadrangle except the four buildings at the front, namely, East and West Duke, Aycock and Jarvis Halls. This work is to be completed within eighteen months.

The observer will note a boulevard coming out from the quadrangle and that it passes under the railroad in front of the college campus.

This boulevard will extend a mile to the boys' college and the University proper which is to occupy grounds of more than 3,000 acres where unlike any other university campus that we know there will be cascades and a great artificial lake. Those uplands of forest and field and hill and dale will lend themselves to the best of the landscape artist's skill and the grounds when completed promise to be a dream of beauty.

This university will stand through the centuries a monument to the constructive genius of Mr. J. B. Duke, who is not only putting his money but his best thought into what is to be truly a monumental work that will command the admiration of all who shall be privileged to look upon its extent and beauty.

The Craven Memorial Hall, Alspaugh Dormitory and the Library will be razed in order to give room for the more modern buildings. Many of the old students of Trinity will regret to see these go, but it is necessary so that the enlarged building program may be carried out.

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

Entered at the Postoffice at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in Section 1102, act of October 2, 1917, authorized September 9, 1918.

A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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WHAT ONE FAMILY HAS DONE FOR EDUCATION

A few days ago work was started on the new buildings on the campus of Duke University. Some of the trees that have beautified the campus had to be cut down to make way for new buildings. Some of the buildings for which generations of students have had veneration will have to be torn down to make way for newer, and better, and more imposing buildings. It is not often that an institution of learning is enabled to give the contract for eleven buildings at one time, especially when these buildings are to be so complete in their appointments and so attractive in their design. These will form the first unit in a building program of such magnitude as to make it almost impossible to realize its true significance. It will take time to come to a full realization of its magnitude and its real meaning. The wonderful vision of Mr. James B. Duke has caused the eyes of the whole country to be turned to the institution whose growth and development his indenture has made possible.

From time to time as the plans are formulated and made public there will come a fuller realization of their magnitude. The task ahead is big, but the opportunity is an inspiring one. Certainly no such a chance has been given to a Southern institution and indeed to an educational institution anywhere.

We sometimes wonder if we adequately realize and appreciate what one family in the last thirty-five years has done for educational upbuilding. Those who are in position to know the true story can fully appreciate how thrilling and inspiring it is. It seems now as if it had been a long time since Trinity College was moved to Durham so rapid has been its growth and development, but in reality it was only a few years ago. Mr. Washington Duke gave of his means but he also gave his sympathetic care and devotion, which lasted to the day of his death. Certainly no cause ever had a warmer friend than Trinity College has had in Mr. Benjamin N. Duke. Through all the years he has borne it on his heart and in manifold ways and to an extent not known by the general public he has by day and by night cherished for it an abiding affection and interest.. For many years he has given largely to the running expenses of the college when no publicity was given to his benefactions. No kinder or more generous spirit has lived and labored among us. Hundreds of young men and young women have been given a chance in life by his benefactions. Educational institutions, churches, hospitals, orphanages, the sick, needy and distressed have all been beneficiaries of his philanthropies. Through all the years he has been the friend and helper of every good cause. Sorrow and affliction have only made his life tenderer and more responsive to the needy of mankind irrespective of class or race.

BLOWING ROCK, BOONE AND THE APPALACHIAN STATE NORMAL

I spent last Saturday and Sunday at Blowing Rock, the nesting place for snow birds. At midday in midsummer the mercury ranges in the seventies and at night the summer visitors to this old and widely known resort snuggle under double blankets.

Last Sunday morning the fire blazed in the big fireplace of Mr. and Mrs. T. C. Cox's summer home where Mrs. Plyler and I were guests, and it was a delightful sensation to draw near to the blazing logs on that chilly August morning. Mr. Cox had just come Friday afternoon from a temperature of 104 at his home in Wadesboro. And this was the same week that the Charlotte Observer had been bragging that Charlotte was the hottest place on the American continent. If Charlotte was the hottest Blowing Rock, three hours away by auto, was possibly the coldest. Great is North Carolina.

Have you seen the John's river gorge from the porch of the Mayview Manor with Grandfather mountain in the distance high and lifted up far above all the surrounding peaks? If not you have a worth while experience awaiting you, even if you are familiar with Western North Carolina mountain scenery.

Up the John's river valley lay the trail that became one of the favorite routes of Bishop Francis Asbury across the mountains into the valleys of the Ohio and Mississippi rivers.

Ten miles from Blowing Rock over as fine road as one can desire is the county seat of Watauga, named in honor of that famous backwoodsman who was never quite so happy as when exploring those native wilds that hitherto had been untouched by the foot of a white man.

The town of Boone that stands on the trail over which Daniel passed from his early home on the banks of the Yadkin in what was then Rowan county but is now Davidson county to become a citizen of Kentucky for awhile before removing to the unoccupied lands beyond the Mississippi, has a most attractive new hotel appropriately named The Daniel Boone. It is both a commercial and tourist hotel and is enjoying an excellent patronage.

It was my privilege Sunday morning to preach for Rev. M. B. Woosley at Blowing Rock and in the evening at Boone. It was a long looked for privilege to see that new church at Boone, of which we heard so much back in the days when Bishop Darlington and Rev. G. C. Brinkman, the pastor, was letting us all know about a church building enterprise in the good town of Boone. But I am sure that all who contributed in any way to the erection of that church are happy that they had any part therein. The church is beautiful and will serve for years to come. But it is none too large. It was filled Sunday night and nothing special on.

Brother Woosley with many of the faculty and students of the Normal and the citizens of Boone has a great congregation and a great opportunity to which he is devoting his energies in a most successful manner.

I enjoyed meeting a number of old friends Sunday evening. Among these was Hon. Frank A. Linney, our United States attorney of the western district and a fellow student at college, who thinks he is good enough prosecuting attorney even at this far off day to convict the culprits at Trinity College in Randolph who stole Benson Parker's chickens. Others we met were Rev. J. M. Downum, for 15 years a successful teacher in the Normal, Professors J. D. Rankin and A. M. Norton, members of the Normal faculty, John B. Steele, county farm demonstration agent, and Col. Fred Olds of Raleigh, traveler and writer who never fails to spend a part of his summers in the mountains of western North Carolina.

The Appalachian State Normal.

Boone is situated in a beautiful valley with the mountains round about it like "the mountains are round about Jerusalem." The town has a sterling citizenship, a railroad, state highways in every direction, a big lumber business and other commercial activities, but the finest thing at Boone is the Appalachian State Normal. This school enrolled 649 students from 70 counties in North Carolina and six other states the first term and over 500 the second term.

In 1925 the legislature changed the name to the Appalachian State Normal School. Within three years more than one half million dollars have been put into the plant. Three million brick have been placed in the walls of new buildings. The plant is now valued at $1,000,000. The institution is recognized as a standard normal school, giving two years of normal college training. The graduates receive grammar grade B and primary C certificates.

I had the pleasure last Saturday morning of attending chapel services, when President B. B. Dougherty and members of his faculty extended every possible courtesy. Both faculty and students make a most favorable impression upon a visitor. Evidently the school is doing a fine work.

At the close of chapel Prof. J. M. Downum took several of us visitors to see the great new girls' dormitory that will soon be ready for occupancy, and the spacious new dining room and kitchen which is a building separate and apart from the dormitories. The great mass of the people have no idea what an educational plant the state has at Boone.. With this school at Boone and a similar school at Cullowhee, the North Carolina College at Greensboro, State at Raleigh, the Training School at Greenville, and the University at Chapel Hill, one cannot fail to be impressed with the magnitude of the work in higher education that is being carried on by the state, and every true son and daughter of this commonwealth should look upon these Christian agencies with a peculiar joy when one remembers that a common school education has been put in the reach of every child and higher education within the reach of all who desire it.

A. W. P.

EDENTON STREET CHURCH

One of the truly great churches of Southern Methodism is Edenton Street, Raleigh. It has an enviable record of achievement throughout the years. Some of Methodism's best men have served this church as its pastor. The roll would be too long to call. It has always been loyal to those sent to serve it, and has never faltered in its devotion to the cardinal doctrines of the church.

The Sunday school of Edenton Street has always been a leader in the North Carolina conference. That prince among gentlemen and Christian statesman, Mr. J. G. Brown, has been superintendent so long that he refuses to tell just how long, but certainly not too long. He is ever alive to the movements of the time, and his Sunday school is always up to date and it is one of the foremost schools of North Carolina. He has an average attendance of about one thousand. Some years ago a new Sunday school house was erected and it was thought it would be sufficient for many years in the future, but it is now inadequate and there is talk of enlarging. The school is departmentalized throughout and in fine working condition. One feature of the Sunday school that is attracting wide attention is the large class of men which is taught by Chief Justice W. P. Stacy. He speaks to about one hundred and fifty men every Sunday. The Hon. Josephus Daniels was in charge of this class last Sunday, and from what we heard makes a most excellent substitute for the judge.

At the 11 o'clock hour the writer was greeted by a splendid congregation which practically filled the lower part of the auditorium with many in the gallery. It is no wonder that Brother Stanbury says he has the finest congregation in the state. It has not been our good fortune to look into the face of a more delightful congregation anywhere than that which faced us last Sunday morning. It is a privilege for any one to be so situated as to be able to attend that good church Sunday after Sunday.

It was our good fortune to be entertained in the splendid home of the Hon. and Mrs. Josephus Daniels. Their new home is built of "stone that had been rejected by the builders." Mrs. Daniel found that the beautiful stone that had been used in the old city market was about to be discarded, and she bought the whole lot, and erected one of the most attractive residences in the state, and the hospitality of that home is not even surpassed by the beautiful stone walls and handsome furnishings.

T. A. S.

Rev. W. B. Shinn, pastor Green Street church, Winston-Salem, is now able to sit up several hours each day after a protracted illness and hopes for an early recovery. Rev. Eugene Needham, a local preacher and student at Duke, is supplying the work during Brother Shinn's illness.

PEOPLE AND THINGS

Western North Carolina Conference: Statesville, October 14.

North Carolina Conference: Fayetteville, Nov. 11.

Dr. T. F. Marr will be at Brevard, N. C., from August 17 to September 3. Those who wish to reach him between those dates will find him at Brevard.

Beginning August 30, Rev. Jim Green will hold a big tent meeting for his brother, Rev. John H. Green, pastor of Belwood charge. The tent will be located at Belwood.

Rev. J. R. Andrew, member of Baltimore conference, died in Rowland, N. C., July 15, at the home of his son-in-law, Dr. J. McN. Smith, and was buried in the cemetery of Emanuel church, Colvert county, Maryland.

August 30 (fifth Sunday) will be home coming day at Rocky Springs church, Alexander circuit. All present members, former members, all pastors of the church and public generally are cordially invited to attend. Dinner will be served on the ground. Exercises will be at 10:30 a. m. and 1:30 p. m.

"Reverend and Mrs. Jesse Thomas Draper announce the mariage of their daughter, Undine Barham, to Mr. Alfred Jerman Ellington on Saturday, August the fifteenth, nineteen hundred and twenty-five, Middleburg, North Carolina. Will be at home after September the first, Warrenton, North Carolina."

The Bethlehem camp meeting begins August 23. Rev. W. F. Womble, the presiding elder, will preach Sunday morning at 11 o'clock. Rev. J. H. Brendall, Jr., will lead the singing and preach once each day and Rev. John W. Hoyle, the pastor, will preach twice daily. The meeting will continue from Sunday to Friday.

Rev. W. B. Shinn, pastor Green Street church, Winston-Salem ,is now able to sit up several hours each day after a protracted illness and hopes for an early recovery. Rev. Eugene Needham, a local preacher and student at Duke, is supplying the work during Brother Shinn's illness.

Rev. G. T. Bond, pastor at Morganton, is visiting his mother in Washington. He expects to return by way of Frisco, Los Angeles, and New Orleans. He writes that he is having a delightful trip. Brother Bond has served as pastor in California and other points in the great, golden west.

Rev. E. H. Nease of Gibsonville received 14 new members into his church last Sunday on profession of faith and baptized two babies. The Men's Federation of Burlington, under the leadership of Brother W. E. Sharp, superintendent of Front Street Sunday school, was in charge of a union service which has been in progress nearly three weeks.

Dr. L. D. Patterson, general evangelist, Menlo, Ga., in renewing his subscription adds: "I am away from home a great deal and do not get to read my church paper regularly. But now and then I give them the once over, and find your paper mighty good reading. One issue is worth the price for a whole year."

Rev. J. W. Moore, pastor West End, Winston-Salem, is spending part of his vacation in revival services at Elk Park, assisting Rev. J. T. Spinks. Brother Moore began at Elk Park last Sunday and expects to continue a week or ten days. He has a great church at West End and the people appreciate him most highly. The church under his ministry is growing very rapidly.

Last Wednesday morning a very quite wedding took place at the home of Mr. R. L. Moore of Mt. Ulla, N. C., when Miss Lena Moore became the bride of Mr. Shirley Waters of Pittsboro, N. C., Rev. D. P. Waters officiating. The bride is the third daughter of Mr. R. L. Moore, a very prosperous farmer of Mt. Ulla. For the past three years Miss Moore has been a very popular student at N. C. C. W. The bridegroom is the son of Rev. D. P. Waters. He is a graduate of the University of North Carolina and a star athlete of that institution. After a very delightful wedding dinner Mr. and Mrs. Waters left for different points of interest in the mountains of North Carolina. They will make their home in Pittsboro, N. C., where Mr. Waters has been engaged as teacher and director of athletics in the Pittsboro high school.

A part of the "copy" for this issue did not reach us till the hour we went to press. For that reason it goes over till next week.

Rev. and Mrs. Paul R. Rayle announce the birth of William Paul on August 18, 1925.

Rev. H. G. Allen is in the midst of his revival meeting this week at North Wilkesboro. The pastor is doing the preaching and Dr. P. J. Brame, chairman of the board of stewards, is conducting the preliminary services of prayer and song. Large congregations are attending the services and a great meeting is expected.

Miss Nina Troy, a teacher in the Laura Haygood Normal, West Soochow, China, who has not been home for seven years, is now in Greensboro on furlough. Her friends, and they are numerous, are glad to have her once more in their midst for a year. Miss Troy next Thursday afternoon will receive the missionary societies of West Market Street church at her ancestral home on South Mendenhall street. The members of the several societies look with interest and delight to the privilege of a social hour with this returned missionary who has so well represented them in the Chinese mission.

The cornerstone of the Rockford Methodist church, Mt. Airy, was laid last Sunday afternoon at 5:30 o'clock. Rev. G. W. Williams is the pastor. The new church will be of tapestry brick with an auditorium that seats 700 and 14 class rooms for the Sunday school. On an adjoining lot is an attractive parsonage. The church will probably be ready for use before conference. Brother Williams was assisted in the ceremony by Rev. Burke Culpepper, D.D., evangelist, of Memphis, Tenn., Rev. H. K. Boyer, D.D., pastor of Central Methodist church, and Dr. Kerr, of Tifton, Ga.

HOME COMING DAY AT GOSHEN

Sunday, August 30, is to be home coming day at Goshen church on the Faison-Warsaw charge, and we are taking this method to invite all presiding elders, preachers and laymen who have served this church and worshiped at it.

Many of the preachers who have served this work have become prominent, but we hope they have not forgotten old friends and that they will make an effort to let them look into their faces and clasp their hand again.

Many of the people who were reared in this community have removed to other places and are living happy and successful lives, but we feel that they will enjoy a visit to the old home church to enjoy the fellowship and hospitality of the friends of old; so come one and all and let us have a great reunion.

E. L. S.

NEWS FROM BETSY

Presiding Elder Culbreth is turning evangelist. He has just closed a fine meeting at Anderson's church on the Chowan charge, and is this week beginning a series of meetings with Bro. J. M. Jolliff on the Hatteras circuit. Good reports coming from his work.

Dr. N. H. D. Wilson is on a trip through the North with Brother Geo. E. Major, enjoying a much needed vacation.

Rev. A. A. Chester has been appointed to the Chowan circuit to succeed Rev. M. R. Chambers.

The church at Stumpy Point is erecting a new parsonage for their pastor. The lumber is already on the ground and the work goes forward. Fine news from a splendid people.

The Collington church on the Kitty Hawk charge has recently been enlarged, and much better Sunday school facilities have been provided. The pastor, Rev. W. A. Chambers, is in a meeting this week, assisted by Rev. A. W. Price from Manteo.

"I AGREE TO PAY"

By H. M. North, Secretary-Treasurer.

I am sure that our people made this promise in good faith. Some of them were able to meet the pledges when they became due, and met them gladly. Some found them hard to meet, yet by sacrifice they have paid. Others have not been able to pay and have expressed their deep regret and the hope that later on they might be in better position to care for them. Some who have been able to pay have appeared rather indifferent in regard to the matter. Others, still, able to pay, and who intend to do so, have just let the months slip by without discharging this obligation. A very few have repudiated their pledges, to which their names are signed, refusing to pay at all.

But the time is passing. Subscriptions were made for five years, and we are now in the last quarter of the fourth year. On the first of next November the fifth and last annual installment will be due, except for those who designated a particular later date for their payments. Now we are wishing very much that we could close up the whole affair by the end of 1926. It is not desirable for these collections to drag over a long period like the Centenary has done.

Indications now are that crops in eastern North Carolina will be very fine this year, and our people will rejoice in the return of prosperity. I am asking that out of the first fruits you give something to the cause of the Lord to which you have made your promise. Not many of the individual pledges are large. The most of them can be met by those who really try to meet them. Will you not make an earnest effort to clear off the slate by November?

Pastors are requested to bring the matter before the Sunday congregation. Local collectors are asked to see their subscribers during the next two months in the effort to bring up all arrears.

THE TASK AT DUKE UNIVERSITY

In short, our task here is not simply to build a new university, but rather to build a new kind of university. Noble as this is, pursuit of the truth, about which we hear so much as being the true aim of a university, can never be motive high enough for us. Motive must also contemplate the rule of righteousness in the world. This will come not through even high and disinterested search for the truth but through a certain essence of character, moral as well as intellectual, in which inheres a power to know the truth and a will to live it. And all this must be done if done at all, in an atmosphere that is perfectly free and at the same time whole-heartedly Christian. We here are going to do our part loyally. Is our constituency wise enough and good enough to produce a soil and atmosphere that will sustain a great university at once completely given to full, untrameled pursuit of truth and to a burning passion for righteousness in the world? Our people and their leaders must answer in the great and eventful years that are just ahead of us. Let us all, both here at the University and out among our constituency over the wide world, make sure of the right answer.—President W. P. Few, in The Epworth Era.

ANOTHER GIFT TO DAVENPORT

There just comes from Davenport College the announcement that through the beneficence of Mr. Benjamin N. Duke, of New York, another $25,000 has been added to the endowment of the institution. This with the gift last month increases the endowment to $200,000 and will greatly facilitate the good work being done by this institution now entering its seventieth year of service.

As a junior college the thorough academic work of Davenport received full credit by the state department of education and by all other institutions of the state. At the end of the second college year a diploma is granted which entitles the student to a teacher's certificate equal to that of any other institution for the second college year. This is the first time in the long and honored history of Davenport that there is no question realtive to the grading and recognition of the graduates. Prospective patrons and students are quick to recognize the importance of this and it is expected that the coming year will be one of marked progress with all available room taken at the college.

A few changes have been made in the teaching force and the faculty for 1925-26 wil be made up of well trained men and women of wide experience and especial aptitude for their work. To take the place of the former dean of women who resigned to accept work in Alabama comes Mrs. Maggie Stoddard Spaulding. She comes as a graduate from the University of Missouri, A. B. and A. M., with three years of study in Europe and recently she has taken post graduate work both at Chicago University and at Columbia University. With several years of experience as an executive and as a teacher and with the highest testimonials she will add strength to the faculty and aid greatly in the administrative work.

The host of alumnae and friends of the institution will rejoice in its progress and increased facilities.

The Coming Generation

By Dr. G. T. Rowe, Chairman W. N. C. Conference Board of Education.

Once upon a time a callow youth left his mountain home and went out into the world to seek his fortune. Landing a job as a section hand on a railroad, he stuck to his work so industriously that in course of time he became manager of one of the divisions of the system. Having been away for several years, he decided to take a week or two off for a visit to the home folks. Soon after his arrival on a hot August day, he found himself sitting on the grass in the backyard over against his father, whose long knife had just laid bare the cool red heart of a luscious watermelon.

"How much you makin' now, Jim?" the old man casually inquired.

"Guess," bantered the son.

"Wall," drawled the father, "I reckon you must be gittin' about a dollar a day by this time."

"More than that," replied the young man.

"A dollar and a half?"

"Guess again."

"Two dollars?"

"Guess again."

Then with a great venture the old man exclaimed:

"You shorely ain't gittin' as much as three dollars?"

"Yes," replied the boy, "seventeen of them."

The old man buried the knife blade in the melon, and lifting his hands and emitting a low whistle of astonishment, asked in a searching voice:

"Jim, air you wuth it?"

As the church and the state are putting large amounts into education with the candid admission that the demands for this purpose will continually increase, the question naturally arises, whether there is enough in boys and girls to justify the expenditure of such vast sums of good money upon them. If not for this, then for what can money be used to advantage? As a man passes rapidly through this world he can be moved by no nobler desire than to serve the present age by helping the coming generation into possession of the racial heritage, which consists in religious, scientific, and literary knowledge, acquired through long centuries of observation, experience, and struggle. The push of ancestry, great as it is, is not so mighty as the pull of posterity. It is well to build monuments in honor of departed heroes, who have passed beyond the power of human hands to help or hinder, but the supreme task of any age lies in teaching and training the succeeding generation. Many men of wealth are contributing to educational institutions because they know that money has no value except as it can be used in the development of character. Thousands of men and women of superior ability are foregoing the privilege of accumulating property in order that they may devote their lives to the making of men and women. In fact, most people are now realizing that they must look in this field for an opportunity to do something that will abide.

The first lesson that every student needs to learn is that men live by faith. This is the first great lesson that the race learned. People in every age have been confronted with the question, Has life a meaning? Is there purpose behind the universe? Are things moving toward a desirable goal? A negative answer destroys hope, paralyzes aspiration, and removes the possibility of genuine education. An affirmative answer fortifies the soul for any



DR. W. P. FEW
PRESIDENT OF DUKE UNIVERSITY

calamity and opens up the way to unending growth and achievement. Carlyle's old lady who said, "I accept the universe," had the root of the matter in her. The church unhesitatingly answers this question with an everlasting "Yea." It believes with all its soul, and teaches its youth with all the earnestness at its command, that the first necessity for every life is an attitude of faith, which means belief in the reality of God, confidence in his good purpose, and active obedience in putting that purpose into effect. It believes and teaches that the life of faith has found expression in history, and that prophets and apostles taught and wrought as they did, because they were inspired of God. It believes and teaches that Jesus Christ is the true exponent of the Eternal.

The second lesson that every student must learn. It is much easier to imagine how things work than it is to trace out the course of nature and the processes of the human mind in order to ascertain the laws of nature through a knowledge of facts. It is easier to infer the ways of Providence from presuppositions than to sit at the feet of fact and learn from observation how God actually treats his world. Many volumes of maxims and supposed principles have been produced by meditating sages, and reverent followers have refused to examine facts at first hand for fear the wisdom of the ancients would be contradicted. But the path to the unseen and undiscovered leads through what is, and facts are the surface outcroppings that indicate the wealth of hidden treasure. There can't be true education without careful regard for fact. Freedom from the bondage of superstitution comes only through patient and persistent observation.

There are two classes of fact, and men arrive at opposite interpretaions of the universe according as they give to the one or the other the place of supremacy. The materialist starts with dead matter as supreme and resolves all spiritual phenomena into expressions of matter, while the idealist starts with mind and regards all material phenomena as expressions of mind. When the ocean becomes tempestuous white caps appear on the crest of the waves and when the storm subsides the caps vanish away. The materialist says that mind is to matter as the cap is to the ocean; as caps come and go while the ocean abides, so life comes and goes while matter abides. The idealist says that matter is to mind as the cap is to the ocean; material phenomena come and go, or abide only as intelligent mind gives them staying power, while immortal mind abides. All philosophies range themselves on one side or the other side, as mind or matter is regarded as supreme. Here also is the dividing line between religion and no religion. If matter is supreme, nothing matters; "eat, drink, and be merry, for tomorrow we die." If spirit is supreme, then God, duty, and immortality are facts of superlative importance, and it becomes the chief concern of every man to order his life in view of them. The Church stands irrevocably committed to the spiritual interpretation of the universe, and declares that there can be no true education without it.

The state is carrying on its educational work under a handicap. Shut out from the realm of religion on account of the conflicting views of various churches, it has been compelled hitherto to ignore all those facts which belong to the spiritual life and to confine itself to the task of making good citizens. That so many of the facts of life can be permanently ignored by the state in its schools is unthinkable, and it is going to take very careful study to make it possible for the state to do its part in education and at the same time keep state and church separate and preserve religious freedom. The Roman Catholic church is also under a handicap, because it bases truth upon ecclesiastical authority and refuses to acknowledge the right of the student to examine all facts and draw his conclusions from them. There are also some Protestant churches that have embarrassed themselves in the field of education by laying down as fundamental certain theories which cannot stand in the light of undisputed facts.

Now, the Methodist church the whole country over is setting itself to the performance of its educational task, clearly conscious of its advantage in being free to emphasize both the necessity for faith and also a proper respect for fact. From the beginning this church has regarded religion as a matter of experience, and it has found the experience of salvation through Jesus Christ a fact so solid and certain that its significance cannot be diminished by any other facts that may be discovered. Steadied by this conviction, Methodism is not seriously disconcerted in her educational work by the waves of bigotry, prejudice, and intolerance now sweeping over the country. Among all the educational institutions of states, church, or independent corporations there is none with a nobler past or more promising future than Duke University. While the trustees of some denominational colleges and universities are beset behind by a captious constituency and before by a clamerous student body, this institution moves steadily on its way with the calm earnestness that its long established academic freedom secures.

The United States of America seems destined to become the most powerful and influential nation. In all probability her ideals will become the ideals of the greater part of the world. Certainly her future will be determined in the school room. Methodism, therefore, faces a great opportunity and carries a tremendous responsibility in its educational work.



View of Campus Towards Auditorium, Woman's College, Duke University

Mr. Duke's Gift and Mine

By H. H. Sherman.

The announcement a few months ago of Mr. Duke's splendid gift to educational work sent a thrill throughout our entire Southern Methodism and attracted the attention of the whole nation. In 1921 about 30,000 North Carolina Methodists did a similar thing amounting, in the aggregate, to $1,344,000. The other educational institutions of our church in North Carolina as well as Trinity, were interested in these subscriptions and took on new life and hope.

Following up the Duke gift the officers of Duke University have been very busy buying land by the thousand of acres, planning buildings, laying off grounds, providing scholarships and fellowships and doing many other things to make Duke one of the great universities of the nation. Of course Mr. Duke is fulfilling his promise and providing the money promptly. But an investigation shows that the 30,000 Methodists who promised the $1,344,000 are rather slow in making good their promises.

They have paid about $400,000, while more than twice this amount is past due. It should not be forgotten that every North Carolina Methodist's promise is just as sacred as Mr. Duke's, and the responsibility, though on a smaller scale, is none the less binding. In the sight of Him in whose name we work and whose kingdom we seek to promote, there is no difference. "Every man in his place" and "Faithfulnes in the least things" are the standards He has set for us.

Furthermore millions of dollars alone cannot do the educational task committed to North Carolina Methodism. It takes the co-operation of a constituency. A $50,000 church built by one hundred people is far better than a $100,000 church built by one man. So it is in educational work. Mr. Duke's magnificent gift alone cannot meet the situation. North Carolina Methodists will miss a large part of the benefit and his gift will fall short of its purpose if they do not rally at this time and help do the job. Let every subscriber say: "Mr. Duke's gift and mine are necessary to this task and mine in its place is as important as his. Therefore, I will pay my Christian Education pledge promptly."

Weaver College

Weaver College operates the junior and senior years of a high school course and the Freshman and Sophomore years of college work. Its high school and junior courses are both fully accredited by the church and the North Carolina Department of Public Instruction. The grounds and buildings, the teaching force, the laboratory and library equipment, and the income are now all adequate for this purpose.

It is, therefore, especially designed to help (1) those who do not have an accredited high school accessible to their homes; (2) those who are somewhat ahead of their senior high school schedule and who could, therefore, finish their high school work and do some college graduation; (3) those who desire the larger opportunities small colleges offer in athletics, dramatics, and other student activities; (4) those who like close personal contact with teachers and with students; (5) and students who need to do recognized college work at the least possible expense.

Weaver's needs are numerous but not attainable. She is carrying some indebtedness, but the Christian Education pledges directed to her will more than cover all debts. Her first need is the payment of these pledges at least to the amount of her obligations. The Administration building needs a better heating system, and better accommodations should be secured for athletics. Otherwise the buildings are adequate for present needs. The annuity plan of taking care of running expenses is good while it lasts, but a stable endowment will be necessary within a few years. If the recent growth of the college continues, the dormitories and classrooms will soon need extension. These improvements will call for at least a quarter of a million dollars, and requests have been filed with both the general and the conference boards of education, asking permission to put on a campaign to raise that amount when other drives now in operation have been completed.

Weaver's most crying need of today is that all the friends of the college rise to her assistance as many of them are already doing. Some can contribute of their means; some can recommend her to their young friends; all can occasionally call attention to her serious efforts to perform the function of a denominational junior college.

Rutherford College

By L. S. Weaver, Secretary.

Rutherford College, offering a curriculum consisting of four years of high school and two years of college work, is situated in Burke county, one mile from Connelly Springs, N. C. This school has been conducted under the auspices of the Western North Carolina conference of the Methodist Episcopal Church, South, since 1900. During this period it has trained and sent into active service more ministers than any other one school of equal size in Southern Methodism. Its student body for the past few years has run as high as 43 per cent ministerial students. We realize, however, that the crying need of the ministry today is not quantity but quality and we are bending our efforts toward the most efficient training of those best fitted. Rutherford College also offers an opportunity to students of moderate means to secure a good education at



DR. H. H. SHERMAN
ASSOCIATE SECRETARY OF THE BOARD OF EDUCATION

about one-half the cost of the larger institutions. This appeal is carrying and a great inducement to that large element wherein lies the strength of our country—the farmer boy. Rutherford College maintains a faculty of college and university trained men at the head of whom is Professor William Foster Starnes, who has his master's degree from Duke University, and since his election to the presidency of Rutherford College has set about his work with a vim and numerous improvements have already been made which should make the college more attractive to students entering this fall. This institution is a member of the Southern Association of Colleges and Secondary Schools, and maintains a high standard of work both in the high school and college departments. We are expanding as rapidly as possible and broadening out as far as is consistent with our limited means. The academic department has recently added two courses in education which will be of material assistance to students desiring to secure teacher's certificates. We are inaugurating a football program this fall for the first time and have recently completed a new gymnasium. Our work in the field of forensic activities has always been one of the outstanding features of the school and literary society membership is compulsory. We plan in the near future the erection of another dormitory and dining hall which is one of the outstanding needs of the school. Our library has been enlarged and moved to more spacious quarters. Of course the greatest need of the school is money. I am sure that our constituency has heard the cry for money, but we must have funds to "carry on" if you will excuse the expression. If this school can be placed on a firm financial basis and be moderately well equipped and endowed it would be practically self-supporting. **If the Christian Education pledges directed to Rutherford College were paid in full as they are due it would greatly alleviate our financial difficulties.** I sound the clarion call to the leaders of Christian Education in North Carolina to rally to the support of an institution that has given more to your organization than any other similar institution in Southern Methodism and let us put this school forward as it has never been before, directed by intelligent leadership, so that it may take its rightful place among the factors for good in our present citizenship.

The Main Thing

By W. A. Stanbury, Chairman N. C. Conference Board of Education.

The most practical common-sense teaches that there could be nothing so foolish as for the church to neglect the education of her youth. If she educates the rising generations in right ideas, and if she manages to produce in them the right spirit, her future is assured. If she allows her children and youth to go uneducated, or to be wrongly educated, it can be only a question of time till there will be no church. It is a question of self-preservation.

But that is only a part of the matter, and almost the smallest part. The ultimate question is not whether the church shall be preserved, any more than the final question for a man is whether he shall save his skin whole. It could be argued with good show of reason that in the long run it makes but little difference whether Christian bodies as organized at present survive. Certainly they are not ends in themselves. It is rather a question of whether human society shall be sweet and wholesome, and whether it shall be composed of individuals who are spiritually intelligent and morally dynamic. It is a question of the increase of the Kingdom of God.

So that if the church would preserve herself that she may be dedicated to the preservation and redemption of humanity—and only so can she be worth preserving—there is one thing to do. If she has any notion or hope of doing what she has been sent into the world to do, there is one recourse. And that is **educate, educate, educate.**

Educate right, of course. That is the only reason she has any right to educate at all. She believes herself to be possessed of the truth which redeems; and she claims to know the way of life as expressed in the perfect life of Jesus. She believes that finally there is only one answer to humanity's question, to society's problem, to the individual's eager quest. That is the answer and the way of Jesus Christ. She has come into the world to teach mankind just that.

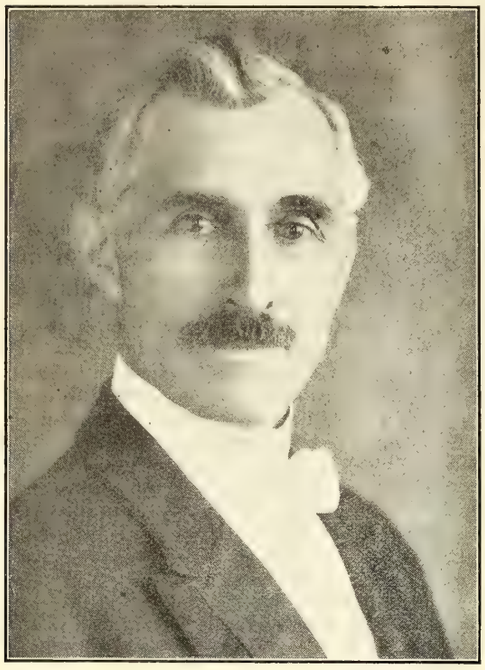
Hence, to make men able to understand that answer, to inspire them with the heroic will to accept that way, and, crusader-like, to venture all upon it —that is her abiding task and privilege.

That she is with a new emphasis conceiving such to be her work, that she is rising to seize the pressing and passing opportunity, is the most hopeful sign of the times. In pulpit, in church school, in college and university, there is a renascence of the will and effort to thrust home to the minds and hearts of men the practical truth of the Christian way of life, and the high call for the enrollment of each fine, fresh, young soul in the worth-while enterprises of mankind.

That such vision and passion are so largely confined to the leadership of the church and the minority of her membership, and that this minority faces a vast, indifferent, inert mass, is the most ominous feature of our life. To penetrate that indifference with sweetness and light, to dissipate that inertness and displace it with moral energy and the will for social redemption, and to enilst the whole in the modern crusade for a spiritual Christianity and for a Christian society, is the great commitment of the present hour. That it shall become so transfused with light and so enlisted is the challenging hope of tomorrow.



Odell Memorial, Greensboro College for Women



DR. S. B. TURRENTINE
PRESIDENT OF GREENSBORO COLLEGE

CAROLINA COLLEGE

By E. J. Green, President.

Carolina College, our youngest school, is a junior college for women, located at Matxon, N. C. Her history has been the usual record of heroic struggle on the part of its presidents and friends. It closed the twelfth year of its life in May with the largest graduating class in its history. Nineteen splendid young women received their diplomas in the literary department.

The work done by the student body of this school justifies the growing faith of its patrons, and confirms their belief in the junior college for young girls away from home the first two years of college life. With strict grading the percentage of failures was less than two per cent. This splendid record is attributed to individual training and careful supervised study, together with a close check up on the work. The young women who finish here are well prepared to enter the junior class of our four year colleges and Duke University with well defined purposes and can find themselves easily in the larger college community.

Many improvements were made during the past year in physical equipment. The new dormitory, Mercer Hall, was occupied by the students. This adds much to the comfort of the students and to the efficiency of the school. It was built by the people of Maxton and vicinity. The third floor of the Administration building has ben put in thorough repair and the following departments now occupy this floor: The Science department, with new and complete laboratories; the Home Economics department, with service room; voice and piano studios with practice rooms; a beauty parlor equipped by Mr. A. E. White of Lumberton; and a large society hall, used alsc for a chapel; class rooms, study hall, library; auditorium and offices of dean and counsellor of women occupy the second floor of this building. The administrative offices and dining room are on the first floor.

The trustees, at thei rannual meeting, authorized the department of physical education and dramatics, and placed the proper emphasis on home economics by making it a regular course with credit.

The greatest needs now of this institution are money to finish paying for the improvements made; money to complete in full the dormitory without debt; and endowment. If the educational pledges are paid in full this fall it will aid greatly in helping to take care of some of its pressing needs, and the trustees feel then that some men of means will invest of their wealth in this coming institution.

Mr. and Mrs. W. J. Daligny announce the marriage of their daughter, Ethel Augusta Jordan, to Mr. John Wesley Buckner, of Asheville, N. C., on Sunday, August 9, 1925, Troy, N. C., Rev. W. R. Royal, of Laurinburg, officiating. Mrs. Buckner is a graduate from Thomasville high school, class 1924; also a graduate from Thomasville Business College, class 1925.

THE TASK BEFORE US

By William L. Sherrill, Educational Secretary W. N. C. Conference.

When the Western North Carolina conference was organized in 1890 the total paid on the Education assessment was only $1355. In 1910 it was $8032, while $30,000 was raised in the regular collection for the cause of education in 1924. This wonderful increase is most gratifying to every progressive Methodist, but really the greatest forward step we have ever made was the pledge of the church in 1921 to pay $750,000 to so equip our schools that they might render the highest quality of service and command the patronage of those who want the very best in education.

This generous promise made by average Methodists means that we are becoming more generally interested in education than ever before and it will result in the development of a finer quality of loyalty to our church schools, for the payment of these pledges by the 15,000 people who made them, will bring with the money a greater interest and more loyal support from that large constituency.

We must have the Christian school or we cannot carry on the work. We need preachers, teachers, and workers in foreign fields, as well as an educated laity at home, which can be developed only in our own church schools, if we are to have laborers for the highest measure of usefulness.

A failure to provide schools in which to educate our leaders would paralyze our efforts in the mission fields and leave us with an ignorant leadership at home, while schools of high grade will train men and women for service who can wisely direct in our varied fields of endeavor and give our church more prestige at home and abroad than it has ever had. The church which does not stand for the education of its people will finally lose out in both influence and membership.

The success of the Christian Education Movement is proof that Southern Methodists want to go forward and that they believe the paramount question is that of education.

It is true that some argue that colleges are of no benefit to those who are too poor to patronize them. They forget that poor boys and poor girls constitute the large majority of our college students, and that every Christian school stands ready to help the struggling and ambitious youth to embrace every advantage the school has to offer.

There is also a vast multitude comprising both the poor and well to do, whose bent of mind is averse to mental labor, who care not for a high grade of culture, but these enjoy the blessings and benefit which come in the train of higher learning.

Educated preachers, well prepared teachers, skilled physicians and highly trained technical workers bring to society elevated moral standards, higher degrees of culture, better sanitation and health surroundings and more material comforts which add wonderfully to general welfare and happiness, so that all the people are immeasurably benefitted.

In this issue of the Advocate you will learn how great are the needs of our schools and how great are the demands for the highest quality of work, if we expect our people to give preference to the church school. Our schools are certainly as good as the best, but we must continue to improve our equipment if we are to keep pace with this progressive age.

It was great to make the Christian Education pledges in 1921, but it will be greater still to fulfill our promises by paying these pledges in full by 1925. In order to do this we must be up and doing for we have paid hardly one-third of what we promised to pay and the day is far spent. Now and then we find a subscriber to this fund who thinks he has the right to repudiate the debt, but the obligation is as morally binding as any other debt and the subscriber who fails to pay it will hardly feel that he has done his duty, unless on account of financial misfortune or family affliction, circumstances make it impossible to pay.

The history of the Rev. John Tillett written by Rev. A. W. Plyler contains this interesting and inspiring story:

"Mr. Tillett sent his son, Augustus, (a youth of 15 years old) to Bingham School. The students bought wood from a nearby farm tenant who was in need of a new wagon. He had neither money to pay for it, credit with the merchant, or a friend who would endorse for him. The merchant though told the man that he would take young Tillett as surety. The young man was proud of the compliment and readily signed the note for $85, but the wagoner soon departed between suns, taking the wagon with him. Young Tillett then wrote his father of the affair and the honest father wrote back that he must pay it to the last cent if it took a lifetime to do it. By most rigid economy and self-denial he finally paid the principal (the merchant making no interest charge) and sent the cancelled note to his father as evidence of payment. When the father found that the interest had not been paid, he returned the note with instructions that he give it back to the merchant to hold until the last cent of the interest was paid."

The stern honesty of Rev. John Tillett should never go out of fashion. May those who hesitate to pay the Christian Education pledge catch inspiration from the example Mr. Tillett set and measure up, as he did, to the highest standard of integrity.

The amount paid by districts to August 1st on the original pledges is shown in the following table:

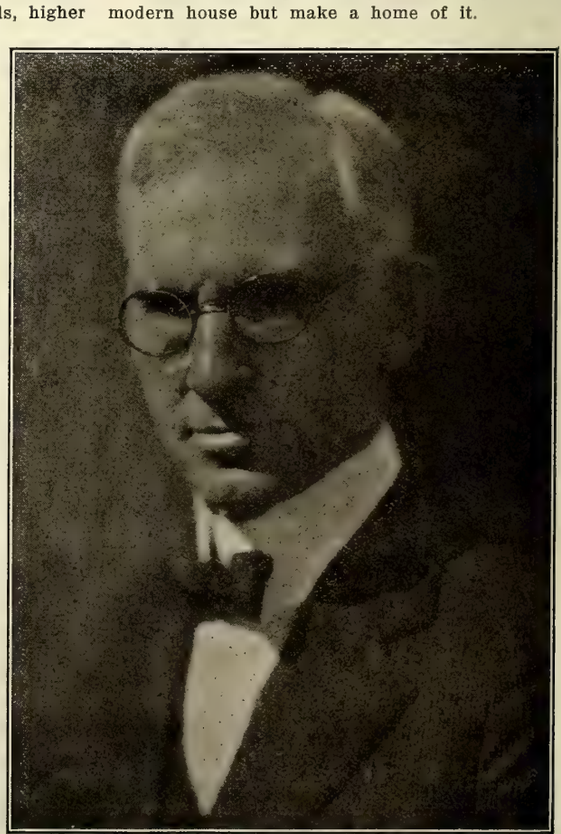
	Pledged	Paid
Asheville	$ 95,177	$ 24,717
Charlotte	91,247	35,752
Greensboro	111,158	48,634
Marion	34,223	7,594
Mount Airy	38,232	13,956
North Wilkesboro	18,525	2,692
Salisbury	68,915	7,050
Shelby	52,929	15,238
Statesville	86,323	11,782
Waynesville	72,909	8,400
Winston-Salem	88,019	52,987

In addition to the above, numerous "new" money will considerably increase the total contribution.

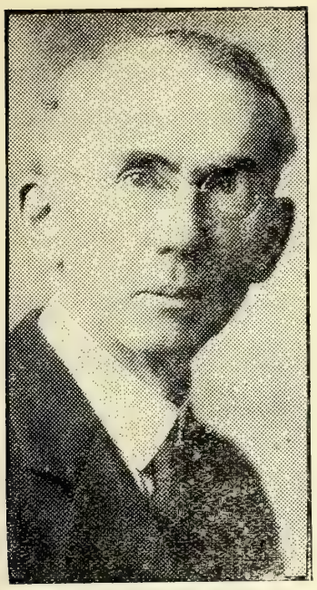
A Word to Church Collectors.

A study of the above report discloses the fact that at the present time the pledges past due amount to $377,317 and it is imperative that the educational collectors at all the churches diligently strive between now and the annual conference to raise all balances due to date, so that we may next year, without embarrassment, secure the final payments and complete this important task with credit. Some collectors deposit the money in the local bank when it should be sent direct to this office every month. I would, therefore, urge upon all collectors, the importance of sending in collections on 15th of each month, so that the money may at once begin to help the schools which are in dire need of the funds.

Science can do practically everything for the modern house but make a home of it.



REV. W. L. SHERRILL
CONFERENCE SECRETARY OF EDUCATION WESTERN NORTH CAROLINA CONFERENCE



DR. H. M. NORTH
CONFERENCE EDUCATIONAL SECRETARY OF NORTH CAROLINA CONFERENCE

IS IT A SQUARE DEAL?

By Dr. R. H. Bennett, Secretary Ministerial Supply and Training.

No, it is not. It is not a square deal for the church to spend her "strength and sweat and blood and pains" to build colleges and seminaries and then for her children to go to outside institutions for their education. It is not playing the game to turn one's back upon one's own church schools. One of the highest compliments in the adolescent vocabulary of today is to call a young fellow "a good sport." And he is not a good sport who abandons his own alma mater for another flag. He is not playing the game. He is not giving his own flag a square deal.

To be sure there are a few excepceptions, on account of geographical location, personal ties and special courses of study not always given in the church college curriculum. But other things being equal, the place for a Presbyterian boy is a Presbyterian school, for a Baptist girl a Baptist school, and for Methodist twins or triplets a Methodist school. Why else does the church establish and maintain her schools—and at what a cost—grinding the life blood out of faithful presidents and professors who turn down larger salaries elsewhere in order to remain true to the church's educational ideal and to do the work to which they feel called of God.

The day is past if it ever existed when a student faced the dilemma of disloyalty to his church or the taking of his studies under inferior conditions or standards. The classification of our colleges has settled that, and is still further relieving it. In fact, church colleges have sometimes had higher standards of admission than some state universities.

There is no battle here between the church and the state school. There is no rivalry between two lighthouses. Each has its own task. In state school faculties there are many men of sincere piety and religious faith, but their influence has not always been strong enough to counteract a system of non-religious education. Chicago's recent murder trial of two young collegians, that horror of horrors, Japan's incipient dismay at the failure of her boasted system of education without the religious or ethical element, the widespread alarm in our own land at the lamentable prospect of a generation of sceptics unless we supply morals and religion in our secular education, all show us where education without religion lands us. Think on this horrible statistic! There are 250,000 students in American colleges. There are 275,000 young people of college age in our jails and penitentiaries.

It is an old flip that there is no such thing as Methodist mathematics. Yes, there is. Who can doubt it who ever sat for instance under the teaching and influence of Doctor Royal Bascom Smithey of Randolph-Macon, Christian and scholar, whose gentle spirit has recently ascended to the heavenly places?

Southern Methodism has as good colleges and theological seminaries as any Methodist boy or girl needs. This is especially true of our seminaries. And yet there are possibly a hundred young Southern Methodist preachers at other seminaries than our own, hunting the bubble reputation in some distant or alien atmosphere because they have been told that Doctor Doubtitall or President Easypleasy or Bishop P. D. Q. went there and "look at them!"

Now after a man has had his course at one of our own seminaries, if he wants to take postgraduate work or have his theology cross fertilized with rationalism or "get breadth" even at the cost of depth, he may go afield with less risk. But when a man spends years of study in an atmosphere alien to if not critical of his own church, he is going to become infected and is almost certain to become less enthusiastic a member of his own church. The esprit de corps is obliged to suffer.

I can point to professors in these places afield under which our future young preachers are studying who boast of their purposes to destroy all the supernatural in Christianity, deny the virgin birth, the deity of Christ, his bodily resurrection and sneer at his ever performing a miracle, who say he did not turn water into wine, healed no lepers but only temporarily relieved a mild skin disease which returned after his hypnotism had passed, did not raise Lazarus from the dead, did not heal Malchus' ear, etc., etc., that Paul perverted Christianity into a new religion of his own, etc., etc.

What sort of preaching may we expect from our young brethren after feeding on such meat? Alas, I can point to some warm-hearted evangelical young preachers who have dewlt for awhile in such ice boxes and have never since gotten the chill out of their system, who have not nosed out of their hay all the briars and barbed wire but have swallowed some of each. And appendicitis is not a circumstance to what they are suffering with. There are many of these poor blinds in professors' chairs afield, blinded by the pride of human learning who exhaust the dictionary in paying tributes to our Saviour and Lord as a man and yet rob him of his glory by denying all his higher claims. They make me think of his piercing question in sad Gethsemane, "Betrayest thou the Son of Man with a kiss?"

Why does a young preacher want to give his time and money to a gifted skeptic to destroy his faith? It makes all the difference in the world where you take your theology. It will color your ministry all your life. But it will not make a mite of difference in helping a young preacher to get a better appointment that he went away off yonder to an alien seminary. In fact, if his skepticism is known, it will damage his chances. The only question a bishop or presiding elder will ask will be, "Is he sound and can he do the work?"

When a man or woman goes afield for their education, they rob their church school of its rightful heritage, their love for it in the years to come as their alma mater. Their hearts are elsewhere throughout all the future years. Here is a great leakage.

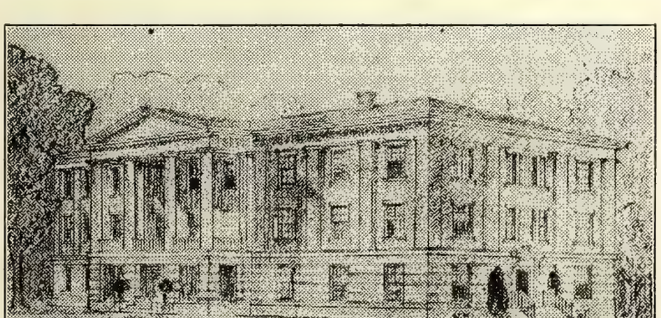
No friendships are so near and dear as those of college and seminary days. When a man goes afield for his studies, he misses the making of these closest ties through the future years with the men he is to work with and who will be the future leaders of his church.

All this may not make any impressions on the man bitten by the bug of interdenominationalism (a word as long as the blunder) and who enlarges on breadth, breadth, and yet more breadth. But he has the same middle name as the man who blandly asseverates that he is so liberal that he loves all the women and children of the neighborhood as well as he loves his own wife and offspring. It takes only four letters to spell his name. No one endorses narrow sectarianism. That is the last thing of which to accuse Methodism. The average Methodist is so afraid he will be called narrow that he slops over the other way. But a spineless latidudinarianism spells failure. A redblooded healthy denominationalism has been behind all great and successful forward movements of the church. Methodism is like a man who raises a crop of beautiful apples, fills his wagon with them and starts to market. But he has forgotten to put in the tailboard and his apples spill out and line the road. Let's put in the tailboard, brethren!

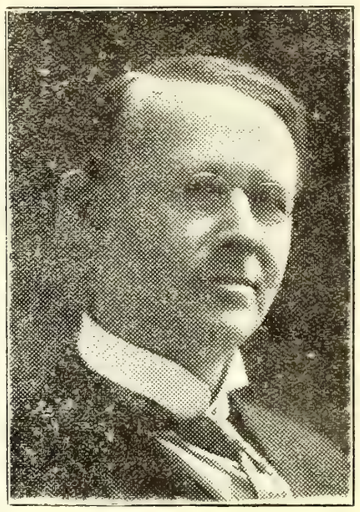
Another word, why it is that so many preachers come to our theological seminaries from some of our colleges, and from some others of our colleges so many go afield for their theology? Are we not compelled to think that there is at least a negative indifference at the college that ought to be corrected? Let's play the game, brethren.

Now there is the other side If we stand by our colleges and seminaries they must stand by us. But this is another story and my space is full. Suffice it for the present to say that my work takes me to our schools, and I think they are trying to play the game. They are not shortchanging the church. If there are defects, the rule is that the devout and able men in charge of them desire to correct them. And some of their defects are due to our niggardliness in requiring them to make bricks of straw. Loose them and let them go, brethren. Pay up your Christian Education pledge. Counting on your pledge, our schools have incurred obligations. How shall they meet them? Put them in your will. Some people in New England think a man cannot get into heaven unless he leaves something in his will to Harvard or Yale. And with any defects that may exist, our schools are far and away better for our children than other schools. A Christian college is as safe a place for our children as the average home and safer than some homes. A college president's task is one of the hardest. He reminds me of the commander of a warship. He never knows what minute there may be an explosion under his feet. We demand the right kind of faculty. It is not easy to find them. And it is no light task to hold true to the line a lot of independent and ambitious young professors and a campus full of collegians of this generation which is so strict with its parents.

Be loyal to your church, my brother. Send your children to your own schools. You are a better judge than your child is where he ought to study. And the responsibility is on you. And my young preacher brother, let the strange fire alone and take the flame on our own altars. And brother presiding elder, brother pastor, and brother college professor, kindly but firmly insist that our young preachers go to our own seminaries.



Pattie Julia Wright Dormitory, Louisburg College. This building is now under construction



DR. STONEWALL ANDERSON
GENERAL SECRETARY OF BOARD OF EDUCATION

TRIBUTE TO BRYAN

"One of the greatest champions of civic righteousness passed when William Jennings Bryan died," said Wayne B. Wheeler, LL. D., general counsel of the Anti-Saloon League of America.

WILLIAM JENNINGS BRYAN

Bryan dead? At sixty-five?
Why, but a year ago we heard
"The Cross of Gold," or so it seems.
And yet—what ages he has crammed
Into this interval.

The People's Tribune,
Envoy of the Prince of Peace,
State Secretary of America,
Father of policies of state
Which bear the names of those who wed
But never could beget them,
Defender of the Faith,
Evangelist of Temperance,
Expounder of the Word of Life,
Master of Assemblies—
What catalogue could give
His titles?

Sixty-five? In deeds—Methusalah,
In vigor—like a stripling,
"Boy Orator" long—as promised One
Who urged "like little children be."
The calendar is meaningless,
The clicking clock means naught.
This man lived in deeds and packed
Whole epochs in a life time.

Mayhap three score and five's his age,
But what measurement can one apply
To an immortal? Not by length
But triune cubic measure
Should we tell his life
In terms of endless length,
Of boundless breadth,
Of height that reaches
Up to the triune God,
To whom he stands
A testimony and a monument,
A speaking Memnon made vocal by his God.

Wayne B. Wheeler.

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. **Dickey Drug Co., Bristol, Va.**

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

TOMORROW

There are wonderful things we are going to do
Some other day;
And harbors we hope to drift into
Some other day.
With folded hands and oars that trail
We watch and wait for a favoring gale
To fill the folds of an idle sail
Some other day.

We know we must toil if ever we win,
Some other day;
But we say to ourselves, "There's time to begin
Some other day";
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned upon,
Some other day.

—Selected.

"The way to get our eyes used to the light is to open them and use them. The way to increase our faith and deepen our experience is to take God at his word—'trust and obey.'"—E. Hightower.

"Fortunately God does not depend upon large numbers; a John Knox crying 'Give me Scotland or I die' saved Scotland; a Wesley filled with the spirit of God saved England; a Finney filled with the Holy Spirit moved America. One spirit filled man leading the forces of Japan can work miracles."—Robert Cornell Armstrong in Japan Evangelist.

"A missionary going to teach music in China said, 'My preperation goes back a quarter of a century to the prayers of a young father and mother and to a Christian home. But my parents did not call me, God called me first. Why: It is God's plan, it is my choice. China is my choice; my dreams came true; I want to tell the message with every power I have.'"—Richmond Christian Advocate.

Friends in the conference of Miss Nina Troy and Miss Frances Burkhead are glad to know that they are in the States for a year's furlough from China. Miss Troy on landing at Seattle went direct to Greensboro to visit relatives, while Miss Burkhead went to Lexington and Raleigh to be with her loved ones. Miss Burkhead is at this writing at Lake Junaluska for a few days visit with friends. Both Miss Troy and Miss Burkhead went to China in 1912 and have been doing most efficient work there. Miss Troy is in charge of the department of music in the Laura Haygood Normal School, in Soochow, and Miss Burkhead is superintendent of the Moka Garden Embroidery Mission of Soochow. Both of these missionaries are adopted by societies in the Western North Carolina conference, Miss Troy by the Margaret Foster auxiliary of West Market Street, Greensboro, and Miss Burkhead by the Woman's Missionary Society of Central church, Asheville. We extend to these workers a most cordial welcome and wish for them a most pleasant furlough.

A HAPPY OCCASION FOR THE MARGARET FOSTER SOCIETY

The following from Mrs. Richard Wills, a member of the Margaret Foster Society brings us the news of a most happy and joyous occasion for the auxiliary as they gather to greet their adopted missionary, Miss Nina Troy, who before going to China was a member of the society:

"The veranda of the main building of Greensboro College was the scene of a happy occasion Sunday afternoon, Agust 2, when the members of the Margaret Foster Missionary Society of West Market Street church gathered there to greet Miss Nina Troy, their representative in Laura Haygood Normal School, Soochow, China, on her return home after an absence of six years. The porch was attractively decorated with flowers and lanterns and souvenirs of China.

The devotional service led by Mrs. F. C. Boyles was followed with a song by Mrs. Stanley. The chairman, Mrs. W. M. Curtis, then presented Miss Troy, who expressed her appreciation of the support of the society, and her pleasure in being at home again.

Miss Troy said that she had decided to begin with the things in China which are farthest away, and it was her intention to take her audience on a trip to the wonderful old city of Peking. The funeral and wedding procession came in for especial discussion, and Miss Troy exhibited small models of the types of procession that are a part of both occasions. She also displayed many other curios from China.

At the close of the talk Mrs. Richard Wills offered an appreciation of Mrs. L. W. Crawford, for many years the beloved friend and counselor of the Margaret Foster Missionary Society.

CONFERENCE ON SOCIAL SERVICE

One of the first and possibly one of the most interesting of the conferences held at Lake Junaluska this summer was that of the Social Service Commission which met July 5-12, for a seven days' discussion of subjects of great importance along the lines of social service work. Among the subjects discussed were "Child Welfare," led by Dr. Mangold of St. Louis; "Play and Recreation," led by Dr. Willis Parker, one of the fourteen national playground directors; "Child Labor," into which discussion many of our men and women of national name and fame who compose the Social Service Commission of our church were prepared to speak; "The Rural Church"—the discussion led by Rev. W. A. Newell of our conference, and other topics of equally as great interest.

Dr. W. A. King of Gainesville, Ga., led the devotionals of each day, and among the outstanding addresses of the convention was one by Bishop James Cannon on the "Responsibility of America to the World." This address has been spoken of as "the world vision of a Christian statesman."

Another prominent speaker was Dr. Ivan Lee Holt, who made an address on "Peace." This meeting, so inspiring and educational, was presided over by Dr. Comar Woodward of Emory University, who was ably assisted by Mrs. W. A. Newell of Winston-Salem, superintendent of social service in the Woman's Missionary Council.

One writing of the convention in the Missionary Voice says that "the Social Service Commission is patiently working at a task which calls for as great mental and spiritual strength as does any other in the church. It comprehends the whole of living as related to our fellowman and is the gospel of Jesus applied to those relations. The millennium we dream of and talk about will never come till the life Jesus lived and the principles He taught become the foundations of society."

"Put love at the center of your life as hub of a great wheel. From it will radiate the graces reaching the rim carrying the belts for moving other wheels or in vehicular service loads of great weight."

North Carolina Conference

BELLE H. BENNETT MEMORIAL

Maria Layng Gibson.

On July 21, 1922, Miss Belle H. Bennett, the founder of the first training school for women in Southern Methodism, viz., The Scarritt Bible and Training School, built in Kansas City, Mo., in 1892, was called to serve God in His presence. Miss Bennett had been the acknowledged leader of Christian womanhood in the Methodist Episcopal Church, South, for more than a quarter of a century, and women felt impelled to erect a memorial of this love that would be her vision realized.

In 1923 the Woman's Missionary Council, of which she was president, resolved to move the Scarritt Bible and Training School from Kansas City in order to fulfill the vision of Miss Bennett that it be made the basis of a greater Scarritt in Nashville affiliated with George Peabody College. The Council also expressed its wish that the Scarritt name and Scarritt spirit be preserved in the new institution.

In 1923 the Woman's Missionary Council decided to establish a memorial to Miss Bennett, a memorial that would endure, perpetuating her life and service already incarnate in the Scarritt Bible and Training Bible. The memorial should bear her name and become the fulfillment of her inspired vision of a greater school for Christian workers. The goal was set at not less than one-half million dollars, to be raised through the Christian Education Movement. Conference societies and auxiliaries were authorized to cooperate in securing pledges and collecting funds, and the young people and juniors were commissioned to take full part in the Belle H. Bennett Memorial.

In 1923 the Memorial Messenger published this vital sentence: "If Scarritt, with so little money, could give the world so great a return in Christian leadership, how much more do you suppose she will mean to the advancement of God's kingdom when the 'dream Scarritt' is a reality and we have completed our Bennett Memorial?" We wish that every reader of this Bulletin would try to answer this question intelligently and reverently.

The campaign years for the Belle H. Bennett Memorial were fixed as 1923, 1924 and 1925, but conferences were granted until December 31, 1926, to finish collection of the fund and secure a high place on the Bennett Memorial tablet. In the Bennett section of the Greater Scariitt, a permanent memorial plate will be placed upon which shall be inscribed the names of all conference societies which shall be inscribed the names of all conference societies which pay a sum equal to five dollars or more per capita to the memorial fund. The names will be placed upon the tablet in the order of the size of the per capita gift—the conference giving the largest sum per member being placed at the top.

One-half million dollars is the sum asked for. The Scarritt Bible and Training School of Kansas City has become the Scarritt College for Christian Workers in Nashville, so that the "dream Scarritt" has made a fine beginning. It has had a crucial year, crowded to the limit and beyond in dormitories and dining hall, using the recitation rooms of Peabody College because Scarritt College has none as yet, and suffering many inconveniences through lack of room. Honor is due the Student Government Association of Scarritt College for its service in continuing so much of the Scarritt spirit and high ideals amid the cramped conditions of the first year. Theirs was no easy task, even with the aid of the faculty member, and all will be glad when the crowded dining room will be replaced by a large new dining hall in which all will be able to enjoy the old-time fellowship around the table and when those who serve the tables will have less to tax their patience.

One unit of the Belle H. Bennett Memorial will be begun in July, 1925, and the others as rapidly as the money comes in. The hindering causes in the conferences have been for the most part overcome, and they are sending money regulraly and hilariously. The plans for the Memorial are a reality, and there is great need that they be speedily incarnate in stone buildings that may be approved by our Lord and will be an ever-increasing joy to all whose love to God and to humanity have made possible the Belle H. Bennett Memorial and the Greater Scarritt. Shall we not pray more earnestly for great givers?

"O wise of head but wiser still of heart,
Thy love shall bring thee goodly company
In many won to God from various lands.
Dear Saint Courageous, Lady Great-heart, friend,
Of countless hearts, because true friend of God" —Emily A. Siler.

SOME WELDON NEWS ITEMS

The August meeting of the Woman's Missionary Society was held in the Sunday school room on Monday night, the 3rd. The president, Mrs. Wm. L. Knight, requested the society to rise and for a moment to pay a silent tribute to the memory of William Jennings Bryan, Christian statesman and defender of the faith.

Mrs. Geo. W. Perry conducted the devotional exercises, taking for the Scripture lesson some verses from the fifth chapter of Matthew, and using the text, "Ye are the light of the world," she gave one of the finest and most helpful talks ever heard in our church.

The roll call of missions was had and reports of the work in Africa, Brazil, Cuba, China, Korea, Mexico and the home field were intensely interesting. The need for funds with which to carry on this great work was stressed and a collection of about $40 was taken for the "carry on fund."

The society is co-operating with the young people and assisting the Epworth League in rendering an instructive missionary program once a month. Constructive social service work is being done and many plans are being made for the future.

On Thursday afternoon Mrs. Wm. L. Knight, president of the Woman's Missionary Society, was hostess to the Bright Jewels of the Methodist church and their mothers at a most enjoyable lawn fete. The members of the adult society were asked to be present and see the children pray, and all of the children of the neighborhood and their mothers were also invited to come and help make the occasion a merry one. All of the Bright Jewels—from the wee members of the cradle roll to those of the "teen" age—were present. After being cordially greeted by the hostess, the children were seated in groups about the beautiful lawn and were delightfully entertained by Mrs. S. B. Pierce, Mrs. Howard of Kinston, Mrs. Garlick, Mrs. Suiter, Mrs. Crow and Miss Mabel Vincent, who told them wonderful stories and directed them in playing games that children have always enjoyed. The hostess, assisted by some of the members of the adult society, served delicious ice cream. With ninety to one hundred happy children and their mothers and friends present, joy and pleasure reigned supreme, even the wee babies seeming to know that something delightful was taking place.

Mrs. E. L. Hayward.

The Advocate keeps in stock Sunday school class cards, regular form of church certificates, marriage and baptismal certificates, reports of trustees to quarterly conference, etc. Mailed same day order is received.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

"BETSY" DISTRICT SCHOOL

The second annual session of the Elizabeth City district standard training school will be held at the First Methodist church Elizabeth City, the week of September 6-11, beginning Sunday evening at 7:30 and continuing through Friday evening.

A strong faculty has been engaged, and a big attendance is expected. In order to make possible the attendance of those from a distance, entertainment will be provided in Elizabeth City for all from points outside Elizabeth City provided Dr. N. H. D. Wilson, Elizabeth City, is notified in advance of their intention to attend and their desire for entertainment.

Courses to be offered include the following, none of which was given last year: (All are new courses so far as the Elizabeth City district is concerned).

"Program of the Christian Religion," Dr. W. A. Smart of Emory University, Atlanta, instructor.

"Intermediate - Senior Agencies," Prof. H. E. Spence of Duke University, Durham, instructor.

"Beginner Lesson Materials and Teachings," Mrs. C. L. VanNoppen, Greensboro, instructor.

"Training Primaries in Worship," Miss Georgia Keene, conference elementary superintendent, instructor.

"Training Juniors in Worship," Mrs. H. E. Spence, Durham, instructor.

The board of managers and committees promoting this school are as follows: Board of managers—Rev. C. B. Culbreth, chairman; Mrs. G. R. Barrow, secretary; W. C. Sawyer, treasurer; Rev. Daniel Lane, Dr. N. H. D. Wilson, Rev. W. T. Phipps, G. F. Seyffert, J. A. Hooper, W. S. Overman, P. H. Williams, L. R. Foreman, R. S. Fearing, F. K. Kramer; publicity committee—Dr. N. H. D. Wilson and Rev. W. T. Phipps; registration—W. S. Overman; finance—J. A. Hooper, P. Williams, and L. R. Foreman; entertainment—F. K. Kramer and Mrs. G. R. Barrow; arrangements—Rev. Daniel Lane, G. F. Seyffert, and R. S. Fearing.

ENTERTAINMENT PROVIDED

Special attention is called to the fact that every person in the Elizabeth City district who desires to do so may attend the standard training school at Elizabeth City September 6-11, for the board of managers, through Dr. N. H. D. Wilson, announces that entertainment will be provided for all who find it inconvenient to go to and from the school daily, provided notice of their desire for entertainment is sent to Dr. Wilson in advance of the opening of the school. Get busy and send in your name. Take advantage of this unprecedented opportunity for training for Christian service.

INSTITUTE AT MACKEYS

A Sunday school institute was held at Mackeys Saturday, August 8, with representatives from the Roper, Plymouth and Columbia charges in attendance. The attendance was not large, but interest in the program was keen and lively, and it was a good day. Rev. W. G. Lowe of Plymouth, Rev. R. F. Taylor of Roper, and Rev. S. Salyer of Columbia were in attendance and had part on the program. The writer talked morning and afternoon, discussing various phases of Sunday school work. Round table discussions followed.

SUNDAY AT PLYMOUTH

From Mackeys the writer went to Plymouth, where, on Sunday morning, he visited the Sunday school, and at 11 o'clock spoke to the congregation. It was a very attentive audience. Plymouth, which is one of the oldest congregations in our conference, is contemplating the erection of additional Sunday school equipment and remodeling its church building. When this is done, we expect to see rapid progress in the Sunday school and all phases of the church's work. Plymouth has taken on new life recently, building a magnificent new public school building, spending about $300,000 for paved streets, and making other improvements. Rev. W. G. Lowe is the pastor.

ADOPT PROGRAMS OF WORK

Following our institute at Mackeys Mr. Will Davenport, superintendent, ordered Program of Work "C" wall chart for the Sunday school at Mackeys, and Rev. Mr. Lowe did the same thing for his school at Plymouth. These schools will begin work promptly and be ready for the annual check-up campaign to be conducted throughout the conference October 12-23.

MISS KEENE AT ROSE HILL

Miss Keene, our conference elementary superintendent, last week taught a Cokesbury training class at Rose Hill for the Wallace-Rose Hill charge, using as a text book "The Small Sunday School, Its Plans and Work," by Sensabaugh. This class is preliminary to the Cokesbury training school to be held at Warsaw August 30-September 4, when several charges of the Wilmington district come together for a week of training.

WARSAW, AUGUST 30

For the charges within a radius of 20 or 30 miles of Warsaw a Cokesbury training school will begin at Warsaw Sunday evening, August 30, offering three courses, as follows:

"The Small Sunday School," L. L. Gobbel, instructor.

"How We Got Our Bible," Rev. E. L. Stack, instructor.

"Short History of Methodism," Rev. J. H. Frizelle, instructor.

Rev. Mr. Frizelle is substituting for Rev. H. A. Humble, who has been in the hospital at Fayetteville and Baltimore for treatment. Mr. Humble may be able to attend the school, but will hardly be strong enough to carry on the work of a class. Mr. Frizelle is an approved instructor in the Cokesbury work and will, without doubt, delight his class with his teaching. We are expecting a good school.

DUAL EXTENSION SPECIAL

Bishop Collins Denny, writing to the superintendents of our Sunday schools, calls upon them to observe Monthly Missionary Day as required by the Discipline and direct the offering to missionary work in Europe in accordance with our dual extension plan, saying, in part:

"The ministry of our Methodism is greatly needed today in Europe. The support of our mission work in that field has been assigned to our Sunday school. So critical is the financial situation of our board of missions that unless the Sunday schools will assume this great missionary task, it now appears that we shall be compelled to recall our missionaries and close the work in Europe. Such a step would be an unspeakable tragedy in this hour of Europe's sore need."

Space forbids a detailed description of the plan. The details have been given over and over again, however, and we are hoping that they are fully understood. If not, we will be glad to answer personal inquiries. The need is urgent. Let's act now!

ADULT WESLEY CLASSES

The following Wesley classses have made their annual reports or been organized since our last list published in these columns:

The McKinnon Wesley Bible Class, St. Paul's, Maxton; Mrs. Ben S. Barnes, teacher, and Miss Maggie McLean, president.

Men's Bible Class, Riverside, New Bern; Mrs. Alton Robinson, teacher, and Mr. N. Smith, president.

Mizpah Class, Providence, Swan Quarter; Mr. O. L. Williams, teacher, and Mr. R. D. Harris, Sr., president.

Wesley No. 2, Daughters of Wesley Class, Centenary, New Bern; Mrs. Julia E. Hill, teacher, and Mrs. W. L. Henderson, president.

David Parker Class, Parker's, Corapeake; Mrs. I. P. Kitrell, teacher, and Mr. W. W. Powell, president.

Earnest Workers Class, Bethlehem, White Oak; Mr. A. W. Rice, teacher, and Mr. W. H. Culbreth, president.

Western North Carolina Conference

LEADING AND LAGGING

The Western North Carolina conference Sunday school work leads in a number of lines of endeavor and lags in some. It stands second in the number of standard training course credits earned annually. It stands first in the number of homes visited and the number of parents present at the parents' meeting connected with the observance of Children's Week. It stands fifth in the amount of money pledged and paid by the Sunday schools of the Centenary. It leads in the number of churches built and remodeled for better Sunday school work. It is among the leaders in percentage of Sunday school enrollment on church membership. Only one conference reports a larger number of Sunday school scholars joining the church.

It lags in the matter of Sunday School Day observance, its position being about half way among the thirty-eight conferences. It is at the bottom in the matter of ranking Sunday schools as measured by the "Program of Work." Much effort has been put on the observance of Sunday School Day and our rate of growth is very healthy. We are just beginning to start a campaign to standardize our schools. Being a tailender in anything is no fit place for "hillbillies" to be.

WORK VERSUS TALK

In a given county in our conference Sunday school conventions have been held regularly for the past twenty-five years. The county has been rated as being one of the best "organized counties" in the state, it having several years received the blue ribbon of leadership in this particular. Yet this county lags in the matter of real intensive Sunday school endeavor. It has fewer churches with Sunday school department rooms and class rooms than any Piedmont county in the conference. Its response to the church's porgram is more retarded than advanced. The Sunday school work has been talked to excess. Conventions have been held too much as ends rather than means. We no longer get very far by talking about what ought to be done and letting the matter rest there. Booster meetings are giving way to training schools in which problems are discussed at close range and definite proceedure outlined for solving them. Where standard training schools and Cokesbury schools have been held work is taking the place of much talk and results are gratifying.

COKESBURY SCHOOLS

Among the many lines of endeavor engaged in by Mr. Paul F. Evans, our Sunday school extension worker, nine circuit-wide Cokesbury training classes have been held in which 126 Sunday school leaders from 30 Sunday schools have taken credit, a credit meaning a week's work in a given text book. The circuits contributing to this good work are listed below with the number of schools represented and the number of credits earned.

Circuit.	Schools.	Credits.
Linwood	2	8
Yadkinville	1	6
Ararat	2	0
Denton	4	21
Lewisville	6	24
Helton	2	13
Catawba	4	15
New Hope	4	9
Shephards-Troutman	5	30

HONOR ROLL

Treasurer H. A. Dunham reports the following Sunday schools as having sent in their Sunday School Day offering since the last report. These Sunday schools honor themselves and our cause by their helpfulness. We cordially thank them and are glad to place them on our honor roll. Kindly note them:

Fairgrove, Thomasville Ct.	$8 .58
Bollinger Chapel, Rutherford Col.	2.47
Pleasant Grove, Crouse Ct.	6.84
Glenwood, Greensboro	9.50
Knox's Chapel, Elmwood Ct.	5.00
Ardmore, Winston-Salem	10.00
Prospect, Prospect Ct.	4.65
Concord, Concord-Bessemer	5.76
Liberty, Liberty Ct.	7.55
Heath's Memorial, Waxhaw Ct.	2.25

FACTS AND FIGURES

The federal government takes a religious census every ten years. This census will be published next year, 1926, but the figures contained therein will be based on the facts registered this year, 1925. Our rating then for ten years will be based on what is registered this year. It is therefore very important that the figures reported shall truly represent the facts. Let's stop guessing and really know the conditions on our various charges.

ENROLLMENT LEADERS

The following charges in the various district have as large or larger Sunday school enrollment than church membership. The figure opposite the name of the charge represents the percentage of Sunday school enrollment on church membership. Kindly take a peep at those who lead in this respect.

Asheville District.

Charge.	Percentage.
Elk Mountain	240
Fairview	223
Swannanoa	177
Spring Creek	141
Biltmore	130
Marshall	123
Saluda-Tryon	116
Chestnut St., Asheville	112
Asheville Ct.	111
Sandy Mush	111
Brevard	107
East Biltmore	106
Hominy	105
Weaverville	102
Bethel, Asheville	101

Charlotte District.

West Charlotte	170
Duncan Memorial, Charlotte	149
Ansonville	138
Wadesboro	135
Polkton	116
Belmont Park, Charlotte	102
Morven	102
Brevard St., Charlotte	100

Greensboro District.

Highland	452
East End, High Point	241
Bethel, Greensboro	230
Deep River	205
Jamestown-Oakdale	188
Caraway Memorial, Greensboro	158
Gibsonville	151
Coleridge	146
Glenwood	145
Walnut Street, Greensboro	142
Randolph Ct.	136

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

"ALL FOR CHRIST"

We are all seeking fellowship in Jesus. He is our Master, and we are wanting his love and power to draw us up. The great key to love and fellowship in him is found in our love to each other. Jesus gave his personality to his disciples because he associated with and loved them. We, too, can absorb his spirit if we meditate upon his high principles of living and search for him.

Fellowship in Jesus will bring peace and joy. All of us have ideals, and it always gives us a thrill of joy to have come near reaching our ideals. Love of our fellow leaguers, and everybody everywhere, is a real ideal. And when we are busy for their comfort and pleasure, then we are the happiest. Fellowship with Jesus will give us the everlasting life, the abundant life, of which our Master spoke so often.

Fellowship means that there is a binding cord of affiliation. It means that a particular group of individuals are bound together by a common tie. When we use our motto, "All for Christ," should it not properly mean that all leaguers everywhere are united in a great love for each other, all striving to find more of the ideals of our Master, who in turn loves us? Let us young folks as with a great shout live out the spirit of fellowship so practically in our lives that the world may know that we "have been with Jesus" and we truly are "all for Christ."

May I ask you, Do you know
What it takes for us to grow?
If you listen, I'll give you a tip—
It takes sincere, devoted fellowship.

NEW LEAGUE ORGANIZED AT WHITAKERS

On Monday evening, July 6, an enthusiastic group of boys and girls met the pastor and organized a senior Epworth League with fourteen charter members. The following officers were elected:

President—Charles Sabiston.
Vice President—Mary Latham.
Secretary—James Carr Loftin.
Treasurer—Marcus Braswell.
Cor. Sec.—Elizabeth Howard.
Era Agent—Cicero Denton.
Supt. 1st Dept.—Margaret Draughon.
Supt. 2nd Dept.—Margaret Hunt.
Supt. 3rd Dept.—Lena Taylor Brooks.
Supt. 4th Dept.—Ruth King.

The following policy was adopted for this year at our first council meeting. We declare the following nine points to be our ideal of what our obligations are as members of the Epworth League Council and to which we will ever strive to attain during this league year:

1. To incorporate in our daily lives, so far as is possible for us to do so, the league motto, "All for Christ."
2. To be faithful readers of the Era.
3. Make a point of being punctual and regular in attending devotional and all other meetings.
4. Be consistent and constant boosters of the league.
5. Participate willingly and sincerely in all parts of the service. Be dependable.
6. Encourage and assist young leaders.
7. Help in building up the attendance in every way possible by looking up members who have been absent, talking league to them and impressing visitors with the fact that they are very welcome.
8. Stand by and assist the pastor whenever called upon in any way.
9. To make the spirit of the league missionary by having a missionary program once a month, having one mission study class a year, and pledging to the "African Special."

We are going to work hard to make this a standard league this year.

We have splendid devotional meetings every Thursday evening with a good attendance. Eight of our members have subscribed to the Epworth Era. We have almost doubled our membership during this short time, having twenty-three now on roll. We want to help make true our slogan, "Weldon District Works."

Elizabeth Howard, Cor. Sec.

We had been expecting to hear from the Weldon district. The new district secretary, Rev. B. F. Boone, and his wife, Mrs. Boone, who is assistant secretary, are starting out to do things. The home church had to be made right first, and then a real active campaign throughout the district will be had, we feel sure. Mr. Boone has a junior and a senior league at Whitakers, and also a junior and a senior league at Battleboro. Reports from that area of the state say that "the outlook is very encouraging at present.

Make a large place in your life for music, and it will bring you a priceless reward.

All the desires of your heart will come closer as you become attuned to the rythm and harmony of life.

In the hour of rest music will uplift your spirit and give refreshment to every faculty of your being.

In the hour of work you will rejoice in the strength and energy which music has given you.

In the hour of prayer music will quicken the aspirations of your soul and perfume your life with the breath of heaven.

In the hour of fellowship music will blend your spirit with others in unity and understanding.

In the hour of love music will enrich your heart with feelings that magnify the meaning of existence.

In the hour of memory music will unseal the treasures of the past and bring a sacred glory to the persent.

In the hour of death music will speak to you of a life filled with an eternity of joy and song.—Selected.

JESUS' RELIGION

This quotation we find in a past number of the Homiletic Review: "Jesus' religion is as reasonable as a problem in geometry, as fair as a father's love, as beautiful as a summer sunset, lovely as a rose garden in June, exquisite as a baby's dream, beautiful as a strong man's affection for his bride, beautiful as a lover's smile, beautiful as mothers are beautiful who press their little ones to their bosoms in passionate caress. That is the religion of Jesus—he called it good news, the gospel—and when men know it, believe it, live it, tnen the whole round world will be like heaven, and the evolution of humanity would then be complete."

We are wondering if the district secretaries have any news for the Advocate page. If you have policies for the year, any statistics, any good news, send it in to the editor of Advocate page.

DURHAM DISTRICT EPWORTH LEAGUE PICNIC

All the Epworth Leagues of the Durham district are invited and requested to be present at the district picnic to be held at Lock-Lily Lake, Tuesday, August 25, hours 4 to 8 p. m. Each league is asked to bring picnic baskets, and we shall put all our lunches together and eat supper as one big league family.

We know that strange stories travel far and wide. But rumors have reached our ears that those loyal leaguers of Concord church on the Person circuit are planning to give us a few "extras." The rumor may not have any foundation, but when we get all of our lunches together there will be such an outspread of delicious culinary arts that even the most timid leaguer will be constrained to forsake, for the time, his or her ways of modesty and to enter into the spirit of the "arduous task" of devastating the fried chicken and pies of divers and sundry kinds. Yum! Did you ever get hungry, leaguer? If so, come to our district picnic.

A committee is arranging for some stunts and other events of amusement and recreation. There will be other features of interest to all leaguers. The few hours together will be spent, we hope, pleasantly and profitably for all who attend. The district secretary has some announcements and remarks that he wishes to make.

Leaguers, come one, come all! Avoid all conflicting dates for this occasion. What? Durham District Epworth League picnic. Where? Lock-Lily Lake, a few miles from Roxboro. When? Tuesday, August 25, 4 to 8 p. m. We are looking for you there.

C. D. Barclift, District Sec.

FRECKLES

Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any drug or department store and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Watermelon Feast—Mr. and Mrs. LeRoy Williamson planned a happy occasion for our entire orphanage family a few weeks ago. How the children did enjoy that feast! Mr. Williamson, a civil engineer, is employed by the city of Raleigh. Our boys and girls extend these good friends their unanimous vote of thanks.

* * * *

Picnic—The Dunn Sunday school held their annual picnic on the campus of the Methodist Orphanage. They brought an abundance of good things to eat. We did what we could to make their trip a pleasant one. They were very much impressed with the progress that had been made since they were her a year ago.

* * * *

Bethany Sunday School—For many years Bethany Sunday school, Wanchese, N. C., has been giving us substantial contributions. Roanoke Island is one of the most historic places in North Carolina, and Bethany Sunday school is located near the southern end of the island. Several years ago I had the pleasure of visiting Manteo, Wanchese and old Fort Raleigh. The Sunday school at Manteo, like the Sunday school at Wanchese, sends us liberal contributions every month. Roanoke Island is one of the furthest points in the conference from Raleigh, yet the good people down there take a special delight in ministering to our orphanage children.

* * * *

Fine Address—Our young people have two fine Epworth Leagues. On most occasions the programs rendered by our leaguers are of superior order. Occasionally prominent speakers are invited to address the members. One of the last to give them a message was Wade Marr, prominent business man and president of the Raleigh Rotary Club. Wade is one of the best speakers in the state. He held the attention of our young people from the first word he uttered till he sat down. Such a timely address, delivered in Wade's unique way, made a profound impression on all who were so fortunate as to hear it.

* * * *

Kindness of Friends—There is a growing disposition upon the part of the public to share the good things of life with others. When people want to do something really unselfish they invariably think of an orphanage. When they give to the fatherless they do not expect to be remembered along material lines. The following friends have sent us substantial donations of delicious peaches: J. R. Page and L. L. Johnson of Aberdeen; Fred Voncannon, West End; Miss Elizabeth Boyd, Candor; R. W. King, Raleigh. For such tokens of love we wish to express our sincere appreciation.

* * * *

Camping—About thirty of our boys spent several days at Holt's Lake last week. Tthey had the time of their lives. They passed the time eating, fishing, swimming, boating and sleeping. For many months to come they will have something to talk about. Jack Cameron was in charge of the boys and he made an ideal scout master. Messrs. Dixon Wallace and J. R. Gillett of Smithfield gave us the right of way and did all within their power to give our young campers a grand time. To all the friends at Smithfield and community, who contributed toward the happiness of our boys, I wish to acknowledge my gratitude.

CURRITUCK CIRCUIT

Since this is the first itme that this pastor has been heard from in the columns of the Advocate this year with regard to the work on Currituck circuit, we might as well tell it all now.

Like the rest we have had "poundings," and unlike many we have had wild duck, geese and fish galore. We are grateful for the fact that the good things of this nature have continued throughout the year.

Early in the year the pastor's salary was increased $500, which was highly appreciated. Our parsonage has been repaired, painted and refurnished during the year.

Hebron church has taken on some new coats of paint, and the good people recently finished paying for our elegant new piano.

Two Epworth Leagues have been organized during the year and have done excellent work.

All of the Sunday schools of the charge have been reorganized and have adopted Program of Work C as outlined by the general Sunday school board. Attendance, interest and effectiveness are on the increase.

A committee has been appointed for the purpose of moving Asbury church back from the highway, making repairs, building Sunday school rooms and painting the church. We expect to begin work soon.

The organization of a congregation at Poplar Branch, the center of the charge, was authorized by the third quarterly conference. We expect to report to the fourth quarterly conference that this has been accomplished.

Beginning June 28 we entered upon an intensive revival effort for the charge. Services were held in each of the churches of the charge, closing July 30.

The Rev. Ed. G. Caldwell, evangelist, of Dillon, S. C., did the preaching, and the pastor led the singing. Mr. Caldwell is a preacher of unusual consecration and ability. This is the second circuit campaign we have had with him, and perhaps, if it can be so arranged, we shall have him for another. He is not only fearless and effective in attacking the strongholds of vice and ignorance, but he is a forward looking, constructive worker. There is a charge with a program, and he entered into our program in a splendid way. The spiritual life of the charge has been quickened.

We are leaving by auto early Friday morning with the family for our vacation. After a few days among the people of Ingold charge, where we recently served as pastor, we expect to go to our homes in Florence and Sumter, S. C. E. W. Hurst, Jr., P. C.

NEW CRESCENT LIMITED CARS WILL BEAR NAMES OF NOTED SOUTHERNERS

The construction by The Pullman Company of thirty-five new cars for service in The Crescent Limited between New York and New Orleans, via Atlanta, Montgomery and Mobile, has afforded an opportunity to honor afresh the meories of thirty-five worthies of the seven southern states through which the train operates. At the request of Southern Railway Company, the governors of those states have severally nominated lists of statesmen, soldiers, jurists and publicists whose services to their states are remembered as worthy of every dignity, and from those nominations the lists of car names have been made up as follows:

Alabama—William Wyatt Bibb, William Rufus King, Edmund W. Pettus, John T. Morgan, Joseph Wheeler.

Georgia—Robert Toombs, Alexander H. Stphens, Henry D. McDaniel, Joel Chandler Harris, Henry W. Grady.

Louisiana—Francois Xavier Martin, W. C. C. Claiborne, John Slidell, P. G T. Beauregard, Francis T. Nicholls.

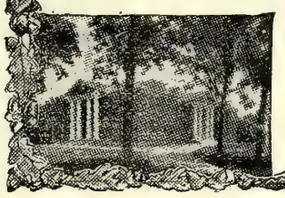
Mississippi — George Poindexter, William L. Sharkey, Benjamin Grubb Humphreys, L. Q. C. Lemar, Edward Cary Walthall.

North Carolina—William Davidson, Thomas Ruffin, John M. Morehead, Zebulon B. Vance, Robert F. Hoke.

South Carolina—William Moultrie, Francis Marion, John Rutledge, Andrew Pickens, Wade Hampton.

Virginia—George Wythe, Patrick Henry, John Marshall, Robert E. Lee, "Stonewall" Jackson.

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The Special Effort For Superannuate Endowment

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

"A Mosquito Does Not Wait For An Opening—He Makes One"

SOME weeks ago, Dr. Frank L. Wells sought to announce through the Advocates of the church, a contest in the matter of unique plans for raising Special Effort quotas. Some of the Advocates failed to publish the announcement, and many who had plans to offer were deprived of submitting them by not knowing about the contest. Therefore it has been decided to reopen the contest so that the whole church may have a chance to participate. Give close attention to the following:

A Big Demand for Unique Plans

It is surprising how many calls come to the Board of Finance for plans to raise quotas. They invariably ask for something unique which can be worked in very difficult places. In order to supply this demand, the Board is preparing to publish a booklet entitled "Ways and Means to Raise Special Effort Quotas." The aim is to have this booklet contain not merely theories, but actual plans that have been or may be used to secure this money. When the booklet is completed it will be sent free upon request to every charge in the whole church that wants it. In this way it should be possible for every pastor to find a method for raising his charge's quota, no matter how great may be the hindrances confronting him.

A Contest of Wits

To stimulate interest, the Board is offering three prizes, as follows: For the best plan submitted, $50; for the second best plan submitted, $25; and for the third best plan submitted, $15. The matter will be decided by the judges to be selected by the Board. One judge shall be a city pastor, one a small town station pastor, and one a circuit pastor. If you have successfully used or intend to use a unique plan in raising your Special Effort Quota, write a description of the plan and send it to the Board of Finance, Security Building, St. Louis, Mo. Do not use too many words—500 is the limit, and if you can tell in fewer words it will be preferable. Remember that this call is not for the usual method of raising money, but for something unique and uncommon.

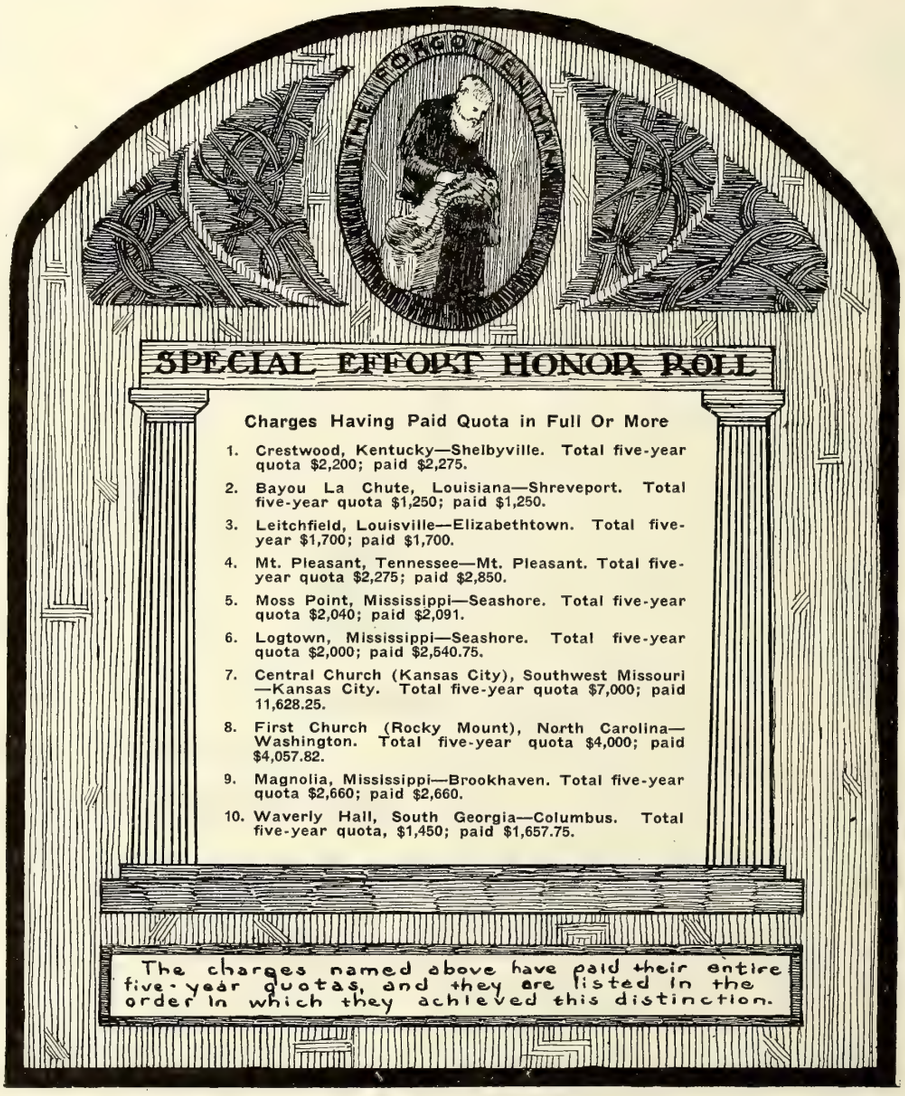
The Conditions of the Contest

1. The judges will be instructed to consider three things in rendering their decision, namely: Uniqueness, adaptability, and simplicity. That is, whether the plan is out of the ordinary (uncommon), if it can readily be adapted in most any charge for raising the quota, and if it is simple enough to be easily applied.

2. While the number of words used in describing the plan is limited to 500, it is desirable that the contestant use fewer words if it can be done and at the same time make the plan clearly understood.

3. All plans must be submitted in writing and they must be in the hands of the Board of Finance, Security Building, St. Louis, Mo., on or before November 1st, 1925.

4. All plans submitted become the property of the Board of Finance for publication without compensation (except for the prizes), if the Board desires to publish them. No unused manuscripts will be returned to the writers, unless requested.



A Chance to Help the Cause

This contest provides a splendid opportunity to do something that will greatly help the Special Effort for Superannuate Endowment. Many pastors of the church have raised their quotas in ways that are unusual and effective. Why not give other pastors the benefit of these plans? It will mean that hundreds of charges, which so far have done nothing for the cause, will make an excellent showing by using the plans which have proved successful in other places. Therefore, let everyone who has a worth-while plan, send it to the Board for publication in the booklet.

A Word of Caution

If you are interested in this matter, you should preserve this page for future reference. The subject will not be brought up again with the particulars as now given, and you should be sure to save this page so it will be available when you need the information which it contains.

With Conference So Near Special Effort Quota Payments Should Come Fast

Our Little Folks

WILD HORSES

When I was a boy, it was my ambition to own a good saddle horse. After hard work and careful saving I was able to gratify my desire. Some horse dealers brought to our town a drove of horses which they were selling at a very moderate price. I climbed up and sat on the corral fence and looked over the horses trying to pick my purchase. A dark iron-gray moved gracefully across the corral as if to exhibit her beauty. Her ached neck with wavy mane, her slender limbs marked her as the horse I longed to possess.

The horse dealer, seeing my boyish admiration for the animal, let me have her for fifty dollars, though his price was seventy-five. No piece of property has ever given me the joy in possessing it that I enjoyed in the ownership of that young mare. I romped with her, petted her until she became real fond of me. One thing she enjoyed most of all was lumps of loaf sugar, which I used to feed her out of my hand. When she was feeding in the pasture, I used to go to the gate and call "Gypsy," holding out my hand with a few lumps of sugar on my palm. Gipsy would throw up her head, sniff, whinny, and come loping to me. I had to watch that she did not run against me in her wild race. She would munch the sugar from my hand while I stroked her neck and talked to her, as a boy will to the beast he loves.

When Gipsy had finished licking my hand so that no speck of sweetness remained, she let me put the bridle on, and leaping on her back, she would gallop away in evident glee. Once I fell off as she leaped a ditch. Gipsy returned and stood over me rubbing my face with her nose until I recovered my breath and was ready to remount. I drive a big automobile now, but I never have felt such exhilarating thrills as those I enjoyed on the back of Gipsy as she sped over hill and plain.

One spring I was sick for several weeks. As soon as I could walk out to the pasture, I went with some lumps of sugar, anticipating a happy meeting with my pet.

I called, but there was no answering whinny. With tear-dimmed eyes I scanned the pasture in vain for my Gipsy. She was gone!

Since then fire and bank failure have swept away my savings, but no loss has ever brought the heartache that I, a sick lad, felt that day when I discovered that my pet horse, the only piece of property that I possessed, was gone. I crept back to the house and refused to be comforted for my loss. There might be other horses equally good and valuable, but Gipsy was my chum. I loved her and believed that she had a real affection for me.

Days passed and I grew stronger and in some measure had begun to accept my loss with a degree of resignation. I believed some miscreant had stolen my Gipsy, forcing her against her will to leave me. I often wondered if she was being well treated and whether she ever thought of me.

Then one evening a neighbor rode up to our door and called to me.

"Frank," he said, "I saw your horse today." My heart leaped with joy. "Where?" I asked.

"She's gone back to the drove of wild horses down on the river bottom."

"Are you sure that you saw my Gipsy?" I asked, in incredulity.

"Yes, I know her very well; few iron-gray horses have three black feet and one white one."

"Where can I find her?" I asked.

"Find her, boy, don't you know when a horse goes back to the wild drove they're gone for good and all," he answered.

"Please tell me where she is. I shall go after her. If I can find her, she'll come back to me."

He smiled at my boyish infatuation and enthusiasm. Finally, seeing how much in earnest I was, he said, "It's a mighty long ride, seventeen miles to where they were today. By tomorrow they'll likely be twenty miles from there."

That night, when I told the family of my intended trip they demurred and tried to dissuade me from undertaking so exhausting a journey when I had not fully recovered my strength. Finally, seeing I would not be dissuaded, they ceased arguing with me.

I lay awake till late in the night, thinking over my journey and how best to win my horse back from the wild drove she had joined. Finally, I decided to reach the vicinity of the wild drove near the noon hour; for I knew that all animals like to be quiet at midday. They lie down or stand in little groups during the warm part of the day. I could more easily get Gipsy's attention at such a time than when the ears of the whole drove were alert to catch every sound. Their fright would probably stampede Gipsy into following them in their wild flight from man. Therefore I must manage to get her attention undistracted by the drove.

The next morning I put a few strips of jerked beef in my pocket to chew on during the day, and set off before the family was up. The ride along the steep, winding trail, over the hills, then down onto the river bottom, was long and tiresome. At the foot of the hill a spring of cold water sparkling leaped forth, inviting the weary traveler to alight and quench his thirst. I dismounted and climbed down the steep descent to the spring from which a stream of water rushed down toward the river miles away.

I was surprised to see the signs of many horses' hoofs in moist earth around the spring and the stream flowing from it. I knelt down to drink, then I stopped suddenly. There in the moist sand at the edge of the spring was the print of a horseshoe. Only one animal among all that had trampled the ground around the spring had a shoe.

I was so happy over this discovery that I almost forgot to drink. I felt sure those tracks—so many of them—were made by the wild drove of horses among whom my Gipsy had found refuge in her loneliness when she did not know what had become of her friend.

I was convinced that the wild horses had come to the spring to drink after their morning's graze. That being the case, they would not go far. Somewhere under the shade of the broad-spreading cottonwood trees they were standing in little groups, for the trees stood some distance apart.

Remounting my horse, I rode forward cautiously, peering in all directions through the trees and undergrowth for a sight of the wild horses.

Near noon I discovered Gipsy with three other horses under a big cottonwood, some distance to my right. Their heads were down in the drowsy fashion of horses on a warm day. They were switching flies and occasionally rubbing their noses against each other's necks.

I dismounted, tied my horse, and crept cautiously forward without so much as breaking a twig. When I was near enough to be clearly heard, I stepped out into the open, called "Gipsy," extending my hand, palm upward, with several lumps of sugar in sight. The other horses jumped, flung their heads up, snorted, turned and fled. Gipsy started to follow them. I called again, "Gipsy!" She stopped, sniffed the air, gave a low whinny and started cautiously toward me.

She did not run to me as in the good old days, yet she came slowly, sniffing the air. Her ears were extended forward, every faculty alert. When a few yards from me she stopped, sniffed, pawed the ground, and stamped her feet. After observing those primitive precautions of her wild ancestors, she seemed to be assured of safety and again advanced.

During all this time I continued to call "Gipsy, come Gipsy!" When near enough to reach my hand she nipped a lump of sugar from me and drew back to eat it. I did not attempt to follow her, but gave her time to taste the sugar and for her appetite to call for more. Then she came forward and took another lump. That time she did not draw back. She gave a little nervous start when I laid my hand on her neck as of old. However, it was only for an instant. She arched her shapely neck to be stroked. I wanted to seize her and make sure that she never would get away from me; but I knew I must play fair with her if she was ever to be mine again on the old friendly basis. So I held out my hand for her to lick after the last lump of sugar was gone. Then, cautiously, so as not to show the excitement I felt at having my pet near enough to touch again, I raised the bridle, which she permitted me to put on her.

She became a little shy and trembled when the bridle had been buckled on; but I continued to talk with her and to stroke her neck. Then I patted her back and leaned my head against her neck. She reached around and rubbed her nose against me as in the old days before she answered the call of the wild. When she had satisfied herself concerning my identity, I leaped on her back and she started for the trail that led back home.

Returning to where I had left the other horse, I transferred the saddle to Gipsy, remounted her and led the other horse.

Just as the sun was sinking behind the western hills I rode up to our gate. The neighbor who had told me where Gipsy had gone had come over to our house on an errand. He stared with open mouth as I rode up. When he had regained sufficient self-control to speak, he exclaimed, "Frank, you're a wonder. How did you do it?"

"With a few lumps of sugar," I answered.

"Sugar nothin', don't tell me that you caught that mare out of the wild drove with a few lumps of sugar."

"That's just what I did," I replied.

"Well, you ought to be a horse tamer," he answered, with wonder and incredulity in his eyes.

Gipsy never ran away again. I think she learned to love my kind treatment and to have a real affection for the one who went after her and brought her back from the wild drove.—Frank Hampton Fox, in Our Dumb Animals.

A WORD FROM COLERIDGE

Revival services closed at Coleridge on Wednesday night, August 5, with nine to join the Methodist church and five to give their names to join the Baptist church. Others gave their names to join our church who were not there on the night of the close of the services. Brother W. H. Willis was with us until Tuesday evening and did the preaching and did it well. Our people all think we were fortunate in having Brother Willis with us for ten days. A number of backsliders came to the altar and renewed their vows to God. The church is revived. The church was full at night services. The Baptist, Christian and Quakers all attended the services and the Baptist and Christian churches will get a number of members from this meeting.

We closed our meetings at Mt. Zion and Maple Springs on the third Sunday in July with a number of converts and several to join the church. The services were well attended at both places. We did the preaching ourself at both these places, with Brother Fred Brady to preach a few times. We held both in one week—services at Zion in the day and Maple Springs at night. Will begin at Mt. Olivet Sunday, August 16. Brother Crouse will be with us there.

H. F. Starr, Pastor.

SUNDAY SCHOOL

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MATAMUSKEET ENJOYS SUCCESSFUL REVIVALS

We have just closed two very successful meeting on the Matamuskeet charge. The first was held at Watsons, and the preaching was done by Bro. H. M. Jackson of Fairfield, N. C. Our next meeting was at Amity, and Bro. W. F. Elliott of Durham was our leader. The membership of both churches was greatly revived, and ten precious souls were brought from darkness to light.

It was the writer's privilege, as well as pleasure, to have each of these brethren in his home while they were among us, and I unhesitatingly say that I believe each of them to be great men, both spiritually and socially. The messages they delivered to us were of a high order and a spiritual feast, and I trust found lodgement in our hearts and will make us better men and better women. All of the churches on this charge seem to be on the upward grade under the leadership of our beloved pastor, W. M. Wall, and we feel that at the close of this conference year we can say with one voice that this has been one of the very best years of our experience.

J. T. Midyette.

MOUNT SHEPHERD

Mt. Shepherd church, Uwharrie charge, has passed through the greatest revival the commuity has known for many years. There were thirty-five professed faith in Christ and most of them give evidence of a great blessing. Sunday morning from 11 to 2 p. m. there were 11 men from the age of 22 to 69 years happily saved. At the services Sunday night 15 joined the church by vow. Some will come by letter. Two go to the Baptist church and one to Wesley Memorial, High Point.

Rev. Calvin Gregory of the Friends church, Asheboro, did most of the preaching, and did it well.

After such a meeting with so many additions to the church we need your prayers to help that all may hold out faithful. R.

CENTENARY PLEDGES

The time has come when every unpaid Centenary pledge should be settled. These payments are all past due. Further delay in making collections is hurtful both to the persons who pledged and the great cause for which the pledge was made.

Some time ago we went over the records of most of the local church Centenary treasurers and deducted amounts unpaid by persons who had moved from churches where pledge was made, and made other necessary adjustments so as to leave a list of pledges that ought to be collectable. With the deadwood cleared away, we thought the good pledges would be paid. Some churches have cleared up this balance, but in others the work remains to be done.

We can't afford to drop the matter where it now stands for two reasons, first this course would be very injurious to those who made the pledges. A sacred obligation treated lightly has a bad moral effect. A shirker in one thing easily becomes a shirker in everything. The good of pledger demands in many cases the payment of the Centenary pledge. In other cases, where payment is impossible, there should be a definite understanding, a just cleaning up of the matter. In the second place we cannot afford to drop the matter where it now stands because of the urgent need for the funds to carry on the work that has been projected.

I am not asking that the Centenary crowd out other interests of the church. But I am asking that it be given a chance along with other interests. I would like to sit down with the pastor and local church Centenary treasurer of each church and go over the Centenary records and see what ought to be done in each case, but no Centenary representative can reach all the churches. This being the case, will not the pastor and Centenary treasurer of each church go over the list of unpaid pledges and decide on what ought to be done, and then plan together to do it.

Brethren, let's clean up the Centenary in all our churches before conference.

All records should be carefully preserved till final settlement is made with each Centenary treasurer.

R. M. Courtney,
Centenary Field Secretary.

RUTHERFORD COLLEGE OPENS SEPTEMBER 1

The fall term of Rutherford College will begin Tuesday, September 1. Considerable improvement has been made during the summer months. A corps of workmen has been steadily employed renovating and painting the buildings. The old students upon coming back will find much more attractive and comfortable quarters than they have had heretofore. Weaver Hall has been greatly improved and is now a thoroughly modern dormitory in every respect. The Club dormitory also has undergone a change. This building has been covered and painted and the rooms beaverboarded and is now a comfortable place in which to live. The old Weaver Hall dining hall has been discontinued and a commodious dining hall has been made in the Club dormitory. The living expenses have not been increased, but we shall be able to provide better living conditions at practically the same low rates.

The faculty has been completed. All of the old faculty will return. In addition, Mr. H. C. Hatcher, of Trinty fame and coach at Georgia Military Academy last year, has been employed as instructor and coach of football. This is the first year Rutherford has ever undertaken to get out a football team. The prospects are good and a nine game schedule has been arranged.

This year marks the 25th anniversary of Rutherford College under the control of the Methodist church. We hope to make it a memorable year and we solicit the support of the church and our friends in our efforts. Rutherford is an institution of which our church should be proud. More than 100 of the preachers in the Western North Carolina conference received either a part or all of their training in this school. It shall be our aim in the future to continue this contribution and we solicit the support of our good Methodist brethren in making this school bigger and better and more useful. W. F. Starnes.

REVIVAL AT PERKINS

The revival at Perkins M. E. church closed on Sunday night. Rev. C. T. Thrift, pastor in charge, did all the preaching. The congregations were good from the first and they grew at each evening service until the church was filled to its utmost capacity with 50 or more attentive listeners on the outside. The power of the Holy Spirit was manifested at each service and there were several added to the church. Mr. Thrift is truly a gospel preacher and speaks fearlessly and boldly in his condemnation of sin and worldly pleasures and holds up the highest standard of Christian living. He is doing a great work on Moyock charge. Every organization of the church shows progress and the religious atmosphere on the charge is better than it has been for a long time. We hope he will remain here the allotted four years, as he is the right man in the right place. A Member.

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O. H. ORR, Superintendent

1855 1925

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Durham, North Carolina

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
FOURTH ROUND—IN PART

August

Weaverville Ct., Alexander's Chapel, 11 22-23
Mars Hill Ct., Bright Hope, 3 and night 23
Flat-Rock-Fletcher, Fletcher, 11 30
Mount Pleasant, night 30

September

Mills River, Horse Shoe, 11 5-6
Asheville Ct., Emma, 3 and night 6
Hominy, Oak Hill, 11 12-13
Henderson Ct., Moore's Grove, 3 13
Hendersonville, night 13
Fairview, Bethany, 11 19-20
Skyland, Naples, 3 20
Saluda-Tryon, night 20
Swannanoa, Tabernacle, 11 23
Black Mountain, night 23

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.

August

Hickory Grove, 11 30
Chadwick, 8 30

September

Peachland, Hopewell, 11 6
Prospect, Carmel, 11 12-13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October

Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

August

Centenary, night 23
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30

September

Uwharrie, Concord, 11 5
New Hope, Macedonia, 3 and 11 5-6
Asheboro 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October

Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

August

Bostic, Salem, 11 22
Forest City, Forest City, 11 23
Mill Spring, Gray's Chapel, 11 29
Spindale, Spindale, 11 30

September

Spruce Pine, Penland, 11 6
Burnsville, 8 6
Old Fort Ct, Bethlehem, 11 12
Old Fort, 11 13
Marion, First Church, 8 13
Marion Circuit, Glenwood, 11 19
Marion Mills, East Marion, 11 20
Cross Mill, Cross Mill, 8 20
Bald Creek, 11 26
Micaville, 11 27

October

Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

August

Summerfield, Morehead 23-24
Walnut Cove, Walnut Cove 30-31
Ararat, Carter's Chapel 5-6

September

Dobson, Stony Knoll 12-13
Jonesville, Grassy Creek 19-20
Elkin, night 20
Danbury, Bethesda 26-27

October

Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

August

Avery, Pisga 22-23
Elk Park, Montezuma 29-30

September

Warrensville, Rich Hill 5-6
Jefferson, Orion 12-13
Creston, Southerland 19-20
Sparta, Piney Creek 26-27

October

Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August

East Spencer, 11 23
North Main, night 23
Salisbury Ct., Bethel, 11 29
Albemarle Central 30
First Street, night 30

September

New London Ct., Richfield, 11 5
Salem, Salem, 11 6
Baden, night 6
Albemarle Ct., Union Chapel, 11 12
Norwood Ct., Randalls, 11 13
Norwood, night 13
Mt. Pleasant Ct., St. Pauls, 11 19
Bethel, 11 20
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30

October

Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August

Gastonia, Main St., 11 23
King's Mountain, night 23
Mayle, 11 30
Bessemer, Bessemer, night 30

September

Polkville, Casar, 11 5
Bewood, Double Shoals, 11 6
West End, night 6
Crouse, Lander Chapel, 11 12
Cherryville, First Church, 11 13
Cherryville Ct., Beulah, 33 13
Lincolnton, night 13
East End, night 16
Lincoln Ct., Marvin, 11 and 11 19-20
Goodsonville, Pisgah, 3 and 3 19-20
Dallas, Dallas, night 20
Smyre, night 23
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27

October

Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

August

Balls Creek Camp Meeting 23
Hiddenite, Hiddenite, 11 30
Cool Springs, Providence, 3 30
Race Street, 8 30

September

Westview, Westview, 11 6
Dudley Shoals, Grace, 3 6
Stony Point, 8 6
Lenoir First, 11 13
Lenoir Ct., Gamewell, 3 13
South Lenoir, 8 13
Hickory First, 11 20
Ball Creek, St. Paul, 3 20
Newton, 8 20
Granite Falls, 11 27
Hudson, Mt. Hermon, 3 27
Rhodhiss, 8 27

October

Davidson, 11 4
Statesville Ct., Shiloh, 3 4
Maiden, 8 4
Troutman, 8 7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

August

Haywood Ct., Zion, 11 and 3 22-23
Webster Ct., East LaPorte, night and 11 22-23
Sylva, night 23
Bethel Ct., Bethel, 11 and 11 29-30
Cullowhee, night 30

September

Judson, Judson, 3 and night 3
Robbinsville, 11 and 11 5-6
Andrews, night 6
Macon Ct., Asbury, 11 and 11 11-13
Franklin Ct., Bethel, 11 and 3 12-13
Franklin Street, night 10-13
Bryson City, Bryson, night and 11 18-20
Whittier Ct., Shoal Creek, 11 and 3 19-20
Murphy Street, night 23
Hiawassee Ct., Bellview, 11 and 11 24-27
Murphy Ct., Peach Tree, 11 and night 25-27
Hayesville, Hayesville, 11 and night 26

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

August

Thomasville, Main St., Main St., 11 23
Davidson, Good Hope, 3 22-23
Lexington, First Church, 11 30
Cooleemee, Cooleemee, night 30

September

Welcome, Midway, 11 5-6
Kernersville, Kernersville, night 5
Walkertown, Walkertown, 11 12-13
Burkhead, Burkhead, night 13
Ardmore, Ardmore, 11 20
Hanes-Clemmons, Hanes, night 20
Forsyth, Mt. Tabor, 11 26-27
Lewisville, Brookstown, 3 26-27
Grace, Grace, night 27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August

Leasburg Ct., Hebron, 11 22-23
Memorial, night 24
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

August

Centenary 30
La Grange Ct., Institute 29-30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August

Jenkins' Memorial 23
Youngsville, Shiloh 30
Franklinton Ct., Wesley, 3 30

September

Kenley, Buckhorn 5-6
Clayton, 8 6

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
THIRD ROUND

August

Maysville, Lee's, a.m. 20
Swansboro, Bethlehem, a.m. 22-23

FOR SALE—Lot second hand church pews cheap; in good condition. Rev. W. T. Albright, Greensboro, N. C.

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In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

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W. E. WEBB, Secretary
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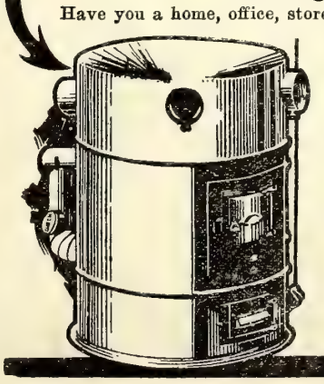
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IN MEMORIAM

GADDY—John W. Gaddy was born September 24, 1867, and died June 20, 1925. In 1897, March 10, he was married to Miss Emma Pittman. To this union several children were born. He profesed faith in Christ when young and joined the Methodist church. At the time of his death his membership was at Centenary church on the Rowland circuit. He was a good man and an xecellent citizen. His health gave way years ago, from which he never recovered. Several children survive him. He is in that better world. May God comfort the sorrowing.

P. D. Woodall.

SMITH—Stacy Smith, aged about 18 years, passed away at his home, Route 2, Maysville, N. C., August 5, 1925. Dying as he was entering the happiness and usefulness of young manhood makes his death especially sad.

Stacy was a good boy—amiable in disposition, obedient to his parents, considerate of others, and won the respect and confidence of all. When about nine years old his thoughts were turned from the world unto the God of his salvation, and he united with the church. His death brought poignant grief to his family and to a wide circle of friends.

His body was laid to rest in the Bender burying ground. His spirit has returned to God to live forever in the home of eternal light.

May the Lord comfort the bereaved family. E. C. Sell, P. C.

RESOLUTIONS OF RESPECT

On Friday, May 29, 1925, the death angel came very suddenly and claimed one of our most beloved Sunday school and church members, Brother Anthony A. Brisson. While we greatly deplore our loss we thank our heavenly Father for his beautiful Christian life; therefore be it resolved:

First, That in his passing we have lost one of our most useful and active members.

Second, That we shall always treasure the memory of our co-worker, whom God in His infinite wisdom has seen fit to remove from our midst.

Third, That we extend to the bereaved ones our deepest sympathy in their great loss and lovingly commend them to the great Head of the church.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and a copy to the Bladen Journal.

Annie Johnson,
Janie Parker,
J. M. Guyton,
F. Willis,
Committee.

RESOLUTIONS OF RESPECT

Whereas, in the divine providence of God, Mrs. Annie B. Bowling, a faithful member of the young people's missionary society of the Farmville Methodist church, has passed from earth's toils to heaven's reward; and

Whereas, by her going the society and church has lost a faithful member, her husband a devoted wife, and her parents an affectionate daughter, therefore be it resolved:

First, That we bow in humble submission to the will of God, remembering his will not our be done.

Second, That we feel keenly the loss of a faithful member in her going.

Third, That we express to the bereaved husband, parents and loved ones our sincere love and earnest prayers.

Fourth, That copies of this resolution be sent to the sorrowing husband, R. E. Bowling; to her parents, Mr. and Mrs. E. E. Brooks; to the Farmville Enterprise, the North Carolina Christian Advocate, and a copy be spread on our minues.

B. B. Slaughter,
Mrs. G. M. Holden,
Mrs. D. G. Allen,
Committee.

CONNALLY—In the little village of Leasburg, N. C., Mrs. Sarah Pulliam Cannally, where most of her earthly days had been spent, this good woman, her life crowned with the rarest Christian virtues, slipped quietly away to her eternal reward in the heavenlies May 31, 1925.

Seldom, if ever, has the writer known a more beautiful Christian character. It was my privilege to spend many delightful hours in her elegant home, and under that gracious roof in the fellowship of her splendid husband, whom I always designated as the "ideal steward," there ripened a sacred friendship for her and her interesting household that has bound us through the changing years. The telegram announcing her death brought me a keen and distressing sense of personal loss. I am the poorer and the lonlier now that she is gone. But what of the community where she lived so radiantly, yet so quietly, the life that was hid with Christ in God? And what of the home of which she was the queenly center? The community mourns the going of a saint who walked with God in white and blessed each life in passing, and the home, where filial love crowned her with perfect devotion, is left smitten and desolate, sighing for "the touch of a vanished hand, and the sound of a voice that is still."

Mrs. Connally was the daughter of B. G. and Mary H. Pulliam, and was born near Milton, N. C., September 30, 1848. Her father moved to Leasburg when she was about 12 years old, and there, in one of the finest communities in the South, her beautiful life was spent. There in life's early spring she gave her heart to God, united with the Methodist church and became one of its outstanding figures. It is no exaggeration to say that she loved her church with a great uncompromising love. She loved the fellowship of its altar, the study of its doctrines, and the practice of its precepts. No Methodist preacher ever called at her door who did not find the "prophet's chamber" ready for his coming, and love lighted the candle and filled the waterpots to the brim.

In 1871 she married Henry T. Connally, and to this happy union six children were born—George, Edgar, Walter, Mary, Helen and Mildred. I have never known a happier home where love was the rule of life, and no harsh word was ever spoken. The benediction of a Christian wife and mother created an atmosphere in which husband and children moved and had their being. Its refinement, its sweet simplicity, its family worship, the daily reading of the old Book linger with me as a sacred memory. I can see that family group now as we meet in the spacious sitting room to begin the day with reading, song and prayer. The glory of the morning is breaking through the gates of dawn, the dew lies like a silver veil on the grasses of the lawn, the mocking birds are singing in the cedar bows, and the far-off hills are clothed with mist shot through with flame; we kneel and worship and adore until earth kisses heaven, and we begin another day close to the heart of God.

Beloved saint, hail and farewell. Your children rise up and call you blessed. They gather about that old arm chair where you sat with the dear old Book on your knees, and in silence, broken only by their sobs,, they consecrate themselves anew to their mother's God. Yours was the highest and holiest of missions, to lead your family heavenward, and nobly did you accomplish your task. Now sleep beloved and take your rest. R. C. B.

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Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of autointoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance without losing its virtues in the slightest degree.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the spring.

FILL OUT THIS COUPON AND MAIL IT TODAY

SHIVAR SPRINGS, Inc.
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Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water upon receipt of the two empty demijohns which I agree to return within thirty days.

Name.....

Address.....

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The Results

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three week's visit to this celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.

After using Shivar Spring Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am

Very respectfully,
J. H. B.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease. J. D. M.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia.

Mrs. C. has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. W. C. C.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
Mrs. H. C. E.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. C., M. D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. Mrs. J. R. C.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same. W. F. M., M. D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. M. L. U.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, AUGUST 27, 1925 Number 35

EDITORIAL PARAGRAPHS

"And as good is the prayer of a cobbler as that of a cardinal, and of a butcher as of a bishop; and the blessing of a baker that knoweth the truth is as good as the blessing of our most holy father the pope," declared William Tyndale, who four hundred years ago gave us the English Bible. In those days when ecclesiastical position was supposed to carry with it special authority at the throne of grace Tyndale's doctrine was rank heresy. And for such heretical doctrines he was tried, convicted and put to death by strangling and his body afterward burned at the stake. But now the truths for which Tyndale died have become the world's richest heritage. Of a certainty, truth and the lovers of truth have had a hard time in this world.

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Permanent values belong to antique furniture, and as a rule the older it is the more valuable it becomes. But old fashioned hats and gowns are among the curios that are worthless. Age adds to the quality of wine, but in the eyes of an old bachelor it never adds to the attractiveness of woman. Hence in an estimate of values many considerations beside the time element must be taken into account. And here is a fact that both those who worship the old and despise the new, with those who dispise the old and worship the new, should at all times keep in mind. Perjudice against the old and prejudice against the new are on a par. Only he who can read history aright will believe with Robert Browning, "The best is yet to be."

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The Christian faith spans two worlds—that which is and that which is to come. When the wine of youth overflows the cup and the joy bells are ringing both night and day, there is little interest beyond the things of time. But when the promises of youth have not been fulfilled in the tomorrow or broken home ties have been severed by the ruthless hand of death our faith girds itself for the great adventure into the unknown. Right effectively has The British Weekly given language to our faith in the following:

Not dead—oh, no! but borne beyond the shadows
Into the full, clear light;
Forever done with mist and cloud and tempest,
Where all is calm and bright.
Not even sleeping—called to glad awakening
In heaven's endless day;
Not still and moveless—stepped from earth's rough places
To walk the King's highway.
Not silent—just passed out of earthly hearing
To sing heaven's sweet, new song;
Not lonely—dearly loved and dearly loving
Amid the white-robed throng.
Be not forgetful—keeping fond remembrance
Of dear ones left awhile;
And looking gladly to the bright reunion
With hand-clasp and with smile.
Oh, no, not dead; but past all fear of dying,
And with all suffering o'er—
Say not that I am dead when Jesus calls me
To live for evermore.

Listen to this, friend, and give ear ye pastors and people to a word of admonition: "I suppose there would be no question at all," says Bishop W. F. McDowell, "about the value of pure household food in an American family. The singular thing is that many families are very careful about the food they eat and utterly reckless about the literature they read; careful about the food they supply their children and utterly reckless about the magazines, books and papers which get into their children's hands. The current revelations as to the literature on sale in the news stands all over the country are appalling. If these revelations mean anything, they ought to mean a new appreciation of the importance of Christian literature, especially periodical literature. I do not see how our churches and families can possibly be at their best without it."

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When the grooves of a man's brain become callous like the hands of a blacksmith's who has passed long years at forge and anvil, so that he is content to race along with the old familiar thoughts that were born in the days of his youth; when the thirst for the fresh fountains of truth can be satisfied at the stagnant pools of outworn traditions; when the imagination, which looked through the stars at night, as windows, into the face of the Infinite, lies prostrate as a proud bird with broken pinions; then it is that a man should echo the cry of Faust when he exclaimed:

"Then give me back youth's golden prime,
When my own spirit too was growing,
When from my heart the unbidden rhyme
Gushed forth, a fount forever flowing;
Then shadowy mist the world concealed
And every bud sweet promise made,
Of wonders yet to be revealed.

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This is Holy Year in Rome. The celebration was expected to bring thousands of the faithful to the Eternal City and the Vatican was to fatten upon the spectacular event. The stream of gold into the coffers of the Pope promised to be of a volume that would make glad the Hierarchy. But according to reports the dollars have not poured into the papal chest in such qauntities as the knowing ones had figured. Neither have the pilgrims to the Holy City been so multitudinous as Rome had expected. All this is quite disappointing, especially, the failure to harvest the coin. But Rome need not be discouraged. The people love to be humbugged and if they do not respond to this call they will respond to some other appeal of a kindred nature. But we will do well to keep in mind that this readiness on the part of the people to put their cash into "get rich quick" schemes and "get good easy" plans and all other sorts of humbuggery is by no means confined to the followers of Rome. Protestants have no reason to laugh at Romanists.

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THE METHODIST CIRCUIT RIDER

Theodore Roosevelt, while President of the United States, paid the Methodist circuit rider the following tribute:

The Methodist church played a great part in many lands, and yet I think I can say that in none other has it played so great and peculiar a part as here in the United States. Its history is indissolubly interwoven with the history of our country for the sixscore years since the constitutional convention made us really a nation. Its essential democracy, its fiery and restless energy of spirit, and the wide play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk. The whole country is under a debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier; who shared all the hardships in the life of the frontiersman, while at the same time ministering to his spiritual needs and seeing that his material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul.

Most aptly has Roosevelt, the great American, both President and historian, described the early Methodist circuit rider, and with equal accuracy has he estimated the character and value of his ministry.

Francis Asbury, with his genius for discipline and with the intrepid spirit of the pioneer, became the father of the itinerant ministry, as we have it in American Methodism. He raised up a native ministry, inspired it with his spirit of sacrificial service, mounted it on horseback, and led to the conquest of a virgin continent.

The necessary restrictions and hardships of a pioneer people became the daily experience of the pioneer preacher. And these circuit riders, who feared not the tomahawk of the savage and who defied the storms of winter and gladly shared all the hardships of the early settlers in America, not only laid the foundations of Methodism in this Western world, but became effective as builders of an empire. Armed with Bible and hymn book, these knights of the saddlebags rode to conquests such as mailed warriors never dreamed of.

These men had upon them no vows of poverty, yet one of their favorite songs began:

"No foot of land do I possess,
No cottage in this wilderness."

But, like the ancient patriarchs who dwelt in tabernacles, these Methodist circuit riders, prophets of righteousness and evangelists of the grace of God, looked for a city whose builder and maker is God.

One who saw the Methodist itineracy at closer range and understood the itinerant preacher and his value to state and nation even better than did Theodore Roosevelt from whom we have just quoted has described the pioneer preacher and circuit rider of early Methodism in terms which are none the less true and accurate because they glow with rhetoric and burn with the passion of an orator whose eloquence met the demands of a great occasion. The following words are taken from the fraternal address of Dr. (later Bishop) John C. Kilgo, delivered before the General Conference of the Methodist Episcopal Church which met at Los Angeles in 1904:

What a mighty man the itinerant was! Free from pompous pretense, unheralded by the blast of trumpets, lacking the credentials of earthly courts, without the equipage of wealth, not certified by lordly society, this man, the Methodist circuit rider, stands the peer of any man or set of men who helped to build this great republic. The desire and expectation of worldly gain did not mar his motives. He had no wish for social applause; he sought no indulgence at the hands of patronizing luxury and did not crave personal comforts; but, like a man upon whom rested the prophetic commission of the eternal throne, he went to his task as one bent on a desperate missions. Serenity was on his face, a heavenly radiance was in his eye, the tone of eternal authority was in his voice, and the strength of a divine inspiration steadied his step.

He obeyed the behest of Heaven and went everywhere, threading tangled wildernesses, climbing over wild mountains, and penerating dense swamps; and wherever he went he delivered the word of God with miraculous power. He did not peddle indulgence to sensuous society, he made no concessions to popular evils, he softened no word of truth in order to promote his personal comfort, nor was he a mendicant of any kind of worldly favors. He was a prophet sent of God, and the tone of Sianitic thunder was in his words while he waged unceasing war against sin in all forms and in all places. He arbitrated no differences between righteousness and sin, between God and Satan, but proclaimed an eternal antagonism between them never to be adjusted by any other method than by the everlasting defeat of evil. He has left his record in an eternally established boundary which ecclesiastical diplomats of these last times seem to think extends for beyond the property rights of God and should be drawn in to suit the convenience and commerce of Satan.

THE CULPEPPER REVIVAL AT MT. AIRY CLOSED LAST SUNDAY

The Burke Culpepper revival at Mt. Airy that had continued three weeks closed last Sunday with four services for the day. The meeting was eminently successful from the very beginning, according to all reports emanating from Mt. Airy.

Dr. H. K. Boyer, the pastor, in a personal letter to the editor among other things writes:

"We had a really great meeting—the most satisfactory of any it has ever been my privilege to take part in. The influence has been great upon the entire town and surrounding community. About 500 conversions and reclamations. I can give no estimate of how many out of the list will join the church.

"Culpepper will strengthen any church. He is true to the church and the pastor.

"The meeting was put on entirely by the Methodists, but we made it free and easy for all. The attendance was extra fine all the time."

WESTERN NORTH CAROLINA CONFERENCE NOT FAR OFF

A little more than six weeks and the Western North Carolina conference will assemble at Statesville. To be specific, October 14 is the day. Are the churches ready for conference? Or is it the same old story of putting off till tomorrow things that ought to have been attended to six months ago? Brother, where are those resolutions that you made at the close of the last year when you determined to do better this year than you did last? Have you kept those good resolutions or have you broken them? If you have failed to keep them as usual, why not get busy right now and redeem the situation as fully as possible between this and conference?

Let no one who has been racing to the filling station all the year and has willingly put down his good cash for gas and oil make the discovery in September that he is too poor to pay the preacher or help the church to meet its financial obligations.

"The recent meeting in our Roanoke Rapids church proved to be a gracious, far-reaching revival. Brother Dewey L. Maness of Rowland very capably directed the singing, and Rev. E. C. Few, a beloved former pastor, but now stationed in Hamlet, fervently and forcefully preached ten sound, strong, searching sermons of the evangelistic order, and twenty persons were added to the membership by profession. Our own church officials and members of other churches heartily co-operated, and no such religious awakening has been known in this industrial center for many years. Various families appeared to vie with each other in showing old-time hospitality to their guests and the pastor."—R. H. Broom.

MR. B. N. DUKE GIVES ANOTHER $50,000 TO GREENSBORO COLLEGE

President S. B. Turrentine has just received from Mr. Benjamin N. Duke of New York City another gift of $50,000 to be applied to the endowment fund of Greensboro College. This last donation and the gift of $50,000 sent a few weeks ago amount to the munificent contribution of $100,000 made by Mr. Duke on the endowment of this institution. These gifts of Mr. Duke are renewed expressions of his friendly interest in this oldest chartered college for women in the state. Soon after the college was burned in 1904, the question was raised by some whether the institution would survive even if rebuilt. At such a crisis Mr. B. N. Duke gave $10,000 on endowment, which gave assurance that the college would abide.

On previous instances during the periods of ordeal through which the old institution passed Mr. Duke contributed to the college as a friend in time of need.

Dr. Turrentine states that the outstanding need now is to continue the campaign till the endowment fund will become at least $700,000.

Such vital interest manifested by these generous gifts of Mr. Duke should hearten the alumnae and students numbering over two thousand, and should inspire the host of other friends of this time-honored institution to win the victory for a greater Greensboro College.

SUPPORTING THE FRONT LINE

Under the above caption Dr. A. J. Weeks has marshalled facts and figures which should arrest the attention of all Southern Methodists. Get and read "Supporting the Front Line," in which among many other things he says:

"The long, thin first line of Southern Methodism is held by about five hundred missionaries; the second line here at home is held by two and a half million church members. One missionary on the first line to five thousand church members on the second. The first line holds, the second wavers. Can we of the second line justify ourselves if we fail to support our brothers out yonder who hold that long first line?

Far out on our denominational frontiers our brothers and sisters are standing. It is a long line they are holding in our name. A section of it is in Manchuria, another in Eastern China, another in Japan and another in Korea. It is laid across some of the finest sections of Brazil, extends the length of Cuba, and crosses the border states of Mexico. A section of it is down in the Belgian Congo, hard by the equator. It touches Belgium in Europe, crosses Czechoslovakia and extends across Poland near to the Russian border. Yes, it is a long line, but it is a thin line, for it is held by approximately five hundred men and women.

That is the front line, held by five hundred.

The second line is here at home. It is held by two and a half million Methodists. For every man or woman on the front line there are about five thousand on the second. The support from the second ought to be adequate.

The front line holds.

The second line wavers.

The one at the front holds steady.

The 2,500,000 at home grow indifferent and busy themselves trying to find excuses for their indifference.

Do we of the second line imagine we can face the great Commander after it is all over and make excuses look right?

We may satisfy ourselves and each other with these excuses. We may satisfy the Board of Missions with them. But after all they must be submitted to Him who gave his life to win victory.

Will they stand his inspection?"

Dr. J. H. Jowett in A Book of Daily Prayers puts the following prayer for the editors: "God of all grace, I pray for all who mold the opinion of our country. Bless all the editors of our newspapers, and all whose ministry is in the public press. Illuminate their minds, and elevate their lives, that all their writings may be for the glory of their God."

PEOPLE AND THINGS

Western North Carolina Conference: Statesville, October 14.

North Carolina Conference: Fayetteville, Nov. 11.

Mrs. R. A. Stamey and children of Avon Park, Florida, are visiting Dr. E. L. Stamey in Greensboro.

Rev. A. C. Gibbs, our pastor at Canton, will assist Rev. W. M. Smith, of Franklin, in a series of meetings beginning the second Sunday in September.

The Dover congregation is erecting a Sunday school addition to its church. The new addition is 18x56, and contains four rooms, all of which can be thrown together.

"Some folks figguhs dey's hurtin' de church wen dey gits mad and quits, but dey wrong 'bout dat—hit don' nevuh hurt de tree for de rotten apples t' fall off!"

The churches of the Dover charge, New Bern district, will hold a union series of meetings at Dover beginning September 20. Rev. E. B. Bell has invited Rev. E. C. Maness of Bailey to assist him in the meeting.

Oliver Cromwell gave to the Presbyterians of Scotland a word of advice that might be well for some folks of the present day. Cromwell said: "Pray God to teach you that it is possible for you to be mistaken."

"Mr. and Mrs. William Pleasant McGlaughon request the honor of your presence at the marriage of their daughter, Elsie Dale, to Reverend James Herbert Miller, on Thursday evening, the third of September, at half after six o'clock, Trinity Methodist church, Wilmington, North Carolina."

Rev. J. P. Lanning preached Sunday afternoon at Moriah Methodist Protestant church near Greensboro. The pastor, Rev. Mr. Burgess, is this week holding a meeting at Moriah, assisted by Rev. Mr. Curry of Davie.

Rev. C. E. Rozzelle of Mount Holly, who has been supplying the pulpit of Main Street Methodist church during the absence of the pastor, Rev. Dr. Forrest J. Prettyman, will preach his last sermon here Sunday morning. His subject will be "The Faith of Our Fathers." Dr. Prettyman will fill the pulpit on the following Sunday, August 30.—Daily Gazette.

Mrs. J. H. Weber of Warren, Va., who is a sister of the late Rev. A. G. Gantt and the mother-in-law of Rev. Chas. P. Goode of the Wentworth charge, is in the University Hospital at Charlottesville, Va. Mrs. Weber is about 70 years old. She fell down the stairsteps at her home, breaking her left arm and receiving fearful bruises practically all over her body. She would be glad to hear from her many friends.

Henry Ford believes in the ultimate success of prohibition. He says: "After its five years of trial, prohibition is not a failure. It is the people who have neglected to correspond with it who are the failures. If it took Christianity hundreds of years to obtain a footing, why should anyone consider five years sufficient for a tryout of the greatest reform since the introduction of Christianity itself?"

The Gastonia Daily Gazette has a word from one of our pilgrims to the Holy Land. Here is the message: "Word received by his friends here from the Rev. Dwight Brown of West Gastonia, who is touring the Holy Land, gave his address when the card was mailed as Majestic Hotel, Alexandiria, Egypt. Mr. Brown stated that he liked the country there fine, but every time he moved closer to this part of the world he always thought first of Gastonia."

Representatives of the Methodist Episcopal church, and the Methodist Episcopal Church, South, have agreed upon plans for establishing a great university in Kansas City. A $5,000,000 project is under consideration. A country tract of two hundred acres has been donated for the site and arrangements have been completed for an organization campaign to be launched through the two churches early in 1926.

The Herald office was glad to welcome to New England last week a preacher from the Methodist Episcopal Church, South—Rev. Dr. S. H. C. Burgin, pastor of the Laurel Heights church of that denomination in San Antonio, Texas. Dr. Burgin is enjoying a five weeks' vacation in this section of the country, during which he is anticipating among other pleasurable experiences travel in Maine and a visit to Northfield. Dr. Burgin was formerly secretary of church extension in the Church South.—Zion's Herald.

Dr. and Mrs. D. H. Reed announce the engagement of their daughter, Elizabeth, to Mr. William C. Johnston, Jr., of Mooresville, N. C., the wedding to take place in Kenansville October 5, 1925.

From Randleman we have the following: "St. Paul's M. E. church will have a home coming the fifth Sunday in August. All who have ever attended Sunday school or church at St. Paul's are invited to be with us on that day. We expect to have former pastors with us for the occasion. Dinner on the church lawn."

A strong and inspiring sermon was delievered at West End Methodist church Sunday morning by Rev. Robert M. Price of Oak Ridge. A large congregation heard the message by Mr. Price, who is one of the younger ministers of the conference, and he made a notable impression with the masterful presentation of his subject.—Sentinel.

A press dispatch from Durham reports that Rev. W. W. Peele, pastor of the Trinity Methodist church, Sunday afternoon began a series of meetings for the children of the city. The services will be conducted each afternoon at 4:30 o'clock. The services are being held to instruct the children in the principles of Christianity. The parents and Sunday school teachers have been urged to cooperate.

"Some preachers explain away the statement about the camel and the needle's eye by telling about a small gate," says Dr. Nelson Waldrip. "That does not explain; what was meant is that it is as impossible for a stingy cuss to get in heaven as for a real camel, hump and all, to get through a cambric needle's eye."

Rev. A. W. Lynch says: "The Cullowhee folks have rented a vacant house and have very comfortably furnished it for the parsonage. We moved in last week and found supper on the table and the kitchen pantry full of good things to eat. We are thankful for this expression of love and Christian grace on the part of the people we serve."

Miss Pattie Newman of Stuart, Va., and Wade A. Bowles, Winston-Salem, were married at the home of the bride August 15. These young people last week visited their parents, Rev. and Mrs. J. A. Bowles, Greensboro. They will after September 1 be at home in Winston-Salem, where Mr. Bowles is manager of the ready-to-wear department of the Efird stores.

The Advocate force is heartened by many letters akin to the following from Brother John D. Bullock of Belhaven, N. C., from which we take the liberty of quoting a paragraph: "I must, in renewing my subscription to the Advocate, ask your forgiveness for neglecting to do this long ago. No paper I take is read by me with more appreciation and eagerness than the Advocate. I often clip articles from the Editorial Paragraphs and send them to my two boys at college—and I read it from 'kiver to kiver.'"

Excavation for the construction of a new Methodist Episcopal church has begun at Webb avenue and Anthony street, a few feet west of the present church, a wooden structure, which the new brick one will replace. During recent years this church has accepted many new members, with the natural growth which has come to East Burlington, and under the pastorate of the present pastor, Rev. L. V. Harris, it has enjoyed fine administration in each of its departments.

Rev. H. C. Smith, pastor of Trinity church, Wilmington, writes us the following note concerning Rev. H. A. Humble, the presiding elder of the Wilmington district: "Brother Humble is in Johns Hopkins Hospital, Baltimore and the doctors tell him he will be there for at least four weeks. He is to have a tumor taken out and it will take some time to heal up. If he gets on well it will be long drawn out. He is very blue and I am sure he would be glad to hear for his friends to remember him in prayer."

The camp meeting at Pleasant Grove comes to a close tonight. The one hundred tents were filled this year as usual and a tremendous crowd numbering into the thousands attended Sunday. Henry Byrum has been very active in support of the meeting and deserves credit for helping put it over, but Byrum pulled off a few stunts Sunday that some of the older citizens found trouble at the time explaining—that combination of a brass band and a lawyer at a camp meeting, when the Kannapolis boys played and W. B. Love of Monroe made the afternoon address. But the orchestra furnished fine Sunday music and the attorney delivered a message that surpassed many sermons, and Byrum was vindicated, although at one time it appeared as though he was in for trouble.—Marshville Home.

Rev. E. M. Avett of East Spencer cheered our office with his genial presence one day last week and is in a cheerful mood over the progress he has made in providing for the debt on his church and toward the completion of the building.

Rev. W. L. Dawson was last week with Rev. E. E. Snow in a meeting at Mt. Pleasant on the Rural Hall charge. There were 25 or more professions. Brother Dawson has a meeting this week at Morehead Chapel, Summerfield circuit.

If little children appeal to you read Mrs. Wood's story this week on The Children's Home page of the Advocate and you will become interested in the work of our orphanages, even if you have not before been interested in that work.

It has always been a custom with the Advocate to continue sending the paper to subscribers until notified not to send it. As soon as notified that it is no longer wanted the name is dropped from our mailing list. If you do not want it please notify us at once.

Rev. T. B. Johnson, assisted by Rev. J. S. Hiatt of Ardmore church, Winston-Salem, closed a revival at Bethel, seven miles west of Winston-Salem, Sunday night. The preaching by Brother Hiatt delighted the big congregations that attended and there was deep interest and 16 additions to the church.

Rev. D. M. Sharpe, pastor of Gregson church, Durham, was in the Advocate office a few moments Monday afternoon and reports that Gregson is making fine progress. This new congregation is growing rapidly and plans are on foot to build a big new church at no distant day.

The camp meeting last week at Ball Creek in Catawba is reported to have been one of the most successful in many years at that historic camp ground. Revs. N. C. Williams of Granite Falls and A. L. Aycock of Mooresville did the greater part of the preaching and that carries with it the full assurance that the people heard some remarkably fine sermons. Rev. T. W. Hager is the pastor.

Bishop Badley writes to the Indian Witness: "The revival has spread from Bombay to Poona. On Sunday, May 31, there were three hundred decisions for Christ in our English and Marathi churches at Poona, including two Parsees, a Jew, and a Mohammedan. In Bombay wonderful meetings are going on still—more than three months since the first series was held. We are hoping that Kalyan, Karachi, and other places will next be reached. Frederick Wood is the leader in this great work."—Central Advocate.

Men never fall from a Christian life as a meteor falls through the sky, with a sudden flash. Men go down as the stars do, gradually and quietly. The act of prayer is occasional. The reading of God's Word is casual. Nothing is extracted from it. Men read it because it is their duty to read it. It is not food to them. Still less is its fruit luscious to their taste. They backslide, step by step, falling upon lighter sins, as upon a bowlder, and then upon more of them, till at last they slip, and spiritual death overtakes them.—Beecher.

Rev. D. R. Proffit, of the Thomasville charge, was in our office Monday morning and reported that he had finished his meetings for the year and that all were well attended. He had Revs. J. W. Moore, J. R. Church and W. L. Hutchins to assist him. There were about 30 accessions to the membership of the church. The new church recently completed by the congregation at Fairview will be dedicated on the first Sunday in September. Brother T. B. Johnson, under whose leadership the church was organized, has been invited to preach at 11 o'clock on that day, and Rev. W. A. Newell, presiding elder, will preach at three and dedicate the church.

On August 25 the children and grandchildren of the late Rev. Dr. A. D. Betts, with their foster mother, met in the home of Mr. H. B. Gunter and enjoyed each other's fellowship at dinner and rejoiced in hope of greeting each other in the home eternal. Those present were Rev. W. A. Betts of Bamberg, S. C., and his four daughters resident in Greensboro, namely, Mrs. H. B. Gunter, Miss Grace Betts, Mrs. R. L. Fogleman and Miss Sarah Betts. Dr. J. S. Betts of Greensboro, Miss Sallie Betts of Louisburg College, Mrs. A. B. Betts, H. B. Gunter and R. L. Fogleman of Greensboro were also present. The absent children were Mrs. L. P. Wilkins of Sanford, Dr. J. R. Betts of Macon, and Mrs. R. L. Davis of Raleigh. A vesper service was held at the cemetery, when prayers were offered and "The Sweet By and By" was softly sung. Beautiful flowers were placed upon the graves of the departed parents.

(Continued on page six)

GREENSBORO COLLEGE

Rev. S. B. Turrentine, D.D., President.

Dr. H. H. Sherman has truly said that the Christian Education forces have been almost crowded off the road! It is timely that this most important interest should have some right of way without longer delay.

Adoniram Judson, the great missionary, said that building Christian colleges and filling them with young people is raising the seed-corn of the world. The outstanding need of the church is making adequate provision for promoting Christian education.

Our general conference said that the mission boards will be powerless with the Centenary funds unless our church colleges and universities are endowed and equipped to send forth a constant stream of Christian leadership. Christian education, therefore, is to Christian evangelism what the base of supplies is to the firing line of an army.

Greensboro College is an integral part in such base of supplies in our evangelism. The urgent need which now confronts the institution is endowment. Such need must be met to enable the college to meet enlarged requirements for a standard college. Since only about one-half of the Christian education apportionment was pledged and since the payments of such pledges have been so long deferred it is urgent that these pledges should be paid to enable the college to meet its obligation for enlarged service.

Despite such delay in payments Greensboro College has been making steady progress in meeting required standards for higher education. A high percentage of student enrollment is represented in regular degree graduates, the true criterion of college work.

Greensboro College being the only A-grade college exclusively for women in North Carolina Methodism, has a distinct field of work. The large proportion of the graduates of Greensboro College engage in teaching. A number of the students represent the life service department, including the foreign work. Greensboro College co-operates with the orphanages of our state, including the two Methodist orphanages, in educating girls for Christian service.

This institution has been noted for training Christian home-builders. Henry W. Grady said that the strength of the nation is in the home. Through the department of religious education a large proportion of the students are trained for service in the Sunday school and other church work. Throughout its mission this, the oldest chartered college for women in the state, is striving to do well its part in the common task of true education.

The various gifts of friends of the college since the Christian education movement began have been most timely, but every dollar of the pledges on the Christian education fund applying to College is also urgently needed.

INTEREST IN EDUCATION GROWING

By Stonewall Anderson.

Interest in education is greater today than at any time in the past. This is true in America, and all over the civilized world. The purposes, ideals, and agencies of education are being thought about, talked about, and written about as never before. The church, sometimes seemingly in spite of itself, is becoming more and more engrossed in the work of education. Evangelization by means of education is constantly making a larger place for itself in the activities of the church. The thoughts and activities of the people of our day constitute the strongest possible challenge to the church to be a teaching church indeed and in truth. The future belongs to the teaching church.

From the standpoint of administration, the educational work of the Methodist Episcopal Church, South, is greatly in need of reorganization.

Christian education is one, whether it be done in the home, or in the Sunday school, or in the teacher-training school, or the summer assembly, or in the high school, or in the college, or in the university, or in the theological seminary. Three connectional boards of the church are engaged in educational work, and the work of any one of these is just as certainly educational as that of the other two. Moreover, a part of the work of the Board of Missions is just as distinctlvely educational as that of the three boards referred to. I hold, therefore, that the work which the Epworth League Board, the Sunday School Board, and the Board of Education, and a part of the work of the Board of Missions, is now doing can be more efficient and more economically done by one board than is now being done by the four boards. It is not my thought that any educational work that the church is now doing should be given up. The whole field which is now being cultivated by these boards separately should by all means be worked by one board. In their activities as at present conducted, there is a lack of co-ordination, resulting in duplication, overlapping, confusion, and inefficiency. Conditions as they existed in the past made it necessary to organize the separate boards. Such necessity no longer exists.

Much is being said about the young life today. An educator of national reputation has written a book on "What Ails Our Youth?" The answer which he gives is—"Nothing except the parents they have and the education which has been given them." Even a casual survey of the situation as to education will deepen the conviction that the church needs to gird up its loins for greater efforts in this field than at any time in its history.

WAS THAT SOMEBODY YOU?

Somebody heard the strong appeals
For Christian schools with high ideals.
Sombody saw the nation's need
For Christians brave to take the lead.
Was that somebody YOU?

Somebody pledged a worthy sum
To help the Master's kingdom come;
Somebody kept his promise true,
Promptly meeting the payments due.
Was that somebody YOU?

Somebody let the months slip by,
Heedless of obligation high.
Somebody said: "No more delay,
Gladly I'll pay that pledge today."
Was that somebody YOU?

Somebody's pledge turned out this kind:
"Only a scrap of paper signed."
Somebody failed to keep his word
Of honor pledged his Friend and Lord.
Was that somebody YOU?

DAVENPORT COLLEGE

By President C. L. Hornaday.

For seventy years men and women have worked as faithful teachers at Davenport and during those years the vicissitudes of time and conditions have been marvelous. The church started at Davenport with the idea, apparently, of furnishing training elementary and advanced to the deserving ambitious student with very limited means. This training embracing the various branches was to be done under Christian influences, by Christian teachers with the purpose of equipping Christian leaders in church and home. And wondrously it has succeeded notwithstanding the varied changes wrought by the passing years; changes in the ownership from the South Carolina conference to the Western North Carolina conference; changes in administration and in the boards of trustees.

Today it stands with a strong purpose to devote itself unremittingly to real education—that teaching that shall place real character before all knowledge and a "knowledge of the holy" as the bedrock upon which all learning should be established. It has never been a large institution and therein lies part of its usefulness. With small classes, consecrated teachers and the stress upon essentials the work has been thorough, the individual student has had close contact with the teacher and the effort has ever been to make Davenport one large family devoting itself to life learning, happiness and truth.

Another wonderful characteristic is the sincere devotion of its alumnae. Mothers see to it that their daughters shall attend their old college and the alumnae associations are spontaneous in their love and helpful aid. This is one of Davenport's richest endowments—the close relations of the former students to alma mater.

There has probably never been a day when the institution did not feel the need of funds and equipment. With the changes that have come it has kept pace and has striven to secure for its students the best that could be obtained under the conditions under which it labored.

A few years ago a noble old gentleman, Mr. Joseph B. Cornelius, gave to the institution a needed dormitory, using these words: "Our country will never get above our homes; our girls must make our future homes; therefore, what I would do for our country I must do for our girls." When this man came to the end of life it was found that by will he had left to the college his earthly possessions, approximately $150,000 as an endowment. Within the past month Mr. B. N. Duke, a friend to all good causes has added $25,000 to this amount.

Just now there is great need for a new dining hall and Science laboratory space. This building is in process and the friends of the college and the trustees will see that the need is met.

There is also a need for an administration building with adequate auditorium, class room space, music studios, and gymnasium and swimming pool.

For real investment with compound interest in better opportunity and training of our young women in our church schools Davenport College offers wonderful inducements and far-seeing philanthropic men and women are answering, and will in larger numbers answer the great call.

LOUISBURG COLLEGE

Founded 1779. A. W. Mohn, President.

Louisburg College had its inception in 1779, one hundred and forty-six years ago when the founders of Franklin county set aside twenty-six acres at the "Fords of the Tar," and interested citizens erected a building for the education of "males and females." In 1802 the male and female departments were separated and the Louisburg Female College was chartered, suitable buildings were erected and the college proper was launched. Since then over 9,000 students have been educated within the college walls and have gone out to bless, enrich and serve their church and state.

Situated on the summit of the highest hill in the town of Louisburg in a beautifully shaded grove of magnificent oaks, in the most ideal college community of the great South, Louisburg College, rich in its history, its traditions, its products, with excellent equipment, a strong, carefully selected Christian faculty, a choice student body—stands ready to serve with increasing efficiency in the greatest business of life—the training of the women of the future.

Two years ago the trustees of the college, realizing that the receipts from the Christian Education Movement would not be sufficient, and realizing the great need of the college in the Christian training of the young women of our church and our state, and recognizing that the facilities of the college were rapidly becoming inadequate and inefficient, decided on a program of improvement and expansion. After much study and prayer a program was adopted which was unanimously approved by the North Carolina conference which owns and controls the college. The program includes the raising of a minimum of $500,000 by 1926, $300,000 for buildings and $200,000 for endowment. To date over $300,000 of the total has been raised and it is confidently expected that the total amount will be secured within the next few months. Already one dormitory has been erected, all rooms of which were engaged before the plaster was dry on the walls, and another is under construction, the Pattie Julia Wright Memorial dormitory, for the erection of which her brother, R. H. Wright of Durham, recently gave $72,500. The Franklin county building for which the county, irrespective of denominations, gave $150,000 will be erected in the spring. The chapel, central heating plant and gymnasium will follow in order. The endowment fund to which Mr. B. N. Duke recently contributed $50,000 seems to be assured.

When the program has been completed Louisburg College can accommodate 350 boarding students, will have adequate class rooms, library, laboratories, endowment, etc., to meet all the requirements of church and state and be prepared to serve the young womanhood of the conference and the community in a splendid and efficient manner. It will be one of the outstanding junior colleges of the South, equipped and prepared to do a much larger work in giving Christian training to the women of the future.

Father—"Goodness, what's the matter, the house is filled with smoke?"

Mother—"I just heard Willie say he had Pittsburgh on the radio."—Ohio State Sun Dial.

DUKE UNIVERSITY

By President W. P. Few.

It is well known that this institution is in an era of unexampled expansion that in all its immense details really involves nothing less than the building, organizing and manning of a great endowed university. The great movements going on about us here have inspired us all and given a new impetus to every man on the staff to lay out everything that is in him to the end that all the interests of the institution may go forward with all possible effectiveness. I have reason to believe that the undergraduates, too, have felt something of the same impulse to aspire and to achieve. The same causes ought also to produce the same effects in our graduates, in our patrons, and in our whole constituency throughout the state and elsewhere; and no one thing now could be more useful to us than a great constituency like ours genuinely inspired with high hopes and a constructive purpose to help in everything and to hinder in nothing.

The readers of this paper ought especially to be stirred to the highest enthusiasm by the fixed purpose of the founder and administrators of Duke University to keep the Christian program central in education here and thus provide for religion a place that I think has not been given to it in any other large educational foundation of modern times. About this I hope to write more in detail when I have at my disposal more space in the Advocate than as I understand it I have at this time.

All our institutions are making progress. And I hope that this will constitute in every subscriber's mind a call to pay his educational pledges at the earliest possible moment. Our trustees some years ago voted to apply to the development of our new School of Religious Training any funds not otherwise directed that come to us from the Christian Education Movement. It would seem that this purpose would commend itself to every subscriber. The purposes to which other institutions will apply their funds are similarly praiseworthy.

The institutions, then, ought to have every cent that has been pledged. And for the sake of its own usefulness in all directions the church should settle this and all its other outstanding obligations and thus remove serious hindrances to success along every line of its activities.

CHURCH FOR COLLEGE YOUTH

Parental Interests in Chapel Hill Methodism.

Are not such interests of much more than ordinary importance? To parents, are not the words of St. John, the aged Apostle, of very great importance? Here they are: "Look to yourselves, that ye lose not those things which ye have wrought, but that ye receive a full reward" (Second Epistle of John, 8th verse). What have you "wrought" in your home by religious training, and are you interested in what becomes of it? As sons and daughters leave home for college, or university education, will you be interested in safeguarding the home teaching? Are you indifferent as to whether it is saved or lost to our Methodism in Chapel Hill, and afterwards to Methodism at large? Are you a genuine type of inward experience? If so, do you not desire Christian, born again, and know it, after the best that your children shall pass this splendid type of religious experience on to their children? Are you heartily answering "yes" to these questions? If so may I ask another? It is this: Are you as deeply concerned about religious opportunities and advantages for our Methodist sons and daughters at Chapel Hill as you ought to be? Have you prayed about it? Are you helping to answer your prayers by as liberal donation as you can make, just at this time, when it will count more than at any other date? (While I write the corner stone of the new church is being laid). I have. Won't you? My! what a majestic movement Methodist money can make when the movement is all along the line of the militant Methodist millions. If this mighty movement does not include our great centers of education then much of our home training will be lost, or made weak for all time. While parents were doing this home training did they have "respect unto the recompense of reward"? If so do you realize that there is danger of losing the "reward" by not safeguarding the up-growing walls of these character temples which, we trust, are being built for an "habitation of God through the spirit." Hear our Lord say (Rev. 3:11): "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Methodist parents, Sunday school teachers and soul winners have more "at stake" in our state university than any other church. Let us be wide awake to the value of our material and spiritual holdings there, and make such offerings of prayer and money as are worthy of our beloved Methodism. "Keep the church great" by keeping Methodism great in its heart experiences and work of faith.

D. H. Tuttle.

If I had to label the splendid program for taking care of Methodism at our state university, I think I should call it far-sighted ecclesiastical statesmanship. The church cannot afford to neglect her future leaders. I take great pride in having had a little hand in providing church facilities for our state college girls at Spring Garden, Greensboro.

C. S. Kirkpatrick.

I rejoice in the splendid building which is being placed at our great state university as a church home for Methodist students in that institution. It is a credit to the church and a monument to your leadership. The possibilities of such a plant seem at last to put our Methodism where she deserves to be in the lives of our boys at Chapel Hill. The church atmosphere and activity in which a college boy moves have a leavening influence upon his whole life, and that far out of proportion to the time he gives to it. Therefore, with the program that is possible with adequate equipment, the church can offset many evils and give positive and constructive bias to impressionable youth. Such a need is truly paramount in college life. As one deeply interested in the right and secure progress of North Carolina I am profoundly thankful that at last our urgent responsibility at Chapel Hill is to have a real chance with adequate material equipment. It is one of the foremost demands of our time. I trust it may not be allowed to lag or wait.

T. G. Vickers.

"IS THE WORLD GOING TO THE DOGS?"

R. M. Courtney.

The heading of one of the editorials in the Advocate of August thirteenth impressed me forcibly. It set me thinking of some of the things going on. Of course there is much that is wrong in the world, and it is the crimes for the most part that are reported in the daily press. But there are other forces at work among us. One who travels up and down the state will find the progress of Sunday school and church work very gratifying. I have noted this in the district conferences throughout the state. There is no doubt about there being in the church a spirit that makes for progress. This is even more significant as it appears in the quarterly conferences than in the district conferences, for the reason that the work of the Methodist church is largely transacted in the quarterly conferences.

Just for example, a few days ago I attended two quarterly conferences for rural charges in one day, one for the Denton circuit, the other for the Thomasville circuit. These conferences were held on Saturday, but were well attended. There were reports of good meetings. Finances were reported in good shape. No suggestion of failure to pay out in full was heard. Sunday schools are being well attended. The average attendance is better than in former years. The presiding elder, Rev. W. A. Newell, reports that the average attendance in the Sunday schools in Davidson county is about 4000. Nearly all of these Sunday schools are taking an active part in missionary work. Many of these are raising funds this year to build Korean churches. From Trinity-Bethel charge I received a few days ago a check for the building of one of these Korean churches, with the assurance that this charge will support the native preacher of this church. This Korean church is to take the name of Mt. Pleasant for the church on the Trinity-Bethel charge, which has been absorbed by other churches. These are a few of the good things going on in one little corner. This is a sample of what is going on throughout the state in church work.

A French statesman said a few years ago that the secret of American greatness is the fact that the whole country is dotted with churches, where the people assemble week after week to hear the word of God proclaimed. It is true we hear but little about the work of these churches in the secular press and there is not room in the Advocate for a report of all that is going on in all these churches. But this work is being carried on; and it is this work that is saving our country and our civilization. And this is the work, carried on in country, town and city that will save the world from the dogs.

BRYAN REACHES HOME BASE

On Sunday afternoon, July 26, Hon. William Jennings Bryan reached home base after a most eventful career as a star batter, on the diamond of political and Christian religious freedom. For more than thirty years he was the leading player of the game, drawing larger crowds and have more loyal supporters than any of his contemporaries. Theer is a reason for this and it is found in the fact that he played the game squarely, openly and according to the rules of the Great Umpire.

For more than thirty years he was in the midst of conflict. At times bitterly attacked, reviled and ridiculed, but through it all he was calm and patient, exemplifying at all times the spirit of the One whom he not only followed but defended with unwavering faith. At no time did he falter in either courage or fidelity. In his early life his courage was determined and he swerved not from it until the end. He always espoused the right in morals and was the greatest moral and religious leader of the present generation. Like the Master, he loved humanity and therein was his power. He was not a demogogue and smallness was not within the compass of either his nature or his acts. In religion a conservative, in politics a progressive.

Politically he probably espoused a few things not economically sound but we find that he has to his credit the election of senators by direct vote of the people. He was the first to advocate that the people elect their senators direct and was also the first to crusade for the income tax which later became law. He was always an ardent supporter for national prohibition and pressed the issue, knowing at the time that it would, without question, defeat him for the presidency. He threw his strength to the cause of woman's suffrage and helped to bring about the enfranchisement of women. He gave vigorous support to the Seamen's Act which made free men of our seamen. He was a lover of peace and while Secretary of State was successful in making peace treaties with thirty different nations. His influence was frequently felt in both state and national legislation in causes that looked toward larger freedom for humanity and a more secure preservation of democracy. In it all and through it all, he was of irreproachable character and played the game acorcding to the rules of Jesus Christ, his Saviour and Lord. He did not strike out but clouted the ball over the fence for a home run and now sits with Moses and Isaiah, St. Paul and Luther, Wesley and Whitfield and all the crusaders for truth and right that have gone before him.

Solon H. Bryan.

SOME BENEFITS FROM CHRISTIAN EDUCATION MOVEMENT

By H. M. North, Secretary-Treasurer.

The Christian Education Movement has put new spirit and confidence in the colleges. They have been made to feel the friendship of the church for them; that they are not left to labor alone, but that they have behind them the sympathy of a vast multitude of Methodist people.

It has helped to tide our schools over a period of low vitality. One of our colleges in another state would have had to close its doors if it had not been for the timely assistance of the money collected from this source. But this movement has enabled them to keep open and to add $53,000 to the endowment and also to double the number of students.

It has serve dto call the attention of men of large means not only to the needs of the colleges but also to the opportunity of making worth while investments in them. Already several of these men have given liberally to the institutions in North Carolina.

This movement has had a good effect on the regular educational collections taken in the churches. It will doubtles sbe easier to raise this money in the future than formerly because during these five years the people have gotten accustomed to giving to this cause.

One great benefit has been to make prominent the necessity for Christian Education. Our church colleges are being crowded with students, some of them having long waiting lists. Parents are coming to see the difference between merely secular education and that of a Christian kind.

A result of far-reaching effect has been the dedication of life on the part of the young people during this period. Several thousands of them have given themselves to religious work, either whole or part time. Such quickening of life and such consecration are of more value than the money we give.

SOME FOLKS

By Little Layman.

Some folks have been getting the Advocate regularly for two, three or more years, and when the pastor or collector comes for the money they declare they never subscribed for the paper, or they ordered it for only one year and it kept on coming. They kept on reading it; at least it was there for them to read. They never think what the Advocate Company has paid for paper, ink and postage, to say nothing of labor.

Now, brother, suppose you have been supplied with milk by a dairy, and you tell the driver you won't take milk any longer. He forgets to tell the dairyman and he still places the quart on your porch daily. If he finds an empty bottle every day will he not expect you to pay the bill? Some of our men say they don't have time to read the Advocate. Some of these willingly pay for it and let the women and children read it. The farmer must read his journal, the teacher his professional magazine or become a back number. Can a Christian be alive to the interest of his church and not read his church paper? In most charges there are officials who neither take nor read the church paper. Do they know the Methodist doctrine and what our great church is doing at home and abroad?

There are some pastors who seem to think the church paper is of little value to their members. Each pastor gets his paper free. It is expected that he look after its interests in his charge. Brother pastor, is the Advocate on the upgrade in your charge? In your sermons do you ever say, "Did you read that fine article in the Advocate this week by Brother Blank?" Does your church paper receive any attention at the meeting of the board of stewards? Do you mention it to Epworth Leaguers, or at the session of your Sunday school teachers? The preacher, as he goes into the homes, can inquire whether the Advocate is taken and read.

Presiding elders at their quarterly conferences can be of great service. If you have so many other duties and can't find the time, send for Little Layman to give him a chance. Brother Sikes will give the name.

I should like to say a word about some preachers who fail to write a suitable obituary when a good member goes away, and refer to some faults of some that are written, but this is already too long.

A WORD TO ADVOCATE READERS

For a number of years it has been the custom of the Advocate to send statements to its subscribers at least once a year. During the past three months we have sent one to every person that is due anything on subscription. These statements were to the expiration of dates in 1926. The response has been very satisfactory. We have received a large number of renewals—larger than usual for the time of year, but there are many who have not as yet responded. These st atements are not intended as "duns," but are sent out because we need the money to bear the expenses of the paper. At the present time we are sending out a second notice, and thus making a special appeal to all friends of the paper who are due anything for past subscription and for a year in advance, to help us in the time of need. If you receive a second notice, which is printed in red ink, it is an appeal for help, and we trust that every one who possibly can will respond with a remittance. If it is not convenient to pay up at this time please notify us and we will arrange to carry you until later in the year.

DOINGS DOWN IN BETSY

The program for the district training school at the First church, Elizabeth City, has been mailed out. The date for this school is September 6-11. A large registration is anticipated.

Two fine meetings were held on the Columbia charge, where Rev. S. Salyer is pastor. One at Gum Neck the first week of August, and one at Wesley's Chapel the second week. Brother Salyer did his own preaching and reports splendid results.

The brotherhood in general will sympathize with Brother Warner Evans of the Chowan charge, who lost his outbuildings including his barn, all feedstuff and five barns of tobacco by fire on Thursday, August 20. Lightning struck the main barn in two sections. The loss is estimated at $8,000 with only $500 insurance.

The Rev. and Mrs. H. A. Chester of Hickory have arrived on the Chowan work and have been very favorably received.

The Rev. J. Vincent Knight of Edenton is spending a few days in the mountains of Virginia taking a much needed rest.

The Columbia charge has granted its pastor a thirty days' vacation. The pastor, Rev. S. Salyer, and his good family are "tinnamobiling through the state of Kentucky." Joy go with them.

The Edenton church is planning for a rally day program of all the church forces on Sunday, September 20. Brother L. L. Gobbel of Durham will be one of the speakers.

A large number of Methodist laymen prominent in affairs of the church are today (Monday, August 24,) in Edenton attending a meeting of the war department of our government relative to the construction of a bridge across the Chowan river. Prospects for the beginning of the work on this bridge at a nearly date are fine. It will mean much to Methodism in the lost colonies of North Carolina.

LAYMEN MEET AT ODELL COUNTRY CLUB

The district lay leaders of the Western North Carolina conference held an interest and profitable meeting in the afternoon and evening of Tuesday, August 25, and Wednesday morning, August 26, at the Odell Country Club house, four miles west of Guilford College. Mr. C. H. Ireland, conference lay leader, presided throughout the meeting and also provided at the club house supper, breakfast and dinner for the visitors.

Opening devotional services were conducted by Rev. John F. Kirk. Those who spoke in the afternoon and their subjects were as follows:

"The Definite Task of the Lay Leader"—Charles H. Ireland.

"What Can We Do to Secure Strong Men for Church Leaders?"—J. F. Shinn.

"To What Degree Are the Laymen of the Church Informed as to Their Obligations—Can We Do Anything to Improve This Knowledge?"—Henry Dwire.

"To What Degree Should Social Pleasure be Incorporated Into the Program of Lay Activities in the Church?"—Dr. John Wheeler.

"The Methodist Layman: What I've Received From It; Why Should Every Layman Subscribe to It?"—H. A. Dunham.

Adjournment. Dinner served at 6:30 p. m.

At the evening hour, after supper, Rev. G. Ray Jordan conducted the devotions.

Dr. J. W. Shackford, general secretary of the Sunday school board, presented the claims of The Southern Assembly at Lake Junaluska upon the laymen of the church.

Mr. G. L. Morelock, general secretary of the Laymen's board, explained the plans of the general board for the work ahead for the laity.

"Our Standing by Districts With the Treasurer of Conference," by Rev. R. M. Courtney, and "How Much Owest Thou, My Lord?" by A. C. Davis, concluded the work of the evening session.

PEOPLE AND THINGS

(continued from page three)

The presiding elders and the board of missions of the Western North Carolina conference will hold their annual meeting September 4 at the Odell Country Club house to discuss the needs of pastoral charges dependent upon the board of missions.

The special educational number of the Advocate last week and the large number of contributions for that special edition which were carried over to this week has prevented our carrying any contributions on the subject of unification. But we have marked the date of the arrival of each and they will appear in the order of their arrival in this office. We do our best to act on the square with each contributor regardless of which side of the question he is on.

"Just closed one of the best meeting at Clover Hill I have ever been in," writes Rev. Samuel M. Needham, pastor of the Polkville charge. "There were 60 conversions and the church was moved to accept the privilege of a closer walk with God. Rev. Walter Combs did the preaching and it was wonderful preaching, too. Brother Combs holds up Jesus Christ and the people just crave to be like Him. His standard is high but the soul that pays the price is gloriously repaid. If I ever get time I hope to write up all our work on the circuit. I am happy and all is going well."

Rev. W. G. Lowe announces that a union revival meeting will begin in Plymouth September 6 and run through two weeks. Rev. D. E. Earnhardt of Durham will do the preaching, and Rev. J. C. Costen of Hendersonville will lead the singing.

The camp meeting at Bethlehem on the Pleasant Garden charge has been in progress this week. It began last Sunday with a sermon at 11 o'clock by Rev. W. F. Womble, the presiding elder of the Greensboro district, sermon at 2:30 by Rev. J. H. Brendall, Jr., of Liberty and at 8 o'clock by Rev. J. W. Hoyle, the pastor. The attendance Sunday was unusually large. Rev. J. H. Brendall, Jr., has this week been leading the music and assisting the pastor by preaching once each day. Brother Brendall's work has delighted the people who attended the services.

WANTED—At least one hundred persons to send us a check for $2 to apply on subscriptions for old people, invalids, shut-ins, widows and all those who are unable to pay for the Advocate but are anxious to receive a weekly visit from their church paper. We are confident that if our peopole could read the letters that come to us every day that there would be no difficulty in securing enough funds to supply all of them with the Advocate. When you send us a remittance we will be glad to inform you who you are benefitting. We could use several hundred dollars to good advantage. Send us a check at once, and just see how these good people will appreciate it.

Rev. Walter B. West, pastor at Lincolnton, will be the speaker this year at the annual meeting of the Conference Historical Society of the Western North Carolina conference at Statesville, October 13. "The History of Methodism in Lincoln County" will be the subject of his paper—a prolific subject it is. The first Methodist church west of the Catawba river was built in Lincoln county. The first camp meeting on the American continent was held in Lincoln county and that was almost a decade before the beginning of camp meetings in Kentucky. In fact, John McGhee, the father of camp meetings in Kentucky, got his idea and his anointing for the work at a camp meeting in Lincoln county. The dust of Daniel Asbury, one of the founders of Methodism in Western Carolina and whose early life was filled with the wildest romance, sleeps in the soil of Lincoln county. Some of the mighty men of the old South Carolina conference wrought in Lincoln when that territory was in the South Carolina conference. Historically Lincoln county is crowded with interesting facts and romantic stories.

The Eastern conference of the North Carolina Lutheran Synod will be held at Melanchthon Lutheran church, Liberty, N. C., on Tuesday and Wednesday, September 1 and 2. It is expected that from twenty to thirty ministers will be present, and many delegates, visitors, etc. The sessions are open to the public, and all are invited to attend. On Tuesday there will be a special discussion in the afternoon of the Sunday school work with Prof. Daniel Holt, John A. Kellenberg and Rev. S. White Rhyne as speakers. Wednesday morning, September 2, beginning at 10 a. m., there will be a special historical session that promises to be very interesting. The speakers will be Dr. W. T. Whitsett of Whitsett, and Rev. F. L. Conrad of High Point. There will be many valuable and interesting features during this important gathering.

A Bureau of Evangelism that has been organized under the Department of Home Missions has just issued a directory of general evangelists and evangelistic singers. The object of this bureau is to promote evangelism throughout the church, and to serve as a clearing house for evangelists and churches. It keeps a chart with the slate of all the general evangelists upon it. The bureau knows at all times when the evangelists have open dates. As changes are made in the dates, the evangelists keep the bureau informed. Churches desiring the help of an evangelist can communicate direct with the evangelists or with the bureau. When a pastor is seeking the aid of an evangelist, the bureau will, from the list of men unoccupied at the time help is wanted, recommend the man best suited to the needs of the place. After a pastor has tried two or three evangelists and finds their slates full, he may become discouraged. So it might save time to communicate with the bureau and secure names of evangelists with open dates. It will be the pleasure of the bureau to furnish such information at all times. Address Methodist Bureau of Evangelism, Box 510, Nashville, Tenn.

REVIVALS ON MURPHY CIRCUIT

The writer of this article was assisted by his brother, Rev. J. E. Hartsfield of Wesley Memorial Methodist church, Jacksonville, Florida, and he was told by an old resident that Peachtree church experienced one of the greatest revivals in her history. The chief effort was not to receive a large number of new membsrs, but it was to build up a spiritual body in Christ. Brother Hartsfield did the preaching and song leading—. Catherine Ledford, age ten, of Andrews, also deserves mention for her playing the organ and singing, and we believe that she has a grand future ahead of her—and he does not fail to preach Methodost doctrine, and such is pure because it is identical with the Holy Scriptures. The cutting edge of the Gospel was used unmercifully against spiritual lethargy, but it was wielded in love. Many of our Baptists were also blessed in this meeting, and they received much because they contributed much to the success of the meeting with their prayers and presence. A man who had the reputation of being the worst sinner in Cherokee county gloriously accepted Christ; and the meeting extended to Miami, Florida, for one of our most sincere converts, who immediately united with us, was a Roman Catholic from the Magic City. His devout wife deserves the credit; his pastor knew him only for a short time. A significant fact is that personal work was done with practically all of the nine who joined our church, and most of this was done before the meetings commenced. Four other converts went to the Baptist church.

The writer of this article was also assisted by Rev. R. A. Huskey of Robbinsville. This man of God was truly moved by the Holy Spirit and we had a real revival at Tomotla. He is doing a fine work in Robbinsville. Ten of the conversions came into our church and seven others joined the Baptist church. Two others have not yet decided what church they will join. The church was much awakened spiritually with backsliders coming back and with others showing more interest.

For the next two weeks the writer holds his own meetings at Rogers' Chapel and at Grape Creek. His brother is conducting a revival at Chesterfield, S. C., for the third consecutive time.

The writer is spending his first year on trial, and his love for the ministry is growing stronger each day, and the greatest pleasure comes when he sees souls saved and the kingdom extended. He began his year's work by getting 60 names erased (members dead or lost account of) from the church register, and he immediately resolved to add at least one hundred new members by annual conference. Thus far he has failed to replace the 60, but he feels that God has blessed him in many other ways. These lovely people of the grand old hills have shown real devotion to their unworthy minister, a man from south Florida, and it is with sadness that he must soon leave them and go back to school.

F. Ellsworth Hartsfield, P. C.

GREAT PIPE ORGAN FINISHED

The symmetrical beauty of the new Trinity Methodist church is being more fully revealed the nearer the approach to its completion. Every detail of a modern, up-to-date church building has been worked out with the most careful thought; and every arrangement for the convenience of the congregation and all of its activities have been provided with the utmost forethought, says an article in the Durham Herald.

One of the oustanding and attractive features of the handsome new edifice is the fine new Skinner organ which has just been installed, and this article will deal with this one subject at this time. It is a most beautiful piece of musical workmanship. It is a memorial to the late Julian S. Carr, Jr., and is the gift to Trinity by his widow. Duplicate faces of the organ occupy either side of the organ lot, which is elevated in the rear of the pulpit. They resembled beautifully carved oval topped windows, showing nine silver pipes on each, in clusters of three—one cluster on either side and one in the center. These pipes are ornamental, the speaking pipes, and works of the organ are behind these handsome fronts. The woodwork is of fine qaulity oak in harmony and keeping with the finishings of the interior of the church. The action is electric pneumatic. There are between sixty and seventy thousand feet of electric wiring on the inside. It is blown by a five-horse power electric motor. The echoes have an extra motor. There are 1,615 pipes in the organ complete. The builder of the organ in the church was A. Morrisette, a pipe organ expert from the Skinner Organ Company of New York ,assisted by John M. O'Donnell. The organ is now complete and has been turned over and accepted by the church building committee. It will be used for the first time when the first services are held in the new church auditorium which will probably be the second Sunday in September.—News and Observer.

POUNDINGS IN HOT WEATHER

Two great days to be remembered are August 18 and August 21, 1925.

Just as we arrived in Jalong from "The Land of the Sky" we were met by the good folks of Longhurst church and were led into our dining room to unload.

The first sound we heard was the groan of the table. All kinds of canned goods, potatoes, watermelon, and everything else were put on the table. Of course our people were good. We were just married. We had fun packing away for the future.

The story is just half told—read on. We went to our other church (Grace) for prayer meeting, but couldn't conduct services. As we entered the church we saw flour, meat, sugar, coffee, canned goods, honey, salt, lard, baking powder, soap, and everything else that heart could wish for. Wife says she is glad she married a preacher.

Longhurst and Grace treat a preacher good and are coming on the map. Of course we plan to be back next year.

Rev. and Mrs. M. C. Ellerbe.

THE APOSTLES BY ALPHABET

Editor Northwestern: On the basis of religious education, like other ministers, I have long felt the need of some sort of rhyme formation built about the Disciples as a center. Few of our people know many of them by name. I have built such a verse form, using the alphabetical structure and closing with a key cabalistic sentence.

The Twelve.

Listen, my friends, and you shall hear
Of the twelve Disciples whose name you revere.
A stands for Andrew who stood by a tree,
B for Bartholomew, unknown was he;
J stands for James, Judas, James and John;
M is for Matthew, the Publican;
P is for Peter and Philip, the two;
S is for Simon, the Canaanite Jew;
T is for Thomas of doubting fame,
Thaddeus, too, belongs to this frame.
If these in order you forget, just say—
All brethren join me preaching salvation today.

—Marion L. Sunderlin, in Northwestern Advocate.

AS RICHLANDS DOES IT

The "Men's Class," Richlands, have adopted the plan of having a luncheon every other Friday night in each month. The luncheon is furnished by the Woman's Missionary Society at a set price, thus keeping the money in good service. Rev. J. H. Frizelle, the pastor, writes: "It's working fine and doing good, and you ought to see the boys hustle up old members and new ones."

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Better Positions

There is a big demand for efficient stenographers, secretaries, bookkeepers, accountants, typists, general office assistants, salesmen and correspondents. During the last few weeks we have had twenty-four calls for our students, but we could fill only eleven of them on account of not having enough students ready for positions. During the next six or eight months, we will need about three hundred trained young men and women to fill attractive positions with large business concerns in South Carolina, North Carolina, Georgia, Tennessee, Alabama, and Florida.
Many applications for enrollment are already in for Monday, August 31; Tuesday, September 1; and Monday, September 7. Indications are that the fall enrollment will be the largest in the history of the University; therefore, young people are urged to send in their applications now so that arrangements may be made to accommodate them fully. Write for literature and an Application Blank.

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WOMAN'S PAGE

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19 Orange St., Asheville, N. C.

North Carolina Conference

PRAYER FOR A LITTLE GIRL

By Clement Wood.

Dear God, whose face I can not see,
But whose still, small voice speaks in me,
Hear as I pray by mother's knee.

I pray for grace in speech and deed;
For hope, as much as is my need;
To know, and, when I know, to heed;

To joy in work, and play, and rest;
In small and great things do my best,
And gaily meet life's every test;

And that all children everywhere
Live gladly, and grow sweet and fair:
And may I help to build this prayer.
Amen.

TEXT BOOKS FOR FALL STUDY IN MISSIONARY SOCIETIES

For Adults.

New Days in Latin America, by Webster E. Browning. A presentation of conditions and opportunities in Latin America. Cloth $1; paper, 60 cents. Suggestions for leaders, 15 cents.

Prayer and Missions, by Mrs. Helen B. Montgomery. The twenty-fifth text book issued for study in woman's mission study classes, gives Biblical basis of prayer for the missionary enterprise and concrete examples of prayer in the life of missionaries, native Christians, and supporters of missions. Cloth 75 cents; paper 50 cents. "How to Use" or suggestions for leaders, 15 cents.

For Young People.

Looking Ahead With Latin America, by Stanley High. Popular in tone and full of interesting, concrete material. This book will also be appropriate for adults who wish a shorter course than Dr. Browning's. Cloth 75 cents; paper 50 cents. Suggestions for leaders, 15 cents.

For Intermediates.

Makers of South America, by Margaret Daniels. A series of biographical sketches of political and religious heroes. Equally suitable for adults and young people. Cloth $1; paper 75 cents.

For Juniors.

Building the Americas, by Sara Estelle Haskin. A course of lessons on Latin America for leaders of junior groups. Contains suggestions for worship, discussion, dramatization, service activities, and stories. Cloth 75 cents; paper 50 cents.

The Land of the Golden Man (revised), by Anita Ferris. A reading book for boys and girls, full of interest. Cloth 75 cents; paper 50 cents.

Brave Adventures, by Katherine C. Cronk. Interesting stories for children. Cross-word puzzle on every chapter. Cloth 75 cents; paper 50 cents. "How to Use" contains suggestions for handwork; 15 cents.

For Primaries.

Latin America Primary Picture Stories. A set of six large pictures with a pamphlet containing a story about each picture. Price 50 cents.

Maps and Pictures of Latin America.

Wall map of Latin America. Showing all Protestant mission stations. Index of societies and stations. Size, approximately 33x48 inches. Price 60 cents.

A Picture map of Latin America. A large outline map on which the children may paste a series of sketches to be furnished with each map. These illustrate the products of the countries, the races, outstanding historical events, and the work of Christian missions. Price 50 cents.

Large outline map of Latin America. For wall use, about 28x32 inches. Price 25 cents.

Small outline maps for individual use. Eleven by fourteen inches. Price per dozen, 25 cents.

Wall map of the world. In seven colors, showing political divisions. Contains charts showing population and religion. Price, cloth, $3.75; paper $2.

A new picture sheet on Latin America. A twelve-page folder of interesting pictures. Price 25 cents.

According to our custom of several years standing, we study the books on foreign subjects in the fourth quarter. This year we have left the Orient, and have for our study the interesting countries in our own hemisphere, and I can promise you real pleasure in the study, while it is presenting also many problems for thoughtful discussion. One of these is, as Miss Haskin clearly pointed out in her class on "New Days in Latin America," the problem of carrying Christianity to a country, or countries, in which there is already a form of Christianity—is there a need for our faith, and if so how should it be presented?

The usual annual letter with literature and enrollment cards will be sent out to all auxiliaries as near the first of September as possible, so that books may be selected and classes organized for the October campaign for study. In the meantime if anybody should wish to begin earlier, she will find the list of books from which to select at the beginning of this article. Books should be ordered from Lamar and Barton, 810 Broadway, Nashville, Tenn., or from the same firm at Richmond, Va., if that is nearer to you. And remember their urgent request—do not send stamps to pay for the books you order—send a money order or a check.

Write me for anything further you wish to know about, and be sure to make your quarterly reports on the correct blank forms, which are to be found in the corresponding secretary's record and report book. If you haven't this book order it from Literature Headquarters, Lambuth Building, Nashville, Tenn., price 35 cents. It has blanks for all repotrs for two years—and send them in on October 1 and again on January 1.

Wishing for every class, and may there be one in every auxiliary, a successful and delightful period of study, I am, Sincerely,

Mrs. J. LeGrand Everett,
Conf. Supt. Study.

WILMINGTON DISTRICT MEETING SEPTEMBER 9-10

District conference for Wilmington district will be held in Whiteville September 9 and 10. Auxiliary presidents and delegates elected will please observe change of date. This was made necessary in order to have Miss Bess Combs with us. She has been kept at home this year by our Council in order to boost the young people's work in our various conferences, and it was found that she was scheduled to be in our conference and the Wilmington district at this time. With her fresh experiences on the field in China and her magnetic personality she cannot fail to be an inspiration at any missionary gathering and Wilmington district is especially fortunate in being able to have her at its district conference. She will speak on the night of September 9. Miss Elizabeh Lamb and Mrs. LeGrand Everett will also be present at this conference, and so we are assured of a rich program. It is possible that Miss Frances Burkhead, another one of our missionaries recently returned from China, will be able to attend.

Delegates who can attend the entire session of the conference spending the night of September 9 in Whiteville are urged to send their names to Mrs. Floyd Johnson, Whiteville. The good women there are asking for and expecting a large delegation. They have not limited the number of delegates, but it is only fair to them to notify them in ample time of the names of delegates expected from each auxiliary. Auxiliary presidents please tak note. Mrs. E. R. Clarke,
District Secretary.

METHODISM MAKING GREAT GAINS IN CUBA

"Young Cuban people are being gathered into the mission schools established by the Methodist church by the thousands, where they are taught salvation along with their other studies," Rev. R. J. Parker, Centenary field secretary of the Memphis conference, told the congregation of Madison Heights church in Memphis, where he had been invited to preach on Sunday, August 3, in the absence of Dr. T. W. Lewis, who is on his vacation.

The Cuban field is the least known of the great mission fields of the Methodist church, Dr. Parker said, yet a great work is being accomplished there. The most serious need of the Cuban people is an understanding of the proper reverence and respect for Christ's name, and the schools are said to be making great headway in bringing this about. There are six thousand Methodists in Cuba today, and the schools have been established all over the island, in which the Cubans are being taught how to live Christian lives and how to support a church of their own.

Many incidents of sacrifice on the part of the little Methodist churches in Cuba were related by Dr. Parker in connection with a resume of the Methodist Centenary campaign in the island. The great need of prayer at home was stressed by the speaker as an essential to the success of the Cuban mission work.

Dr. Parker was a missionary to Cuba for many years.—Nashville Advocate.

Western North Carolina Conference

HOW LONG SHALL I GIVE?

"Go break to the needy sweet charity's bread;
For giving is living," the angel said.
"And must I be giving, again and again?"
My peevish and pitiless answer ran.
"Oh, no," said the angel piercing me through,
"Just give till the Master stops giving to you." —Selected.

GOLDEN ANNIVERSARY

The Asheville Citizen of Friday, the 14th of August, carried a splendid cut of Mr. and Mrs. C. C. Brown of Weaverville, who recently celebrated their fiftieth wedding anniversary at their home in Weaverville, N. C. These splendid people are both prominent members of the Weaverville Methodist church and are identified with all the church activities. Mrs. Brown has been the leader of the children's work in her church for more than thirty years and her interest is as great as the first year of her service. Many of those who were the members of the little folks' society when she first took charge of the organization are now fathers and mothers and their children are among her present day membership. Congratulations and good wishes to Mr. and Mrs. Brown, and may they live to celebrate many more anniversaries.

AN INSPIRING OCCASION

Mrs. E. W. Pugh, corresponding secretary of the Bethlehem Woman's Missionary Society, near Reidsville, sends us the following acount of a recent most interesting meeting:

"A most inspiring meeting of the Woman's Missionary Society of Bethlehem church was held on the afternoon of July 18 at the parsonage in Reidsville with Mrs. C. P. Goode as hostess. The members of the Mt. Carmel adult society were invited guests on this occasion. Miss Olive Smith, who on August 7 sailed as a missionary for Korea, was guest of honor.

Mrs. J. I. Anderson, chairman, presided over the meeting and Rev. C. P. Goode and Prof. Hauss of Rutherford College conducted the devotional exercises. The regular routine business was taken up, and reports of the various committees were heard. The society has recently bought a handsome communion service and presented it to the church. Following the business session an enjoyable literary program was given, consisting of readings and instrumental musical selections. Special mention should be made of the lovely solo, "The Homeland," by Miss Inez Moore.

A feature of the afternoon was the very interesting talk by Miss Smith telling something of the "Scarritt Special" and of her future plans. She expressed herself as feeling highly honored that God had called her to the foreign field and especially to Korea, where the people are so eager for the gospel.

Just before the close of the meeting the society joined hands and formed a circle around Miss Smith and sang "Blest Be the Tie That Binds," after which Rev. C. P. Goode, her pastor, pronounced a blessing. Prior to adjournment Miss Dore Goode brought in numerous packages and placed them at the feet of the out-going missionary. When opened these gifts proved to be a miscellaneous shower from the members of the Bethlehem society. During the social hour which followed the hostess, assisted by her daughters and several others, served a delicious course of refreshments."

INDIA FAST BECOMING CHRISTIAN

Dr. A. F. Ranson, missionary to India, who is at present in North Carolina, had the following to say concerning India in an address recently made at the A. R. P. tabernacle in Charlotte:

"The Indian people are fast becoming Christians under the leadership of the missionaries. They are learning to build their own schools, churches and hospitals. Many of the Indians are trained right at home in schools that they are building. Many of them later become great exponents of religion among their own people."

"The principal resource of India is agriculture," he stated. "The principal crops are cotton, corn and wheat. The cotton is not planted in rows as here in America, but is sowed in great fields." He stated that much of the land is irrigated.

AFRICA'S CLAIMS AND NEEDS

(With the eyes of the world on Africa, this call to service will be read with interest.)

The great need of Africa is a dynamic civilization. She needs, for the twofold benefit of herself and the world, a larger supply of modern spirit from without as well as an outlet for what is already in her possession. If Africa is to be regenerated, it must come largely through her sons and daughters who are being trained and fitted for service and responsibility. The leadership that is needed and will count is a trained one. In spite of difficulties and hardships to be encountered in a foreign land in the form of climate and lack of funds, the opportunity to succeed is greater than the difficulties.

The time for Africa's mental, spiritual and material emancipation is ripe. Her sons were never more eager to be taught along modern lines than now. The barriers of the great Atlantic, foreign climate, inadequate means of support and for education, as well as rigid immigration laws prevent many a patriotic student from attaining his desire to benefit his country. I am not one of those who are prophe-

(*continued on page thirteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

AN APPEAL

Mr. H. A. Dunham, treasurer of the Western North Caroiina Conference Sunday School Board, writes that there are not sufficient funds in the treasury to meet the August pay roll due September 1. This situation is brought about because of the failure of our Sunday schools to forward offerings as was anticipated. Less than half of the $4,700 agreed upon by our presiding elders and district Sunday school superintendents as an offering to be given by our 855 Sunday school has been actually forwarded to Brother Dunham. We therefore are getting into a bad financial fix. Unless our friends in the various non-contributing Sunday schools come to our relief our work will suffer seriously. Kind reader, will you please get in touch with your Sunday school superintendent and find out whether he has forwarded a free will offering for our conference Sunday school work. If he has not done so please urge him to give his Sunday school an opportunity to help a most wonderful work.

FINANCES

The Sunday school work in the Western North Carolina conference, directed by its Sunday school board, is financed through two sources—by a certain percentage of the conference collections and by offerings given by Sunday schools on Sunday School Day. No direct appeals to individuals are made. If, however, there are those who would like to help in this work their offerings will be mighty welcome when sent to Treasurer H. A. Dunham, Asheville, N. C. It is to be regretted that this space must be used in pleading for financial help. Ours is an educational work. But this educational work is dependent upon a proper financial support. We feel sure that our friends will do what is expected of them.

HONOR ROLL

Our Sunday school offering Honor Roll this week makes us smile. Kindly note the Sunday schools and their offerings. They believe our work is worth while and we are exceedingly sure that they are worth while.

Tryon St., Charlotte	$100.00
Pleasant Garden, Pleasant Garden Ct.	14.00
Centenary, Greensboro	15.00
Mt. Pleasant, Asheville	10.03
Connelly Springs, Rutherford College Ct.	4.10
Bethany, Fairview Ct.	8.26

THE SITUATION

In the following paragraph the total number of Sunday schools in each of the eleven districts together with the tentative amount agreed upon for them to give in Sunday school offerings and the amount paid to date on this agreement are listed:

District.	Schools.	Pledge.	Paid.
Asheville	85	$500.00	$ 46.85
Charlotte	81	600.00	394.83
Greensboro	75	600.00	333.66
Marion	83	300.00	87.03
Mt. Airy	80	300.00	112.29
N. Wilkesboro	61	100.00	4.23
Salisbury	65	400.00	191.82
Shelby	82	500.00	160.64
Statesville	80	500.00	192.58
Waynesville	81	300.00	73.20
Winston-Salem	82	600.00	417.52

MARION DISTRICT

Mrs. T. R. Flacke, district elementary superintendent for the Marion district, is the first of the district elementary workers to schedule a district institute for Sunday school teachers working with children under thirteen years of age. Mrs. Flacke writes that at three o'clock Thursday afternoon, August 27, such a meeting will be held at Rutherfordton for the Marion district. This meeting will be held in connection with the Rutherford county standard training school being held at Forest City during the week. In addition to Miss Virginia Jenkins, conference elementary superintendent, other oustanding workers with children in the Sunday school field will be present. We congratulate Mrs. Flacke and the Marion district on this good work.

STANDARD SCHOOLS

Definite arrangements have been made for the following standard training schools to be held at the following times and places:

Leaksville, September 20-15.
Wilkesboro, September 27-October 2.
Davenport College, November 1-6.
Greensboro, November 8-13.
Charlotte, November 15.20.
Albemarle, November 22-28.
Winston-Salem, November 29-December 4.

DUDLEY SHOALS

Rev. P. H. Brittain, pastor of the Dudley Shoals circuit, is this week cooperating with Mr. Paul F. Evans in a circuit-wide Cokesbury training class held at Grace, near the center of his charge. Mr. Evans writes that about thirty workers are meeting regularly each evening throughout the week. The course used is based on the text, "The Small Sunday School—Its Plans and Work," Sensabaugh. It will be remembered that a nice new brick church has recently been constructed at Grace, facing a beautiful new consolidated high school for Lovelady township, Caldwell county. Brother Brittain is to be congratulated on joining the fine list of circuit pastors who are willing to set aside a week for study in how to better promote the work of religious education.

CENTENARY, WINSTON-SALEM

Dr. C. C. Weaver is bringing things to pass at Centenary, Winston-Salem. Every line of church endeavor is growing. This is particularly true of the Sunday school, which is not only the largest in its history but is using its organization to the best advantage yet known. Dr. Weaver has been very fortunate in securing C. M. Campbell, Jr., a product of a Methodist parsonage, to superintend his Sunday school of eight departments. The board of stewards have authorized Dr. Weaver to employ a director of religious education. A whole-time music director has already been secured together with a church hostess and office secretary, making four whole-time workers employed by the board of stewards to assist the pastor in his work.

CENTRAL, ASHEVILLE

In one of my recent trips to the southwestern section of our conference I had the pleasure of calling on Brother J. Foster Barnes, director of religious education of Central, Asheville. I missed Dr. Chappell, he being out of the city, but did have a few minutes with Dr. O. J. Chandler, associate pastor, and Brother Olin Auld, financial secretary. I found these splendid fellows together with the office secretary busy putting to use the wonderful building just completed. Director Barnes has given his organization one year to meet the requirements of the "A" type Sunday school, and no one knows better than he the amount of work required for such an important undertaking. Central now has over 2100 members. L. B. Rogers is superintendent of the Sunday school for this large membership.

HAWTHORNE LANE, CHARLOTTE

The new religious educational building at Hawthorne Lane, Charlotte, erected at a cost of $125,000, is nearing completion. It is a most beautiful building and is so adapted as to lend itself to the needs of a modern "A" type city Sunday school. Just to the rear of the religious educational building is a large brick gymnasium for the physical development of the constantly growing needs of the young people of Hawthorne Lane community. Rev. R. H. Daugherty, pastor, and J. B. Ivey, leading layman, has associated with them a most forward looking group of religious workers. Brother Daugherty has a big job on his hands. One assistant has already been employed and a director of religious education is being earnestly sought.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

FAYETTEVILLE, OCTOBER 4-9

Meeting at Hay Street church, Fayetteville, Thursday evening, representatives of the Methodist and Presbyterian churches of Fayetteville and vicinity organized for the promotion of the fourth annual session of the Fayetteville standard school which will be held this year October 4-9 in Hay Street church. Rev. J. D. Bundy, presiding elder of the Fayetteville district, presided over the meeting. Rev. J. H. Shore, pastor of Hay Street church, was elected chairman of the board of managers. Various committees were named and set to work for the purpose of making this school the biggest and best yet held. The writer attended this meeting, driving over from Maxton, where he is working in the Rockingham district school.

ELIZABETH CITY, SEPTEMBER 6-11

The following courses will be offered in our school at Elizabeth City, September 6-11:

Program of the Christian Religion—Dr. W. A. Smart, Emory University.

Beginner Lesson Materials—Mrs. C. L. VanNoppen.

Training Primaries in Worship—Miss Georgia Keene.

Training Juniors in Worship—Mrs. H. E. Spence.

Intermediate-Senior Agencies—Prof. H. E. Spence of Duke University.

Free entertainment is being offered to those from outside points who attend, provided they will notify Dr. N. H. D. Wilson in advance of their purpose to attend and their desire for entertainment.

ROCKY MOUNT-SEPTEMBER 13-18

At Rocky Mount, September 13-18, the fourth annual session of the Rocky Mount standard training school will be held, the Presbyterians co-operating. The following courses and instructors will be used:

Pupil Study—Mr. C. T. Carr.

Program of the Christian Religion—Dr. W. A. Smart, Emory University.

Beginner Lesson Materials—Mrs. C. L. Van Noppen.

Study of Middle Childhood—Miss Georgia Keene.

Training Juniors in Worship—Mrs. H. E. Spence.

Intermediate-Senior Agencies—Prof. H. E. Spence, Duke University.

PLAN OCTOBER CHECK-UP

Plans for checking all Sunday schools in the Rockingham district that have adopted a Program of Work were completed at a meeting held at Carolina College last week. Checkers were assigned to various schools. Twenty-six schools in the district have already adopted a program of work. Rev. C. L. Read, presiding elder, and Prof. E. J. Green, district secretary, are considering plans for placing programs of work in all the schools that have not already adopted a program of work.

GOOD RECORD AT MAXTON

With pastors, superintendents, other oficers, teachers, and young people from six or eight counties in attendance the Rockingham district standard training school held at Carolina College last week its fourth annual session. The school began Monday and was in session through Saturday morning.

Practically all sections of the district were represented in the enrollment. Six courses in various departments of Sunday school and church work were offered. Addresses, lectures, musical and recreational programs, and fine fellowship were additional features.

Teaching in the school were Rev. O. S. Gates, of the General Sunday School Board, Nashville, Tenn.; Prof. H. E. Spence, of Duke University; Rev. L. D. Gillespie, superintendent of Sunday school work in the Upper South Carolina conference, Spartanburg, S. C.; Miss Georgia S. Keene, conference elementary superintendent, Durham; Mrs. H. E. Spence, Durham; and L. L. Gobbel, superintendent of Sunday school work in the North Carolina conference.

Two class periods in each course were held daily. Each morning at ten o'clock a public address was delivered. Among those delivering addresses were Judge L. R. Varser, Associate Justice of the Supreme Court of North Carolina; Rev. T. M. Grant, of Chestnut Street Methodist church, Lumberton; Rev. L. D. Gillespie, and Rev. C. L. Read, presiding elder of the Rockingham district.

At eight o'clock each evening programs were given in the college auditorium consisting of addresses by Mr. Gates and Professor Spence, a musical program by the orchestra from Gibson Sunday school, community singing, and stunt night.

Recreational activities under the leadership of Rev. T. M. Grant, chairman of the recreation committee, and splendid singing under the direction of Rev. A. S. Parker, pastor of St. Paul's Methodist church, Maxton, added much to the fine spirit of the school.

A few persons attending the school went back and forth to their homes each day. Most of them, however, were housed in the college dormitories. The people of Maxton gave the school keys to the town, and the school enjoyed and appreciated the fine hospitality of the community.

Names of persons earning certificates will be announced next week.

CURRITUCK SCHOOL GOOD

The following persons received credit in the Currituck circuit Cokesbury training school held in Poplar Branch August 9-14:

"Small Sunday School," L. L. Gobbel, instructor—Helen Barco, Fannie Bateman, Mildred Bateman, E. B. Caffee, Iva Evans, Mrs. Irving Gallop, Louise Gallop, Mrs. J. L. Gregory, Norman Gregory, Rev. E. W. Hurst, Jr., Manly Lee, John B. Litchfield, Wm. J. Merrill, Mrs. R. A. Midgett, Dr. J. M. Newbern, Gladys Newbern, Mary Newbern, Baude Newbern, Alma Owens, Blanche Walker, Sarah Woodhouse, Margaret Newbern, Mabel Grandy, Sarah McHorney, and S. Mc. Hooney, Jr.

"What Every Methodist Should Know," Prof. H. E. Spence, instructor—Inez Parco, Mrs. W. C. Barco, Mrs. W. S. Newbern ,and Maude Perry.

That is to say, 29 individuals from this charge earned credit. A total of 41 persons were enrolled officially, with a total attendance of approximately 75. It was a good work in that Rev. E. W. Hurst, the pastor, had for weeks worked hard to make it so and did not let up until the school was over Friday evening. All five points on the charge were represented and earned certificates of credit, as follows: Mt. Zion 12, Hebron 8, Chapel 6,

(*continued on page thirteen*)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

HOPEWELL EPWORTH LEAGUE PICNIC

The Hopewell Epworth League entertained the members of the church and Sunday school at a picnic on the church grounds Friday afternoon, August 7, from three until six o'clock.

The first hour was devoted to organized games, and as the children gathered they were divided into three groups. Miss Agnes Ferree had charge of the primary children, Miss Claudie Kiker the juniors, and Mrs. Vance Tucker the young people.

At four o'clock Mr. J. M. Sikes gave the welcome. Rev. J. C. Umberger responded and introduced the speaker. Lawyer Barrington T. Hill of Wadesboro gave the address of the occasion. His topic was "The Four Square Builder," which was a splendid lecture and enjoyed by both old and young.

After the speaking there were two stunts, "Costume Race" and "Human Ford." These seemed to have produced the fun of the afternoon.

At five o'clock an hour was spent mingling with one another while lemonade and cake was being served.

There were around one hundred and seventy-five guests. Every one seemed to leave with a smile and with a wish that they might have an opportunity to enjoy the hospitality of the Hopewell Epworth League again.

Donie Kiker.

JUNALUSKA ASSEMBLY AND CABINET MEETING

The more we look into the work of the league the more encouraging it becomes. My last inspection of this young people's crusade was at Junaluska on August 14, where we met in cabinet session. The meeting was called for that place in order that we might see the work of the league assembly of our division of the entire Southern church, and with the hope that some of our young people could attend those interesting classes and take credit.

Let me say a personal word for the praise of the faculty and school at Junaluska. After looking over the personnel of the leaders there I am greatly pleased with the splendid, courageous and sympathetic captains who were assembled to drill and lead the hosts of our young life. It was a well planned and ably taught assembly.

Our own cabinet meeting was earnest, cheerful and enthusiastic. I am proud of our conference and district officers. This should be the best year of our league and things independent of what the president is doing indicate that such will be the case.

I leave the secretary to furnish some of the details of our meeting in another article, but I must not close this word until I tell of my pleasant visits to the Chestnut Street and Weaverville leagues. Both these are going with forward looking plans for a great advance, and Weaverville has the distinction of having four leagues. Can anyone beat it?

The editor of this page is away and this gives me the opportunity to urge the local chapters to write up your news and let Brother W. A. Barber, Greensboro, have it. L. B. Hayes,

Conference President.

JUNIOR LEAGUERS PICNIC

There seems to be a magic thrill in the word "icnic," or at least when it was suggested to the Mount Olivet junior leaguers every hand went up to go. The next question was, When are we going? The suggestion was made that we each take a picnic lunch and go spread supper with our beloved pastor and family, Rev. R. F. Huneycutt. Brother Huneycutt is a deeply consecrated man and loves to mingle with children. The success of the young life of the church seems to be uppermost in his mind. So it would be useless to tell you that each leaguer left much strengthened by having spent the afternoon with our pastor.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

Here's a letter from C. D. Barclift, the Durham district secretary. He says it is "news from the best district in the conference—Durham."

The Williams Erving Epworth League of Mt. Zion church held its first council meeting for the year, August 7, at the home of Mrs. W. P. Moore. Mr. C. D. Barclift, the district secretary, opened the meeting with a word of prayer. He then stated the purpose of a council meeting and asked for a roll call of the cabinet members. Those present were as follows:

President—Mrs. Arch Moore.

Vice President—Sallie Cates.

Secretary—Maude Foushee.

Treasurer—Maude Foushee.

Supt. First Dept.—Alma Moore.

Supts. Second Dept.—Emily Moore and Virginia Williams.

Supts. Third Dept.—Odell Moore and Owega Foushee.

Epworth Era Agent—George Blackard.

The work of each department and office was taken up and discussed separately and thoroughly. The various officers told of the work under their supervision and their needs and special efforts. Plans were made for the maintenance and extension of the work. After the general discussion all officers suggested some things that they wanted to do during the current year. A policy was drawn up as follows:

1. Each member of the Mt. Zion League shall strive to have a deeper spiritual experience.
2. We pledge to keep the morning watch.
3. We want to have definite work done in the second and third departments.
4. We pledge to have one or more mission study classes.
5. We as officers pledge ourselves to be punctual and accurate in the performance of all our duties.
6. We shall strive to subscribe to our quota of the Epworth Eras.
7. We pledge ourselves by the help of God to have a standard league.
8. We are going to co-operate for the betterment of our league.
9. We are going to try to send delegates to both district institute and summer assembly.
10. We pledge ourselves to pay $25 or more for the African special.

The policy was read by Miss Alma Moore for correction. There being no further discussion the council adjourned to meet again when necessary.

We have planned to do better work this year than ever before; pldging ourselves to do new things which you will see in the policy. We have on roll 26 members. Our attendance is good at our business and devotional meetings. Our league has improved greatly and we hope it will continue to do so. We hope to have a better report from our league to be published later. Mrs. J. W. Foushee,

Cor. Sec.

FOR JUNIORS ONLY

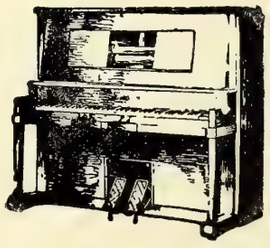
In an early issue of the Advocate we are going to give the entire space to the junior work. There will be a report of the work done at the assembly in Louisburg this past year. Mrs. Larkin is real proud of the juniors—and we all love them, too. We are hoping to have some junior worker to write the editor a letter telling what

(*continued on page fifteen*)

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The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

By Martha Mann Wood.

The Children's Home has received forty new children since the first of the year, most of them small children. A little brother and sister came from North Wilkesboro, where they had been living under the inefficient housekeeping of a young sister, and the inefficient support of a father who was not in good health, and part time out of work. However, the children seem to have been abundantly fed from some source, for they are fat little folks. Little Myrtle said, in regard to the swimming pool, "that she was "too flat to swim" (too fat to swim).

Then there are five Richardson children, a boy and four little girls, fatherless tenants of a down-east farm—Eli, Gladys, Elizabeth, Dorcas and Lathin. Lathin is almost a baby—a sweet little girl of two and a half years. She has been too young to eat at the dining room and was sent over to the Heath Memorial at meal time to get her milk and simple food. She took her first meal at the dining room the other evening and was delighted to be allowed to eat at a table instead of having her supper on a 'tway." She amused the children in the dining room by waving a greeting to every one she knew.

In the Home are three bright children from a farm back in Yadkin county. Their mother was living when they were received into The Home, but hopelessly ill. Mr. Wood took the children to see her several times, and the other day friends came for the children to visit their mother's bedside for the last time. One of the last things she said was an expression of appreciation that three of her children were in The Children's Home, and a message to Mr. Wood that she hoped that he would take the other three.

Pearl Bliss Walker came to live at the Smith buildings this summer. Pearl is a fine little girl whose parents are living. But the mother is in a sanitarium and the father an invalid. She came from Burkhead church community, in the northern part of the city.

At Tise building, number two side, so many little boys have been taken in lately that Miss Humphries, like the Old Woman Who Lived in a Shoe, often doesn't know which of a good many things to do next. Some of her little new boys are Harold and Listford—bright eyed Napier brothers: three little Moores—nice little fellows, too—Garland, Howard and Clarence; four curly-headed Darnells—Weldon, Leonard, Thurman and Albert, the last two, twins.

Then came Claud and Lawrence Hess, small sons of a mother who could not keep them. They were pathetically homesick for a few days.

And Archie Scott, an orphan boy of about eight, was received a few weeks ago. Archie was evidently needing the friendly atmosphere of The Children's Home and its advantages.

A few days ago came Max, a little fellow who has been living with his grandmother. He evidently has played very little with other children and converses in a formal style, amusing in one so small. There are times when grandmothers have to leave off some of their activities. Running around after small boys often requires a nimbleness unhampered by age limits. At any rate some grandmothers have to relinquish their tasks.

One of the advantages of The Children's Home is that the children have room to play without too narrow boundaries and too many restrictions. "Yes," said Jack, "when I was over in town, it was 'Come in, Jack!' 'Don't go out there, Jack!' all the time." And Jack felt tied to a short tether, for every child loves the outdoors—and needs it.

Most of the children are homesick for a day or two on arriving—some only a little—at the strangeness of the change. Some are pathetically distressed at the separation from their friends. On his first night at the dormitory Max was crying. A companion told the matron that Max was crying because his neck hurt him. The matron inquiring about his hurt found that it was an ache in his throat, caused, she surmised, by the thought of parting with his mother. A little sympathetic talk smoothed the ache away. Telling him of the letter that they would write his mother, and of the nice toys his mother had promised to send him soon, she turned his thoughts away from the present loss, to pleasant possibilities of the future.

Going by the Heath Memorial building the other evening, we saw a very little boy in blue rompers perched on a chair on the porch. Coming in we found he was the little boy that the Welfare lady, after correspondence with Mr. Wood, had brought over on the jitney from a nearby town. Little Gene had cried a little when the lady left him, but he was soon consoled by Mrs. May, the nurse and matron, who told him about a little pony up at the calf pasture. And she called a boy to take Gene to see the pony. After the walk Gene felt quite content to stay at a place where they kept such a nice little pony.

The pony came from High Point. The Home had a large number of nice pigs and sold a number of them to a man in High Point. When the truck from High Point came over for the pigs it contained the pony, a gift to the Children's Home from Rev. E. J. Harbison. And the little boys, and little girls, too, think a lot of the pony and have many delightful rides around the grounds.

Yesterday when we again went over to the Heath Memorial to carry some letters, two other new arrivals were happily tossing a ball on the grounds in front. These were Francis and Jay D. Malcomb from Mooresville.

Last year little Jay D. visited The Home with his grandmother and has been very anxious to grow big enough to be received and have a good home here. Every night when he said his prayers, he added a petition that God would help Mr. Wood to find a place for him. He had gotten an idea somewhere that when Mr. Wood found time to make another little bed and chair that it would be all fixed. "Aunt Bertha," he said, "I should think Mr. Wood would find time these hot days when he can't work on the farm to make that bed and chair; anyway, he might work on them of nights."

All the little beds on the small boys' side are about filled now. I imagine that little Jay D and Francis got the last vacant beds there.

WHEN YOU ARE NERVOUS

By E. C. Durham.

When you are nervous and worried and fretted,
Think of the people to whom you're indebted;
Bravely forget about self altogether,
Also forget about all the bad weather.

E'en when it rains look for sunshine soon after;
When you would cry, O just turn it to laughter;
Look for the smiling instead of the frowning,
Then a sweet glory your life will be crowning.

Trouble there is if you're looking for trouble,
And there are cares that can bend a man double;
If you'd cut loose from your worries, however,
Most of the troubles would come to you never.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

An Error—The Advocate was in error in stating that the Dunn Sunday school had a picnic on the campus of the Methodist Orphanage. It was the Bunn Sunday school. I trust that we shall have the pleasure of having the Dunn Sunday school with us some time.

* * * *

Four Oak Sunday School—It was a real pleasure to have the Four Oaks Sunday school to picnic with us again this year. Quite a large delegation favored us with their presence. They were pleased to see the new buildings that had been erected since they were here last year. The growth of our orphanage is a matter of pride to every Methodist within the bounds of the North Carolina conference. The writer regrets that a previous engagement, calling him from the city for three days, prevented him from being present to welcome this fine Sunday school to our home.

* * * *

Dear Friends:

It gives me much pleasure to tell my friends throughout the conference just how much I appreciate the home they have made possible for me. I am sure I can never express in words how I feel about it. In giving me a home they have also given me a dear father and mother. I wish to express my gratitude to Mr. Barnes for the many, many ways in which he has helped me during my stay here, and I shall never cease to think of him as a father.

I also wish to thank Miss Mattie who is always ready with her motherly advise, and though I am leaving her I hope I will always have a share of her motherly love.

I also wish to thank the members of the faculty for the help I have received from them. As I enter this great world to face my own battles I hope to be able to use the tools I have so bountifully received while here.

Thanking every member of the M. E. Church, South, I am,

Sincerely, Minnie Howard.

* * * *

Dear Friends:

It is indeed a great pleasure to me to express my appreciation to the people of the M. E. Church, South, for the home they have made possible for me the last nine years. I nave received every attention from Miss Mattie as a mother and Mr. Barnes as a father as well as the entire faculty, and I hope to be able to say in the years to come that I have lived up to the careful instructions they have given me. I have learned to love the place as a home and the children as sisters and brothers.

I also wish to express my appreciation to the M. E. church of Wadeville, N. C., for the beautiful clothes I have received from them twice every year. They will never know just how happy they have made me for there are not words to express it, but my hope is when I launch out into this big world that I may prove worthy of what I have abundantly received from these good people. Sincerely,

Gladys Little.

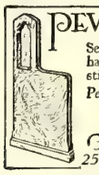
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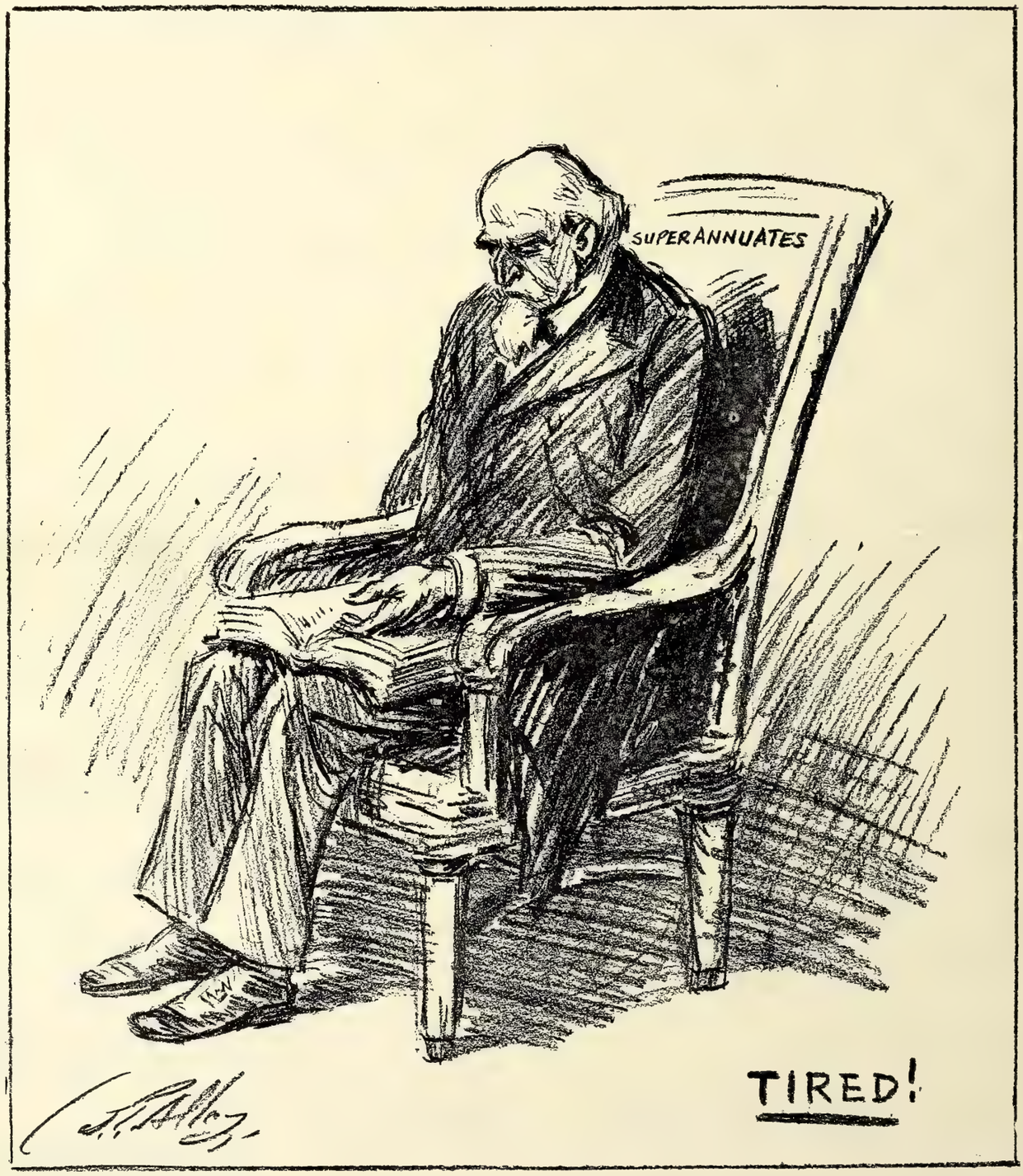

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Edited by LUTHER E. TODD, Secretary



ARE WE "TIRED" OF GIVING? WE DONT KNOW THE MEANING OF "TIRED"!

Our Little Folks

THE SURE CURE

Sometimes I fall an' hurt myself most
turribly an' I
Can't help myself at all, it seems I've
simply gotta cry;
An' when I feel an awful lump a-puf-
fin' on my head,
I think it is the end of me, an' maybe
I'll be dead,
But always when I'm feeling bad, it's
awful good, I find,
When mother takes me in her arms
an' says to never mind.

I felled off a table that I'd climbed on
yesterday,
When mother wasn't lookin' and the
servant was away;
Right on my head I landed on the hard
old kitchen floor,
An' I guess that I cried harder than I
ever cried before.
But the pain went off a-flyin', though
it left a lump behind
When mother took me in her arms an'
said to never mind.

Sometimes the blood comes spurtin'
from my nose, an' sometimes, too,
I scrape the skin right off my shins,
an' oh, how I boo-hoo!
An' the fellows can't do nothin', an'
the neighbors make it worse,
An' the servant doesn't help it, not
with the pennies from her purse,
But I always feel lots better, though
the tears most make me blind,
When mother takes me in her arms
an' says to never mind.

—Canadian Churchman.

WONDER DOGS OF THE MOVIES

"Rin-Tin-Tin," said Lee Duncan from his place behind the camera, "I want you to leap into the back seat of that car and sit up straight."

With his eyes fixed soulfully on his master and without so much as a wag of his tail, the big German shepherd dog bounded into the tonneau as directed.

"Now then," continued Mr. Duncan in his quiet, gentle voice, "reach down and try to open the car door; you can't do it; so leap into the front seat and put your paws on the steering wheel as though you were driving the car."

Again, without a moment's hesitation, the dog obeyed directions to the letter.

"Now come back here and do it all over again from the beginning, just as I told you. Mind you do it gracefully, now, for this time it is for the picture."

And with neither a pause nor a false movement Rin-Tin-Tin goes through his stunt while the camera grinds relentlessly on.

So that bit of the film is completed. The camera man snips it off; the continuity-man writes a brief caption and numbers it; someone else files it away—and they are ready for the next scene. Orders for that may run like this, in a monologue from master to dog:

"See that man over there to your left? You are not to let him out of your sight. Don't seize him roughly or hurt him in any way, but don't let him get out of that corner."

"And do you think I stood a chance of escaping that dog?" asked the man whose role in the picture made him for the moment Rin-Tin-Tin's prisoner. "Say, if Lee Duncan had been struck dumb there on the lot before he had called off his dog, that hound would be guarding me still—until we both died of starvation."

For Rin-Tin-Tin, like all German shepherds, is a one-man dog. The orders his master gives him are law, to be carried out to the death; what anyone else may say he no doubt understands, but the words fall without authority on his canine consciousness. Rin-Tin-Tin obeys only Lee Duncan.

Strongheart, the first canine hero ever to be starred on the screen, was brought to this country immediately after the war by Bruno Hoffman, a famous breeder of police dogs, and bought for the motion picture purposes by Larry Trimble and Miss Jean Murfin.

"Strongheart was perfectly trained before I ever laid eyes on him," said Larry Trimble, "probably the most finely trained dog in the world. He had won his star from the German police and his Red Cross diploma for war service before he was one year old—a record held by only one other dog alive. The fact that he had been able to undergo this severe training without breaking under it convinced me that he was the dog I was looking for. But I had to teach him English before I could teach him to act."

The German shepherd dog was little known in America before the war, but it attained international fame on the battlefields. There it did Red Cross duty, sentry-go and despatch work with an intelligence at times uncanny, remaining through it all insensible to fire, as callous as a front-line soldier. Its fine aristocratic appearance, its amazing strength and intelligence, have attracted much curiosity of recent years and made it one of the most popular and desired breeds in the country.—Everybody's Magazine.

JOHNNY'S NEW SUIT

Georgina W. Pelton.

Mrs. Mulcahey, the Monday helper, had a little boy Johnny who accompanied her to Mrs. Willard's house on washday.

Mrs. Willard was the wife of a teacher. They had two little daughters. Although Mr. Willard was the superintendent and also taught the high school, his salary was not large, so his wife did all her own work as the saying is, save of course the weekly wash. This included making her own clothes and the little girls' and her husband's shirts and collars. The bosoms were laid in pleats and beautifully stitched by hand. A thread was drawn from the linen, leaving a guide line for the needle. The latter went up and down, in and out, each stitch covering just two threads of the fine linen. All the sewing was done by hand.

The house was neatly kept. The cooking was excellent, and the family thrived. Mrs. Willard made the household expenditures. She was a careful buyer, and knew quality. She paid cash. If she couldn't afford a thing she didn't buy it. She and her husband had made an unusual bargain before their marriage. They had agreed not to go into debt. They kept their word.

I am sure you see that Mrs. Willard led a busy and useful life; and it was rather full when you add reading, personal care of the children, teaching them to sew, etc.

Into this home on Mondays came Johnny Mulcahey and his mother. He was just out of babyhood, and as the custom was wore dresses. He was maybe four or five years old, and it was time for a change to boy's attire.

Mrs. Willard saw he was shabby, and she remembered an old suit of Mr. Willard's. Though even their suits will not wear forever, schoolteachers must not wear patched garments, and this suit had come to the end of its usefulness as the garb of a gentleman; but the good parts would make such a beautiful suit for Johnny! Johnny's first trousers! How proud he would be! And a little jacket with pretty shiny buttons—and pockets! Of course pockets—and bright new copper cents in two of them! She could see Johnny strut around. And his mother, how pleased she would be! That was the best of all. And Johnny really needed clothes, and his mother was very poor and hard-working and she would not know how to sew neatly; so of course Mrs. Willard decided to make the little suit herself.

How she loved doing it! There was the measuring and cutting and trying on, the sewing in the afternoons and by lamplight, the trip down town to select buttons that Johnny would like. If it was added work, it was pleasure, too.

How long it takes some people to learn that it is in fact more blessed to give than to receive. So many of us too do not give ourselves with our gifts. "The gift without the giver is bare," sang Lowell. If we would know the blessedness of giving we must help those near us—give ourselves with our gifts.

It would appear that Mrs. Willard might perhaps justifiably have begged off on the score of not having time, and said, "Johnny will have to get along somehow," or "Let someone else make him a suit; I have too much else to do." But she wanted to do it, and that makes all the difference in the world.

If you notice you will find that people have each twenty-four hours apiece daily, and most of them take time for the things they really want to do.

Did it pay? Ah, didn't it! Shall I say Mrs. Mulcahey was touched beyond expression? That could hardly be true, for she was Irish. Let us say she was beyond adequate expression when Johnny had shed his old duds as a chrysalis and stood forth bravely in his new and pretty dark blue jacket and trousers, hands in pockets. Exploring there he soon found and brought to light the shining coin, the crowning surprise on that great day of his life.

It is a great thing to recognize as one of our neighbors the humble helper for whose service we pay, and to make such a one happy by such recognition; and it is a great thing to make a little child happy.

Let us give not "until it hurts," but until we feel the blessedness of giving.

WOMAN'S PAGE

(*continued from page eight*)

sying or advising the return of all American Negroes to their ancestral land. But I am praying and hoping that the hearts of the students in all the schools will be so filled with the Christian missionary spirit that they will give the very best in service to Africa for the sake of Africa and for the sake of Christ.—O. Faduma, in the Southern Workman.

SUNDAY SCHOOL

(*continued from page nine*)

Ebenezer 1, Asbury 1, and Currituck circuit 1.

PROF. SPENCE AT EBENEZER

On Sunday morning preceding our training school at Poplar Branch Prof. H. E. Spence preached at Ebenezer church, Currituck charge, for Rev. E. W. Hurst, the pastor, and delighted his hearers with an appealing message in behalf of the religious training of boys and girls, men and women.

MISS KEENE AT ROSE HILL

Miss Keene conducted a one-teacher Cokesbury school in the Rose Hill charge August 9-14. A splendid interest was shown in the school. Thirty-nine students enrolled, and twenty-seven did the work for credit. Among the credit students were the pastor, Rev. T. W. Lee, and two Sunday school superintendents, J. C. Mallard, and Julius R. Johnson. The following others received credit in the school: Mildred Bradshaw, Louise Bradshaw, Mrs. Oscar Fussell, Jesse Fussell, Mrs. Jesse Fussell, Betty W. Fussell, Edna Lee Fussell, Mrs. R. L. Farlaw, Margaret Farlaw, Elizabeth Farlaw, Lottie Lanier, Mrs. T. W. Lee, Mrs. J. C. Malard, Katherine Noell, Maggie Pope, W. H. Pope, Thelma Pope, Winifred Rouse, Lucille Teachey, W. W. Turner, J. M. Turner, Hallie Turner, Rhodes Turner, Rhodes Young, and Mrs. Rhodes Young.

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J. H. SHUMAKER, Secretary
808 Broadway. Nashville, Tenn.

WHO IS A HERITIC?

By Robert S. Satterfield.

As is true of most of our English words, "heresy" is used in several different senses. The word "heresy" comes from a Greek word and originally meant only personal choice, a choosing for oneself. Hobbes says: "After the study of philosophy began in Greece . . . . because every man took what opinion he pleased, each several opinion was called a heresy; which signifies no more than a private opinion, without reference to truth or falsehood." It is in this sense that a religious heretic is meant when the word is translated "sect" in Acts 5:17, the "sect of the Sadducees," and in Acts 15:14, "the sect of the Pharisees."

Paul uses the word "heretic" to mean one who is factious, a strife-maker. An example is 1 Cor. 11:19, when such strife existed that the Lord's supper could not be observed in an orderly and spiritually helpful way. However, Paul saw good coming out of this state of affairs, for what he says is really this: "There must be parties among you, if genuine Christians are to be recognized." However, difficult may be the task of satisfactorily explaining the presence of sin in the world, everyone knows that the possibility of a choice, a choosing between right and wrong, is absolutely necessary in the development of a really efficient, dynamic Christian character. Paul goes a step further than this and says that if genuine Christians are to be recognized, are to be seen to the best advantage, and their worth clearly understood, they must appear along with and be contrasted with their opposites.

In Gal. 5:20, Paul lists heresies (factions in the R. V.) with "seditions," "wra th," "hatred," and "strife." And in Titus 3:10, we read: "A man that is a heretic after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself." Is Paul using the word "heresy" here in its original meaning? Does he mean to say that a man is justified in classing the man who differs with him in opinion along with the makers of sedition, strife and so on, yea as one who "is subverted and sinneth?" Does Paul mean to say that the Christian is to "reject" the man who differs with him in opinion?

Surely Paul did not mean that. And yet, is it not true that many take that attitude? Is that not what church people are doing today with a vehemence that is not Christian? The sin is not in the difference of opinion. If church people would only keep this in mind, how much time and strength and effort, now spent in strife and disputation—in saying ugly things about each other—might be directed toward winning souls for Christ and building up in faith and in Christian activity hosts of men and women who are hungering and thirsting after righteousness!

In classing heresy as a sin and listing it with idolatry, hatred, wrath, seditions, envyings, murders, drunkenness, and such like, as he does in Gal. 5:20, 21, I think Paul must have had in mind the ugly spirit and the ugly methods many use in trying to support their opinions and in endeavoring to destroy the opinions of others. If that be heresy, there are more heretics in the church (the various denominations) today than there have been in several generations. The strife has shifted from denomination fighting denomination to fighting within the denominations, faction against faction, heretic against heretic, according to the use in which Paul seems to have used the word.

It would be interesting to go on and discuss the more modern and present day use of the word "heretic," which is that the one who does not "hold fast to the form of words" in the creed of his denomination is a heretic. Sufficeth it to say that the number of those who do not regard such heresy as necessarily sinful is increasing rapidly.

Agreement is an essential in the promotion of co-operation in community effort, religious as well as civil. A creed or confession of faith is a body of propositions which are taught to individuals and to groups, resulting in bringing together groups of men and women who agree or see alike, and are therefore competent to co-operate in community effort. But it has not been proven that the best results can be secured only when all agree, only when the whole population of the state or nation sees alike. Were it possible to get all to agree in all details, what would result? The stimulus which competition produces would be lacking. It is in combat that we grow mentally and spiritually. If everybody agreed with everybody else there would be no clashing, no pitting of one over against another. The inevitable result would be less vigorous minds, a weakening in moral and religious convictions and a taming down in religious zeal and activity.

Difference of individual opinion and the development of groups that see differently are ,then, undoubtedly not sinful heresy. But in certain great fundamentals, there should be agreement, there must be agreement if the best results are to be secured. So long as people center their faith in Jesus Christ, believe in and accept his standard of unselfish service, live honestly, live honestly, show mercy, tell the truth, love everybody, believe in the work and worship of the church and the spread of the gospel among all peoples—their differences of opinions are not heresies.

The heresy, then, which is sinful is the opinion and the teaching that have a moral taint, the practice of which results in the corrupting of good morals and Christian living. Heretics guilty of these offences are mentioned in 2 Peter 2:1, "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them." Those passages in Revelation pertaining to the seven churches of Asia, where the doctrines of Balaam of the Nicolaitanes, and of Jezebel are denounced, are examples of heresies with a moral taint, and they are therefore to be condemned.

And it is not true that there is a "moral taint" in intolerance, in controversies where bitterness is shown, unbrotherly things said, and the motives of opponents impugned? Who then is a heretic?

RESOLUTIONS OF RESPECT

Whereas, the all-wise Father has removed from our midst our esteemed and beloved sister, Mrs. J. O. Gordon, and while we mourn the absence of one we prized and loved we know she has passed to her reward.

We renew our fidelity to the church and to the Woman's Missionary Society, of which she was a faithful member and loyal worker, and to the betterment of our town and community for which she always stood. Our hope of immortality teaches and leads us to dwell on the beautiful traits in human character, and it assures us, as the poet says, that she is "Not dead, but gone before."

Our hearts go out in tender sympathy for the bereaved family, and while we cherish the memory of the beautiful life she lived, we will not forget those she loved, and pray that God in His mercy may watch over and care for them. Therefore be it resolved:

First, That the Woman's Missionary Society of Nashville, M. E. church take this means of expressing to the family our sympathy in their bereavement.

Second, That a copy of these resolutions be sent to her family, to the Christian Advocate, and a copy to be spread on the minutes of the Woman's Missionary Society.

Miss Louise Sills,
Mrs. L. L. Davenport,
Committee.

Making the Nation Christian

American Protestant Churches:

ORDAINED MINISTERS, 197,371
CHURCH MEMBERS, 29,963,221
PROTESTANT POPULATION, 65,000,000
VALUE OF CHURCH BUILDINGS, $5,000,000,000
ANNUAL CONTRIBUTIONS FOR RELIGIOUS PURPOSES, $450,000,000
CONTRIBUTIONS FOR HOME MISSIONS, $40,000,000
CONTRIBUTIONS FOR FOREIGN MISSIONS, $39,000,000

Protestantism is stronger here than in any other nation

THE NATION IS NOT YET CHRISTIAN

There are certain areas and groups which the Church must help

FRONTIERS—Considerable areas still await religious development.

CHANGING POPULATIONS—Rural communities, once strong, have been depleted of their resources, and in many of these is is difficult to support the Church. Likewise in rapidly growing cities new communities must have help.

IMMIGRANTS—Those who have not learned to speak the language of the country, who have not adopted its ideals and customs—and there are millions of them—need a special ministry.

SOUTHERN METHODISTS are asked to make it possible for the Board of Missions to spend $331,581.57 next year in the work at HOME.

IF WE ARE TO DO OUR PART in saving and serving the whole world, we must make and keep our own land Christian.

Will Our People Come Forward with This Small Offering for This Helpful Work?

The Answer Must Be Made Without Delay

BOARD OF MISSIONS, LAMBUTH BUILDING, NASHVILLE, TENNESSEE

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
FOURTH ROUND—IN PART

August
Flat-Rock-Fletcher, Fletcher, 11 30
Mount Pleasant, night 30

September
Mills River, Horse Shoe, 11 5-6
Asheville Ct., Emma, 3 and night 6
Hominy, Oak Hill, 11 12-13
Henderson Ct., Moore's Grove, 3 13
Hendersonville, night 13
Fairview, Bethany, 11 19-20
Skyland, Naples, 3 20
Saluda-Tryon, night 20
Swannanoa, Tabernacle, 11 23
Black Mountain, night 23
Rosman, Rosman, 11 27
Brevard, night 27
Elk Mountain, Woodfin, night 28
Biltmore, night 29
Weaverville, night 30

October
Oteen-Oakley, night 1
Spring Creek, Baldings, 11 4
Marshall-Hot Springs, Marshall, night 4
Central, night 5
Chestnut Street, night 6
West Asheville, night 7
Bethel, night 8
Haywood Street, night 9
Sandy Mush, Teagues, 11 10-11
Leicester, Western Chapel, 3 11

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.

August
Hickory Grove, 11 30
Chadwick, 8 30

September
Peachland, Hopewell, 11 6
Prospect, Carmel, 11 12-13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October
Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

August
Randleman, St. Paul, 11 30
Deep River, Central Falls, 3 30

September
Uwharrie, Concord, 11 5
New Houe, Macedonia, 3 and 11 5-6
Asheboro 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October
Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

August
Mill Spring, Gray's Chapel, 11 29
Spindale, Spindale, 11 30

September
Spruce Pine, Penland, 11 6
Burnsville, 8 6
Old Fort Ct, Bethlehem, 11 12
Old Fort, 11 13
Marion, First Church, 8 13
Marion Circuit, Glenwood, 11 19
Marion Mills, East Marion, 11 20
Cross Mill, Cross Mill, 8 20
Bald Creek, 11 26
Micaville, 11 27

October
Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

August
Walnut Cove, Walnut Cove 30-31
Ararat, Carter's Chapel 5-6

September
Dobson, Stony Knoll 12-13
Jonesville, Grassy Creek 19-20
Elkin, night 20
Danbury, Bethesda 26-27

October
Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

August
Elk Park, Montezuma 29-30

September
Warrensville, Rich Hill 5-6
Jefferson, Orion 12-13
Creston, Southerland 19-20
Sparta, Piney Creek 26-27

October
Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August
Salisbury Ct., Bethel, 11 29
Albemarle Central 30
First Street, night 30

September
New London Ct., Richfield, 11 5
Salem, Salem, 11 6
Baden, night 6
Albemarle Ct., Union Chapel, 11 12
Norwood Ct., Randalls, 11 13
Norwood, night 13
Mt. Pleasant Ct., St. Pauls, 11 19
Bethel, 11 20
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30

October
Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Maylo, 11 30
Bessemer, Bessemer, night 30

September
Polkville, Casar, 11 5
Bewood, Double Shoals, 11 6
West End, night 6
Crouse, Lander Chapel, 11 12
Cherryville, First Church, 11 13
Cherryville Ct., Beulah, 33 13
Lincolnton, night 13
East End, night 16
Lincoln Ct., Marvin, 11 and 11 19-20
Goodsonville, Pisgah, 3 and 3 19-20
Dallas, Dallas, night 20
Smyre, night 23
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27

October
Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

August
Hiddenite, Hiddenite, 11 30
Cool Springs, Providence, 3 30
Race Street, 8 30

September
Westview, Westview, 11 6
Dudley Shoals, Grace, 3 6
Stony Point, 8 6
Lenoir First, 11 13
Lenoir Ct., Gamewell, 3 13
South Lenoir, 8 13
Hickory First, 11 20
Ball Creek, St. Paul, 3 20
Newton, 8 20
Granite Falls, 11 27
Hudson, Mt. Hermon, 3 27
Rhodhiss, 8 27

October
Davidson, 11 4
Statesville Ct., Shiloh, 3 4
Maiden, 8 4
Troutman, 8 7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

August
Bethel Ct., Bethel, 11 and 11 29-30
Cullowhee, night 30

September
Judson, Judson, 3 and night 3
Robbinsville, 11 and 11 5-6
Andrews, night 6
Macon Ct., Asbury, 11 and 11 11-13
Franklin Ct., Bethel, 11 and 3 12-13
Franklin Street, night 10-13
Bryson City, Bryson, night and 11 18-20
Whittier Ct., Shoal Creek, 11 and 3 19-20
Murphy Street, night 23
Hiawassee Ct., Bellview, 11 and 11 24-27
Murphy Ct., Peach Tree, 11 and night 25-27
Hayesville, Hayesville, 11 and night 26

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

August
Lexington, First Church, 11 30
Cooleemee, Cooleemee, night 30

September
Welcome, Midway, 11 5-6
Krrnersville, Kernersville, night 5
Walkertown, Walkertown, 11 12-13
Burkhead, Burkhead, night 13
Ardmore, Ardmore, 11 20
Hanes-Clemmons, Hanes, night 20
Forsyth, Mt. Tabor, 11 26-27
Lewisville, Brookstown, 3 26-27
Grace, Grace, night 27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

August
Carrboro Ct., Carrboro, 11 30
Chapel Hill, 3 30

September
Front Street 13
West Burlington, 3 13
Webb Avenue, night 13
Person Ct., Concord, 11 19-20
Mt. Tirzah Ct., Bethel, 11 26-27

October
Brooksdale Ct., Allensville, 11 3-4
East Roxboro, Longhurst, 3 4
Long Memorial, night 4
Durham Ct., Bethany, 11 10
Graham and Haw River, Graham, 11 11
South Alamance Ct., Phillips Chapel, 3 11
Mebane, night 11
Hillsboro Ct., Hillsboro, 11 16
Burlington Ct., Camp Springs, 11 17-18
Lakewood, night 21
Rougemont Ct., Bethel, 11 23
Chapel Hill, night 23
Milton Ct., Connalley's, 11 24-25
West Durham, night 26
Carr, night 27
Gregson, night 28
Leasburg Ct., Salem, 11 30

November
Yanceyville Ct., Shady Grove, 11....Oct. 31 & 1
Memorial, night 2
Trinity, night 3
Carrboro Ct., Carrboro, night 4
Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

ELIZABETH CITY DISTRICT
Rev. C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

September
Plymouth, Plymouth, 11 13
Pantego-Bethoven, Bethoven, 7:30 13
Columbia, Creswell 19-20
Roper, Roper 20-21
North Gates, Savages 26-27
Gates, Gatesville 27-28

October
Chowan, Center Hill 3-4
Edenton, night 4
Hertford, night 7
Currituck, Ebenezer 10-11
Moyock, Moyock 11-12
City Road, night 14
South Camden, Wesleys 17-18
South Mills, Trinity 18-19
First Church, night 21

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

August
Centenary 30
La Grange Ct., Institute 29-30

September
Mt. Olive Ct., Falling Creek, a.m. 5-6
Mt. Olive and Calypso, p.m. 6
Morehead City, a m. 13
Beaufort, p.m. 13
Elm St. and Pikeville, a.m. 20
St. John's, p.m. 20
Oriental, a.m. 27
Riverside and Bridgeton, p.m. 27

October
La Grange, a.m. 3-4
Pink Hill, Woodland, p.m. 4
Grifton, Grifton, a.m. 11
Queen St., Kinston, p.m. 11
Goldsboro Ct., a.m. 17-18
St. Paul, Goldsboro, p.m. 18
Straits, Summerfield, a.m. 24
Atlantic and Sealevel, Atlantic, a.m. 25
Ocracoke, p.m. 26
Newport, Newport, a.m. 28
Jones, Trenton, a.m. 30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August
Youngsville, Shiloh 30
Franklinton Ct., Wesley, 3 30

September
Kenley, Buckhorn 5-6
Clayton, 8 6

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

September
Seaboard Charge, Concord Church, 11 5
Weldon Station, 11 6
Henderson Station, 11 13
South Henderson, night 13
Littleton Station, 11 20
Norlina Charge, Jerusalem, 11 26
Warrenton, Warren Plains, 11 28
Warren Charge, Shady Grove, 11 29

October
Windsor Charge, White Oak, 11 3-4
Williamston, 11 5
Ahoskie Charge, Powellsville, 11 7
Orlando, 11 8
Murfreesboro, 11 9
Conway, Zion, 11 10
Rich Square Charge, Pinners, 11 12
Battleboro and Whitakers, 11 18
Enfield Station, night 18
Scotland Neck, night 19
Halifax Charge, Halifax, 11 20
Garysburg Charge, Garysburg, 11 24
Rosemary Station, 11 25
Roanoke Rapids, night 25
Northampton, Lasker, 11 31

November
Middleburg, Middleburg, 11 3

N. C. LEAGUE

(continued from page ten)

he or she thinks of the junior league, if it really has meant anything in his life, and anything else that he or she thinks us older folks need to know. Let us hear from you.

Mrs. Larkin is doing fine work, and has been faithful to her department. She will have something to say that will be indeed worth while. Let's us all see what our juniors are doing in the conference. tI will all be said and done in two weeks from now. Watch the paper.

GOING TO COLLEGE?

Many of us who are in the senior leagues are planning to go away in a few days to some college or university. For some of us it is our first time to be away from our mother's apron strings. Before Christmas some of us may be homesick a little bit and want to have a little chat with our home-folks. It will be too far to go home for the week-end.

That leads us to say that upon our first arrival on the campus, it shall be a new sight, new folks, new ambitions, new excitement. There may be a tendency to join in the wide experience of these folks we will find there. But let us not forget this one truth. When we do become homesick and maybe discouraged about our work, we are only calling for the very best that we have ever known or had. What to us is better than our parents, our brothers and sisters, our home life, and the quietness we enjoyed around our own fireside? Then if it takes these high and noble things for us to be free and happy again, let us remember them more with letters of cheerfulness, keep our minds and hearts in sympathy with those at home. Let us make friends of the very highest type, for they are ideals too. Let us think of the highest thoughts, for they are also ideals. When we are thinking of ideals we are thinking of those things that God loves.

We become homesick when things are not working out as we would have them. When we think of the high and worthy things, we are truly happiest, and will be free from any mental agony, homesickness.

Young people have a natural and reciprocating interest in each other. How they love to hear of another's success. There is no envy; rather, there is a true cherishing of his success. In every phase of life is this true for young people. We have not become tainted with the complexities of life, and we hold the individual soul as a real verity.

When something unfortunate happens to one of us all of us give the very warmest feelings of our tender hearts to him. We would see that wrong has been righted, and that he receives justice. It pains our hearts to have one of us harmed.

Our young friend who was taken away from us in Rockingham two weeks ago will never be forgotten by the young folks of the towns where he had lived. And the young people today hold him in tenderest memories.

"Bill" Ormond had been a leaguer who had shared in our benefits. He was faithful to himself and to his friends always.

GOSPEL SINGER

Mr. John A. Carter, a gospel singer, is open for some meetings, and would be glad to correspond with any brother who may be in need of a singer. He has recently helped Rev. E. M. Avett of East Spencer, and Elzie Myers of Marshville. These brethren say of him: "He is very efficient help; our people were delighted with him." "I am glad to recommend him to any one who feels the need of a good choir leader, soloist or personal worker among young people." Address Brother Carter at 122 Price Street, Greensboro, N. C.

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Specimen of Type
22 ¶ And it came to pass at that time, that ᵴA-bĭm'e-lĕch and Phĭ'chol the chief captain of his host spake
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ILLUSTRATED EDITION. Colored Illustrations and Family Record
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IN MEMORIAM

BAILEY—Edgar Bailey, son of Mr. and Mrs. W. E. Bailey, came into this life on May 9, 1903, and left on May 5, 1925. He stayed here hardly 22 years, but made good use of the few years on earth. He joined the church early in life and was ever loyal to his church, faithful to his church work, all the way through life a good soldier of the Cross. An unusual boy, fond of his church and of his family. He will be greatly missed in his home and his church. Gone on to the Father on high, but not forgotten to friends below. E. D. Ballard, P. C.

MOORE — Miss Edith Elizabeth Moore, aged 69 years, died at her home near Pollocksville, N. C., August 15, 1925. For some time her health had been declining and death was not unexpected.

Miss Moore was a good woman and highly esteemed by her many friends. She is survived by two brothers and one sister.

Her body was interred in the Foy burying ground Sunday afternoon—the day after her death—beside the grave of her sister, Miss Pennie Moore, who died July 3, 1925. In life they were together many years. In death their bodies repose near each other in the grave. May God comfort the bereaved ones. E. C. Sell, P. C.

CREEF—Benjamin Howard Creef was born June 30, 1854, and died at his home in Manteo July 27, 1925. He was married to Zilphia Davis January 14, 1877. He joined the Methodist church in early life. He leaves one son, Mr. T. R. Creef, clerk of the ccurt and Sunday school superintendent of Mt. Olivet; one brother, Mr. George Creef; one sister, Mrs. Rebecca Cudworth, besides a large number of friends and relatives to mourn his departure. Brother Creef was kind and a friend to all, and beloved by all who knew him. We sympathize with the bereaved ones and pray God's mercy and peace to abide with them. May we all meet in heaven. A. W. Price.

RESOLUTIONS OF RESPECT

Whereas, on February 18, 1925, God called from this world our brother, John E. Knowles; therefore be it resolved:

First, That we bend in submission to our heavenly Father, thanking Him for the godly, patient life of our brother, and the example he has given us how to live, how a Christian can bear suffering and pain, and yet hold on to the things of eternity.

Second, we express to his family, his church and community our sincere sympathy at their loss.

Third, That a copy of these resolutions be placed on our record and a copy be furnished his family and a copy be sent to the North Carolina Christian Advocate.

T. C. Bond,
T. A. Smithwick,
W. A. Tadlock,
Committee.

HAYES—Quietly and peacefully Charles W. Hayes passed away July 24, 1925, age 73 years and eight months. He was born and reared in Hertford county, a worthy law-abiding citizen. His father died during an epidemic of typhoid, leaving him at the age of 12 years. He was ill with fever at the same time, being the oldest of five children. Only a boy, he and mother assumed responsibility and provided for them; never a more faithful son and brother than he. Harrelsville M. E. church has lost one of the oldest and most faithful, liberal and devoted members. His seat was always filled when able to go. He loved his church and gave his best to it in service, time and money—filled every office of his church—Sunday school superintendent, a faithful steward; never too cold or hot, if able to ride, would answer the roll call at quarterly conference. Owing to feeble health he resigned a few years ago—still he gave the stewards his assistance.

He was a trustees of Harrelsville church and one of the official board of the entire charge at time of his death. His home was ever open to his minister and many found rest and comfort there. The community will miss him. He never said no to the many who went to him for assistance. In Christian character Mr. Hayes had few equals.

His body was laid to rest by the side of his mother. In the absence of his pastor, funeral services were conducted by a former pastor, Rev. L. C. Larkin, and Rev. Thomas Wooten, pastor of Harrelsville Baptist church.

His faithfulness to his church will always be an inspiration to those who knew him. A Friend.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite wisdom has removed from our midst one of our oldest and most beloved members, Mrs. John Icard, who died at her home in Granite Falls, N. C., July 13, 1925, be it resolved:

First, That while we, the members of the Missionary Society of Granite Falls Methodist church, feel our great loss, that we bow in humble submission to Him who doeth all things well.

Second, That we extend our heartfelt sympathy to her bereaved loved ones and pray God's blessings upon them in this hour of their great sorrow.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the North Carolina Christian Advocate, and a copy sent to the family of the deceased.

Mrs. H. V. Bolick,
Mrs. W. T. Estes,
Mrs. E. E. Teague,
Committee.

BRYSON—On July 14, 1925, Brother H. C. Bryson of Cullowhee, N. C., passed to his reward. Brother Bryson had been ill only a short while and his sudden passing came as a shock to his friends and loved ones.

For years Brother Bryson had been a pillar in the Methodist church at Cullowhee. As Sunday school superintendent he had been very active in Sunday school work. He served as treasurer of the board of stewards until his death. He was ready to promote the kingdom's work; he responded to every call of his church. His leadership in the counsel of the church will be greatly missed.

Jackson county has lost one of its most forward looking citizens. For years Brother Bryson had served efficiently as a member of public school committee for Cullowhee township, and he labored faithfully to promote the best interest of the school. He served on the county board of road trustees. He gave of his time and energy to promote public interest at large. Brother Bryson supported enthusiastically every interest that promised for community settlement. He was sympathetic towards the needy and the suffering, and no one was present more in homes during hours of sorrow and suffering, and no hand was more liberal to the needy. The memory of his life will linger long with us.

Brother Bryson leaves a wife, Mrs. Carrie Bryson, and five children—Carson, Wayne, William and Gordon—and many relatives to mourn his memory. A. W. Lynch.

"COMPEL THEM TO COME IN"

By John W. Shackford.

Are our Sunday schools taking seriously their responsibility in fulfilling this command of the Master? The church that builds up its Sunday school membership and cares for the spiritual life of its pupils will most surely increase its own numbers and maintain the spitituality of the church.

With the many important interests claiming the attention of pastors and lay workers it is not surprising that now and then the importance of reaching the unreached and bringing them within the influence of the teaching ministry of the church is overlooked. Sometimes in the midst of a growing community the Sunday school is content to "hold its own." Sometimes when the inadequate Sunday school rooms are full, this is accepted as an excuse for making no further effort to secure new members. We cannot neglect this responsibility even if larger quarters must be provided. We must not cease to search for new members so long as there are those on the outside spiritually destitute—in need of the bread of life.

As soon as the 1924 annual conference journals came to hand a search was made to discover all the charges reporting a loss in Sunday school membership. To the pastors of all such charges I addressed a communication asking if his Sunday school membership was correctly reported to the minutes and requesting in each instance a frank expression of opinion as to the causes of the reported loss.

Out of 875 replies received 650 claimed that there had been no actual loss in Sunday school membership; 369 claimed that the apparent loss was due to inaccuracy of records, 270 of which were charged to pastors' incorrect reports to the conference. Frequent complaint was made by these pastors that their predecessors had not exercised the proper care in reporting the Sunday school membership.

As a result of the check-up campaigns and of other efforts being made to secure greater accuracy of reporting, some charges are having to pay the price of inflated reports heretofore.

One hundred and forty-three stated that reported loss was due to change in boundaries in the circuit, but not to actual loss of membership.

Of the number that report an **actual loss in membership,** various reasons are attributed; sometimes, of course, several reasons are assigned in a single report. The major cause of this actual loss, indicated in 209 reports, is "A moving away of the people" to changes in mining conditions and [illegible] the rural population. This is, of course, one of the uncontrollable factors in the general situation.

Among the internal causes of actual loss 194 indicate lack of leadership in teachers or superintendents or both; 93 indicate general indifference; 28 loss through misunderstandings, bickerings, etc.; 27 charges indicate schools having suffered from unwise campaigns of one sort or another, or from failure to conserve results of such campaigns. Another figure which is significant is the 69 that report loss as a result of **inadequate buildings.** Another cause which is not indicated as frequently, but needs consideration is **"ruthless pruning of rolls"** in some instance; that is, schools desiring to report a high average of attendance adopt some new rule, such as reporting as removed from the roll all who are absent for three or four Sundays.

Two outstanding facts are very obvious from these reports. First, that hitherto there has not been due care in reporting the Sunday school enrollment and where such has been the case doubtless there has not been proper care in looking after the membership of the school and in securing the return of absentees. Where this important task is neglected, one of the most basic and essential matters of the church is neglected. We cannot emphasize too strongly the importance of looking after those who have enrolled themselves in our Sunday schools, giving every effort to see that they are not lost by oversight, and that an accurate accounting of their presence in the Sunday school is made to the annual conference.

And second, one cannot read these reports without feeling that a large portion of our Sunday schools are not exercising themselves to build up their membership to reach those on the outside, and to provide with all diligence for their nurture and development in the Christian life.

We must keep before us this responsibility of increasing our Sunday school membership, of reaching the spiritually destitute, and of giving as far as possible every growing life an opportunity to know and to enter into its inheritance in Christ Jesus.

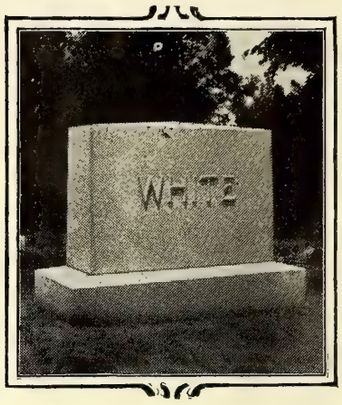
Special materials are provided free of charge by the general Sunday school board for the help of all school desiring to increase their membership, conduct membership service, etc.

For suggestions and plans for the membership campaign, write Mr. M. W. Brabham, 810 Broadway, Nashville, Tennessee.

Would You Burden Your Relatives Unnecessarily?

Surely you would not. Every man wishes to prepare for the future as best he can. He endeavors to straighten his business affairs. He makes his will. Yet, so many of us will leave the monument unattended to, which puts this onus on others.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, SEPTEMBER 3, 1925 Number 36

EDITORIAL PARAGRAPHS

Mr. Bryan's version of an incident connected with his "Cross of gold" speech at the Chicago convention in 1896 is now going the rounds of the American press. It runs thus: "When I made my 'Cross of gold' speech in the Chicago convention a reporter went to Robert G. Ingersoll and asked him what he thought of this young man Bryan. He replied, 'He will amount to nothing, he has not future.' The reporter came to me and asked if I desired to answer Mr. Ingersoll. I replied, 'No, Mr. Ingersoll is not an authority on the future. He does not believe any man has a future.' "

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That the Wright brothers on December 17, 1903, flew the first heavier-than-air machine above the sand doons of Kitty Hawk, North Carolina, on what is known as Kill Devil hill is a familiar story. But it will be news to most people that the Wright brothers constructed their first plane on the porch of what is now the parsonage for the Kitty Hawk circuit. Rev. Daniel Lane, pastor of City Road church, Elizabeth City, who has been to Kitty Hawk assisting Rev. W. A. Chambers in a revival meeting, sends us this interesting news item from those wind-swept and tide-washed sands where began that air service which may in the coming years eclipse all other methods of travel and transportation. Dr. Lane adds that he and his family were entertained like kings and queens in that parsonage, that the revival resulted in the addition of sixteen new members to the church, the name of one of these new members being Orville Baum, who was named for Orville Wright.

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The boys are now packing up to get off to college. What shall they put into that trunk? It is a safe guess that those boys who will make the best record need not be told what to take. These fellows can put in all that they have and the little trunk will not be half filled. But some boys have so many things that they will be called upon to make selections. And if you make those selections do not put in too many clothes. Be a good democrat at college and not a "dandy." A college "dresser" is about the cheapest piece of furniture on the campus. Leave your golf sticks at home. They are all right for a vacation, but you are certainly not going on a vacation. There is a big job ahead and you will have no time to race over a golf course. Stick to football, baseball, track and other college sports for your recreation. But do not major in athletics. Leave your automobile at home. A college boy with an automobile will "flunk" in every department of college life. But take with you to college your mother's photograph, the Bible that she gave you, a big roll not of "long green" but of good resolutions. Determine to be a manly chap who shuns the college loafer and walks straight ahead in the footprints of those college men who have and are making worth while records. Strive to excel in one or more departments of college life. If you are a youth without a laudible ambition, stop your packing and stay at home.

Our God is not satisfied with oblations and ceremonies. He would not have us worship at the shrine of formalism. To tithe the mint, anise and cummin according to the strictest letter of the law is nothing better than the folly of Pharisaism. "But "a humble and contrite heart, O God, thou wilt not despise!" A Publican without social standing and not permitted within the courts of the temple, but who was a man of sincere and penitent heart became the example that Jesus used to teach the world what God prized most in all who would worship Him. And in the presence of such an example, Pharisaism, priestly pretentions, and ecclesiastical arrogance appear to be fit only for the scrap heap. Jesus surely opened once for all the pathway for every humble, sincere heart into the presence of the Eternal Father where awaits the paternal blessings.

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Chauncey M. Depew, now in the nineties, declares that in a five-minute interview with a man he is able to tell whether that man will reach ninety-five or not. And the method of this former United States senator, who for long years was president of the New York Central railway and the most interesting and popular after dinner speaker that this country has yet produced, is not to ask about his present physical condition but to discuss with him the weather, his neighbors, politics and kindred subjects that long since has become hackneyed. Here is what Mr. Depew says: "Give me five minutes' talk with a man about politics or weather or neighbors or finances, and I'll tell you whether he's going to reach ninety-five in good shape or not. If he says he has the finest neighbors in the world and adds that times never have been better or politics cleaner or the weather finer, then you may be pretty sure that he'll be a winner at ninety-five or any other age. No matter how long you live there isn't time to worry."

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The dog is a friend of man and man is a friend of dogs. The friendship and fellowship of these two animals are well nigh universal. There are of course individual exception to this rule. There are people whom dogs do not like and there are dogs which are disliked by all people. The ill-natured cur is about as unattractive as a restless, snarling hyena. A surly, snarling, ill-natured dog is just as apt to show his ugly disposition toward good and inoffensive people as toward tramps and thieves. And akin to the disposition of such a dog is the temper and behaviour of a cynic. That is the man who allows the sneering and fault-finding habit to take control of him. Such a man not only sneers at good and bad alike but he soon finds himself growing out of sympathy with his fellowman, and he is more and more shunned while the spirit of bitterness eats into his heart like a canker. "The cynical man sees everything through jaundiced eyes, and the whole world takes on the hue of his own disordered mind."

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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HISTORICAL PAPERS OF RARE VALUE

"Historical Papers of the North Carolina Conference Historical Society and the Western North Carolina Conference Historical Society" is just from the Advocate press.

"The publication is the most valuable contribution to Methodist history in North Carolina since the appearance of Grissom's 'History of Methodism in North Carolina in 1907,'" says Dr. W. K. Boyd, head of the department of history in Duke University. And this judicious estimate of a scholar, who has devoted much time to study and research in that particular field, should arouse at once an intense interest in a volume of unusual value.

The scope of the work is indicated by the table of contents which is as follows:

Preface—W. K. Boyd.

Some Methodist History Along the Lower Neuse and Contentnea—Yancey T. Ormond.

Early Methodism on the Lower Cape Fear—Rev. Thomas A. Smoot.

Three Notable Women of North Carolina Methodism—Epie Smith Plyler.

Reminiscences—Rev. William H. Moore.

Historical Sketch of the Sunday School Work of the North Carolina Conference—M. W. Brabham.

George Washington Ivey—Rev. Marion T. Plyler.

The Early Circuit Riders of Western North Carolina—Rev. Alva W. Plyler.

Methodism and Its Founders in Anson County—Rev. Alva W. Plyler.

Methodist Missions in North Carolina—Rev. Robert H. Willis.

Green Hill—Preacher, Patriot, Pioneer—Rev. Thomas N. Ivey.

Methodism in Davie County—Rev. William L. Sherrill.

Thirty Years in the Presiding Eldership—Rev. J. T. Gibbs.

Recollections of Men and Things in the Old North Carolina Conference—Rev. J. Edgar Thompson.

The North Carolina Conference As I First Knew It—Rev. Robah F. Bumpas.

This table of contents indicates certain features that should make special appeal to people of particular sections of the state. For example, Methodists in the Cape Fear country will want T. A. Smoot's story of "Early Methodism on the Lower Cape Fear." The people of Davie county will desire the story of Davie County Methodism by W. L. Sherrill, and every man or woman who knew and admired Dr. W. H. Moore, of precious memory, will read with unfailing interest his Reminiscences as they appear in this volume.

The historical societies of the two conferences in North Carolina employed the Advocate Publishing Company to bring from its presses this volume of rare historical value and it is now for sale. The volume of 176 pages, paper bound, sells, according to the instructions of the two societies, at $1.00 per copy. Order from The Advocate Publishing Company, Greensboro, N. C.

WHY THE EDITORS DO NOT FIGHT EACH OTHER

In its last issue the Florida Christian Advocate expresses thanksgiving in the following terms:

It was brought out at the Southern Methodist Editorial Association—which this editor was unable to attend for want of means—that, while the editors of our Southern Methodist church press differed on the subject of the pending plan of unification—some being ardent advocates of the plan, and some as ardently opposed to it—no controversy had developed between any of the editors. This is a rather remarkable fact, but something to be thankful for, nevertheless.

People who suffer together learn the significance of that familiar Biblical phrase, "fellowship of suffering," the bonds whereof are very strong. For more than 15 months these editors have been in the front line trenches under heavy bombardment from every direction and so situated that they could not return the firing. One would hardly expect men in such a predicament to fight each other.

THE CHURCH—OUR HOME

Home is one of the most appealing words in our language, a word loved as but few words are loved.

What emotions stir within us as we think of home! What memories come to us as we recall the home of our childhood!

No roamer who has not felt the longing for home; no traveler

"Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd,
From wandering on a foreign strand."

Now, the church is our spiritual home.

It offers us shelter from the storm—the storm of life.

It gives us peace as we mingle with the tumult and the strife.

It brings us comfort when the burden is heavy and the heart is overwhelmed.

It spreads a table before our famished soul.

It puts courage into us when we are downhearted.

It fills us with hope; bids us watch for the dawn and not the sunset. It gathers us into its arms of love; introduces us to the best people on earth.

No fellowship is comparable to the fellowship of the people of God.

It points us to the heavenly home, and assures us, when our loved ones go from us, that we shall meet them again in our Father's house.

The church is our home.

MRS. ROBERT G. TUTTLE PASSES FROM EARTH

Early Thursday morning, August 27, 1925, Mrs. Janie Gregory Tuttle, the wife of Rev. R. G. Tuttle, pastor of Centenary church, Greensboro, died at her home on Arlington street. She had been ill for more than a year and for the last several weeks critically ill.

It seemed to be a kind Providence that brought her back to the place of her childhood and early womanhood where the presence of brothers and sisters and friends of other years served to lighten the bodily afflictions and suffering of these last long, weary months.

Just twenty-three years and one week before the day of her death Miss Janie Gregory married a young Methodist preacher, and having chosen to make Methodist parsonages her future dwelling place she at once devoted all the grace and charm of her delightful personality and the best energies of her life to the difficult and delicate tasks that devolve upon a minister's wife. To know how well she measured up to these exacting duties one has only to get the testimonies of the people among whom she lived and whom she served. Ask the people of Matthews, where the young wife had her first experience as keeper of a parsonage, the people of Elkin, of Albemarle, of Thomasville or wherever she lived and they will tell you of the beautiful, consecrated spirit, gentle and kind and cultured who, like her Lord, came not to be ministered unto but to minister. The people of Centenary, Greensboro, with tearful eyes delight to tell how when disease had weakened her body and pain was her constant companion, she, true to the practices of a life time, gathered about her the children and young people to teach them and prepare them for future usefulness in the kingdom of God.

Of Mrs. Tuttle it could truthfully be said, as of the ideal woman of Holy Writ: "She opened her mouth with wisdom; and in her tongue was the law of kindness. She looked well to the ways of her household, and ate not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her."

In addition to her husband there survive a son, Robert G. Tuttle, Jr., two daughters, Misses Emily and Miriam Tuttle, five sisters, Mrs. K. G. Glenn, Misses Sue and Mary Gregory, of Greensboro, Mrs. Walter Thompson, of Winston-Salem, and Mrs. Metra Makley, of Lenoir, and two brothers, H. T. and G. H. Gregory, both of Greensboro.

The funeral services were held in Centenary church Friday afternoon at 3:30 o'clock, having been conducted by Revs. W. F. Womble, presiding elder of the Greensboro district, R. M. Courtney of Thomasville, J. F. Kirk, pastor of West Market Street church, L. B. Hayes, pastor of Park Place church, and A. W. Plyler, editor of the North Carolina Christian Advocate. Interment was in Green Hill cemetery, Greensboro.

MAKE YOUR LIFE PAY—MAKE THE CHURCH WIN

Money is the least satisfying of man's investments. Yet in its disposition he uses all his acumen and judgment.

Mr. Rockefeller said recently: "Christian education is the most productive and permanent form of investment." The wise investor sees undeveloped resources, permanent investment, possible dividends, and the joy of making his investment a contribution to human welfare, and of being a part of a program which is cumulative through the years and can never be called a burden or a selfish exploitation.

The church of Jesus Christ is the greatest and strongest institution in the world today. Her representatives can "sell" investment—the greatest in present values (both in man power and equipment), in permanency (she will outlast time) and in productiveness (she increases all values beyond calculation). The church builds characters which shall never die, but shall live on in others, perpetuated to eternity.

A man's only justification for existence is his contribution to the great objectives of human life as stated by the Christ—the alleviation of distress, the destruction of injustice and evil, and the establishment of faith and peace and joy.

Be an active supporter of the church. You can't excuse yourself.

THE WONDERS OF SCIENCE

The Central Christian Advocate says: "At the opening service of the American Chemical Society's seventieth meeting in Los Angeles, August 4, one of the most distinguished chemists, by a succession of amplifiers, was able to produce the infinitesimal noise of the electrons themselves, those infinitesimal particles which within the atom, itself inconceivably minute, find, as it were, their solar system. It was a strange experience. 'The infinitesimal noise of the goings and comings of these electrons was magnified until the large auditorium echoed with the clamor of creation's workshop.'"

This is another of those truly amazing accomplishments of science. The average man is astonished when he considers what the scientists are able to do in their several departments of experiment and research. Certainly amid the manifold mysteries of the universe, there is no place for arrogance or dogmatism.

Rev. C. L. McCain has just closed the round of special meetings on the Mooresville Circuit, holding about a week at each of the four churches. Quite a large number were converted and reclaimed. Fifty-five were added to the church on profession of faith; others to join yet. The preaching was all done by the pastor. There have been received into the church this year ninety members. Triplett has just completed nine Sunday school rooms, adding very much to the appearance of the church and giving room to take care of their growing Sunday school. Centenary has done some work on the interior of the church and is planning to do more, which will give them room for Sunday school work.

PEOPLE AND THINGS

Western North Carolina Conference: Statesville, October 14.

North Carolina Conference: Fayetteville, Nov. 11.

Rev. B. H. Black held a meeting last week at Evansdale on the Stantonsburg charge.

Rev. G. Ray Jordan, pastor of Spring Garden Street church, is holding union revival services in Littleton, N. C.

Mrs. B. H. Black is still at St. Luke's hospital, but we are glad to report that she is improving and expects to leave the hospital in about two weeks.

Rev. J. F. Kirk next Sunday will begin a two weeks' meeting at West Market Street church, Greensboro. The pastor will do the preaching.

Rev. W. B. Davis of South Main Street, High Point, will assist Rev. W. L. Scott in a series of meetings at Franklinville, beginning next Monday night.

Rev. H. A. Humble in sending a correction to his quarterly conference appointments writes that he is getting along as well as could be expected and that he will be at Johns Hopkins hospital two weeks yet.

Rev. and Mrs. C. C. Brothers have returned from a trip to Lake Junaluska. Brother Brothers greatly enjoyed his stay at the lake. Mr. and Mrs. Brothers while there were the guests of Mr. J. B. Ivey at Lakeside Lodge.

Rev. S. T. Barber left Greensboro last Tuesday morning for Union, Pa., to visit his oldest son, who is in business there. His youngest son, who has been working in Union this summer, will return with his father to continue his work in school in Greensboro.

The Advocate stated last week that Rev. E. B. Bell would hold a union service at Dover for all the churches of his charge. This was a mistake. The services at Dover are to be a union meeting of the three denominations of the town of Dover. Rev. E. C. Maness of Bailey will be the preacher.

A revival meeting to run for ten days or two weeks is to begin at the Mount Olive Methodist church Sunday, September 13, in which the pastor, Rev. L. T. Singleton, will be assisted by Rev. J. H. Buffaloe, pastor of Calvary Methodist church of Durham.

As a result of a change in plans Thurston B. Price and helper have had reopened early fall time for two meetings. The first part of this time has been given to our church at Franklinton, N. C., where they will begin the meeting for Rev. E. H. Davis September 6 to run until September 20. The other half of the time is still open.

Rev. R. E. Hunt, pastor at Pineville, was in Greensboro a day or so last week. He is growing corpulent on Pineville water and the excellent food that abounds in that section. This good itinerant is cheerful and happy and believes in southern Mecklenburg.

Mr. Jas. A. Gray of Winston-Salem has kindly mailed his check for $15 to send the Advocate to persons unable to pay for the paper. Mr. Mason W. Gant of Greensboro in renewing his subscription contributed $8.00 to the same fund. These contributions are duly appreciated.

Rev. and Mrs. W. G. McFarland announce the birth of their sons—Wilbur Galloway McFarland, Jr., weight five and three-quarter pounds, and Francis Smithwick McFarland, weight six and three-quarter pounds—Sunday morning, August 30.

Dr. S. A. Harris, presiding elder of the Dalton district, North Georgia conference, has been in Greensboro the last ten days visiting his daughter. He preached an excellent sermon last Sunday morning for Rev. L. B. Hayes at Park Place church. It was home coming day at Park Place and a great service. Brother Harris has been a delightful visitor to the Advocate office and feels free, we are glad to know, to drop in at any time to chat and read our exchanges.

Rev. W. F. Elliott, the pastor of Branson Memorial church, Durham, writes: "Branson church has received a check from Mr. B. N. Duke for $2500 on our church debt. It came unsolicited, too. I understand that Gregson church has received a similar amount. We are very proud of it here and are congratulating ourselves. It came at a time when it looked like our heads were about to go under. Our debt is heavy and the payments hard for us to meet. But we are not discouraged. We will pay it out by and by."

Mr. and Mrs. Mason W. Gant of Greensboro have just returned from their summer vacation in Europe. Theirs was a most delightful trip. They went over on the Leviathan and returned on a Cunarder. The English ship was first rate, of course, but these Americans preferred the Leviathan.

Rev. J. F. Moser of Kannapolis started a revival meeting at the Wilkesboro M. E. church last Sunday night. He is preaching a series of inspiring sermons full of the word of God. There has been a good attendance at each service and the prayers of the good people of the town go up as one for the success of the meeting, which will mean so much to us in the future.—Wilkes Patriot.

The annual Sunday school rally for Cherryville circuit, Rev. J. E. B. Houser, pastor, was held Saturday, August 29, at St. Paul. Rev. R. F. Mock addressed the meeting at 10:30 o'clock on the subject, The Value of the Sunday School to the Community. After dinner O. V. Woosley of Lexington, the Sunday school field secretary of the Western North Carolina conference, delivered the address.

"The First Methodist church of Lenoir will observe home coming day Sunday, September 13. Dr. Ashley Chappell of Central church, Asheville, will preach at eleven o'clock and Rev. D. M. Litaker, presiding elder, will preach at the evening hour. The faculty and student body of Davenport College will be with us on that day. A special invitation is extended to all former pastors and to the trustees of Davenport College to be with us on the above date."—Carlock Hawk.

The Daily News Monday morning reported: Five killed in a grade crossing accident at Reidsville; one man killed near Raleigh and four men sent to a hospital; one woman killed in Winston-Salem; two sisters killed near Frederick, Md.; five children, all under 13, burned to death at Everett, Mass.; two persons badly injured and 25 others injured to less extent in Colorado; three severely burned near Baltimore; one woman injured, extent not reported, near Salisbury.

Last Sunday evening was young people's college night at Park Place church. Rev. L. B. Hayes, the pastor, had arranged a program of unusual interest. At the opening Wallace White, scoutmaster and members of troop 20 gave an "investiture" ceremonial when a new member was becomingly admitted to the scout ranks. The speakers of the evening were Jeff Fordham, president of the student body at the University of North Carolina, Miss Helen Felder of the city high schools, Miss Anna Belle Shepherd, Prof. Earl Sikes of Dartmouth College and Rev. W. M. Curtis of Greensboro. The speakers acquitted themselves admirably and the services were both enjoyable and profitable.

Mr. Frank C. Boyles, vice president and cashier of the American Exchange National Bank, Greensboro, kindly sends us the following highly interesting item: "It was my pleasure a few days ago to visit a section in Lincoln county where both my mother and my father were born and reared, and I spent a most delightful day. Mrs. Mary Carpenter, who on next Thursday, September 3rd, will celebrate her 93rd birthday, and who lives on the road between what used to be Stamey's store and Lincolnton and was especially fond of my mother, was visited by me and I found her and her daughter, Miss Lizzie Carpenter, on Sunday morning reading the Christian Advocate which she claimed was always read after finishing several chapters in the Bible. The thought then struck me that so many times the Advocate is read and appreciated and you know nothing of it."

The press dispatches say: Rev. John Henry Shore preached a powerful sermon, taking as his subject, "Wanted—a Man," at the anuual reunion of the Doub family held Sunday at Doub's church in Richmond township, about ten miles north of Winston-Salem. About 800 people were in attendance at the reunion. In the morning, in addition to the sermon, a musical program was given under the direction of Lucian Wall. A pleasant social hour was spent at noon time around the long table which was spread under the shelter of the oaks surrounding the church. At 1:30 the crowd reassembled in the church and the history of the descendants of Johann Doub, Sr., was read, the history being taken up where it was left off at the last reunion. Mr. Shore presented a copy of the book, "Founders and Builders of Greensboro," to the church as a gift of Miss Laura Doub of Greensboro, who is a great-granddaughter of Johann Doub. Roy Wall made the speech of acceptance.

Rev. D. H. Tuttle writes: "Just closed on August 27 a twelve days' meeting at Mt. Zion, my country church appointment. Every station pastor ought to have at least one country church appointment—it means good for his soul and body. Bro. J. A. Sharpe, Spencer, did turn about with me in preaching. Bro. William Winstead led the singing. Results: 28 members received, 25 by baptism and vows, three by vows; the best members made better; backsliders back to first love; pocketbooks released $105.01 for God's work."

The program last Sunday for the Washington township Sunday school convention was closed by a stirring address from Dr. W. T. Whitsett of Whitsett, who at this time is the superintendent of the adult division of the Guilford county Sunday school organization. He stressed, especially, the growing place of the young in our civilization; the amazing increase of youthful criminals; the dangers of today in its mad rush for money, and for pleasure, and the necessity of greater attention to our Bible training efforts if we are to properly mould and influence the future.

Here comes our good friend, Dr. T. L. Hulse, editor of the Central Methodist, dabbling in the evolution controversy as if he were able to throw light into darkness with this story: "A tomato grown in the garden of A. B. Barber, of 437 Walnut street, is so adorned with the facial features of a man that its grower was led to remark that even tomatoes might have had something to do with 'evolution.' This particular tomato, brought to the Lexington Leader office by B. D. Barber, brother of the grower, has eyes, nose, mouth and even wrinkles to give it almost perfect human features. Decorated with a pair of spectacles and a cigarette, the tomato appeared almost ready to speak. Mr. Barber sent a striking cut of this tomato and the following words: 'When from a tomato seed, the like of this, man in his own image can produce, why the contention by our learned scientists that man descended from a monkey, or even a goose?' "

A wholly imaginative danger is being noised about by some of our friends, the opponents of unification, who affect to believe that the friends of unification may be plotting to make the "simple action of the two general conferences all that is legally required for the adoption of the plan of unification." In other words, that the votes of the annual conferences may be disregarded, if those votes do not go as the friends want them to go. It is hard to keep patience with such a pretended danger as this. That there is no foundation for such a fear is certain. If the annual conferences do not vote the constitutional majority, the matter is ended, so far as the present is concerned. Any Methodist who would advocate going back on the specific submission of the plan to a constitutional round of annual conferences would be guilty of high treason. We do not believe that there is a reputable Methodist in Southern Methodism who would seriously want to do any such thing.—Methodist Advocate.

The thirty-first annual Bible conference closed at Winona Lake, Indiana, Sunday, August 23, with nine great services, most of which were held in the W. A. Sunday tabernacle. In spiritual power from the beginning to the end this conference has never been surpassed. At the opening meeting on Friday morning, August 14, at 6:45 o'clock the conference note was sounded and rang out clear and strong throughout the ten days. It was the "Book of Books." Not in the thirty-one years of the existence of Winona Bible Conference, which is the largest in the United States, has greater emphasis been laid upon Bible teaching in the home, in the pulpit, in our schools and colleges, in fact around the world. The full knowledge of God's Word was declared to be the only remedy which will settle the great world problems. The speaker at the opening service, Dr. George Shannon, president of Huron College, and for many years a missionary in Korea, had for his theme, "Here Comes Jesus." He told of how the natives look upon the missionaries who go among them proclaiming Christ. When they are truly consecrated and have Jesus dominating their lives they say of them, "Here comes Jesus." There was deep silence as the speaker asked the question, "Can those who come in contact with us as we go about say "Here comes Jesus"? If our lives are surrendered to God as many of those who go to our mission fields are, if we know and love God's Book, the same would be said of us in our homes, in our churches, in our places of business. His message was one of the most searching of the conference.

(Continued on page six)

THE GREATEST THING IN THE WORLD: THE STORY OF THE CRIPPLED CHILD

By Rebecca B. Liner.

To prove the mighty transforming and building power of religion or Christian influence in the school room, as well as in other organizations and phases of life, let me relate to you a true story of how a child's heart responded to the nobility of a Christian teacher's love.

Some years ago in a little country school house nestled on a hillside in the Piedmont section of our state, a little crippled child was found in attendance, but very irregularly, because of long distance to walk and physical inability, which kept her from school during rainy reasons or when the cold was severe. By and by, however, as the days came and went, the nobility of the teacher's soul struck a chord in the heart of the child, which tuned in with her kindly and gentle spirit The teacher happened to be a real teacher, whose soul was charged and surcharged with a mighty love for nobility, truth, justice and righteousness. A teacher who could see in the heart of every child something of God's own image, with possibilities of being led out into usefulness. She loved her pupils with a love akin to God's love, and worked for them with an untiring and unselfish spirit, ever ready and willing to show them the meaning of efforts well spent. Words of praise were always given for tasks well done; sympathy and regret akin to pain for failure made. Chastisements seldom came, but when such was necessary 'twas always given in a firm, positive voice or manner, never harsh or commanding. Needless for me to say to you, her pupils loved her; needless for me to say they obeyed; needless for me to say she gave them ideals, high and holy. Now in the heart of this crippled child the teacher's very image was engraved by the pure flame of love, never to be effaced. Time passed away, the teacher was gone, but her influence and inspiration lingered. Her ideals had become the child's ideals, and oh! how she longed to be like her great teacher. Sometimes the hot tears coursed down her cheeks and her heart throbbed with a great longing to be like her—to be a teacher like her. But she thought that an impossibility then—one should know so much as she thought to become a teacher, and could she ever know so much. One time the teacher had told her she thought later she could give her a scholarship to one of the big schools of the state, but since she was not strong, no one encouraged her to accept the offer. As the years came and went a terrible longing filled the heart of the woman now grown to do something in the world worth while. She must do something, the desire for self-expression urged her on. The question what must she do seemed to find no answer. Teach? No, she was not prepared. Then why not get prepared? To work she went with spirit undaunted, and in a short while she took up the work of teaching, following as nearly as possible the steps of her ideal teacher, trusting God to lead and guide. Day by day in the school room she, too, has seen the image of God in the lives of her pupils; day by day she has tried to show them the most beautiful way to live, ever striving to uphold the principles of God's teaching—ever striving to be true to the highest and best visions life had unfolded before her. And let me say to you. success will surely follow such efforts. Trials may come, as they always will, people will not always understand, as they all cannot always do; shadows may surround us and the heart grow faint and weary of it all, and we may think sometimes it is not worth while. But then the message, "Be not weary in well doing, for in due season we reap if we faint not," cheers one on to renewed effort. Then the words, "Lo I am with you always," and "If God be for us who can be against us?" All these great thoughts give strength and help us to win.

Today in one of the beautiful new school buildings of the state this teacher of whom I write is now teaching, hoping, trusting, praying that great ideals may be planted into the souls of the pupils; engraved there by such force of love and power that time with all its destructive forces may not be able to efface—that the temptations, however great, may be overcome by a well instilled knowledge of the tremendous cost of yielding; that the visions of the heights may be so alluring as to lead them on to complete victory o'er self and o'er sin.

To be truly great one must catch visions of greatness; one must learn to love the highest and best, and there is no better place to sow such seed than is offered in the schoolroom. The world offers no greater place of service than it offers the teachers of the land. Theirs is the big job of character building—strong characters to stand the test of time. And if the teachers fail to do this, let them be ever so well versed in the higher sciences and subjects of the day—let them be ever so able to impart such knowledge, I say to you, they have failed and the failure is a deplorable one.

The teacher in reference who began teaching with no preparation as the world sees it, has succeeded in her efforts for advancement until she has met the state's requirements for graduation from a standard A college—alone, unaided, except for an unseen power we call God. No doubt this has been the direct result of the inspiration and ideals given to her by her childhood teacher, wrought out by the Spirit of God as manifested in the schoolroom.

The greatest thing in the world I say with St. Paul is love. And nowhere is its power more inspiring and building than in the schoolroom. "God is love."

Planted in the souls of men there is a spark of Divinity calling us through aspirations and desires to the heights, and such beautiful calls, however faint, may be fanned into a flame by right influences to light the way for man's ascendancy over temptations and blinding powers. Heights all-glorious and full of beauty are His. Then why not look up to the heights from whence cometh our help?

THE HEIGHTS

There is surely a place somewhere on the heights
For the children of men today;
The place of beauty is yours to claim
If you are willing the price to pay.

The earth is filled with treasures rare
In caskets you may not see;
The gifts tho' locked are yours, I say,
For you in truth hold the key.

The keys which unlock the vaults of fame,
Or the doors where the great have trod,
Are the keys of knowledge, truth and love,
And they are yours from the hand of God.

Each boy or girl whether small or great,
Can these wonderful gifts possess;
The price you must pay as all have paid,
Before Christ will own and bless.

Be true to the highest and best that you know,
Be faithful, be honest and kind;
Be eager to serve in the highest way—
And the way to the heights you will find.

DR. AGGREY TELLS AN EAGLE STORY IN AFRICA

By Rev. John Meyers.

"A man in America went into the woods to hunt. He found a young eagle, brought it home and put it among his chickens. He gave the eagle exactly the same food as the chickens. After a while," Dr. Aggrey said with an infectious laugh which was responded to by his uncivilized audience who sat on their haunches listening with intense interest, "hat eagle began to think it was a chicken. It wouldn't fly, but just walked around like a chicken for years." then, straightening himself, raising his head and imitating the character of his puppet in the story, Dr. Aggrey continued:

"The man said to the eagle, 'Yes, I knew I would make you like a chicken!' He wanted to go around and boast that he had made that eagle like a chicken; to eat the same food as a chicken and do exactly the same things as chickens do.

"One day an educated man came along and saw that eagle among the chickens.

"'Why!' he said with surprise—and here Dr. Aggrey assumed in imagination the style of the educated man, "'Why! That is an eagle!'

"'Yes,' the man who had caught it agreed with scorn, 'it looks like one, but I have made it a chicken, and it won't fly away.'

"The educated man said, 'No, once an eagle, always an eagle.' He took that eagle into his hands . . . shook it . . . shook it again!"

Dr. Aggrey imitated the shaking with vigor.

"He told that bird it was an eagle . . . pushed it! It flew high into the air. The eagle looked up . . . this way . . . then that."

Dr. Aggrey very gravely bent his head.

"Then it looked down . . . saw the chicks eating . . . came down!

"The man who owned the eagle laughed. 'I told you I had made a chicken of it,' he said with contempt.

"'I will try again tomorrow,' said the educated man.

"He took that eagle this time to the top of a house . . . shook it . . . shook it again! 'Fly!' he shouted, 'fly!' He gave it a push. It flew up until it appeared as a speck in the sky . . . looked this way . . . that . . . up . . . down . . . saw the chicks . . . came down!

"The man laughed again.

"The next day the educated man said he would try again. He came early, in the dark . . . went away from the city to a high mountain. It was just breaking day. He climbed a rock on the top of the mountain. There was a tree growing upon the rock, and as the sun came up over the horizon, casting its warm rays over the earth, making the dewy branches of the tree shine like burnished gold, and the top of the mountain aflame, the educated man stood with the eagle in his hand. The people in the city nearby were all asleep. The air was still. No rustle in the leaves of the trees. He shook the bird . . . shook it again . . . and again! 'Eagle,' he said to it, looking into its eyes, 'eagle, you are an eagle. You belong to the sky!' The sun shone on the eagle. 'You are king of all the air! You are the only bird that can look into the sun. Fly!' He gave it a push . . . it flew!"

Holding his breath and watching the eagle in imagination, Dr. Aggrey pointed to the sky and imitated the movements of the eagle.

"It looked this way . . . that . . . up . . . down. The sun shone on the eagle. It trembled . . . but its eyes reflected the sun's fire. It gave a cry like an eagle, and flew up . . . and up . . . over the mountains into the sun, and never came back!"

An old native sitting near the writer, who had made inaudible explanations by placing his hand backward and forward on his mouth during the telling of the story, exclaimed with relief:

"Waugh! I knew it would fly!"

Dr. Aggrey had the complete interest of his audience.

"Sin and ignorance," he continued, "made us chickens, like the eagle. The white missionaries say we can rise, but a lot of us don't believe them. The white missionaries came and shook us, and told us we can live true lives. They have taught us we can do as well as anybody else, and they have taught us to study, and by studying get our heads full of wisdom. But they will have to shake us! We want shaking, and shaking again. I want to ask the white people to be patient, and the eagle will wake up. When he have learned to work and to grasp true religion, we too will fly. Don't think you are chickens—you are eagles! Great Britain, America, Africa, ask you to rise like the eagle. Let us pray to God to help us!

"Some people rise by hating, but we can only rise by loving and doing the right things by our friends. Be patient! True! Clean in mind and body! Religious! Listen to our friends! God loves us, and has told our friends to help us. One day we will become a great people and do things that others cannot do."—Record of Christian Work.

HOPE

By Geneva Highfill.

Out of the solitude of the night
Come the strains of music soft and sweet;
From the harps of the angelic choir,
From the pearly gates and golden streets.

Out of the dusk of a well spent day,
Our hearts send up earnest prayers
To help and cheer those on life's way;
Lighten their load and and lessen their cares.

Out of the threatening, blackened sky
A star flames on into the night.
In the valley, on the mountain high,
Shines its pure and guiding light.

Then out of the dawn of a day just born
Life, like a spring, bubbles up anew.
With the dewey rays of the golden morn
There is new hope for me, and new hope for you.

Guilford College, N. C.

The blood of martyrs made the path of life a little slippery for a season, but in the end conduced to its hardness.

"THE FALLACY OF BIGNESS"

By Bruce Craven.

In the Advocate of August 13 appears some personal abuse labeled an answer to me on the subject of unification, though I have never up to this time expressed any opinion in print as to which side of the subject I am on. I did write a few meek lines to the Advocate protesting against the irreverent practice of dragging the name of the Saviour into every hopeless human quarrel, and if that protest places me with the anti-unifiers, I can only find consolation in the fact that it is recorded that Jesus himself was offered the whole world if he would only come over and be peaceable and stop his dissensions.

There shall be no personalities in anything I say. There have been too many already ,and most of them appear to have come from the ones who are advocating this present impossible mis-called unification in the name of Christian fellowship. For instance, this last brother who answered something he imagined I said, calmly in the name of Christ labels as devil-minded all who disagree with his half-baked misinformation and says there is needed a funeral, this funeral obviously to be provided for Bishops Denny, Darlington, Candler, Ainsworth, Dickey, and all others who honestly love the old Southern Methodist Church so much that they are not going to stand by and see it slain without a protest.

Well, I believe in Christian fellowship, and brotherly love, and the other things that go with them, but not up to the point of committing murder to get them! Much as I love the church of my fathers, if it can live only after killing off all who differ with me, I am afraid it will have to go. I just can't bring myself to the point of loving anything enough to kill it and bury it, and send it to the devil.

Besides, murder is an embarrassing thing, and very often causes inconvenience to the one who plans the funeral. The resort to funerals in an argument is a sort of indication of ignorance. It is bad business and there is always a better way.

If the brethren are that much stirred up about their certain defeat, there is even yet an avenue of opportunity open. If they love the Northern brethren so much and feel at home in the Northern church, and hate the rest of us so much that they want to kill us, why here we have with us the Blue Ridge Atlantic conference of the Northern church, and I don't know what else it is doing inside our own territory. True, the salaries are small, but it must be a superior order, or it would not go so far from its own fields to do missionary work among us. And these gentlemen who have gotten too far into the "Fallacy of Bigness" to any longer be interested in our own church, could thus get int othe bigger things, and at the same time be relieved of all the unpleasantness of the big funeral.

Also, if this Northern conference within our conference is so closely in love with us, why should they wait to join us, until we take their name, and turn over all our property to them? The Northern church is a corporation, and the Blue Ridge Atlantic may pass all the resolutions in the world, but they pass no property until the corporation says so.

I am willing for any of our brethren to join another church if they think it is best, but I deny them the right even by a three-fourths majority which they will never get, to forcibly make me join any church except the one in which I was born, baptized, married, and hope to die.

The Northern Methodist church is just as different from ours in government and practice as is the Baptist or Presbyterian. If anything with the unification tag on it is to be swallowed without question, why not go in with the Baptists and Presbyterians at the same time? They would agree to it if we take their name and turn over all our property to them, and promise to be good. Further, why not unify Great Britain and the United States, who no longer have any such disputes as the ones that separated them? The ocean? That ocean is an imaginary line compared to the one between the Northern and Southern Methodist churches! Of course I know the answer to this is that we remain in "jurisdiction number two" and really keep our independence. If this is so, what in the world are they talking about anyhow, and why call it unification? According to this theory, the only result would be to surrender our name and property to the Northern corporation, and get nothing at all fo rit except that we will be "number two."

It is "The Fallacy of Bigness" back of all this, and not the one desire to bring light into darkness. It is the same thing that uses our energies and resources in building the finest church in town, and forgetting that the church is not brick and wood. It is founded on the belief of some people that men can be saved by statistics and show. It means the death of our church, try to gloss it over any way you will. Two brothers near my home own adjoining farms and make their living on them. Their interests are the same, though one of them has been accused of ploughing over the boundary lines occasionally. Can you give one reason why they should not blot out the lines and have all the property in the name of the one who is the strongest and ploughs over in his brother's field?

Of course I am sorry for our seven future bishops in the Western North Carolina conference, if they think the new combination would further their leadership, but since it is hardly possible for all seven to be called from this one little section, I believe it would be conducive to their peace of mind for all to gorget their dreams and settle down to work.

The Masonic organization has been cited as an instance of unification, and it defeats its own argument. I am a Mason of the 32nd degree and glad of it, and the unison of Masonry is a glorious thing, but there is no unification of sections. Masonry in the one state of North Carolina is absolutely free and independent and has no higher authority over it anywhere, and it is so in every state, and in every nation. We all believe and stand for the same things, and I am at home in a Masonic lodge in New York, Florida, or Mexico, in all of which places I have attended them, yet there is no jurisdictional connection whatever between North Carolina and any of them. And the reason that Masonry lives and grows is because it thus avoids dissensions that otherwise woud arise, and sticks to the principles which are eternal and need no national or international organizations back of them.

In conclusion I quote as the heart of my own belief the following words from Bishop James E. Dickey: "I am devoting the best ability that I possess to save the church (at whose altar I was ordained) from disintegration and obsorption. I am doing all that I can to save this church from being extinguished as an organization."

Just one other postscript: The expression "The Fallacy of Bigness" is from the alumni speech of President W. P. Few the year he was elected president of Trinity College. This contribution of mine, however, is being written without the knowledge or consent of any other person, and no other person knows anything about it or has anything to do with it; and just one final request is made of everyone who reads this, whether he likes it or not, and that is in quoting me, he does not fail to mention that Bruce Craven believes that jurisdiction number ONE in the church of John Wesley on earth, in so far as the heart of the reality of Cristianity is concerned, is the Methodist Episcopal Church, South, and that it is my hope that it shall remain so.

DR. MARR'S QUESTION

I notice that some of the saints are disturbed a slight bit over Dr. Marr's question. I will not attempt to defend the doctor, but if I can help my dear young brother Walter West out of his dilemma I shall count myself happy. But I fear he has on a load of "rough-edge." It rumbles like that as I listen to it in the distance. He says that he has answered one of the questions, and he has, if he says he has. No one must dispute it. He quotes two eminent men and then sits down and catches his breath, and says it is finished.

I wish that young minister could see this. A half hundred men, meeting in an august body, time and again, over and over, year in and year out, finally bringing to light the present "iniquitous plan." What a compliment to their Christian fortitude and honor. I am not much on words, never swallowed a dictionary or encyclopedia, but if that qualifying word he has used isn't a stinging thrust I am no judge. Where could iniquity come from? There are but two sources: ignorance and meanness. If that body of men were ignorant and produced such a thing, we who are charitable must forgive them. If it is a product of the devil, and I think he has something to do with iniquity, it is really time or us to get wise and rise up and call Brother West blessed.

Now can you see that half hundred men—I believe they say only 42 were present when that "iniquitous plan' 'finally came through 39 to 3 in its favor—all standing with uncovered heads just as they are about to vote that thing into existence, and in steps a young man, not known to the crowd, almost out of breath. He cries out, "Don't send that 'iniquitous' thing forth." They stand awe-stricken, and he says, "Hand me your pen," and with a master hand he takes hold the pen and ink begins to spurt and in a few minutes he turns to that silent crowd and says, "Here it is. Show me a word of iniquity in that and I will give you my hat." Then they would all place their hands to their breasts, bow to this mysterious man and say "Thank you; if you don't mind we would like to know where you are from." "I am from the Western North Carolina conference." "Where were you when the church was making up this commission?" Right there is where the train jumps the track. We could have had a good plan if the right men had been there.

I don't know as much about a smoke screen as I do about smoke. When a boy we could make a rabbit or squirrel come out of a hollow tree with smoke. I am not sure of the philosophy of it, but it looks like it will work on mankind. If the smoke is kept up some are going to tell yet why they are opposed to Unification.

What about this: "I am for organic union"; "I am for unification"; "I can see nothing but absorption by the majority in this plan"; or to quote another good saint, "I can see nothing but ultimate confiscation of our property by the M. E. church"? What does "absorption" and "confiscation" mean? I have already told you I am not much on words. This must mean in common language, take what the other fellow has, if you can, irrespective of Christian principle. Could I go up in Ohio and take what a fellow has if there is no law to punish me. No! I could not. Can a man come from Ohio and take what I have if he has the law on his side? Yes, if he is a Methodist and Unification carries. What about it anyway? I don't believe a word of it. If I did I would throw my Bible in the fire and the first fellow that named religion to me I would slap him in the face. If the immortal Asbury dragged his weary form from the far away New England to the Sunny South, knowing no difference north of Baltimore or south of Baltimore, but called men to repentance wherever he went, and those of his spiritual offspring who happen to be north are only waiting for a chance to clean us up—if this is so, then for me I am ready to join Darrow and his so-called agnostic crowd. I must not believe that. It would ruin me forever.

What about a million members of the Southern Methodist church before they would be absorbed by their northern brethren who love alike, sing the same songs, pray the same way, commune alike, will go join another church before they submit—and not a particle of prejudice in their precious dear hearts! Did you ever hear a fellow going around singing, "If all the world was just like me, what a good world this old world would be?"

The plan is better than I can write. When you show me one better I will take it. But when it has been written by some of the opposition, toad frogs will have feathers on them as long as eagles' wings, and I am not an avowed evolutionist.

What about this prayer? "O Lord, we want unification, but you must teach those Northern preachers to have a little more 'ecclesiastic manners,' and for the Lord's sake don't let them come down here and take our property from us. And Lord, keep those fellows from hugging the negro bishops when they come South. But we are anxious to unite with them. Amen."

Now the Lord may be my judge, I never insulted a negro in my life and have never been insulted by one. But you know that the thing that makes me shudder when I see my dear brethren throwing their insults into the Northern church about the negroes, and I am forced to look into the faces of multitudes here in the fair southland whose blood is mixed. It looks like somebody has been hugging bishops who were not bishops. When we are forced to acknowledge that the race is being bleached with white blood, however galling it may be, we ought to keep our mouths off the poor old negro forever. He will come as near keeping himself segregated from the white race as the white race will from him.

H. C. Byrum.

"THE UNIFICATIONIST"

Margaret Goode Chandley.

There was a man in our church and he was wondrous wise,
He fought for unification till he lost both of his eyes;
And when he saw what he had done so great was his despair
He called upon the bishop to know if it was fair.

The bishop gave no heed to him and so his anguish grew,
And some there were who counseled him to sit still in his pew.
The more he sat, the more he thought, the more his fervor rose,
Until he found a place, at last, among the church's foes.

He fought and fought until, at last, with patience on the wane,
His brethren rose up in their might and urged him to refrain.
They said, "It seems quite plain to us for any one to see
That you will kill the spirit that makes for unity."

And so with counsel wise and good they let the matter rest
Until old Father Time should see just what he thought was best.
For he has healed so many wounds and broken vows restored
That we can safely trust to him to sheathe the rusty sword.

UNIFICATION

Mr. Editor: I suppose I have the privilege of expressing my opinion on the very important matter of Unification along with others. I have read the present plan time and again, and I must confess I see nothing of importance to be gained if the present plan is adopted. I cannot see where a saving of means and men will be accomplished. I do not favor the plan. I am in favor of the union of Methodism. If the government of each is to be maintained under the name of Jurisdictions No. 1 and No. 2, I see nothing to be gained except confusion and strife. If the brethren in both churches so very highly favor unification, why not throw away the past and burn the bridges behind them and make the plan one of union indeed and in truth. Let the Northern church set aside their colored membership as the Southern church did and unite, and let there be no North, South, East or West; no jurisdictions one and two, but one great Methodist church with one general conference. Bury everything pertaining to the past. I hardly think we are ready for such union, as there exists quite a deal of political prejudice in both churches. I think I know whereof I speak. I cannot support the present plan. The Bible teaches us to avoid the appearance of evil, and as I see it the plan now pending holds in readiness when adopted more than one evil that will very soon show themselves. Why our Southern men ever drew such a plan I am unable to see. However, I am not responsible for their action, but I am accountable to my conscience and to God as to what I shall approve. I would like to go to the next General Conference, and I am not the only one who wants to go. In no sense do I speak this egostically either; for why should we so generally select our clerical delegates from presiding elders, high steeple church pastors and connectional men? Should lawyers be selected and elected to make the laws by which the people are to be governed?

I consciously believe if the present plan of unification is adopted that one of two things will result. The Southern church will lose thousands of her members, and probably a split—a new church orgaization. I have been pastor of churches in which there were members who could not endure the name of a negro, nor that of a Yankee. I am quite sure that neither of the two churches are ready to bury the past and embrace each other in fellowship and holy communion and union. Under the present plan there are too many problems left to be solved after the ceremony is said. Our people should certainly have an opportunity to assert their opinion. If democracy is a good thing in state, why not in church. I do not believe representatives have a right to transfer the property of their constituency without their consent.

With best regards to all the brethren,

D. S. Richardson.

Janie was returned from the Home for the Feeble Minded to the Orphans' Home, as the doctor's examination had proved her merely "subnormal." Said Mamie to Anna in a burst of confidence and gossip:

"Janie was sent away to be an idiot, but she couldn't pass and had to come back."—Harper's.

TWO BIG MEETINGS

The Methodist forces of the Winston-Salem district are planning for two big meetings for September. The first will be held at Midway church on the Welcome circuit on Wednesday, September 16. The second will be held at Bethlehem church on the Farmington circuit on Thursday, September 17. Both will begin at ten o'clock in the morning. The Midway meeting will be for the folks of Forsyth and Davidson counties. The Bethlehem meeting will be in the interest of the churches in Davie county.

It is the earnest desire of the brethren that every official member of the several quarterly conferences of the district attend one of these meeting. Let all the pastors get their schedules in order and the work to inspire the brethren. Sunday school superintendents, presidents of Epworth leagues and woman's missionary societies, local preachers, exhorters, lay leaders, stewards, trustees and the chairmen of the various committees are urged to be in attendance.

Ireland, Courtney, Woosley and Dwire will furnish the morning program. The local forces will provide the talk for the afternoon. Midway and Bethlehem will look after the eats.

Of course all others are invited. Come ahead and spend the day with these forces of our beloved church. It will do you good.

It would help Plyler to hitch up his tin wagon and bring Ireland along with him. Why not?

W. A. Newell.

INFORMATION WANTED FOR OFFICIAL YEAR BOOK

In the 1924-25 Year Book of our church we printed a list of Methodist preachers and lay members who were born in or before 1945. It is now our plan to enlarge this list, taking in other preachers and laymen (both men and women) who may have been born in or before 1846. The editor will be under obligations to any reader who may come under either of the above classifications or who may have friends or acquaintances who are eligible for listing under either head, if he or she will advise me at any early date of such names, giving also date and place of birth, conference membership, and present address. Let us honor our octogenarians.

We desire also the names of preachers in any of our conferences who are fathers and sons, or brothers.

We feel that the information asked for above when tabulated and classified and printed in our Year Book will be valuable to future historians.

As the forthcoming number of the Year Book will be a special General Conference number, the editor will appreciate suggestions concerning additional departments or improvements that could be made in the official Year Book.

Please address all letters to me at 810 Broadway, Nashville, Tenn. Curtis B. Haley.

STATESVILLE DISTRICT

I am calling four group meetings of pastors in the Statesville district to meet as follows: For Caldwell county, at Lenoir, Monday, September 7, at 9 a. m.; for Alexander and upper Iredell counties, at Broad Street church, Statesville, Monday, September 7, at 2 p. m.; for lower Iredell and upper Mecklenburg counties, at Central church, Mooresville, Tuesday, September 8, at 9 a. m.; for Catawba county, at Newton, Tuesday, September 8, at 2 p. m.

The pastors in each group are requested to attend their group without fail. If possible let each pastor bring with him one layman who is efficient and active.

The purpose of the group meetings is to plan the co-operation of all our district forces for the best possible winding up of the year's work.

Our records show, as a district, we have raised more cash to date this year than in any previous year, still there is yet much to do, and the time is short.

D. M. Litaker,
Presiding Elder.

REV. L. B. JONES COMMENDS THE BIOGRAPHY OF THOMAS N. IVEY

Recently I received one dozen copies of the Life of Thomas N. Ivey from the Cokesbury Press for distribution among my friends. After the death of Dr. Ivey Southern Methodism eagerly waited for some one to endite the life of this noted minister. And the Reverend Marion T. Plyler has arisen to the occasion and, with his facile pen, has produced a gem in the field of biography.

Brother Plyler has given to his work the delicate touches that characterized the life of the man whom we all loved for his service, admired for his intellect, and revered for his devotion to Christ.

Those who knew Dr. Ivey personally will read the work for the sake of his memory. But the book should be in the hands of every young person in the church. For no one can read it without responding to the stimulus offered in this account of the life of a Christian hero. L. B. Jones.

STATEMENT FROM OUR CONFERENCE HOSTS

Statesville welcomes the coming of the Western North Carolina conference in October. Since the death of our beloved pastor, Rev. Z. E. Barnhardt, the responsibility is thrown more largely upon the laymen, but we shall be glad to do our best to furnish every comfort within our power.

The ministers and lay delegates will be entertained entirely in the homes of the people. We have no hotel assignments.

Hoping our guests will enjoy our homes as much as we shall enjoy having them there, we confidently look forward to a conference session which shall prove a blessing to our town and church.

J. L. Sloan,
Chairman Entertainment Committee.

PASTORS IN NORTH CAROLINA WILL TAKE NOTICE

A specific purpose of Spring Garden Street church, Greensboro, is to be of service, in every possible way, to the Methodist girls who attend North Carolina College for Women. The student director has as her chief aim that of helping the students religiously. We shall be glad for any pastor to let us know of any young women, members of his congregation attending North Carolina College for Women, to whom he would like special attention given. Spring Garden Street church wants to be of all the help it can. Any possible service will be happily rendered. G. Ray Jordan, Pastor.

AN AMENDMENT PROPOSED

I am writing to serve notice on the members of our Conference Brotherhood that I am going to offer an amendment to our constitution at our annual meeting as follows:

"That every member of the brotherhood shall pay the sum of one dollar to any member immediately following his superannuation."

The need for, and the good to be derived by, such a move are so apparent that I will not here take time for discussion. W. L. Hutchins.

MEETING OF PREACHERS AND CHARGE LAY LEADERS OF SHELBY DISTRICT

Our presiding elder, Rev. C. S. Kirkpatrick, requested me to call a meeting of preachers and charge lay leaders of the Shelby District to meet in Main Street Church, Gastonia, Monday, Sept. 14, at 10 A. M. The purpose of this meeting is to discuss the general needs of our work throughout the district. This will be the last meeting before our annual conference and I want to urge that every preacher and charge lay leader be present.

Robt. F. Mock, Secretary.

PEOPLE AND THINGS

(continued from page three)

Revival services will begin at Creswell Methodist Church September 14. Rev. C. B. Culbreth, presiding elder of the Elizabeth City District, will do the preaching. Rev. S. Salyer is the pastor.

Rev. J. H. Barnhardt had home coming day at Tryon Street church, Charlotte, last Sunday. Fifteen states were represented in the congregation and the church was packed upstairs and down both morning and evening. We call that a home coming indeed.

"The fourth quarterly conference for the Pasquotank charge will be held at Union church instead of Hall's Creek next Tuesday, September 8. A number of the teachers of training school will be present at this conference and speak. Let all the Sunday school workers from all the churches as far as possible be present."—C. B. Culbreth.

Rev. M. W. Dargan of Old Fort assisted Rev. R. F. Mock in a meeting at Cherryville last week and preached some excellent sermons. The church was helped and there were eleven additions and professions of faith. This makes eighty additions to the Cherryville church under Brother Mock's ministry and he hopes to make it a hundred before conference.

Rev. W. B. Davis of High Point ran over last Monday morning into the northern suburb of the Furniture City otherwise known as Greensboro. Brother Davis reports that big preparations are being made for the Stevens union revival that is to begin September 13. A tabernacle to seat 4,000 has been erected for the meeting near the center of the city.

A full attendance is expected at the beginning of the fall semester of Greensboro College next week. The first faculty meeting will be held next Tuesday morning at 9 o'clock. Registration and classification of students will begin Tuesday at 10 a. m. and will continue through the following day. First chapel service will be held at 9 a. m. Wednesday. Registrations will begin Thursday, 8:30 a. m. Chapel exercises especially open to the public will be held at 12:15 p. m. Friday.

Rev. T. V. Crouse of Walnut Street, this city, assisted Rev. H. F. Starr in a meeting at Mt. Olivet on the Coleridge charge last week. Brother Starr reports that Brother Crouse's preaching was greatly appreciated by the people. There were 40 conversions. Ten were recived into the membership of the church at the close of the meeting. Brother Starr will begin a meeting at Rehobeth next Sunday.

The revival closed at the Shiloh Methodist church Friday night. The congregation increased during the week until there was a full house. There was very earnest preaching all the week by Rev. C. T. Thrift of Moyock, who was assisting the pastor, Rev. Mr. Coble. Mr. Thrift is formerly of Virginia. He has preached at several of the city churches in Virginia and in North Carolina. There was a large purse of money given him at the close of the service, but he got up before the congregation and said, "I don't want one cent of money. The purse of money you have given me I'm going to present it to your pastor and his wife. I never take one cent from a church that the pastor doesn't get as large a salary as I do. I'm preaching for God. He also made the statement that any time they wanted him to come back and preach again on these same terms he would gladly do so.—Reporter.

The Danville Methodist says: "Rev. C. T. Thrift, former member of the Virginia conference who served Calvary church in Danville, now a member of the North Carolina conference, pastor of Moyock circuit, conducted a series of special evangelistic services at Perkins church on his charge with wonderful success. A writer in referring to this pastor and his work says: 'Mr. Thrift is truly a gospel preacher and speaks fearlessly and boldly in his condemnation of sin and worldly pleasures and holds up the highest standard of Christian living. He is doing a great work on Moyock charge. Every organization of the church shows progress and the religious atmosphere on the charge is better than it has been for a long time. We hope he will remain here the allotted four years, as he is the right man in the right place.'"

A memorial service was held at Rocky River Church in Chatham County August 30 in honor of Bishop Francis Asbury, who founded the church in 1789, and many other faithful souls whose dust sleeps in the church grounds. The walls of the old church stand as reminders of the heroism and the devotion of other days. Great revival meetings have been held there and many souls have come into the light of a heavenly day. Rich memories cluster about the place and they furnished the basis for a most inspiring celebration. An extended program of song, prayer and speaking was carried out to the delight of the large congregation who came together for the service. Mr. C. K. Wrenn of Siler City was master of ceremonies, being chairman of the trustees who are holding the property for the Methodist Church and also being a descendant of the heroic pioneers who shaped the civilization of today. An effort is to be made to preserve the history of this grand old church, and Mr. Junius Wrenn was selected to collect the historical facts and preserve them for future generations. So well pleased were the people that they unanimously decided to have a similar service next year.

KANOY-CLEGG

A weding characterized by its beauty and simplicity was that of Miss Dorothy Kanoy and Rev. W. Lemuel Clegg, solemnized Wednesday morning at nine thirty o'clock at the home of the bride's mother, Mrs. Lula W. Anderson. Rev. M. B. Clegg, father of the groom, officiated, using the beautiful ring ceremony.

The home was prettily decorated for the occasion in ferns and baskets of marigolds. The solemn vows were taken in the living room before an improvised altar of golden rods and ivy.

Prior to the ceremony Mrs. George Hoyle sang "The Sweetest Story Ever Told," accompanied by Miss Mary Ella Clegg, sister of the groom. With the first note of the "Bridal Chorus" from Lohengrin the bridal party entered. Irene and Dorothy Bland, as the ring and license bearers, were dressed in dainty white voiles, trimmed in ribbons.

Just preceding the bride and groom came Miss Grace McRae as maid of honor, with Marcus Q. Lawrence, best man. Miss McRae was gowned in orchid crepe and carried a lovely bouquet of orchid asters.

The bride entered with the groom. She wore an ensemble suit of golden tan crepe and charmeen, with accessories to match and carried a bouquet of white bride's roses, showered with valley lilies.

Mr. and Mrs. Clegg left immediately after the ceremony for a motor trip in the mountains of western Carolina. After several days there they will return to Aulander to make their future home.

Among the out-of-town guests were: Rev. and Mrs. M. B. Clegg of Davidson, Misses Mary Ella Clegg and Jessie Hoyle, Mr. and Mrs. George Hoyle, and Mrs. Frank Hoyle of Shelby, Misses Ruth and Grace McRae, Mildred McAulay and Helen Bruton of Mt. Gilead, D. W. Kanoy of Marshall, and Marcus Q. Lawrence of Newbern, Mr. and Mrs. M. E. Shamburger and Mrs. W. S. Griffin of Biscoe.

The bride is the daughter of Mrs. Lula W. Anderson and is a graduate of Duke University.

The groom is the son of Rev. and Mrs. M. B. Clegg and is also a graduate of Duke University.

Margaret Wright.

MILTON CIRCUIT NEWS

We have had some very fine meetings this year. Brother J. H. Shore, our pastor at Hay Street, Fayetteville, did the preaching for us at New Hope. Brother Shore is an old pastor here and was therefore on his old hunting grounds. The meeting and the association of old friends was very enjoyable to all who had the privilege to attend. The conference well knows that Shore is a good preacher. It is needless then for me to say that his sermons were of the highest order. No one can sit under his preaching without feeling the force of the truth which he so fearlessly and lovingly presents. He makes you think. That is what people need to do today—think.

The ladies of the church gave him a birthday dinner on the church grounds the last day of the meeting. The birthday candles on the cake told on him. He had to confess that he was thirty-one years older than he once was, but he did not want to admit that. But you can't fool the older heads who knew him so well when he stayed four years on this circuit. We are very happy to have had him with us for a week. Five new members joined the church.

John C. Vernon, a ministerial student at Duke University, helped us at Connally. Brother John did some good preaching, and we were all very appreciative of his services. He preached in half of the services, and the pastor in the other half. I highly recommend him to any of our pastors who may need his services in meetings. He is sincere in his preaching and speaks well. I know he is destined to be a splendid preacher as he gains more experience in the work. He is a worthy student, an orphan boy, and is struggling hard to complete his junior and senior years at Duke.

The meeting was by far the best we have held on the circuit for years. The people took special interest from the very start. Besides many reclamations of church members and six additions we had prayer meetings every night in the homes. Sometimes we would have almost as many in these prayer meetings as were at the services. We thank God for so gracious a pouring out of His Spirit upon us. One young man said he would not take a thousand dollars for the good that meeting did him.

At Purley we had Bro. E. R. Clegg, pastor of Leasburg circuit. We did not have so good results in this meeting. The rains cut us out of two important services. But Brother Clegg did us some fine preaching, even if he had been in six weeks of meetings straight. Brother Clegg and Mrs. Clegg spent the nights and most of the time at the parsonage. We have had some very pleasant times together. But Clegg had to hurry back just as soon as the meeting closed to see how his two bird dogs were getting along. I have warned him many times about going to the dogs, but it seems to be all in vain. But if his wife can't do anything with him, who can?

At the Purley meeting Miss Ruth Merritt, daughter of Rev. W. C. Merritt, pastor of Yanceyville circuit, talked to the women on missions. A missionary society was organized at this church by Mrs. Hurley, the pastor's wife, with twelve members.

J. Bascom Hurley.

TURKEY REVIVAL, MAGNOLIA CIRCUIT

In our meeting at Turkey M. E. church we had as our assistant Mrs. Annie H. Robinson of New Bern, N. C., daughter of our pastor, Rev. W. E. Hocutt. Mrs. Robinson is a very active leader in Christian work. She is a great believer in doing what each one can do for the building up of Christ's kingdom here on earth.

As a result of the meeting there were fifteen conversions with fifteen joining the church. Our church here beginning one and a half years ago with fourteen members, has increased its membership to forty-two.

Upon the whole our meeting was a great success and the church generally revived. There was fine co-operation of the other churches in our little village. Mrs. C. H. Holland.

WEAVER COLLEGE SUMMER SCHOOL

The second session of the Weaver College summer school has showed appreciable growth in enrollment and in other ways. The teachers have been faithful and efficient, most of them having served in the first session, or being regular members of the college faculty. Courses have been offered in most high school subjects and in many college courses. Languages and mathematics have been especially popular, as many students are deficient in one or the other of these two branches. Classes have been operated in French, Spanish and Latin. Second-year college Spanish was given during the first part of the summer and repeated during July and August.

No special effort is made to do teacher training, as this is better handled in a professional atmosphere created by a large enrollment of teachers grouped together for advancement in their profession. The purpose of the summer session is to enable high school and college students to hasten

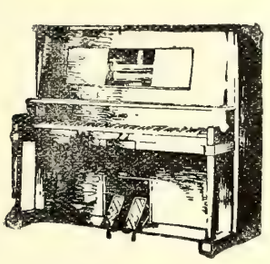
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Western North Carolina Conference

JUST AROUND THE CORNER

Florence Harrell.

When everybody wears a frown,
Life doesn't seem worth while;
But keep on going, don't give up,
For around the corner there's a smile.

Let it cheer you on your way,
And never be a mourner;
Keep moving on with head erect,
For there's another corner.

It's more than a smile this time, my friend,
A helping hand will meet you;
Perseverance next, and then
Success will surely greet you.
—Nashville Christian Advocate.

"The only way to regenerate the world is to do the duty which lies nearest to us and not to hunt after grand, far-fetched ones for ourselves."
—Charles Kingsley.

"If you pluck the Cross out of the New Testament you have plucked out its heart. If you take the Cross out of our message, you have taken out the Christ message. Tell the story of the Cross unceasingly; and as you tell it men will turn from their false gods and will go to following Jesus. Heine dreamed that he was at the supper of the gods. Heavenly wine was brought and they all drank and lived at ease. Then in the midst of the feast a door opened and a pale form came in, staggering under the weight of a great cross which he flung down upon the table. The faces of the gods turned pale and one by one they vanished away. As Jesus Christ and his Cross come into this world, the faces of false gods everywhere turn pale and vanish out of sight. 'All hail the power of Jesus' name! Let angels prostrate fall.' "—Bishop Edwin Mouzon.

"The great need of the world is not for leaders; it is for followers. When He whom we call Master walked in the midst of men, His chief invitation was 'Follow Me.' He talked little about leadership, but this curious thing happened—those who became the truest and most loyal followers by this very fact became the most powerful leaders."—Bishop Charles Brent.

TWO INTERESTING MEETINGS

A most enthusiastic meeting was that of the Young People's Missionary Society of Catawba, which was held recently at the home of Miss Evelyn Little. Miss Edwina Carpenter, president of the society, presided and the program was given over entirely to Mrs. W. I. Pitts, (formerly Miss Maude England) of Lenoir, to whom is due the credit of having organized this band of enthusiastic workers more than a year ago.

At this meeting plans were perfected for a "farewell party" to be given soon to the members who are leaving for college and who will carry with them the good wishes of their coworkers at home. At the close of the meeting dainty refreshments were served by the hostess.

Another meeting proving to be both pleasant and profitable was the reception given by the Woman's Missionary Society of the Brevard Methodist church a few days ago, complimenting the Methodist visitors at the hotels, boarding houses and cottages in Brevard. About one hundred were in attendance and enjoyed the splendid program which had been arranged for the occasion. The guests were greeted at the front entrance by Mrs. Plummer and Miss Trowbridge, who pinned on each a card bearing her name and home address; and Mrs. Zachary and Mrs. Starrette ushered them into the reception rooms. A program consisting of missionary topics and music was given, following a devotional conducted by Mrs. Julia Trowbridge. Items from the Missionary Voice were presented by Mrs. Woodward and a discussion as to how to secure subscriptions to our missionary publication was entered into with enthusiasm, with Mrs. W. W. Hannaman as leader. Mrs. Walsh of Cape Town, South Africa, was most interesting as she told "How to Arouse Interest in the Missionary Work," and each woman present received from this splendid talk many ideas to take hom with her to her own society. A musical program which added to the enjoyment of the afternoon was rendered by Mr. Alvin Monroe, Misses Eloise and Elizabeth Hannaman, Amelia Galloway, Ella Zachary and Mrs. Roland Whitmire. Refreshments were served at the close of the afternoon, the punch bowl being presided over by Mrs. W. H. Harris and Mrs. D. L. English. Artistic decorations in yellow and white added to the attractiveness of the room in which the gathering was held.

A METHODIST MOTHER IN ISRAEL

The Nashville Christian Advocate contains the following beautiful tribute by Mrs. Maud M. Turpin to Mrs. F. A. Butler, who during her long years of service as editor of our Woman's Missionary Advocate became known to many of the women in our conference and whose life has been a benediction to those who have known and loved her. Mrs. Butler has often visited Asheville as guest of her sister, the late Mrs. J. E. Ray, who was also one of the leaders in our missionary work for many years.

"With the mention of the name of Mrs. F. A. Butler, for thirty years editor of the Woman's Missionary Advocate, the organ of the Woman's Foreign Missionary Society, there comes vividly to mind the fact that for the most part the original group who had to do with the making of the present missionary organization of the women in our church have passed into the beyond.

Mrs. Butler has lived to the unusual age of ninety-four, with her mind as clear and her intellect as keen seemingly as at any time in her life. When she had reached her seventy-fifth year, the time had come to pass on to younger hands the task which she had discharged so efficiently. She has lived with her youngest daughter, Mrs. Wendell McFadden of Nashville, for the past twenty years, and her influence has been a benediction to all in the home and those who have come in contact with her.

Mrs. Butler's father, Rev. Thomas Stringfield, was one of the strongest leaders of the Holston conference and was the first editor of the Southwestern Christian Advocate (1836) published at Nashville. She herself was worthy of her father in every way. The mother of twelve children, she had time to look after their training and welfare and to make her contribution to the advancement of the Master's work.

It was her privilege to occupy one of the most important positions in the church for the span of an ordinary lifetime. Her responsibility as editor of the Woman's Missionary Advocate was the publicity of the new and comparatively weak but growing force of the Woman's Foreign Missionary Society. When we say that the present society is doubtless the most efficient organization in the church, we are praising in high terms those early workers who laid the foundations for the present achievement. Mrs. Butler shares equally with those other leaders the honor of the achievement.

It is a pleasure to recognize and to recall to the church the splendid contribution of this consecrated mother in Israel."

North Carolina Conference

CASWELL COUNTY MEETING

The first meeting of Caswell County Woman's Missionary Societies was held at Prospect church, Yanceyville circuit, on August 14, with the county chairman, Mrs. E. A. Allison, presiding.

The little church was well filled with an enthusiastic group of women, young people and children, and the splendid day's program was begun with a most fitting Bible reading and talk by the pastor, Rev. W. C. Merritt.

Mrs. T. H. Street, chairman of Person county, told of her work in that county and why she felt the necessity of holding county meetings. She also gave some very fine suggestions for the work.

Always Mrs. S. G. Winstead, for sixteen years superintendent of children's work in Roxboro, is ready with splendid points on children's work, and on this occasion her talk on "The importance of training the children" was most helpful. Following Mrs. Winstead's talk we were entertained for a few minutes by the Prospect Bright Jewels. First, "Jesus Loves Me" was sung by the group, a recitation, "Your Money," by Florine Henderson, a jewel of he Presbyterian church of Yanceyville, and "I would be true" was sung by Patheneo Page, another Prospect Bright Jewel.

In presenting the young people's work Mrs. W. C. Merritt reminded us that this is young people's year and that as a conference our Y. P.'s work does not compare with the other work of our conference. She stressed the importance of the work and of rightly directing the ambitions of the young people.

Deaconess Howard, who for six years has worked in the cotton mill district of Atlanta, Ga., gave us a greater understanding and appreciation of the work of a deaconess, and the opportunities in her field of service. It was an inspiration to have Miss Howard with us in this meeting; also Deaconess Mary Nichols and Miss Ruth Merritt, both of whom are well known in our conference.

A solo was sung by Mrs. Bason of Yanceyville, and Rev. E. R. Clegg led the noon devotional, using as his subject, "How Christ wins His way into the lives of men."

The picnic lunches brought by the women of the different churches made a bountiful spread, and this together with the sweet fellowship, which this hour affords, was enjoyed by every one.

Rev. J. B. Hurley of Milton led our opening devotional for the afternoon and again we enjoyed a recitation, "Don't," by little Mary Hoges, and a solo, "I would be like Jesus," by Mildred Poteat.

Our district secretary, Mrs. Mamie Merritt, reviewed the work of the Caswell county auxiliaries, showing us our shortcomings and encouraging us to greater things. She closed her helpful message with that beautiful little poem, "I am just a cog in the wheel," which always gives us a desire to be a stronger, ever useful cog.

Miss Ruth Merritt brought to us a fuller understanding and appreciation of Scarritt as she told of the work done and life lived in this great institution. This talk was followed by a most fitting and beautiful message on our opportunity of service in the different fields.

Miss Ella Thompson, superintendent of woman's work of the Baptist Association of Person and Caswell counties, and members of the Presbyterian W. M. S. of Yanceyville, were introduced and gladly welcomed.

The delegates' reports were varied and most interesting. Nine adult, two young people's and two junior societies were represented. When the 35 adult, young people and juniors of Prospect stood it seemed they had come with their full membership to welcome this county meeting, and I am sure every person present felt that it was good to be there. One new society was reported to have been organized at Purley the evening before with twelve members, and was represented at this meeting by two of its members.

A union meeting of the Methodist, Baptist and Presbyterian societies of Caswell and Person counties, to be held at Leasburg, was discussed and met with hearty approval, after which a helpful and inspirational meeting was brought to a close with prayer by Mrs. Mamie Merritt.

Mattie Pulliam.

BOHEMIA

At a recent meeting conducted at Kladno, Bohemia, the Rev. Josef Dobes reports that many people walked six miles every evening to the services, returning home at midnight. Men and women and boys and girls gave their hearts to the Lord. Some of the men were veterans of the World War. The war, according to Mr. Dobes, wrought great changes in the religious life of Bohemia. About 75 per cent of the people left the state church and became atheists, and yet they found no peace without God. Now many are being daily added to the church who have made the decision to follow Christ.

THE CHURCH DOWN CELLAR

By Josef Dobes.

Methodists of Bratislava, the capital of Slovakia, are holding their Sunday services in a cellar, twenty-five feet underground! For this place, which is poorly ventilated and has to be lighted day and night by electricity, they pay a high price. When first I entered the place I thought I was in the catacombs of Rome.

Our church is meeting there because we can get nothing else. For three months we held our meetings in a schoolhouse on condition that only the members of the church would attend and no attempt to reach new members would be made. As this restriction tied up the development of the work, we tried to rent a hall in the city, but found nothing available at the time we needed it—Saturday evenings, Sunday mornings and evenings.

The work is progressing in spite of limitations. If the people come to the services in the gloomy little cellar under the ground, it surely must be the gospel of Christ that draws them, for there is nothing else to attract them.

The brethren are planning to hold a tent revival during the summer. May the Lord help us to build a house of worship in which we can reach the thousands of poor erring souls, hungering for the gospel of life.

Bratislava, Slovakia.

OPEN DOORS

By Bruno Martinelli.

Shall we enter the doors that are opening to admit us among the five hundred thousand Italians in America?

Recently, in a small community near Bryan, Texas, I was preparing to hold services for the Italians in one of the American churches. I visited the Italian business people of the town, told them I was an Italian preacher, gave them some Christian literature, and invited them to the services. Many received me with pleasant countenances, eyes shining, and joy in their hearts. One young man refused to listen, saying he was not allowed to talk to Protestants, and was afraid to come to the church. And yet the doors are opening unto us in spite of false spiritual leaders!

In our Italian mission at Bryan, Texas, the following pieces of literature have been given away gratis or distributed: Twenty-five Italian and English New Testaments; four Bibles in Spanish; a New Testament in Bohemian; 1,000 tracts in Italian, English, and Spanish; 200 pieces of Italian literature; and 950 copies of litera-

(*continued on page thirteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

"STRETCHED ACROSS THE SEA"

News that the Sunday schools of Southern Methodism have undertaken to support the missionary work in all three mission fields in Europe where the Methodist church has planted herself has greatly cheered the leaders and workers in all three fields, according to a letter which has just come to the writer from Bishop W. B. Beauchamp, president of our mission in Belgium. And contact with the rural and missionary areas of our own North Carolina conference reveals the fact that the home base has had its courage kindled in anticipation of the advancement that is to be made at home and abroad when our Sunday schools shall have adopted the plan of observing monthly missionary day and of forwarding the offerings to Mr. E. J. Cheatham, Treasurer, Franklinton, to be applied to this work in Europe and in the missionary and rural areas of our own conference. We call this the Dual Extension Special.

Something of the enthusiasm which has been kindled in the hearts of European Methodists may be seen from the following resolution adopted by the Belgian mission, which resolution came to the writer from Bishop Beauchamp along with his letter:

"The pastors, workers, and lay delegates of the Beligian mission of the Methodist Episcopal Church, South, now assembled in their fourth annual mission avail themselves of the opportunity of expressing their warmest and heartfelt greetings to the secretary and members of the General Sunday School Board, at Nashville, Tennessee, and to the Sunday schools at large throughout the connection; and to express also their unfeigned joy on having learned that the bonds of Christian joy and service, which have been the secret of the progress of the Sunday school work in the home field, have now been 'stretched across the seas,' uniting the work of all our missions in Europe to the Sunday schools of the homeland.

"We are led to the conclusion that this great and important relation of European missionary work to the Sunday schools of our church in America is none other than the result of the guiding hand of our heavenly Father. We give thanks to God for all the fellowship which this step makes possible, and for the consciousness we all have of the sacrificial ministry of our Sunday schools at home, as well as for the future possibilities we shall have in extending that same ministry in this land."

Is your school having a part in this high fellowship and service?

MAXTON SCHOOL CREDITS

Thirty-three Sunday schools represented in the bona fide enrollment of the Rockingham district standard training school at Carolina College, Maxton, August 17-22, earned a total of 84 certificates of credit. These certificates went to the various Sunday schools as follows: Maxton 15, Mt. Gilead 12, Gibson 5, Marcus 5, Ellerbe 5, Laurel Hill 4, Candor 4, Maxton Presbyterian 3, West End 3, Zion 3, Raeford 2, Red Springs 2, Doub's Chapel 2, Roberdel 2, and the following one each: Rowland, Green Lake, Chestnut Street, Lumberton, Lumberton circuit, Hamlet, Parkers at Hope Mills, Antioch near Maxton, Cledonia circuit, Carthage Baptist, Maxton Baptist, Robeson circuit, Richmond circuit, Mt. Olive, Roberdel, East Laurinburg, Epworth near Red Springs, St. John, and Trinity near Red Springs. The bona fide enrollment was 107. Perhaps 50 or more persons attended as visitors and are not included in the enrollment.

The following people received credit:

"Rural Sunday School Management," L. L. Gobbel, instructor—Landis Bennett, D. C. Farlow, Rev. T. M. Grant, Rev. A. J. Groves, Rev. S. E. Hannah, Rev. N. B. Johnson, Rev. C. A. Jones, M. E. Key, Rev. N. L. Seabolt, S. J. Siler, Rev. L. T. Singleton, Roy Swink, and Rev. B. C. Thompson. W. B. Page earned office credit in this course.

"Principles of Religious Teaching," Prof. H. E. Spence, instructor—Bertha Baxley, Buren Bennett, Annie Brown, Ogden Bruton, R. B. Bruton, Blanche Bruton, May Burns, Willie Mae Donohue, Gladys Ellerbe, Sarah Ellerbe, Laure Frye, Earl Henley, Mrs. W. D. Kicer, Mrs. D. C. Lytch, Lena Maxwell, Margaret Purcell, Rubye Ray, L. E. Reeves, Sudie Richardson, Rev. J. L. Smith, Arlene Safrit, Elizabeth Steed, Nell Steed, Maude Thomas, Mrs. J. B. Thompson, Effie Wilkinson, Mrs. Eva Wright, and Egleh Wright.

"Training Juniors in Worship," Mrs. H. E. Spence, instructor—Mary Adams, Mollie Blalock, Mrs. R. B. Bullard, Mrs. J. W. McBryde, Mrs. Dewey Evans, Mrs. W. H. Hasty, Mrs. C. B. Ingram, Edna Liles, Ruth Morris, Mrs. A. S. Parker, Mrs. W. C. Terry, Jessie Thompson, Ola Cole, and Mrs. S. E. Hannon.

"Intermediate-Senior Psychology," Mr. O. S. Gates, instructor—Lelia Barnes, Mrs. A. B. Croom, Mrs. Nina Lipscomb, Arthur Meacham, Mrs. R. T. Nichols, Rev. A. S. Parker, and Ruby Wright.

"Study of Middle Childhood," Miss Georgia S. Keene, instructor—Verna Bennett, Jean Cadell, Elizabeth Carper, Nellie McDonald, Carrie Fletcher, Emma Bruton, Myrtle Livingston, Ina Parker, Cola Poole, Dixie Reeves, Mrs. J. P. Stancel, Josephine Von Cannon, Mrs. Wallace Allen, and Leslie Parker.

"Worship," Rev. Leo D. Gillespie, instructor—Mamie Baldwin, Virginia Bowen, Mrs. B. B. Farlow, Mrs. T. J. Fletcher, Mrs. W. R. McIntosh, Mrs. B. C. Thompson, Mrs. Lula Usher, and Rev. J. B. Thompson.

PRESIDENT AND MRS. GREEN

The Rockingham district feels its debt of gratitude to President and Mrs. Ernest J. Green of Carolina College for their untiring efforts in behalf of the standard training school held at the college each year. The board of managers, in its official capacity, expressed through resolution its appreciation of their incalculable help. The student body by rising vote expressed its appreciation. But even so, all of us feel that we have failed adequately to repay them for all they have done. For such services one can never fully pay, but we are sure that to President and Mrs. Green there comes a joy and satisfaction which comes only from unselfish service in behalf of childhood, youth, and the church. They are doing much for the training school, and the college is prospering in their hands. It's a good place to send your girls.

MAXTON TAKES HOLD

Our good people of Maxton, under the leadership of their pastor, Rev. A. S. Parker, availed themselves of the privileges of the training school this year to a greater extent than ever before. They have ever been cordial in their hospitality, and this time they followed their pastor to the school regularly. And in this connection it would not be amiss to cast a bouquet to Rev. Mr. Parker not only for lining up his own people but for the splendid music which he gave the school and for the numerous other services he rendered.

PROMOTION DAY

Just to remind you that it's almost time to get ready for Promotion Day. The last Sunday in September, that is, September 27, is the proper time, so that your school will be ready to begin the new Sunday school year in fine shape. Programs and supplies may be secured from our publishing house.

ORIENTAL SCHOOL CREDITS

Credit in "The Organization and Administration of the Sunday School," and "The Pupil," at the Seashore Summer School, Oriental, were earned by the following. The classes were taught by Prof. B. G. Childs.

Mrs. O. C. Daniels, D. A. Holder, Goldie Preston, Mrs. J. J. Purdy, Love Ritch, B. H. Roebuch, Rose Spruill, Mrs. Mary Swan, Rev. J. C. Whedbee, and Mrs. J. C. Whedbee.

Western North Carolina Conference

FOREST CITY

Forest City is this week host to the second annual standard training school for our Sunday school workers in Rutherford county. Extensive street improvements, large new school buildings and the erection of splendid new business houses tend to make one believe that in the near future a much larger center will prevail. Certainly the present little city of some three thousand people is on a boom. About the only thing one dislikes about this hustling little city are the limitations of the Methodist church and parsonage. Our Baptist friends have a large and commanding plant and are doing the work this hustling denomination generally does. Our Methodist constituency is not so strong numerically, but I am told is stronger financially and will in time provide a plant in keeping with the growth of the town and the needs of the congregation. At present Forest City and Pleasant Grove, a splendid congregation some two miles away, compose a two-point station, but in all likelihood these will in the near future be divided into two stations. Rev. W. R. Ware is serving his first year as pastor of this charge and according to his custom is leading in progressive measures.

ENCOURAGING

"I got your list of Charlotte district Sunday schools contributing Sunday School Day offerings. I am going to make a special effort to finish out that $600. I am pretty sure the balance will flow in on you before conference."

Such is the good news from Rev. J. B. Craven, presiding elder of the Charlotte district. I have long since learned that when this distinguished person makes a "special effort" the thing comes to pass. Brother Craven encourages us greatly. Other districts please copy.

HONOR ROLL

The Sunday School Day honor roll for the past week is encouraging. We are very grateful to the Sunday schools which this week join the fine group of Sunday school helpers. Kindly note the list just sent in by Treasurer H. A. Dunham, Asheville, N. C.:

Rose Chapel, Cool Springs Ct...	$ 5.33
Montmorenci, Hominy Ct.	5.75
Liberty, Davie Ct.	2.59
Center, Yadkinville Ct.	2.50
Oak Grove, Winston district ...	2.30
Main Street, High Point	12.50
Main Street, Thomasville	25.00
First Church, Salisbury	10.00
Landers Chapel, Crouse Ct.	3.62
Cold Springs, Mt. Pleasant Ct. ..	6.03
Fairview, Thomasville Ct.	6.53

ONE HUNDRED PER CENT

Last year only two circuits in the Western North Carolina conference reported all their Sunday schools observing Sunday School Day and forwarded an offering to the treasurer of the Conference Sunday School Board. These two circuits are both in Davidson county and include four churches each. They are the Linwood and Welcome circuits. Rev. J. W. Campbell leads our forces on the former and Rev. J. W. Fitzgerald heads up things on the latter. I wish there were lots of pastors who had "J. W." for their initials. These letters stand for "Just Work." How about a number of one hundred percenters this year? A high honor roll will be made for all such.

CREDIT STUDENTS

Mr. Paul F. Evans has recently conducted two Cokesbury training classes whose lists of credit students have not yet been made public. We are so proud of those who will go to school for a whole week and do sufficiently good work during this time to earn a certificate of credit that we shall always want to give their good names to the public. The first list is from the Shepherd circuit and the other is from the Dudley Shoals circuit. In the first list each of the three churches on the circuit is represented. In the second four of the five churches are represented.

Shepherd Circuit.

Mrs. E. E. Bailey, Miss Sallie Beaver, Miss Mary L. Brawley, Miss Nannie Brawley, Mrs. J. E. Brawley, Miss Myrtle Brawley, Miss Ruth Cloinger, Mrs. I. K. Day, A. M. Gabriel, Mrs. A. M. Gabriel, Miss Ruth Gabriel, Miss Virginia Gabriel, Miss Rachel Gabriel, Mrs. Ivey Horton, Rev. D. A. Oakley, Rev. Fred H. Price, Mrs. Fred H. Price, Miss Jeannette Overcash, Miss Edna Rankin, Mrs. T. V. Sherrill, Miss Madge Sherrill, L. L. Sherrill, Miss Ethel Sherrill, Miss Carnie Sherrill, D. F. Simpson, Mrs. D. F. Simpson, Miss Ruby Simpson, Miss Mollie Sims, W. F. Spears, D. W. Wilhelm.

Dudley Shoals Circuit.

Miss Mary Lou Anderson, Rev. P. H. Brittain, Miss Kittie Deal, Miss Mildred Deal, D. C. Flowers, Mrs. D. C. Flowers, D. B. Fowler, J. C. McLain , Mrs. Charles Sherrill, D. T. Smith, Mrs. D. T. Smith, Miss Elizabeth Watson, Otis B. Williams, Miss Cornie Williams, J. E. Yount, Miss Ruth Flowers.

OUR HELPERS

The following Sunday schools have forwarded an offering to Treasurer H. A. Dunham, Asheville, N. C., to be applied to the Western North Carolina conference Sunday school work:

Asheville District.

Saluda, Elk Mountain, Bright Hope, East Flat Rock, Sardis, Mt. Pleasant, Bethany, Montmorenci.

Charlotte District.

Hickory Grove, Tryon Street, Waxhaw, New Hope, Long Pine, Calvary, Harrison, Bethel, Union, Wesley Chapel, Rural Trinity, Central Monroe, Bethel, Hawthorne Lane, Trinity, Bond's Grove, Morven, Brevard Street, Marvin, Ansonville, Duncan Memorial, Pineville, Wightman, Heath's Memorial, Prospect.

Greensboro District.

Park Place, Bethel, Wesley Memorial, Ebenezer, West Market Street, Oakdale, Liberty, Spring Garden Street, Friendship, Old Union, East End High Point, Hopewell, Franklinville, Ramseur, Concord, Bethlehem, Rehobeth, St. Paul, Glenwood, Pleasant Garden, Centenary, Main Street High Point.

Marion District.

Oak Grove, Salem, Burnsville, Alexander, Oak Hill, Nebo, Old Fort, Glen Alpine, Avondale, Spindale, Celo, Mt. Pleasant, Oak Forest, Trinity, New Hope, Bollinger's Chapel, Connelly Springs.

Mount Airy District.

Centenary, Battle Ground, Rockford Street, Boonville, Lee's Chapel, Antioch, Elkin, Stokesbury, Center, Morehead, East Bend, Hunter's Chapel, Ru-

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

JUNIOR WEEK

The juniors will have the whole space of the North Carolina conference next week. They have been an important part of our work, and still are. Here's our best for them always!

UNIFICATION

History records that in almost every effort toward progress there has been a force of opposition. It is the force of conservatism. Now conservatism is a wonderful thing to help call a check on radical movements, but when a religious principle is involved, especially one that was held so dear in the heart and the mind of our Master, why then that brings another consideration.

Jesus held up before the world that great principle of unity in love, that real big-hearted love. It is that love that will take in everybody everywhere. It is brotherhood. The movement to bring the churches of the Methodist faith together seems to us to be a great step toward realizing the ideal of our Master. The issues that caused the churches of the various denominations to split are dead long ago. And it is far from the minds of us young people today to raise the dead. Give us the growing, uniting church, and let us live in and grow into that finer feeling with our northern brothers. We do not feel the old hostile atmosphere, and we prefer not to have it.

The plan that is offered may not be a contract of perfect construction, but it is a step toward an ideal. Tennyson says that—

Men may rise on stepping stones
Of their dead selves to higher things.

The church is nearer the ideal today than it ever was. We read in history how Luther would not admit the followers of Zwingli into his faith in the great effort to unite the two bodies of religious souls simply because Zwingli would not narrow himself to believe in the doctrine of transubstantiation. This doctrine was a live issue at that time. And yet today we are held apart because of reasons that are dead reasons. Protestants have long overlooked the disagreement of Luther and Zwingli. That once live issue is now dead among Protestants. And when we think of of unification in Methodism, let us bury the dead there. Let us take the plan that is offered, and as time moves on change the contract to meet the needs of the new situation.

The young people of the North Carolina conference want to see the churches united in that sweetness of life that our Master spoke of so often. The Kingdom of God can never come to us as long as we hold ourselves aloof from our nothern friends and brothers.

THE CABINET TO MEET

The president of the assembly has called a meeting of the cabinet to be held in The Goldsboro Hotel, Goldsboro, N. C., on September 17. The president will offer plans for the coming year to the cabinet for its discussion. It is highly important that all members of the cabinet be present—so says the president. Let's all be there.

FROM THE SEA COAST

Just a word from Wanchese League.

About twewnty-five members of the Wanchese Epworth League were present at a picnic Thursday afternoon, August 11, at Body Island Beach on the Atlantic.

The program included bathing, and a picnic supper which was served in the late afternoon.

We were glad to have with us on the occasion Rev. Wm. R. Hardesty, pastor of Wanchese church, and Mrs. Aldean Simpson of Norfolk, Va., a former league worker of this community. Also there were other visitors.

This social affair was much enjoyed by all, and the spirit of the day was fine.

We are hoping to let you hear from us again in the near future.

Miss Esther Davis, Cor. Sec.

We are glad to hear the breezes of the Atlantic. We also heard from the Sandhills.

JONESBORO LEAGUE

The following are the appointive officers of our league at Jonesboro for the ensuing year:

President—Miss Bess Barnes.
Vice President—Lauder Jackson.
Secretary—Miss Elizabeth Avent.
Treasurer—Miss Blanche Loyd.
Supt. First Dept.—Mrs. J. M. Gray.
Supt. Second Dept.—Miss Margaret Malloy.
Supt. Third Dept.—Mrs. Hasty Campbell.
Supt. Fourth Dept.—Miss Bertha Avent.
Supt. Junior Dept.—Mrs. C. F. Malloy.
Era Agent—Lewis Stanfield.

The present officers through the co-operation of the members of the league are working hard to uphold the standard achieved by the retiring officers.

One recent addition to our league which has been such a great inspiration to all the members of the league is our junior department. Each second Sunday night's service is given over to them and they do not fail to deliver their allotted work well. Their programs are not read. They are so interested that they put their whole little selves into their pieces and recite them. Just a bit strange to say, our collections are better on junior nights, but you can guess why—there are more people present.

Our league responded to the assembly call with three young ladies as delegates. Miss Margaret Malloy was awarded a gold seal diploma on Christian Culture. "Yes, we are proud of her." Not only her, but of all our delegates. The inspiration they received is bubbling over with a desire to push forward and open new avenues that lead to the training of the youth of our church.

The work of our social service committee is commendable. It is doing very fine work among the shut-ins. We often hear remarks from sick persons and others handicapped like the following: "When is the league coming to sing again," or "Take the basket back."

"Diversion in order ain't goin' to hurt no league." So I am going to tell you about one of the happiest outings ever in leaguedom. Invited to the country home of Misses Thelma, Eunice and Margaret Harrington, we carried supper to be spread on a large lawn table. There was plenty for all, about fifty in number.

Our socials are never of a selfish nature. All leaguers are requested to invite their friends. Our pastor, Rev. B. E. Stanfield, was not there. Big-hearted man that he is, he has never failed the league in any of its issues. He just likes to rub elbows with the young people, and I am quite sure he would prefer being referred to as a leaguer than as a man that has grown too old to mingle with the young life of the church.

L. Jackson,
Vice President.

WHAT ABOUT THIS?

People of mature age attend Sunday school and morning church services. After attending these two services a vast majority feel they have observed the Sabbath as far as aatending church is concerned. Theer are others who attend Sunday school and the evening church service. Both types attend but two services on Sundays. Our young people are expected to do more than this and if they do not are severely criticised. They should attend Sunday school, morning church service and if they are interested in young people's work, the Epworth League. And above all, should remain after league service for the evening church hour, making four services in all. The leaguers in general are subject to rather harsh criticism for not remaining to attend church after league. Are they to be condemned for doing what their elders would do and are doing?

P. S.

NEW LEAGUE

We organized a promising Epworth League at Kitty Hawk with thirty members. The officers are: President, Miss Stella Baum; secretary, Miss Bonnie Wescott; treasurer, Miss Minnie Parker; first Supt., Mrs. Elijah Baum; second Supt., Mrs. Bertha M. Baum; fourth Supt., Miss Iola Midgett; junior Supt., Miss Nora Baum.

We have also a new league organized this quarter at McBride's on the South Mills circuit organized by the senior league of South Mills. The officers are: President, Miss Nellie Pearce; vice president, Eddie Old; secretary, Lydia Jones; treasurer, Talmond Old; Era agent, Rebecca Jones; cerresponding secretary, Elsie Linton.

Daniel Lane.

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

THE WORD: A SPIRITUAL LEGUME

By Bascom Lamar Lunsford.

Jesus said unto the twelve alone, "The Sower soweth the Word." He had just spoken to the multitude in the close of his parable saying, "And others fell into the good ground, and yielded fruit growing up and increasing and brought forth thirtyfold, and sixtyfold, and a hundredfold."

The young people of Epworth League age may be considered "the good ground" into whose open lives have fallen the spiritual seed which the saintly servants of our church have so evenly distributed by the dual swing of a right hand, one of purpose and one of security; that no ground may be left barren. The hand of the sower has been kept bulging with the grains of truth; and preceding each thoughtful swing his hand in regular cadence is brought to His side, and the mysterious grains of power and life are taken from a point nearest the sower's heart.

Beginning each round in this great broad field of labor, the sower has regularly replenished his supply of grain by approaching the little storehouse which stands among the trees between the field of labor and a place of rest, to which he frequently returns to cool under the shade, and to watch the flocks grazing in the meadows nearby and to quench his thirst at the pure spring of sparkling life.

In the young life of our leaguers may we not estimate a crop yield of thirtyfold? In plant life there are many varieties called "legumes" which have such a strengthening effect upon the soil in which they grow that the field is left much richer by reason of their growth. These plants are of such natural completeness that even from the rain which falls upon the foliage, or the sun shining upon the stalk, or even the dew upon the petals; or more wonderful still, from the invisible air which at all times encases the plant, the foliage draws a mysterious power which aids them in growth; and although after the yeld has been reckoned and the uses of each plant has been put to its purpose, it may be discovered that the plant has deposited the secret of its strength in the soil and it becomes rich and loamy and ready for a more beautiful yield.

(*continued on page fourteen*)

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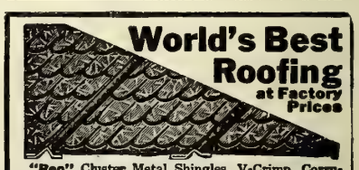
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Summer Vacation—Quite a goodly number of our boys and girls spent a short vacation either visiting relatives, Sunday school, missionary societies, or individuals who are supporting them. I want to thank all the kind friends who contributed in any way toward the happiness of our children when on their vacation.

* * * *

Capt. Edgar L. Hart—When Capt. Hart appeared on the campus last week a thrill of joy was felt by our large family. It is known throughout the conference that this good man donated a swimming pool to our children. The pool has brought more genuine pleasure to them than any other gift that has come their way. We all regretted that Capt. Hart could not spend more than a half day with us. No one is more sincerely welcomed here than he.

* * * *

Edenton Street and Central Churches—In the absence of Brothers Stanbury and Glass I filled the appointments one Sunday in August for these brethren. Those were fine congregations that greeted me. These two churches are accomplishing great things in the city of Raleigh. They have taken the Methodist Orphanage close to their hearts and experience great joy in ministering to our ever growing needs. Brothers Glass and Stanbury are consecrated men, and their messages are filled with the spirit of the living God. Because they preach the gospel with power and unction, great congregations wait on their ministry.

* * * *

Opening of School—Our school opened one week earlier this year than formerly. Generally we begin the first week in September and close about the 20th of June. This plan has worked a hardship on our teachers, because it interferes with their attending summer school. All the teachers were on hand the day before school opened on August 25. Mr. Jule Warren, secretary of the North Carolina Teachers' Association, was present and made a fine address on the opening day. Everything seems so auspicious for a great school year. We have as fine school buildings as any other school in the state; our teachers are as good as the best; our boys and girls are fired with an ambition to make the most of their opportunities. During these days there has been one thought uppermost in my mind. How happy we would have been if Brother S. C. Vann could have been present at the opening of the school!

LETTER FROM GUY HAMILTON

Our tour of Europe has been most delightful in every phase.

Our visit to the battlefields of France was very graphic and interesting, and regardless of seven years of reclamation work, no one can imgaine the devastation of the war area unless he has traveled over it.

Millions of trees reduced to gnarled trunks, the earth one yawning gulf of shell holes and craters, legions of trenches and barb wire entanglements, and dugouts and underground villages—all these eanble the sympathizer to realize how much France has suffered.

Then as we contrast the well cultivated fields of Germany, realizing that not one battle was fought on German soil, we feel that Germany should pay.

Our visit to Switzerland has been intensely attractive. For lakes and mountains of unsurpassed beauty and grandeur Switzerland is unique.

European travel is delightful in many respects, but there is one phase that is exceedingly distasteful. That is the erroneous opinions Europeans have formed that all Americans are extremely wealthy. Perhaps this doggerel will illustrate what I mean:

"Tips! Tips! Tips!
What a pest!
For the tourist
There is no rest.
It's tip at morn,
It's tip at night;
It's tip on the left,
It's tip on the right.
'Twas no bad sage
To invent so many tips,
But unless you're a Croesus
Your pockets will rip.
Tip as you will
It's maw is never full;
And if they don't get the shekels
They will give you a pull.
You have much money,
Says every hog,
And when you try to explain,
They simply wag.
Big husky fellows,
They bow and scrape
If you have a tip
On the side of the plate.
It's no use—
They are on your trail,
They've got your number
And you needn't wail.
They ask for tips;
They do not wait,
For fear some misfortune
Will strike their pate.
When tips are dead,
Why travel will fill,
But in the present game
It makes you ill."

From Switzerland we go to Italy and Palestine, returning to London via Port Said, October 10. We will be in school at Oxford till December 1, after which we sail to America in time for an oppointment at conference.

Guy Hamilton.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

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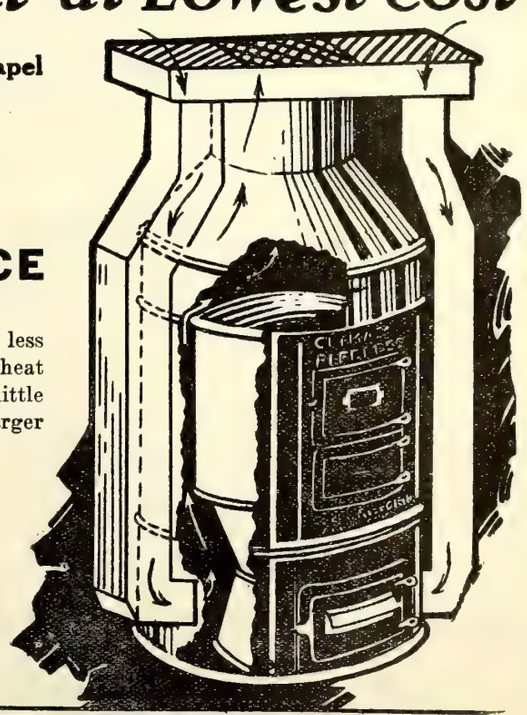
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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

HOW'LL YOU PAY THE GROCERY BILL WHEN YOU HAVE TO QUIT?

THE letter displayed in the center of this page was written to the Board of Finance by one of our superannuates. He had just received his pro rata check out of the distribution of income which was made the first of last July. The letter is published here (without names) so that the readers of the Advocate can know something of the deprivations being suffered by these used-up men of the church's ministry.

Not An Exceptional Case

You must not think that the need of this superannuate is unusual or that we have only one such case. I tell you in all earnestness that scores of such letters have come to the board from the claimants, all of them telling in similar words about the needy state they were in when our July checks reached them. And, mark you, this does not state anything about many others who refrained from writing about their poverty. In the face of all this how can anyone say that the claimants do not need the help we are trying to provide for them through the Special Effort for Superannuate Endowment?

The Thing That's Hard to Understand

The pastors in our pulpits of today know how the superannuates suffer, for they come into personal contact with them. Why do some pastors, in the face of these facts, refuse to do anything toward raising their charges' Special Effort Quotas? Frequently some man or woman writes the board like this: "I am moved by your appeals in the Advocate to contribute something to Superannuate Endowment, but nothing is being done about it by our charge. Enclosed find my check for the cause, etc." Think of a pastor who would allow such a situation where he serves! He is not only unfair to the needy superannuates of today, but to himself and all preachers who will be superannuated later. If the pastor is not willing to spend himself in raising his charge's quota, he will not have very comfortable thoughts on the subject when he looks back out of his own superannuate relation to his lack of interest when he had a chance to help.

The Money Should Roll in Now

The annual conferences are meeting. Payments on quotas ought to come thick and fast. The money must come to the Board of Finance, Security Building, St. Louis, Mo., and it should reach the board by the opening day of the conference. Don't wait until the very last minute to make remittance—do it now. If you want credit for what your charge raises this year to show in your conference minutes, you must make payments in time for them to be included in the report. If your charge is published "in the blank," don't blame the board. We will report payments for publication accurately and promptly, but we cannot report money paid when it has not been received. Go after this thing right now, and let the board have your remittance. Get in while the door is open.

Checks to Claimants Returned Unclaimed

On July 1 the Board of Finance mailed to the claimants the distribution checks due them for 1925. Twenty-five letters, containing as many checks, have been returned to the board on account of incorrect addresses. If you can help to locate these claimants so that the checks may be sent to their correct addresses, the service will be appreciated by them and the board. The names of the claimants involved in this matter, together with the addresses from which the checks were returned, and by annual conferences, are as follows:

Alabama: Mrs. A. J. Briggs, Jr., Greenville, Ala.

Baltimore: Mrs. S. R. Cunningham, 1720 Hawes Ave., Richmond, Va.

Holston: Mrs. J. W. Rader, 5212 Geary St., San Francisco, Calif.

Kentucky: Mrs. T. J. McIntyre, Shelbyville, Ky.

Mississippi: Mrs. W. W. Hurst, Route No. 2, Vicksburg, Miss.

North Alabama: Rev. G. W. Sellars, Route 2, Box 2653, Tampa, Fla.; Mrs. J. B. Youngblood, La Grange, Ga.

North Arkansas: Rev. Geo. P. Fikes, Marvell, Ark.

North Georgia: Rev. C. N. Hayes, Bishop, Ga.; Rev. Ed. A. Gray, Georgetown, Texas.

North Texas: Mrs. J. H. Griffin, Batesville, Ark.; Rev. Geo. H. Adams, 315 Star St., Dallas, Tex.; Mrs. J. S. Davis, 216 S. Lancaster Ave., Dallas, Tex.; Mrs. J. W. Blackburn, 260 North Twentieth St., Paris, Texas.

Northwest: Mrs. E. J. Stanley, Tucson, Ariz.

Northwest Texas: Mrs. Ida Mills, Route 2, Box 18, Stamford, Texas.

Pacific: Mrs. L. D. Hargis, Ukiah, Calif.

South Carolina: Rev. J. N. Wright, Greenville, S. C.

South Georgia: Mrs. R. F. Williamson, Marshville, Ga.; Mrs. J. U. Tippins, 1416 Reynolds St., Brunswick, Ga.; Mrs. J. L. Rast, Spartanburg, S. C.

Tennessee: Mrs. W. Walkup, 1529 Ferguson Ave., Nashville, Tenn.

Texas: Mrs. D. P. Cullen, Hallsville, Texas.

Virginia: Mrs. G. M. Wright, Ashland, Va.

West Texas: Mrs. W. H. Killough, Simmons (Live Oak Co.), Texas.

A Letter From a Superannuate

July 30, 1925

Dear Brother Todd:

I am writing to tell you how glad we were when our check came. We had been looking for it so earnestly. We were actually hungry, having gone for more than a day many a time without food and hoping that some way we could live until it came.

I am not one of the old preachers. I have been on the sick list five years. Since last fall I haven't been able to do scarcely any work, and if it had not been for the Social Service people we could not have lived. Yes, they actually fed a Methodist preacher. It was scanty food, but gladly received.

I have tried several times to work but, being sick and without food, I gave out and lost my job. I work every day that I can, but that is not very much. The children have not suffered as have the good wife and I, because the neighbors take them into their rooms and feed them. Often these neighbors have something left from their meals, and instead of throwing it away they send it to us.

The good people of ———— church gave us a real nice "pounding," which we appreciated. It made us feel that someone cared. Also Brother ———— has helped us. Last winter several other friends helped us.

We are now looking forward to the time when our fall check from the Annual Conference will come. Oh, if I could only have just one day's rest from worry and could lie down in peace!

Cordially yours, ————.

MAKE ALL REMITTANCES TO THE BOARD OF FINANCE, SECURITY BUILDING, ST. LOUIS, MO.

Our Little Folks

A RECITATION FOR THREE LITTLE BOYS

(Tabby)

If some one tried to pull your tail,
(Assuming you had one, of course)
I'm certain you would groan and wail,
And seek to get away, by force.
Self-defense is no disgrace,
Just put yourself in my place!

(Fido)

If thoughtless boys threw sticks at you
And tied cans where they shouldn't be;
Would you not snap back, as I do,
Or try to bite them, just like me?
Foes with courage we should face,
Just put yourself in my place!

(Dobbin)

If brutal drivers used a whip
Incessantly upon your flanks—
If you drew loads meant for a ship
And never got a word of thanks,
Would you not slacken in your pace?
Just put yourself in my place!

(All Three)

Please treat us right—we'll do the same,
For it takes two to play the game.
King actions leave a lasting trace:
Just put yourself in our place!
—David S. Goldberg, in Our Dumb Animals.

LITTLE BROOK SO DRY

Lucy and Ruth are coming this afternoon," announced Holly to her sisters. "Let's take our lunch and go to the woods."

"Let's do," said Rose, "I'll ask mother."

Mother said she thought a picnic in the woods on a bright sunny afternoon would be lovely.

"We'll have everything ready by the time they get here. Lilly is manager because she is the oldest," said Holly, with a smile.

In a short time Lilly dispatched Holly to the orchard after apples, Rose to the garden to get the lettuce for the sandwiches, while she buttered the bread. Marygold wanted hard-boiled eggs, so she went to the barn to get six really fresh ones.

"And mother said we could each have one of the little cakes she baked this morning. We'll pack them in this basket. We might find it useful for we might find pretty shells and stones along Little Brook's bank," said Lilly.

"Lilly, you can think of the nicest things," said Marygold, as she dipped the eggs out of the water she had placed them in to cool.

"There, everything is ready," said Holly, as she put the apples in the basket, "and here are the girls."

With a good-by to mother, they were off. They climbed the gate back of the barn, and skipped through the old pasture. When they reached the crest of the hill, they took hold of hands and ran as far as the wood's gate.

"Isn't it fun?" they cried. "Wafty Wind always gives us a gentle push as we start down the hill."

As they passed the blackberry tangle they saw Bunny Hop, the rabbit, scurrying away out of sight.

With eyes bright and cheeks aglow, they sat in the shade of the old beech tree on Little Brook's bank.

"I wish the fairy wand would wave while we are eating our lunch," said Ruth.

"Did some one speak?" said Little Brook.

"Oh, Little Brook, tell us why you are so dry. You know you said you would," said Holly.

"When did she say—"

Lilly raised a warning finger. Little Brook was speaking.

"My throat is so parched, but I'll do the best I can. You know the Sun Sisters, Warmthy Warm and Warmthy Bright? They spent almost every day with me. The first day they sat very near the water edge. They were so bright and warm I loved to rush up and splash them, then quickly glide away.

"This went on for some time, when one morning Warmthy Warm came all alone. In her hand she held a dear little acorn cup. I thought she looked chilled. Her hand shook as she dipped my cool water. Then she cried, 'Oh Brook, won't you bring Warmthy Bright back to me. She has gone away. Won't you sing your sweetest song, and help me call her back again?'

"I sang—I sang so loud my voice sounded strange. I laughed and gurgled, then the clouds rolled away. Then what do you think I saw upstream? A red and green leaf boat, with sails all set. As I looked there seemed to be a halo of gold around it.

"As it floated nearer, I could see Warmthy Bright seated in the prow. Her hair floating out like strands of gold as Wafty Wind played with it. I met them with a gurgle of delight, and Warmthy Bright smiled and warmed my chilled water.

"As I went down stream with them, Wafty Wind whispered, 'It would be be great fun to take them over the little falls?"

"Oh," gasped the girls, "I hope you did not do it."

"Yes, we went faster and faster. Warmthy Bright never changed expression, but Wramthy Warm seemed to chill. Over the fall they went.

"It never would have happened if Frisky Spirit hadn't been below. He seized the leaf boat and spun it round and round."

"Oh, my! Did they spill out?" asked Ruth.

"No, Wafty Wind blew, and I gurgled in a scolding voice. Then after a few more spins, Frisky Spirit let them go. And the leaf boat floated to shore and landed among the rocks.

"But they said they'd take revenge, and take every drop of water up to Mother Cloud. That's why I'm so dry."

"We're so sorry," said the girls in chorus.

"I really didn't care for myself, but there's the Fern Sisters losing all their freshness. And the Rush family—look how they hang their heads. And I am so discouraged and sleepy."

"Why don't you ask Mother Cloud to send your water back to you?"

There was no answer. Little Brook had gone to sleep.

Tiny Muriel climbed up on her father's knee and put her arms around his neck.

"Well, Toodles, here's your birthday kiss," he said fondly.

She looked at him. "I'm free years old now, daddy," she said soberly, "so you must call me Freedles."—Sarah Burkhardt, in Pittsburgh Christian Advocate.

WOMAN'S PAGE

(*continued from page eight*)

ture in English, mailed to Italian children.

Seven have been received in the mission; four have been baptized; house-to-house visitation has been carried on throughout the year; several colonies visited during the month; services held at every place and prayer meetings wherever opportunity offered.—News From the Fields.

SUNDAY SCHOOL

(*continued from page nine*)

ral Hall, Central Mt. Airy, Center, Yadkinville Circuit.

North Wilkesboro District.

Roaring River, Newland.

Salisbury District.

Bethel Cabarrus, Epworth Concord, Liberty, Woodleaf, Bogers Chapel, Kannapolis, Mt. Zion, Rehobeth, Wesley's Chapel, Central Spencer, Central Albemarle, Mt. Pleasant, Randalls, Central Concord, Gold Hill, Bethel Salisbury Ct., Park Avenue, Westford, Rocky Ridge, Cold Springs, First Church Salisbury.

Shelby District.

Mary's Grove, Fallston, Kadesh, Lebanon, Palmtree, Snow Hill, Central Shelby, Park Street Belmont, Tabernacle, St. Pauls, West End Gastonia, Wesley's Chapel, Smyre, Dallas, Stanley, Plateau, Lowell, Pleasant Grove, Concord, Lander's Chapel.

Statesville District.

Olin, Marvin, Stony Point, Rocky Mount, Hopewell, Hudson, Troutman, Bethlehem, Mt. Harmony, First Church Lenoir, Wesley's Chapel, Vanderburg, Grace, Granite Falls, Newton, Race Street Statesville, Broad Street Statesville, Huntersville, Broad Street Mooresville, Mt. Herman, Williamson, Knox's Chapel, Rose's Chapel, Littlejohns.

Waynesville District.

Fines Creek, Andrews, Long's Chapel, Balsam, Bethel, Murphy.

Winston-Salem District.

Centenary Winston, Oak Ridge, Shiloh, West End Winston, Sharon, Clemmons, Burkhead, Central Terrace, Smith's Grove, Farmington, Advance, Prospect, Centenary Davidson Ct., Hardison, Cotton Grove, Center, Macedonia, Marvin, Ogburn Memorial, Ardmore, Fair Grove, Fairview, Main Street Thomasville, Oak Grove, Liberty.

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Universal Bible House, Dept. 72, Philadelphia



"Aren't you going to invite that Mr. Johnson who plays so well, to our anniversary party? A good piano player certainly 'makes' a party."

"Yes, that's just why I'm afraid to invite him. Imagine how awful it would be when he started to play on that piano of ours. Naturally, people would pretend to like it, but you know what they'd think. And as for Mr. Johnson, I'll bet he'd never come here again if he could help it."

She hadn't the courage to invite him

OH, the disappointment and embarrassment a poor piano can cause. Think of the lost pleasures, the lost pride of ownership, the lost opportunities to have a jolly party of friends in for an evening of songs; the lost hours of enjoyment just playing whatever the mood calls for.

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WEAVER PIANOS

HISTORICAL SKETCH OF THE DILWORTH METHODIST CHURCH

The history of Dilworth M. E. Church, South, begins in the year 1895 when, under the leadership of Rev. John F. Butt, prayer meetings were regularly held in the various homes of the men and women of the community. Realizing the need for a central meeting place, especially in providing Sunday school facilities for the children, Rev. John F. Butt with his own funds, built a one room, frame church building at the corner of Worthington and Cleveland avenues as a house of worship. The church building faced on Worthington avenue. The lot on which it was built was donated to that use by the late B. D. Heath. This church building provided a place for the holding of church and Sunday school services. Rev. John F. Butt and Rev. Geo. A. Page preached on alternate Sundays. Capt. W. T. Rowland was the first superintendent of the Sunday school. Shortly after the church building was completed in 1896 the conference of the Methodist Episcopal Church, South, paid to Rev. John F. Butt the money he had expended in the construction of the building and the Dilworth M. E. Church, South, was organized as a church of the Western North Carolina conference.

After experiencing a steady increase in membership through the years Dilworth M. E. Church, South, in 1913, undertook the construction of the present church building in order to take care of its increased needs. Rev. J. O. Ervin was the pastor of the church at this time. The church had a membership of 105. Upon the completion of the present church building in 1914 the membership was found to have increased to 158. Marvin W. Helms, architect, a member of the church, designed the present church building.

Since the completion of the present church building in 1914 the membership has increased steadily. Much strength was added to the church in 1922 when a number of the members of Trinity and Tryon Street churches moved their membership to Dilworth. It was at this time that the building of the new church which is now under construction on East Boulevard was proposed. At present there are over 600 members on the church roll.

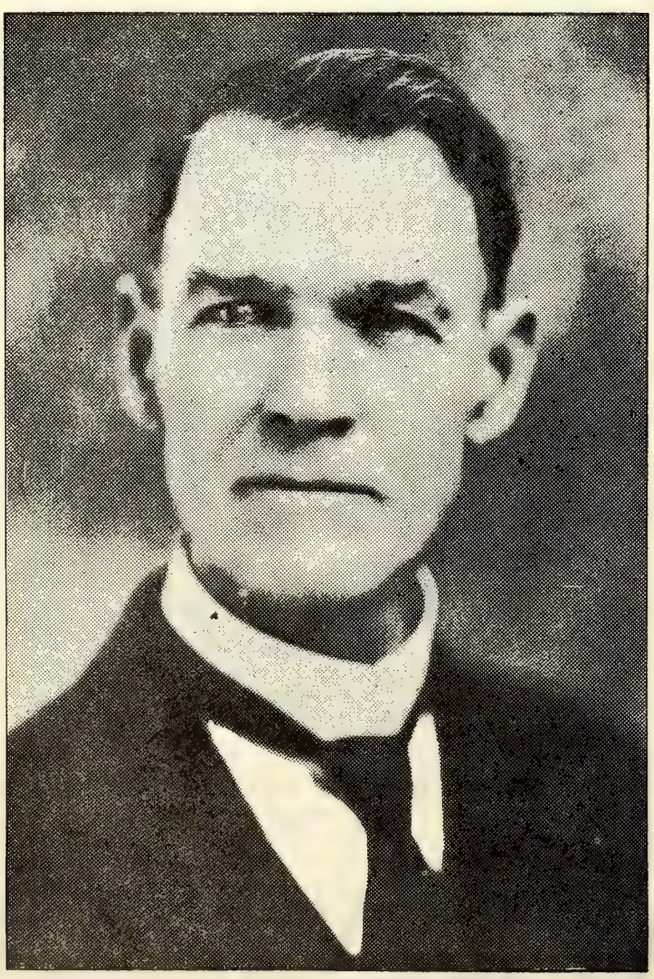
Rev. Geo. D. Herman, who is now closing his second year as pastor of the church, has been active and earnest in his efforts to increase the membership. Under his leadership plans have been made and the contract let for building the new church on East Boulevard.

In 1922 the East Boulevard site was purchased. The church property fronts 400 feet on East Boulevard and extends back 200 feet along Winthrop and Springdale avenues. At the time of the purchase of the church property in 1922 the church members were greatly encouraged by the promise of Mr. J. B. Duke to contribute $50,000 to the construction of a stone church building on the East Boulevard property.

Work on the new church building was begun Monday, August 3. The contract has been awarded to the J. A. Jones Construction Company. The plans and specifications were prepared by C. C. Hook and Marvin W. Helms, architects. Excluding the cost of the East Boulevard property, the new church is to be erected at a total cost of $200,000 completely equipped.

The plan of the church now under construction is to resemble that of Westminster Abbey. The church will have a seating capacity of over 1,000 persons. The choir loft will accommodate 32, the main auditorium 750, and the balcony 250. The church is to be built entirely of gray stone. There are to be Sunday school accommodations for over 1,000. There are to be three large assembly rooms for the devotional services for the several Sunday school departments.

J. A. Jones, a prominent Methodist leader, who laid the brick for the foundation of the first church, is now at the head of the construction company which is building the new church.



REV. GEO. D. HERMAN
Pastor, Dilworth Methodist Church



WEAVER COLLEGE SUMMER SCHOOL

(*continued from page seven*)

their graduation by evening up the ragged places in their credits.

While the class work has been predominant in the thought of practically all the students, a number of very pleasant forms of recreation have helped to increase the interest of the session. Lake Louise, on the college property, has been used almost daily for boating, swimming and fishing. The summer school students have had given to them admission tickets to the excellent Beaver Lake for swimming and boating and have taken advantage of this opportunity. By a special invitation, they attended an organ recital at Grove Park Inn one afternoon. All-day trips have been made to Caesar's Head in South Carolina, Chimney Rock in Henderson county, Mount Mitchell, Lake Junaluska, Craggy, Ogle Meadows, and other resort spots near the college.

The summer has been brightened also by various groups who are not students who have spent some part of their vacation on the campus. Mr. S. J. Egerton of Brooklyn, who is connected with the Rockefeller activities, brought a party of six for a short stay. Mrs. Ophelia Moore, dietitian of the Georgia State College for Women at Milledgeville, with her daughter and friends constituted another charming group. Mrs. S. B. Land of Mobile, Alabama, and Miss Mae Degnan of Providence, Rhode Island, spent most of the summer on the campus, and made a host of friends. Mr. Geo. C. Shuford of Cliffside, North Carolina, secretary of the Cliffside mills, spent a few days with his family. Miss Peggy Lavinder of Abingdon, Virginia, was the delightful guest of Miss Airheart. It would be impossible to mention the names of all the prospective students and patrons who have been guests of the college during the summer.

It seems that the Weaver College summer school will continue to fill a definite place in the educational life of Western North Carolina. Many students save a whole year in their high school or college course by making up back work or by anticipating future requirements through summer school work. The unexcelled location of Weaver College in a quiet college town, within nine miles of the mountain metropolis, is also very attractive to a great many people, especially in the late summer. The proverbial friendliness of the Weaver College atmosphere is also an important attraction, and the low rates for summer board in the mountains clench the argument with many people.

The 1925-26 session of Weaver College will begin on Thursday, September 3, 1925. September 1st and 2nd will be devoted to entrance examinations of those who come from non-accredited high schools. The classes will meet their respective teachers on Friday, September 4, and the regular recitations will begin the following day.

T.

WESTERN N. C. LEAGUE

(*continued from page ten*)

Why then from a yield of thirtyfold production in the lives of our leaguers may we not see that the soil has been spiritually enriched, and that the growth of the individual plant has been so strengthened by deeds of kindness, mercy and sacrifice in others; that the experience of each may become richer and sweeter, and the aroma of each growing life as it unfolds and blooms into full maturity may so change the spiritual atmosphere which envelopes us, that a yield of a sixty-fold production may result?

The sixtyfold yield gives us heart to ask the Husbandman for a yield of an hundredfold. The soil has been prepared, strengthened and enriched by successive crops, after the same plan that the legumes have enriched the earth in natural plant life. The seed, the "Word" may be sown again and again, and by personal attention to each young life there will spring into being around us that type of living which makes nature so uniform in result, yet so complete in variety; the weak so patient in the way they adapt themselves to the misfortune of life; the strong, so admired because they will not take advantage of the weak; the poor so proud in a good name that it cannot be bought by riches; the rich, so great that they give of their riches to elevate the poor; a young manhood so strong that it will not rob you of the good name of your sister, because it has its own to protect; a young womanhood, so safe and secure in the proud fact that it is the custodian of heaven's priceless jewel, woman's jewel; servants so true that they feel an unworthiness while unlatching the shoes of a master; and a Master so compassionate that he says to those who would bring him injury, "Forgive them, they know not what they do."

Indeed a yield of an hundredfold.

FROM OLIN EPWORTH LEAGUE

The Rathbone Epworth League of Olin M. E. Church, South, met Sunday night, August 9, and elected officers for the ensuing year as follows:

President—W. L. Holland.
Vice President—Waldo Weaver.
Sec.-Treas.—Mary Belle Weaver.
Cor. Sec.—Mrs. Nora Stikeleather.
First Dept Supt.—Miss Ruth Holland.
Second Dept.—Wayne Weaver.
Third Dept.—Waldo Weaver.
Fourth Dept.—Mrs. Paul Feimster.
Era Agent—Mrs. Eva Boggs.

Much enthusiasm is being shown in the league, and we hope to accomplish much more work for our Master's cause in the future.

We wish for every league the very best success.

Mrs. Nora Stikeleather,
Cor. Sec.

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
FOURTH ROUND—IN PART

September

Mills River, Horse Shoe, 11 5-6
Asheville Ct., Emma, 3 and night 6
Hominy, Oak Hill, 11 12-13
Henderson Ct., Moore's Grove, 3 13
Hendersonville, night 13
Fairview, Bethany, 11 19-20
Skyland, Naples, 3 20
Saluda-Tryon, night 20
Swannanoa, Tabernacle, 11 23
Black Mountain, night 23
Rosman, Rosman, 11 27
Brevard, night 27
Elk Mountain, Woodfin, night 28
Biltmore, night 29
Weaverville, night 30

October

Oteen-Oakley, night 1
Spring Creek, Baldings, 11 4
Marshall-Hot Springs, Marshall, night 4
Central, night 5
Chestnut Street, night 6
West Asheville, night 7
Bethel, night 8
Haywood Street, night 9
Sandy Mush, Teagues, 11 10-11
Leicester, Western Chapel, 3 11

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.

September

Peachland, Hopewell, 11 6
Prospect, Carmel, 11 12-13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October

Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

September

Uwharrie, Concord, 11 5
New Houe, Macedonia, 3 and 11 5-6
Asheboro 6
Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October

Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

September

Spruce Pine, Penland, 11 6
Burnsville, 8 6
Old Fort Ct, Bethlehem, 11 12
Old Fort, 11 13
Marion, First Church, 8 13
Marion Circuit, Glenwood, 11 19
Marion Mills, East Marion, 11 20
Cross Mill, Cross Mill, 8 20
Bald Creek, 11 26
Micaville, 11 27

October

Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

September

Dobson, Stony Knoll 12-13
Jonesville, Grassy Creek 13-20
Elkin, night 20
Danbury, Bethesda 26-27

October

Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

September

Warrensville, Rich Hill 5-6
Jefferson, Orion 12-13
Creston, Southerland 19-20
Sparta, Piney Creek 26-27

October

Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

September

New London Ct., Richfield, 11 5
Salem, Salem, 11 6
Baden, night 6
Albemarle Ct., Union Chapel, 11 12
Norwood Ct., Randalls, 11 13
Norwood, night 13
Mt. Pleasant Ct., St. Pauls, 11 19
Bethel, 11 20
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30

October

Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September

Polkville, Casar, 11 5
Bowood, Double Shoals, 11 6
West End, night 6
Crouse, Lander Chapel, 11 12
Cherryville, First Church, 11 13
Cherryville Ct., Beulah, 33 13
Lincolnton, night 13
East End, night 16
Lincoln Ct., Marvin, 11 and 11 19-20
Goodsonville, Pisgah, 3 and 3 19-20
Dallas, Dallas, night 20
Smyre, night 23
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27

October

Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

September

Westview, Westview, 11 6
Dudley Shoals, Grace, 3 6
Stony Point, 8 6
Lenoir First, 11 13
Lenoir Ct., Gamewell, 3 13
South Lenoir, 8 13
Hickory First, 11 20
Ball Creek, St. Paul, 3 20
Newton, 8 20
Granite Falls, 11 27
Hudson, Mt. Hermon, 3 27
Rhodhiss, 8 27

October

Davidson, 11 4
Statesville Ct., Shiloh, 3 4
Maiden, 8 4
Troutman, 8 7

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

Judson, Judson, 3 and night 3
Robbinsville, 11 and 11 5-6
Andrews, night 6
Macon Ct., Asbury, 11 and 11 11-13
Franklin Ct., Bethel, 11 and 3 12-13
Franklin Street, night 10-13
Bryson City, Bryson, night and 11 18-20
Whittier Ct., Shoal Creek, 11 and 3 19-20
Murphy Street, night 23
Hiawassee Ct., Bellview, 11 and 11 24-27
Murphy Ct., Peach Tree, 11 and night 25-27
Hayesville, Hayesville, 11 and night 26

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

September

Welcome, Midway, 11 5-6
Krrnersville, Kernersville, night 5
Walkertown, Walkertown, 11 12-13
Burkhead, Burkhead, night 13
Ardmore, Ardmore, 11 20
Hanes-Clemmons, Hanes, night 20
Forsyth, Mt. Tabor, 11 26-27
Lewisville, Brookstown, 3 26-27
Grace, Grace, night 27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September

Front Street 13
West Burlington, ? 13
Webb Avenue, night 13
Person Ct., Concord, 11 19-20
Mt. Tirzah Ct,, Bethel, 11 26-27

October

Brooksdale Ct., Allensville, 11 3-4
East Roxboro, Longhurst, 3 4
Long Memorial, night 4
Durham Ct., Bethany, 11 10
Graham and Haw River, Graham, 11 11
South Alamance Ct., Phillips Chapel, 3 11
Mebane, night 11
Hillsboro Ct., Hillsboro, 11 16
Burlington Ct., Camp Springs, 11 17-18
Lakewood, night 21
Rougemont Ct., Bethel, 11 23
Chapel Hill, night 23
Milton Ct., Connaliay's, 11 24-25
West Durham, night 26
Carr, night 27
Gregson, night 28
Leasburg Ct., Salem, 11 30

November

Yanceyville Ct., Shady Grove, 11.....Oct. 31 & 1
Memorial, night 2
Trinity, night 3
Carrboro Ct., Carrboro, night 4
Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

ELIZABETH CITY DISTRICT
Rev. C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

September

Plymouth, Plymouth, 11 13
Pantego-Bethoven, Bethoven, 7:30 13
Columbia, Creswell 19-20
Roper, Roper 20-21
North Gates, Savages 26-27
Gates, Gatesville 27-28

October

Chowan, Center Hill 3-4
Edenton, night 4
Hertford, night 7
Currituck, Ebenezer 10-11
Moyock, Moyock 11-12
City Road, night 14
South Camden, Wesleys 17-18
South Mills, Trinity 18-19
First Church, night 21

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

September

Mt. Olive Ct., Falling Creek, a.m. 5-6
Mt. Olive and Calypso, p.m. 6
Morehead City, a.m. 13
Beaufort, p.m. 13
Elm St. and Pikeville, a.m. 20
St. John's, p.m. 20
Oriental, a.m. 27
Riverside and Bridgeton, p.m. 27

October

La Grange, a.m. 3-4
Pink Hill, Woodland, p.m. 4
Grifton, Grifton, a.m. 11
Queen St., Kinston, p.m. 11
Goldsboro Ct., a.m. 17-18
St. Paul, Goldsboro, p.m. 18
Straits, Summerfield, a.m. 24
Atlantic and Sealevel, Atlantic, a.m. 25
Ocracoke, p.m. 26
Newport, Newport, a.m. 28
Jones, Trenton, a.m. 30

November

Pamlico, Vandemere, a.m. 1
Dover, Dover, a.m. 2
Craven, Tuscarora, a.m. 3
Harlowe, a.m. 4
Hookerton, a.m. 6
Seven Springs, a.m. 7
Snow Hill, a.m. 8
Centenary, New Bern, p.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

September

Kenley, Buckhorn 5-6
Clayton, 8 6
Fuquay, Holly Springs 26-27
Cary-Apex, 7:30 27

October

Tar River, Plank Chapel 3-4
Creedmore, Banks 10-11
Franklington Ct., Rock Springs, 3 11
Granville, Stem, 11 17
Oxford Ct., Oxford, 2 17
Oxford, 7:30 18
Benson, 8:30 21
Princeton, Princeton, 11 22
Selma, 7:30 22
Kenley, Kenley, 11 23
Smithfield, 7:30 23
Four Oaks, Elizabeth, 11 24
Garner, Ebenezer, 11 25
Epworth, 7:30 25
Louisburg, 7:30 28
Youngsville, Leahs, 11 29
Franklinton, 7:30 29
Zebulon, Wendell, 7:30 30
Bailey, Bailey, 11 31

November

Clayton, 7:30 4
Central, 7:30 5
Fuenton Street, 7:30 6
Millbrook, Rolesville, 11 7
Jenkins Memorial, 7:30 9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September

Kenansville, Wesley, a.m. 19-20
Faison-Warsaw, Fairson, p.m. & a.m. 20-21
Burgaw, Jordan's, a.m. 27
Wilmington Ct., Wesley Memorial, p.m. 27

October

Magnolia, Trinity, a.m. 3
Wallace-Rose Hill, Providence, a.m. 4
Scott's Hill, Scott's Hill, a.m. 7
Ingold, Johnson's, a.m. 10-11
Clinton, Clinton, p.m & a.m. 11-12
Whiteville, Whiteville, p.m. 14
Chadburn, Chadburn, a.m. 15
Vineland, Bethel, a.m. 17
Tabor-Fair Bluff, Tabor, a.m. 18
Swansboro, Stella, a.m. 23
Maysville, Pollocksville, a. m. 25
Jacksonville, Jacksonville, afternoon 25
Southport, Southport, p.m. 28
Shallotte, Andrews Chapel, a.m. 29

November

Halsboro, Hallsbro, a.m. 1
Carver's Creek, Freeman, afternoon 1
Wilmington-Epworth, p.m. 2
Wilmington-Grace, p.m. 3
Wilmington-Fifth Ave., p.m. 4
Wilmington-Trinity, p.m. 5
Town Creek-Zion, a.m. 8

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.
FOURTH ROUND

September

Springhope, 8 & 11 5-6
Nashville, night 6
Aurora, Bonnerton, 11 12-13
Robersonville, Wharton, 11 20
Ayden, night 20
Vanceboro, Chapman 27

October

Grimesland, Simpson 3-4
Rocky Mount, First Church, night 4
Tarboro, night 8
Swan Quarter, Swan Quarter, 11 10-11
Mattamuskeet, Amity, 3 11
Fairfield, night 11
Bath, Bath, 11 18
Clark Street, night 18
McKendree, Pinetops, 11 25-26
Farmville, night 25
Bethel, night 26

November

Rocky Mount Ct., 3 & 11 ..... Oct. 31 and 1
South Rocky Mount, night 1
Fremont Ct., Fremont, 11 4
Stantonsburg, night 4
Wilson, night 5
Washington, 11 8

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

September

Seaboard Charge, Concord Church, 11 5
Weldon Station, 11 6
Henderson Station, 11 13
South Henderson, night 13
Littleton Station, 11 20
Norlina Charge, Jerusalem, 11 26
Warrenton, Warren Plains, 11 28
Warren Charge, Shady Grove, 11 29

October

Windsor Charge, White Oak, 11 3-4
Williamston, 11 5
Ahoskie Charge, Powellsville, 11 7
Orlando, 11 8
Murfreesboro, 11 9
Conway, Zion, 11 10
Rich Square Charge, Pinners, 11 12
Battleboro and Whitakers, 11 18
Enfield Station, night 18
Scotland Neck, night 19
Halifax Charge, Halifax, 11 20
Garysburg Charge, Garysburg, 11 24
Rosemary Station, 11 25
Roanoke Rapids, night 25
Northampton, Lasker, 11 31

November

Middleburg, Middleburg, 11 3

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IN MEMORIAM

McNEELY—Mrs. Fannie Josephine McNeely was born June 6, 1862. Was married to Mr. C. R. McNeely July 13, 1890. Born to this union six children, three boys and three girls, all living. Mrs. McNeely was a loyal, consecrated Christian. She was very devoted to her church. She was a member of the Methodist Episcopal Church, South, at Lake Toxaway. She fell on sleep May 16, 1925. That morning she spoke about what a beautiful morning and called the attention to her friends to the singing of the birds. In a few moments her spirit took its departure to the spirit world to await the coming of the loved ones left behind. Her funeral was held by her pastor and Rev. W. G. Nicholson.

Asleep in Jesus, blessed sleep
From which none ever wake to weep.
A calm and undisturbed repose
Unbroken by the last of foes.

J. C. Richardson, P. C.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Park Place Methodist church wishes to pay tribute to the memory of an honored member whom our loving Father has recently taken unto himself, Mrs. L. W. Crawford. We feel it a blessing to have had enrolled one so rich in intellectual endowment, so consecrated in service, and so gentle in spirit; therefore be it resolved:

First, That we cherish her memory in coming years and endeavor to follow the exalted example of her who dedicated the greatness of mind and spirit which God gave her to his service.

Second, That we thank our heavenly Father for having placed her among us.

Third, That we extend to her bereaved family and to the many who loved her our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family and to the North Carolina Christian Advocate.

Mrs. W. L. Stainback,
Mrs. H. W. Clendenin,
Mrs. W. T. Corbin,
Mrs. Herbert Ballance,
Committee.

McIVER—Ella Eugenia McIver was born July 24, 1857. She departed this life July 28, 1925. Her age was 68 years and four days.

Sister McIver was one of twelve children born to the late Col. James F. and Elizabeth Ann Rives of Goldston, N. C. Her childhood, youth and early life were spent in and near the vicinity of her birth.

In her nineteenth year she became the wife of Mr. E. J. McIver, a neighborhood boy. The exact date of her marriage is November 29, 1876. For nearly fifty years they walked life's pathway together, happy and full of hope. God blessed this marriage with eight children, all of whom survive except one daughter, Mrs. L. J. Brooks, who preceded her mother to the glory land some years ago. The surviving children are Mrs. R. G. Hough, Goldston; Mrs. J. R. McIver, Charlotte; Mr. C. J. McIver, Burlington; Mrs. R. I. Broughton, Burlington; Mr. E. E. McIver, Greensboro; Mr. G. S. McIver, Siler City; and Mrs. W. M. Phillips, Swepsonville. Besides these devoted sons and daughters she had 26 grandchildren and two great-grandchildren to love her and to comfort her heart. The deceased is also survived by her faithful and aged husband, Mr. E. J. McIver, and by a twin sister, Mrs. Murchison of Fayetteville, and by one brother, Mr. J. R. Rives of Sanford.

The religious life of Sister McIver began in her early years. When she professed faith in Christ as her personal Saviour she united with Meroney's M. E. church, and remained a loyal and true member until her death. In her devotion to Christ she was unpretentious but genuine and steadfast. Those who knew her best had unfailing confidence in her piety. Her long life of Christian service is a beautiful and convincing testimony to the saving and keeping power of the gospel of Christ. She died as she lived, strong and happy in the Christian assurance. And now she is not, for God took her.

"We gazed with chastened feeling on
The spoiler's work. 'Twas but the casket there;
For well we knew the precious gem had gone
To deck the Saviour's sparkling diadem."

On the day following her decease her body was carried to Meroney's church, where the funeral service was held, conducted by the writer and assisted by Rev. M. W. Buck of the First Baptist church of Burlington, and Rev. Mr. Fountain of the First church of Siler City.

The large congregation of sympathizing friends assembled for the funeral was a pleasing testimony to the high esteem in which this good woman was held in the community and in the church where she had spent most of her earthly life.

Her mortal form was laid to rest in the church burying ground beneath a covering of flowers, so typical of the beauty and fragrance of her good life.

Our hearts go out in tender sympathy to these loved ones who feel most keenly this separation. May the God of all comfort give them peace, and in His own good time may He bring them together where home is never broken up.

S. W. Taylor.

ODEN—Shires Singleton Oden (better known as Dock Oden) was born January 22, 1858. Joined the M. E. Church, South, at Hatteras, Dare county, N. C., 1908, under the ministry of Rev. W. E. Trotman.

Brother Oden went to bed on the night of August 8, 1925, apparently enjoying good health, but the next morning he was not, for God had taken him. There was no indication of the slightest struggle, for his faithful wife was in bed with him and knew not of his passing. The Master said, "Two shall be in bed, one shall be taken and the other left."

Brother Oden had been deaf for several years and therefore seldom attended church, as he could not hear anything that was said. However, we have cause to believe that his devotion to his church was great, and his family form a large portion of the support of the local church here.

He leaves to mourn his departure his wife, Mrs. Martha J. Oden, two sons, Daniel and Theodore Oden; Mrs. Joe Burrus, Mrs. L. H. Midgett, Mrs. W. L. Gaskill, Mrs. L. D. Ballance, Mrs. Ulysses Peele, Mrs. Augustus Austin and Miss Martha Oden, his daughters, all of whom were very much devoted to him. Besides these he leaves three brothers and three sisters—Andrew, Dexter and Ransom Oden, Mrs. W. W. Austin, Mrs. Alantin Gray and Mrs. Leavin Quidley.

Brother Oden was a man of very few words. He attended strictly to his own business and was a splendid neighbor. Therefore, notwithstanding his quietness, he will be sadly missed in the community. Let us hope that his end is as peaceful as was his going.

To the bereft we would say, "Be ye steadfast, unmovable, always abounding in the work of the Lord." "Be ye therefore ready, for yet know not the day nor the hour." J. M. Jolliff, P. C.

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NORTH CAROLINA
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EDITORIAL PARAGRAPHS

When the three-year-old boy at family prayers climbed on the back of the kneeling preacher thinking that it was time to play horse, that devout pastor became impressed with the fact that fun and frolic had a more prominent place than prayer in that home. The grown folks can feign piety when the preacher comes, but if they are not very careful the little folks will "let the cat out of the bag."

James Whitcomb Riley's "ole swimmin' hole" is to have a memorial. The citizens of Greenfield, Indiana, have purchased sixty acres of land along Brandywine creek and surrounding the "ole swimmin' hole." This land will be preserved as a park and as a memorial to the Hoosier poet. To the city boys who have been accustomed to swimming pools with brass rails and tile floors this will be of little interest, but men in town who were raised in the country and ran with the sunburnt boys of other years will say, "Well done, citizens of Greenfield!"

The Methodist Episcopal church has 5,408,479 members; the Southern Methodist church 2,537,303. The average increase in membership in the Northern church in the last eight years was 81,192; in the Southern church it was 47,304. The Methodist Episcopal church has in foreign lands 16 bishops and 1,228 missionaries, in addition to 692 under the women's board; 3,400 ordained native preachers, 16,873 unordained native preachers, exhorters and altar workers; 3,000 church houses; 10,625 Sunday schools, with 512,964 scholars; and 607,751 church members. The Southern church has in foreign lands 289 traveling preachers, 58,718 members, 64,812 Sunday school teachers and scholars, 829 churches and property valued at $2,037,695.

That God works is a familiar thought in all Bible lands. For the Holy Scriptures open with a story of God at work. That God rests is an idea also incorporated in those first chapters of Holy Writ. But the idea that God plays is not quite so commonplace. Yet why should it not be? What are the brilliant and changing colors that flash upon the autumnal sky at sunset but God at play? He certainly is not at work. The Heavenly Father centuries ago declared "The streets of the city shall be full of boys and girls playing in the streets." These boys and girls at play were doing God's will. It is as natural for a child to play as to breathe, and he who deprives children of this inalienable right is a criminal in the sight of God and should be in the sight of all men. "All work and no play makes Jack a dull boy" was the old adage. On the other hand, all play and no work makes Jack a loafer, and if his dad chances to have anything, a spendthrift also. Hence the plea is not for all play neither for all work, but for a wise division of the two in the life of the child.

When the son flunks at college dad ceases to believe in heredity. He becomes at once a strong believer in environment. The boy got in with bad associates or the college faculty did not give the lad a square deal. But when the youngster stars in football and makes Phi Beta Kappa then the old man swells up and boasts that success runs in the blood. With Andy he declares that such is the way of the Gumps. The boy could never have done it but for the Gump blood that ran in his veins.

In England they have a hymn of William Blake's that we might do well to sing in America. And not only to sing but at the same time to make its golden martial notes a song of conquest. It closes with these moving lines:

Bring me my bow of burning gold;
Bring me my arrows of desire;
Bring me my spear! Oh, clouds, unfold;
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword rest in my hand,
Till we have built Jerusalem,
In England's green and pleasant land.

Drs. Livingston Johnson, editor of The Biblical Recorder, and Archibald Johnson, editor of Charity and Children, those two brothers who through the years have wrought so well for God and humanity as Baptist leaders in North Carolina, spent their vacation in company with their families down on the Lumber river in Scotland county. That is the old home of Livingston and Archibald Johnson as it was of John Charles McNeil, who returned there to end his brief and brilliant career after a vain search for sleep and rest amid the scenes of his childhood. The grave of this beloved poet of North Carolina has become a place of pilgrimage for hundreds who loved and admired the "Bobbie Burns" of the "Old North State." Dr. Livingston Johnson in an interesting story of his vacation that appeared in last week's Biblical Recorder has the following beautiful paragraph: "This has been one of our happiest summers. All the children were with us part of the time, and so were the four grandchildren. The prattle of the children's feet carried the old people back to the time when their own children, two of whom were born in this little cottage, filled the place with sunshine. Our little granddaughter from Winston spent most of the time down here, and though not seven years of age, is a little duck in the water. The children's playhouse, which is an open space under a friendly tree, with its improvised table, on which are remnants of broken crockery, is now the most lonely looking place around here." Then as a final word he adds: "The editor of Charity and Children who, with his family, has been down for several weeks, has greatly improved since coming down. The readers of the bright paper he edits will be glad to know of his improvement."

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THE NEW CHURCH AT THE UNIVERSITY OF NORTH CAROLINA

It was our privilege Wednesday, September 2, to attend a meeting of the joint commission of the new Methodist church at Chapel Hill and in company with said commission to inspect the new church that the contractor expects to complete by the first of next year.

A visitor to Chapel Hill after having inspected the Methodist church property at "Carolina" is wont to exclaim with the Queen of Sheba when she visited Solomon, "Howbeit I believed not the words until I came, and mine eyes had seen it: and, behold, the half had not been told me."

The church is admirable in every particular. The location is the very best both in its relation to the University and to the town of Chapel Hill. The spacious church lot with its beautiful trees is surrounded on three sides by the University campus, adjoins the library, and across the church grounds is the walk to the postoffice, where pass daily more than ninety per cent of the student body.

The church building which is now completed on the outside with the exception of the tower is going to be one of the most beautiful and imposing church buildings in the state and will provide amply for the hundreds of Methodist students who attend the State University.

The new church, as described by H. D. Carter of the Atwood and Nash organization, represents the highest development of the colonial architecture of the late eighteenth and early nineteenth centuries, about the time when the old-fashioned box pews were succeeded by the open pews now used.

The main auditorium is 61 feet wide by 79 feet long and will seat about 800 people, while the gallery seats 200 more or a total of 1,000. But there is ample room for 200 more seats to be placed when needed. The chancel is 31 feet wide and 30 feet deep, with space for 40 singers, organ console, pulpit, and furnishings. In the rear of the chancel is a pastor's study 21 by 17 with corner fireplace, book shelves and closets. Leading from this is a retiring room 11 feet square. At the sides of the tower in the front of the church are two elaborate curved stairways leading to the gallery, while, on either side of the chancel, fireproof stairs lead to the basement and second floor.

It is not proposed at this time to carry out the entire design including the Sunday school annex. The connecting wing will, however, be built, and will be connected to the old church, which will serve for Sunday school purposes for the present. On the main floor of the connecting wing are two social rooms, each 21 by 29, with a fireplace in the center of the short side of each room. A corridor 11 feet wide and 70 feet long is on the south side of this connecting wing forming a passage to the future Sunday school building. This corridor is to be brick paved and an entrance in the center leads on to the court formed by the church, the connecting wing, and the future Sunday school biulding. This court is enclosed, across the street front, by a brick garden wall with brick gate posts ornamented by limestone caps and an iron fence, and is to be laid out with paths in the manner of a formal garden.

On the south side of the connecting wing is a sunken court with brick walls leading to the rear door, also inclosed by an iron fence and brick gate posts.

Cost Estimated at $225,000.

The building was designed by James Gamble Rogers of New York, and the supervision is entrusted to Atwood and Nash, incorporated, of Chapel Hill. The general contract was let to Jewel-Riddle Company of Sanford, the heating to the Carolina Heating and Engineering Company of Durham, and the electrical contract to the Durham Public Service Company. The cost of the building has been estimated to be between $200,000 and 225,000, of which amount $110,000 has been appropriated by the conference and general boards. The balance is being raised by personal subscriptions.

When at the University do not fail to see the new church, and as a Methodist you will rejoice that our church is going to be so admirably equipped for the work at our State University, and that we are to have a church at this great educational center in which we can all have a pardonable pride. Methodists who visit their sons at the University or old students who return this fall for football games should stay long enough to see the new Methodist church.

Rev. Walter Patton, the pastor, is giving himself without stint to this great task and he deserves all praise for his superb leadership in one of the most important church enterprises in the state.

WESTERN NORTH CAROLINA CONFERENCE PROGRAM

Rev. W. L. Sherrill, secretary of the conference and a member of the committee named by the last conference to arrange the program for the approaching session of the conference at Statesville, sends us the result of the committee's work which is as follows:

Tuesday, 7:30 p. m.—Annual meeting Conference Historical Society." Address by W. B. West.

Wednesday, 7:30 p. m.—Anniversary Sunday School Board. Address by Miss Minnie Kennedy of the Sunday School Board.

Thursday afternoon, 3:30—Epworth League Anniversary.

Thursday, 7:30 p. m.—Educational Anniversary. Speaker, Dr. Stonewall Anderson, general secretary of education.

Friday afternoon, 2:30—Brotherhood Conference; at 3:30, sermon by R. M. Hoyle.

Friday, 7:30 p. m.—Anniversary Board of Missions. Address by Dr. W. W. Pinson.

Saturday, 7:30 p. m.—Anniversary of Board of Church Extension. Address by Dr. T. D. Ellis, secretary of board.

Sunday, 9 a. m.—Love feast conducted by Drs. D. Atkins and J. E. Thompson.

11 a. m.—Sermon by Bishop Denny.

7:30 p. m.—Sermon by Rev. J. F. Kirk.

The first session of conference will open at 9 o'clock Wednesday morning, October 14, Bishop Collins Denny presiding. The conference will probably convene each succeeding morning at the same hour. While in conversation several days ago with Rev. D. M. Litaker, presiding elder of the Statesville district, he informed us that the Statesville people would entertain the members of the conference in their own homes, as Bro. J. L. Sloan announced in last week's Advocate, but that this did not imply a discontinuance of the Harvard plan as some might infer. On the contrary, the Harvard plan will be in force and in addition to ten regular eating places in Statesville where good noonday and evening meals can be secured, two groups of ladies will during conference open dining rooms for the express purpose of providing good dinners and suppers for members of the conference and for conference visitors.

PRESIDING ELDERS AND BOARD OF MISSIONS IN CONFERENCE

The presiding elders and the board of missions of the Western North Carolina conference assembled at the Odell Country Club, eight miles northwest of Greensboro, at 3 o'clock, September 3, and continued their work till noon the following day with a business session in the afternoon, one in the evening, and another the next morning.

The presiding elders in the afternoon submitted to the board their askings for next year and at the same time presented the urgent needs of the several charges. At the evening session Dr. W. W. Pinson spoke of the urgency of the present missionary situation and Dr. Elmer Clark, also of Nashville, Tenn., set forth the plans for closing the work of Centenary collections between this and next May when the General Conference meets. The morning session was devoted mainly to working out plans for the missionary campaign to be presented to the approaching annual conference for its consideration.

The following presiding elders were present: H. C. Sprinkle, W. F. Womble, Z. Paris, J. H. West, Seymour Taylor, C. S. Kirkpatrick, D. M. Litaker and W. A. Newell. The board of missions made a good showing. Here are the names of the members present: E. K. McLarty, chairman, C. H. Ireland, vice chairman, L. B. Hayes, secretary, R. M. Courtney, treasurer, L. D. Thompson, H. K. Boyer, R. E. Hunt, W. A. Jenkins, L. B. Abernethy, Carlock Hawk, O. L. Simpson, S. P. Burton, Mrs. M. B. Goodwyn, V. E. Edwards, Dr. McG. Anders, G. B. Goodson and D. S. Brown.

A matter of immediate practical concern to every Methodist in Western North Carolina is the disconcerting fact that the askings of the presiding elders for the needy charges in their districts will run more than $5,000 beyond the amount of money that will be in the treasury of the board unless the collections this year run far ahead of last year. Unless we make better collections this year than last the pastors who receive small salaries on hard fields will be made to suffer. Are we willing as a church to allow such a thing? Why not every pastor and every church determine right now that collections be in full. Brethren of the ministry, please tell your churches about this unfortunate situation. And right here is a chance for the laymen. Let the laymen who have made plans to do big things see that in the next 30 days these delinquent charges pay out. Send a flying squadron that will wake the dead in those uninviting desert places where old man "Deficit" has sat enthroned for years and years. Lay leaders, marshall your forces for victory.

The elders and the members of the board of missions while in this meeting where much business was transacted were guests of Mr. C. H. Ireland, the vice president of the board, at the Odell Club, which is equal in its appointments and meals to an up-to-date million dollar hotel. The guests appreciated the hospitality of their host and are ready to return whenever there comes such a call.

THOSE FOUR-YEAR MEN

The Methodist pastor who is completing a quadrennium on his charge commands more than the usual interest that attaches to a Methodist itinerant as the annual conference approaches. For these men have proven their staying qualities and some of them being "bright, particular stars" of the first magnitude, the churches in search of new pastors turn their longing eyes toward the four year men.

The Western North Carolina conference this year presents quite a formidable list for the public to ponder. Up in the land of the sky is W. F. Sandford completing a quadrennium at Biltmore. The people are so warmly attached to him, according to dame rumor, and he to them and to those mountains that all the king's men and horses could not pull him far from the mountain metropolis. J. M. Folger at Mt. Pleasant blows no trumpets, not even his own horn, but quietly and successfully does the work assigned him. L. W. Colson, cultured and gentle, one of the fine products of the lower South, and a preacher of fine ability, has wrought well at West Asheville, one of the great and growing fields of our conference. B. C. Reavis, who has charmed the Weaverville congregation for four years, is a young man on his way to the top in his conference. A. J. Burrus is one of David's mighty men. He is of the type that breaks through the line to bring water from the wells at Bethlehem. And this rugged itinerant that never turned back has in his parsonage home brought up sons and daughters who adorn every circle they touch.

J. E. Abernethy at Trinity church, Charlotte, has made a great impression upon his

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PEOPLE AND THINGS

Western North Carolina Conference: Statesville, October 14.

North Carolina Conference: Fayetteville, Nov. 11.

Rev. John H. Green is in the midst of a big tent meeting at Belwood. The meeting is being conducted by Rev. Jim Green, and Buell and Jessie Bingham.

"We have just closed a meeting at Speedwell with more than fifty professions. The people said it was the best they had had for years. Rev. W. F. West, the pastor of the Baptist church, and I ran the meeting together."—J. W. Bennett.

Rev. C. T. Thrift says: "Things are moving along very well down here on Moyock charge. I am sowing down this place with doctrinal literature and I believe it is going to bear fruit. I have received more Baptists into our church since I have been here than in all my other ministry put together."

A revival is on this week at Broad Street, Statesville, the seat of the approaching session of the Western North Carolina conference. Rev. N. C. Williams of Granite Falls is doing the preaching. Those Statesville Methodists are hearing just as good preaching as they need desire.

Rev. J. W. Clay, pastor of the Uwharries circuit, is having great revivals down in that good Randolph territory this year, is immensely popular with the people and they are anxious for his return another year. Brother Clay has been hard at work and his labors are bringing good results.

Miss Evelyn York and Mr. Benjamin Ferree were married September 2, 1925, at 7:30 o'clock, the bride's pastor officiating. The marriage took place in the parsonage at Central Falls in the presence of a few friends and relatives. Mrs. Ferree is the attractive daughter of Mr. and Mrs. Frank York and Mr. Ferree is a prosperous farmer of Central Falls.

"You are invited to attend the 35th anniversary and home coming service at South Main Street church, Salisbury, N. C., Sunday, September the 13th. A program will be arranged beginning at 9:45 with free dinner. Come, let us worship together." Rev. W. A. Rollins, pastor. S. T. Coburn, A. A. Hartman, E. F. Shumaker, committee.

A shrewd observer, when asked how fast sound travels, answered that it depends entirely upon the character of the sound. He had known a gentle blast on a dinner-horn to travel a mile in a few seconds, while a loud invitation to get up in the morning had taken an hour to go up two flights of stairs.—Youth's Companion.

"Members of the late William D. and Addison S. Ross families will hold a reunion at Pleasant Garden M. E. church, eight miles south of Greensboro, Thursday, September 10, at 10:30 o'clock. All relatives of the two families are invited. Picnic dinner will be served. In the event it rains dinner will be served in the dining room of the church."—Mrs. A. N. Perkins.

The latest that we have heard concerning Florida comes from a conversation between a Floridian and a Californian. It ran thus: Man from Florida: "Yes, sir, 500,000 in Miami by 1927. Why, we've not so far from that now—" Californian: "Counting the outlying population, of course?" Man from Florida: "Naw! The outlying population lives in California."

"Our meeting at Cox's Chapel came to a close last Thursday night. There were good congregations at every service. We feel that the church is greatly revived. There were 18 conversions and reclamations. Six joined our church—some are going to other churches. The pastor, Rev. A. L. Lucas, did all the preaching except one sermon. He seems to have his whole soul in the work. Our Sunday school is progressing nicely."—A Reader.

Rev. R. E. Pittman writes: "The revival meeting just closed at Trinity church which was conducted by Rev. John C. Cowell of Fayetteville was one of the best ever held at that church. Brother Cowell was at his very best all the way through these services and preached strong, soul-stirring sermons which gripped his hearers from the very start. The amount of good done will never be known. There were thirty-five members received into the church as a visible result and the number of conversions were perhaps innumerable. The house was crowded from the very first service and a great many failed to get inside at all. Brother Cowell is tireless in his efforts, consecrated in life and impresses every one with his earnestness. Every one here will be glad to have him pass this way again."

Next Sunday will be home coming day at Proximity Methodist church. All former members and pastors are invited to be present. A special program and music will be arranged.

An invitation is extended to all the former pastors and members of Longhurst M. E. church, Jalong, N. C., to be present September 13, 1925. "Home coming services." Hours of service 11 a. m. and 2:30 p. m. Rev. M. C. Ellerbe will close his second revival for the year in that church.

Mr. D. M. King and Miss Janie A. Thompson were married at the bride's home, Hickory Grove, September 1, at noon. The ceremony was performed by their pastor, Rev. A. R. Bell. Mrs. A. J. Thompson of Charlotte, the bride's cousin, had charge of the wedding music. The popular young couple went to Blowing Rock on their honeymoon. They will make Charlotte their home.

The St. Louis Christian Advocate says: "The Western Methodist Assembly at Mt. Sequoyah closed a successful season Friday, August 28, 1925. The programs were attractive and the attendance was good throughout the season. The trustees are encouraged in their work. There were many inquiries about lots and a goodly number of contracts were closed. The work of the assembly has justified the expectations of its friends and the outlook for yet larger usefulness is most hopeful."

Rev. J. W. Hoyle has on his charge three churches. The church at Pleasant Garden has 17 Sunday school rooms, the church at Bethlehem has eight rooms and the church at Rehobeth seven. This pastor claims that his charge is best equipped for Sunday school work of any circuit in the state. Who will say him "nay?" The camp meeting at Bethlehem resulted in 22 additions on profession of faith. This makes 73 additions this year and the revival at Rehobeth is yet to be held. J. W. Hoyle is doing a great work at Pleasant Garden.

"Tabernacle church on the Uwharrie circuit has passed through the greatest revival probably in its history. There were 49 persons professed faith in Christ, most of them giving evidence of a great blessing. The Christian people of the community were greatly helped. Rev. V. B. Stanley of Asheboro did the preaching and did it well. At all services except the day service through the week the house was much too small for the congregations. The Lord seemed to have His way. Thirteen were received into the church Sunday morning. One goes to the M. P. church and others, I think, will come in at Tabernacle. Pray for us as we labor this week at Tabor church."—Geo. W. Clay, Pastor.

Brother T. L. Rawley of Winston-Salem writes: "Referring to article in Advocate of 3rd instant, "Information wanted for official year book," pardon me for suggesting that in next issue you call especial attention of the presiding elders of both conferences to it, and request that they stress the matter in their "grand rounds" that each charge may be represented in this noble undertaking and that North Carolina may be equal to the best in this as well as other things. We have half dozen in Centenary of these ancients.

About six o'clock Monday evening the seven children of Rev. and Mrs. A. A. Angel, who live about three miles out from Hot Eprings, near Tennelina, were out on the porch reading the funny paper when the lightning struck the seven year old daughter, Gertrude, instantly killing her. The six brothers were somewhat stunned but not seriously hurt. The child was buried the next day about three o'clock at the Antioch cemetery near their home, the service being conducted by Rev. C. B. Newton of Marshall, Rev. I. H. Garrenflo of Hot Springs and Rev. Mr. Steadman.—News-Record.

Rev. J. F. Starnes writes: "We have just closed out three very successful meetings. The first at Mt. Tabor. We had a good revival in the church. We were assisted by the pastor's brother, Rev. C. F. Starnes of the Florida conference. The second meeting was at Mt. Sylvan, assisted by Rev. C. B. Barcliff of Duke University. Large crowds attended and several names have been given for membership. The third meeting was at Rougemont. Here we were very ably assisted by Rev. J. W. Bradley of Roxboro. He preached splendid sermons dealing with the gospel in every way possible. There were quite a number converted and eleven joined the church on profession of faith. We have several other meetings to hold, closing up with the church at Bahama in October. As the pastor is finishing up his fourth year at this place sombody will be lucky who comes here next year. May our heavenly Father choose the next man for this charge.

"Sunday, October the 4th, we expect to have a home coming and rally day for our Methodist people here at Bethel. We want all our friends and members who do not live here to be present. We are also inviting all former pastors to be here for the day. Bishop Denny will preach at 11 a. m.; dinner will be served in the basement at one; at two thirty Brother Barnes will have his class here for a concert. In the meantime Brother Cotton will make an address. We plan to make it a great day and want our friends and former pastors to come and enjoy it with us."—L. L. Smith.

Mr. J. W. Copeland, a highly esteemed young man of Greensboro, died in Sanford Saturday, September 5, as a result of automobile injuries received two weeks before when the automobile in which he was riding was struck near Lillington by an auto driven by a negro. Mr. Copeland was 34 years old, a native of Ramseur, had been an employ of the American Exchange National Bank 13 years. He served 12 years as teller and was widely known and enjoyed a large circle of friends. A great concourse attended the funeral services Sunday afternoon. Great sympathy is felt for Mrs. Copeland and the two little children who are bereft of husband and father.

Sunday, September 6, was a great day for the members of the Wendell church, of which Rev. E. M. Hall is pastor, because their prayers have been answered and their hopes realized in the opening of the new church auditorium for public worship. For almost two years the services have been held in the Sunday school department. The installation of handsome pews and the pulpit furniture were the gift of that beloved and generous brother, R. B. Whitley. The beautiful lighting system was provided by a free will offering of the members. The new piano was the gift of the young men's Bible class, under the leadership of their talented teacher, Prof. W. C. Stroud. Excellent music, including a vocal solo by Mrs. E. M. Hall, sermons by the pastor, and dedicatory services of special gifts, were the features of the opening services. Large crowds were present.

Rev. J. Ed. Thompson writes as follows of a great revival: "We closed a really great meeting at King's Mountain last night. While it lasted only one week, earnest and intense work was done from the beginning. Large congregations attended the two services each day. Often the auditorium and Sunday school annex were crowded and many turned away. Men of other denominations closed their stores and places of business to attend the day services. The old time deep conviction of sin brought forth the cry for mercy, and deep sobs of penitence could be heard all over the church. The shout of victory and joy was heard. It was a great meeting. A class of over thirty have given their names to be received into the church next Sunday morning. There may be others yet. Rev. A. L. Stanford of Shelby conducted the meeting. The masterful and tactful manner in which he conducted it, together with the great messages he delivered, have made a profound impression on the entire town. Rev. D. D. Holt, a young man studying for the ministry at Rutherford College last year and at Duke next year, had charge of the music. I have never seen his equal in that line."

Professor Max Mason of the University of Wisconsin, has been elected president of the University of Chicago, to succeed the late Dr. Ernest DeWitt Burton, who died last May. He is an alumnus of the University of Wisconsin, having taken his degree of bachelor of arts in 1898. Later on he studied abroad and took his degree of doctor of philosophy at the University of Gottingen in 1903. For a year he was instructor in mathematics at the Massachusetts Institute of Technology, and for four years was assistant professor in the department of mathematics at Yale University. Since 1908 he has occupied the chair of mathematical physics at his alma mater. He has also held important positions in connection with the national research council and other organizations. Professor Mason comes to the presidency of the great university well equipped by his academic experience and executive service elsewhere rendered. Chicago University is now in the midst of a great financial campaign. Several new buildings have been projected and a large increase in the endowment is needed. It is believed Professor Mason will make an excellent successor to those distinguished scholars and administrators, Presidents Harper, Judson and Burton.—St. Louis Christian Advocate.

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AN URGENT APPEAL TO THE MINISTERS OF THE NORTH CAROLINA CONFERENCES

Mrs. W. H. S. Burgwyn of Raleigh, for many years state president of the International Order of the King's Daughters and Sons, a non-denominational religious organization about forty years old, for charity and relief and general social uplift, has asked me, at Mr. Stanbury's suggestion, to solicit from the Methodists an offering to be applied to helping pay for a chapel we are building at Samarcand Manor. So I am appealing to you in this way to take up a collection in your church after an appropriate sermon and explanation for this purpose.

Samarcand Manor, as you doubtless know, is the school for delinquent girls, located away out in the country, miles and miles away from everywhere it seems to me when I go over there, but the post-office is Samarcand, N. C., and it is near enough to some of our towns for the preachers to go there to hold services for them sometimes.

The girls are committed in the regular way by the juvenile court at the recommendation of the welfare officer, for a first offense or because of vicious tendencies which do not submit to control, or sometimes because surroundings or home influences would lead to criminal living for lack of knowledge and proper teaching or training. They may be committeed at any age, from a few years up to eighteen years old—there are several little six-year-olds there now, and last Christmas there were eight who were young enough to want dolls for Christmas. Ninety to ninety-five per cent have venereal diseases when they enter, for which they are treated till cured. They come from homes of poverty, ignorance, and sinful living, sometimes from almost no home at all as we understand it, with no hope of ever having a chance for anything better, but sometimes from real homes and good influences, too.

While Samarcand Manor is in a sense a place of legal detention, the girls are made to feel that it is home, a Christian home, where people care for and are interested in them and whether they do right or wrong, where they may win respect and love by good behaviour and obedience. They are taught cleanliness of mind and heart and body. They are taught morality and purity and honor from a religious standpoint. Their school life is that of our regular grade schools with the usual school activities. They are taught to cook, to sew, to keep house, to make a garden, to run a farm—they are not allowed to plough—and such other pursuits as the school can afford, which appeal to them, all leading up to the time when they can be discharged, self-respecting young women, able to take care of themselves in a virtuous, respectable and respect-commanding manner. When they do leave, if they haven't the right kind of home to return to, some place or job congenial to them is found for them. Some marry and make happy homes. Many letters of heartfelt appreciation are written back to Miss McNaughton by them.

There are 205 girls there now and many on the waiting list. The faculty is made up of a fine type of educated Christian womanhood. Miss McNaughton, the head, is a Scotchwoman, a strong, splendid, capable, sympathetic gentlewoman. The "farmer" is a very rich young woman who gave up a life of social ease and leadership to live among these girls to help and teach them, and she runs a successful farm with them, too. The school is run on the honor, or student government system, and according to good behaviour and attainments the girls advance through a graduating system from one cottage to another, each one a step higher, as an honor to be worked for, till before they are discharged they live, fifteen at a time, for the last six months in the highest honor cottage, which is a real home in all its appointments. There is no whipping or other corporal punishment, but when punishment is needed it is administered by putting the offender as far back in work and privilege as is thought best. Sometimes a girl runs away, but she is always found and brought back, when she is not whipped or confined, but is put back to win her way to the top and to favor all over again. They study, they work, they play, all to one end—to become self-respecting, reliable, trustworthy women, who will be able to support themselves honorably.

They are eagerly responsive to religious training. They love church services, but they cannot leave the grounds to go anywhere to attend a church service, so all such must go to them. They begged for a little church of their own, where ministers could come to preach to them, is the reason for the building of this chapel. On the board of trustees is a woman of my own circle of The King's Daughters here in Rockingham, and she has told us often how they begged for a chapel, or a little church, where they could have real preaching services. About two years ago I went with this friend and a minister, who was holding a revival here, to Samarcand, by their invitation, that he might hold a service for them. They listened attentively and with interest to his serman, an appropriate one, after which he asked if they would like to express a desire to know and love God, and to live according to His will and teaching. If so, to say so by coming and giving him their hands. Nearly all of them did so.

Since they want a building in which to worship God, a building which thy recognize as being "the house of the Lord," ought they not to have one? They don't belong to any denomination, only to the state, which provides no such building for them. To The King's Daughters, an organization drawing its members from all faiths, including Jews and resident foreigners, determined to build a chapel, as inexpensive as a building, to be good and substantial, could be. But our state organization is a small one, made up of circles, 21 in all, which expend the money they make upon local calls for relief—food, clothing, fuel, hospital treatments and operations, medicines, milk and eggs, etc.—so that the state work undertaken by them must be provided for in some extra way, and that is why I am making this appeal to you. We Methodists have a certain pride in always doing our best to answer all calls made to us—we send our money to many foreign countries, to carry the gospel, to feed, and clothe, and educate, and heal as many as we can possibly reach among many peoples. Can we afford to turn a deaf ear to these girls right at our doors when they ask us for a building in which they may learn of God and worship Him aright, in the only place where they can have access to a church, a place where they are being rescued from lives of sin to lives of goodness, from being deadly menaces to any community to the possibility of becoming blessings to any whose lives they touch? Let us thank God for His goodness to us and ours in that we have been reared in godly homes and are able to provide our children with surroundings—who can tell but that we might have been as bad as the worst of them if we had had no better chance than they have had, or that, with all our care, some of our children may become such as they—and make a free will offering to be applied to the sum necessary to pay for the chapel at Samarcand Manor. May our Father put it into your hearts and those of your congregations to be liberal in your offerings which will help Him in His effort to find these lost lambs of His, that they may be restored to His fold where they may be in safety with His sheep which have not lost the way.

Please send your offerings to Mrs. J. LeGrand Everett, 202 N. Randolph Street, Rockingham, N. C.

NOT IN A PADDED CELL BUT ON A VACATION

By J. H. Barnhardt.

Sooner or later some expert is sure to go to every son of Adam and inform him that he is a fit subject for an operation, a padded cell, or—a vacation. One of the three will surely get him, perhaps all of them. And so, in the ongoing of the days, my official board which, by the way, is one of the very best in Methodist circles anywhere, voted me a vacation, not because they wanted me to go but because other congregations were doing it and they did not wish to appear selfish. I still think that had I been present in the meeting I might have averted their action and saved them from the embarrassment of my absence from the city.

Anyway, they said go and I went. I have learned long ago that it is better for a fellow to go when there is a chance for him to come back than for him to stick around until they tell him to go permanently. Some editors, elders, connectionals, pastors, et cetera, haven't learned that yet. But give them time, give them time.

Imagine a fellow with a vacation on his hands and not wanting one. If there is anything in this country that has been overworked it is the vacation fad. It is a boon for the weary and a blessing for the weak, but I have seen so many hefty yearlings who haven't done anything but loaf all the year going around from one resort to another until I have become suspicious of the whole exaggerated business. But a brief resting spell for most people has its advantages. It at least gets them away from home for awhile, which isn't so bad when you come to think about it.

Somebody has said that the great question now before the American people is "where to park your automobile," but almost as great is the question: Where shall I spend my vacation? A man who has read the daily papers of any given date has already seen everything, and there isn't any place for him to go. Still, anybody is willing to take a chance sometimes. I have escaped delirium tremens so far, and according to a character in one of Irvin Cobb's stories, a person has never been anywhere nor seen anything until he has had 'em. I didn't go to the mountains in search of that experience, but they do say that in certain sections of that much heralded region one may still acquire the background for some exciting imaginary explorations. No, Edyth, not all the bootlegging is done in the congested centers of our towns and cities. Some of it is done in the country still.

That isn't the kind of exhilaration you get, however, at Lake Junaluska, where I finally landed. It just seems that wherever I may start in the summer time, I always land at Junaluska. It is a delightful place to be, and so fascinating is the whole layout around there that one is apt to prolong his stay beyond the allotted limits and forget to come home at all. I know some preachers and others who went there near the beginning of the season who are still there.

Lakeside Lodge was there bigger and better than ever. This is the hostelery built by our enterprising citizen, Mr. J. B. Ivey, to which so many of us find our way each summer and where we find a most congenial and attractive environment for rest and relaxation under almost ideal conditions. Mr. and Mrs. George Foard of Statesville are hard to beat when it comes to playing host to a crowd of raw tourists gathered from the four corners. George is the comedian of the place. He was there this year in all his glory, but like all the stars, on different days, he "differs in glory." He is agin' evolution every day, and claims to be embarrassingly self-conscious when you talk about monkeys. When I suggested that the people a thousand years from now might deny that they had descended from us he said that he intended leaving his picture so that they could draw their own conclusions.

Not a-meanin' Junaluska, of course, but the average summer resort is a corking good place to study human nature and—human anatomy. Both subjects are amply exposed, and the concensus of opinion is that the latter appears to better advantage than the former. Staid business men who at home would congeal your blood by a single glance, and conventional housewives who at home regularly chase from their doors a flock of agent with assumed countenances which would shrivel a cocoanut, to say nothing of the more or less younger generation representing every shade of color and tint of the spectrum, these all turn loose of every semblance of artificiality and hark back to primal living. It was a happy, jovial group from many quarters of the map who found themselves projected into my midst at Lakeside Lodge from August 6 to 17.

One can hear a lot of stories circulating around there about preachers. It came to me on good authority that Rev. L. B. Hayes was preaching this summer at Morganton one night for Rev. G. T. Bond. During the progress of the sermon, the preacher paused and walked toward the chair where he had been seated, whereupon Brother Bond arose quickly and announced a closing hymn. Not to be outdone, however, friend Hayes raised his voice several octaves and asserted that there was "one other point" that he wished to emphasize, and it is that he kept emphasizing it for the next twenty minutes. Nobody has yet trapped Brother Bond into saying whether he actually thought Brother Hayes had finished or was only trying out an ingenious device to relieve an embarrassing situation.

Nothing has been done during the whole season at Junaluska more fitting than the unveiling of a memorial bronze tablet in memory of the late Bishop James Atkins in the Educational building. This ceremony took place in the afternoon of August 16, and was attended by a large company of the friends and admirers of our fallen leader who did so much to further the interests of the Southern Assembly and the cause of Methodism in general. The tribute spoken by Dr. Andrew Sledd in honor of the bishop was a gem serene, while the remarks of Dr. Geo. R. Stuart were filled with human interest. The others appearing on the program, includ-

(Continued on page six)

NO UNIFICATION ABOUT THE PLAN

By G. W. Fink.

Is it wicked for the Methodist Church North and South to labor in the Master's kingdom, by the Holy Ghost sent down from heaven, in separate organizations? If so, would it not be just as wicked for the United Methodist, Presbyterian, Baptist and other Christian denominations to so work in separate organizations? We all use many of the same hymns, the same Bible, serve the same God, have the same Holy Spirit, are living in the same world and expect to get to the same heaven at last. I have labored in revival meetings with Methodist North and South, Presbyterains, Baptists, Quakers, Lutherans, Episcopalians, and people of other denominations all working together at the same time. We all worked, rejoiced and praised God together, as lost souls were finding Christ as their Saviour. The glory of God came down upon us and we all were made to sit together in heavenly places, in "The unity of the Spirit in the bonds of peace." If some one who was blind to real unity, who only saw unity in organic union, had stepped out and said, "It is wicked for us to belong to different denominations, and unless we all get into one denomination we will be guilty of sin before God," how many do you suppose would have believed him in this statement? I dare say many, if not all, would have thought him crazy, or that he should be arrested for disturbing public worship.

The unity of the spirit can best be realized by separation when constant clashing of differences of opinion causes confusion or strife in the same organizatoin. Such separations receive the approval and blessing of God as illustrated by many Bible accounts, among which are: Paul and Barnahas who differed so much about one matter that they separated and God blessed the work of each to such an extent that there was likely more good done by their action than would have been done if they had remained together. Acts 15:36-41. Abraham and Lot separated because in their judgment strife between their herdsmen would be thus eliminated. Paul acknowledges that God worked through Peter among the Jews, and through himself to the Gentiles, to greater advantage than either could have been used to both. Gal. 2:7-9. In the face of these facts as well as in view of the great work accomplished by both the Northern and Southern Methodist churches since their separation, who can doubt that God has been working with both of these great churches? Who can doubt that there was less friction between these churches separate than there would have been with organic union for these years? I am fully convinced that both churches can do more good as they are for many years to come than they can under the present plan called "unification." If the word "united" had not been placed in the first Article of the plan, I hardly see how any one could have seen anything that resembled unification in this plan. That word "united" in this plan looks as much out of place as a mouse would at a cat convention.

When I say that I can see no unification about this plan I speak the sentiment of hundreds of thousands of Southern Methodists as well as many of the Northern church. We are not saying such things because we want to differ from our beloved brethren who honestly see unification in the plan, but simply because it is conspicuous because of its absence. Please hear some distinguished leaders in the Northern church on this point: Dr. Wareing, editor of The Western Christian Advocate, says among other things: "It is being claimed that the Church South is going to defeat the proposal. We cast no blame, we express no aspersions, we make no indictment. IF WE WERE IN THEIR PLACE WE WOULD VOTE AGAINST THE ADOPTION OF THE PLAN; FOR IT IS NOT UNIFICATION. It is an elaborate proposal for federation and community co-operation; it does not advance toward that position which we in Christ believe should be our Methodist heritage." The good Doctor differs very much from the beloved brethren in our church who say this plan is a step toward organic union. He does not believe this and honestly says so. Dr. Claudius B. Spencer, editor of the Central Christian Advocate, of the Northern church, among other things says, to call this scheme a union is "an affront to Webster's Unabridged Dictionary." Yet some of our good brethren seem to think if you tie the top twigs of two trees together with a paper string the roots and trunks will eventually grow together. Well, I say the Lord bless them. They have more faith and charity than I have.

I claim this plan is misleading because it poses as a plan of unification, when tnere is not even a step toward even organic union between the two churches in it. There is not a promise in the plan that a single member, church, foot or land or even a dollar's worth of property will be transferred from one jurisdiction to the other if the plan is adopted. I challenge any supporter of the plan to point out such a promise. Article V, Section 1, of the plan says: "Subject to the limitations and restrictions of the constitution, the General Conference shall have full legislative power over all matters distinctly connectional, and in exercises of said power shall have authority as follows." Mind you, the General Conference shall have authority to do a number of things; but who of the good brethren who support the plan can say they know the General Conference will or can transfer anything from one jurisdictoin to the other? If one jurisdiction should vote unanimously on a scheme of consolidating the mission fields as spoken of in pargaraph three of same article, and a majority of the other jurisdiction should vote against it, according to section one of Article V the thing would be dead. The same is true with the transfer of property or members spoken of in paragraph eight of same article. All proposed legislation of any kind may meet a similar fate by a majority vote of either side against it. Does it not look reasonable that if in the past twenty years selected commissions from each church could not agree on a constitution, name, and conditions of transfer of members and property from one church to another, for their churches, that it will be unreasonable to expect a general conference of nearly a thousand members to agree on such things?

Some good brother comes forward and says I am in favor of anything, because the Northern church is the strongest, and they are taking many of our members and even whole churches in the west and at some points on the border. This is his only reason for voting for the plan. To that good brother I would say: Suppose you were running a poultry yard and should discover that a fox had a den nearby and was climbing over the fence and carrying away a chicken occasionally, would you think it a wise thing to tear your present fence down and so enlarge it until it would include the fox den and all? Would you be in favor of that? You can easily make the application. Yet I wish to say for myself that I am a Methodist preacher and like chicken as well as any of you, and if a fox or anything else gets one of my chickens he will at least have to climb over the fence to get it while I am away or asleep. Brethren, that is all I can see that you can gain by voting for this plan. You relieve the Northern church of their obligation they took in 1844.

Some brother said the other day, "If you vote down this plan the Northern church will project their work in the South with increasing vigor." If that is the case it clearly illustrates the fact that the time is not yet ripe for organic union with that church. I intend to try to believe the brother was mistaken. As long as there is any spiteful disposition between the two churches there can be no real unification.

"VOTE WITH THE MAJORITY"—BISHOP CANDLER AND DOCTOR PIERCE

By Oscar L. Simpson.

Dr. L. P. Jacks, principal of Manchester College, Oxford, and one of the most brilliant essayists of the times, insists that in the welter of the religious-scientific controversy a third power has arisen to oppose both religion and science. The common name for it, he says, is "policy." "So far as the world can be said to be ruled by anything—and it would be stretching compliments to say that it is—this is the ruling power. What policy means it may be hard to define, but it certainly means something of immense importance to the mind of the age—something, at all events, of immensely greater importance than either science or religion. It is policy that the public expects and respects; to policy it trusts its fortunes; on policy it stakes its hopes. (Realities and Shams, L. P. Jacks, pp. 76-77.)"

This thesis seems to find most interesting substantiation in a recent letter sent out over the signatures f Bishop Warren A. Candler and Rev. W. L. Pierce from the office of Association to Preserve Southern Methodism by **Defeating the Proposed Plan of Unification.** The letter contains these words, **"It would be most unfortunate for any of the preachers to give ground for it to be said that they are arrayed against a large majority of the members of the church."** Coming from a group of the brethren who strenuously insist upon the right of individual interpretation and expression, this is a most astounding assertion. Unless we have woefully misinterpreted it, the meaning is that persons who are wholeheartedly committed to the pending plan and from high spiritual and ethical motives rejoice in it, should nevertheless vote against it because they are assured that the majority is opposed.

Several years ago I heard the distinguished pastor of a famous church in one of our large cities express his attitude toward majorities where spiritual and ethical motives were involved. Defeat for a then pending issue had been conceded on all sides. "Vote for it?" asked the preacher. "I would vote for it if every other man in the city were to vote against it." Prophets literally have done that, and later generations have called them blessed.

Frankly now I do not know any unificationists who are posing as heroes. But majorities are not always right. The majority vote is not always the saner, more far-seeing vote. If by some inexplicable chance there should be a stampede along the line suggested by the organization which Bishop Candler heads, well, "policy" will not have completely won the day yet. An intelligent minority working along constructive rather than destructive lines has before it the far ranges of the future.

But lest I misrepresent Dr. Jacks, in the eassay from which I quoted he is grappling seriously with the problem of how to **liberate the forces that make for peace in the world.** He approves Professor Peabody's distinction between peace-keeping and peace-making and lends the whole weight of his tremendous influence to the latter process. "The whole world," he says, "is crying out for moral idealism. . . . We wait for this highest thing as they wait for the morning; and whenever the gleams of it appear on the horizon, as they do from time to time, there is a deep response from the hearts of millions, and the hopes revive which 'policy' has well-nigh crushed."

PERSONALITIES VERSUS UNIFICATION

By A. P. Brantley.

I have read with interest the many articles which have appeared in the Advocate for and against the present Plan of Unification. But I have been sadly disappointed in many of the more recent articles because they have involved personalities rather than unification. The tragedy of the present discussion is a shifting from unification to personalities with whom we do not agree. Our accomplishments will be very little on such a basis as this, and personal arguments will have little weight when so many people are involved. Besides the people are anxious to know something about a unified church and the Plan of Unification. They care nothing about our opinion regarding some one with whom we do not agree. Moreover, I am not so sure that our laymen sanction all that has come from the pen of our church leaders concerning this matter. It is evident that some o four ministers, presiding elders, and bishops have written articles on this subject which would not be approved by the church. Some of our laymen have stood aghast and ventured to raise their hands in horror at some of the things which have been said and the way they were said. Some have even gone so far as to question the quality of the religion of some of our church leaders after reading their articles on this subject. There is a slight reason for a person to say things in a moment which he would regret the next moment, but there is no reason for a person writing an article in which he deliberately expresses himself in unchristian tones and in an unchristian way. This has been decidedly obvious in many of the more recent articles on personalities meant for unification. If our laymen expressed themselves in the same bold and impudent way in the presence of the ministers, as the ministers have expressed themselves in the presence of the laymen through their articles, reviving their traditional enmity, jealously and unchristian like feeling for each other, the minister would feel like having a revivel meeting. The laymen now have a perfect right to call for a revival meeting for their ministers, presiding elders and bishops. Only a few days ago I heard this remark from a layman after reading one of these personal missiles, shot with a terrific force and as deadening as an Indian's poisoned arrow: "If our ministers and pastors act like that, and have no more control of themselves and their feelings, what can they expect from us; they had better stop preaching." Surely when ministers of the gospel, leaders of the people, and especially leaders of our church call fellow ministers "bald heads" and ask in bold headlines of our church paper to "Turn the Rascals Out" it is time to stop and think and perhaps do a little thinking. It was a dangerous thing in the days of Elisha to call people "bald heads" (2 Kings, 2:23-24).

When writers on this subject confess they are not strong on "world vision, and are afraid of folks with vision," should not be taken seriously in the least. What if the eighth century prophets had written in the same manner? They would never have survived their day. What if our great reformers had written thus, and their convictions have coincided with their writings? We would still be living in the dark ages. The secret of the whole matter has been expressed by the writer who is afraid of "World vision and people who have vision." If we were the only ones concerned our visions and opinions would not weigh so heavily, but generations to come will measure us by what we do. People from other churches and nations are watching us. For example, at the conclusion of a speech before an assembly of the Non-Conformist Churches in Oxford, England, last year, an open forum series was in vogue, and one of the hardest questions I tried to answer was "Why do you have two branches of Methodism in America identically the same, why do you not unite and become one?" On another occasion in a private conversation with a native of India, an Oxford graduate student, and a Buddhist, said, "You American missionaries will never accomplish anything worth while in India till you get together on your religion; there are too many sects and divisions in your denominations. Our people do not know why they should be one kind of a Presbyterian and one kind of a Methodist and not be the other." In a conversation with an Italian gentleman in Pisa, Italy, the subject of religion arose and he informed me that he was a member of the new movement known as the Reformed Catholic. A further inquiry brought from him the confession that it was somewhat similar to our free Protestant churches of America, but he hoped it would never be broken up into division and denomination like ours.

It is very hard for other people to see our differences, and sense our enmity, jealousy and traditional animosity which our geographical location produce.

The paramount aim of this great movement is to unify hearts as well as institutions and organizations. It is perfectly evident, however, that a few hearts will not unite even though the plan be approved. Some did not care to belong to the Union when the Confederacy fell, but who is not proud of their citizenship in the Union today. This is really a crucial hour through which our church is about to pass; she has indeed gone through many. Very few of us have ever known how dark was the night or how deep the waters through which she has passed. The prayer upon every heart, whether they be for or against Unification, is for the progress of the church, but all these prayers cannot be answered for many of them will be diametrically opposed to each other. But let us remember we are holding within our hands the apparent destiny of our church. There are generations yet unborn who know nothing about the enmity of the past. Shall we bring them into the world loving each other an dworking together or shall it be a continuous stream of hating and pulling asunder? We are what we are, merely because our parents taught us thus. Do we desire no better for our posterity? Are there no aims higher than holding on to the animosities of a traditional past? Shall we lie supinely on our back hugging the delusive phantoms of the past? Surely not. Then let us give the generations unborn a reason to rise up and call us blessed by giving them not only an institution unified but by giving them a union of hearts.

The youth seated himself in the dentist's chair. He wore a wonderful striped silk shirt and an even more wonderful checked suit. He had the vacant stare that often goes with both.

"I'm afraid to give him gas," the dentist said to his assistant.

"Why?"

"Well," replied the dentist, "how will I know when he is unconscious?"—Baptist Girls and Boys.

WEAVER COLLEGE OPENING

The fifty-third session of Weaver College as an incorporated institution began on Thursday morning, September 3, 1925. This historic institution feels very much encouraged at the steady growth of the present time. It is and probably always will be a small college where the home atmosphere is predominant, and where thorough college work of junior grade is done while life friendships of the closest kind are being formed.

The attendance of boarding students is larger than for any previous session, so far as the records indicate. The boys' dormitory is entirely full, except for space reserved for two students who will arrive Monday. Others are enrolling every day, with the understanding that they will have sleeping quarters in the village under the supervision of the college. Crutchfield Hall is filled absolutely to its capacity, but next week some rooms in the "White House" on the campus will be available for additional students. Professor and Mrs. Carden and Mrs. Gertman will live in this dormitory as soon as the departure of summer people releases a Weaverville home for present occupants. It is expected that the enrollment will run up for the year somewhat over two hundred as compared with one hundred seventy-five during 1924-25. It is not the plan of the present administration to push the registration beyond two hundred fifty at any time, as the purpose is to maintain the small-college situation with sufficient competition among the students to secure the most wholesome stimulation.

THOSE FOUR YEAR MEN

(*continued from page two*)

own congregation and upon the entire city. He is widely known as an orator and successful revivalist. It is a safe guess that the churches will have an eye on Abernethy.

The Greensboro district has four pastors who just now occupy the center of the stage. Call the roll. Barber, Hayes, Moores, Goode. The writer had something to do with all these appointments four years ago, and each of them has proven especially happy. W. A. Barber at Glenwood has done admirably, L. B. Hayes at Park Place has met every demand of that new charge and these years of substantial growth have made ready for the great new church which is to be erected next year. Reidsville in securing M. F. Moores got just the man they wanted and they have been happy ever since. So has Dr. Moores. C. P. Goode on the Wentworth was a perfect fit and both pastor and people have enjoyed a delightful quadrennium.

R. C. Goforth has a good name for an itinerant Methodist preacher and he lives up to his name; he is also kin to the Tuttles. So have no fear for the future of this young preacher who has wrought well at Glen Alpine. H. K. Boyer succeeds everywhere he goes, and who expected otherwise in his second quadrennium at Mt. Airy? G. W. Williams is not very well known by the people outside of the Mt. Airy district. But up in that country he is the "big chief." And let all the people in that section say "Amen!" It comes just as natural for J. T. Ratledge to stay four years as it does for W. F. Womble. They are both built just that way and nobody can prevent it.

W. A. Jenkins, J. S. Folger and G. G. Adams constitute the youthful trio which has enjoyed settled pastorates for four years in the Salisbury district. Jenkins is not so young as the other two but he is a long way from the dead line. His ministry at Central, Concord, has been pre-eminently successful. Folger and Adams are two young men of whom the church is expecting effective service in the years that are ahead. They have already made a very fine beginning.

Do you all know Dwight W. Brown, who in his fourth year can take a trip to the Holy Land and return with the assurance that he can close the year in good shape and that the presiding elders will eagerly seek after him for some important task?

Would any man believe it possible to approach the hackneyed subject of Unification from a fresh angle? Yet that is what O. P. Ader has done, as an article of his to appear next week will show. In fact, he treats all subjects in his own individual manner. This scholar, independent thinker, and devout servant of Christ will probably leave Mt. Holly this fall. But his work and holy influence will abide. Four successful years on the big Shelby circuit goes into the records to the credit of Rev. B. Wilson. N. C. Williams has wrought well at Granite Falls and he bears the reputation of being one of our greatest preachers. A. C. Kennedy at Catawba has proven his superior ability as a Methodist preacher and these have been happy years for his flock. J. E. McSwain at Cool Springs has so wrought as to receive the constant plaudits of his people. Brother Ira Ervin has for a year or more been hindered by poor health, but at all times he is faithful and true.

Some men are called to be pastors and some to be evangelists, but G. W. Fink and John Cline have been called to be both pastors and evangelists—a rare but valuable combination. With the names of J. W. Vestal, who is pure gold, and W. G. McFarland, whose future is radiant, this story closes.

But what about those seven presiding elders to whom the law says "thus far but no further?" That will constitute a later chapter to this same story.

IMPORTANT BOOKS BY OUR OWN MEN

President W. P. Few.

I have had in mind for several months to call the attention of readers of the Advocate to some important books written by our own men; but until now I have been prevented by close preoccupation with other urgent duties.

The editor of the Advocate, in his "Rev. John Tillett, the Iron Duke of the Methodist Itinerancy," has written a fascinating book. It was men like John Tillett who planted Methodism in North Carolina and all over America. We of this generation need to know more about those heroic makers of our civilization. Mr. Plyler has done us a distinct service in preserving this man's record and making it available for us in a volume that holds one's attention from the first page to the last.

Dean Wilbur F. Tillett's "The Paths That Lead to God" is well described by its title. Dean Tillett, a son of the Iron Duke of the Methodist Itinerancy, was born and bred among us, and received a good part of his education in the state. At Trinity College, where he spent two years, he was a classmate of Joseph G. Brown and Walter H. Page. Neither of the three stayed to graduate but all lived to become important and highly useful men.

A book like Dr. Tillett's, always in order, coming just now has a sort of timeliness. It is nowhere contentious about out-worn forms, but it is conservative of the essential things in our Christianity. I can heartily commend it to all readers but especially to any who are disturbed by the confused talk one hears nowadays about science and religion. The reading of it will do good and only good.

The two books that remain to be mentioned are by the other Plyler—par nobile fratrum. I can commend "Bethel Among the Oaks" by Rev. M. T. Plyler for two especial reasons: (1) it will tend to strengthen the reader's interest in the country church, and (2) to explode the false notion that genuine religion can only be found in old-fashioned surroundings.

The same author's "Thomas Neal Ivey, Golden-hearted Gentleman," has recently been reviewed in the Advocate. Let me add that it is an admirable treatment of an admirable career; and let me urge the reading of it by all our people. I read it with growing interest as I read Mr. Plyler's excellent study of Dr. Ivey's father.

It has been often pointed out, and lately emphasized, that North Carolinians are not a reading people. I could wish that this charge against a people who are doing well in so many ways might prove to be false at least so far as these four books are concerned. They are worthy of a wide reading.

PEOPLE AND THINGS

(*continued from page three*)

Mr. Odell Tutor and Miss Mamie Hagler, both popular young people of Hickory Grove, were quietly married at the home of Mr. W. M. Baker in North Charlotte at 3 p. m. Sunday, September 6. Rev. A. R. Bell, their pastor, performed the ceremony.

Rev. J. E. Woosley, who in the chronological roll of this conference stands 16 from the top, but who in spirit and physical stamina may be placed among the boys in the undergraduate department, is making things hum at Grace and Bethel. New seats are being put in at Bethel in place of the chairs which have been in use since the church was built, Sunday school rooms have been erected at Grace, the parsonage is among the very best and everything is bang up on the Bethel and Grace charge.

"Drink" was the subject of Bishop James Cannon's, Jr., address before the Universal Christian Conference on Life and Work at Stockholm, Sweeden. This Southern bishop gave those representative churchmen from all parts of the world many things to think about concerning the evils of alcoholism and what prohibition has actually accomplished in the United States.

Rev. T. V. Crouse, pastor of Carraway Memorial, Greensboro, is this week assisting Rev. W. L. Scott in a meeting at Franklinville. Brother Crouse is greatly pleased with the prosperity of his Sunday school which in numbers run around the 300 mark. This school last Sunday made their pastor a present of $40.

Professor James H. Breasted of the University of Chicago is preparing a dictionary of the language used in Egypt twenty-five hundred years ago and earlier. It will be of great value to many scholars, and not least of all to students of the Old Testament.

Brother Rowland Atwater of Chatham county met a tragic death September 1 when struck by lightning at his tobacco barn where he was curing tobacco. He was a World War veteran and a member of the famous 30th division. On October 15, 1920, he married Miss Lida May Yates. To them was born one son, George Bunion, who was four years old the day that his father was killed. To the bereaved we extend our deepest sympathy.

Harry McGirt of Wilmington was in Greensboro last Monday. He had brought his daughter to Greensboro College, where she enters as a student. Brother McGirt reports that the bumper crops in Eastern Carolina is putting new life into everything. The city of Wilmington feels the effect of the remarkable prosperity that the farmers are enjoying this year. In speaking of the churches in Wilmington, Mr. McGirt says that they at Fifth Avenue church will hear of nothing but the return of Rev. W. C. Martin. The church is very greatly pleased with him.

Rev. R. K. Brady, the pastor at Wilkesboro, writes: "The revival meeting came to a close Sunday night. Rev. J. F. Moser of Kannapolis was the preacher and it was done well. He had services at 9 a. m. and 7:45 p. m. each day. The services were well attended and there was much interest among the membership of the church. On Saturday our good friend and brother, Rev. J. W. Moore of Winston-Salem and pastor of West End church, came to worship with us, to the delight of all. We are glad to have him with us. There will be several accessions to the church next Sunday as a result of the meeting and the membership was greatly revived. Truly Brother Moser is a man of God, and he led us to higher ground."

NOT IN A PADDED CELL BUT ON A VACATION

(*continued from page four*)

ing Bishop Mouzon, Dr. E. B. Chappell, etc., gave eloquent testimony to the worth and service of this great and good man.

It was my privilege to have some delightful fellowship while over there with Rev. P. W. Tucker, the alert and progressive presiding elder of the Waynesville district. The preachers and people esteem him highly and he is magnifying his office and making good in every way. Of course, I am not going to speak right out and tell everything that transpired that Sunday afternoon on our way to Cullowhee. Suffice it to say that even elders are human and when tires go flat in midsummer on the highway they find it a little more difficult than common to function as examples to the flock. But all's well that ends well. A delightful supper in the home of Rev. and Mrs. A. W. Lynch and a good service with the good people of Cullowhee set everything right at the district parsonage.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	10
Kentucky	87	88
Total	428	356

AN EFFICIENT PASTOR APPRECIATED

Whereas, Rev. J. M. Varner is nearing the completion of his first year's work as pastor of Epworth church; and whereas, the church, the Sunday school and all other organizations of the church have grown and prospered under his ministry and leadership, and believing that his work among us is only begun, and knowing that he has the love and admiration of not only the membership of his church, but the people of the entire community as well. Therefore be it resloved:

First, That we heartily endorse his year's work, and wish in this feeble way to express to him our deep appreciation of his bodly life and example, his fidelity and his untiring efforts to shepherd his flock and lead lost souls to Christ.

Second, That these resolutions be and are a petition to our presiding elder, Dr. T. F. Marr, to use his influence with the bishop and cabinet of the annual conference, to be held in October, to return Brother Varner to their work.

Third, That we pledge Brother Varner that if he is returned to this work that we will endeavor to give him our best support and co-operate in the work.

Fourth, That these resolutions be spread on our minutes, read before the congregation, a copy handed to Brother Varner, one to our presiding elder, Dr. T. F. Marr, one sent to the N. C. Christian Advocate and Concord Daily Tribune for publication.

(Signed) Board of Stewards Epworth M. E. Church, South.

By W. J. Carzine, Secretary.

J. O. ERVIN AT ALEXANDER

Rev. J. O. Ervin of Rutherfordton assisted in a revival series at Alexander, which began Sunday, August 16, and continued through August 23. Prof. W. E. Owens of Cliffside rendered efficient service as director of music. The services, both afternoon and evening, were well attended and were characterized by a note of earnestness and co-operation that was most gratifying. The entire community was greatly benefitted. Quite a number reconsecrated their lives to Christian service. There were two conversions.

Mr. Ervin is, first, an interesting speaker. Many of the historic phrases he uses he has thought through for himself and is able to give to them the stamp of contemporaneity. He has a good command of language. Mr. Ervin is, furthermore, an intensely earnest man. Touching the essentials he speaks from an experience that is his own, not another's. He speaks naturally, therefore, without any touch of cant or professionalism. Such genuineness always inspires respect even on the part of the ungodly.

Alexander is a progressive little mill town operating under its own charter, where the officials are active church members and earnestly desire to have all citizens find a place in one of the two local churches. Among the adult and later adolescent population there are few non-church members and exceedingly few non-churchgoers.

Oscar L. Simpson.

THE ASBURY MONUMENT

Published by the Francis Asbury Memorial Association.

Bound volume of nearly 100 pages, containing stenographic report of ceremonies and speeches at the unveiling of the statue in Washington, D. C., October 15, 1925.

Pictures of the Pioneer Bishop from the Bruff Portrait; of the sceen at the dedication, with President Coolidge delivering his address; of the statue from all points of view; and of Mr. Lukeman, the sculptor.

The President's masterly address is printed in complete form, with its strong tribute to the tireless, heroic founder of American Methodism, who served also the cause of the rising nation by his supreme efforts in behalf of evangelical religion.

The volume is a beautiful and effective souvenir of this religious memorial which has won unanimous approval of the Federal Fine Arts Commission and of experts generally as a work of art. It has been eccepted by the government of the United States as a worthy possession.

Order the book, with a beautiful rotogravure of the monument, executed by the Art Gravure Corporation of New York, 16x20, ready to be framed and hung on the walls of churches, Sunday schools, Epworth Leagues, libraries, homes, as a constant reminder, especially to the young, of the debt Methodism owes to Francis Asbury and his associates.

Sold by the Southern Methodist Publishing House, at Nashville, and its branches; also by the Methodist Book Concern and its depositories.

Book, one dollar; picture, 50 cents; both $1.50, postpaid.

ACTIVITIES AT BROAD STREET, MOORESVILLE

The Sunday school rally day at Broad Street church, August 30, was a marked success. The speeches of Mr. A. B. Saleeby of Salisbury and Mr. Chas. A. Brooks of Charlotte during the morning and afternoon hours not only drew large crowds but were of such instructive and inspiring nature that all who heard them were greatly benefited. Hon. Jake F. Newell of Charlotte, who spoke Sunday night to the largest crowd of the day, held his congregation spellbound from the beginning to the close of his very instructive and inspiring address. We all feel like going to work anew with renewed vigor and enthusiasm in the work of the Sunday school and the church as a whole. I am sure I voice the sentiment of all who heard these men speak when I say, "Come again, brethren."

We are holding preparatory services in our church this week, looking to our fall revival meetings to begin next Sunday. Rev. E. W. Mills, one of our local preachers, is leading these services in a very commendable way. Large crowds are attending and considerable interest is being taken otherwise. Bro. Will G. Pratt, known as the "boy evengelist," will preach during the two weeks' meetings beginning next Sunday.

G. W. Fink.

CARRYING ON THE CAUSE OF CHRISTIANITY THROUGH BUSINESS

Many of us are prone to depend for the advancement of the Kingdom of Christ entirely upon the ministry. While the work of the ministry is of the greatest importance, there exists a class of Christians, however, who silently and in a business way are accomplishing great things for the cause. Such is the unique mission of Geo. W. Noble of Monon Building, Chicago. Over a period of many years his life has been dedicated in a business way to the sale and proper distribution of Bibles, religious literature and books, church and Sunday school equipment, etc. Mr. Noble believes he has an easy task and that anyone can make a success in the sale of so popular and so helpful a book as the Bible. His belief, however, is greatest proof of his religious zeal. Whether his task is easy or not, he must assuredly live a life of sacrifice, possess a deep devotion to the cause and fix his eyes on the higher ideals of life to succeed in such an occupation. He has sold for years Bibles from the cheapest to the best in all well known languages. Thousands upon thousands of copies of the Holy Book have gone out through his excellent Christian organization to bless mankind. Would that there were "Nobles" in every nook and corner of our fair land. Any man who convinces the world of the commercial value of the Bible is doing a great thing for Christianity.

Greensboro College

Rated by State Department of Education as Class A entitling graduate to receive a teacher's highest grade certificate.

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SAMUEL B. TURRENTINE, President, Greensboro, N. C.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

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W. E. WEBB, Secretary
STATESVILLE, N. C.

Church Circles and Societies Attention!

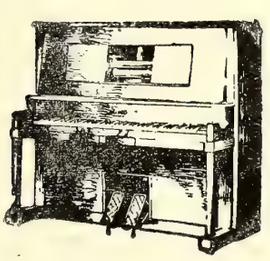
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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

BROTHERHOOD

A brother of all the world am I;
Over the world I find mine own,
The men who come from the lands that lie
In the bitter belt of the frozen zone,
The men who come from the dreamy south
Under the glowing sun's caress,
With swarthy skin and a smiling mouth,
All brothers mine in a bond to bless.

I honor the land that gave me birth,
I thrill with joy when the flag's unfurled;
But the gift she gives of supremest worth
Is the brother's heart for all the world.
So come, ye sons of the near and far,
Teuton and Latin, Slav and Jew;
For brothers beloved of mine ye are,
Blood of my blood in a world made new.

—Willys Peck Kent.

"What man so e'er I chance to see—
Amazing thought—is kin to me,
And if a man, my brother.

What though of strange and alien race,
Of unfamiliar form and face;
He is a man, my brother."

—Henry Nehemiah Dodge.

Miss Helen White, secretary of the Raleigh district, has been active of late organizing the Gibson auxiliaries. She began in Granville, her home county, and has recently gone over into Franklin. This is a work that should be undertaken by all the officers and individual members of our conference society. In fact, this is the finest way to cultivate the vast unorganized territory throughout our bounds.

The theme of our president's message at Greenville accentuated the unorganized congregations of our conference; each member of the auxiliaries can look about her and find one woman whom she can cultivate for missionary service by visiting her and discussing missionary endeavor as well as supplying the proper literature. It is often necessary to begin with the unit before an organization can be effected in a congregation.

Whenever a woman has missionary information, a consciousness of the needs of the heathen world and a love for her Lord, she is under obligation to the women who have lived oblivious to the Macedonian call. The debt to a brother or sister can't always be paid in coin. Many give coin gladly and yet withhold time, love, sympathy and intellectual ability that would promote the kingdom in a grander way.

Whatsoever we have, let us all give freely that the kingdom may come in all the earth.

Mrs. Bessie W. Lipscomb, home cultivation secretary, writes: "I met with the Methodists of Arizona at the same time the women of that conference were holding their annual meeting on Mt. Pinal, near Phoenix, and am to do the same thing in the Northwest next week at Spokane. I also attended the meeting at Blue Ridge and Mt. Sequoyah.

During my absence the reports for the quarter have come in and have made an interesting study as I note the figures, knowing they represent months of earnest work and prayer on the part of so many women and that your part of this service has been a large one.

Mrs. Fulton seems to be settled and to be happy in her work. You will be happy to know that the figures for the past half of the year are $28,278.18 in advance of the same period for last year. Your own conference has shared in this to the amount of $2,643. This is exclusive of the Bennett Memorial which you will see reported in the Bulletin.

MISS BESSIE COMBS TO VISIT FIRST CHURCH, ELIZABETH CITY

The women of the First church are planning a most delightful occasion for all the missionary workers of the district.

Miss Bessie Combs will hold a young people's meeting at First church on Sunday afternoon, September 13, at three o'clock. Each young people's society in the district is urged to send a delegate and entertainment in homes will be provided for all those who are unable to come and go during the day. The names of delegates should be sent to Mrs. M. Leigh Sheep one week before the date of meeting.

Miss Combs is a most charming personality and a delightful speaker. While she will address the young people and give her time more exclusively to their work. Still it is a wonderful opportunity for all others interested in missions to come in contact with this evangelical worker on the Sung Kiang District, China.

For five years she was an evangelistic worker on the Sunkiang district and had associated with her eight teachers and nine Bible women.

"The enrollment of the five primary day schools on the district has been one hundred and sixty-three. These schools are taught by eight splendid Christian girls, all of whom are active workers in local churches."

Miss Combs has been supervisor of the work in Sunkiang City and outstation evangelistic work and day schools.

She went out to China from St. Joseph, Mo., but she belongs to us of the North Carolina, for she represents us in the woman's work in China.

JAPAN

"I do trust the Japanese, and I say it in all sincerity after thirty-two years' experience with them," declared Dr. J. T. Meyers, of Baltimore, now on furlough. Dr. Meyers says that after thirty-two years' looking over the situation he believes Japan is the most adaptable of all the nations with which we deal in missionary work, and the American people have been the principal leaders in the changing life and thought of that country. Leadership must be one of friendship and brotherhood, not of superiority, he says. The political relations between Japan and the United States is a call to go forward. Japan stands for open diplomacy; and if we go in with Japan on a basis of co-operation and brotherhood, they will always follow this idea of open diplomacy. Dr. Meyers says he believes the Japanese are open to new and better ideals and are appealing to Anglo-Saxon people all over the world for fellowship and mutual service.

AFRICA

According to Ansil Lynn, Methodist missionary, the Batetela father and mother show deep love for their children. The little ones are subject to little or no discipline and are greatly spoiled. Batetela children go into fits of anger without reproof, and these tempers usually continue into adult life. The average family is small, as the death among infants is high, due to the prevalence of disease, exposure to dampness, and the feeding of heavy foods. In growing up the children develop a deep attachment for one another, and this affection continues through life. This fondness exists, even though the children may have different mothers. When a man is in trouble, his brother always tries to find ways to help him.

POLAND

Today we have a total of nine churches in Poland and one in the free State of Danzig. There are two out-stations each in Grudziadz, Chocziez, and Danzig, bringing the number of preaching places up to sixteen. There are 700 members of Methodist churches. This has been accomplished in two years of actual church work without open propaganda or recognition of our work and denial of the right to advertise our services.

Western North Carolina Conference

Oh, what if the one we have failed to uphold
By the prayers that we did not pray,
Should fall in defeat at the battle's front
Or falter along life's way!
Do you think that the fault would be wholly theirs
If, weary and sick at heart,
They failed to render some service true
When we did not do our part.

—Lillian M. Weeks, in Woman's Missionary Friend.

It is with deepest sorrow that we have heard of the death of Mrs. R. G. Tuttle, which occurred a few days ago at her home in Greensboro, following an illness of several months. Mrs. Tuttle was a devoted, loyal and consecrated Christian and in her passing the church and community has sustained great loss. For a number of years, prior to her illness, she was a most active worker in the Woman's Missionary Society, and in many places where she lived, the wife of an itinerant minister, she was the efficient leader of the young people's work, seeming especially fitted by her attractive personality splendid ability and Christian character for that department of our work. The Janie Tuttle Young People's Missionary Society at Thomasville, was named in her honor, and today they, with other young people throughout the conference, feel they have been personally bereaved in her going.

Our tenderest sympathies are with the husband, the children and other bereaved ones.

"The inspiration for missions comes only from the knowledge of conditions gained through mission study."

"The motive of missions comes only through the knowledge of God's plan gained through Bible study.

OUR FINANCIAL STANDING FOR SECOND QUARTER

In the comparative report of Council treasurer for the second quarter of 1925 it is interesting to note that our conference has paid more than during the corresponding quarter of 1924, and that we stand fifth in the amounts paid for the quarter. South Georgia, Virginia, North Georgia and our sister conference, North Carolina, are ahead of us. The third quarter closes with September and how are we going to stand in the record for this quarter? Are we going to be fifth again, or are we going to make our offerings so full and complete, that we will be nearer the top? Let's try and see if we cannot make this third quarter the greatest in our history. Let every local president and treasurer strive earnestly during the next few days to do "all that in them lies" for a splendid record at the close of September.

SCHOOLS AND MISSIONS

The September Bulletin of Missionary News has the following to say of the school of missions held during the summer at Lake Junaluska:

The school of missions at Lake Junaluska has just closed the most successful session. The courses were particularly strong, numbers of them being given in co-operation with the Sunday School Leaders' Training School. A dominant emphasis was made both in the number of courses and platform addresses upon Latin-American problems and Catholicism. One of the outstanding platform programs was that on life service. A number of volunteers not yet prepared for serivec spoke of their call. Among the speakers of the evening were two young women, Miss Anne Herbert and Miss Naomi Howie, under appointment to China. A unique feature of the program was the presence of a young Greek preparing for the priesthood in the Greek Catholic church. He was in attendance upon the school of missions, earnestly seeking to imbibe the spirit of the conference and learn the best methods for life service. He told of his connection with the Golden Rule Society, under whose auspices he was to render a life service in seeking to bring to pass a world brotherhood.

The climax of the school was reached on the night when "The Rock," a religious drama, was presented under the auspices of the General Sunday School Board. This drama was a portrayal of the tragic life of Simon Peter as he came in touch with the Master, loved him, and misunderstood him, and finally betrayed him. The last act, however, closed with a triumphant understanding of his mission in life and the power which should help him fulfill it.

INTEREST MEETING OF GRACE McCUBBINS COCIETY, SALISBURY

We thank Mrs. W. J. Fraley for the following account, clipped from the S alisbury News, of a recent meeting of the Grace McCubbins Society:

"Japanese Night" was observed at the meeting of the Grace McCubbins' Missionary Society of the First M. E. church held on Tuesday evening at the home of Mrs. Clarence Shaver with Mesdames Edwin Powell and Yarborough a sjoint hostesses. Rev. and Mrs. R. L. Shaver, missionaries to Japan but now at home on a year's furlough, were guests of honor on this occasion. The meeting was held on the lawn, which together with the flowers and shrubbery, and lighted by Japanese lanterns, made a pretty setting for the program.

Mrs. Shaver had charge of the devotional program, bringing to her hearers a strong plea for just stewardship and sacrificial giving. The business of the society was then taken care of. Mesdames Luther, Fraley and Summers named as a committee for the donation for the Brevard school. Mrs. Lindsay Shaver was elected secretary pro tem to serve until Mrs. Cabell Young's return from Junaluska.

The program was then turned over to Rev. and Mrs. Shaver, who appeared dressed in native Japanese costumes. Eleanor Shaver and Ruth Gales and Helen Powell were dressed as Japanese children in gay silk kimonas and wooden sandals. The greeting, Bible reading, and songs were given in the Japanese language. Mr. Shaver then talked in a very forceful and interesting manner of their work in Japan, touching on the early history of Christianity in Japan and the present day educational and evangelistic program being carried out. The Japanese earthquake was most vividly portrayed with its horrors and subsequent consequent consequences. The heroic spirit of the Japanese in reconstruction was commended. A strong appeal for a modification of the exclusion clause—section 13C—of the immigration bill was made because it means so much in the progress of Christianity in Japan. Mr. Shaver impressed on his hearers that Christianity must be given the Japanese in the next decade because Japan holds the key to the whole situation in the East. Beside the native dress there were many Japanese articles displayed which helped to create the realistic Japanese atmosphere to such an extent that those present felt they had spent a few hours in Japan.

Besides the honor guests, Mr. and

(continued on page thirteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

TWO DATES

October 4-11

Conference-wide check-up week for Sunday school "Program of Work."

October 25-December 1

Conference - wide observance of "Children's Week."

NEW SUPERINTENDENTS

This is the season for holding fourth quarterly conferences. One of the responsible duties of the pastor in charge in these conferences is to nominate the Sunday school superintendent for the ensuing conference year, which begins with the close of the sessions of the annual conference. Whether the same superintendent or another is nominated he is a new superintendent. His term of office, like all other Sunday school officers and teachers, extends through just one year. It is the duty of the superintendent after nomination by the pastor in charge and election by the fourth quparterly conference to nominate with the approval of the pastor in charge to the quarterly conference all general officers and department heads for election. This is the time for new superintendents.

THANK YOU

The Sunday School Day receipts for the past week have been very encouraging. Our friends make us happy in the assurance that our work will not be curtailed because of the lack of funds. Treasurer H. A. Dunham, Asheville, N. C., sends in the following honor roll recruits:

Central, Asheville	$175.00
Forest Hill, Concord	10.00
Walkertown	7.25
First Church, Salisbury	37.03
Spray	10.00
Mt. Pleasant, E. Greensboro	13.00
Main Street, Reidsville	30.00
Rutherford College	7.50
Chapel Hill, Statesville Ct.	1.04

WEST MARKET STREET

West Market Street, Greensboro, sometimes called the mother of Methodism in North Carolina, continues to grow in usefulness. Rev. J. F. Kirk, the pastor, noted for his organizing and developing qualities, is to be congratulated on securing Mr. R. B. Henry as director of religious education. Mr. Henry is an Oklahoman, but after taking his doctor's degree at Boston University has seen service as a director of religious education in Court Street church, Montgomery, Alabama. Miss Agnes Ellinwood, than whom there is no better, continues as executive secretary of the church. West Market is well fixed and will continue to lead the way in righteous endeavor.

ST. PAUL'S

For the past ten years each last Saturday in August has been set aside for a circuit-wide Sunday School Rally for the Cherryville circuit. The tenth anniversary rally was held at St. Paul's last Saturday and was featured with a program well prepared and carried out. Chairman S. R. Wolfe, our splendid superintendent at Beulah, gave the credit for the success of the meeting to Rev. J. E. B. Houser, the pastor of the charge. It was a pleasure for your humble servant to be present and join in the program. St. Paul's has contributed a number of good workers beyond its own limits to religious education, among whom are Miss P. V. Harrelson, dean of the faculty for the past several years at Davenport College, Supt. Horace Sisk of North Wilkesboro city schools, and Supt. Claude Sisk of Belmont public school system. The Cherryville circuit has the distinction of having sent this year representatives from each of its four churches to standard training schools.

WEST END, WINSTON-SALEM

Supt. R. G. Stockton, of West End, Winston-Salem, reports that as soon as their present missionary special is completed they will support the Dual Extension missionary program. He further writes that his Sunday school is qualified to reach nine of the ten points on "Program of Work B." At his last workers' council fifty-six officers and teachers were present. Those who have difficulty in securing attendance at their workers' council might get in touch with Mr. R. G. Stockton, Winston-Salem, N. C.

THREE CIRCUITS

Mr. Evans, our Sunday School Extension Worker, has recently attended three circuit-wide Sunday school booster meetings. The first one held was at Bethlehem for the Prospect circuit, headed by Rev. W. S. Cherry, pastor, and J. S. Broome, charge lay leader. Each year this charge puts across a real worth while program. There is no finer layman than Supt. Broome who headed the circuit rally this year.

The next rally was held at Vernon on the South Fork circuit, to which came representatives from all eight of the Sunday schools on the charge. This charge has made some outstanding advancement this year. Quite a large delegation from this charge attended the standard training school held at Lincolnton last March and from it gathered information and inspiration for better Sunday school work. Five of the eight Sunday schools are working on the "C" type Program of Work. Rev. J. N. Randall, the pastor in charge, is a distinct success. He emphasizes the training of the young people of his churches.

The third circuit-wide meeting was held at Polkville for the Polkville charge and was splendidly led by Rev. S. M. Needham. The entire day was given over to the consideration of the best ways and means of promoting religion through the Sunday school. Brother Needham and his co-workers are forwarding a big line of endeavor. This charge has the distinction of sending the largest circuit delegation to a standard training school yet registered in our conference. Twenty-three circuits were earned in the Cleveland county training school held early in the year. Mr. Evans reports that all three of these charges are prospering in their Sunday school work.

RUTHERFORD COUNTY SCHOOL

The second standard training school for our Sunday school workers in Rutherford county was not so largely attended as we anticipated, but with that exception was a decided success. Out of an enrollment of sixty-seven, forty-two credits were earned. These credits were listed with the contributing churches as follows: Pleasant Grove 17, Rutherfordton 9, Forest City 7, Spindale 5, Cliffside 3, Avondale 2, Providence 2, Caroleen 1, Tanner's Grove 1.

Those taking credits by courses follow:

Pupil Study, Mr. O. V. Woosley, instructor—V. M. Abernethy, Miss Stella Blanton, Miss Reba Blanton, Mrs. W. M. Clay, Mrs. J. C. Cagle, Miss Una Edwards, Miss Grace Ellington, Mrs. Miles Hampton, Mrs. T. O. Hendrix, Mrs. Mayne C. Hardin, Miss Mary G. Griffin, G. V. Frye, Miss Dora Ledbetter, Miss Statha Long, Miss Ozelle Moore, Miss Hilda McDonald, Dr. C. S. McCall, Miss Mabel Rollins, Mrs. John S. Sanders, Mrs. Tom Sanders, Miss Ida Smith, Mrs. J. M. Webb, S. Albert Thomas,

The Church and Its Work, Rev. C. S. Kirkpatrick, instructor—Rev. W. R. Ware, Byron H. Carson, Mrs. G. P. Reid, R. T. Hamrick, Rev. J. O. Ervin, Miss Willard Powers, Rev. M. W. Hechard, D. C. Colvin, Rev. O. L. Simpson, Mrs. M. W. Heckard.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Miss Rose Eanes, Mrs. T. R. Flack, Mrs. J. I. Grose, Miss Lillie Pilgrim, Mrs. R. L. Smith, Miss Louise Huckins.

Beginner Organization and Administration, Mrs. O. V. Woosley, instructor—Mrs. Charles L. Moss, Mrs. Jas. A. Palmer, Miss Elizabeth Tanner.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

GOOD WEEK FOR WARSAW

The Warsaw Cokesbury training school, held in the grammar school building at Warsaw last week, was well attended. Representatives of the Faison-Warsaw, Kenansville, Ingold, Magnolia, Clinton, Wallace-Rose Hill charges, together with a few from the Baptist and Presbyterian churches of the community made up the school. Three courses were offered, with Rev. Jas. H. Frizelle of Richlands, Rev. E. L. Stack of Faison, and the writer as instructors. Miss Keene, our conference elementary superintendent, was present part of the time, doing institute work and conducting story hours for the children. Names of those earning certificates will be published next week.

REV. H. A. HUMBLE IMPROVING

Friends of Rev. H. A. Humble, presiding elder of the Wilmington district, who underwent an operation in Johns Hopkins hospital, Baltimer, about two weeks ago, will be gratified to know that he is improving. Leastwise a message received from him during our Warsaw school last week stated that he expected to be home in about three weeks. Rev. Mr. Humble, who was to teach one of the courses in our Warsaw school, has been doing valiant service not only for the Sunday school but for all the interests of the church in his district, and we all shall be delighted when he returns.

PREPARING FOR CHECK-UP

Meetings with approved checkers who will assist in the conference-wide Program of Work check-up campaign during the period of October 11-25, 1925, are being held in each of the nine districts of our conference, and an accredited representative of the Sunday School Board is being assigned to each of the nearly 300 Sunday schools which have adopted one of the official Programs of Work. The plan is for a checker to meet with the officers and teachers of a given school at a time and place to be agreed upon by the checker and the superintendent, make a detailed report to be used in determining the rating of the school according to the Program of Work or standard of efficiency, and devite such time as may be necessary for a thorough understanding and appreciation of all the points in the program. We suggest that this meeting be given considerable prominence, for it is an importan occasion and can be made, and ought to be made, to mean much to he life and progress of the school.

Plans for checking the Rockingham district were made during the week of the training school at Maxton, Presiding Elder Read, District Secretary Green, and the writer meeting with the checkers. A similar meeting for the Wilmington district was held at Trinity church, Wilmington, Tuesday of last week, District Secretary Cowell and the writer meeting with the checkers. Plans for the Fayetteville district were worked out with District Secretary Gilliam, Presiding Elder Bunday, and others at Sanford August 29 and Fayetteville September 4. Meetings to plan the campaign in the Elizabeth City and Washington district will be held at Elizabeth City this week and Rocky Mount next week. District Secretary Wilson is calling a meeting of the checkers of the Durham district in Durham Monday morning, September 21. District Secretary Prince is arranging a meeting for the Raleigh district checkers. The New Bern district meeting will be held soon.

Superintendents will be notified as to who will check their respective schools and will be requested to communicate with the checkers for the purpose of arranging dates.

RALLY DAY—RALLY DAY

Rally Day is one day in the year when the superintendent has a right to expect every man, every woman, and every child connected with the school to be present. It is the day when plans for the fall and winter work are presented to the school, and it is a day for greeting friends who have been separated by the summer vacation. It is time to start preparing for it. Programs may be secured from our publishing house. The second or third Sunday in October is the time designated in our Sunday school calendar. Let's get busy.

CHILDREN'S WEEK AT DUKE

It was the good fortune of the writer to be able to visit Duke Sunday school Sunday, August 30. He found Supt. Zachary, his co-workers and pupils on the job and doing big business. He is rallying his forces together after the holiday business. He is rallying his forces together after the holiday season getting ready for bigger business this fall and winter. Among other things, he is planning to observe Children's Week in October. From Duke the writer went to Clinton, en route to Warsaw, and spent a few hours with Rev. J. E. Holden and family. Mr. Holden is also very much interested in Children's Week and will probably plan its observance in Clinton. Quite a number of schools are writing Miss Keene for Children's Week literature.

ADOLESCENT WESLEY CLASSES

The following adolescent classes have been registered as Wesley classes since March 1:

Peacemakers Class, Benson Sunday school; Mrs. W. D. Boone, teacher, Louis Denning, president.

Wesley Junior Class, Calvary, Fayetteville; A. J. Butler, teacher, Turner Barnett, president.

Mary Galloway Class, Gibson; Mrs. K. A. Hunsucker, teacher, Laure Gibson, president.

Golden Glow Class, Sanford; Mrs. W. A. Bridgforth, teacher, Jaunita Moffitt, president.

Hustlers Class, Sanford, W. L. Simmons, teacher, Craven Cox, president.

Loyal Workers, Steele Street S. S., Sanford; R. N. Hanner, teacher, O. P. Makepiece, president.

Sunshine Band Class, Raeford; Mrs. J. L. McLeod, teacher.

D. Y. B. Class, Rowland; Alice Gattis, teacher.

Willing Workers Class, Scotland Neck; Miss Dallas Hardy, teacher, Minnie Lucas, president.

Seniors.

Polly Anna Class, Fayetteville; Mrs. Mittie Baker, teacher, Hazel Porter, teacher.

G. Watt Wright Class, Gibson; W. D. Reynolds, teacher, Robert Eadie, president.

Willing Workers, Sanford; Miss Hall, teacher, Katherine Cox, president.

Girls' Senior Class, Scotland Neck; Miss Wilkella Murphy, teacher, Elmira House, president.

Young People's.

Faithful Young People's Wesley Class, Parkers S. S., Corapeake; Mrs. Earl Barnes, teacher, Miss Polly Beamon, president.

Daughters of Wesley, Calvary, Dur-

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

JUNIORS

Jesus loves every junior leaguer. He says that he would have all children come to Him, for they make up His kingdom. Isn't it great to know that we stand in the favor of so great a lover of mankind as Jesus? He loves us because we are so young. Sometimes boys and girls get to be grown folks, and then when they get to loving and thinking about so many things that are outside the simple way we children live, why Jesus has something to say about whether they belong to the kingdom or not. We are hoping that when we grow up to be men and women that we, too, will still have that same tender, natural love for the little children who are not yet as old as we. We must love each other a whole lot, and always remember that Jesus is our Friend, who taught little children just like us. He took them into His arms and stroked their hair, and loved them very much. He was good to them.

Little Jesus, wast thou shy
Once, and just so small as I?
And what did it feel to be
Out of heaven and just like me?
— Selected.

MRS. L. C. LARKIN

Mrs. L. C. Larkin, our junior superintendent, has done most efficient and effective work. Her efforts have been unending. She has kindled the hearts of the little folks in the local chapters, and they have responded out of true love to her request to have delegates at the assembly. She just knows how to get the young people to see the right and high way to Christian living. And she is so proud of the juniors. All the conference congratulates her upon her good work, and knows that there are bigger things she will do this year.

JUNIOR NEWS

Mrs. Larkin sends in some very interesting facts. These facts indicate just how well she knows her work and her juniors.

"There were twenty-six juniors at the assembly this year. Twenty-three of this number received credit. Mrs. E. L. Hillman of Scotland Neck was a big factor in the success of the junior department. She taught a class in Bible, 'In His Footsteps.' Katherine Corinth of Rocky Mount received a New Testament as reward for the neatest notebook handed in this course.

"Mrs. Larkin taught a class in leadership, using the junior hand book as a text. In explaining the budget and demonstrating thereof, each leaguer was asked to make a pledge. As a result $4.80 was received by the treasurer. The last afternoon of the assembly the 'budget' was used to buy three gallons of cream and cones, and the Thomas McM. Grant Junior League of the Louisburg Assembly enjoyed a picnic at a nearby spring.

"Friday night the following received certificates tied in ribbons of the league colors—white and gold:

"Mary Carstarphen, Julia Ward, Fannie Ray, Hibble Liverman, Williamston; Mary Waldo, Hamilton; Nellie O'Neal, Manteo; Alice Virginia Poe, Mary Jane Suiter, Katherine Cornith, Rocky Mount; Irma Price, Minnie Pendleton, Scotland Neck; Matilda Mann, Irene Lassiter, Undine Hull, Pearl Hunt, Annie Lee Cutchin, Whitakers; Mollie Winborne, Murfreesboro; Undine Hux, Halifax; John Rhodes Barnes, Lumberton; William Winstead, John Thompson, Rachel Stephens, Frances Morton, Roxboro.

"There were three juniors who because of sickness and a misunderstanding of requirements for credit could not receive certificates, but who should receive honorable mention. These are John Fletcher Wagstaff and Helen Wagstaff of Roxboro."

The following junior superintendents took a course in junior leadership:

Miss Vivian Newell, Scotland Neck.
Miss Maude Leigh, Elizabeth City.
Miss Charlotte Breedlove, Henderson.
Miss Emma Robertson, Wiliiamston.
Miss Margaret Hill, Elizabeth City.
Miss Mary Leggett, Williamston.

Below is a list of the junior chapters and superintendents of the conference that are now registered with the conference superitnendent:

Durham District—
Miss Joliette Isley, Burlington.
Mrs. D. M. Thompson, Bahama.
Mrs. Paisley Nelson, Mebane.
Mrs. C. E. Winstead, Roxboro, Concord church.
Mrs. Foy Lawson, Hurdle Mills.
Miss Blanche Wright, West Durham.
Mrs. H. H. Smith, Haw River.
Miss Essie Bordeau, East Durham.
Elizabeth City District—
Miss Margaret Hill, Elizabeth City.
Mrs. Dewey Wise, Stumpy Point.
Fayetteville District—
Mrs. J. A. Hair, Fayetteville.
Mrs. D. M. Gardner, Gardner's Chapel, Fayetteville.
Raleigh District—
Mrs. M. Y. Self, Clayton.
Miss Minnie Murray, Cary.
Miss Edith Peatross, Jenkins Memorial, Raleigh.
Mrs. J. E. Blalock, Benson.
Rockingham District—
Miss Viola Jenkins, Lumberton.
Washington District—
Mrs. J. P. Coley, Eureka.
Mrs. Ada Smith, Vanceboro.
Miss Myrtle Griffin, Calvary church, Wilson.
Mrs. L. T. Smith, Rocky Mount, First church.
Miss Ruth Moore, Pinetops.
Miss Pauline Bass, Wilson, Evansdale.
Mrs. J. B. Bowers, Bethel.
Miss Mary Knight, Rocky Mount.
Miss Catherine Bell, Washington.
Mrs. Jeff Credle, Scranton.
Weldon District—
Miss Virginia Ferguson, Murfreesboro.
Miss Emma Robertson, Williamston.
Mrs. J. P. Boyd, Rich Square.
Mrs. C. E. Core, North Henderson.
Mrs. Joe Powell, Battleboro.
Mrs. B. F. Boone, Whitakers.
Miss Vivian Newell, Scotland Neck.
Miss Alice M. Thomas First church, Henderson.

WHAT IS YOUR NAME?

Every junior league chapter needs a name. What do you call your chapter? Mrs. Larkin is recommending that each chapter be given a name, a name that really means something. Name your chapter after some good man who has loved us little folks, and it will always do us good to call over his name as we call our playmates about the work of the chapter. The person for whom you call your league does not have to be dead. If that man or woman is in your church, and really loves you little fellows, then he deserves to be remembered. Is there any way we can show him or her own appreciation for the love that has been shown us than by calling our league chapter by the name of our friend. It may be preferred to have the name of a person who has lived a long time ago. If you want to know who has been a lover of children in the past, go to your pastor. He will tell you of somebody. Choose your name right away, then write to Mrs. Larkin, and tell her what it is.

OUR FUTURE

The most wonderful thing about being a junior is the long time we have ahead of us as boys and girls and as men and women. We are going to have so many years to do the things that we are planning now as leaguers. We have learned to love our Master, Jesus, and we have all the years to serve Him. We have more future than anybody in the world, because we have the longest time to live. It surely is our greatest prayer we pray when we say, "So teach us to number our days that we may apply our hearts unto wisdom."

CABINET TO MEET

September 17 is the date; Goldsboro Hotel, Goldsboro, is the place; the folks are the members of the cabinet. The discussion of the year's plan is the big purpose, with some other things to add variety and spice to the program. Gehrman Cobb is the man to write to make reservations for you. Write him and pack your Boston bag. See you September 17th!

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

MINUTES OF W. N. C. EPWORTH LEAGUE COUNCIL MEETING

The council meeting of the W. N. C. Epworth League conference was called to order at two o'clock August 14, 1925, at Lake Junaluska by Rev. L. B. Hayes, president of the conference.

The meeting opened with a short devotional service conducted by Rev. Mr. Hayes. The roll was then called and it was found that seventeen members of the council were present. Following this the minutes of the 1924 council meeting were read.

The session consisted chiefly of helpful suggestions by those present. Mr. Hayes made a brief but interesting talk in which he laid especial stress upon the direct expression of the young life. The following appointments were then made:

Rev. W. A. Barber, editor Advocate League Page, Greensboro.
Rev. J. P. Hipps, superintendent of Life Service, Winston-Salem.
Miss Billie Webster, corresponding secretary, Greensboro.
Mrs. R. O. Eller, Epworth Era agent, Spencer.
Miss Blanche Morris, Intermediate superintendent, Weaverville.
Mrs. Jennie M. James, Junior superintendent, Charlotte.
Miss Edna Shronce, First Dept. Supt., North Wilkesboro.
Miss Lula Betts, Second Dept. Supt., Lexington.
B. L. Lunsford, Third Dept. Supt., Asheville.
Mrs. V. R. Patterson, Fourth Dept. Supt., Asheville.

District Secretaries.

Clyde Taylor, Asheville.
Harvey Moring, Charlotte.
T. L. Matlock, Greensboro.
J. S. Rogers, Marion.
W. P. Hale, Mount Airy.
Miss Idalene Gullege, Salisbury.
Mrs. R. M. Stafford, Statesville.
Rev. Dwight Brown, Shelby.
Mr. Keener, Waynesville.
Horace Dubose, Winston-Salem.

Secretary of North Wilkesboro is to be appointed later. The assistant secretaries will be chosen by the secretary and later appointed by the president.

The four department superintendents were called on to give their plans for the year. Each superintendent has some special work for his or her department. A motion was made and carried that each superintendent make out a program for the year providing some special feature for each month and that a copy of this plan be mailed to the presidents of the various leagues.

Rev. Mr. Proctor of the League Assembly faculty was a guest to the council and made some splendid suggestions in regard to the district secretaries' work. Mr. Proctor says that in order to accomplish the most the district secretary must have—

First: Initiative.

Second: He must be systematic and study the field.

Third: He must be diligent through the year.

There was much discussion as to whether or not a field secretary should be appointed by the president, the decision being that if the president found an urgent need for a field secretary he should make the appointment.

It was suggested that Epworth leagues be organized in all Methodist colleges and schools, thereby preventing leaguers of college age from becoming disinterested in the work. This suggestion was approved by the council.

The question was asked, Can an institute be held for five or six nights in a week and thereby receive credit? The general opinion tended toward the affirmative. Therefore it was decided that institutes would be held in this manner during the year.

A report of the treasurer was given and it was found that only three rollars and ninety-four cents remained in the treasury after all bills were paid. Mr. Reece, conference treasurer, asked that the district secretaries urge all the chapters in their district to make their pledges to the African special, since only 80 chapters of 316 made pledges for the past year.

Rev. B. Frank Pim, another member of the assembly faculty, made a short talk to the council on intermediate work. Rev. Mr. Pim also explained the conference to be held at Memphis from December 31 until January 4. He suggested that we make our annual conference a four day conference rather than three, thereby enabling the delegates to make two units instead of one.

The meeting closed with a short prayer by Miss Edna Shronce, devotional superintendent.

Louise E. Johnston,
Recording Secretary.

NEWS FROM CHOWAN CHARGE

After arriving on our new work we found the people waiting to receive us. We have never met a people so nice and generous. They have surprised us three times by giving us three poundings, one on Monday night, one on Tuesday night and then again on Thursday night.

We are now in the midst of a good revival at Center Hill church. The people are very much enthused. I am doing the preaching myself. We hope to finish up a good year, even if we have not been here but three weeks. May God bless and help.

H. A. Chester, Pastor.

HICKORY GROVE

We closed a very good meeting at Hickory Grove Wednesday night, September 2.

The first week of the meeting the Christian Men's Club of Charlotte had charge, a new team coming out each night, and they gave us some fine sermons and talks and some excellent music.

The second week Rev. Frank Armstrong had charge and he did fine preaching and very effective altar work.

The third week the pastor had charge. Mr. Cathey directed the music the first and second weeks and Mr. Clendenin the third week.

The church was very much revived, there being 25 or 30 conversions and reclamations. Seven grown people joined the church on Sunday morning, September 6.

August 30 Bro. J. B. Craven held our fourth quarterly conference, gave us a good sermon and was helpful in many ways. He has certainly made his influence felt for good on the Charlotte district. Best wishes to the Advocate family.

A. R. Bell.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Mount Olive—Our singing class visited Mount Olive on the fifth Sunday night in August. That was a capacity house that welcomed the class to the church. The friends in Mount Olive take great pride in our orphanage and count it a real privilege to minister to our fatherless ones. The older I grow the more I become convinced that the world's greatest need is real Christian service. The people who open their hearts and purses to orphan children manifest the same spirit of Him who went about doing good.

As usual I had the privilege of visiting in the home of my good friend, Allen King. I would feel that something unusual had happened if I were to go to Mount Olive and not stop in his delightful home. For the past few years he has been the successful Sunday school superintendent of this growing church. Bro. L. T. Singleton certainly made our short visit very pleasant by his kindly attention and warm welcome. When we left for home, after the sacred concert, we felt that we had been amoung some of our truest friends.

* * * *

Goshen Church—Goshen church on the Faison-Warsaw charge set apart the fifth Sunday in August as the home coming day. All who had once been members of Goshen church or connected with it through family ties, were invited to be present on that happy occasion. People from many parts of the state availed themselves of the opportunity to visit this historic church and great friends and loved ones of other days. The crowd present was estimated from twelve to fifteen hundred. Not one-third of those present could get into the church.

The morning was given over to a love feast and a wonderful experience meeting followed, conducted by that saintly minister, Rev. T. H. Sutton, who was a member of Goshen church when a young man before entering the North Carolina conference. The home coming came at the close of a gracious revival held by Brother Stack, the wide awake pastor of the church. The conditions were most favorable for a successful gathering of this kind. In the afternoon addresses were made, members received into the church and a sacred concert was given by the children from the Methodist Orphanage. It was a day full of joy to the writer, as he was once pastor of the church for four years. Looking into the faces and shaking hands with friends whom I hadn't seen for many years made the day full of gladness. Mingling with the saints of earth gives one a foretaste of the fellowship with the saints above.

* * * *

Dear Friends:

It is with regret that I am leaving this beloved home for which I feel I can never be thankful enough. Even though I climb to the top of life's ladder, I can never repay the friends who have made our beautiful and loved home possible.

I feel so very thankful for the training that I have received from our fine officers and teachers. I love them every one and shall always keep their teachings in my heart. To dear Mother Jenkins and to Father Barnes, as they have seemed to me these six years, I owe all the love I can give and feel that I must be a success for them if for o other reason. They have helped me and put the best material in the building of my life. I am thankful for these two beautiful lives. And I hope that God will give them the strength to continue their work.

I wish to thank Mr. Henry Page of Aberdeen for the help that he has rendered to me. I appreciate every bit of it. I feel that he is a true and substantial friend. Thanks to the friends of Southport who sent me boxes of beautiful clothes twice a year. I shall think of them real often.

To all the kind friends with whom I visited while on my trips with the singing class, I want to tell you just how much I enjoyed those short visits and thank you for being so good and kind to me.

I want to say to my class that I have enjoyed being in school with you all. I hope that you will have success in everything that you undertake to do. I shall think of you and wonder how you are getting along. May God guide every one of you.

I hate to leave but I know there is waiting for me outside a place to fill. And I must give my place here to someone who is not ready to fill their place outside, but who will come here and receive this training that I have and then be able to go out and do their best. I shall give it to them gladly, knowing that they will have the same chance I have.

Now, dear friends, as I go out won't you think of me and ask God to help me and guide me all the way? I shall try to do as He would have me do.

Yours truly, Eula Purnell.

* * * *

Dear Friends:

As the time is drawing near for me to leave the home I would like to thank each individual for the many things done for me. As this is impossible I am thanking you as a whole.

My life at the "M. E. O." had been more to me than I realized in the past, and I regret not having done more for the good of the home than I have.

Especially I want to thank Mr. Barnes, Mother Jenkins, and the whole Orphanage family for the care they have bestowed on me since my entrance to this home. I hardly know how to thank "Mother Jenkins" for the tender motherly care she has given me, always trying to keep me in the straight way, doing her best to make me grow up as I should.

I thank Mr. Barnes for the kind, gentle and fatherly advice and instruction he has always been ready and willing to render me in the time of trouble.

Last but not least I wish to thank the missionary society of the First church, Rocky Mount, for the faithfulness they have shown in clothing me during my entire stay at the Home. No one knows how much I appreciate it and I can hardly express my gratitude.

Thanking you all once again, I remain, Sincerely, Annie White.

REQUEST

As a superannuate Methodist minister I earnestly desire to secure a residence in the vicinity of Duke University, where our sons and daughters also may receive collegiate education, and I myself may find some profitable employment for supplementing the stipend of $400 annually derived from the conference fund. And I shall be very grateful for any offer of assistance toward the payment of a lease or acquiring a residence or building lot.

I will gladly work as a salesman in a store, typist in an office (I own an "Underwood"), and am not averse to service along mechanical and industrial lines. I can handle a saw and hammer skillfully and wouldn't mind being a "hod carrier" for securing bread with honor for my family. I served acceptably as church janitor while earning a university education. It will materially aid in obtaining said residence if I shall now have an offer of some paying job. W. A. Betts.

The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

By Martha Mann Wood.

To our girls and boys, who have lived so uneventfully and quietly, going off to college is a thrilling anticipation. Nelly and Agnes and Jetty, our three girl graduates of high school, are going to Davenport College, and have been busy lately getting ready.

For to the vision of books and studies, class rooms and new associations is also the present exciting interest of trunks and clothes and sundry affairs of a college girl's outfit.

The Woman's Missionary Society of West End church which has provided for Nellie's expenses is also furnishing her outfit and has given her a beautiful supply of things, besides clothes, that any girl would be happy to possess—such as a nice trunk, suit case, hat box, work basket, hand bag, gloves, etc., etc.

The Young Woman's Missionary Society joined in with the woman's society and gave her a shower of pretty underwear and the things she would need for her room—blankets, sheets, pillow, etc.

This inspired Mrs. Hasty to ask some of the ladies of Centenary church to help with Agnes' and Jettie's outfit, which they readily agreed to do. So all three are happy in the prospect of starting to college well supplied with all a girl needs of nice and pretty things to wear.

Speaking of clothes, a box of pretty gingham dresses from some ladies in Asheville was received a few weeks ago and was much appreciated. It is pleasant to get a new dress that one has never seen before out of a box—ready to put on. They were the larger sizes and the girls who were fortunate to get one of them were highly pleased.

The sewing room matron has been away on a two weeks' vacation, but the sewing room has kept busy part of the time making some of the simpler garments, such as kitchen aprons from short lengths of gingham; and on the table I saw a stack of pretty bureau runners, made of a smooth quality of unbleaching and trimmed with applique designs and borders. Some of these were made in the embroidery class, under Mrs. Ballou's instruction at the High Point building.

Sewing seems to have variety of talent just like other arts. Some very small girls sew unusually well. I was over at the Smith building one evening and they called my attention to some sewing some of the children had done. One little girl had made her big doll a romper suit of denim that was remarkably well done for a little girl.

* * * *

Miss Faison, who has been filling a unique office as work and play supervisor of the little boys, has left us, called away by home affairs. It will be hard to supply her place. She had a loyal attitude toward the work and the little boys, firm but kind, cheerful with a vivacity of spirit that was highly congenial to the little boys. They seemed to enjoy the partnership in gathering vegetables, making flower beds, pulling weeds and various things that small boys may do to keep things looking nice—and themselves happily employed.

As a parting treat Miss Faison took a number of her charges over in town to see a moving picture—a thrilling affair that featured a wonderful horse. And after supper, in consideration of the smallest, who could not go, there was a watermelon treat on the lawn. And next morning Eben came for the truck to take Miss Faison and her baggage to the station and she caught the early down east train.

I am expecting that Miss Faison will be often homesick for those mischievous, restless, lovable little boys. And I know the Tise Number Two will greatly miss the efficient service of Miss Faison.

NEWS FROM BALD CREEK

We closed our meeting at Pisgah church August 8. We had a very good meeting at Pisgah. We received five into the church on profession of faith and one by letter as a result of this meeting.

August 9 we started our meeting at St. Paul's church, running through the week. We had a good revival here also. We will receive four into the church at St. Paul's.

On August 18 the camp meeting began here at Balls Creek camp ground. Several had already moved in, some as early as Friday of the week before. Rev. N. C. Williams of Granite Falls preached the opening sermon. On Wednesday morning Rev. A. L. Aycock of Central church, Mooresville, arrived and preached at eleven o'clock. These two brethren did all the preaching during the meeting except the sermon at eleven o'clock Sunday, Rev. D. M. Litaker, presiding elder of the Statesville district, having preached at this hour. All the preaching was of the highest Methodistic type. Loyalty to Christ and His church through a thoroughly consecrated life was the keynote of all the preaching.

Rev. D. D. Holt of Albemarle arrived on Wednesday morning and took charge of the singing. Brother Holt handled the singing in a masterful way. It was a hard matter for any one to keep from singing whether he could sing or not. Holt got next to the inner man and seemed to make it respond in song. All in all we had a good camp meeting, having closed Monday evening, Brother Aycock preaching the last sermon at 8 p. m. T. W. Hagar.

HANDSOME SILVER CUP FOR BEST CORN GROWER OFFERED BY SOUTHERN

To encourage the production of more and better corn in the South, the Southern Railway System will offer a handsome silver cup, to be competed for annually and awarded to the grower of the best ten ears of corn grown in Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee or Kentucky and exhibited at any one of eighteen leading state and district fairs.

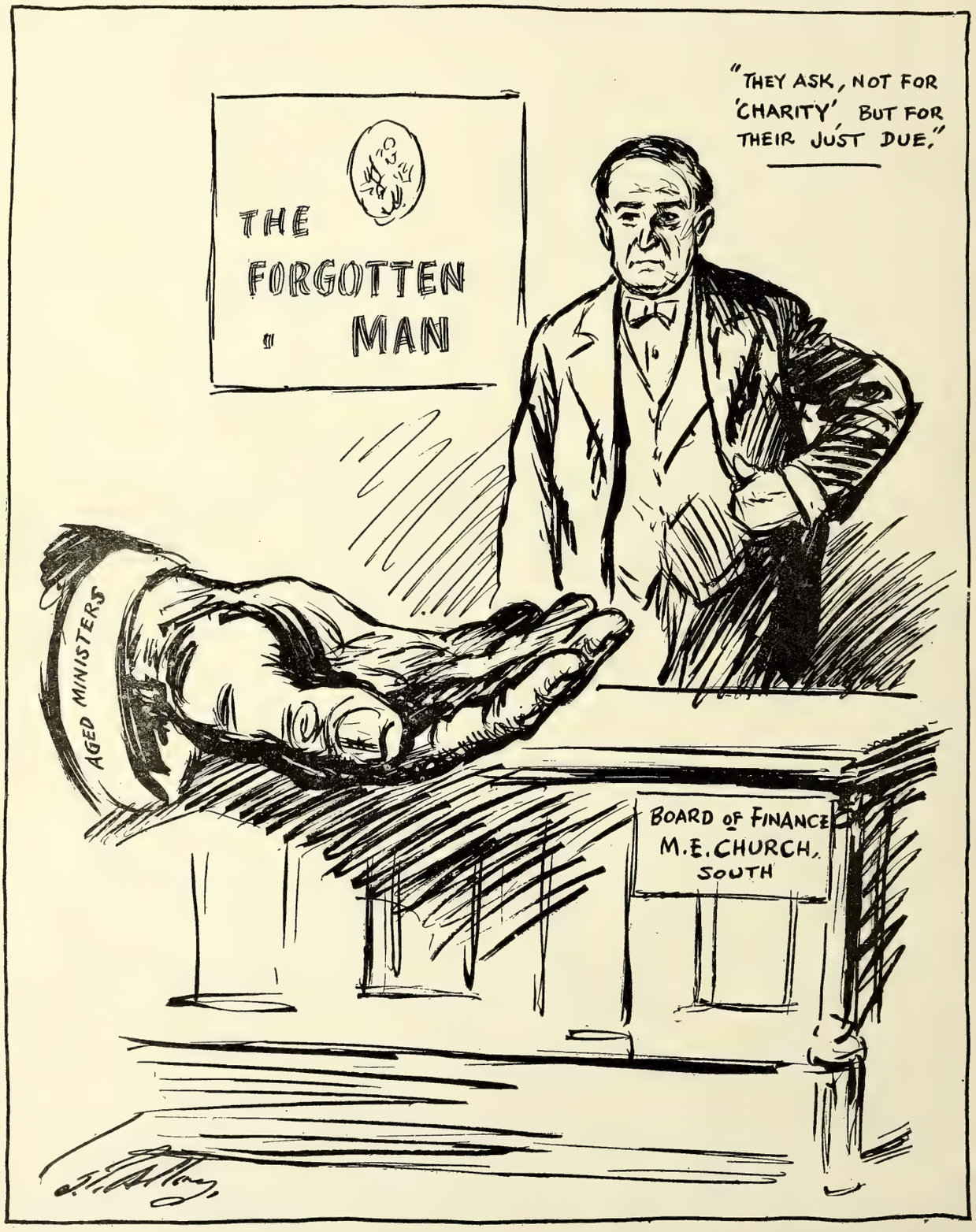
Details of the plan were announced by Roland Turner of Atlanta, general agricultural agent for the Southern. The competition will be open to all corn growers in the states named, the only restriction being that exhibits must be entered in one of the fairs to be held in state in which the corn was grown.

The officers of each of the fairs will be asked to forward the best ten ear exhibit shown to the general agricultural agent of the Southern. As soon as exhbits have been received from all the fairs the award of the cup for that year will be made by three impartial judges. The names of the judges and the date for the award will be announced in advance.

The eighteen fairs at which growers may enter their exhibits to qualify for the Southern's cup this year will be: Virginia State Fair, Richmond; North Carolina State Fair, Raleigh; Central Fair, Greensboro; South Carolina State Fair, Columbia; Tennessee State Fair, Nashville; Tri-State Fair, Memphis, Tenn.; Chattanooga Interstate Fair; East Tennessee Division Fair, Knoxville; Kentucky State Fair, Louisville; Southeastern Fair, Atlanta; Georgia State Exposition, Macon; Georgia State Fair, Savannah; Chattahoochee Valley Exposition, Columbus, Ga.; Alabama State Fair, Birmingham; State Fair of Alabama, Montgomery; Mississippi-Alabama Fair, Meridian, Miss.; Mississippi State Fair, Jackson; South Mississippi Fair, Laurel.

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The Board of Finance of the
Methodist Episcopal Church, South
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Edited by LUTHER E. TODD, Secretary



MUST WE TURN THEM AWAY EMPTY-HANDED?

Our Little Folks

JUST SUPPOSE

If all the lads and lassies should remember for a day,
To do their errands and their tasks as surely as they play,
Should hang their hats and jackets up, and put away their toys,
Should remember that the garden is the place to make a noise—
Why, what a very pleasant world for mothers this would be!
How very many happy mother-faces we should see!
For children don't remember, as everybody knows,
But if the children should—why—just suppose!

If all the children's mothers turned forgetful in a day,
If instead of taking care of toys, they threw them all away,
Forgot to bake the cookies, and forgot the tales to tell,
Forgot to kiss the aching bumps and make the bruises well—
How very many melancholy little folks we'd see!
For mothers all remember, as everybody knows,
But if the mothers shouldn't—why—just suppose!

—Youth's Companion.

PET GAINED BY KINDNESS

A young boy with a pet fawn trotting behind him attracted attention one afternoon on a road near Portland. The little creature was perfectly tame, and on the approach of a team would timidly run to the boy's side as though seeking protection. To a well-known insurance man, who was on the road driving with his wife, the lad told the story of his acquisition of the fawn.

Some weeks ago the boy was fishing on the Tualatin river. Fish were plentiful, and, engrossed in the sport, the lad kept his eyes on the ripple, taking no cognizance of what was going on behind him. A bleating sound from the bank above him he paid no attention to, thinking it was some stray lamb. The bleating was repeated a number of times, but the boy was fishing and the trout were rising freely. Then came a patter of tiny hoofs down the river bank, and a little cold nose was pushed into his hand. Looking down, the boy found the fawn standing beside him, apparently without fear, the pleading look in its big brown eyes asking help. Its neck and one side of the head were covered with blood, still wet, its limbs barely supporting the frail body.

The boy's first thought was that the waif had been wounded, and in attempting to reach water had come on the river bank at the point where he was fishing, and through sheer weakness being unable to go further, had tumbled down to the stream, landing by his side. Picking the little thing up in his arms, the lad waded out on the ripple, and, washing the blood from the fawn's neck, found it uninjured.

Some hunter had shot the mother doe, and with her dying strength she had plunged back through the timber to reach the baby deer, born but a few days before. The fawn had evidently become alarmed and started to find its mother, its one point of location being the runway at the river, where, during its few days of life, the two had nightly come to drink.

The boy took the little orphan to his home and it was less than an hour before the fawn had accustomed itself to the new surroundings and was perfectly contented. It at once attached itself to the boy, seeming to look upon him as its natural protector, and now wherever the lad goes the fawn follows.—Portland (Ore.) Telegram.

OVER THE ROOFS

To Nina Lincoln, fresh from a big, roomy country home ,the tiny flat seemed inconvenient and cluttered, while the view from its windows over the dingy roofs of adjoining dwellings was certainly a sad contrast to the outlook on gardens and orchards which she had enjoyed from babyhood.

After her father's death she and her mother had stayed on in the old home, taking a few summer boarders to help out a slender income, but now Mrs. Lincoln had followed her husband, and Frank, Nina's brother, having graduated from dental college, had decided to open an office in the city. And so the big, white house under the maples was rented, and the two young people had taken up their abode on the top floor of the tall apartment building.

Nina had tried hard to make a pleasant home of the four small rooms, and they were really most attractive, but she could do nothing to improve the appearance of the surrounding housetops, where marauding cats and lines of flapping clothes were the only bits of life and color in the dull, drab monotony.

"I don't see how I can endure it very long," she said one day to sweet-faced Miss Abby Long, who had hobbled in on her crutches from across the hall.

Crippling rheumatism, which had confined Miss Abby to the apartment house for years, had not prevented her from becoming a good angel to the frequently changing tenants. From the first she had watched over wistful-eyed little Nina, proving as kind a neighbor as one could find even in the country, and the young girl had come to depend upon her for advice, and to miss her if she failed to pay her usual daily call.

"What is it you can't endure, dearie?" she asked now with her gentle smile.

"Why, the view," Nina answered. "Nothing but roofs, and roofs, stretching away for miles. If they were colored and gabled, as they are in the country, it wouldn't be so bad, but they're just flat patches of gravel and tar and bricks. They're hidden, Miss Abby."

"I know," Miss Abby replied, "and I used to feel just as you do about them, dear, but I don't any more. You see, I don't look at them now. I look at what's over them."

Nina lifted her brown eyes to a sky of vivid, sunlit blue over which soft clouds floated.

"Yes, you can forget the horrid roofs if you look at the sky," she agreed. "That is, on a day like this."

"You can at any time," Miss Abby told her. "There's never a day when the sky isn't beautiful. Clear or overcast, in sunlight or in storm, it is wonderful to watch. And since I've made a practice of watching it, I don't mind the roofs a bit."

"I see," Nina said softly.

"And it's so about everything, dear," Miss Abby went on. "I've seen how homesick and lonesome you were—"

"Oh, I have been!" Nina exclaimed. "But I didn't mean any one to guess."

"You've been a brave girl," Miss Abby assured her, "and I don't believe anybody else has guessed, but I—"

"You're a darling!" Nina declared.

"I've had lots of trouble," Miss Abby said simply, "and, maybe, for that reason I notice other folks' troubles quicker than some. It's one of the compensations, I guess. Anyway, I knew you were unhappy, and I've been wanting to tell you the sky was there."

"It will help me with the roofs," Nina said thoughtfully; "but, Miss Abby, how can it help with the other things, missing the old home, and mother, and all?"

"Just as the tender sky is always above the troubled city," Miss Abby explained, "so the Father's tender love is always bending above our lives, and if we only remember to lift our eyes to it we shall surely find help and comfort."

There was a little pause. Then Nina spoke in a low tone.

"I've not been to church since I came to the city," she said, "and I've neglected my prayers and Bible-reading, too. I didn't seem to have time for such things, and sometimes I've felt it didn't matter. But I see now that I've been making a great mistake. I've been looking only at the roofs of life. Now, dear Miss Abby, I'm going to begin to look over the roofs."—Grace E. Craig in Kind Words.

WOMAN'S PAGE

(*continued from page eight*)

Mrs. Shaver, the society was delighted to have many of the neighbors of the hostesses present and also Mrs. Day, who spoke interestingly of her former work among the Jews in Palestine. At the conclusion of the program Japanese games were played on the lawn and delicious refreshments served.

SUNDAY SCHOOL

(*continued from page nine*)

N C SUN SCHL—TWO (RScbDl ham; Mrs. J. H. Harris, teacher, Miss Jessie Suggs, president.

Dr. Cranford's Class, Memorial, Durham; Prof. Holland Holton, teacher, L. O. Mumford, president.

Truth Seekers Class, West Durham; Mrs. Fred Thomas, teacher, Miss Mildred Trepler, president.

Young People's Wesley Class, Gatesville; Mrs. J. W. Brown, teacher, Miss Aileen Rountree, president.

Wesley Philathea Class, St. Paul's, Goldsboro; A. W. Gillette, teacher, Miss Tossie Montague, president.

Junior Baraca Class, Queen Street, Kinston; C. F. Harvey, Jr., teacher, Ralph Bland, president.

Daughters of Wesley, Raeford; Mrs. J. M. Stockham, teacher, Miss Jessie Bright Ferguson, president.

Wesley Baraca Class, Raeford; W. P. Hawfield, teacher, Frank Culbreth, president.

The Pathfinders, First church, Rocky Mount; H. C. Sprinkle, Jr., teacher, Dr. R. F. Hunt, president.

Workers Class, Rocky Point; R. S. Futch, teacher, Miss Jennie Balcombe, president.

Wesleyan Workers, Bethel, Roseboro; H. C. Spell, teacher, Miss Agnes Starling, president.

Wesley Class, Scotland Neck; C. N. Malone, teacher, Miss Lena M. Duncan, president.

True Blue Class, Trinity, South Mills; W. S. Forehand, teacher, Miss Marguerite Etheridge, president.

Wesley Senior Bible Class, Swepsonville; C. P. Thompson, teacher, C. M. Ray, president.

THESE MAKE ANNUAL REPORT

The following classes have made their annual report since the last list published in these columns:

Intermediate-Senior.

Daughters of Wesley, Gregson, Durham; Mrs. Alphus McCullen, teacher, Miss Annie Gates, president.

Sunshine Class, Queen Street, Kinston; Mrs. E. V. Webb, teacher, Miss Sarah Chadwick, president.

Knights of Wesley Class, Raeford; G. A. Fuller, teacher, Leo Fuller, president.

Young People.

Hope Circle Class, Washington; Mrs. Sam Snell, teacher, Miss Louise Swanner, president.

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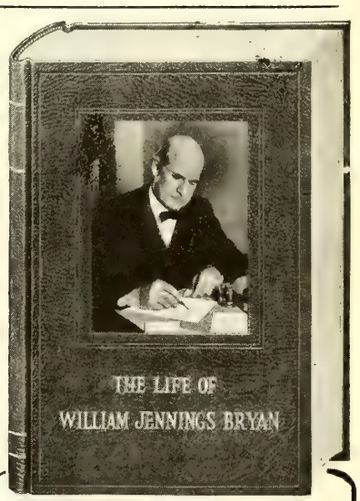
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LEAVING THE OLD PATHS

By R. M. Templeton.

A few years ago Sate-po and Ma-to-mah who had been educated in our Indian Mission School at Anadarko, broke away from the old custom of parents choosing the life companion for their children ,and of their choice were happily married.

According to the old customs the married children remained under the father's roof and under his control.

The first year Sate-po and Ma-to-mah lived in the home of her parents. Sate-po worked hard on the farm and raised a good crop. Everything went pleasantly enough until the close of the year when they began to market the crop. Sate-po hauled the corn to the nearby town; as it was weighed and sold his father-in-law stood ready to receive the money. This continued until the corn was all sold.

Sate-po's heart was very heavy as he drove homeward, but new resolves were forming in his mind. Realizing he could not get a start in life this way he decided to again break away from the old customs and began life for themselves.

When he drove to the barn his wife came from the house to see if he had received any money out of the last load of corn. Sate-po said "No, our year's work is done and we have no money to show for it." He talked the matter over with her and told her of his plan to build a small house on their own land and move to themselves. She fully agreed with him and was glad to plan for a home of their own. This move was a brave venture for them, considering they were very young and their land being some distance from an Indian home.

Ma-to-mah's father objected to a move so radical, but the government Indian agent encouraged them, and made it possible for them to build a small house and begin farming the following spring.

They had many hardships, being young they were often afraid and having little money they were compelled to live on a very simple diet, sometimes only rice and milk and that without sugar. This was real sacrifice, as the Indian people as a rule are a slave to heir appetites.

Sate-po broke the first sod on his land and soon had a crop growing. Usually the land is leased to a white man who breaks the sod and cultivates the farm for several years before the Indian occupies it.

Ma-to-mah secured an incubator and began to raise chickens and turkeys, raising five hundred the first year.

They continued to work and prosper until now they have a well stocked farm, horses, mules, hogs, chickens and turkeys, and thirty head of cattle. Plenty of farm implements and a good Ford car.

They now have four bright children, three of whom attend the nearby day school with the white children. Their grade of work ranks equal to that of the white children.

Though living five miles from our church they attend regularly, and serve as officers and teachers in the Sunday school.

Perhaps it would be encouraging to state here that our West Oklahoma Indians are slowly but surely succeeding, when we consider the fact that they were never an agricultural people, but they were wandering warring tribes from the plains of the north.

The agent of this reservation in his annual report to the Commissioner of Indian Affairs says: "Thirty years ago our Indian people all lived in tepees and grass huts in large camps with no farming whatever. At this time 80 per cent of the married people live on their allotments in houses with from three to six rooms and farm corn, wheat, cotton and raise some livestock."

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ASHEVILLE DISTRICT
FOURTH ROUND—IN PART

September

Hominy, Oak Hill, 11 12-13
Henderson Ct., Moore's Grove, 3 13
Hendersonville, night 13
Fairview, Bethany, 11 19-20
Skyland, Naples, 3 20
Saluda-Tryon, night 20
Swannanoa, Tabernacle, 11 23
Black Mountain, night 23
Rosman, Rosman, 11 27
Brevard, night 27
Elk Mountain, Woodfin, night 28
Biltmore, night 29
Weaverville, night 30

October

Oteen-Oakley, night 1
Spring Creek, Baldings, 11 4
Marshall-Hot Springs, Marshall, night 4
Central, night 5
Chestnut Street, night 6
West Asheville, night 7
Bethel, night 8
Haywood Street, night 9
Sandy Mush, Teagues, 11 10-11
Leicester, Western Chapel, 3 11

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.

September

Prospect, Carmel, 11 12-13
West Charlotte, 3 14
Calvary, 7:30 14
Waxhaw, Pleasant Grove, 11 15
Unionville, Unionville, 3 15
Hawthorne Lane, 7:30 16
Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October

Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

September

Coleridge, Concord, 3 and 11 12-13
Bethel, Grace, night 13
Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October

Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

September

Old Fort Ct, Bethlehem, 11 12
Old Fort, 11 13
Marion, First Church, 8 13
Marion Circuit, Glenwood, 11 19
Marion Mills, East Marion, 11 20
Cross Mill, Cross Mill, 8 20
Bald Creek, 11 26
Micaville, 11 27

October

Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

September

Dobson, Stony Knoll 12-13
Jonesville, Grassy Creek 19-20
Elkin, night 20
Danbury, Bethesda 26-27

October

Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

September

Jefferson, Orton 12-13
Creston, Southerland 19-20
Sparta, Piney Creek 26-27

October

Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

September

Albemarle Ct., Union Chapel, 11 12
Norwood Ct., Randalls, 11 13
Norwood, night 13
Mt. Pleasant Ct., St. Pauls, 11 19
Bethel, 11 20
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30

October

Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September

Crouse, Lander Chapel, 11 12
Cherryville, First Church, 11 13
Cherryville Ct., Beulah, 33 13
Lincolnton, night 13
East End, night 16
Lincoln Ct., Marvin, 11 and 11 19-20
Goodsonville, Pisgah, 3 and 3 19-20
Dallas, Dallas, night 20
Smyre, night 23
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27

October

Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

September

Lenoir First, 11 13
Lenoir Ct., Gamewell, 3 13
South Lenoir, 8 13
Hickory First, 11 20
Ball Creek, St. Paul, 3 20
Newton, 8 20
Granite Falls, 11 27
Hudson, Mt. Hermon, 3 27
Rhodhiss, 8 27

October

Davidson, 11 4
Statesville Ct., Shiloh, 3 4
Maiden, 8 4
Troutman, 8 7

FINAL CONFERENCES

September

South Lenoir, 2 13
Lenoir Ct., 4 13
Elmwood, 11 19
Ball's Creek, 3 19
Jones Memorial, 7 19
Newton, 7 20
Hickory, First, 7 21
Catawba, 10 22
Mooresville Ct., 3 22
Stony Point, 3 23
Granite Falls, 7 26
Westview, 1 26
Hudson, 4 27
Rhodiss, 7 27

October

Olin, 3 1
Cool Springs, 11 2
Race Street, 7 2
Alexander, 10 3
Hiddenite, 2 3
Mooresville, Broad, 7 3
Davidson, 10 4
Maiden, 7 4
Statesville Ct., 3 5
Statesville, Broad, 7 5
Lenoir, First, 7 6
Mt. Zion, 3 7
Troutman, 7 7
Mooresville, Central, 7 8

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

Macon Ct., Asbury, 11 and 11 11-13
Franklin Ct., Bethel, 11 and 3 12-13
Franklin Street, night 10-13
Bryson City, Bryson, night and 11 18-20
Whittier Ct., Shoal Creek, 11 and 3 19-20
Murphy Street, night 23
Hiawassee Ct., Bellview, 11 and 11 24-27
Murphy Ct., Peach Tree, 11 and night 25-27
Hayesville, Hayesville, 11 and night 26

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

September

Walkertown, Walkertown, 11 12-13
Burkhead, Burkhead, night 13
Ardmore, Ardmore, 11 20
Hanes-Clemmons, Hanes, night 20
Forsyth, Mt. Tabor, 11 26-27
Lewisville, Brookstown, 3 26-27
Grace, Grace, night 27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September

Front Street 13
West Burlington, 3 13
Webb Avenue, night 13
Person Ct., Concord, 11 19-20
Mt. Tirzah Ct., Bethel, 11 26-27

October

Brooksdale Ct., Allensville, 11 3-4
East Roxboro, Longhurst, 3 4
Long Memorial, night 4
Durham Ct., Bethany, 11 10
Graham and Haw River, Graham, 11 11
South Alamance Ct., Phillips Chapel, 3 11
Mebane, night 11
Hillsboro Ct., Hillsboro, 11 16
Burlington Ct., Camp Springs, 11 17-18
Lakewood, night 21
Rougemont Ct., Bethel, 11 23
Chapel Hill, night 23
Milton Ct., Connaliay's, 11 24-25
West Durham, night 26
Carr, night 27
Gregson, night 28
Leasburg Ct., Salem, 11 30

November

Yanceyville Ct., Shady Grove, 11.....Oct. 31 & 1
Memorial, night 2
Trinity, night 3
Carrboro Ct., Carrboro, night 4
Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

ELIZABETH CITY DISTRICT
Rev. C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

September

Plymouth, Plymouth, 11 13
Pantego-Bethoven, Bethoven, 7:30 13
Columbia, Creswell 19-20
Roper, Roper 20-21
North Gates, Savages 26-27
Gates, Gatesville 27-28

October

Chowan, Center Hill 3-4
Edenton, night 4
Hertford, night 7
Currituck, Ebenezer 10-11
Moyock, Moyock 11-12
City Road, night 14
South Camden, Wesleys 17-18
South Mills, Trinity 18-19
First Church, night 21

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

September

Duke, Duke, preaching 13
Fayetteville, St. Andrews, preaching, 3 13
Barkton, Sandy Grove 19-20
Stedman, Cokesburg 26-27
Roseboro, Trinity, night 27-28

October

Goldston, Goldston 3-4
Glendon, Cool Spring, 3 4-5
Bladen, Center 9
Newton Grove, Mt. Moriah 10-11
Dunn, night 11-12
Duke, Duke, Quar. Conf., 2 12
Hemp, Tabernacel 17
Carthage, Carthage 18-19
Siler City, Siler City 24-25
Pittsboro, Chatham, 3 25-26
Raw River, Mann's Chapel, 3 26

November

Sanford, night ..... Oct. 31 and 1
Jonesboro, Poplar Springs, 3 1-2
Mamers, Woodside 3
Lillington, Lillington 4
Fayetteville, Quar. Conf. 5
Elizabeth, Trinity 7-8
Person St., Person St., night 8
Hay Street, night 9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

September

Morehead City, a.m. 13
Beaufort, p.m. 13
Elm St. and Pikeville, a.m. 20
St. John's, p.m. 20
Oriental, a.m. 27
Riverside and Bridgeton, p.m. 27

October

La Grange, a.m. 3-4
Pink Hill, Woodland, p.m. 4
Grifton, Grifton, a.m. 11
Queen St., Kinston, p.m. 11
Goldsboro Ct., a.m. 17-18
St. Paul, Goldsboro, p.m. 18
Straits, Summerfield, a.m. 24
Atlantic and Sealevel, Atlantic, a.m. 25
Ocracoke, p.m. 26
Newport, Newport, a.m. 28
Jones, Trenton, a.m. 30

November

Pamlico, Vandemere, a.m. 1
Dover, Dover, a.m. 2
Craven, Tuscarora, a.m. 3
Harlowe, a.m. 4
Hookerton, a.m. 6
Seven Springs, a.m. 7
Snow Hill, a.m. 8
Centenary, New Bern, p.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

September

Fuquay, Holly Springs 26-27
Cary-Apex, 7:30 27

October

Tar River, Plank Chapel 3-4
Creedmore, Banks 10-11
Franklington Ct., Rock Springs, 3 11
Granville, Stem, 11 17
Oxford Ct., Oxford, 2 17
Oxford, 7:30 18
Benson, 8:30 21
Princeton, Princeton, 11 22
Selma, 7:30 22
Kenley, Kenley, 11 23
Smithfield, 7:30 23
Four Oaks, Elizabeth, 11 24
Garner, Ebenezer, 11 25
Epworth, 7:30 25
Louisburg, 7:30 28
Youngsville, Leahs, 11 29
Franklinton, 7:30 29
Zebulon, Wendell, 7:30 30
Bailey, Bailey, 11 31

November

Clayton, 7:30 4
Central, 7:30 5
Edenton Street, 7:36 6
Millbrook, Rolesville, 11 7
Jenkins Memorial, 7:30 9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September

Kenansville, Wesley, a.m. 19-20
Faison-Warsaw, Fairson, p.m. & a.m. 20-21
Burgaw, Jordan's, a.m. 27
Wilmington Ct., Wesley Memorial, p.m. 27

October

Magnolia, Trinity, a.m. 3
Wallace-Rose Hill, Providence, a.m. 4
Scott's Hill, Scott's Hill, a.m. 7
Ingold, Johnson's, a.m. 10-11
Clinton, Clinton, p.m & a.m. 11-12
Whiteville, Whiteville, p.m. 14
Chadburn, Chadburn, a.m. 15
Vineland, Bethel, a.m. 17
Tabor-Fair Bluff, Tabor, a.m. 18
Swansboro, Stella, a.m. 23
Maysville, Pollocksville, a. m. 25
Jacksonville, Jacksonville, afternoon 25
Southport, Southport, p.m. 28
Shallotte, Andrews Chapel, a.m. 29

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.
FOURTH ROUND

September

Aurora, Bonnerton, 11 12-13
Robersonville, Wharton, 11 20
Ayden, night 20
Vanceboro, Chapman 27

October

Grimesland, Simpson 3-4
Rocky Mount, First Church, night 4
Tarboro, night 8
Swan Quarter, Swan Quarter, 11 10-11
Mattamuskeet, Amity, 3 11
Fairfield, night 11
Bath, Bath, 11 18
Clark Street, night 18
McKendree, Pinetops, 11 25-26
Farmville, night 25
Bethel, night 26

November

Rocky Mount Ct., 3 & 11 ..... Oct. 31 and 1
South Rocky Mount, night 1
Fremont Ct., Fremont, 11 4
Stantonsburg, night 4
Wilson, night 5
Washington, 11 8

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

September

Henderson Station, 11 13
South Henderson, night 13
Littleton Station, 11 20
Norlina Charge, Jerusalem, 11 26
Warrenton, Warren Plains, 11 28
Warren Charge, Shady Grove, 11 29

October

Windsor Charge, White Oak, 11 3-4
Williamston, 11 5
Ahoskie Charge, Powellsville, 11 7
Orlando, 11 8
Murfreesboro, 11 9
Conway, Zion, 11 10
Rich Square Charge, Pinners, 11 12
Battleboro and Whitakers, 11 18
Enfield Station, night 18
Scotland Neck, night 19
Halifax Charge, Halifax, 11 20
Garysburg Charge, Garysburg, 11 24
Rosemary Station, 11 25
Roanoke Rapids, night 25
Northampton, Lasker, 11 31

November

Middleburg, Middleburg, 11 3



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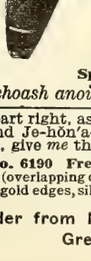
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Jehoash anointed king.

heart right, as my heart *is* with thy heart? And Je-hŏn'a-dăb answered, It is. If it be, give *me* thine hand. And he gave *him*

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IN MEMORIAM

ESHELMAN — Mary McLaughlin Eshelman, daughter of Paul Ward and Willie McLaughlin Eshelman, was born July 12, 1921, and died August 20, 1925, at the home of her grandparents, Mr. and Mrs. J. B. McLaughlin, in Charlotte. Mary was an unusually bright girl and her happy and cheerful disposition was an inspiration to all those who knew her. She suffered much and her Christian parents did all they could for her, but God in His infinite wisdom has taken her to a better land. His will be done.

H. G. Allen, Pastor.

BROWNING—After a lingering illness of six weeks H. L. Browning died at his home, Haw River, N. C., August 31, 1925. One brother, one son, five daughters and fifteen grandchildren survive him. He was a faithful member of the Methodist church and had been superintendent of the Sunday school for the last 22 years. Brother Browning was a good man and will be greatly missed by the whole community in which he lived. About 19 months ago his devoted wife slipped away. Now their bodies sleep together in Haw River cemetery, while their spirits dwell in Beulah Land. S.

WHITE—On April 19, 1925, the spirit of Brother William White of Hobbsville returned to the God who gave it. Brother White was 81 years of age. He spent his life in the service of the Master. For 44 years he was a steward in Fletcher's Chapel. He was a faithful and efficient officer of the church, always present at all the official meetings of his church. He was a kind and affectionate father, devoted to his children and their interests. Brother White was loved by every one who knew him because of his great faith in Christ and beauty of character. We shall miss him. He leaves to mourn their loss three daughters and two sons. R. F. Munn.

LINEBERGER—V. A. Lineberger was born January 30, 1847, and died at his home in Stanley, N. C., August 14, 1925. He was a Confederate veteran and was one of Stanley's best citizens. He had been in failing health for more than a year. During the last three months of his earthly life he was confined to his bed. He was very patient in his sufferings and was resigned to God's will.

In early life he was converted and joined the Methodist church. He remained a faithful member until the day of his death. He said in his last days that he was ready to go at God's call.

On November 26, 1891, he was married to Miss Ella Abernethy. He is survived by his wife, one brother, William Lineberger, and one sister, Mrs. Jane McCarver.

His funeral service was held by his pastor, Rev. J. C. Keever. A large congregation was present at the service. A good man has gone from us to his reward. J. C. Keever.

SHERRILL—Mrs. Sarah Jane Sherrill (nee Ingle) was born December 5, 1845, and died July 11, 1925. She had lived almost her four score years.

During the last four years she had been in failing health. About twelve days before her death while visiting her daughter, Mrs. Ella Abernethy, she fell and was too feeble to recover from the shock. She had during the last days of her earthly life all the help that her physician and nurse, children and friends could give; but all of these could not save her life. She quietly passed away and went to her reward.

In early life she made a profession of faith in Jesus Christ as her Saviour and joined the church. For more than 60 years she was a faithful member of the Methodist church. At the time of her death she was a member of the church at Iron Station on the Stanley circuit. We are assured that God called one of his faithful servants home to her reward.

On July 13, 1865, she was married to John A. Sherrill. To this union were born ten children. Her husband and eight of her children are living. The living children are: Levi Sherrill and Mrs. Lettie Center of Lincolnton, James M. Sherrill and Mrs. Ella Abernethy of Alexis, Mrs. Mary Hovis of Gastonia, Mrs Girlie Withers of Stanley, Mrs. Lou Henson of Mt. Holly, and Henry Sherrill of Iron Station. She has 37 grandchildren and 23 great-grandchildren living. All of her children are members of the church, and so far as the writer knows are doing active service for the Master.

The funeral service was held at New Hope church on the Lowsville charge. A very large congregation attended the service, showing the esteem in which she was held. Her body was laid to rest in the cemetery near the church in which the funeral was held. Many beautiful flowers covered her grave. A faithful mother and friend has been taken from us.

J. C. Keever.

CANNON — Mrs. Rebecca Amanda Cannon was born January 2, 1850, and laid down the cross for the crown June 12, 1925. On April 13, 1871, she was married to Henry Clay Cannon. Brother Cannon was called to his eternal home August 19, 1901. To this happy union were born eight children—John A., who died in youth, James C., M. B. and L. H. Cannon of Dillsboro, N. C., S. B. Cannon of Spruce Pine, N. C., T. C. Cannon of Seattle, Washington, Mrs. Motz Hamilton of Sedro Wooley, Washington, and Mrs. Irvin Tatham of Hamilton, Washington. There are also fourteen grandchildren and three great-grandchildren.

Mrs. Cannon was the daughter of John B. and Rebecca Bryson Allison—a family noted for its great size and piety. Her brothers are Mont, Johnny, Benny, Bragg, Andrew, Sam. The last three named are still living. Her sisters are Mrs. N. Price, Mrs. J. K. Sherrill, Mrs. W. A. Enloe, Mrs. E. S. Street, Mrs. L. C. Hall, Sr., Mrs. R. M. Wilson, and Mrs. J. L. Broyles.

Mrs. Cannon was converted in childhood and joined the Methodist church at Webster. Here she remained a live member to the end.

The life that she lived recommended her Christ to all who came in contact with her. The large crowd at the funeral and the beautiful flowers partially told of the esteem in which she was held.

In the absence of the pastor, who was at the pastors' summer school, the funeral was conducted by Rev. W. M. Robbins of Sylva and Rev. T. F. Deitz of Beta. J. W. Bennett, Pastor.

RESOLUTIONS OF RESPECT

Quietly and peacefully a faithful and loyal member, Mrs. J. F. Williams, of the Marion Methodist Missionary Society, passed to her reward August 3, 1925. Her devoted husband and niece, Miss Julia Cogdill, were at her bedside when the end came. All that loving hands and the best medical skill could do was in vain. We, the members of the Marion Missionary Society, realize that in the passing of Mrs. Williams our society has sustained a great loss. Therefore, be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we thank our heavenly Father for her Christian life and for the divine grace which comforted and sustained her through months of bodily affliction.

Third, That we shall always treasure the memory of our co-worker, whom God in His infinite wisdom has seen fit to take to her heavenly home.

Fourth, That we extend our love and deepest sympathy to her loved ones, and pray that God may comfort and bless them in their great grief and loss.

Fifth, That a copy of these resolutions be sent to her husband, a copy to the Marion Progress and the North Carolina Christian Advocate.

Mrs. A. L. Gilkey,
Mrs. T. W. Wilson,
Mrs. J. W. Ouzts.

CORWIN—Walter H. Corwin died suddenly in his home in Ahoskie June 23, 1925, of apoplexy. He was born in Philadelphia December 5, 1880, and was educated in the Philadelphia schools. He came south as a young man and was elected superintendent of the W. & P. railroad, which position he held for 18 years. He made his home in Ahoskie, N. C., finding a large place in the business and social and church life of this growing little town. Some years ago he joined the Ahoskie Methodist church and was a member until his death. On June 26, 1920, he married Miss Hilda M. Johnson, the accomplished daughter of W. R. Johnson of this place. To this union were born three children. He was a kind husband and a loving father. It was no unusual sight to see Walter walking the streets with his children by his side or in his arms. He loved children and was very patient in caring for them. He was unassuming and never by word or act knowingly offended man. He believed in his Saviour and his faith was not caused to waver by any of the isms of the day.

His remains were laid to rest in the Ahoskie cemetery just as the sun was setting in the evening time of a beautiful June day. The very hand and power of God seemed to be helping with beauty and love. May the God of Hosts guide and bless the bereaved ones. R. G. L. Edwards, Pastor.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of the First Methodist church, Washington, N. C., wishes to pay loving tribute to the memory of another of its fallen leaders and charter members, Mrs. George A. Spencer, who quietly fell on sleep July 17, 1925. Her gentle spirit took its flight after months of patient suffering, and under submission and resignation returned to the God who gave it. A woman of fine executive ability, she led the society up into many ways of usefulness. She loved her missionary society and church, and her life was full of good deeds. Therefore be it resolved:

First, That although we shall greatly miss her and deeply deplore her going, yet we rejoice in the assurance that our loss is her eternal gain.

Second, That we extend to the bereaved family and to the many who loved her our heartfelt sympathy.

Third, That a copy of these resolutions be spread upon the minutes of the society, and copies sent to the family and the N... Christian Advocate for publication.

Mrs. P. A. Nicholson, Chm.
Mrs. L. A. Cotten,
Mrs. E. B. Moore,
Committee.

MOORE—On August 3, 1925, the spirit of Bro. W. P. Moore left its temple of clay for its abode in the spirit world. For many days he lingered between life and death. All was done for him that a wise physician and loving hands could do but death gained the victory.

In early life he was converted and joined Mt. Zion Methodist church. He was a devoted husband, a loving father, and a faithful Christian. And best of all, he bore testimony before his going that all is well with his soul.

He leaves two brothers, a wife, a son and four daughters to mourn their loss. May the Christ he served comfor them in this sad hour.

In the absence of the pastor the funeral service was conducted by Rev. J. C. Williams.

IN MEMORIAM

We, as members of Oak Grove Woman's Missionary Society (Harlowe charge) wish to pay a tribute of respect to our beloved pastor, Rev. John Edward Carter, who went to his eternal reward June 23, 1925, just one week before his 67th birthday.

Brother Carter came to our work from a South Carolina conference. Although he had been with us only one-half year, he was loved and revered by the congregations of all the churches on his charge. He was a good preacher, a splendid spiritual adviser, a kind and loving pastor—ever alert and ready to give an encouraging, helpful talk. He organized our missionary society, which, since his death, in token of our love and appreciation of his work among us, we have named the Carter auxiliary.

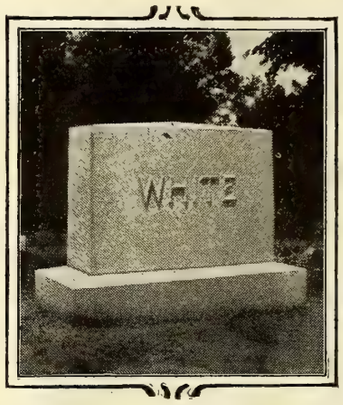
His wife and four daughters survive him. They have our deepest sympathy and our prayers.

Mrs. W. L. Harris,
Mrs. J. B. Becton,
Mrs. J. H. Elliott.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, SEPTEMBER 17, 1925 Number 38

EDITORIAL PARAGRAPHS

"Don't be discouraged," admonished the wise observant of trees. "Think of the mighty hickory tree. It was once a nut." This same student of trees turned his eagle eye upon woman and found that the only green thing about a grass widow is the fellow who hangs around her.

⚜ ⚜ ⚜

The financial rating of a very large number of churches will be determined within the next few weeks. And the dry weather is going to have very little to do with it. We are, of course, going to hear a good deal about the weather. We always do. If it is not the dry weather it is the wet weather. Whether wet or dry the cry constantly is about the weather. Yet there have been just as many automobiles racing to the filling stations since the dry spell began as there were before. It takes more than weather to keep autos away from the gas stations. But a little weather can bankrupt a church. Not till Ford cars stop running ought the church to throw up its hands and cry, "We are too poor to pay out."

⚜ ⚜ ⚜

"Blessed is the man that sitteth not in the seat of the scornful," sang the Hebrew psalmist in the very first notes of the Psalter. It is well to live in a house beside the road where the multitudes go by and be a friend to man, but woe to him who does nothing but sit and sneer. In the catalogue of God's mighty men who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness was made strong, waxed violent in fight, turned to flight the armies of the aliens," there was not a man who occupied the scorner's seat. Faith was the victory. They believed in God, in themselves, in their cause, and in humanity. Instead of indulging in the scorner's sneer, their lips were trained to blow the bugle notes of victory.

⚜ ⚜ ⚜

Jesse Lee, "Apostle of Methodism to New England," American Methodism's first historian who in the General Conference of 1800 received as many votes on the first ballot for bishop as Whatcoat who was afterward elected, was richly endowed with a wide range of intellectual gifts, was of courtly bearing and a commanding presence and withal very religious. In 1784 when on the Salisbury circuit he laid the foundations of Wesleyanism in the Yadkin river valley. It was later in life that Jesse Lee and several preachers came up to a farm house just at dinner time in the harvest season. The man of the house had invited some of his neighbors in to help cut wheat and had provided a bountiful dinner for their harvesters. But the hungry preachers were seated at the table first and did full justice to the dinner prepared for the harvest hands. When the men from the wheat fields got to the table there was a look of disappointment, but one of them with becoming gravity asked the blessing. Here is what he said:

"O Lord, look down upon us poor sinners,
For the preachers have come and eat up our dinners."

From the beginning of our history the people of western North Carolina have been partial to their beautiful mountains—a section that is rapidly becoming the summer playground of the South and East. An early illustration of this partiality for that choice section of the state occurred at Beal's meeting house in Davie county long years ago when the preacher after a moving sermon walked down into the congregation and laying his hand upon the head of an old man said, "My friend, don't you want to go to heaven?" Whereupon the elderly stranger replied, "Man, for God's sake, go off and leave me alone; I don't live here: I live away up in the mountains."

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"He knoweth our frame; He remembereth that we are dust." Hence God's first command to Elijah as he lay under the juniper tree, weary, disheartened and afraid was to arise and eat, then lie down and rest. The overwrought nerves and jaded muscles accounted in a measure for the manifestations of a craven spirit in the rugged mountain prophet. As a beginning God put Elijah in good physical condition. But he did not stop there. A well fed, rested body was not the end, but the beginning of new and larger tasks. For the Lord then said to Elijah, "Go to Demascus! Anoint Hazael to be king over Syria! Anoint Jehu to be king over Israel! Anoint Elisha to be prophet when you are gone!" "First that which is natural, afterward that which is spiritual." But the grand objective in all life is the spiritual.

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In 1790 Edenton, Washington, New Bern and Wilmington were the only postoffices in North Carolina. As late as 1812 there was not a newspaper west of Raleigh. In 1787 Charlotte was a village with 276 inhabitants—153 whites and 123 colored. The industries consisted of a saw mill, a flour mill, blacksmith shop and three stores. And this phenomenal growth was the result of an impetus given the community by establishing the county seat there in 1774 and by the erection of Liberty Academy in 1777. Eighty-five years ago which is within the memory of some people still alive, New Bern had a populaton of only 3,699, Wilmington 4,747, Fayetteville 4,285, Raleigh 2,244 and Charlotte was slightly larger than Raleigh, while Greensboro and Salisbury followed close behind the state capital numerically. And these were, at that time, the largest towns in the state. All others were mere country villages with a few stores, a blacksmith shop or two, and the county seats had a court house, a jail and a whipping post. Is it any wonder that the following became a familiar saying, "North Carolina is a vale of humility between two mountains of conceit—South Carolina and Virginia." But look at the Old North State today. Her chief products are no longer "tar, pitch and turpentine," as the older geographies put it, but in agriculture, in manufacture, and in all lines of commercial progress she occupies a place in the front ranks of the sisterhood of states.

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UNITARIANISM AND METHODISM IN AMERICA

As an organized body in America Unitarianism is this year celebrating the first hundred years of its existence. And at the end of a century the year book shows a membership of a little less than 72,000.

American Methodism was organized in 1784, which was forty-one years prior to the organization of the Unitarian church, and American Methodism in all its branches enrolls a membership of a little less than 8,800,000. The net gain of the two branches of Episcopal Methodism, the Northern and the Southern churches, within the last six months, if it be equal to six months of the preceding year, will almost equal the entire membership of the Unitarian church.

We would not even intimate that multitudes are the criterion of success. For they are not. But this amazing divergance of figures does raise some interesting and important questions.

In the first place, why has Methodism gathered the millions into its folds and Unitarianism has not yet reached a hundred thousand and the last ten years have shown an actual decrease.

In the Christian Register of July 30, according to Zion's Herald, Dr. Charles E. Parks said:

"Approximately one hundred years of American Unitarianism have just been completed. The natural question arises, What have these hundred years accomplished? What has been their result? So far as increasing the number of avowed Unitarians is concerned, the results are negligible. As a distinct fellowship, our numerical strength has stayed 'about so.' Doubtless there has been fluctuation; according to the year book, the last ten years have witnessed a decided loss. The list of churches is now something like seventy less than it was in 1914. In all probability, some succeeding decade will make up for this loss. The point is that in numerical strength our fellowship is doing what it always has done, and always will—just about holding its own. If numerical growth be the criterion of success ,our century of existence hardly justifies itself."

From the first Unitarianism has been a patron of culture in the highest and fullest meaning of the term. Learning, wealth and social prestige have in full measure belonged to the Unitarian church through all the hundred years of its history that are now closing. Upon its records have been enrolled some of the most conspicuous names that adorn our history. Such men of letters as Bryant, Lowell, Longfellow, Ralph Waldo Emerson, Nathaniel Hawthorne, Bancroft; statesmen like Jefferson, Adams, Franklin, Webster, Sumner, Taft. The editor of The Christian Register has culled from "Who's Who" 776 names of eminent Unitarians.

Certainly those advantages which may accrue to a church from wealth, learning and social prestige belong to the Unitarians of North America, but the Methodists in all their early history could not lay claim to such advantages. Neither the Methodist ministry nor the Methodist laity in their eary history enjoyed the privileges of intellectual training. A few of the early Methodists were prosperous in this world's goods, but the great majority held fellowship with poverty or had a very limited portion of earth's wealth. And it was a long, long time before Methodists were able to break into high society. We will not, therefore, look on the earthly side for an explanation of the growth of Methodism and the manifest failure of Unitarianism.

Let's without hesitation go to the heart of the matter and touch the fatal spot. Any church that denies the deity of our Lord is doomed to failure. This is the one unmistakable lesson of Christian history from the first. Arianism in the early Christian centuries failed, Unitarianism in Europe in the day of the Reformation under the leadership of Servetus and Socinus failed, and Unitarianism in America appears to be headed in the same direction. In fact, as an evangelistic agency for the redemption of the great masses of mankind from the thralldom of sin it has already proven a conspicuous failure. And let it be added that any church which cannot with Thomas say, "My Lord, and my God!" is doomed to failure. That is the lesson of Christian history. Furthermore, any minister who has doubts on this point, and cannot like Thomas fling them to the wind, should at once take up some other work, for he is doomed to failure as a gospel minister.

But we would remind any who may be disposed to quibble over shibboleths in doctrine and hope to save the world by what they regard as accurate credal statements, that the Wesleyan movement which in less than 150 years has grown to a membership of almost 9,000,000 on the American continent had nothing to do with doctrine. It was a revival movement. Life and experience were its great watch words. It emphasized especially two old Biblical doctrines, namely, the witness of the spirit and holiness of heart and life. It, therefore, became a witnessing church and a church with high ethical standards. Methodists could tell what the grace of God had done for them and at the same time battle for righteousness. These witnessing Methodists in whose hearts burned the altar fires of their faith, became at the same time leaders in practically all great social reforms of the nation.

We Methodists who have wrought well in the past and today number a mighty company will do well not to be ensnared with catchwords, and become the victims of little doctrinal disputes, but be careful to walk in the footsteps of our fathers, to keep hot the revival fires, to give em phasis to the witness of the Holy Spirit in our hearts and to strive like the pioneers to spread scriptural holiness over the earth.

"Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life."

SOUTH MAIN STREET, SALISBURY

The thirty-fifth anniversary of the founding of South Main Street church, Salisbury, was celebrated last Sunday by a large home-coming of old members and friends of that church. Just thirty-five years ago the Rev. A. L. Coburn gathered around him a few faithful men and women and held a prayer meeting in a clump of bushes in the outskirts of Salisbury. That service proved to be the beginning of Chestnut Hill church, and the congregations have grown from year to year until today there are more than six hundred active members who are enthusiastic over the prospects of the completion of their new church which will be one of the best church plants in the conference.

Under the leadership of their level-headed and optimistic pastor, Rev. W. A. Rollins, the church has taken on new life and every department has grown and interest along all lines of church endeavor has increased.

A new site was purchased just one block west of the present location and the foundation of the new church has been laid and the walls are above the ground. This new church will consist of an auditorium that will seat nearly a thousand people, a basement for social activities, and a Sunday school house planned to take care of a modern, departmentalized Sunday school with accommodations for about one thousand. The congregation was fortunate in the selection of a location for their new house of worship, it being in a growing section of the city and is on a beautiful corner lot with hard surfaced streets on two sides and away from the noise of Main street. It is hoped that the new plant will be ready for occupancy some time next year. The old site is to be sold and the proceeds applied to the building fund of the new. When finished the new plant will cost approximately $100,000. The new church will be named "Coburn Memorial" in honor of Rev. A. L. Coburn, the founder and first pastor of the church. He was present at the home-coming last Sunday.

Brother Rollins had prepared an interesting program for the day which consisted of a historical address by the pastor, well rendered music, sermon, address in the afternoon and the beginning of a revival at night. The writer was the preacher at the morning hour and Rev. J. A. J. Farrington, a former pastor, delivered the address in the afternoon. Dinner was spread in the grove near the church and more than five hundred people surrounded the bounties that had been prepared for the occasion.

It was a great day for that faithful band of Christian workers. T. A. S.

NAMES OF STREETS FOR CHURCHES

Two Methodist churches in Greensboro which have hitherto borne the names of the streets on which they are located have been given other names. Spring Garden Street church at the northeast corner of the North Carolina College campus will henceforth be known as College Place church, and Walnut Street church in the Proximity suburb has become the Proximity Methodist church.

In this connection we note that the new church in Charlotte which is to be formed by the union of Tryon Street and Trinity churches will be called The First Methodist church. Let us hope that this is the beginning of the end of naming churches for the streets upon which located. Perhaps no one is impressed with this as much as a church editor who writes the word "street" in connection with the name of churches till he comes to feel like a tired street waif. Why give the church the name of the street anyhow? It is not dignified. It has no element of sanctity about it. There is some reason why a church should be named for the saints. We certainly did not improve matters when we departed from the practice of ritualistic churches and took to the streets.

We are aware that people say it helps to locate the church for the benefit of strangers. Not much. A street to be of sufficient prominence for strangers to know its location is usually from two to twenty miles long. This leaves the stranger to do quite a bit of guessing. Furthermore, why has not some hotel manager thought of the happy expedient of naming his hotel for the street it's on so people can find it? It seems strange that these bright and successful dealers with the traveling public have never thought of so simple a matter. Will not somebody suggest it to them?

DRUNKEN DRIVERS

Intoxicated and semi-intoxicated drivers are becoming a menace on our roads. Have our highways been built as a place for drunken lawbreakers to slaughter innocent law-abiding citizens?

The courts should put a stop to such conduct by these criminals who violate the law when they purchase the liquor and then add to their criminality by converting the highways into ways of death. Our judges should give them such road sentences as they will remember and then compel them to show a good long period of abstainence from drink before they are allowed to drive a car.

There are some crimes that can in a measure be condoned, but a man who will deliberately break the law by buying liquor and then go out to kill and maim women and little children and law-abiding citizens on the public highway has nothing to be said in his favor. The heavy hand of justice should cause him to suffer.

The Bible, however, never wears out; it never loses its appeal; it claims a wider audience with every century; the plain man who knows life at first hand often understands it better than the philosopher; and all of us get more vital help from it than from all the philosophers we ever read.—Harry Emerson Fosdick.

PEOPLE AND THINGS

Western North Carolina Conference: Statesville, October 14.

North Carolina Conference: Fayetteville, Nov. 11.

Rev. and Mrs. J. B. Thompson of Mt. Gilead were in Greensboro last Monday. Their second daughter entered North Carolina College.

Rev. R. O. Eller has just closed a revival at his church in Spencer. He received 20 new members, making 85 for the year.

"The pastors of Marion district are called to meet in First church, Marion, N. C., on September 24 at 2 p. m."—Z. Paris, P. E.

J. L. Sloan, Statesville, N. C., is chairman of the conference entertainment committee. All correspondence regarding entertainment should be addressed to him. Let all who will come in automobiles notify him at once.

H. L. Witten, preacher-singer, offers his services to pastors of rural churches in need of evangelistic help for the next two months. Is a pastor-evangelist and full-gospel preacher. Home address, Goldson, N. C.

The protracted meeting at the Methodist church, Cherryville, closed Sunday night, August 30, after continuing for one week. The pastor received a class of twelve into the church on Sunday morning and there will be others to join later.—The Eagle.

"Mr. and Mrs. George Franks Ivey request the honour of your presence at the marriage of their daughter, Dorothy, to Dr. Ralph Conrad Flowers on Saturday, the third of October, at half after eight o'clock in the evening, First Methodist church, Hickory, North Carolina. At home after the fifteenth of October, Winston-Salem, North Carolina."

Rev. C. K. Proctor, who is closing his third year as pastor of Queen Street church, Kinston, reports that he has received 202 into the membership of his church this year, bringing the total membership to 892. Brother Proctor is assisting Rev. T. G. Vickers in a series of services at First church, Henderson, this week.

Orders are coming in daily for "Historical Papers of the North Carolina Conference Historical Society and the Western North Carolina Conference Historical Society." Do not delay in putting in your order for 175 pages of historical matter of rare value and great interest. Price $1.00. Address North Carolina Christian Advocate, Greensboro.

Rev. G. T. Bond of Morganton brought his daughter to North Carolina College Monday and spent the day shaking hands and chatting with friends, having spent four years in Greensboro as pastor of Spring Garden Street church. He and Rev. L. B. Hayes left on a night train for Richmond to attend a meeting of Epworth League presidents.

Brother P. H. Brittain sends us the following message: "Brother Clark T. Austin, a member of Ebenezer church at Dudley Shoals, was instantly killed by lightning Thursday, the 10th. His small son by his side was not hurt. He leaves a wife and four small children. He said to his wife a few days before his death that he was ready to go."

"We have closed our meetings at Trenton and Oak Grove. At Trenton Bro. J. A. Russell did some splendid preaching. Bro. K. S. L. Cook led the singing. At Oak Grove Bro. E. B. Bell helped me in the meeting. Brother Bell touched the people by his singing and preaching. There were a number of rededications and some additions."—H. L. Davis.

In the conference program published last week we overlooked the conference anniversary of the Board of Temperance and Social Service which will be held on Wednesday afternoon of conference. Mrs. W. A. Newell of that board has fortunately secured as the speaker for that occasion the Rev. Dr. W. P. King, former editor of Wesleyan Christian Advocate and now pastor of our First church, Gainsville, Florida. He is a speaker of rare gifts and it is hoped that a great congregation may hear his message.

"We closed an eight day series of services at Broad Street church Sunday night. Bro. Neil C. Williams of Granite Falls did the preaching for us. Brother Williams hit us and helped us on all sides. He did some real preaching. He is a man who preaches the gospel as he feels it. He does not dodge the issue and yet he is fair in every way. Our church people were revived and greatly helped. We had a number of reconsecrations and conversions. We received fourteen members into the church on Sunday morning."—W. R. Kelly.

Louisburg College opened Thursday, September 10, with 250 students in attendance. Rev. A. D. Wilcox of Wilmington delivered the principal address. Rev. A. J. Parker, chairman of the board of trustees, spoke for that body. Louisburg is crowded to the limit with students.

"I have just closed a meeting at Engelhard with very good results. Rev. L. D. Hayman of First church, Washington, N. C., assisted in the meeting and he rendered very efficient service. Brother Hayman is a good preacher, and is splendid help in a meeting, and especially so among the young people. When the results of the meeting are known there will be perhaps a dozen or fifteen persons to unite with our church."—W. M. Wall.

"J. Foster Barnes, son of Brother W. W. Barnes, one of our stewards at Amelia, Va.," says the Richmond Advocate, "is making a great impression as a musician of note in North Carolina. He was director of music in one of the Presbyterian churches of Greensboro for some time, and, recently, was called to take up the work as musical director of Central M. E. Church, South, of Asheville, where Dr. Ashley Chappell is pastor. After looking the field over, this great church picked Brother Barnes from all the men they could find and made the offer so attractive they got him. He is a graduate of Emory University."

"We are now in the midst of a great revival at Sandy Cross on the Spring Hope charge. Great crowds are attending; sinners are being saved; shouts of praise going up from the camp. Rev. J. G. W. Holloway of the Western North Carolina conference is doing the preaching and doing it after the manner of the old pioneer, declaring the whole council of God. He knows God and how to point others to the Lamb. Brother Holloway will be with me in two other meetings before his conference convenes. That will close my revival work for the year, and we are expecting to go up to Fayetteville with 'All in full, Bishop,' and good increase in membership and spiritual growth."—W. E. Trotman.

The New York Christian Advocate of September 10 carries the following: "With this number The Christian Advocate enters upon its one hundredth year. Though the volume bearing the serial number 100 began last January, the second week of September is the birth week of this the oldest official Methodist weekly, and September 9, 1926, will be its one hundredth birthday. The anniversary will be observed in ways which will serve the interest and profit of its readers, and the Centennial Number will be a pictorial review of denominational history and present activity which will appeal to every Methodist reader. To new subscribers the paper will be sent from now until December 31, 1926 (sixteen months), for $2.50, the price of one year's subscription. The goal of the Advocate Centennial Campaign now opening is: 'One Hundred Thousand for the Hundredth Year.'"

A. C. Ray of Pittsboro, a student in Davidson College, has been awarded one of the prizes offered by the Commission on Interracial Co-operation for the three best papers on race relations submitted in a contest open to the students of all Southern colleges. "The Clash of Color" was the subject of Mr. Ray's paper, which was delivered as an oration at Davidson. The other prize winners were Miss Dorothy Fahs of Randolph Macon Woman's College, Va., with a paper on "The Southern White College and the South's Race Problem," and C. B. Colquitt of the University of Georgia, who wrote on "Race Relations in the South." There were fifty entries in the contest, representing more than thirty of the leading institutions in twelve states.

According to official reports soon to be issued by the stated clerk of the Presbyterian General Assembly, the Presbyterian church having the largest membership in the world is that of the First, Seattle, Washington, of which the Rev. Dr. Mark A. Matthews is pastor. Its membership is 7,533, and it gained 516 new members last year, the largest number to be gained by any Presbyterian church in America. Presbyterians of the Northern body, which has churches and members in the South, number now 1,873,000, and they increased their number by 43,000 last year. They have 1,596,000 children in their Sunday schools, a gain of 48,000 last year. The number of children under religious instruction, in proportion to members of churches, is largest in the Presbyterian church of any religious body. In most bodies hardly half as many children are in religious schools as there are adult communicants in that body.—Western Christian Advocate.

The passing of Dr. Robert Edward Lee Flippin of Pilot Mountain, which sorrowful event took place August 30, removes a beloved physician, a prominent citizen and a leading churchman of his community. He had been mayor of his town, member of Surry county board of health, lay leader of his church, member of the board of finance of the Western North Carolina conference and acting in all departments of church life. To his devoted wife and children we extend our warmest sympthies.

"Mr. and Mrs. A. E. Ward announce the marriage of their daughter, Vera Louise, to Mr. Erle Ewart Peacock on Saturday, August twenty-second, one thousand nine hundred and twenty-five, Lake Junaluska, North Carolina. At home after September fifteenth, Chapel Hill, North Carolina." Mrs. Peacock is a graduate of the N. C. College for Women, and the National Training School of the Young Women's Christian Association, New York City. For the past two years she has been general secretary of the student Y. W. C. A. at North Carolina College. Mr. Peacock received his A. B. degree from the University of Georgia and later a master's degree from Harvard. He is at present a professor in the school of commerce of the University of N. C. The ceremony was performed by Rev. Walter Patten of Chapel Hill.

Prof. A. M. Norton, a garduate of Trinity College, Duke University, has been elected a member of the faculty of the Appalachian Training School. He taught in the summer sessions of that school. His election to the regular faculty is a fitting recognition of his ability. Mr. Norton for a number of years was engaged in teaching in denominational schools of junior grade. In that field he rendered conspicuous service. He was president of Weaver College for two years ,and under his administration the historic old school registered steady growth. On retiring from the presidency of Weaver College, Mr. Norton entered Trinity College for further training in the work of teaching. He was connected with the Spindale high school in 1924-25. Mr. Norton is not only a gifted teacher who takes his work seriously. He is also an outstanding Christian gentleman. His many friends in western North Carolina will be happy to know of his success in the state educational system.

THE CALL OF THE HEART

We are giving below three letters received in one day. Who will help us to keep the Advocate going to these dear people? We have on our files something like one hundred letters similar to these. We are sure that a number of our subscribers or churches will answer these calls:

"I am an inmate of a home, and only have a little change that folks give me, and I havn't any money to send you. If you could send the paper to me I would be thankful to you, as I love the paper and will miss it very much."

"Have no one to look to for support but the county and neighbors, and can't send you any money for the paper. I would like to have the paper, but I have no way to pay for it."

"Am very sorry I can't pay for my paper, as I love the church paper, but I have had sickness in my family for the past eight years and have a big hospital bill to pay. Have also lost three of my children. Do not see how I can get along without the Advocate, as no Methodist home is complete without it. Am very thankful to you for sending the paper to me without it's being paid for, and brother, would it be too much to ask of you to keep on sending the paper, and I will pay for it some time, if I possibly can?"

A LITTLE SHOP TALK

The business office is just finishing sending out a second notice to Advocate subscribers. The response to these have been fine, many paying up their back dues and for one year in advance. A large number have not been heard from as yet. We are hoping that within the next few days we will hear from many who have not yet responded. If it is not convenient to pay at this time please drop us a card so stating and we will be delighted to arrange to carry you over till later. We are sending the mailing list to all the preachers. This will show just how you stand. If he does not find you, look him up and pay him the amount that you may be due so that he can take it to conference with him and settle with our bookkeeper at that time. We are expecting all our pastors to call attention to the Advocate before conference. Thank you.

Entire Sanctification

By EBENEZER MYERS

I am writing three short papers on the doctrine of entire sactification or holiness, one on the doctrine from the standpoint of Methodism, one from the standpoint of the Bible, and one from the standpoint of experience, which I hope to appear in the Advocate, one each week for three weeks. I begin with the standpoint of Methodism.

I was reared in the Presbyterian church, was converted at eighteen years of age in a Methodist revival, and after studying the doctrines of the different churches for about four months I found I was a Methodist, and went and joined the Methodist church at Franklin, N. C., my home town. The first Methodist literature I read was the Methodist Armour and Wesley's Sermons, which were loaned me by the pastor of the Methodist church and some good Methodist neighbors. When I joined conference I was given in my course a study among other works that of Wesley, Watson, Fletcher and Clarke. I saw in all of these that the doctrine of entire sanctification was taught as a second work of grace instantaneously given and attainable by consecration and faith. But the preachers around me were opposing such a doctrine, and preaching the Zinzendorfian heresy that we are sanctified when we are justified, or a growth theory, and young and untrained as I was, I thought they ought to know better than I. And so I drifted in after them till I had preached for five years, when one day the now sainted Dr. G. H. Detwiler in a very simple and quiet way led me into the truth that we are sanctified as well as justified by faith, "not by works lest any man should boast," and if by faith why not have it now? I began to read the Bible in the light of his explanation and saw clearly the doctrine in the Bible, and have never wavered a hair's breadth from the doctrine from that day till this, but grow stronger in it every day.

The question arises, what is the teaching of our church on this doctrine today? There is no question with any intelligent Methodist preacher or layman about what it was with Wesley, Fletcher, Watson, Clarke, Asbury and all the Methodist fathers; every intelligent man among us knows that they taught that entire sactification was a definite second work of grace. But some want to claim that Mr. Wesley gave up the doctrine before he died, but this is a great mistake. In his writings we find it within a few months of his death. I suppose as long as he wrote at all he wrote on this subject, for this was the hub of his teaching and his whole religious life. Two years before his death, 1790, (he died in 1792) he wrote, "This doctrine is the grand depositum which God has lodged with the people called Methodists; and he appears to have raised us up chiefly for the sake of propagating this." And it is a fact that all the others mentioned clung to the doctrine to the end of their lives.

But let us see what the doctrine of our church on this point is today, and we are not to rely on what is being preached and taught by church leaders, bishops, presiding elders, college presidents, or pastors on this subject; we are not to go to these for the doctrine, although they may be right (for some are right and some are wrong), but to the standards of Methodism—"to the law and to the testimony."

It is in our discipline, it is in our hymnal, and it is in our course of study. If this was the teaching of the fathers, why is it not the teaching of the church at the present time? When was it abrogated or superceded by something else? What General Conference, or by what authority was the change made? There has been no change in our doctrinal standards; in fact, they cannot be changed without seriously affecting the whole church, for this is the chief doctrinal cornerstone of the whole church. The only change that has been made is by the preachers and teachers themselves, as they have left or run over our doctrinal standards for their own notions, just as the higher critics are doing today—there is no change in our doctrine but a change in practice, and I propose to show how this change has come about. I want first to introduce Dr. Lovick Pierce, father of Bishop Pierce, who preached more than seventy-five years. I quote from his little book, "Entire Sanctification, How It Was Lost From the Church and How It Must Be Regained." On page 22 we have this statement: "Well now for comparative facts; I say in the first twenty years of my ministry ninety-five per cent of our people were all alive and awake to this full salvation idea, and pressing after it, and often finding it as maifestly as they did conversion, but now in the seventy-fourth year of my ministry I think I am fearfully safe in saying seventy-five per cent of our members are living in antinomian indifference to entire sanctification, neither believing in it, praying for it, nor really desiring it, and yet our leading men are saying Methodism has never seen a day when it was in better condition. They will excuse me for dissenting. It is meet that I should say right here that if we would resume our original special vocation, the spreading of scriptural holiness over these lands by preaching it, living it, professing it and enforcing it in our discipline, we would see the glory of God as never before; but alas for us, we left God just when He was our co-worker in spreading scriptural holiness over these broad American lands."

Dr. Pierce shows clearly in this little book how so large a per cent of the church has lost the doctrine and experience and how it may and must be regained, as is seen in this brief that I have quoted. Let the reader get the book from our publishing house and read it; the price is only 15 cents.

Next I introduce the bishops of the church in their address to the General Conference in 1824. They said: "If Methodists give up the doctrine of entire sanctification, or suffers it to become a dead letter, we are a fallen people. Holiness is the main cord that binds us together; relax this and you loosen the whole system. This will appear more evident if we recall to mind the original design of Methodism, it was to raise up and preserve a holy people. This was the principle object which Mr. Wesley had in view. To this end all the doctrines believed and preached by the Methodists tend."

Were they right? Is this a clear statement of an authoritative band of witnesses?

But I want to introduce a great Methodist scholar, Dr. John McClintock of Drew Theological Seminary, who said in the closing words of his centenary sermon in 1866: "Knowing exactly what I say, and taking the full responsibility of it, I repeat, we are the only church in history from the apostles' times till now that has put forth as the very elemental thought the great pervading idea of the whole book of God from the beginning to the end, the holiness of the human soul, heart and will. It may be called fanaticism, but dear friends this is our mission. If we keep to that the triumphs of the next century will throw those of the past into the stade. There is our mission; there is our glory; there is our power; and there shall be the ground of our triumph! God keep us true." But have we been true? Only a few have. The great bulk of our preachers and people have forsaken it.

But I bring up other authoritative witnesses. The bishops of the M. E. Church, South, in their quadrennial address in 1874 said: "Extensive revivals of religion have crowned the labors of our preachers, and the life giving energy of the gospel in the conversion of sinners and sanctification of believers has been seldom more apparent among us. The boon of Wesleyan Methodism as we received it from the fathers has not been forfeited in our hands." This was signed by Bishops Robert Payne, Geo. F. Pierce, H. H. Cavenaugh, W. M. Wightman, E. M. Marvin, D. S. Doggett, H. N. McTyere and J. C. Keener. Some statements in this are made by some of our holiness evangelists that some of the preachers of today like to ridicule—"Sinners converted and believers sanctified." They show shallowness of religion and smallness of intellect by such criticism, for it is the criticism not only of the brother who makes the report of his meeting, but of the whole church from the beginning.

Twenty years later in 1894 the bishops of the M. E. Church, South, said in their address to the General Conference: "The privilege of believers to attain unto a state of entire sanctification, or perfect love, and to abide therein is a well known teaching of Methodism. Witnesses to this experience have never been wanting in the church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and serpahic ardor—jewels of the church. Let the doctrine still be preached, and the experience still be testified." Is this good authority? Does this sound like it had been exchanged for Zinzendorfism or any other ism?

Once more, and more united authority, the Centennial Conference of American Methodism in Baltimore in 1884 said in reaffirming the faith of the whole church, in all its separate branches: "We remind you, brethren, that the mission of Methodism is to promote holiness. It is not a sentiment or an emotion, but a principle inwrought in the heart, the culmination of God's work in us, followed by a consecrated life In all the borders of Methodism this doctrine is preached, and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this subject." You see that this conference of American Methodism recognized the standards of Methodism on this subject. Is this not sufficient to show that we have had these standards all these years and that those who teach anything else have simply left or run over the standards?

But I said it was in the discipline of our church. It is in the baptismal services where we pray for the sanctification of the candidate and where we pray that the old man may be so buried that the new man may be raised up in him. Our doctrine of holiness has its roots in our article of religion on original sin. "Original sin standeth not in the following of Adam as the Pelagians do vainly talk, but it is the corruption of the nature of **every man** that is naturally engendered of the offspring of Adam whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually." But I will not take space for the discussion of this, as that would be too long for a newspaper article.

But I notice only one more place in the discipline, and that is the question involved in the first four questions that every Methodist must answer in the affirmative when he is received into the annual conference. These questions involve the doctrine of entire sanctification or perfect love as taught by our church from the beginning, and were put there to keep a preacher from the connection that would not get the experience and preach the doctrine. It is the guard at the conference door to protect the church from the imposter.

Here are the four questions:

1. Have you faith in Christ? Involving not only doctrine of faith but experimental faith. He has been a member and a preacher for a number of years and should have saving faith as well as sound doctrine.

Are you going on to perfection? We know that this means perfection in love only as any other perfection does not belong to man, but the experience of sanctification or perfect love is for man and we say we are going on to it, not merely toward it, but actually to get the experience, and this is involved in the next two questions: "Do you expect to be made perfect in love in this life? Are you groaning after it?"

Why go on to perfection if you got it in conversion? Why call it perfection if it is a growth? There will be no end to growth and hence nothing to answer to the word perfection. Why groan after it if you got it in conversion? Why groan after it if it is a growth? We do not groan to grow; growth is easy, natural, spontaneous.

One of the most disgusting things to me that I have ever seen in a religious service is a bishop propounding these questions to a class of Methodist preachers, and at the same time dodging the issue—trying to make it appear that they mean something else than their real meaning. It seems to me that Methodist bishops are obliged to know the real meaning and profound significance of these questions. I have heard only two or three bishops in the thirty-five annual conferences that I have attended give these questions, and the things they stand for the proper application. The saintly and now sainted Bishop Lambuth was one of these. He had the experience. I have read his testimony and it had the old time ring.

If bishops take such liberties with our doctrine and discipline, what may be expected of the preachers?

concluded next week

It makes the journey shorter when you sing to every mile,
It makes the burden lighter when you add a sunny smile;
It makes all life so different when you deck the toiling day
With a love that lives forever as you sing along the way. —Selected.

UNIFICATION BY FAITH

Rev. O. P. Ader, B.D.

Unification, like salvation, is by faith.

Certainly our salvation is by faith. No other kind works. Salvation by logic is a hopeless thing; salvation by law is a lifeless thing. Salvation by science and by human wisdom is worthless. If we draw up some learned, elaborate constitution to save man—well, heaven would smile at our sincerity and sigh at our simplicity.

Unification, like salvation, must come by faith. This is the vital element, Faith. Learning and logic and law have their little lifeless place in our plan; but Faith is and must be the breath of its life. Unification on the basis of some binding constitution or code of laws, by some clever, cunning device of man, learned in logic, language, and law, would be as disastrous a failure as is salvation on the basis of learning, logic and law. Unification by faith will work, and no other kind will. Unification by faith is God's plan of salvation for us in our present painful, puzzling situation. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Now, everybody believes in unification. So they say. No one cares or dares to speak against the principle of it. To do so would be to strike at the heart of the Gospel and speak against the spirit of Christ. Hence all accept the principle; that seems settled.

Are you sure it is settled? Let us see. The principal thing in unification is faith, just as in personal salvation; and it may be illustrated by a marriage contract. Unification is like a marriage, and that, too, must be by faith. It does not take much law to consummate a marriage, but it takes lots of faith. If one were to try to draw up a marriage contract so that one party could never take advantage of, or do wrong to the other, he would have to write out an elaborate code that would astonish all mankind by its Simon pure sagacity and sempitermal sinuosity. To say the truth, such a thing would be impossible; and no man was ever so foolish as to try that. The wisdom of the ages is found in a very simple plan for the union of two lives for the building of the oldest institution on earth, the family. Here is wisdom. The matrimonial union is by faith. Law plays a minor part in marriage. It is because the contracting parties believe in each other so much that little law is needed; and while faith lasts the union holds. When faith fails, all law is a failure. The union is gone —"Gone, glimmering through the dream of things that were."

The enemy of unification, sensing the truth before us, that the union of our churches must be by faith, if it ever comes at all, is doing everything he can to destroy our faith in our brethren. My countrymen, what a sad sight it is to see—men going forth with all their might and main to destroy faith in our brethren! Men who profess to believe in unification, and yet they seek with all diligence and by all devices to arouse doubt and fear, and to destroy faith, the father of love, the per fect bond, and without which no union counts, no matter how many laws you may have, nor what kind they may be. Opponents of this union do not discuss the plan so much as they discuss the man with whom we are to unite, telling us the worst things some of them have said, the unwisest things some impulsive speaker uttered, and which could never be put into practice because the pending plan, if adopted, would never permit it; but he is quoted to arouse our prejudice against the man, and to destroy our faith in him. "Without faith it is impossible to please God," or unite with man. Break down our faith and you make all union impossible. That is the idea. But while we do this we do a a dismal thing. It is easy to destroy faith; it is difficult to ever build it up again. When you make me doubt my brother, you make me doubt everybody—even yourself. You make me doubt myself—God—everything! No man in this age, or any age, has ever rendered, or can render, a greater disservice to his church and to the kingdom of heaven on earth than he who destroys our faith, the life-blood of love, the bond of perfectness. When the Son of Man cometh to unite His people shall He find faith on the earth? If not, there can be no union, no matter what laws you may have.

One of the clever ideas to make us doubt our brethren and keep aloof from them is suggested thus: We have the pure gospel, the faith of our brethren north of us is polluted. Now, if that were true, shall we play the Pharisee, and profess a "holier-than-thou" purity, shut ourselves in from them, and shut them out from us? Will such provincialism work? Our brethren pitch their tents from Maine to Miami, and we cannot flee from their presence. To try to is foolish. To do so, if we could, is cowardly.

Again I ask, do we have the pure truth, and do our brethren have much error mixed with their truth? If so, are we afraid for our truth to meet their error on the field of battle? Surely not! For truth shall conquer. But if we hide our light under a Southern "bushel," how shall we answer our Master in the last great day? If we have the truth we owe it to our great Methodist church, East, West, North and South, to put it into her heart and let it flow into her life-blood. If we do not save the heathen, they will make pagans of us. It is the highest folly to dream that we can stay divided, and that we can worship God in purity at Jerusalem while these north tribes set up calves at Dan and Bethel. If sin destroys them, it will not be long till we too are carried away into captivity. No, Southern blood boils with indignation at the idea that we good folks in the South are afraid to meet our fellowmen on the field of battle anywhere on earth and do battle for God and our country. We are no cowards; make no coward appeal to us, if you do not want to insult us. Nor do we want to be a provincial church with a provincial name. God forbids it, saying unto us, "Go ye into all the world." Wesley forbids it, teaching us to say, "The world is my parish." Our spirit is cosmopolitan, and our marching orders carry us to the ends of the earth. We need a cosmopolitan name that will not embarrass us in any land.

The pending plan is simple, sane and safe, as far as it goes; and it goes far enough to begin with. It starts right where we are, and refuses to use force to compel churches to unite. But it cuts from under them all excuses for remaining apart. It unites us at the head, and leaves us to grow together in heart and in every part, as we learn to know each other better and love each other more. It does not undertake to force the situation at any point. The "Force Bill" will not work in the church any more than it will work in the nation. To talk about a plan that compels or forces people to unite is advocating "force" rather than "faith," law rather than love, and would lead us straight into—rebellion. The wisdom and love of God are in the plan before us,and would save us from undertaking a foolish thing, a force measure.

What will take place if we unite under this wise and simple plan?

1. The union will not be perfect, but it will be "in part" and give us a good start in the right direction. If our Northern brethren would "swallow us up," then the union would be perfect. But it will not be so. "Behold, I show you a better way."

2. Churches and even conferences in Jurisdiction No. 1, which are now located in Jurisdiction No. 2, i. e., our Northern brethren who are now in Southern territory, will transfer at once to us. We have notice served on us now from the Blue Ridge-Atlantic conference, with its 70 pastoral charges, its 14 296 members, its 16,000 Sunday school pupils, and its half million dollars worth of property, that if we adopt the plan before us it is their purpose immediately to transfer to us. We will "swallow them up," in love, of course. That is a fine challenge to us that this conference is making. They are knocking at our door; will you be one to invite them in?

3. If we accept the plan and form the union we will save about one million dollars every year in home mission money, money which is spent now by both churches in over-lapping territory. We waste not only a million dollars every year in trying to keep up weak charges in each other's territory, but we waste hundreds of men also. We create unholy antagonisms that hurt our influence and bring us into reproach. We violate our own conscience, grieve our Saviour, and hinder the coming in of the kingdom.

4. What will we do in the face of these facts? The Saviour calls us, saying, "How long shall I bear with you, O ye of little faith?" Are you one that has little faith, or no faith in our brethren—and little faith in God to help us believe and love and get together? Are you in favor of keeping up the war and the tragic waste? Your vote at conference will tell the story and show where you stand.

"God defend the right!"

UNIFICATION OF PRAYER

By Rev. Charles C. Brothers.

The time for the conferences to be voting on the plan for the unification of the two American Methodisms is now on and will continue until the last conference shall have acted on it next winter. About all that can be said has been said many times, and but little can be added that will help the matter, and what may be written now will be a difference only in the way it is verbally presented.

I rise to a point of order if the contending parties will cease their warfare and ask for an armistice. Raise the white flag, lay down your arms, stop the matter where it is, and call for a season of actual spiritual prayer. Political parties on the day of election stop their activities on the stump, cease writing their opinions, forensic battles cease, and await the result, each expecting victory or hope under uncertain situations. Oach side may carry on this illustration to suit their views. The day of election is now on, and contentions should be shelved.

Permit me in my humble way to suggest that the Methodists of America be called to prayer—earnest, consistent, prevailing prayer—and earnestly seek divine guidance, irrespective of our differing views. Let us seek the mind of the Lord and be content to abide his decision. I verily believe if this is done he will answer, and he will let us know what side he is on. Remember the warning of Gamaliel. Permit me to paraphrase his words: "Ye Methodists, take heed to yourselves what ye intend to do as touching this question; . . . for if this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it, lest haply ye be found to even fight against God."

I hope no brother or sister will say in his or her heart: "If that be done, I am sure he is and will be on our side." A writer in another denomination (I quote from memory) said: "According to the teachings of the Scriptures, we are right and all others are wrong." Let no Methodist be guilty of such sentiments either in regard to other churches or in reference to the plan under consideration. Conscientious men who truly love the Lord are on both sides of this question, and no unchristian motives should be charged to the other side. Let us all join hands and hearts at the throne of grace from now on, and whatever the result let us feel that it is his will and we abide his decision, and then we can sing the doxology and be dismissed to carry on the work with malice toward none and love to all and win his name.

I move that this resolution be unanimously adopted as quickly as possible and go about the Master's business, forgetting those things (contentions) which are behind, and, reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus. Let as many as be perfect be thus minded.

HAVE WE LOST SIGHT OF THE REAL FUNCTIONS OF THE CHURCH?

Will the Advocate allow a little space to one who has spent his whole ministerial life in trying to win souls for Christ, and could never find time or desire to seek a change of Discipline or government of the church? I have always felt that the church is safe as long as its ministers and members are busy on the job of getting to heaven and persuading others to do ilkewise. But I am free to confess that the discussions of unification as they appear in our church papers fill me with alarm. Not that it is not proper to discuss the subject, but because of the spirit in which it is being discussed.

My health is bad and my eyesight is poor, but I have labored through many columns of our literature trying to get the facts so that I can vote intelligently and for the good of the kingdom of God in this world.

In this reading I think I have made several discoveries, one is that it is a two-sided question and that it needs discussion by the best informed men we have, even if men of one view should be compelled to present the opposite view for want of advocates of that view, for it is a subject of too much importance to come to a vote without a thorough understanding on the part of the voters. I think it would have been nothing short of a tragedy for such a question to come before the church and all our bishops and leaders take one side and lead our people to blindly accept that side without becoming awakened to the fact that the other side is worthy of consideration also. I am glad it has been discussed, but I am grieved that so large a per cent of those who have discussed it have been so intolerant and uncharitable in the words they have used. It is humiliating beyond measure to the people of a great church to have her speokesmen engage in such an unholy wrangle.

I have read the direst predictions by each side of what awful things would happen if the other side should win when the final vote is taken. I do not believe a word of it. They say things which they have no means in the world of knowing now, and it is shameful for any one to make such unqualified guesses at any time and state them as they would a fact. And it is so much worse when it is done in what ought to be a holy cause. Just yesterday I read two articles by fine writers and fine thinkers, men high up in the church (I will not say how high) representing both sides of the question, and each assured the reader that the side he represented was sure to win when the vote is taken. Now one of them is certainly wrong, for both cannot be right. They do not know. It will take a final count of the vote to decide that, and it will take the future history of Methodism to prove what the results of that vote shall be. How can the church of the pure and holy Christ crucified for the sake of truth tolerate such leadership, such blatant politics, such efforts to deceive? Can the church accept it and survive?

Again, to my mind, perhaps the saddest thing in it all, is the condition of the hearts of these men who are trying to lead our beloved church as evidenced by the methods they use. These would be leaders freely accuse each other of such things as weakness, dislōyalty, unchristian prejudice, and other things equally as bad, only because they cannot see alike. Some claim to do it in love, but the very fact that they do it at all is sufficient proof that it is more of hate than love. O, my precious Lord! My precious church! What shall the end be?

Brethren, can you not see that it would be far better for our church to exist, either as it is, or as Jurisdiction No. 2, than to have its spiritual life and power submerged in a spirit of hate, expressed jeers and sneers and vituperations?

From whence can this spirit come but from our neglecting our privilege of salvation and of helping others to be saved?

My dear brethren, let us read diligently the First Epistle of John, pray much, spread a mantle of charity over our brother's opinions, vote as we please, and hasten back to the old job of getting home to heaven. Let us come to our senses. J. H. Robertson.

EXPEDIENT, NOT MORAL

By Rev. S. A. Nettles.

It is stated that at a district conference Bishop Denny was asked, "On which side of the unification question stands Jesus?" and that his reply was, "I do not know." The bishop's reply seems to have been sane and in full accord with the teachings of Jesus.

It is difficult to conceive how one can construe this question of unification as a moral one. Is it not rather pre-eminently a question of expediency? Were it a moral question, and were the words of Jesus, "that they all may be one," applicable to this question, would it not the more apply to organic union? And if applicable to the two great branches of the Methodist church, would it not also with greater signification apply to all Christian denominations?

On one occasion the beloved disciple John, overzealous for his Lord's interests, rebuked another who was casting out devils in Christ's name, because he was not closely identified with the twelve in following Jesus. But Jesus promptly rebuked John for this spirit of bigotry and intolerance. Joshua had a similar experience with Moses.

Jesus never taught that the division of His church into denominations would be wrong, nor did the Apostles. Rather His catholicity implies that where concurrence of views cannot be had in matters of epediency, then it is right to agree to disagree. He said be baptized, but did not say how. One says this means immersion; another says it is typical of the outpouring of the Holy Spirit. May it not be concluded that Jesus looks into the sincerity of the conviction, and gives His approval accordingly? He makes no two blades of grass alike.

continued on page fourteen

A GREAT NEED AND A GREATER OPPORTUNITY

The reports and discussions heard at a recent meeting of the presiding elders and the board of missions revealed a rather depressing situation in our conference. The presiding elders presented their "tentative askings" for the support of the mission charges for the next year. They are in excess of last year. In reporting upon the outlook for the conference and general assessments none was able to assure the board that collections would be in excess of last year. The report from the Centenary treasurer showed very small receipts from that source. A careful survey of probable receipts for the support of our missions showed that they fell short of the askings by nearly $10,000. This certainly indicates mighty short grass in the calf pastures for the ensuing conference year. It means that the askings for the mission fields must be scaled at least 25 per cent. It also means that this decrease in salary will fall upon the preachers who now receive the smallest salaries and therefore are least able to bear a reduction in income.

This deplorable situation is in line with the other finances of the church. Our General Board of Missions is facing the probability of being forced to call home some of the missionaries already on the field and dares not send out new missionaries to occupy those fields already white unto the harvest. Our Conference Board of Church Extension can not respond to one-tenth of the calls for help coming up from the hills and mountains of western North Carolina. Even the Sunday School Board could not "pay off the hands" on September 1st of this year. That is the "great need" and our church has never faced a greater in a financial way.

By our minutes of 1924 we had in this conference 294 pastoral charges. Of these 161 are distinctively rural charges. Last year 64 of these failed to pay the pastor in full and 117 failed to pay the collections in full. In some cases the pastor was paid in full while little or nothing was paid upon the collections. Of the other 133 charges made up of city, town and industrial churches three failed to pay the pastor and 31 failed to pay the collections. So we have a total record of 67 charges who sent their pastors to conference without salaries in full and 148 charges which failed to pay the collections in full. I do not have the time to figure out just how much the pastors on these hard fields lost by this failure, but the loss to the several boards was $52,400. And herein lies our great opportunity.

This is not going to be an easy year in which to secure full collections. The protracted drought has done untold damage to the crops from which the support of the rural church must come. It has also hampered the work in the churches serving industrial communities through the curtailment of working days due to the lack of electric power to drive the mills. Most of our deficit will be found in the reports from these charges. The distress covers nearly every section in the conference.

The progress of our entire cause is at stake. No preacher can do his best work while he is hampered by debt and harassed by poverty. The farmer always has a chance to recover at least a part of his loss because an excessively dry year is usually followed by a year of bumper crops, but the deficit on the preacher's salary remains unpaid until Gabriel calls to the Judgment of the Last Assize. I dare any successful business man to take pencil and paper and try to figure out how 50 per cent of these unpaid preachers are to eke out even a bare existence on the salaries they receive.

The only hope for relief is through the various boards but under our present stress the boards stand helpless to render the accustomed aid. The gradual falling off in the receipts of the church will soon complete the vicious circle and the entire fabric will be badly in ned of repairs. A thousand reasons for this deplorable state of affairs could be advanced, but when stripped of platitudinous prating and pompous piosity it all comes back to just one thing—our people are not giving as generously as they should give. And the urging of ten thousand reasons will not fill the depleted treasury of the Lord's house. If half the effort that has been wasted in finding reasons and inventing excuses had been directed toward the fullfilment of the destiny of the church we would now be far out in the field of a glorious victory.

Let's pay up. Let's pay up. Let's pay up. That will solve all our present financial problems and open the way for the solution of our future problems—financial and otherwise. With all our handicaps there is an abundance of money in the Methodist church to pay up in full everywhere. It is only four weeks until the annual conference will be in session. Still it can be done. What a host we have for the performance of the task! With eleven active, aggressive presiding elders; with 300 pastors as consecrated and as intelligent as ever broke the Bread of Life; with a vast host of lay leaders and stewards as earnest and as willing as ever served the tables of the Lord; with 135,000 members full of the Methodist spirit of generosily we ought to do this thing.

Mr. J. B. Duke has set aside a huge fund for future help in this field. May God bless him and grant him continued prosperity! But this is our year to show him that his generous gift will not serve as an excuse for us to do less, but that it will act as an incentive to larger things both now and in the years to come.

The Head of the church has granted us a year of most remarkable ingatherings. I am thinking that it will be our greatest year in gains in membership. This should lead us to deeper devotion to His great cause. It seems to me that our tithes and offerings should fill His storehouse. Then we can claim the promise of our God. Let's pay up.

W. A. Newell.

TO STRENGTHEN SOUTHERN METHODISM IN BALTIMORE

Southern Methodism can be greatly strengthened in Baltimore and our general work conserved if our pastors throughout the church will consult their rolls, upon the reading of this notice, and immediately send to the undersigned the names and addresses of their members living in Baltimore or contemplating moving to this city. He will see that they are brought in touch with congenial people and their energies enlisted in the activities of a church of their own faith. Many excellent members who would have been permanently lost to us have been saved to the church by the prompt co-operation of our pastors in response to similar appeals which were made during the last two or three years. Some excellent ones, however, including several outstanding professional men, have been lost by delay.

Will not our pastors heed this notice, not only for the sake of our church in Baltimore, but for the sake of our general cause?

We shall be glad to have the names of young men and women who will attend Johns Hopkins University, Goucher College or other institutions of learning in Baltimore, or who will take training courses in any of our hospitals.

We shall be glad also to be notified of the coming of any of our people to Baltimore for medical or surgical treatment that our church may have the privilege of rendering them, as well as the students, every possible service.

Write Rev. Carlton D. Harris, 309 E. University Parkway, Baltimore, Maryland.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	10
Kentucky	87	88
Brazil (A. P. report)	87	0
*Central Brazil (A. P. report)		
Missouri	96	14
Total	611	370

*Unanimous vote for the plan but figures not given.

"Cole Blease," says Charity and Children, "proposes to use a pitchfork on evolutionists. Blease knows nothing about evolution and cares less than he knows. But he thinks this is a poular string to strike and there are many others like him. To express belief in the Bible anywhere by any man in public life is one thing and is always commendable; but to make the integrity of the Scriptures a political issue upon which a candidate hopes to win votes, is another and a very different thing. Pious platitudes by worldly orators for the sole object of winning votes ought to get a candidate nowhere with sensible voters. The Bible is safe. It has stood the assaults of enemies through the ages and does not need to be propped up by politicians who have never heeded its precepts."

A MISSIONARY AND HIS FAMILY EN ROUTE TO JAPAN

Aboard the S. S. "Pres. Garfield,"
One day from Havana, Sunday afternoon.

Dear Mr. Editor: I want to say howdy and goodbye to the folks back home. We left Salisbury, North Carolina, almost two weeks ago and Forded to New York, stopping over at Danville, Va., Ashland, Va., Washington, D. C., Trenton, N. J., and from there on to New York. We spent the weekend in Washington and visited the Representative church last Sunday. There it was my privilege and pleasure to take part in the morning service, and to speak in the evening to that splendid Epworth League. Dr. Lambeth, having just returned from his vacation, was at his best.

After spending a couple of days in New York, we put our Ford aboard the President Garfield, and are now sailing, not fording, down across the peaceful waters of the South Atlantic. We have not been seasick this time. However, we have only been on the water four days, while we have forty days more to Kobe, Japan. This is a steady boat, and we have a congenial crowd aboard. I had the pleasure of preaching to the passengers at ten-thirty this morning. And since I am the only "reverend" on board I suppose I will have the greater part of the preaching to do for the next six weeks. The gospel is the same, though, whether it be back down on the Gold Hill circuit, in Washington, or on the ship. I am glad that I am not ashamed of it, "For it is the power of God unto salvation to everyone that believeth."

We will arrive in Havana tomorrow afternoon. I hope to visit our mission work while there. We will go from there across the Panama Canal to Los Angeles, and to San Francisco, arriving in San Francisco on September 23. Any mail sent us in care of the Dallar Steamship Line, S. S. President Garfield, San Francisco, in time to reach there by September 26, will be delivered to us before we sail for Honolulu and Japan.

I want to publicly thank through the columns of the Advocate the people of Main Street church, Gastonia, for their continued support, and especially Mr. J. L. Gray for making it possible for us to bring our Ford with us.

Best wishes to all our friends back home.

I. L. Shaver.

Nakatsu, Oita Ken, Kyushu, Japan.

DEATH INVADES THE PARSONAGE HOME OF REV. J. O. BANKS OF THE FLAT ROCK-FLETCHER CHARGE

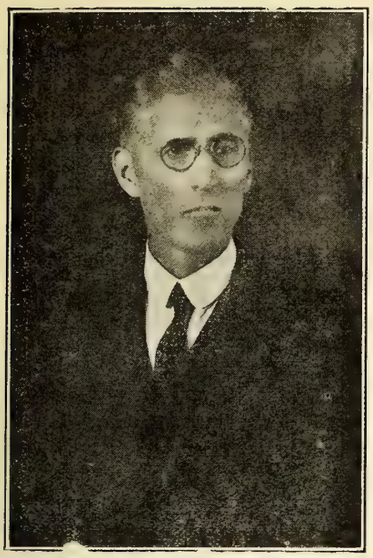
On Saturday, September 6, we buried William Glenn, the son of Rev. and Mrs. J. O. Banks. The following paragraph written by the hand of the loving father tells the story of this beautiful young life better than I could tell it. I give it to you just as he handed it to me:

"William Glenn Banks was born in Asheville, N. C., June 10, 1909. He was a member of the cradle roll, Haywood Street Methodist church, when an infant; later he was publicly dedicated to God. At the age of twelve years he was soundly converted at an altar service in the church and was baptized by his father into Bethel Methodist church at Woodrow, N. C. His was a prayerful and consecrated life. He suffered for nearly three years, but in all that time he never for a moment seemed to lose faith in God and very often said, 'I want to live, but I am not afraid to die.' Almost his last words were, 'Mama, if I never wake up you will know that I am happy with Jesus.' He went calmly and peacefully to sleep September 4, from which he never awoke. Thus God answered his prayer and took him to Himself without even a struggle."

Funeral services were held from the Flat Rock church at 2:30 p. m., September 6, conducted by Rev. M. T. Smathers of Hendersonville and Rev. "Bob" Self of West Asheville. Interment was made in the cemetery at West Asheville, the commitment service being read by Rev. H. C. Sprinkle, presiding elder of the Asheville district.

No pastor is better loved by his people than is Brother Banks. During the extreme testing period of the parsonage home the people of Flat Rock-Fletcher charge have shown constant sympathy and have lent a helping hand. Brother and Sister Banks are sorely broken, but they know the source of comfort and are submissive to the Father's will. Friends throughout the conference will sympathize with them and will remember them in their prayers.

H. C. Sprinkle.



REV. W. T. ALBRIGHT
Pastor Proximity Methodist Church

HOME COMING AT PROXIMITY METHODIST CHURCH

The handsome new church building erected by the Proximity congregation was formally opened to the public Sunday morning, September 13. All former members and pastors had been urged to attend the services, and the occasion proved to be a happy meeting of old friends, glad to share in the opening services of their former home church.

At the beginning of the services a prelude was played by the orchestra. Immediately afterward the voluntary was rendered by the choir. The congregation then arose and all joined in singing "Oh, For a Thousand Tongues to Sing."

At this time the former ministers and friends of the church came to the platorm. They were: Rev. J. P. Lanning, Rev. A. Burgess, Rev. J. A. Bowles, Rev. J. E. Woosley, and Dr. Turrentine, president of Greensboro College.

A financial report was submitted by Bro. E. D. Grubb, chairman of the building committee, stating the cost of the church, which is between thirty-five and forty thousand dollars. Acknowledgement was made of the following gifts: The pews from West Market Street church, the Bible from Messrs. A. C. and J. E. Holt in memory of their mother, a life-long member of the Methodist church, pulpit furniture from Miss Pearl Wyche, the co-operation of the Cone interests, lovely floral decorations from Suttons, and the thought, prayers and effort put forth by all Christian people in behalf of the church.

Brief addresses were made by the visiting pastors. Musical numbers were rendered by orchestra and choir between the talks. Each speaker delivered a real message to the congregation, and as the service was concluded every one felt that spiritually and mentally they were uplifted.

Rev. W. T. Albright, the pastor, is to be congratulated upon the completion of such a modern place of worship, and the loyal congregation that has stood by him in his efforts. He is now starting a series of meetings in the new church. Bro. T. J. Rogers is the visiting minister, and already the Proximity Methodist church is promisted great spiritual blessings.

By a unanimous vote the congregation has asked that the congregation change the name of this church from "Walnut Street" to "Proximity," and this will likely be done at the approaching session of the Western North Carolina conference.

COOL SPRING CHARGE

We are closing up a very good four-year stay on this charge. I have never served a more loyal people. All the churches are well organized and doing a great work in their respective sections. No churches on any charge have better official boards, or a more loyal membership.

All the church houses have been remodeled or improved. The Sunday schools are well organized and led by fine spiritually minded men. The parsonage is located in one of the very best villages; good water and plenty of wood. Near a fine school; good roads to every church; five churches on the work. Five acres of land are owned by the parsonage. We shall be sorry when the time comes to leave.

If there is any preacher who desires to have this place for the next four years, let him apply himself.

McS. P. C.

FOREST CITY CHARGE

The annual protracted meeting at Pleasant Grove resulted in a real revival. The attendance at Sunday school, the preaching service and Epworth League the Sunday following the meeting was indicative of this. Eighteen members were received into the church, twelve on profession of faith and six by certificate. Three infants were dedicated to God in holy baptism. Bro. J. O. Ervin, Rutherfordton, conducted the singing and preached five times, to the delight and edification of our people. The pastor did the rest of the preaching. Brother Ervin greatly endeared himself to our people. We thank God for this good meeting, and by His help we intend to keep on the upgrade in the Christian life.

We begin at the Forest City church, September 13. After trying several brethren to come and do the preaching and failing in this the brethren said, "Do it yourself; we'll stand by you." So we are going to do this, depending on God and our people. During the year we have received 83 members into the church and baptized 21 children to date. W. R. Ware.

MY CONFESSION OF FAITH

I believe that the Bible is the inspired word of God.

I believe in the Holy Trinity, that is, that there is one God but three persons—God the Father, God the Son and God the Holy Spirit.

I believe that Christ w as conceived by the Holy Spirit; born of a Virgin; died on the cross to save us from sin; arose from the dead; ascended to the right hand of God the Father, where He ever lives as our Prophet, Priest and King.

I believe that the Holy Spirit is the representative of Christ; the administrator of redemption; our Comforter and the Agent in personal salvation.

I believe in conviction of sin by the Holy Spirit; in repentance, which is a sincere sorrow for and a turning away from sin; in justification, that is, pardon, forgiveness, remission of sin and that we are justified only by faith, which is not only an asset of the mind to the truths of the Bible, but a sure trust and confidence in God, that for the sake of His Son He saves even me.

I believe that when we are justified by faith we are also born again, that is, regenerated by the Holy Spirit, made new creatures in Christ Jesus, adopted into the family of God and become children of God.

I believe in a general resurrection of the dead, in a general judgment, in eternal death and eternal life.

I believe in doing good, all the good we can, and in every way we can, but that works can only be good and acceptable to God as the fruits of saving faith.

I believe in:

"The church our blest Redeemer bought with his own precious blood" and that we should "be subject to the discipline of the church, attend upon its ordinances and support its institutions."

I am getting along in years—65 September 6—and at best cannot remain here long before being gathered to my fathers, and, if I may, I wish to leave to you this, to me the greatest legacy—My Confession of Faith—I want to get to heaven and I pray that I may meet you there.

Will you not read this in the light of God's word, not once, but many times? E. L. Stamey.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.



THE NEW PROXIMITY METHODIST CHURCH, GREENSBORO, WHICH WAS FORMALLY OPENED LAST SUNDAY

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

DEALING IN FUTURES

My life is ahead of me now,
And I'm dealing in Futures today,
And I'll say good-bye to all sorrows and care
When I've entered upon my way.

The path of the Past has been long,
And the Present a toilsome way,
So I've fixed my eyes on the Future beyond,
I'm dealing in Futures today.

The road by which I have come
Has led over many a thorn;
And fain would I stop beside the way,
But to the Future press on.

There are jewels and gems of gold
That sparkle along my way;
But there are treasures fore'er untold
That lure me on today.

I hear the singing of birds
As I hurry along my way;
But I know there are voices sweeter than these—
I'm dealing in Futures today.

With my feet in the valley below,
I press to the heights beyond;
With a whisper of joys still unattained
The Future is luring me on.

There's a city all paved with gold
And a crown for those who obey,
And a harp and a voice to sing God's praise,
So I'm dealing in Futures today.

O tempt me not to give up
Nor think the way too long,
For if in the Present we faithful be,
We'll join in the Future song.

Forgetting the things behind,
Pressing forward upon the way,
I say to my soul, "The prize is ahead,
I'm dealing in Futures today."

Mrs. E. M. Anderson.
St. Petersburg, Fla.

MISSIONARY RALLY FOR CHARLOTTE DISTRICT

We are glad to give space to the rally for the Charlotte district, and in following announcement of missionary advance we want to congratulate the district on having an opportunity so soon to hear Miss Bess Combs, former missionary to China, who is now field organizer for the young people from the Woman' s Missionary Council. Miss Combs was in Asheville, Sylva, Bessemer City and other points in our conference during the week of September 1 and it is a great privilege to have had her come to us. She is a most magnetic, forceful and interesting talker and the Council is fortunate in having chosen her for the special work to which she has been assigned. We hope that every church on the Charlotte district may have representatives at the meeting, which is announced by Mrs. L. N. Presson, district secretary.

A missionary rally for all the societies on the Charlotte district will be held in Hawthorne Lane church, Charlotte, N. C., on Friday, October 2, beginning at 7:30 p. m. and closing at 9:30.

Miss Bess Combs, who is field worker for the young people's department o fall the conferences, is to have charge of the program and is to be the principal speaker. Miss Combs is a woman of wonderful personality, is well informed and is a forceful and interesting speaker.

While this meeting is planned more especially in the interest of the young people's work, we are anxious to have just as many of the adults present as possible. We urge all junior superintendents, adult officers, and just as many others as will do so to attend this meeting.

Since this is a young people's meeting we urge every superintendent of a young people's society to be there, and we want every young people's society to have 100 per cent of the members present. All members of young people's societies are asked to wear bands of gree and gold crepe paper, as these are the young people's colors. Each Y. P. society will be introduced to the conference and one delegate from each will be asked to tell in a two-minute talk what is being accomplished by her society.

It is my desire that every Y. P. society in the district attend this meeting as a unit. Roads are good and the trip there and back can be made the same evening. Please do not disappoint me.

Not only do we invite the missionary societies, but all the young people of the churches, Epworth League members and others are asked to attend. Let us take advantage of the opportunity to hear Miss Combs. We are sure it will be "good for us to be there." Let us all unite our efforts and our prayers to make this meeting the best ever held in our district.

Mrs. L. N. Presson.

DUNCAN MEMRIAL CHURCH, CHARLOTTE

The Missionary Voice for September has the following to say of one of the churches in our conference:

"Duncan Memorial church, Charlotte, is a mission church in a cotton mill section. Eight cotton mill workers, members of the Woman's Missionary Society of the church, have raised and sent in their pledge for 1924 for the Belle Bennett Memorial. In addition they have paid in full a pledge of $20 to our missionary work. Four of these women are widows with very little income. The deaconess at Charlotte writes: "It is an inspiration to see how eager these women are to help carry on this work."

Our readers will remember that Deaconess Fannie Bame is in charge of the work there, and at our annual meeting in Charlotte gave us a most interesting report of the church's activities.

ITEMS OF INTEREST ABOUT OUR WORKERS

(From Missionary Voice.)

On August 7th the President Jefferson of the Admiral Line, sailed from Seattle, carrying the following missionaries all bound for Korea: Miss Agnes Graham, Miss Hortense Tinsley, Miss Olive Lee Smith, Miss Euline Elizabeth Smith. A second party sailing for the Orient on the Empress of Russia of the Canadian line, Vancouver, on August 29th was composed of Miss Anne Elizabeth Herbert, Miss Ethel Wytell Bost, Miss Naomi Howie, Miss Pearl Wiemers, Miss Mary Douglass Finch and Miss Blanche Hager. Miss Margaret Pilley, who goes to China on a contract basis for three years, sailed June 20 on Empress of Russia.

Dr. Frederick P. Manget and family sailed for China on August 20 from Vancouver aboard the Empress of Russia. Dr. Manget is in charge of the Huchow Union Hospital.

Mr. and Mrs. I. L. Shaver, who have spent a year's furlough in the States, returned to Japan aboard the President Garfield, sailing from New York September 3rd by way of Panama. While in this country Mr. Shaver earned his master's degree at Duke University.

ISN'T THIS INTERESTING NEWS?

Forty out of forty-eight stewards of Trinity church, El Paso, Texas, subscribe to the Missionary Voice. Isn't that a wonderful record? How many stewards in the Western North Carolina conference have their names on the subscription list of our missionary paper? "A word to the wise is sufficient."

North Carolina Conference

CONFESSION

By Lucy Agnes Hancock.

We give so little, Lord, and yet we take
All that thy gracious love on us bestows;
We give so little, yet all that we have,
We know, from out thy boundless coffer flows.

We are so selfish; we thy sheltered flock
Care not that round us, far outside the fold,
Thy lost sheep wander, and we bar the door
That open stood and leave them in the cold.

Forgive us, Father, that we have not kept
Thy holy precept, "Spend thou and be spent";
That we have held fast that which thou hast given,
Nor followed where our lowly Master went.

O God, in deepest shame we bow our heads
And plead that thou bestow thy blessing still;
Dear Father, dare thy children ask for more,
When we have used thy bounteous gifts so ill?

ATTENTION, SOCIAL SERVICE WORKERS

Reporting time is at hand again and I am very anxious to hear from every adult, young people's, and junior auxiliary in the North Carolina conference on October 1. The reports of last quarter were small in number but interesting in content. Many of them showed that excellent work is being done by the auxiliary women and social service committees. Please do not forget to mail with your reports the questionnaire on "The Country Home" in the working plans for the third quarter.

Kindly read again the letter I sent to you in June and if you are in need of any of the literature mentioned therein let me know. The leaflet for the December meeting, The Sisterhood of Toil, is being sent out in September to all social service superintendents whose names and addresses I have on my mailing list. Should you not get it write to me for it.

Vara Herring.

MISS BESSIE COMBS VISITS CENTRAL AUXILIARY, RALEIGH

At the regular meeting on Monday afternoon, September 7, it was a rare privilege to have Miss Combs bring a message from her own experience as a missionary, as well as to lay upon our hearts the obligation that this generations owes to the young people about us.

As soon as Miss Combs began speaking my thoughts turned backward to the time when the cry came from China: "Send us somebody that can't be spared at home." It seems that Laura Haygood went in response to that call; today it would seem that there is a parallel case in Miss Combs. You are not in her presence long before you feel conscious that she has walked with God and learned of Him, for how else can one ever understand sin and its snares and pitfalls and at the same time know the remedy unless that person be taught of God?

Miss Combs said: "I feel sorry, so sorry for the young people of today."

And then in further detail she explained what she meant—what problems the young people had to face and how hard this generation made it for the young people to live up to a high standard. Somehow, the standards of living are lowered by the womanhood of today.

Who's to blame? Is each woman wise enough to find the right and courageous enough to live it that the youth may not stumble?

In a brief way Miss Combs told of her evangelistic work on the Sungkiang district. She said she had used only one text in all her evangelistic teaching, John 3:16; that she explained each word in the text, and then when they understood the whole text she made a personal appeal.

"Chinese women," said she, "know what sin is; they know sin in the raw and the consequences of it." It is she who is showing to them the remedy and bringing joy to her own soul likewise, for she said: "I would not exchange places with anybody for the pure joy I have in bringing the Gospel message to these people. Don't you poeple here at home think I am having a hard time in China." And a light kindled on her countenance and her audience realized that she has experienced the joy unspeakable.

MOSLEM WORLD BEING SHAKEN TO ITS CENTER

Basil Mathews, in the Review of Churches, and Rev. A. M. Chirgwin, in the Contemporary Review, have recently been trying to sketch for the British public the astonishing changes now taking place in the world of Islam. "I find the shattering impact of the war, the rise of clamant nationalisms and race movements cutting across pan-Islamic policy, the bolshevik ferment, the caliphate agitation, the increased movement of Islamic peoples by European powers, the critical debate on the civilization of Christendom, the eastward spread of European scepticism, the rebellion against traditionalism and external authority, the hunger for knowledge of new scientific thought and invention, the canvassing of the status of oriental womanhood, the growing spirit of fraternity in and with the oriental churches, and some strong reactionary movements, are all factors in producing a profound and widespread change that can be described soberly and with precision as epoch-making," says Mr. Mathews.

"The most dramatic of all the developments of recent years is, of course, the abolition of the caliphate by Turkey—a nationalistic bomb in the heart of Islam—the shattering effects of which will be felt for generations and take decades to work out.

New Moslem Eyes.

"There is a clear and inescapable call to revise Christian thought, restate Christian motive, and re-shape Christian practice in religion to the Moslem world. There is a great opportunity, but it is not the opportunity of an open door. The old absolute self-complacency of the Islamic mind is, however, broken. The young Moslems' eyes look out across the world. He is learning from Western science —both abstract and technical. He is traveling into our lands; there are nearly a hundred thousand members of one north African people alone in France, mostly around Paris.

"It may be that secularism and agnosticism will replace among Moslem millions the Islamic faith of the past. But if the Christian forces are alert, progressive, and approach the Moslem not in the attitude of a combative crusader, but of a colleague and comrade —not with the sword of a Richard Coeur de Lion, but with the outstretched hand of St. Francis of Assisi and Raymond Lull, people now living may survive to see in those lands movements to which the fourteen centuries of Islamic history can show no parallel."

"In Cairo, the heart of orthodox Islam, there are over two hundred printing presses pouring out a voluminous literature. Nationalist newspapers are largely bought and read. French novels of the less reputable sort have a

(*continued on page thirteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

WARSAW SCHOOL CREDITS

Out of a bona fide enrollment of 46 and an attendance ranging around 75, 30 workers representing eleven Sunday schools earned certificates of credit on the Cokesbury training course in the training school conducted at Warsaw August 30-September 4. In addition two persons attended regularly and did the required work, but on account of failure to meet the age requirement could not be awarded the regular certificates. Warsaw Sunday school earned six certificates, Kenansville five, Friendship four, Ingold four, Turkey three, Faison two, Rose Hill two, King one, Warsaw Presbyterian one, Warsaw Baptist one, and Lanefield Baptist one. Names of those earning certificates are as follows:

"How We Got Our Bible," Rev. E. L. Stack, instructor—Daisy Burnham, Annie Louise Pridgen, Mattie Beth Pridgen, Mrs. J. C. Pridgen, and Miss Sarah Stack.

"Short History of Methodism," Rev. J. H. Frizelle, instructor—Rev. T. W. Lee, Mrs. T. W. Lee, C. E. Quinn, and Rev. J. W. Sneeden.

"The Small Sunday School," L. L. Gobbel, instructor—Mrs. G. S. Best, Richard H. Blackburn, Rev. A. E. Brown, Mrs. A. E. Brown, Mrs. Anna P. Hines, Mrs. Minnie G, Holland, E. B. Hunter, Pauline Hunter, Ruth Ingram, Mrs. L. O. Johnson, Mrs. W. B. Lamb, Mrs. D. J. Middleton, Benton W. Oakes, Mrs. E. A. Pearsall, A. L. Pridgen, Mrs. A. L. Pridgen, Mrs. Park Pridgen, Mrs. C. E. Quinn, Ida Mae West, and Mrs. G. B. Sutton.

BIG DAY AT HOPEWELL

Saturday, September 5, was a big day for the Sunday schools of the Newton Grove charge, Fayetteville district. At Hopewell church was held a circuit-wide meeting and the church was filled to capacity. The writer was present, spoke at 11 o'clock, and in the afternoon placed Programs of Work in three of the schools and arranged for the checking of two others which previously had adopted Program of Work "C." Singing was a feature of the gathering, three groups singing special numbers. Rev. W. J. Underwood, pastor, was of course present. Also in attendance was Rev. G. T. Adams, of Dunn, who reserves a place in his calendar annually for attending this gathering. The Sunday schools of this charge are thinking in terms of bigger and better things for the boys and girls, men and women, and some of them expect to build Sunday school rooms. Newton Grove has already added several rooms to its building.

THREE IN ONE

Three training schools were conducted in the North Carolina conference last week—a district-wide standard training school at Elizabeth City and Cokesbury schools at Ellerbe and Gatesville. Teaching in the Elizabeth City school were Dr. W. A. Smart of Emory University, Prof. H. E. Spence of Duke University, Mrs. C. L. VanNoppen of Greensboro, Miss Georgia Keene, our elementary superintendent, and Mrs. H. E. Spence of Durham. In charge of the school at Ellerbe was Prof. B. G. Childs of Duke University, and in charge of the Gateville school was Prof. J. M. Ormond, also of Duke.

CHECK-UP SET-UP MEETINGS

Between training school sessions, institutes, and other duties, the writer has been holding set-up meetings for our Program of Work check-up campaign to be conducted throughout the conference during the period of October 11-25. Already all but two or three of the districts have been organized for this campaign, and these two or three will be organized in a few days so that everything will be in tiptop shape when the campaign opens. This is to be vastly more than a census or fact-gathering matter. It is to be, primarily, an educational campaign in which 60 or 75 trained and approved representatives of the Sunday School Board will visit the officers and teachers of the approximately 300 Sunday schools which have adopted a Program of Work and study with them the plans of the Methodist church for developing and extending its Sunday schools.

DOWN IN PASQUATANK

An all-day program for the Pasquotank charge, featuring the interests of the Sunday school, was put on at Union church Tuesday, September 8. Rev. C. B. Culbreth, presiding elder, and Rev. W. T. Phipps, pastor, arranged to hold fourth quarterly conference at this time and had members of the Elizabeth City district training school faculty present to discuss Sunday schools. Speaking at this meeting were Miss Georgia Keene, Prof. H. E. Spence, Dr. W. A. Smart, and the writer.

PROF. WILSON SAYS IT WORKS

We have insisted that to meet the needs of teen-age boys and girls in the Sunday school and keep them from drifting away from it, it is necessary to allow them to have a part in the building of their program, including the worship program on Sunday morning. Quite a number of Sunday schools have tried this suggestion and found that it works. Among the schools that have recently attempted in a serious way to emphasize the matter of the proper worship service, prepared and conducted, in the main, by the teen-age boys and girls themselves, is Memorial, Durham, and Professor Wilson, our Durham district secretary, says there is a noticeable improvement in this department of the school. Sanford Sunday school is headed in this same direction, as a result of some fine work done by the leaders of this school, including District Secretary J. W. Gilliam. It will work. Try it!

STANDARD SCHOOLS AHEAD

Four more standard training schools will be held between now and annual conference. One is on this week at Rocky Mount. The other three are as follows:

Fayetteville—October 4-9.
Sanford—October 11-16.
Greenville—October 18-23.

Sunday schools of the eastern section of the Fayetteville district are cooperating in the Fayetteville school, and schools in the western section in the school at Sanford. In the school at Greenville will be workers from that section of the Washington district within a radius of 20 or 30 miles of Greenville, including Farmville, Bethel, Ayden, and other places. In addition to these standard schools, other training schools will be held, including one at Morehead City October 25-30.

BEST RECORD OF ALL

Mr. J. W. Knight, superintendent of our school at Aulander, was one of the happiest men in town Sunday, September 6, when the writer stopped to see him. He had numerous reasons for being happy, including the fact that his pastor had just committed matrimony and the additional fact that he had done considerable painting on the inside of his church, put down some carpet, and otherwise made more attractive his church. The chief reason, however, was the fact that his Sunday school smashed all previous records Sunday morning. It had its largest attendance and wihtal a very fine session.

SOME BIG ITEMS

Three big items before our conference for the days just ahead are: (1) Program of Work Check-up Campaign for October 11-25; (2) Children's Week observance, any week in October; and (3) Dual Extension Special, including the observance of monthly Missionary Day and the sending of a monthly missionary offering to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C., to be devoted to the promotion of our church's missionary program in Europe and Sunday school extension work in our own territory. There are other things ,of course, but let's not forget these big items.

Western North Carolina Conference

TWO DATES

October 4-11

Conference-wide check-up week for Sunday school "Program of Work."

October 25-December 1

Conference-wide observance of "Children's Week."

OFFICIAL CHECKERS

Sixty enthusiastic and intelligent Sunday school leaders in the Western North Carolina conference have been selected to visit the over 200 Sunday schools which have secured "Programs of Work" and in consultation with the workers' councils of these schools pass on the number of points attained. It will be remèmbered that our "Program of Work," whether it be of the "C" type, "B" type or "A" type, exhibits ten lines of endeavor. At the present writing we are very busy visiting these official checkers and discussing with them the ways and means of our conference-wide check-up. It is hoped that before the meeting of our annual conference every one of these schools will have been visited and rated. In the course of time we will introduce to the readers of the Advocate our official checkers.

MISS JENKINS

Miss Virginia Jenkins, our elementary superintendent, is at present spending two weeks in the Florida conference teaching in standard training schools. We can hardly afford to lose her services at this juncture, but in answer to a Macedonian cry for an accredited junior instructor she was loaned to Conference Supt. F. M. Williamson, a Tar Heel, who is leading our Methodist forces in Florida in a constructive and constantly enlarging line of Sunday school work. Miss Jenkins is serving the Florida conference as our conference has formerly been served by it. On her return she will again take up the work of promoting the observance of Children's Week.

KEY-WOMEN

The proceedure for getting at the matter for observing Children's Week is for the superintendent, after consultation with the pastor in charge, to appoint an outstanding woman in the congregation who works with children to superintend the work attendant to home visitation and the staging of a parents' meeting at which a definite forward step is agreed upon. When this work is done she will make a definite report of all accomplished. Up to September 10 the following Key-Women have been appointed and have entered upon their duties. We are exceedingly proud of them and are giving them to the readers of the Advocate.

Asheville District.

Chestnut St.—Mrs. Chester Hunnicutt.

Charlotte District.

Dilworth—Miss Irene Whisnant.
Trinity—Miss Helen Hoyle.
Morven—Mrs. L. L. Williams.
Hawthorne Lane—Mrs. R. E. Evans.
Wavhaw—Mrs. Edwin Niven.
Wadesboro—Mrs. J. W. Massemore.

Greensboro District.

Park Place—Mrs. W. W. Long.
Asheboro—Miss Mamie Bulla.

Marion District.

Old Fort—Mrs. J. M. Charles.
Spindale—Miss Evelyn Waddell.
Rutherford College—Mrs. Ivey Johnson.
Glen Alpine—Mrs. T. E. Garrison.

Mt. Airy District.

Rockford Street, Mt. Airy—Mrs. J. S. Redmon.

North Wilkesboro District.

North Wilkesboro—Mrs. J. C. Henry.

Salisbury District.

Park Avenue—Mrs. C. A. Misenheimer.
Gold Hill—Mrs. Hannah Jenkins Montgomery.
Central, Albemarle—Mrs. W. H. Snuggs.
Central, Spencer—Mrs. J. P. Lynch.
Forest Hill—Mrs. Grace Hodson Talbert.
Badin—Miss Josie Chrisco.
Trinity, Kannapolis—Mrs. B. W. Durham.

Statesville District.

Hickory—Mrs. Robert Brown.

Waynesville District.

Maria Memorial—Mrs. D. T. Knight.
Weaverville—Mrs. George B. Ward.

Winston-Salem District.

Kernersville—Mrs. P. J. Nash.
Central Terrace—Miss Frances Carter.
Green Street—Mrs. May Voss.
Mocksville—Miss Martha Call.
Burkhead—Miss Mary White.
Main Street, Thomasville—Miss Lillian Yow.

DUAL SPECIAL

A constantly increasing number of our Sunday schools are giving a constantly increasing amount to missionary work through what is known as our "Dual Special." It will be recalled that this Dual Special means the helping of our mission fields in Europe and, to a limited extent, our Sunday school extension work in the Western North Carolina conference. In the course of time we will present the list of Sunday schools doing this good work.

HONOR ROLL

What worth would these columns be without a Sunday School Day Honor Roll? At any rate our Sunday school work at the present writing could not be continued but for the help obtained from our Sunday schools. The following are our helpers for this week:

Centenary, Winston-Salem	$250.00
Pine Grove, Thomasville Ct. ..	3.20
First Church, Hickory	25.00
Mt. Olivet, Davidson Ct.	12.00
Randolph, Liberty Ct.	3.40
Mt. Olivet, Salisbury Ct.	12.00
First Church, N. Wilkesboro...	10.00
Macedonia, New Hope Ct.	2.07
Stokesdale, Stokesdale Ct.	3.30
First Street, Albemarle	7.55
Fork, Norwood	2.80

WINSTON-SALEM SCHOOL

The fifth annual standard training school for Winston-Salem and Forsyth county was organized last Sunday with the following officers in charge:

C. M. Campbell, Jr., president board of managers.
A. C. Stuart, vice president.
C. W. Snyder, secretary.
T. S. Womble, treasurer.
H. C. Jones, chairman enrollment committee.
E. B. Kearnes, chairman finance committee.
R. B. Crawford, chairman entertainment committee.

Eight courses, taught by eight splendid instructors, will be given in this school. Prospects are fine for the largest and best school yet held in North Carolina's largest city.

MORAVIAN FALLS

Rev. W. I. Hughes, pastor of the seven churches constituting the Mora-

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

THE INTERMEDIATES

The space allotted to the North Carolina Epworth League will be given over to the Intermediates next week. Miss Edna Wilkins, the conference superintendent, will have a most valuable write-up for the young folks. She loves them all, and she is telling the conference of their real Christian virtues. Let's go, Intermediates!

"BOOST RALEIGH DISTRICT"

'Tis said that Richard the Third once exclaimed, "My kingdom for a horse!" But that was long before the time of gasoline wagons. The Raleigh district secretary and his family left the capital city the morning of August 13th with Lake Junaluska as their destination. The auto was in good humor and ran smoothly, and the roads were fine—until we landed inside the gate at the lake. (Why don't they take some of that toll money and apply it on some much needed modern hard-surfaced roads there!)

A short stop-over was made at Greensboro and a visit made to the Advocate office, where we found Brother Sikes exercising his fingers (at least two of 'em) on a typewriter. He stopped long enough to say "Hello" and listen to our district slogan. We then made our exit at right. Down street we met Brother Plyler. Evidently he was out walking after an inspiration for his editorial column.

At Lake Junaluska we found 150 registered Epworth League delegates. A general assembly meeting was in session at the Mission building. Our good friend, Dr. Dan Brummitt, was holding forth before a group of leaguers who were very busy taking down notes. Dr. Fitzgerald Parker also spoke, as did Rev. B. Frank Pim and Mrs. E. O. Harbin.

We do feel that our great Methodist church with its army of youthful leaguers should have more than 150 registered delegates at this important summer assembly.

While no doubt, as Dr. Parker says, "These are the cream of our youth," there surely ought to be more cream in the entire leaguedom of our church—and there is!

The last we saw of Lake Junaluska as we left for our return to the Raleigh district was the exterior of the outdoor auditorium. Someone had posted signs all over it bearing the words, "Boost Raleigh District—Raleigh District Boosts." P. S.

PICNIC AT FALLING CREEK

The Falling Creek Epworth League invited the Providence League to attend their picnic at Stevens Mill on July 16, from eight to ten thirty p. m.

The leaguers played a number of very interesting games which were directed by Mrs. E. A. Stevens, Jr. After the games were played supper was spread. Watermelons and tea were served with supper.

Every leaguer left with a smile and hoped to meet with the Falling Creek League again soon.

Lessie Blackmor, Cor. Sec.

BRYANT HOUGH RETIRES FROM PRESIDENCY

We league members of McFarlan Epworth League regret to lose our president, Bryant Hough, who has for so long been the real leader of our league. He has helped to build up our league to where it is today. But then we are proud that he is studying for the ministry, so he will be able to do greater work. We all hope him great success.

Lucas Spencer, Cor. Sec.

HOBO CONVENTION HELD

A social was given at South Rocky Mount Tuesday evening, August 25, in the form of a hobo's convention. It was very interesting and every leaguer stated that it was the best of all socials ever held under the auspices of the senior league. It may be of interest to some reader, so it will be briefly outlined here.

Invitations were mailed to all the members and any other young people in the community, written on the back of a postal card. This cut the price of the invitations, at the same time serving the purpose. The invitation told the place, the hour and the type of social that was to be given. It asked that every person come dressed in a beggarman's, or hobo's costume.

At eight the leaguers began to congregate and of all the sights the writer has never seen its equal. After playing a number of games, and choosing the best costume, the convention was held. Minutes of the last make-believe hobo convention were read and the roll called. Each person had been given a funny name to go by. Then reports were made from different committees, such as "Box Car Lock Committee," "Ash Can Committee," "Committee on Accumulation," and "Committee on Bulldogs." After this any unfinished or new business was brought up. Then every hobo was called upon to make a report as to what he had been doing since the last convention. This was quite funny.

Following the convention paper sacks were given to every one present, and it was stated that a raid was about to be made. Three homes had been arranged secretly before the gathering and a "hand-out" for each guest at each place. At the first place a "hot dog" was placed in each sack, at the second a bag of peanuts, and at the third a cold drink. The fun came in going to the back door and begging. After the collection was made the group strolled to a nearby grove where lights had been hung and a campfire made. They all sat down and enjoyed their lunch. Songs were sung and the group disbanded for their respective homes.

There are three booming leagues in the South Rocky Mount M. E. church. Two of them have been organized this year. The senior league is several years old. They are well attended and well organized. Mr. J. S. Lough is now serving as president of the senior, Mrs. L. L. Parrish as superintendent of the intermediates, and Miss Mary Peacock as superintendent of the junior. All three leagues are chartered and each has its regular devotional meeting weekly and socials at least quarterly.

Two of the three leagues were represented at the Louisburg conference and the credit for the success of them all is given to this conference. Eight or ten spirit-filled leaguers in a church can do wonders.

W. C. Huckabee, Pastor.

The Falling Creek council meeting met on June 30, 1925, at the Falling Creek M. E. church, Mrs. E. A. Stevens presiding. Haywood Cox conducted the devotional service. The roll was called and following were present:

Mrs. E. A. Stevens, Jr., president.
Haywood Cox, vice president.
Isabel Cox, secretary.
Mrs. E. A. Stevens, Jr., treasurer.
Mrs. Allen Whitfield, 1st Dept. Supt.
Sudie Cox, 2nd Dept. Supt.
Wiley Bordeaux, 3rd Dept. Supt.
Fannie Pittiman, 4th Dept. Supt.
Rosa Pittiman, Era agent.

The council then formed a policy for the chapter's adoption. These are the five objectives we are going to accomplish this year:

1. To conduct 52 devotional exercises in the year.

2. Maintain the quiet hour and fellow workers' covenant.

3. To go to see all the sick and take flowers in the community.

4. To conduct four socials during the year and to encourage wholesome games and amusements.

5. To raise $10 for missions and try to start a mission study class.

The council was adjourned by the league benediction.

Lessie Blackmon, Cor. Sec.

Intermediates! See you next week!

HOME COMING AT FIRST CHURCH, LENOIR

Home coming day was observed at the First Methodist church here yesterday, Rev. Ashley Chappell, pastor of the Central Methodist church at Asheville, preached at the morning hour and Presiding Elder Rev. D. M. Litaker at the evening hour. At both services there was splendid music, the solos of Misses Gertrude Courtney, noted dramatic soprano, and Mary Louise Bender, being very much enjoyed. The violin solos by Miss Lien, instructor of violin at Davenport College, were no less enjoyed than the solos and the beautiful anthems.

It was a well filled house that greeted Rev. Ashley Chappell, and his message was an excellent one. He took his text from Exodus, fourteenth chapter and fifteenth verse, "Speak unto the children of Israel that they go forward." The speaker gave a brief outline of the historical setting of this text. He told how the children were in captivity ,and were being led from Egypt out through the wilderness towards the Holy Land, or the Land of Promise. They were between the Red Sea in front of them and the mighty armies of Pharoah behind them, and the Lord spoke to Moses, and said unto him, "Speak unto the children of Israel that they go forward."

Dr. Chappell divided his message into three parts: Be still; stop crying; and go forward. He said the trouble with the people of Israel as with the people of today was that they would not be still. He outlined the difficulties of the present day, the numerous calls made on every person's time, the noisy, fumy age. He said a noted scientist had discovered more than 30 new nervous diseases in recent years. People won't be still, and they wouldn't listen and hear the voice of God. They want to do all the talking, and there is no one to listen. He gave an illustration of a dog up in front of a phonograph with his head inclined to one side as if listening to the voice of his master. He appealed to his hearers to be still and hear the voice of the Master.

Dr. Chappell said the crying of the children of Israel in the wilderness was not so much because they were frightened about what was in front of them nor at what was behind them, but that they had lost the sense of God. They had ceased listening to his voice, had lost that sense of nearness to Him, and as a result became frightened. Then when God spoke to Moses and told them to go forward, after they got out of the wilderness, they turned their thoughts back to the wilderness. The speaker urged his hearers to keep their eyes upon God and to go forward. Let every phase of the church work go forward. He gave some instances of the going forward of the work of the church through the Sunday schools and other organizations of the church. Go forward through the Sunday school, he said, and get folks to go to church. Get folks to contribute, and do their bit. Give the cup of cold water, if that is all you can do ,and give the widow's mite if that is your part; but don't stop with giving the cup of cold water or giving the mite. Go forward in the line of giving, and support the churche in its organizations.

At the evening hour Rev. D. M. Litaker preached a most excellent sermon. Rev. E. R. Welch, a former pastor, was to have had this service, but on Sunday morning Rev. Carlock Hawk received a telegram from him stating that he would be unable to attend the service. Rev. D. M. Litaker was a former pastor here, and built the handsome church which is a monument to his name, during his pastorate. It is one of the prettiest churches in the entire Western North Carolina Conference. X.

HOW GENERAL R. E. LEE HELPED A STRANGE PASTOR

Gen. Robert E. Lee was not only a great leader of armies and an expert military strategist, but he was a Christian, a scholar and a gentleman. He was a devout member of the Episcopal church. Dr. John A. Broadas tells a story which I herewith reproduce.

A few years after our Civil War the general spent the summer or a part of it at the celebrated White Sulphur Springs in Virginia. One Sunday a Presbyterian minister came to the Springs to preach in the ballroom, according to custom, and he told Dr. Broadas this story. The preacher noticed that General Lee came in late. This surprised him, knowing that the general was sympathetic and punctual about all the proprieties of life. The minister learned afterwards, however, that this great man and devout Episcopalian had waited until every one who was likely to attend the services had entered the ballroom, then he went around in parlors and corridors, and out under the shade trees, and wherever he found one man or a number of men standing he would go up and speak to them in the gentlest tones: "We are going to have divine service this morning in the ballroom; won't you come?" And every man joined in the service. To the writer there is something of the moral sublime in this act of a venerable man of international fame.

He had showed a liberal, brotherly and Christ-like spirit that is worthy of emulation; he was too good and great a man to be a bigoted churchman. Is there not too much of the intolerant spirit of elderbrotherism in some of our churches? We saw one casting out devils in thy name, and we forbade him because he followed not with us. This story suggests another lesson.

You can help your pastor build up a congregation and then you can help him preach by giving close and sympathetic attention to the sermon. Demosthenes, the prince of orators, declares that "eloquence lies as much in the ear as in the tongue." "If I were asked," says Dr. Broadus, "what is the first thing in effective preaching, I should say, sympathy; and what is the second thing, I should say sympathy; and what is the third thing, sympathy." Sometimes one good listener can make a good sermon; but ah, sometimes one listener who does not care much about our holy religion can put the sermon all out of harmony. The experience of the writer in his public ministrations confirms the above statement. Sometimes the preacher is chilled and frozen in an unsympathetic, prayerless atmosphere. I just now recall my first sermon in a Tennessee town. The congregation was large and gave close attention to the word, but one man who sat near the front to the right of the pulpit listened with such intense interest as to deeply impress me. Evidently the theme was new to him. I learned after the congregation was dismissed that he was one of my stewards and I discovered also that he could quote my sermon verbatim. During that week he preached it up and down the country to every man and woman he met. If the preacher gets no sympathy and inspiration from the congregation the sermon will inevitably break down. Henry Ward Beecher was a great orator, but he said there were towns in which he could not deliver an effective lecture—he could not no sympathetic response.

Peter preached an eloquent sermon on the day of Pentecost because he had sympathetic and eloquent hearers who were full of power by the Spirit of the Lord. T. F. Glenn.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

The Ten Commandments—On Friday of last week a large number of our children went down in the city to witness the Ten Commandments. Doubtless lasting impressions for good were made on their responsive minds.

* * * *

Epworth Church—Brother D.N. Caviness was called out of the city on the first Sunday in September and I had the good fortune to fill his appointment. The house was filled and the Sunday school room was thrown open. It was inspiring to preach to such a large, attentive congregation.

* * * *

Entering College—The number attending college this fall from the Methodist Orphanage is sixteen. The number is smaller this year than usual. There were others who were prepared, but owing to the limited amount of the present loan fund, we had to deny several who would like to have gone to college. We are expecting great things from these whose good fortune it is to attend the various colleges throughout the state.

* * * *

North Carolina Orphan Association—This important gathering will meet at the Methodist Orphanage on September 30. All the orphanages of the state are expected to send delegates. We feel highly honored in having so many prominent people to be our guests. Hon. Josephus Daniels, a member of our board of trustees, will make the principal aduress on that occasion. We are anticipating a great meeting.

* * * *

Forgotten—Each year we are embarrassed by the fact that some classes and Sunday schools forget that they have promised to support or clothe a child. I am trusting that this little paragraph will serve as a reminder that we are depnding on all to carry out their solemn obligations. Is there anything more sacred than the support and training of the fatherless? The orphanage assessment does not much more than meet one-half of our current expenses if it is paid in full. I am bound to depend on our pastors and churches and Sunday schools to make up the balance. Let us ever keep the needs of our great Methodist orphanage upon the heart of all of our people.

* * * *

Silent—For the past few months I have kept silent as to money matters, not because we were not in need of money, but because it was the "lean season" of the year and not much money in circulation. Now the fall crops are being put on the market and money is beginning to move, I want our host of friends to know that their contributions are badly needed. During the summer many Sunday schools and organized classes have been seriously handicapped by the members being off on vacations. The Orphanage has felt the loss of monthly offerings. Now is a good time to put new life into our Sunday schools and classes. I do not know of anything else that will so stimulate inteerst and build up classes and schools as keeping the Orphanage prominently before their attention.

EIGHT GOOD MEETINGS ON THE PITTSBORO CIRCUIT

I've just closed a series of eight weeks' revival meetings, running from eight days to two weeks at each place.

I'm glad to say that we have had good metings at all of our churches. Have received into the church by profession, letters and otherwise 73 this year. Not only so, we have had a great many to reconsecrate themselves—some coming back to the church who had been out for several years. The churches, too, have been greatly revived.

The writer has been assisted by the following brethren: Revs. Wm. Steward and R. C. Goodchild of Burlington, Rev. J. O. Long of North Gates charge, and Rev. O. J. Hinson of Siler City. All these brethren did earnest and faithful work. Their sermons were strong and forceful. The work at the altar was also satisfactory. The pastor did a part of the preaching in two of the meetings. We give God the glory and press forward in his services.

I may add that Brothers Goodchild and Steward are doing evangelistic work, and are open for engagements to await any of the pastors in either conference. Brother Goodchild is both a singer and preacher. Mrs. Goodchild also goes with the party occasionally. She was present in one of my meetings and rendered splendid service.

I am expecting to leave tomorrow, Wednesday, for a visit to my old home near Asheville and other points in the western part of the state. I expect to be back by October 1. Any of my members or friends desiring to write me will please address mail to Arden, N. C., Route 1. Chas. M. Lance.

TRIBUTE TO REV. J. E. McSWAIN, A FOUR-YEAR PASTOR

(Spoken by little Miss Margaret Lentz of Providence church, Cool Springs charge, at the charge instiutte August 30, 1925.)

Now our hearts are filled with sorrow,
As we think the time so near
When our much beloved pastor
Will have other churches next year.

In our hearts we feel a sadness,
Just because he is to go;
But some other church will have him,
And that church is sure to grow.

And no matter where he goes to,
In our memory still he'll be;
And we never can forget him,
No, not such a man as he.

For we have enjoyed his presence
During these four years of work;
May we follow his example
And our duty never shirk.

Ever ready at his calling
Of any who are in need;
And his lips have spoken comfort,
If we would only take heed.

And his sermons are a lamp light
Guiding us from day to day;
And they make us better Christians
As we travel on our way.

Not a man for worldly pleasures,
But a man for God alone;
As a good and tender shepherd,
He will care for all his own.

McSwain loves and serves his Master,
And to Him he's ever true;
Always busy in His service,
Finding some good thing to do.

Our earnest prayers and our good wishes
Follow him on land and sea;
And may Jesus ever bless him
Anywhere that he may be.

And we want to recommend him
To his people of next year;
And may he prove to them a blessing,
As he has done to us here.

And may Jesus ever guide him,
And hold him by the hand;
And lead him into the city—
In that happy promised land.

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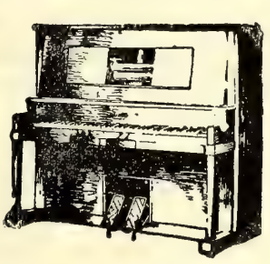
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The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

WOULD YOU LIKE TO DO ONE THING THAT WILL KEEP YOU LIVING FOREVER?

Then pay your Special Effort Quota! Pay now—the quicker the better. When you do it, there will begin an everlasting song that will sound your praises throughout all the coming generations. You may die, be buried, and be forgotten by the people whom you thought loved you most, but the annual income from money you pay for Superannuate Endowment will blazen your name each year across the sky of Southern Methodism until judgment day. As proof of this statement, note the following:

1. **What you pay for Superannuate Endowment is never spent. It is held intact and in trust forever. It is kept invested, and yields an annual income for the support of the used-up servants of the Church's ministry.**

2. **Every year henceforth, when the income from the Endowment is distributed among the claimants, a chorus of 2,500 or more voices will sing a Jubilate in honor of those who helped to make the distribution possible. What other investment of your time and means will guarantee such a return for so long a time?**

3. **The after-lives of those who aid Superannuate Endowment will be greatly enriched, for it was in response to such services as this that Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."**

Now is the time to do for this Cause whatever you hope to accomplish the second year. You cannot wait longer. Conference comes on apace and the money must be in the hands of the Board of Finance, Security Building, St. Louis, Mo., by the time Conference meets. Thousands of Charges throughout the Church have solemnly promised to raise their Forgotten Man Quotas, and now is one of the pay days. Hear the plaintive cry of the old preachers for what is their just due, and pay your part of it without further delay.

"WHEN A MAN'S A MAN HE DOES NOT QUIT IN A PINCH"

Our Little Folks

THE ALPHABET AND THE BIBLE

By Rev. H. F. Turner.

A is for Adam who was the first man.
He broke God's command and thus sin began.
B is the Bible which to guide us is given;
Though written by man the word came from heaven.
C is for Christ who for sinners was slain;
By Him O how freely salvation we gain.
D is the Dove with an olive leaf green;
Returning in peace to the ark she is seen.
E is Elijah there by the brookside,
Daily with food the wild ravens supplied.
F is for Felix who sent Paul away,
Designing to repent some fine day.
G is for Goliath low stretched on the plain;
By the sling of young David the giant was slain.
H is for Hannah—how happy was she
Her little son Samuel so lovely to see!
I is for Isaac, like Jesus
He low stretched on the wood a meek sacrifice.
J is for Joseph, whom God sent away
To receive his people some future day.
K is for Korah, God's wrath he defied;
And lo, to devour him, the earth opened wide.
L is for Lazarus who slept in the grave
Till Christ came along and bade him arise.
M is for Mary who to Bethlehem went,
And was lodging in a manger when the Christ was born.
N is for Noah; God's warning he took,
And builded an ark to the saving of his house.
O is for Obediah, who the prophets to save,
Twice fifty canceled and fed in a cave.
P is for Paul, who went far away
To preach to the Gentiles the gospel of Christ.
Q is the queen who from far Sheba came,
Allured by the sound of King Solomon's fame.
R is for Ruth, so noble and true,
Who gleaned in the fields of Boaz while the reapers did reap.
S is for Steven, a martyr in truth,
Who prayed for his enemies while they stoned him to death.
T is for Timothy, the young preacher of truth,
Who learned the Holy Scriptures in the days of his youth.
U is for union as three in one—
As God the Father, God the Son, God the Holy Spirit, three in one.
V is the vine that from Egypt was brought,
To send forth his branches to the ends of the earth.
W is for wisdom that cometh from above,
And is better than silver and much fine gold.
X is the cross our Saviour bore
To free us from sin and save us ever more.
Y is for youth, the season for truth;
Remember thy Creator in the days of thy youth.
Z is for Zoar, where Lot asked to go,
To be free from the wild beasts that in the mountains did roam.

LITTLE WILLIAM'S FUN

By Georgina W. Pelton.

Many years ago I was lying in a hammock in the shade of a maple tree, a newcomer in a strange place, ill and very lonely; and then something pleasant happened. It was a very little thing, but it gives me pleasure to this day. I saw a little boy in the next yard. Later I learned his name was William, he was four years old, and he was visiting his aunt's that summer. At that time horses and carriages were still in common use, so there was a mounting block out in front, and suddenly I saw William dash through the adjoining yard to the sidewalk and mount the stone block and look eagerly up the street.

I soon saw a street car, and as it passed William sent a hearty greeting to the conductor with both arms and voice. The conductor responded, and William pleased and satisfied ran in.

It was a staid old college town dignified by the name of city. It could boast but one street car, and that traveled to and from the railroad station and along Main street, round and round throughout the day. It was often nearly empty, sometimes quite. A monotonous job for the conductor, wasn't it? How like a burst of sunshine on a cloudy day little William's friendly wave and Hello! must have been.

I have no doubt the conductor began to smile in pleasant anticipation of the meeting before he reached our part of Main street, for he and William met in spirit though the car had to move on. It was due every half hour, and one might see the pretty child, not only once but several times a day, with curly hair flying in the breeze, running to his little throne to give his cheery hail. He knew nothing of the tedious job, of course. He probably thought the conductor was having a royal time. He himself was simply overflowing with happiness and shared it with some one else. It was as if he said, "Isn't this a beautiful day, and isn't it a fine old world we're in, and aren't we having fun!" **And so he made his own fun,** and doing so he cheered at least two others, the conductor and me.

The child might have moped—nothing to do—no one to play with. He made the most of what he had. No matter where he was when he caught the sound of the approaching car he ran a race with it, and made his own fun.

Sometimes the car beat him and passed by, so he could not see the conductor's face. Then he was disappointed. He might have whined, but he seemed to think, "Better luck next time," and tried again. He might have run into the street and clamored for a ride, but he didn't; he kept within bounds.

In the spirit of little William's action lies charm, a happy child spontaneously radiating happiness.

We must radiate happiness ourselves if we would have our little ones happy. Let us be careful that we do not unnecessarily spoil their fun. I am glad little William's aunts did not stop his fun. Some aunts would have stopped it instead of laughing at it.

BEAR YE ONE ANOTHER'S BURDENS

The hills were "keen!" The boys said so. The first coasting of the winter was on. And such coasting as it was! Every boy in the village was out on the hill—every one but Arthur. Arthur did not have his arithmetic lesson and the could not go coasting until it was done.

Waving a gay good-bye his big brother, Charles, made for the hill with the coaster, "Bye, old top," he called back. "See you later."

Indoors, Arthur, with tears in his eyes, tried to study. The shouts of the boys on the hill reached his ears.

Outdoors, Charles tried to have a good time, but he saw Arthur sitting by the table crying over arithmetic. "Kind of tough to have to stay in," thought Charles as he went flying through the air.

"Suppose I could go help him so he would get through quicker," Charles thought, as he climbed back up the hill.

Another glorious coast down and Charles made his way back home.

"Hey, Chuck," called his friends, "Where you going?"

"Back in a little while," answered Charles, and hurried home.

"Done yet, Arthur?" he called as he entered.

"No," cried Arthur. "Never will get through and tomorrow the coasting will be gone."

"Don't cry, Art,' 'answered Charles, pulling off his gloves and coat. "I'll help you. Then we'll both go coast."

"Oh, Church!" and Arthur smiled through his tears. "Thank you," he added shyly.

In no time the arithmetic was done and two happy brothers made their way to the keen hill to coast.—Boys' and Girls' Quarterly.

THE DREAMER

I am tired of planning and toiling
In the crowded hives of men;
Heart-weary of building and spoiling,
And spoiling and building again.
And I long for the dear old river,
Where I dreamed my youth away;
For a dreamer lives forever,
And a toiler dies in a day.

I am sick of the showy seeming,
Of a life that is half a lie;
Of the faces lined with scheming
In the throng that hurries by,
From the sleepless thought endeavor
I would go where the children play;
For a dreamer lives forever,
And a toiler dies in a day.

I can feel no pride, but pity
For the burdens the rich endure;
There is nothing sweet in the city,
But the patient lives of the poor.
O, the little hands too skillful,
And the child mind choked with weeds,
The daughter's heart grown willful,
And the father's heart that bleeds.

No, no, from the street's rude bustle,
From trophies of mart and stage,
I would fly to the wood's low rustle
And the meadow's kindly page.
Let me dream as of old by the river,
And be loved for the dream alway;
For a dreamer lives forever,
And a toiler dies in a day.
—John Boyle O'Reilly, in Northwestern Advocate.

CHILD KILLED BY LIGHTNING

At seven o'clock August 31 while huddled together—Herbert, Elbert, Gertrude and Howard—on our front porch enjoying the comic section of the Citizen, a bolt of electricity from an advancing electric storm struck little Gertrude, aged seven years and two days, killing her instantly and shocking the three little boys severely but not seriously.

We can only say God's will be done, but we are truly thankful to God that it pleased Him to leave the other little ones for us—and may we so direct their lives and He ours that we together may never meet such a tragedy again.

We further desire to hereby express our gratitude and indebtedness to our many warm friends far and near who contributed so generously and graciously to us of their means and sympathy during our great sorrow. May God richly repay you all.

The people from Hot Springs to state line presented us with a purse of nearly $100 besides enough rations to last us a whole month. I am still sticking to it that a better people as a whole cannot be found than these over here. And I want to say right here that the night will never be too cold, dark or stormy for me to rise and go to any of them when in distress or in any other way I can serve them. Again I want to say, may the richest blessings of God rest upon you all now and forever. A. A. Angel.

7,538 CARS OF PEACHES HANDLED FROM GEORGIA BY SOUTHERN RAILWAY

In the movement of the 1925 Georgia peach crop the Southern Railway System set a new high record as to number of cars handled, with the same practically 100 per cent performance which has characterized its handling of this highly perishable fruit in other years, 7,538 cars having been transported to markets in other states and 136 cars to points in Georgia, making the Southern's total movement 7,674 cars. This compares with 6,014 cars in 1924 and 5,700 cars in 1923, the previous high records.

All of the 7,538 cars handled to distant markets reached destination on time. Through the Southern's Atlanta terminals 6,746 cars moved—4,031 to the East through Potomac yards, 2,622 to the Central West through Cincinnati and Louisville, and 93 to destinations in the West and South.

From Atlanta 133 special peach trains were run to Potomac yards and 127 to Cincinnati. From Greenville, S. C., 13 special trains were run to Potomac yards, handling 344 cars from northeast Georgia. From Chattanooga 422 cars were moved to Cincinnati, from Macon 37 cars to Florida, and from Augusta seven cars to the East.

WOMAN'S PAGE

(*continued from page eight*)

large circulation," writes the Rev. A. M. Chirgwin.

Islam and the West.

"A new book is published in Cairo, in the Arabic tongue, every day of the year, and many of these are interpretations of European, and especially French, political and scientific thought. Damascus and Bagdad are reading books and papers with feverish interest, while the schools of a thousand Moslem centers are full to overflowing. Islam is clamoring for mental food and is ready to listen to anyone who has aught to teach. What effect thi Western knowledge will have upon the springs of Moslem thought and life few stay to inquire.

"Already there are ugly cracks in the structure, and unless it can be underpinned by the efforts of the faithful, collapse must ensue. In a word, those who are causing the disintegration of Islam today are largely they of its own household."—The Christian Century.

SUNDAY SCHOOL

(*continued from page nine*)

vian Falls circuit, is this year holding each quarter a circuit-wide rally in which all the interests of the circuit are emphasized. It is Brother Hughes' idea to get his circuit leaders together each quarter and have them conduct their own program. Last Sunday he was helped in this work by Mr. Evans, our rural worker, who conducted at the beginning of the service a model Sunday school and who later on during the day presented the Sunday school "Program of Work" to the visiting Sunday school leaders. Mr. Evans reports a most satisfactory day's work.

MIDWAY

I was happy last Sunday to visit our rapidly growing congregation at Midway on the Welcome circuit and at the invitation of Supt. H. A. Beckerdite to lead the worship service of the Sunday school. It will be remembered that Midway has this year built a large brick church with Sunday school department rooms and is on a great growing stride. The Sunday school numbers over 300 each Sunday and the growth in quality of work done is in line with the growth in quantity. Pastor J. W. Fitzgerald has led in a most constructive pieec of work at Midway. In the near future a large consolidated district school building adjoining this splendid church plant will be built.

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MILLBROOK CIRCUIT

We have been so busy for the past few months in our revivals that we have not taken time to say much about it in the Advocate. The writer has been engaged in ten revival meetings this year, doing the preaching in five of them and conducting the song and prayer service in the other five. We have had very good meetings in each of our seven churches. The churches have been revived and quite a number have been added to the various churches on profession of faith. We have been very fortunate indeed in securing excellent help for our meetings. We have had the following brethren with us in revivals this year: Rev. J. C. Williams of Tar River circuit; Rev. J. A. Martin of West Durham; Rev. L. L. Smith of Bethel; Rev. E. C. Maness of Bailey circuit; Rev. B. O. Merritt of Mt. Tirzah circuit. Each of these men rendered splendid service, and their good gospel preaching and consecrated spirit endeared them to the people who heard them. We feel that our churches have been greatly blessed spiritually as well as strengthened numerically ,and we praise the Lord for every blessing that has come to us.

The Millbrook circuit is in excellent shape with its finances also. Some of our churches are almost paid out in full, and feel sure that we will not experience any difficulty in meeting the obligations at each of the churches. This, too, in spite of the fact that pastor's salary was increased considerably this year, and that we have been building some Sunday school rooms. We have a loyal people here who seem to delight in giving to help advance the kingdom of righteousness. The pastor has been giving four of the churches two services a month and the other three one service a month. If things continue as they have been during the year we expect to be able to say at conference, "Bishop, we have had a good year."

S. J. Starnes, P. C.

EXPEDIENT, NOT MORAL

(*continued from page five*)

By all tokens of results He smiled His approval on the division of the Methodist church in 1844. It is presumable that He would a thousand times prefer this division to continue than to have His loving heart bruised by acrid discussions and cruel words and recriminations among His professed followers. "We be brethren," said Abram unto Lot. Is it of the spirit of Christ for one brother to consign to the kingdom of Satan another brother who in honesty of heart and mind differs in view on this question of expediency as to the present plan of unification? Doubtless Jesus is not opposed to unification; nor does He demand it. But we may safely conclude that He is opposed to hat spirit which insists that every one shall agree in a particular viewpoint of expediency.

Unification of Methodism is as much a matter of expediency now as its division was in 1844. Then as now some favored and some opposed. The law of the church provides how this question shall be settled. "Submit yourselves to every ordinance of man for the Lord's sake." Christianity and anarchism are incompatible. Let us all, therefore, pray our Father in heaven to overrule the result of the referendum to His glory and to our good; and then, whatever the result, let us accept it in that spirit, pledging Him our renewed allegiance and redoubled efforts to advance His kingdom.

Let us not forget for one moment that the chief end and aim of Methodism is the spreading of Christianity—the salvation of sinners and the building up of believers. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Of infinitely more concern is the accomplishment of the true aim of Methodism than any phase of unification.

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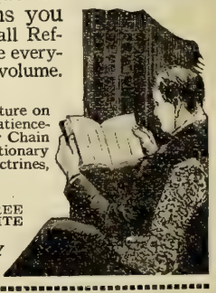
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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
FOURTH ROUND—IN PART

September

Fairview, Bethany, 11 19-20
Skyland, Naples, 3 20
Saluda-Tryon, night 20
Swannanoa, Tabernacle, 11 23
Black Mountain, night 23
Rosman, Rosman, 11 27
Brevard, night 27
Elk Mountain, Woodfin, night 28
Biltmore, night 29
Weaverville, night 30

October

Oteen-Oakley, night 1
Spring Creek, Baldings, 11 4
Marshall-Hot Springs, Marshall, night 4
Central, night 5
Chestnut Street, night 6
West Asheville, night 7
Bethel, night 8
Haywood Street, night 9
Sandy Mush, Teagues, 11 10-11
Leicester, Western Chapel, 3 11

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.

September

Polkton, Polkton, 11 18
Ansonville, Ansonville, 11 20
Morven, Morven, 7:30 & 10 20-21
Lilesville, Savannah, 11 23
Wadesboro, 7:30 23
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October

Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

September

Park Place, 11 20
Spring Garden, night 20
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October

Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

September

Marion Circuit, Glenwood, 11 19
Marion Mills, East Marion, 11 20
Cross Mill, Cross Mill, 8 20
Bald Creek, 11 26
Micaville, 11 27

October

Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

September

Jonesville, Grassy Creek 19-20
Elkin, night 20
Danbury, Bethesda 26-27

October

Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

September

Creston, Southerland 19-20
Sparta, Piney Creek 26-27

October

Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

September

Mt. Pleasant Ct., St. Pauls, 11 19
Bethel, 11 20
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30

October

Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September

Lincoln Ct., Marvin, 11 and 11 19-20
Goodsonville, Pisgah, 3 and 3 19-20
Dallas, Dallas, night 20
Smyre, night 23
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27

October

Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

September

Hickory First, 11 20
Ball Creek, St. Paul, 3 20
Newton, 8 20
Granite Falls, 11 27
Hudson, Mt. Hermon, 3 27
Rhodhiss, 8 27

October

Davidson, 11 4
Statesville Ct., Shiloh, 3 4
Maiden, 8 4
Troutman, 8 7

FINAL CONFERENCES

September

Elmwood, 11 19
Ball's Creek, 3 19
Jones Memorial, 7 19
Newton, 7 20
Hickory, First, 7 21
Catawba, 10 22
Mooresville Ct., 3 22
Stony Point, 3 23
Granite Falls, 7 26
Westview, 1 26
Hudson, 4 27
Rhodiss, 7 27

October

Olin, 3 1
Cool Springs, 11 2
Race Street, 7 2
Alexander, 10 3
Hiddenite, 2 3
Mooresville, Broad, 7 3
Davidson, 10 4
Maiden, 7 4
Statesville Ct., 3 5
Statesville, Broad, 7 5
Lenoir, First, 7 6
Mt. Zion, 3 7
Troutman, 7 7
Mooresville, Central, 7 8

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

Bryson City, Bryson, night and 11 18-20
Whittier Ct., Shoal Creek, 11 and 3 19-20
Murphy Street, night 23
Hiawassee Ct., Bellview, 11 and 11 24-27
Murphy Ct., Peach Tree, 11 and night 25-27
Hayesville, Hayesville, 11 and night 26

WINSTON-SALEM DISTRICT
W. A. Newell, P. E.
1084 West Fourth St., Winston-Salem, N. C.
FOURTH ROUND

September

Ardmore, Ardmore, 11 20
Hanes-Clemmons, Hanes, night 20
Forsyth, Mt. Tabor, 11 26-27
Lewisville, Brookstown, 3 26-27
Grace, Grace, night 27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September

Person Ct., Concord, 11 19-20
Mt. Tirzah Ct., Bethel, 11 26-27

October

Brooksdale Ct., Allensville, 11 3-4
East Roxboro, Longhurst, 3 4
Long Memorial, night 4
Durham Ct., Bethany, 11 10
Graham and Haw River, Graham, 11 11
South Alamance Ct., Phillips Chapel, 3 11
Mebane, night 11
Hillsboro Ct., Hillsboro, 11 16
Burlington Ct., Camp Springs, 11 17-18
Lakewood, night 21
Rougemont Ct., Bethel, 11 23
Chapel Hill, night 23
Milton Ct., Connaliay's, 11 24-25
West Durham, night 26
Carr, night 27
Gregson, night 28
Leasburg Ct., Salem, 11 30

November

Yanceyville Ct., Shady Grove, 11 ..... Oct. 31 & 1
Memorial, night 2
Trinity, night 3
Carrboro Ct., Carrboro, night 4
Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

ELIZABETH CITY DISTRICT
Rev. C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

September

Columbia, Creswell 19-20
Roper, Roper 20-21
North Gates, Savages 26-27
Gates, Gatesville 27-28

October

Chowan, Center Hill 3-4
Edenton, night 4
Hertford, night 7
Currituck, Ebenezer 10-11
Moyock, Moyock 11-12
City Road, night 14
South Camden, Wesleys 17-18
South Mills, Trinity 18-19
First Church, night 21

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

September

Barkton, Sandy Grove 19-20
Stedman, Cokesburg 26-27
Roseboro, Trinity, night 27-28

October

Goldston, Goldston 3-4
Glendon, Cool Spring, 3 4-5
Bladen, Center 9
Newton Grove, Mt. Moriah 10-11
Dunn, night 11-12
Duke, Duke, Quar. Conf., 2 12
Hemp, Tabernacel 17
Carthage, Carthage 18-19
Siler City, Siler City 24-25
Pittsboro, Chatham, 3 25-26
Raw River, Mann's Chapel, 3 26

November

Sanford, night ..... Oct. 31 and 1
Jonesboro, Poplar Springs, 3 1-2
Mamers, Woodside 3
Lillington, Lillington 4
Fayetteville, Quar. Conf. 5
Elizabeth, Trinity 7-8
Person St., Person St., night 8
Hay Street, night 9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

September

Elm St. and Pikeville, a.m. 20
St. John's, p.m. 20
Oriental, a.m. 27
Riverside and Bridgeton, p.m. 27

October

La Grange, a.m. 3-4
Pink Hill, Woodland, p.m. 4
Grifton, Grifton, a.m. 11
Queen St., Kinston, p.m. 11
Goldsboro Ct., a.m. 17-18
St. Paul, Goldsboro, p.m. 18
Straits, Summerfield, a.m. 24
Atlantic and Sealevel, Atlantic, a.m. 25
Ocracoke, p.m. 26
Newport, Newport, a.m. 28
Jones, Trenton, a.m. 30

November

Pamlico, Vandemere, a.m. 1
Dover, Dover, a.m. 2
Craven, Tuscarora, a.m. 3
Harlowe, a.m. 4
Hookerton, a.m. 6
Seven Springs, a.m. 7
Snow Hill, a.m. 8
Centenary, New Bern, p.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

September

Fuquay, Holly Springs 26-27
Cary-Apex, 7:30 27

October

Tar River, Plank Chapel 3-4
Creedmore, Banks 10-11
Franklington Ct., Rock Springs, 3 11
Granville, Stem, 11 17
Oxford Ct., Oxford, 2 17
Oxford, 7:30 18
Benson, 8:30 21
Princeton, Princeton, 11 22
Selma, 7:30 22
Kenley, Kenley, 11 23
Smithfield, 7:30 23
Four Oaks, Elizabeth, 11 24
Garner, Ebenezer, 11 25
Epworth, 7:30 25
Louisburg, 7:30 28
Youngsville, Leahs, 11 29
Franklinton, 7:30 29
Zebulon, Wendell, 7:30 30
Bailey, Bailey, 11 31

November

Clayton, 7:30 4
Central, 7:30 5
Edenton Street, 7:30 6
Millbrook, Rolesville, 11 7
Jenkins Memorial, 7:30 9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September

Kenansville, Wesley, a.m. 19-20
Faison-Warsaw, Fairson, p.m. & a.m. 20-21
Burgaw, Jordan's, a.m. 27
Wilmington Ct., Wesley Memorial, p.m. 27

October

Magnolia, Trinity, a.m. 3
Wallace-Rose Hill, Providence, a.m. 4
Scott's Hill, Scott's Hill, a.m. 7
Ingold, Johnson's, a.m. 10-11
Clinton, Clinton, p.m & a.m. 11-12
Whiteville, Whiteville, p.m. 14
Chadburn, Chadburn, a.m. 15
Vineland, Bethel, a.m. 17
Tabor-Fair Bluff, Tabor, a.m. 18
Swansboro, Stella, a.m. 23
Maysville, Pollocksville, a.m. 25
Jacksonville, Jacksonville, afternoon 25
Southport, Southport, p.m. 28
Shallotte, Andrews Chapel, a.m. 29

November

Halsboro, Hallsbro, a.m. 1
Carver's Creek, Freeman, afternoon 1
Wilmington-Epworth, p.m. 2
Wilmington-Grace, p.m. 3
Wilmington-Fifth Ave., p.m. 4
Wilmington-Trinity, p.m. 5
Town Creek-Zion, a.m. 8

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.
FOURTH ROUND

September

Robersonville, Wharton, 11 20
Ayden, night 20
Vanceboro, Chapman 27

October

Grimesland, Simpson 3-4
Rocky Mount, First Church, night 4
Tarboro, night 8
Swan Quarter, Swan Quarter, 11 10-11
Mattamuskeet, Amity, 3 11
Fairfield, night 11
Bath, Bath, 11 18
Clark Street, night 18
McKendree, Pinetops, 11 25-26
Farmville, night 25
Bethel, night 26

November

Rocky Mount Ct., 3 & 11 ..... Oct. 31 and 1
South Rocky Mount, night 1
Fremont Ct., Fremont, 11 4
Stantonsburg, night 4
Wilson, night 5
Washington, 11 8

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

September

Littleton Station, 11 20
Norlina Charge, Jerusalem, 11 26
Warrenton, Warren Plains, 11 28
Warren Charge, Shady Grove, 11 29

October

Windsor Charge, White Oak, 11 3-4
Williamston, 11 5
Ahoskie Charge, Powellsville, 11 7
Orlando, 11 8
Murfreesboro, 11 9
Conway, Zion, 11 10
Rich Square Charge, Pinners, 11 12
Battleboro and Whitakers, 11 18
Enfield Station, night 18
Scotland Neck, night 19
Halifax Charge, Halifax, 11 20
Garysburg Charge, Garysburg, 11 24
Rosemary Station, 11 25
Roanoke Rapids, night 25
Northampton, Lasker, 11 31

November

Middleburg, Middleburg, 11 3

POWELL—Bro. W. G. Powell died August 9, 1925, at Trenton. He was born in Warren county 78 years ago. He served as a soldier of the Civil War in 70th regiment, company A. For almost fifty years he was a member of Macon Methodist church, Warren county. On his death bed he begged to be carried to church. A favorite expression was: "Had I a thousand hearts to give I'd give them all to Jesus." In his last hours he quoted passages such as "Yea, though I walk through the valley of the shadow of death," etc. He is survived by his wife, three children, evelen grandchiidren, and two great-grandchildren.

Wanted—A Christian young lady, college graduate, desires position as church secretary, or similar position in a Christian college. Will do church work also. Address Miss Roberts, care Advocate, Greensboro, N. C.

RESOLUTIONS OF RESPECT

Our heavenly Father in His love and wisdom called from our midst to her reward Mrs. Dove Anderson on September 1, 1925, at the home of her father, Mr. W. T. Bumbarner. The body was laid to rest in the family plot in the Methodist cemetery. The many beautiful flowers and the host of people present attested the high esteem in which she was held by her wide acquaintance. For days and weeks anxious friends inquired and prayed that her young life of thirty-three years might be spared. She was always so patient and considerate of the ones who attended her bedside, never wanting to cause any extra work.

She was a true and loyal wife, a devoted mother and a kind and obliging neighbor. She will be greatly missed by all, but God knew best and took her.

She leaves a husband, two children, a father and mother, two brothers, four sisters and a host of relatives and friends. Loved ones—

"May your heart have courage to bear this,
And God's comfort with you abide;
And e'en though a dear face is missing,
Good friends are still at your side."

Whereas, our heavenly Father has taken from our midst our beloved sister, therefore we, the members of the Hayesville Ladies' Aid Society, do resolve:

First, That we bow in humble submission to Him who is too wise to make a mistake.

Second, That we extend to the bereaved family our heartfelt sympathy and pray heaven's richest blessings and consolation be given them.

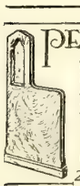
Third, That a copy of these resolutions be presented to the family, also a copy sent to the North Carolina Christian Advocate for publication, and a page in the Hayesville Ladies' Aid Society minutes be dedicated to her memory.

Mrs. Geo. Thompson,
Mrs. Will Hunt,
Mrs. Ernest Justus.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs, —once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions, price 35 cts.; trial package, 10 cts. At any drug store. (Adv.)



PEWS IN USE SINCE 1876

Seats made by us for the Baptists of this city have been in use for the past 49 years and are still giving satisfaction. QUALITY—SERVICE

Pews, Pulpits, Tables, Chairs, Collection Plates, Hymn Boards and Other Furnishings

SEND FOR CATALOGUE

GLOBE FURNITURE MFG. CO.
25 PARK PLACE, NORTHVILLE, MICH.

POSITIONS AVAILABLE

All interested in a good position should know about our special offer of employment to those who enroll in our school during September and October. Write at once for full information. You have a good chance to become employed the same day you enter our Institution. Address

BOWEN-CONNATSER BUSINESS UNIVERSITY
(Established 1894)
Corner Main and Taylor Streets, Columbia, S. C.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

Life of Bryan—A Christian Martyr—Fastest selling book—400 pages—illustrated. Make $15.00-$25.00 daily. Free outfit. McCURDY CO., 1428 N. Wells, Chicago.

PIPE ORGANS Tuned and Repaired or Rebuilt and Modernized by experienced Pipe Organ builders. We guarantee satisfaction. Best references furnished. Established 1868. H. E. HODGSON & SON, 117 College Place, Norfolk, Virginia.

IN MEMORIAM

BRADLEY— Monroe Bradley was born May 10, 1845, died August 20, 1925. He was converted when just a boy and joined the M. E. Church, South, at Mill Creek and remained a faithful member of the same till death. His funeral was conducted by his pastor at his old home church, which was attended by many of his friends. The Wells sisters rendered the music for the funeral, which was very beautiful, after which his body was laid to rest in the old cemetery.

J. N. Wise, Pastor.

ARTHUR—Mrs. Mary Arthur born March 5, 1851, and died May 2, 1925. Sister Arthur was born, lived and died in Greene county. Her husband died when their children were small and she took up the battle, rearing four boys and one girl. She fought the battle faithfully and won. One of her sons and her daughter died many years ago and only three sons survive —John, Thomas and Everette. These sons are a credit to a faithful mother and to the communities in which they live. Sister Arthur was a faithful Christian woman. "Blessed are the dead who die in the Lord."

R. R. Grant.

HOOKER—A great deal has been written about the life and death of our departed brother and friend, John F. Hooker, of Kinston, N. C., but I want to say these few words. He was a member of Rainbow church from his boyhood and died a faithful and loyal member June 27, 1925. Brother Hooker possessed large means and was liberal with every interest of his church. He leaves to feel the loss of his going three sons and two daughters. His sons are: Will, Pete and Frank; his daughters, Mrs. Ray West of Kinston and Mrs. Dr. Shabane Taylor of Greensboro. R. R. Grant.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call one of our beloved members, Mrs. J. F. Paxton, from our Sunday school class at Belmont Park, Charlotte, to her reward. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That our class has lost a most faithful worker, and our church a devoted member, one who walked close to her Lord and did her best in all her tasks.

Third, That we shall always treasure the memory of our beloved sister whom God in His infinite wisdom has seen fit to take to her heavenly home.

Fourth, That we extend our love and deepest sympathy to her loved ones and pray that God may comfort and bless them in their great grief and loss.

Fifth, That a copy of these resolutions be sent to the family and a copy to the North Carolina Christian Advocate.

Mrs. W. H. Carter,
Mrs. W. A. Greene,
Mrs. C. M. Belk.

WINSTEAD—It is the unexpected that often happens. I suppose it is a blessed thing that we cannot read the future. On Monday afternoon we began our meeting at Lea's Chapel. Bro. Benjamin S. Winstead was present as usual, for he was a strong supporter of the church and could always be counted upon as a leader in civic righteousness in his neighborhood. He appeared to be in his usual health and enjoyed the service. The next morning at 8:20, August 4, he died of acute indigestion and heart failure at Dr. Nichols' residence in the town of Roxboro, N. C. His wife at the time was in a Richmond hospital and had undergone a very serious operation. They feared to break the news to her. It was a great shock to the whole community and more especially to his wife. She still weeps often and long. It seems hard for her to say, "Blessed be the name of the Lord." It is very trying to her to have to give him up under the circumstances, and yet she knows to whom she can look for solace and comfort. She is trusting the Lord for light and guidance in this dark hour of her distress. She sorrows not without hope, yea more than hope, for she has the assurance that all is well with her husband.

Ben Winstead was one of the most thoroughly consecrated men I have ever seen. It was rather late in life when he saw the error of his way and turned unto the Lord. It was during a pastoral visit in his home that he opened to me the secrets of his life, contrasting his former life with the present. It did me good to hear him tell what the Lord had done for him. He made me a better man for that conversation. I had no man in whom I had more confidence than in him. We miss him so much.

A great concourse of friends and relatives attended his funeral. We laid his body to rest amid a bank of flowers in the family cemetery. His soul has gone on to that rest that remaineth to the people of God.

May the God of love and mercy bless and comfort his mother and sister and brothers, and especially be near and dear to his heart-broken wife.

J. W. Bradley, P. C.

RESOLUTIONS OF RESPECT

On September 1, 1925, while engaged in curing a barn of tobacco Brother Rowland Atwater was killed by lightning. His sudden passing came as a great shock to his loved ones and friends.

He was born March 11, 1894, joined Merritt's Chapel Methodist church early in life and was ever loyal and faithful to his church and his Sunday school. He was also a World War veteran of battery C, 113 field artillery, a unit of the 30th division, which was composed of men from Chatham, Orange and Durham counties. He served his nation well.

Brother Rowland was an unusual boy, fond of his church and his family. It was my pleasure to know Brother Rowland from his childhood and I never knew a better boy. Chatham county has lost one of its best and most forward looking citizens.

After the war he returned and settled near Farmington in Chatham county. It was here on October 15, 1920, that he wed Miss Lida May Yates. To this happy union was born one son, George Bunion, who was four years old the day that his father was killed. Besides these he leaves a father and mother three brothers and two sisters, besides other relatives and a host of friends to mourn his passing.

Whereas, it has pleased our heavenly Father to call a beloved member of our Sunday school to his reward, and whereas our Sunday school has lost a faithful member, one who will be missed by the entire Sunday school and church; therefore be it resolved, that we extend our heartfelt sympathy to the family and pray that God may bless and comfort them in their great sorrow.

That a copy of these resolutions be spread on our minutes, a copy sent to the Advocate and a copy sent to the bereaved family.

D. S. Smith,
J. R. Laster,
J. T. Mills,
Committee.

The mule has gone out of vogue but his kicking has not yet disappeared.

Limitation is often a springboard to immortality.

Wash the Poisons of

RHEUMATISM

SCIATICA, NEURALGIA and URIC ACID

Out of Your System With Shivar Spring Mineral Water

The Guarantee

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance without losing its virtues in the slightest degree.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the spring.

FILL OUT THIS COUPON AND MAIL IT TODAY

SHIVAR SPRINGS, Inc.
Box 4-L, Shelton, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water upon receipt of the two empty demijohns which I agree to return within thirty days.

Name.....

Address.....

Express Office.....

The Results

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three week's visit to this celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Spring Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. B.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease. J. D. M.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia.
Mrs. C. has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. W. C. C.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
Mrs. H. C. E.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. C., M. D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. Mrs. J. R. C.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same. W. F. M., M. D.

J P Breedlove
407 Watts St
30Aug26

Florence, South Carolina.
[illegible] and kidney trouble and a year ago [illegible] acute articular rheumatism; was helpless for [illegible] and since using your spring water I am walking without my crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. M. L. U.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, SEPTEMBER 24, 1925 Number 39

EDITORIAL PARAGRAPHS

Royalty is a word that is draped in purple. It is an artery through which flows the blood of kings. Thrones and palaces are its habitat. But loyalty is a word with a golden heart. It is a word, like mercy, that becometh a king better than his crown. It crowns with honor both peasants and paupers who make it the watchword of their lives. Like love it "rules the court, the camp and the grove." For it is the love that binds like the unbreakable chains of the Almighty.

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In this age of jazz when men take a delight in proclaiming their superior piety by shouting heresy at their brothers, it is well to ponder the present day situation by reading what the Pacific Methodist Advocate writes about the racket the folks are making. Here it is:

"The world today is vocal. More than that it is noisy with a blare of ten thousand trumpets, every one in a loud key, and most of them discordant. Because of all of this we seem to think that unless we can join in the racket we we are not getting anywhere, we are not doing anything, and the world will go to the dogs. However, what the world needs today is silence, and plenty of it. The nation is not built on the noise makers, but on the great, silent men who do the work of the world and say very little about it. The world is like an old clothes dealer—a Semite who cannot work as long as he talks, for he has to talk with his hands. As long as some folks are talking they cannot do anything. You cannot any more build a great nation on noise than you can have a great tree without a lot of roots. Let a tree run to an abundance of leaves on top and have no roots, it will fall with a crash, even though it was quite showy for awhile. Give us the men who are too busy working or thinking to talk."

⚜ ⚜ ⚜

"If a sparrow cannot fall to the ground without His notice is it probable that an empire can rise without His aid," said the wise and practical Ben Franklin. And the pages of history bear testimony to God's supremacy in all national life. Pontias Pilate clothed with a little brief authority in boasted arrogance declared to the prisoner who stood mute before him, "Know ye not that I have power to release or to crucify?" But the centuries have branded Pilate as a coward and his sword is rust and his throne dust, but the silent prisoner is "head over all things." The French council in the days of the Revolution resolved that there is no God, but God did not abdicate. God is not gotten rid of by resolutions of legislative assemblies, or any other sort of resolutions. And these are as futile in the role of destruction as they are in the role of protection. If anybody thinks that legal enactments of legislative assemblies can save the Word of God from destruction or the ark of God from profane hands ,he should know that the Word of God is its own defense and the ark of God by its own power smites the hand that touches it. Read the Word, but do not quarrel about it. God said, "Preach the word," but He never said, "defend it."

Gipsy Smith says that he has preached to great congregations on every continent of earth and has in addressing these audiences employed every method of appeal, and that there is but one appeal which wins a response from all classes and conditions of men in all lands and that appeal is mother. Men everywhere seem ready to declare:

"I have sought through life's garden of roses and rue,
And I find one sweet blossom, all jeweled with dew—
Love, sympathy, faith—all changing and true—
Are the heart of my flower—dear mother, 'tis you."

⚜ ⚜ ⚜

The hidden riches of the heart are the true riches. Poor, indeed, is the lord of a hundred vassels, if he is without honor and without heart. Felix in purple was a pigmy when in the presence of Paul, the prisoner with chains upon his wrists. For the royal purple cannot redeem dishonor, neither can prison garb do hurt to the Lord's anointed. Note the supreme example. In early manhood the Gallilean became an humble street preacher and a teacher on the hillsides of Palestine. Without civil authority and ecclesiastical prestige or power, and devoid of any show of glittering wealth, he went about doing good. Yet this penniless peasant by the might and power of his personality hurled back the power of sin and death, laid the foundations of new empires and turned the streams of history into new channels. His was the matchless triumph of a matchless personality—God in human form—and the measure of the person of Jesus Christ is the measure of the Christian religion.

⚜ ⚜ ⚜

Shall the word "obey" be left out of the marriage ceremony is a question that seems recently to have very greatly interested the secular press. Even the great news agencies have sent out first page stories about the opinion of leading churchmen as to whether a woman shall promise to obey her husband or not, when assuming the marriage vows. Are not the news agencies and the press aware that the word "obey" in the marriage ritual is a matter of little conseqeunce? It requires more than a word in the ritual to determine whether a wife will exercise obedience to her overlord or not. This will all be determined by her own sweet will and not by ritual. But the publicity given to a matter of such small moment shows how much importance people attach to words, even empty words. The day was when the law allowed a man to whip his wife and to beat her into submission if he could command the physical strength, and it was then that the church councils wrote "obey" into the ritual. But with the repeal of the law that allowed wife beating and the enactment of laws that sent a husband to the chain-gang if he dared to lay a violent finger upon his wife the word "obey" became a dead letter. It is now so much junk, and its only merit is to indicate how far we have traveled. Why don't the press agencies get some up-to-date subject like what is the value of last year's birdnests, or why did the women ever wear hoopskirts?

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

Entered at the Postoffice at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in Section 1102, act of October 2, 1917, authorized September 9, 1918.

A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00
To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

THE NEW TRINITY CHURCH, DURHAM

Last Sunday was a great day at Trinity church, Durham. The services of the day marked the opening of the new church that has been erected and furnished at a cost of $378,-950. At 11 o'clock the big Gothic church with a capacity of 1200 was filled to overflowing, the vested choir rendered very fine music, Dr. Peele, the pastor, delivered a most appropriate sermon on "The Household of God," and at the close of the sermon the pastor received a class of thirty young people and children into the church, which was followed by the reception of eight adults on profession of faith. He also announced the names of twenty-six who came by church letter, making a total of sixty-four new members at the first service.

At 5 o'clock p. m. Drs. W. H. Pegram and W. W. Peele conducted a vesper communion service. The evening service at 8 o'clock consisted of a musical program and remarks by the pastor. The offerings of the day consisted of a thank offering which went to the building fund. These offerings were expected to be quite large. One member of the church who was in the hospital and could not attend the services sent his check for $100. All the services of the day were conducted by the pastor with Rev. M. T. Plyler of Raleight leading the opening prayer at the morning service, and Prof. W. H. Pegram, the "grand old man" of Trinity College, assisting in the communion service at 5 o'clock in the afternoon.

It was my happy privilege to attend that delightful and inspiring service at 11 o'clock, when the pastor in his sermon emphasized the religion of the spirit, exalted the Christ and then in admirable style administered the ritual in the baptism and reception of members, and I became more forcibly impressed than ever with the marvellous gifts that W. W. Peele possesses as a minister in the church of God, and as a pastor who leads well the flock committed to his care. The Trinity people are coming to esteem him as did the Edenton Street people at Raleigh.

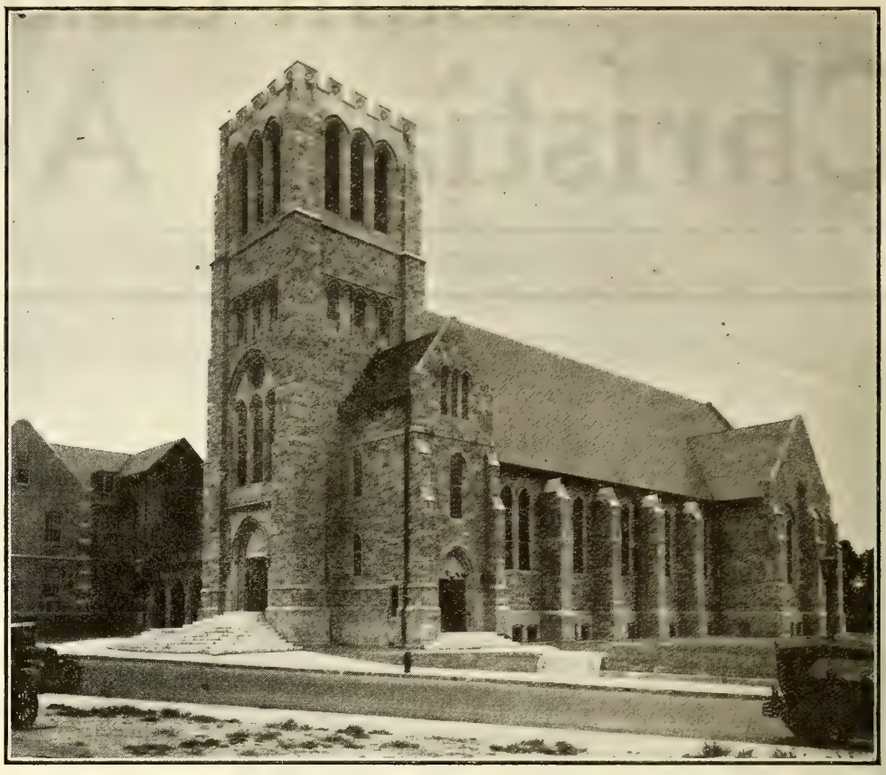
The new church designed by Cram and Ferguson of Boston, Mass., is pure Gothic architecture and one of the few Gothic churches in North Carolina. So far as I recall it is the only Methodist church in the state of Gothic design. Dr. F. C. Brown, a diligent and enthusiastic student of architecture, says that Trinity is almost a duplicate of St. Thomas Cathedral, Fifth Avenue, New York.

The following facts and figures from last Sunday's bulletin tells the story in brief, especially the financial part of it:

Statement of the Finance Committee Covering Building of New Church.

Sunday School building	$100,000
Church building	220,000
Organ	19,000
Pews, carpets and other furnishings for the church	15,000
Furnishings for Sunday School	7,500
Interest and miscellaneous	8,200
Memorial windows	9,250
Total cost, complete	$378,950
Have received from—	
Insurance on old church	$ 71,241
Mrs. N. G. Carr legacy	5,000
Memorial windows	9,250
Payments on pledges	85,459
Mortgage loan from insurance company	150,000
Amounts owing banks and other creditors	58,000
Total	$378,950

It will be observed from the above statement that we are owing $208,000, against which we have $60,-000 in unpaid pledges, leaving the net indebtedness of the church yet to be raised approximately $150,-000.



NEW TRINITY CHURCH, DURHAM, NORTH CAROLINA

The Completed Plant—Buildings and Equipment.

The Sunday school building, capacity 1500.

Departments—Cradle Roll, Beginners, Primary, Junior, Boy Scouts, Intermediate, Senior, Young People, Adult; class rooms, 25.

Additional Equipment—Church parlor, kitchenette, pastor's study, superintendent's office, coat rooms, men's toilet, ladies' toilet.

Equipped for service.

The church building, seating capacity 1200. Main auditorium, ground floor auditorium, service kitchen, fuel room, boiler room, dining room, choir room, pastor's room, organ loft, coat rooms, toilets.

Equipped for service. A. W. P.

[The Advocate made a special effort to secure a cut of the pastor, Rev. W. W. Peele, but the photograph did not reach us in time. Hence it will be run next week.]

AN APPRECIATION

The Advocate made a call a few weeks ago for funds to help keep the paper going to some worthy friends who were unfortunate enough to grow old, and unable to make a support for themselves and families. We take the liberty to quote a part of a letter received from one of these good friends of the Advocate and a life-long Methodist:

"I must try to express my many, many thanks to you for your kindness and goodness in extending my subscription to the Advocate. It is impossible to express my thanks—only those in need know how to be thankful for such. I beg the dear Lord to give you great success in your great and good work."

We are in need of funds to help many others just as worthy. We have received several checks, but need others.

THE CHURCH IS INDISPENSABLE TO HUMAN WELFARE

That the church is a perfect institution, none who know its long history will claim. That it is an institution humanity would be poorer without, none who know the facts of life will deny.

The church is unique among institutions. Set in the midst of selfish greed and desire for gain, it proclaims a law of unselfishness and a doctrine of universal love and good will.

In the time when sorrow and tragedy lay heavy hands upon the heart, it is the church that, by the solace and comfort of its ministry, lifts the burden and gilds the dark clouds with a rainbow of promise.

To youth and age alike, the church sounds warning against the ways of impenitent evil and the sure ruin that awaits both nation and individual who forget God and walk in the uncertain light of their own guidance.

The church of today has an awakened conscience on social evil, economic injustice and every kind of oppression of the weak by the strong. And the hundreds of its ministers courageously declare the gospel of human brotherhood set forth by Jesus Christ.

The church seeks to open the avenues of worship and prayer to every human soul, without which man has never been, nor will he ever be satisfied. For "the soul was made for Thee, O God, and will not find rest until he finds it in Thee."

THE HEART OF THE MATTER

There is no doubt that the heart of Christianity is Christ. And the heart of Christ is love, love divine. His is the essential love, that of his followers is by reflex. The two are inseparably connected; if we would have the one, we must have the other.

The heart of Christ and Christianity is pulsating in the evangelical churches of our section. It is reaching out beyond the confines of their own individual organizations into a collective organization of the churches and through that into those places where the gospel and works of Christian love are most needed. To give proof of its reality the church is visiting those that "are sick and in prison," and "the poor have the gospel preached to them."

Beside visits and public services are being regularly held at the general and tuberculosis hospitals. Christian workers are taking the cheer and good news of the gospel into the jails, and are acting the part of the big brother to the lads and lasses paroled by the juvenile court. The county home likewise is receiving care from the churches. Surely this is the warm, red blood from the heart itself flowing out to the afflicted parts of our country. And in the churches is where you will find its source.

Come to church, therefore, catch the spirit, get the power, know the heart of the matter.

MISS BESS COMBS COMING TO WESTERN NORTH CAROLINA

Miss Bess Combs, a field worker for the Woman's Board, a returned missionary from China and a most engaging speaker, will deliver a series of addresses within the bounds of the Western North Carolina conference which all who can should hear, especially the young people.

Please look up her itinerary as given by Mrs. C. C. Weaver on page eight of this issue of the Advocate and plan to attend that place which is most convenient. The pastors will do well to direct the attention of their people to these addresses that will be worth while.

PEOPLE AND THINGS

Western North Carolina Conference: Statesville, October 14.

North Carolina Conference: Fayetteville, Nov. 11.

Rev. and Mrs. W. Reid Harris of Trinity announce the birth of a son, Joseph Crayton, born September 19, 1925.

Dr. Theodore Copeland is in a great revival at Elizabethtown. We have not learned in detail the results but expect to publish a full report.

The thank offering last Sunday morning at Trinity church, Durham, we have learned indirectly, amounted to more than $11,000.

"Rev. W. C. Martin of Fifth Avenue, Wilmington, will be with us in a meeting at Scott's Hill this week, beginning Tuesday evening, the 22nd."—E. W. Downum.

"There will be a home coming service at Oak Grove church, Uwharrie circuit, the first Sunday in October. All friends of Oak Grove and former pastors are cordially invited to attend.—Geo. W. Clay, Pastor.

Mr. David Curtis Holland and Miss Bernice Leola Whitford were happily united in matrimony at the home of the bride's father, Mr. D. P. Whitford, near Silverdale, N. C., Sunday, September 20, 1925, Rev. E. C. Sell officiating.

Rev. J. A. Martin began revival services last Sunday at West Durham. The pastor will do the preaching through the entire two weeks' meeting. Brother Martin is reported to be enjoying a most successful pastorate at West Durham.

Rev. D. E. Earnhardt, pastor of Calvary church, Durham, last week assisted Rev. W. G. Lowe in a meeting at Plymouth. The revival was largely attended and the results were gratifying. Brother Earnhardt is very successful in his revival work.

Rev. J. M. Ormond becomes pastor of Memorial church, Durham, till the meeting of conference, in place of Rev. H. E. Meyers, who goes to Boston to pursue his studies one year before entering upon his work as a member of the faculty of Duke University.

"There will be a home coming day at Providence church, Wallace and Rose Hill charge, Wednesday, the 21st of October. All former pastors, presiding elders and members who are away and now hold their membership at Providence and all old members are invited to be present. At this meeting there will be preaching at eleven o'clock, dinner and a social hour, and special services in the afternoon, including the historical facts of the church."—T. W. Lee, P. C.

The Memphis Commercial-Appeal has finished raising a fund of $3,025 which will be used to purchase a home for Tom Lee, hero of the Norman disaster, who saved the lives of thirty-two people when the steamer went down on May 8. The deed was acclaimed by the newspapers from coast to coast and Lee received many signal honors in appreciation of his heroism, including a visit to Washington and an introduction to President Coolidge.

The first vesper service at the Randolph Macon Woman's College was held Sunday afternoon, September 20, and was conducted by Dr. Franklin N. Parker, dean of the Candler School of Theology, Emory University. The formal opening will be held Monday evening at 8 o'clock, at which time an address will be delivered by Dr. William Mather Lewis, president of George Washington University. This function will be attended by the entire student body, the faculty and senior class wearing their official caps and gowns.

All who are about to lose their heads over the prospective fortunes which are to be made in Florida dirt and sand might do well to note what Capt. Geo. F. Mears, a native of Wilmington, N. C., and formerly an officer in the U. S. Navy, says about Miami after describing what he saw there. Captain Mears says in Sunday's News and Observer: "But I cannot see what is basically sound behind this development. To me, it seems to be a case of hysteria preying upon humanity's well known proneness to follow, sheep-like, its leader. The climate is intensely hot in summer, the port is no good for deep water ships, the railroad facilities are not such as would make it a natural terminal for ocean trade, nor does its geographical location fit it for such. Except as a rich man's playground, I can't see it. A collapse to its boom is sure to come. Prices here for the ordinary things of life are like unto the Klondike."

Galveston, Texas, has just taken a long step toward the education of its colored constituency by the erection of a splendid new high school. The building was erected at a cost of over $200,000 and is one of the best colored schools in the South. Started in a log cabin in the nineties, the Galveston Colored High now has an enrollment of nearly five hundred.

Rev. J. H. Bradley, pastor at Mt. Zion, kindly sends us this interesting note: "Just closed a fine meeting at Cornelius. Rev. J. E. Abernethy did the preaching and Rev. Mr. Howard led the singing. It was unanimously agreed that none of us ever heard a finer series of sermons than Brother Abernethy gave us. Since the close of the meeting I have received into the church forty-one members, with the prospect of others. We were all delighted with Brother Howard, both with his singing and the two sermons preached before Brother Abernethy arrived."

Brothers C. M. McKinney and T. H. Redmon, pastor and lay leader, respectively, of the Farmington circuit, enlivened our office a few moments with their presence last Monday afternoon on their return from Durham, where they had motored with Brother Redmon's son who is a student at Duke University. Brother Redmon says that they have a preacher who they would not exchange for any other and that they regret to lose W. A. Newell, the elder, who has done such a fine work in Davie county. Brother McKinney is closing a great year with sixty additions to the church on profession of faith. Rev. E. R. Welch assisted him in the revival at Farmington, A. C. Swofford at Smith's Grove and he preached at the other three churches with the Billy Sunday Club of Winston-Salem assisting at one church.

Goshen Methodist church, Sampson county, last Sunday observed home coming day. And it was a home coming such as one seldom reads about. The people came from this and other states to the number of 1500, and the dinner table measured 150 yards in length and it was loaded as such tables seldom are even in this land of bounty. The morning program began with a love feast at 10:30. A feature of the afternoon was a concert by a class from the Methodist Orphanage at Raleigh. Of the day the Mt. Olive Tribune among other things says: "The happy occasion came as a fitting climax to a most successful revival and evangelistic campaign that had been in progress at the historic church for about ten days, in which the preaching had been done by the pastor, Rev. E. L. Stack of Faison, with a resulting increase in the church membership of about 30—one of the best revivals the church has had in years. And what more fitting welcome for the converts, and what greater inspiration for them as they begin the Christian race, than the reassembled hosts of those who had first seen the light of spiritual day at the same sacred spot, gathering there to renew their spiritual youth in a now too infrequent meeting!"

The church is becoming greatly interested in Bishop Boaz's fish story. Among all the fish stories who can tell a bigger tale about the bait bucket? The New Orleans Christian Advocate has copied the story from the Texas Christian Advocate and we pass it on. Here it is: "Bishop H. A. Boaz has become an adept in the piscatorial art. Writing in a recent issue of the Texas Christian Advocate concerning a fishing trip he took with Bob Shuler and some friends, he says: 'When I was a boy and fished in the Clear Fork of Trinity River, our bait can was usually a tomato can that would hold about a quart; on this occasion the bait can was about six feet long, four feet wide, and five feet deep, and had one-half ton of live minnows. When we approached the fishing waters, one of the four boatmen began to throw out live minnows from the bait can, and in a little while we saw a big fish come out of the water, striking at one of the minnows thrown out. 'Here they are," said one of the men, and we soon found that we were in a big school of fish. In a few minutes all had our lines in the water and were hauling in the fish. I began to count the ones I caught—one, two, three, four—and then they were biting so fast that I soon got excited and lost count. Bass, Mackerel, sheepshead, and baracuda were pulled in so fast we were soon loaded with all we could handle. Shuler and I put our together and we had at least one hundred and fifty pounds of real fish in two big grass sacks. The average weight was about two or three pounds, the largest about seven pounds.' Bishop Boaz is indeed an adept in the piscatorial art!"

Of interest to recent students of Greensboro College and other friends will be the following: At noon Saturday, September 19, at the home of her mother, Mrs. Mittie F. Ward, near the city of Greensboro, Miss Linnie Marie Ward was married to Edward Albert Hunt of Oxford. The ceremony, which was witnessed by only a few close relatives, was performed by Rev. J. E. Woosley. Following a motor trip through the Valley of Virginia and to Washington, D. C., and Baltimore, Mr. and Mrs. Hunt will be at home at Oxford. Mrs. Hunt has for several years been a member of the faculty of Greensboro College, as a professor of Latin. She graduated from Greensboro College and later received her master's degree from the University of North Carolina.

Each week Brother J. H. Armhurst has a half column or such a matter of Methodist notes in the Messenger and Intelligencer of Wadesboro. Here is one of especial interest: "Preaching was a pleasure and an inspiration the past week at the Wade Manufacturing Co. church. The meeting proved to be a real revival of the spirit—blessed kind. More than twenty were converted amid much rejoicing. The new building in which church services are held was dedicated last Tuesday evening. Brother Covington, superintendent of the mill, made a fine address. He feelingly spoke of the vision he saw a couple of years ago as he stood on the hill near where the mill now stands. He said that he then prayed for God's guidance. God has guided him and his vision is realized."

The Methodist preachers of Greensboro and their families to the number of half a hundred spent several delightful hours last Friday afternoon at the Odell Country Club. Up to the supper hour the one big game was barn yard golf, known among the farmer boys of the country as pitching horse shoes. There were high stakes and great excitement. The prize offered was the presiding eldership. Rev. W. F. Womble scored high in his effort to hold on to the job, but L. B. Hayes and W. A. Barber seem to think that they are the men who should be elders. We suggest right here that the former practice at the Duke summer school of having a contest between the two conferences be abandoned and let the boys play for the eldership. Then we will have a battle royal.

WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

For some time there has been a feeling among the preachers of our Conference Brotherhood that the clerical assessment should be increased from three to five dollars. Heretofore I have felt that it should not be done on account of the superannuate preacher and some of the pastors on charges which paid small salaries. But as there is now a better day for both these classes it may be a good thing to do. I therefore offer the following amendment to the constitution. This amendment will be considered at the apporaching session of our conference and can be adopted or rejected according to the wishes of the brotherhood.

In Article 4 of the constitution it is stated: "Any clerical member of the Western North Carolina conference, either on trial or in full connection, may become a beneficiary member of the brotherhood by the payment of an initiation fee of fifty cents and, within sixty days from date of entrance, a mortuary assessment of three dollars." Amend so as to change the last clause and make it read, "a mortuary assessment of five dollars."

In Article 5 the constitution now says: "On the death of a beneficiary member, each surviving beneficiary shall be assessed three dollars." Amend so as to make it read, "On the death of a beneficiary member each surviving beneficiary member shall be assessed five dollars."

C. M. Pickens, Sec.-Treas.

CHURCH EXTENSION NOTICE

All applications for aid to be submitted to the conference and general boards of church extension should be in the hands of the secretary of the Western North Carolina conference board of church extension not later than October 11. Applications should be secured at once from the secretary and mailed to him as soon as completed instead of being held until the meeting of the annual conference. Cooperation in this matter will save delay in giving consideration to applications.

J. H. Barnhardt, President.

Fred C. Odell, Secretary,
P. O. Box 137, Greensboro, N. C.

Entire Sanctification

By EBENEZER MYERS

concluded from last week

It seems almost incredible that there should have been such a change in so short a time. In the former days the preacher was expected to get the experience, and preach the doctrine to others and help them into the experience, and now he is criticised, ostracised, shunned, and called a crank if he dares to preach it as the fathers did, and I suppose that those in authority would not dare say that those of us who preach the doctrine are not discriminated against.

The doctrine is clearly set forth in our church hymnal. In our old hymnal, which was ordered by the General Conference of 1886, the heading of these hymns was Entire Sanctification and Perfect Love; in the present one it is Entire Consecration and Perfect Love. In the old one there are 44 hymns on this subject; in the new one there are 26. Some of the best of Wesley's hymns on this subject have been left out of the new hymnal. I call attention to the following in the Common Hymnal: Nos. 355, 375, 371, 377, 379 and 381. I will quote stanzas 2 and 4 of 355:

"Breathe, O breathe thy loving Spirit
Into every troubled breast!
Let us all in thee inherit,
Let us find that second rest;
Take away our bent to sinning,
Alpha and Omega be;
End of faith as its beginning,
Set our hearts at liberty.

"Finish then thy new creation,
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in Thee;
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love and praise."

Many of these hymns are prayers and were written and sung to help the seekers after sanctification into the experience. One such is No. 375, from which I quote stanzas 2-5:

"O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow.

O that it now from heaven might fall
And all my sins consume;
Come Holy Ghost for Thee I call;
Spirit of burning come.

Refining fire go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

No longer then my heart shall mourn,
While purified by grace;
I only for His glory burn,
And always see His face."

This doctrine is still in the course of study for our young preachers, although not as extensively set forth as when I took the course with Watson and Fletcher teaching, but we still have Wesley's sermons and as long as they are in it, it will be taught. But the trend of things show they are getting it out of the course of study as fast as they can, and in a short while we will be like our northern sister church with rationalism taking possession of the course of study. If we don't guard carefully our colleges and universities we will have bishops and other leaders that will not only put away our doctrines of regeneration and sanctification but will fill our church with modernism. Our colleges and former university (Vanderbilt) have been the chief factors in leading our preachers away from our standards of doctrine on the subject of entire sanctification.

I remember that just a few years ago there was an effort on the part of certain leaders in our church to have the faith of our church recast. I suppose they were chaffing a little under the fact that they were preaching one thing and the faith of the church was quite another thing; but they did not get it done. When they got a little closer down to the rank and file of the preachers of our church they saw it could not be done.

I have referred to the Zinzendorfian heresy which teaches that we are sanctified when we are converted, and am reminded of the fact that Mr. Wesley fought this erroneous doctrine vigorously wherever he went. William Bramwell declared "that he foresaw that this would be the devil's big gun," and so it has proven to be. It appears that more Methodist preachers are preaching this idea than any other. It seems strange that Methodist preachers should get so far away from their own doctrine that they would espouse one so vigorously opposed by our founder, and especially so when there is not a line in our doctrinal standards or the Bible to support it.

The only hope I have is for our church to return to the old time power; anyone who knows our history knows the church hasn't the power it had in the early days. Just read the life and works of Wesley, Asbury, McKendree, Benjamin Abbott, Peter Cartwright, and others.

People ask today, What has become of the class meeting? I answer it went when the testifying experience went, and will not return till that experience returns. Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me," etc. Power and testimony go together; they are inseparable.

As for me, I am determined to preach the doctrine, testify to the experience, live the life, and be true to God and the standards of my church, which were taught me when I entered it, and to help every one I can to the better land. I have been a poor exponent of the doctrine, have blundered, lost the experience several times as John Fletcher said he did, but I am so glad that the blood has always been in reach, and that I have been enabled to touch and live.

THAT CHURCH AT CHAPEL HILL

Would that all our Methodist folks in North Carolina could get a look at the new Methodist church at Chapel Hill as it rises in its massive and beautiful proportions. They could but rejoice that such fine provision is being made for the religious life at the State University. The location is the finest; the grounds are ample for every use; the building, set among the trees, appeals to the eye; and the beautiful spire becomes the central object of the old university town. Few of our churches in the state will have the high privilege of ministering to so large a group of young life as this. Many of the future leaders of the state will gather here from year to year for inspiration and a larger outlook upon the world. Could our people appreciate the significance of all this, they would be anxious to have some little part in the enterprise. Bro. Walter Patten, the pastor, is making this possible by allowing anyone who cares to take a "sitting" in each pew at $7.00. In this way a thousand people can join in buying the pews, each contributing a seat for one. More than a hundred have already joined in this plan.

Mr. B. N. Duke has sent his check for $10,000. Numbers of others have made contributions for $1,000 and less, down to $10. Many more must be found who will contribute between this and the end of the present calendar year. The work is being pushed to completion and the contractor will have finished his job by Christmas. This means that he must have his money. Would that I might get the ear of every old University man and of all who have an interest in the boys who attend our State University, that I might say with all possible emphasis, here is the opportunity of a lifetime. No Methodist now living should ever again be called on to help build a church at Chapel Hill. This building ought to be good and sufficient as a gathering place for the worshiping congregation for a hundred years. Here is your last chance to join in this monumental task. Could we gather a thousand men in that beautiful auditorium from among the many scattered over the state who love the University, not more than ten minutes would be needed to secure every dollar required to finish this church. Why not these men scattered abroad have a care and send in their checks to Rev. Walter Patten, Chapel Hill?

Preachers and interested laymen could wonderfully aid the joint commission by calling attention to the urgent need in these last days of the building at the University. Ask those who visit the Hill to be sure to look over the new church and get first hand knowledge of the provision being made by the Methodists of the state to make a contribution to the religious life of the State University. It will quicken their interest and increase their loyalty. They can but be thankful that generation after generation of college boys from Methodist homes will have the privilege of worshiping in the church of their fathers, a church which will minister to both the religious and the aesthetic, a church which they will remember with pride long after they have passed from academic shades.

The joint commission charged with the building enterprise at Chapel Hill desires to thank all who have had a part in this work, and also to congratulate the Methodist public on the early consummation of a work in which all have a common interest and will feel a just pride. M. T. Plyler, Chairman.

APPROVED LIST OF PREACHERS' INSTITUTES

By Rev. R. H. Bennett.

As is well known, the law of our church requires all undergraduate preachers to take their annual conference studies, either in one of the correspondence schools or at a preachers' institute, the institute to be approved by the Board of Education. We are gratified to report another year of excellent work in both of these agencies. The following is the list of institutes approved by the Board of Education, and whose work the annual conference committees are authorized to accept, if they think wise to do so. No committee can pass a preacher to a higher class who has not taken all his course of study for the year in either a correspondence school or a preachers' institute, but this does not take from the annual conference committees the right to examine any undergraduate and regrade him on their own motion.

This approval covers only the undergraduate classroom and examination work in these institutes. It does not cover all the addresses delivered by imported speakers for the platform work. Those in charge of the institutes should exercise special care in the selection of these speakers.

Conferences and where institute was held:

Alabama and North Alabama, at Birmingham-Southern College, Birmingham, Ala.

Alabama, Louisiana and Mississippi, at Seashore Divinity School, Biloxi, Miss.

Texas, Central Texas, North Texas, Northwest Texas and West Texas, at Southern Methodist University, Dallas, Texas.

East and West Oklahoma, at Oklahoma City, Okla.

Holston, at Emory and Henry College, Emory, Va.

Missiouri, St. Louis and Southwest Missouri, at Fayette, Mo.

North Carolina and Western North Carolina, at Duke University, Durham, N. C.

Tennessee and Memphis, at Jackson, Tenn.

Western Virginia, at Morris-Harvey College, Barboursville, West. Va.

No report has been received from Southwestern University's institute, and hence that is not on the approved list.

WHICH IS YOUR CLASS?

Do you belong to the jawbone class, the class of folks who talk
About the many things they'll do, the paths of fame they'll walk,
Who boast about their conquered worlds and deeds right nobly done,
While yet their efforts end with words, no task is e'er begun?

Do you belong to the wishbone class, the class of folks who long
That wealth and fame might flow to them for just a little song,
Who wish that ease would be their lot and praise their fortune, too,
While all the while they nod and smile and naught but nothing do?

Do you belong to the backbone class, the class of folks who work
From early morn till late at night and never duty shirk,
Who dig right in and fight their way toward the grand success
That waits ahead for folks who give and always do their best?

—R. Rhodes Stahley, in The Watchword.

THE SECOND BLESSING THEORY OF SANCTIFICATION

By Rev. D. P. Waters.

Is this theory taught in the Bible, and is it the doctrine of the Methodist church? No.

The Bible teaches that the devil entered the garden of Eden only once, presented only one temptation, secured one act of disobedience by which man lost the image of God, and got the image of the devil. By the all round oneness that took place in Eden man had a birth downward, was born out of the kingdom of light into the kingdom of darkness, but in man's restoration he has a birth upward, out of the kingdom of darkness into the kingdom of light, out of the image of the devil into the image of God. So, as man lost all by one downward birth, he gains all by one upward birth. The devil completed the fall of man by one cursing; God completes his restoration by one blessing. This is illustrated in Saul's conversion.

We have a plain scriptural account of the depraved condition of "Saul of Tarsus" before his conversion, and according to this record Saul had as many kinds of depravity in him as any man, and needed as many blessings to set him right.

Paul gives his religious experience twenty-five years after his conversion (Act 22:7-16). He goes on relating all the facts substantially as they are recorded in Acts 9, where we have an account of his conversion, but gives not the slightest intimation that since his conversion he had received a second great change called the "second blessing." Two years later (Acts 26) he spoke before Agrippa, declaring his life from his childhood, again giving his religious experience, but not one word does he say about any great second cleansing.

Paul wrote about two-thirds of all that is said about sanctification in the New Testament, and he is the only writer whose former life, conversion and religious experience is so fully given by inspiration, but there is an utter absence of the slightest hint that he obtained entire sanctification by a second great cleansing. We are absolutely astonished that any would try to torture the writings of Paul into the service of the second-blessing theory. If he had obtained the "second blessing," and if it had affected him as it seems to affect men now, surely he would have given us some account of it.

If the second-blessing theory is true, what reason will we give for Jesus failing to say one word about it when instructing Nicodemus, an earnest enquirer after salvation? Can we believe that the perfect Teacher would neglect such an important matter? No. If there had been such a thing the Master would have mentioned it. We notice that the faith which secures the new birth secures eternal life at the same time. If then the spiritual birth brings us to "eternal life," does the second blessing carry us beyond eternal life? The idea is absurd.

Notice the illustration Christ uses. If a serpent had bitten any man, when he beheld the serpent of brass, he lived. If the second-blessing theory be true, the illustration Jesus uses does not cover the case. If we say, then, that when a bitten Israelite took the first look at the fiery serpent he got some relief from the bite—got so he could walk around some—but the poison was still in him, and this made it necessary for him to take a second look, and at this second look the last remains of the poison was entirely taken from his system, and he was wholly cured of the bite, what then? Just this: we are squarely in contact with the facts recorded in Numbers 21:8-9. It follows, then, that one look on Christ by faith wholly cures the soul of all spiritual diseases, and makes us whole children of God.

But let us go one step farther with Christ's illustration of the spiritual birth. Let us say that when a child is born of its mother that it is not a complete child of its mother, that it is still compassed about with the darkness with which it was shrouded before its birth, and that before it can become wholly a child of its mother it must, at some unspecified time, subsequent to its birth, undergo another radical change, equal to if not greater than the change it experienced in its birth, and then it is entirely a child of its mother, and is now for the first time wholly a human being. Then what? We are squarely in opposition to every vestige of truth in the matter, truth that is well known to the most stupid as well as to the wise.

John Wesley, in speaking of regenerate believers, declares this truth:

His very body is a "temple of the Holy Ghost" and a "habitation of God through the Spirit." He is "created anew in Christ Jesus." He is washed; he is sanctified. His heart is purified by faith; he is "cleansed from the corruption that is in the world." "The love of God is shed abroad in his heart by the Holy Ghost which is given unto him." He has power both over outward and inward sin, even from the moment he is justified.

This is the doctrine taught in the Bible and preached by the Methodist church.

THE OLD SONGS

By J. T. Hudson, in Christian Index.

I went to church the other night, an', as I journeyed on the way,
I listened to a mockin' bird chantin' a roundelay—
Singin'—methought his sweetest song—a lay that took me back,
Back to the land o' yesterday. An' down the grass-grown track
A'down the dell's o' Long Ago. I wandered hand in hand
With old time friends in reverie, as Mem'ry waved her wand,
The oak trees were all vocal—for, in the leaves, all hid
Some songsters were a-gossipin', tellin' what "Katy did."
I listened—sadly musin', an', as I journeyed along
I caught the openin' bars of a half-forgotten song;
"On Jordan's Stormy bank," they sang—an' a tear drop dimmed the eye
Musin' about the vanished past an' the "Sweet by an' by."

Somehow I didn't enter, an' so I stayed outside
Tryin' to wipe the briny tears ere on my cheeks they dried—
For I conjured up in memory an' saw thro' blindin' tears
Old faces look down on me from out the long dead years,
As I breathed the subtle fragrance an' sniffed the sweet perfume
Of the jessamine—in the churchyard—a-wavin' o'er the tomb
An'—"Rock of Ages Cleft for Me"—God-given, wondrous gift;
The blessed boon o' soulful song the spirit to uplift!
Transported, like old Israel's bard, on "Pisgah's" peak, I stood
An' lookin' cross the rollin' o' Jordan's turbid flood,
Methought, I caught a vision—ecstatic, wondrous, grand
The hills an' dales o' "Cănaan"—the vales o' "Beulah Land."

Yes! I stayed outside that night! I could not go within
For I'm older grown in years (an' older, too, in sin)
I stayed out there, but listened to the preacher as he told
The "Old, old story" of the cross (somehow it ne'er grows old)
An' I found myself a-dreamin'—for in fancy I could see
"Jesus o' Nazareth passin' by" adown to "Galilee."
An'—O those voices singin'! The old, old songs they sung!
The lullabies of mother to me (I there was young)!
Sweet lilts an' croons o' Long Ago an' the soft roundelays—
They brought to me the buried joys of vanished yesterdays!
They bring back to the saddened heart as they vibrate on the air
The flowers that bloomed an' faded here—now fadeless "Over there."

They tell me 'twas surpassin' sweet—the song the Seraphim
Chanted to the Shepherds when the star o'er Bethlehem
Shone o'er Judea's vine-clad hills. An' likewise the preachers tell
That some day when to all earthly scenes the soul shall say farewell
They'll sing up there—the angels—a wondrous "new made song."
May be so—but I'm hopin' the Lord won't think it wrong
If I ask some of the angels to lend me just one string
Of some old harp they'd worn out an' my cracked old voice will sing
The sweet old songs I learned down here—Some soul upliftin' hymn
Lest it should make a discord in the new Jerusalem.
May be the Lord will send me back here where it belongs—
Back here to spend Eternity—singin' the old time songs.

THE SIZE OF OUR MISSIONARY DEBT

Alfred F. Smith, Editor Nashville Christian Advocate

Our mission board is not alone in its hardships, nor does it suffer from indebtedness more than mission boards of other denominations. Its condition is really good in comparison. But we owe enough. The amount is less than a million and a half.

Our debt has not been created by any kind of mismanagement or overzeal. Instead of plunging the board has been conservative. There was a 20 per cent cut in appropriations last year, and another 20 per cent cut is proposed for this year.

In all the lands there are very few business enterprises handling large sums of money that have passed through the readjustment period in as sound a condition as our Board of Missions. Some people who lost their fortunes, some large, some small, in the late financial depression have raised large complaints against the indebtedness of this board. Their disaster was not due to failure to collect what was due them. They got all that was owed to them. But the mission board has not received payment, not by several times the size of its debts. The people have not paid their assessments. "The per capita contributions of the Southern Methodists to the regular work of the Board of Missions are less than they were twenty years ago." While per capita giving to missions has decreased, the support of other benevolent enterprises has very much increased. The painful fact is that the mission board has been discriminated against. A serious financial condition has been created by the failure of members to keep up their payments, regular and special, and then the board has been criticised for the results. In addition to the reduction in per capita missionary giving, definite efforts have been made to discredit the board and also to disparage some of the men and women who have put their lives in the hands of the church and gone as its messengers to other lands. Baneful influences have stirred fears in many of our members that the gospel is not being taught in its purity by some missionaries, that even materialism and infidelity have clutched the minds of some of them, causing them to join the rationalistic thinkers. It would seem that our people should be saved from such alarms. Why are they not reminded that every one of our bishops is a member of the Board of Missions and that no bishop joins in this attack? Why are they not told that members of the mission board are selected out of all the annual conferences and that the Board of Missions is not a group of people in Nashville? Should they not know that the president of this board is a layman, Judge Perry S. Rader, living at Jefferson City, Missouri? Fuller information would help to correct the unfortunate circumstances which interfere with our missionary work. The official church press publishes the exact facts and interprets them faithfully. There is nothing to hide. The more our missionary operations and management are known, the better for the cause of our Master and the salvation of the world.

Five hundred bishops, clergymen and laymen from thirty-four countries, and representing thirty religious bodies dined on boiled rice and prunes in the leading hotel of Stockholm, Sweden, August 25. The dinner was held in connection with the meeting of the Universal Christian Conference, and the simplicity of the fare was in marked contrast to the rather elaborate banquets that have been held frequently since the coming together of the large number of delegates to the conference. This dinner, at which Fred B. Smith of New York presided, was the first "Golden Rule Dinner" of this season, and was held for the purpose of promoting the observance of Golden Rule Sunday, December 6, in behalf of the 35,000 orphans still under the care of Near East Relief in Armenia, Syria, Palestine and Greece. A picturesque touch was lent to the scene at the dinner by the presence of the gray-bearded Patriarch Alexander, Metropolitan of Sofia, and by the Swedish Boy Scouts, who led in singing the International Golden Rule hymn.—Pittsburgh Christian Advocate.

GREENSBORO COLLEGE OPENED WITH LARGEST ENROLLMENT IN HISTORY

When President Turrentine arose to greet the teachers at the first faculty meeting on Tuesday morning, September 8, at nine o'clock, he predicted a banner year for Greensboro College. Every member of the faculty was present on time. After devotional exercises the president outlined the policies for the year. He then suggested a short intermission for getting acquainted and announced a business meeting of the faculty for eleven o'clock. At this session a plan was worked out for sectioning classes in the various subjects so that work could begin at once.

Some of the girls came in on Monday, but most of them arrived Tuesday and Wednesday. Registration was practically completed Wednesday. A few girls came in after registration had closed. Thursday regular class work began, the excitement of registration was over and regular duties were taken up easily and naturally, the family at Greensboro College was a well regulated household.

Thursday evening, the 10th, was the annual reception of the faculty for the students. At eight o'clock the faculty and administrative officers assembled in the parlor of the main building. The receiving line was formed on the north side of the parlor. President and Mrs. Turrentine, at the head of the line, stood near the west door. The girls from the corridor passed along the line, introductions were exchanged, every student shaking hands with every member of the faculty. The line passed for almost an hour. It was an inspirational time for both faculty and students.

The line of students passed out at the east door of the parlor and up to the chapel, where the faculty of the music and dramatic art departments rendered a short program that was very much enjoyed by all. Then faculty and students returned to the lower main corridor, where a social good time followed until ten thirty. Every one left feeling that the evening had been a very pleasant and inspiring time.

Friday at twelve-fifteen the first regular chapel exercises were held in Odell Memorial. After a very excellent program by members of the faculty of music Rev. J. F. Kirk, pastor of West Market Methodist church and the college chaplain, in a very pleasing way welcomed the students to Greensboro and the college. This service was a most appropriate introduction to the higher interests of college life.

With regular work on Friday and Saturday the end of a very busy, if not perfect week, came to an end.

The total registration of students to date is 351, which is larger than the enrollment of the entire previous year. Of this number 290 are boarding students, the largest number in the history of the college. In addition to North Carolina the following states are represented by students this year: California, Florida, Georgia, New York, Pennsylvania, South Carolina and Virginia.

"HISTORICAL PAPERS"

The neat and attractive little volume called "Historical Papers" of the North Carolina and Western North Carolina Historical Societies, one hundred and seventy-five pages, fifteen interesting historical addresses delivered by leading ministers and laymen before our historical societies, and resembling an annual conference journal, has recently come from the North Carolina Christian Advocate press in Greensboro.

The editor, Mr. William K. Boyd of Duke University, and business manager, Rev. T. A. Sikes, are due a vote of thanks from all the Methodists in the state of North Coralina for the valuable services they have rendered in putting these very important and interesting historical papers in book form for our convenience.

I am quite sure that all of their readers will readily agree that this is the most valuable contribution to Methodist history—in North Carolina—since the appearance of Grissom's History in 1907. Every wide-awake preacher and layman needs one of these books for his library; but the authorities have ordered the publication of only six hundred copies at one dollar apiece. The story is going the rounds that a certain man, a thousand miles from home, and that did not love his mother-in-law more than the law required, received a telegram from his wife saying, "Ma is dead. What disposition of her body will you advise be made? Shall we embalm, cremate or bury?" To which he replied immediately, "Embalm, cremate and bury, and have the tombstone set up immediately at my expense and sing, 'Praise God from whom all blessings flow.' Take no chances."

As long as these books last the reader can purchase one for a dollar. I would not take three dollars for my copy if I could not secure another.

Order a copy of this book today from Rev. T. A. Sikes, Treasurer, North Carolina Conference Historical Society, Greensboro, N. C. "Take no chances."

W. B. North.

TRAIN WHISTLES

You cannot speak of music till you've known
The long, wild, lovely chiming of a train
At midnight whistling silverly, a tone
Of splendid laughter, ignorant of pain,
Like golden bugles sounding high a song
That stirs men's hearts and makes them proud and brave.

I've heard trains crying out so many times
That their wild lyrics are a precious part
Of the frail raptures of my meager rhymes;
And when I hear train whistles, like a dart
Of sudden music curving across the sky,
My dreams leap up as to a battle cry.

There is wild music in the wind tonight:
Wild, eerie music blowing down the wind
Exultantly like ancient clarions
That summoned men to high adventurings.
It is the lyrical whistling of trains
Going swiftly through the darkness, crying out
Their songs of glittering stars and lonely mountains.
Ah! there is beauty in this wind-blown music.

—Stanley E. Babb, in Southwest Review.

A YOUNG MINISTER MARRIED

The Rev. Joseph Henry Brendall, Jr., pastor of the Methodist church, Liberty, North Carolina, and his bride, formerly Miss Virginia Gregory of Norfolk, Virginia, are spending a part of their honeymoon at Ruffin in the home of the groom's parents, Dr. and Mrs. J. H. Brendall. Dr. Brendall is pastor of the Methodist church in Ruffin.

The bride and groom arrived Thursday at noon from Raleigh, where Mrs. Brendall once resided as a student of Meredith College. In addition to her work there, she took a special course in music in the Peabody Musical Conservatory, Baltimore. Mr. Brendall is a graduate of Duke University and of the theological school in Emory University, Atlanta. It is interesting to note that both have taken special courses in music, that both worked to help defray their expenses through college, and they are both interested in the ministry.

Mrs. Brendall came of the Gregory stock of Currituck county. It is interesting to observe that Bishop Asbury used to preach in the home of her ancestors, thus linking her up with the work of the ministry from the cradle to the end of a perfect life. She and her husband are alike in another respect, both having taught school before their marriage on September 15. Mrs. Brendall had charge of the high school music course in the Moyock high school, while Mr. Brendall was principal of the same school It was then and there that Cupid did his effective work.

Mr. Brendall helped his father in a revival meeting at Ruffin last fall, and the people of the whole community were favorably impressed with the preaching he did. He is planning to be there in another revival this fall, so Dr. Brendall has announced.

Mr. and Mrs. Brendall will be at home in the parsonage at Liberty after September 26, and as they go they will take with them the regards and good wishes of all the people who know them. If character and training and ambition have any meaning this couple can be expected to go far in the world of achievement.

DEDICATION OF LIBERTY CHURCH

Liberty church on Davie circuit is to be dedicated Saturday, October 3, at 11 a. m. All former pastors and members and friends invited. Dinner on the ground. A great day is expected. Truly the Lord has blessed this people in the building of their splendid new church. Come with us.

Jim H. Green, P. C.

The Reverend and Mrs. J. A. Cook announce the marriage of their daughter, Mary Ann, to Mr. Otis Glenn Daniel of Spartanburg, South Carolina, September 26, 1925. The Advocate extends congratulations to the young couple.

A STATEMENT BY THE FRIENDS OF UNIFICATION

For the purpose of disabusing the minds of any Southern Methodists who may have thought there might be secret designs in the aims of the Friends of Unification this statement is published.

The Friends of Unification have had but one objective, namely, to inform the church regarding the merits of the proposed Plan of Unification with the purpose of enabling the voters in the annual conferences to see the feasibility and desirability of unification according to this plan. The law and procedures of the church have had and shall continue to have the cordial support of the Friends of Unification. The voting in the annual conferences, according to the direction of the General Conference, will of course be decisive and final. The thought of a proclamation being issued by any future General Conference declaring Unification in force, whether favored by three-fourths of the annual conference members or not, on the grounds that the General Conferences of the two churches approved the proposed measure, had never occurred to the Friends of Unification till the suggestion that such might be their purpose was published from another source. They have no such intention; never have entertained such an idea; were not the originators of it. They do not think that any article they have sent out was capable of being construed to mean that they desired such a procedure. The fact is they do not desire it; would not approve it, and they insist their writings have been free from such an intimation.

Friends of Unification.

Nashville, Tenn., Aug. 15, 1925.

AN INSPIRING SERVICE

It has not been the good fortune of the writer to attend a more beautiful and inspiring service anywhere in recent years than the one held at West Market Street church, this city, last Sunday morning. For one week the pastor, Rev. J. F. Kirk, had been preaching to his congregation in a series of services. Sunday morning the entire seating capacity of the church was occupied. The services were given over especially to the junior congregation. Mr. R .B. Henry, educational director of the church, was in charge, and told a very beautiful story depicting the tender care of the Good Shepherd, after which 17 young people, with their parents and Sunday school teachers gathered around the altar, and Brothers Kirk and Henry conducted the new order of service for the reception of young people into the membership of the church. The entire congregation joined in the service and all present realized the power and presence of the Spirit of God. Brother Kirk is continuing the services twice each day during the week and the interest is increasing with each service.

T. A. S.

IF YOU DRIVE A CAR TELL THE LOCAL COMMITTEE

As secretary of the local committee I would like for you to insert a paragraph in the Advocate asking the preacher and delegates to drop a card to me at Statesville, stating whether they will have their own automobile for their use while in attendance on the annual conference. This information is desired in order to place those who have their own means of transportation to and from the homes assigned to them not so centrally located. If you can also add a word that will spur up the presiding elders to get to either Brother Sherrill or myself a list of the delegates to be entertained here, it will greatly facilitate matters. We are planning to take care of the conference satisfactorily.

B. L. Sronce.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil (A. P. report)	87	0
*Central Brazil (A. P. report)		
Missouri	196	14
Total	711	369

*Unanimous vote for the plan but figures not given.



MISS EDNA WILKINS
NEW STUDENT DIRECTOR

Spring Garden Street church, this city, was exceedingly fortunate in securing the services of Miss Edna Wilkins, of Salisbury, Md., as student director. Miss Wilkins has recently been secretary to the pastor of Grace, Wilmington, and her work there gave pleasure to the entire membership. Her coming to Spring Garden will be of great service to the church and student body at the N. C. College for Women.

Miss Wilkins was for three years the superintendent of the intermediate department of the North Carolina Epworth League conference, during which time she taught each summer at the assembly of the league at Louisburg College. She supervised the league work at Grace church, Wilmington, as well as other Wilmington leagues, and organized some leagues in the Wilmington district. Miss Wilkins has entered upon her duties with zest as educational director of Spring Garden Street, and supervisor of the Epworth League work of that church. Her duties will include the direction of religious work at the North Carolina College for Women as that work relates to Spring Garden Street church. We feel indeed rich at the expense of our sister conference, and congratulate Spring Garden Street church and Western North Carolina upon securing the services of this efficient, deeply spiritual, and charming young woman. W. Arthur Barber.

OAK HILL QUARTERLY CONFERENCE AND ELSE

The fourth quarterly conference for Hominy circuit was held at Oak Hill last Saturday and Sunday. This charge has eight appointments and is a part of the old Sulphur Springs circuit—and why not retain the historic name? Balm Grove was one a part of this charge, but is now in the center of West Asheville and is one of our best city churches. In pioneer days Asheville circuit included the entire county and part of Haywood. The reader might like a bit of pioneer history. I think it was in 1851 that Drs. J. A. Reagan and R. N. Price (his first year) traveled this circuit. This large diocese included three camp grounds—Reems Creek, Asbury and Turkey Creek. The camp meetings of those days were usually seasons of great spiritual power. Three hundred souls were converted this year at the three camp grounds—so I was informed years ago by Dr. Price. But how meagre and pitiful preachers' salaries were in those days. Dr. Price and the writer were life long friends and I am indebted to him for the following incident. During this year the two itinerants held a two days' meeting somewhere. Two young girls who attended the meeting in a private conversation in regard to the preachers as matrimonial prospects, Miss Anne Vance said she would set her cap for the tall, slender one, and Miss Weaver said she would take the short one. And sure enough in due course of time two marriages were celebrated and Miss Vance became Mrs. Price and Miss Weaver Mrs. Reagan. Both were fortunate and happy unions. I mention the fact as a remarkable coincidence that both ministers who were men of exceptional ability lived to be nonogenarians. One thing suggest another. Once upon a time Dr. P. told me that his mother-in-law, Mrs. Vance, was absolutely without faults. Now write that on the tablets of your memory—did you ever hear such a high tribute from a son-in-law? And she was indeed a saintly woman. That noble tribute should be inscribed upon the tombstone where she lies.

Now let us go back to Oak Hill, nestled yonder in the forest hard by the base of Beaver mountain.

You ought to see this church with its Sunday school annex and its four class rooms. Did you ever see anything like that in the country? I want to lift my Stetson crown to the brother who suggested that idea.

And that quarterly conference was an object lesson. Our presiding elder, Dr. H. C. Sprinkle, delivered a timely sermon Saturday morning and during a brief recess we partook of a bountiful repast which the good women spread under the stately oaks. At the appointed hour the people assembled in the church to hold the last quarterly meeting for the year with our presiding elder in the chair. He dispatches business rapidly, but nothing is overlooked. And let me stress the fact that it was not the fourth agony which "Post Oak Circuit" so graphically pictures. Brother Latham and his co-workers didn't come to Oak Hill to agonize and wrestle with problems, but to report achievements. They belong to the church militant and before their martial tread problems disappeared like mists before the rising sun. Long before Bishop Denny's gavel calls the conference to order at Statesville these people will have reached the goal; then they can sing the Te Deum Laudamus and shout allelulia! the Lord God Omnipotent reigneth. You ought to have heard the good women discuss church affairs—you need not fear that they will fail to bring up their end of the swingle tree. A delicate, fragile young woman was declared by the chairman to be one of the best stewards in the circuit. She has several other church matters to look after and asked to be relieved of the stewardship, but they declined to grant her request.

The charge has but one exhorter—Brother J. C. Curtis—the last of the Mohicans. You ought to know this man—veteran steward, Sunday school superintendent, state legislator—true as steel and one hundred per cent gold. You would like him—you could get close to him—for he is a brave, loving, generous soul. And there are splendid young men with broad, sinewy shoulders who are helping to make the team work a success. The conference has two venerable local preachers—Brothers Joe Hawkins and A. H. Stearns, who in the flush of their manhood were faithful and successful evangelists and will have many stars in their crown of rejoicing. These brethren are voyaging out toward he sunset and God's chariot is waiting for them on the mountain. Brother Stearns will continue to live in his sons who have become ministers and messengers of Jesus Christ. These young gospelers represent Oak Hill Sunday school. T. F. Glenn.

YADKINVILLE CIRCUIT

We are nearing the close of a very gracious year on the Yadkinville circuit.

The first Sunday in September we closed a good meeting at our Yadkinville church. We had to help us in this meeting Rev. Sam Maxwell, who is now professor in Asbury College, Willmore, Ky. Brother Maxwell is a great preacher. He places due emphasis on the Wesleyan doctrine of sanctification or Christian perfection as a second work of grace. Twenty Christians knelt at the altar and by faith claimed this blessing. There were ten received into our church with some others to join later. Rev. W. N. Vaughn and Mrs. Vaughn of Swan Quarter had charge of the music and led the services for the young people.

Rev. Jim Green held a good meeting for us at Center church in March with 19 additions to the church.

Rev. D. A. Oakley helped us at Boonville and Rev. J. W. Miller was with us at Mt. Pleasant. These brethren were greatly used of the Lord. The churches were revived and ten new members added to our church.

I have held two meetings on the charge myself with very encouraging results.

Rev. W. H. Willeford of Concord, known as the "blacksmith preacher," is holding some of the greatest meetings ever held in this county. He came to Yadkinville with his tent in July and in a three weeks' meeting had one hundred and seventeen conversions. He then went to Boonville and in another three weeks' meeting had two hundred and twenty-one converts. He is now at East Bend and we are expecting great things to take place. Brother Williford has the seekers to kneel at the altar and pray through in the old time way. There are many evidences of a genuine work of grace. Men who have lived in sin of deepest dye and some as old as 75 years are brightly converted.

I trust to have a good financial report at the annual conference.

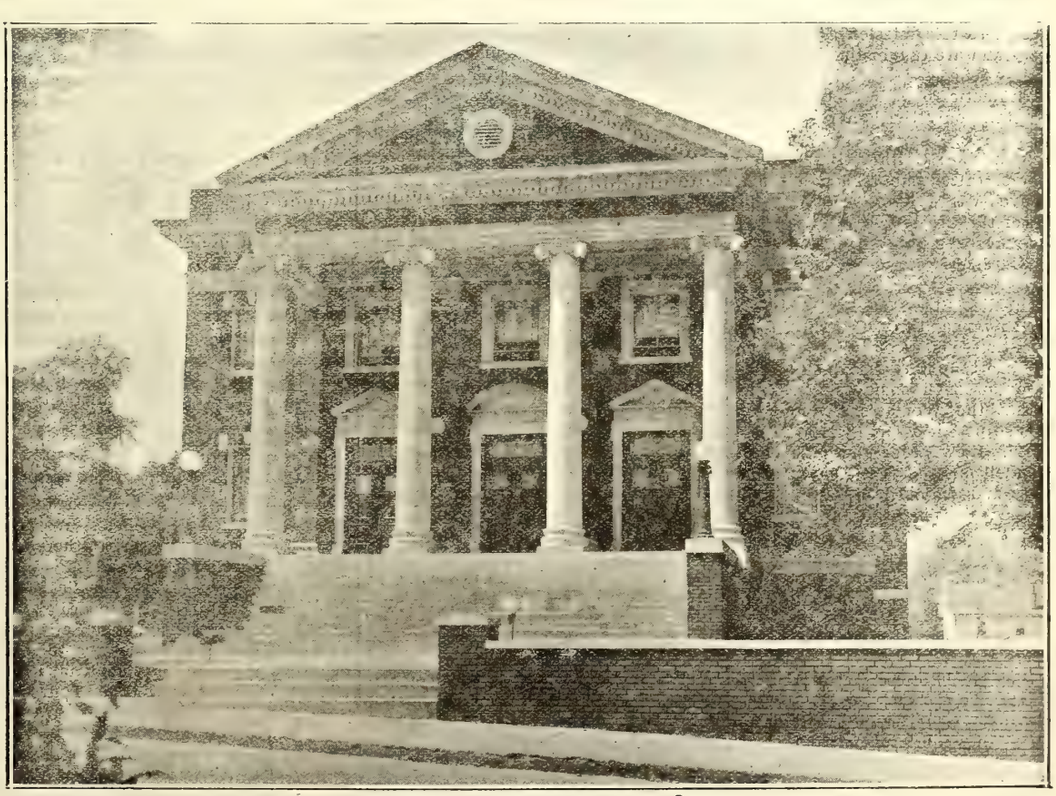
R. E. Ward, P. C.

REVIVAL SERVICES AT PROVIDENCE

On Monday night, July 27, Rev. W. E. Hocutt began revival services with us at the old historical Providence church on the Wallace and Rose Hill charge. Brother Hocutt started in feeling good physically, and in first rate conditions spiritually. At the very first service he sounded a note as clear as day, and the standard high as he presented Jesus and Him crucified as the only way of escape from sin. Brother Hocutt preached for us ten days, and everybody who heard him was delighted with his preaching. Several times the altar was full; in fact, there were many new resolutions made and steps taken by the membership of the church for a greater life of service. Five gave their names for church membership.

Brother Hocutt is a splendid gospel preacher, and preached with as much fire as he did the first time I ever heard him. He did us noble service during his stay among us. He has rendered many years of Christian service, and judging from his general appearance he is good for many more. He carries our best wishes and prayers with him as he goes to his work of closing out his third year on the charge he is now serving.

T. W. Lee, P. C.



THE NEW WAYNESVILLE CHURCH

Bishop Collins Denny will dedicate this church at 11 o'clock Sunday, September 27. The pastor, Rev. J. T. Mangum, invites all former pastors and friends to be present for these services.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

I do not ask that Thou shalt front the fray,
And drive the warring foeman from my sight;
I only ask, Oh Lord, by night or day,
Strength for the fight. —Anon.

The North Carolina conference welcomes Miss Frances Burkhead home.

MISS BURKHEAD VISITS MARY PESCUD SOCIETY

At the regular monthly meeting of this auxiliary September 13, Miss Burkhead told her own society members of her work in China. Miss Burkhead was a charter member of the Mary Pescud auxiliary when it was organized some years ago in order to meet the demand for a young woman's society in Edenton Street church.

Now of course the years come and we go along with them—that is why a stranger might want to put an interrogation point after "young woman's." The personnel of the members might justify such a question, but the life and activity of the auxiliary as well as the enthusiasm and good cheer that characterizes the organization suggests the spirit of youth.

To say that we are glad to have Miss Burkhead with us again only slightly emphasizes the pride we have in furnishing the Council such a helper in the advancement of the kingdom of our Lord. The North Carolina conference feels that there is none on the frontier who is more loyally holding up the standard of Jesus Christ than her own daughters, and for this reason it is a pleasure and an inspiration to have them mingle with us.

Miss Burkhead emphasizes the fact that she is a business woman, and the majority of us know that her work has been superintending the Moka Garden Embroidery Mission at Soochock.

"The women in Soochow do the best embroidery in China and that means in the Orient," says Miss Burkhead.

There are about a hundred women who come to this mission and do embroidery and are taught the Bible. The younger women are taught Chinese and arithmetic, but the older women usually take only the half hour a day of Bible.

Mrs. Julia A. Gaither is the Bible teacher of this group. Though she is now seventy-three, yet she visits the homes of the Chinese women and carries the message in all directions from Moka Garden Mission as a religious center.

When Miss Burkhead says she is a "business woman" in the foreign field, you feel that this is very true, and then you realize that it is through the consecration of such business ability as hers that the Woman's Council has become so potent a force in the heathen world. It is rather marvellous that the Council has secured such valuable property and achieved such wonderful results, considering the amount of money at is disposal. This has been accomplished because we've had women to manage our affairs who could make one dollar do the work for two.

WAYNE COUNTY FEDERATION

Tuesday, September 1, was a great day for Yelverton's church, when the Wayne County Missionary Federation met with the Yelverton auxiliary.

Opening song, "Stand up, stand up for Jesus."

Bible lesson, "The story of the Good Samaritan," by Mrs. Walter Yelverton.

Prayer and welcome address by J. A. Daily.

Minutes of last meeting were read and approved.

The roll call showed eighteen societies were represented by one hundred and forty-three delegates, almost twice as many as attended the last meeting. A total membership of about seven hundred was reported in the county.

The Fremont young people had the largest delegation present, bu the Yelverton young people won the attendance banner, having 100 per cent of its enrollment present. The Pikeville society were all present but one; Daniels' Chapel and Eureka had only two absent.

A material increase in membership since last meeting was noted. Daniels' Chapel nearly doubled. Yelverton's young people reorganized, and two new auxiliaries are to be organized during this month—one at Salem and the other at Thompson's Chapel.

A bright song by the Fremont young people and also one by the Yelverton young people was followed by a reading, "The House by the Side of the Road," given by Miss Sarah Johnson.

Sweet duet by Nancy Lane and Irene Darden.

The address by Mrs. W. C. Vincent explained beautifully why we should have a missionary society.

Devotional by Rev. R. E. Brown, our publicity man to whom we are indebted for the unique posters announcing the meeting.

Splendid lunch and refreshing drinks were enjoyed by all.

Afternoon devotional by Rev. C. P. Jerome.

"Roll Call of Missions" by representatives from thirteen societies.

Mrs. C. D. Hooks read a letter calling for social service work.

Rev. Glenn Barden, missionary to Africa, gave us a most interesting talk on missions—read two letters fresh from over there. He said the missionaries need our money but they need our prayers more. He told us of the time they had been so miraculously delivered (the missinaries in China). They aterward found out it was in answer to the combined prayers of the Christians over here. They need our letters. Write to them.

Quartet by the Yelverton choir.

The society adjourned to meet at Smith's Chapel the first Tuesday in January. Mrs. Alex. Taylor, Sec.

CHINA ASSERTS HER DIGNITY

Our Chinese pheasant has come home to roost. Again and again the great powers have demanded apologies and indemnities from China because o foffenses committed against their assumed proprietary rights or dignities. And China has just perpetr ated a sarcastic reprisal. In some of the conflicts in Canton and in Shanghai the military and police forces of foreign powers killed some Chinese and invaded what China calls her own rights. And the republic demands notes of apology and money reparations.

It is impossible at this distance to estimate the justice of the claim, but a fact of far greater significance than any which might be proved in this case appears out of the commotion. China is developing a national spirit, and for that all lovers of progress and peace in the world ought to be grateful, even though we have to pay some small indemnity to encourage that national spirit. For years no such thing was visible in China. Nationality as such was unknown. The ties between the provinces were but ropes of sand. The lack of affiliation and the complete absence of understanding promoted the discords which have shown themselves as revolution and counter-revolution. The finding of a common purpose to be achieved by harmonious method is the essential thing for China. Her peoples are in fact largely of the same type, with the same traditions and the same customs, but with such little facility for inter-communication in the past that they might have been as remote from each other as the poles. The students have permeated with their unifying doctrines the large cities and much of the countryside of China, and one of the doctrines is, China for the Chinese and out with the foreigner. It is sad that this doctrine, correct in essence, should have led to murderous disorder. But it is a good thing to have China find herself and develop a national spirit, even though the first demand of such development is one which is humiliating to the Western world—a requirement that we shall have to welcome our chickens home to roost in recognizing and paying apologies and reparations for infringement upon Chinese rights. —The Christian Statesman.

Western North Carolina Conference

"God lives: there rest my soul;
God hears: before Him bow;
God sees, and can control;
God leads; then follow thou."

"Send me, O Lord, to the hearts without a home, to the lives without love, to the crowds without a compass, to the tasks without a refuge, to the children whom none have blessed. Then shall I have the birthright of the first born, then shall I have the blessing of the mighty God of Jacob."—George Matheson.

GOAL FOR ATTAINMENT 1925-26

The organization of one or more missionary societies on every circuit in the church.

The enlistment of every isolated woman in the Gibson auxiliary.

The increase of pledges and gifts for the support of the work to be secured from the new members and organizations and by the continued appeal for the "Carry-On-Fund."

Unremitting effort for the missionary education of the constituency through — well prepared programs; mission study courses; enthusiastic group, district and annual meetings; training of leaders in schools of missions.

WHAT IS THE BIBLE?

At a recent revival meeting held in Tampa, Florida, one of the small boys ten years of age, who is a member of the Boys' Club at Wolff Settlement, won a Bible for giving the best answer to the question: "What is the Bible?" His answer was, "The Bible is the Word of God written by men directed by the Holy Ghost." Six of the boys of the Wolff Settlement were converted at this meeting and gave their names for membership in the Methodist church.—Missionary Voice.

SALISBURY DISTRICT MISSIONARY RALLIES

The following announcement comes to us from Mrs. W. C. Houston, district secretary of the Salisbury district, and we hope that every auxiliary in the district will take advantage of the opportunity to hear Miss Combs, Council field worker in our young people's department:

"Miss Bess Combs will spend October 1st in the Salisbury district and the district secretary has arranged to have district rallies at two points—Salisbury and Concord. Every member of the adult and young peoples' missionary societies is urged to attend one of these meetings. We also extend a cordial invitation to the members of the Epworth leagues and all other young people in the district. Five hundred young people heard Miss Combs in one district, and Salisbury district wants to beat that record. The meetings are to be held in First church, Salisbury, at 3:30 Thursday afternoon and in Central church, Concord, at 7:30 in the evening."

A PLEASANT OCCASION

"A Member" of Circle Five of the Woman's Missionary Society of Central church, Asheville, N. C., sends us the following interesting account of a recent meeting which we are glad "to pass on" to our readers:

"Circle No. Five of the Woman's Missionary Society of Central church, Asheville, N. C., is enjoying a happy as well as a profitable year. We are fortunate in having a chairman who carries the interests of the circle and its work in her mind and heart constantly. Every member feels she has a sincere friend in the leader, Mrs. J. D. Earle, who has tried to visit in the home of each one and get into sympathetic and understanding touch with every life. She advertises the meetings well and gives urgent personal invitations.

The meetings are always anticipated with pleasure because the programs are carefully planned by the program committee and always present something unique and different from the usual. In fact, time, thought and effort are made to have the meetings just as attractive and interesting as a sacial affair. Shall we tell you about our last meeting?

Mrs. Archibald Nichols and her sister, Miss Terrie Buttrick were joint hostesses at the home of Mrs. Nichols. The first floor was thrown open and was beautifully decorated in golden rod and bright autumn leaves. The hostesses gave a warm welcome at the door and presented each one with a little folder decorated in water colors. These folders contained clippings of news from either China or Africa, as these were the two countries for study during the afternoon.

A beautiful and helpful Bible lesson on "Consecrated Friendship" was given by Mrs. Ashley Chappell. Members responded to roll call with brief current missionary events culled chiefly from the Missionary Voice. When the reports of committees and the business matters were disposed of two interesting and well-prepared talks were given on China and Africa by Mrs. Williams and Mrs. J. E. Rector. Miss Aileen Nichols sang "Jesus Loves Me" in Chinese.

The guests were then invited into the library, where there was an exhibition of curios from China and Africa. Thence the guests pa ssed into the dining room, where they were requested to take lunch (which was put up in paper bags) and repair to the park in the next block. There they found a table decorated with Japanese napkins and supplied with glasses of iced tea. The honor guests were Mrs. W. R. Harris, the president of the society, and Mrs. Ashley Chappell, the pastor's wife. During the social hour there was a "package sale" for local charity. The circle has as its special local work the care of some needy family. Visits are made each month to the Sanatoria, the hospitals, the jails and to the strangers in the city. One of the most enjoyable affairs of the circle for the year was the recent party given to the inmates of the county home. After an entertaining program, ice cream and cake were served. Gifts of sofa pillows, pictures and Victrola records were given for those who were sick or infirm."

HAVE YOU HEARD THE GOOD NEWS?

Miss Bess Combs, our field worker, and a returned missionary from China, was in our conference a few weeks ago and spoke to the young people in some of the districts. I am delighted to tell you that she is to be with us again September 27 to October 2. How I wish every one might hear her! In order that you may avail yourselves of this opportunity I am giving her itinerary:

September 27—Greensboro, West Market Street church, 7:30 p. m.

September 28—Mt. Airy, Central church, 7:30 p. m.

September 29—Winston-Salem, Centenary church, 7:30 p. m.

September 30—Statesville, Broad Street church, 7:30 p. m.

October 1—Salisbury, First church, 3:30 p. m.

(continued on page thirteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

TWO DATES

October 4-11

Conference-wide check-up week for Sunday School "Program of Work."

October 25-October 1

Conference-wide observance of "Children's Week."

THE SITUATION

"I herewith hand you checks for August expense accounts. This leaves $36.89 in the Sunday school treasury. There are no more funds available for standard training schools and there will not be funds enough to take care of the expense account October first."

Thus writes Treasurer H. A. Dunham of the Western North Carolina Conference Sunday School Board. I have written Brother Dunham expressing a confident belief that our Sunday schools will supply funds for meeting the October payments as they did for meeting the September payments. But there has got to be some stirring in the mulberry leaves.

HONOR ROLL

It is our weekly Sunday School Day Honor Roll that gives us encouragement. The contributing Sunday schools for the past week have forwarded their offerings to Treasurer H. A. Dunham, Asheville, N. C. We thank them most cordially.

Hawthorne Lane, Charlotte	$74.46
First Church, Lexington	53.61
Linwood, Linwood Ct.	8.19
McKendree, Mooresville Ct.	6.87
Miss Hettie Smith, Denver	3.40
Bethel, Rural Hall Ct.	1.61
Trinity, Rural Hall Ct.	1.65
Summerfield, Summerfield Ct.	4.05
Cooleemee	10.00
Dobson, Dobson Ct.	3.50
South Main St., Salisbury	14.88
Center Grove, Mt. Pleasant Ct.	8.23
Carter's Chapel, Ararat Ct.	1.00
Chestnut Grove, Ararat Ct.	2.26

DUAL SPECIAL

The following Sunday schools contributed during the past month the amounts opposite their names to missions, this money to go to the European mission fields, our Sunday school special, and to Sunday school extension work in the Western North Carolina conference:

Azalea, Swannanoa Ct.	$ 6.80
Mt. Pleasant, Asheville	7.94
Centenary, Greensboro	42.31
First Church, Lexington	50.00
Trinity, Kannapolis	40.00
Smith's Grove, Farmington Ct.	1.30
Old Union, Randleman Ct.	1.00
Rockford St., Mt. Airy	5.82
Rockwell, Gold Hill Ct.	3.00
Mt. Pleasant, Mt. Pleasant Ct.	9.00
Mt. Harmony	2.00
Boston, Belwood Ct.	1.90
Oak Grove, Bostic Ct.	1.43
Farmington, Farmington Ct.	3.81
Providence, Salisbury Ct.	2.98
Ebenezer	1.21
Central, Monroe	18.70
Stokesdale, Stokesdale Ct.	4.45
Crouse, Crouse Ct.	4.45
Spindale	18.75
Mt. Zion	4.29
Mt. Zion, Ararat Ct.	.55
Stewarts, Ararat Ct.	1.00
Bethel, Greensboro	15.00
Hudson	1.00

CHILDREN'S WEEK

Each day's mail brings in selections for Key-Woman who will supervise the promotion of Children's Week. No Children's Week literature will be cent to any charge until the superintendent has appointed a splendid woman worker with children, designated "Key-Woman," who assumes the responsibility of a week of visitation on the part of elementary Sunday school teachers to the homes of their pupils, the holding of a parents' meeting at which a definite forward step is agreed upon by the church for better supplying the needs of its children. Last year sixty-one of our charges observed Children's Week. Fifty-eight parents' meetings were held to which came 6,669 parents. Prior to this meeting 5,215 homes were actually visited by busy Sunday school teachers. Fifty-three definite forward steps were decided upon. Only those who observe can best appreciate the great good that comes from Children's Week.

PLEASANT GARDEN

After graduation from college my first work was at Pleasant Garden, were I assumed the duties of principal of the high school there. For three years I enjoyed the good companionship of those fine people. Last Sunday it was my pleasure to have a brief conference with Rev. and Mrs. J. W. Hoyle, who are serving their second year with these plendid people. They have done a wonderful work. The three churches are liberally supplied with Sunday school facilities and are using them to the best advantage. Brother Hoyle thinks that Bethlehem is practically a standard Sunday school. Each of the three schools has observed Sunday School Day and sent a liberal offering to our cause. Both Brother and Mrs. Hoyle are accredited Cokesbury school instructors and are offical checkers on the Sunday school "Program of Work." Things on the Pleasant Garden circuit are in fine shape.

NEW HOPE

Rev. J. A. Howell, pastor of the New Hope circuit, in writing of the results of the Cokesbury school held at New Hope by Mr. Paul F. Evans says:

"Our Sunday schools have taken on new life. One church where the Sunday school had been suspended for some time is going now at full speed. They report a Sunday school of nearly 100 attendance."

Every circuit ought to get its Sunday school workers together at some central point to discuss through continued sessions their Sunday school problems. They will not only take on new hope but also new life.

SHOWS PROMISE

A fine young girl desirous of information as to how she can better prepare herself as a Sunday school teacher writes as follows:

"Our superintendents has pressed me into trying to teach a class of junior boys. Those boys are just boys —pure red-blooded Americans. They aren't bad, but I cannot hold their attention very well. Neither can I get them to study much. So many of them have 'lost' their work books. We use the hero stories in the Graded Lessons. I want to be a better teacher. It hasn't been my privilege to attend one of your training schools, but I am wondering if I could not do some correspondence work. I will greatly appreciate any help you may offer in being a better Sunday school teacher for that splendid bunch of tomorrow's stewards and perhaps pastors."

It is such people as this who make our work happy and worth while. Miss Kate Hayes, Granite Falls, the writer of this letter, will make a good Sunday school teacher. She is willing to learn.

PARK AVENUE, SALISBURY

Recently it was my pleasure to again be with Brother A. S. Morgan and his splendid class of young men as they got together to plan for their fall and winter activities. Our congregation at Park Avenue has bought more land adjacent to their present holdings and will in the near future enlarge their quarters. The young men propose to have a big part in the expansion that is necessitated because of an enlarged Sunday school. Rev. P. L. Shore, the pastor, leads in the good work. He is not only a good organizer but puts his organization to work. Park Avenue is a growing concern.

WINSTON-SALEM DISTRICT

The Winston-Salem district, under the leadership of Rev. W. A. Newell, continues to grow. Through frequent and enthusiastic district and sub-district meetings in which not only pastors but laymen take an important part a most excellent district morale prevails. This week two booster meetings have been held in which definite assurance has been given that the district will again pay out in full, and in every other way register fine results.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

OUR ANNUAL CHECK-UP

What It Is: A visit to each school in the conference that has adopted a Program of Work by a person approved by the General Sunday School Board. Sixty or 70 men and women in our conference who are deeply interested in religious education and especially trained and coached for this work have been approved.

What For: To go over the Program of Work with the Workers' Council to secure a report for the purpose of awarding seals for points that have been met adequately, to clear up any misunderstood points on the chart, to re-interpret the program, and to aid the schools in any possible way.

When: During the period of October 11-25, 1925. Promotion Day and Rally Day will have been observed and the new year's work will be under way. Usually the visit by the checker will be on a week night, or at any convenient time to be agreed upon by the checker and the school.

Awards: For any point fully attained a small seal will be awarded. For any six points, or six small seals, a big red seal indicating Progressive School will be awarded; eight points, a big green seal indicating Advanced School; the ten points, a big gold seal indicating Standard School.

Take Time: Take plenty of time to get the full benefit from the visit. Try to have all officers and teachers present. Give at least an hour or an hour ad a half to this. Take time to be accurate. Don't hurry through with this important work.

GETTING READY FOR CHECK-UP

Pastors and superintendents can help greatly by checking over their schools and endeavoring to meet some of the items before October 11. For example, has each of your officers and teachers read some approved book this year? Has Sunday School Day been observed? Have all classes above junior organized and enrolled as Wesley classes? Have they made their 1925 report? Have you or will you observe Promotion and Training Day? Let's be ready!

ELIZABETH CITY CREDITS

A total of 79 certificates of credit were issued in the Elizabeth City district standard training school held in First church, Elizabeth City, September 6-11. These were divided among the co-operating Sunday schools, as follows: First church 27, City Road 22, South Mills 6, Stumpy Point 4, Union 4, Newland 3, Kitty Hawk 2, Mt. Hermon 2, Pasquotank circuit 2, Wesley's Chapel 1, New Hope 1, Hall's 1, Salvo 1, South Camden circuit 1, Kitty Hawk circuit 1, and Elizabeth City district (presiding elder1 1.

There was an enrollment of 111, with 19 Sunday schools represented. Names of those earning certificates, by courses, are as follows:

"Beginner Materials and Methods," Mrs. C. L. VanNoppen, instructor—Mrs. G. R. Barrow, Mrs. C. B. Culbreth, Mrs. Harvey C. Porter, Mrs. Daniel Lane, Mae Hopper, Carrie Hooper, Surlie Richardson, Edith Pritchett, Pearl Brothers, Mary Jones, Lelah Mitchell, Minnie Mae Parker.

"Training Primaries in Worship," Miss Georgia Keene, instructor—Reta Lowery, Mrs. Beatrice Meekins, Mrs. Aldine Meekins, Estelle Sharber, and Mrs. R. D. Wise.

"Training Juniors in Worship," Mrs. H. E. Spence, instructor—Mrs. J. W. Cox, Mrs. James W. Davis, Mrs. Oscar Davis, Mrs. W. C. Glover, Mrs. Frank Harris, A. M. Hooper, Shellon Lewis, Mrs. J. A. Liverman, Mrs. Charles F. Raulfs, Eunice Richardson, Mrs. W. S. Riggs, Mrs. E. L. Rogers, and Camille Hopkins.

"Intermediate - Senior Agencies," Prof. H. E. Spence, instructor—Sarah Adams, Lillian Alexander, Louisa Brothers, R. L. Daniels, G. F. Derrickson, Mrs. J. G. Fearing, Sue Forehand, Mrs. Clay Foreman, Mrs. Wesley Foreman, Elizabeth Kramer, Rev. Daniel Lane, Mrs. J. B. Leigh, F. P. Markham, Jr., Mrs. J. M. Matthews, Susie Midgett, J. G. Palmer, C. F. Raulfs, W. D. Saunders, Addison Stanton, W. J. Stanton, Edith Tillett, H. H. Whedbee, and Rev. T. S. Coble.

"The Program of the Christian Religion," Dr. W. A. Smart, instructor—Lizzie M. Burnham, Rev. W. A. Chembers, Rev. C. B. Culbreth, Thos. M. Davis, Mrs. Robert S. Fearing, Walter S. Forehand, Mrs. L. R. Foreman, F. M. Harris, J. A. Hooper, Mrs. Sherrill Hooper, J. B. Leigh, E. R. Meekins, Mrs. E. R. Meekins, P. F. Meekins, W. S. Overman, Mrs. L. W. Perry, Mildred Perry, Rev. W. T. Phipps, Mrs. W. T. Phipps, Mrs. M. L. Sheep, Emily Love Spencer, Mrs. H. D. Walker, P. H. Williams, Heen M. Williams, Dr. N. H. D. Wilson, and J. E. Wood.

REV. MR. COBLE BUILDS

An up-to-date Sunday school and church building, with eight class and department rooms, is in process of construction on the Old Trap charge. Through the leadership and untiring efforts of Rev. T. S. Coble, the pastor, this congregation is going to have a building in which to do great things for the boys and girls, young people and adults of Camden county. During our Elizabeth City training school it was the privilege of the writer, together with Rev. C. B. Culbreth, the presiding elder, Rev. Mr. Coble, the pastor, and Prof. H. E. Spence, chairman of our Sunday school board, to visit the site and see the carpenters at work. It is going to be a splendid building. Mr. Coble has given close personal attention to the enterprise from the very start and has even gone into the forests and assisted in securing the lumber, and the building will be a fitting monument to industry and hard work.

CHILDREN'S WEEK HONOR ROLL

Children's Week is not a time for exploiting childhood in any way but a week whose aim is to call the attention of adults of local communities to the needs and privileges of the children in these communities. The following points indicate what constitutes an adequate observance:

1. Three-fifths (at least) of the homes having children under twelve in your church must be visited by the elementary workers. (a) This will mean that some homes will receive several visits. (b) Parents will be invited to attend parents' meeting. (c) Purpose of meeting will be explained.

2. A parents' meeting must be held. (a) Time to be decided by local church. (b) Sunday or an evening hour so fathers may attend is preferred. (c) Use of programs that are supplied. (d) Children not present but cared for elsewhere.

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

OUR INTERMEDIATES

When the roll was called at the North Carolina Conference Epworth League Assembly, convening in annual session at Louisburg, the Intermediates were present! It was difficult to estimate the number, for they seemed to be everywhere.

However, when the classes were assembled 45 of them were enrolled, this being the largest group of boys and girls, 15 to 17 years of age, ever appearing at a summer assembly in our conference.

The writer recalls the day when a few local superintendents sat around and discussed anxiously ways and means by which the "teen age" boys and girls might become interested in the assembly—and would at this time pay tribute to those same leaders who, with many others just as devoted, went back to their churches determined to bring this about. For it was by no other means than the individual, persistent, consecrated efforts put forth by the local superintendents that so great a number of our finest young people were brought to Louisburg.

AT THE ASSEMBLY

This year, for the first time, two classes were offered the Intermediate group. The Bible class was based on the text, "Men Unafraid," and was a study of some of the prophets, including Amos, Hosea, Micah and Isaiah. The teacher was Miss Blanche Barringer, assistant to the pastor, Edenton Street, Raleigh. So successful was she that the members of this class "took back" all they had ever said about the Old Testament being "dry."

The other class was in Methods, based on the Intermediate hand book, and was taught by the conference superintendent. The history of the Epworth League movement, the significance of its symbols, the organization of the intermediate league, the functioning of all its departments, its program, and its ideals all received due consideration. An effort was made to explain the meaning and importance of a policy, a definite plan of work for the entire league year, also of a budget—the only means by which a league can be intelligently financed.

HONORS WON

A goodly number of those enrolled, by reason of attendance and satisfactory work, received certificates. These were of two kinds, the regular conference certificate for those above 15 years of age, and a special certificate for those under 15 years.

Those receiving the regular certificate were: Gertrude Bullard, Dorothy Boon, Alton Fleming, Myrtle Elmore, Raymond Paris, Margaret Malloy, Evelyn McNeill, William Penn, Malcolm Purnell, Surlie Richardson, Mayo Rosser, Pattye Richardson, Evelyn Sauls, Mary Westmoreland, Gladys Stroud, Roberta Jordan, Madison Miller, Evelyn Hatton, Mildred Clendenin, Marie Boushee, Dorothy Evans, Thelma Partin, Mrs. Leslie Parrish.

Those receiving special certificates, because they had not lived long enough to "rate" a regular one, were:

Cornelia Hardy, Winifred Johnson, Eva Kate Lewis, Louise Leggette, John Park, Jr., Jessie Peacock, Grace Robertson, Georgette Schwartz, Elizabeth Terrell, Olga Belle Turner, Mary B. Williams, Venita Rice.

The spirit of earnestness about the conduct and the work in classroom was so marked that it brought forth comment, even from the "old timers" at summer assemblies. One boy was so interested that he climbed four flights of stairs to be sure that his notebook got in on time! These boys and girls were justly our pride and our joy during the period of the conference.

The checking of the secretary's books showed two intermediate leagues receiving standard of efficiency certificates—the Walter Lmbuth League at Edenton Street, Raleigh, 100 per cent (three cheers for the bishop's namesake), and the league at Memorial church, Durham, 75 per cent (we're proud of you, too).

MISS MARGARET MALLOY

A personal honor came to Miss Margaret Malloy, an intermediate of Jonesboro, in the awarding of a Christian Culture diploma, representing satisfactory work at three summer assemblies.

A NEW ENTHUSIASM

The assembly is over and at the time of this writing vacation days also. Therefore let us get down to business and work this year as we never have and never expect to. Already signs of activity are coming in. Mrs. J. E. Thorpe writes from Tarboro that the intermediate league there conducted the prayer meeting in the absence of the pastor. The program enclosed on the subject "Service" was fine. Miss Grace Robertson writes from Clayton that the members of her league have every intention of having a one hundred per cent league at the end of the year. Isn't that fine? And doesn't it stiffen your own backbone as you read and make you resolve to show the world that you are on the map, too!

Remember—

"It ain't the guns, nor armament,
Nor funds that they can pay,
But the close co-operation
That makes them win the day.

It ain't the individual,
Nor the army as a whole,
But the everlastin' teamwork
Of every bloomin' soul!"

CALL FOR CONSECRATION

Then to the task—with thanksgiving that it is big enough to challenge every power of your life and as worth while as life itself. This old earth is needing strong, trained, loyal young Christians to do its work. You do not labor and achieve alone. There is One who shares. You may know the blessedness of that sharing when moments of discouragement come—as they may—and when triumph is yours—as it surely will be—if you come to "the secret place"; for—

"Each soul has its secret place,
Where none may enter in,
Save it and God—to them alone,
What goeth on therein is known
To it and God alone."

With my heart's best wishes to you and to everyone, superintendents and members, and my constant prayer for the inspiration and the guidance of the Spirit in all your lives, I am,

Faithfully yours,
Miss Edna A. Wilkins,
Conf. Supt. Intermediate Leagues.

MISS EDNA A. WILKINS

The personal interest that can be given to a cause is the great characteristic of the conference superintendent. Anything that she takes hold of must go through with a high percentage of efficiency. It is not honor that she would first desire. It is service to others that she would give.

We who saw Miss Wilkins at Louisburg this summer know that she had the young people there with her. Their very presense was sufficient to give her a thrill of joy. She had been so personal in her letters to these young people, urging them to come that they could not refrain from coming. And they were so faithful to her as well as to the whole purpose of the assembly. She has won a high place in the hearts of the intermediates that will always remain deeply imbedded in their tender souls.

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

Who said Calvary, Charlotte, was dead? She still lives and is moving steadily on. This year we promised one hundred dollars for African special. I want to tell the other leagues how easily we are raising that money. Miss Lottie Bixby got a large white cardboard and laid it off in 120 blocks, each block representing one dollar. When a person pledges a dollar the name is put at top of the block; when the dollar is paid a large gold star is put in the center. This board is on the wall where all may see. The first night we started this the folks were standing about that board waiting to have their names put down and the stars put on. We have already raised $30.50. this year. We feel sure we will go over the top before the year is up. Our president, Miss Bixby, believes in beginning early and not waiting until the end of the year. I hope the leagues will try this plan. I feel sure it will help. L. Chick.

West View League elected its semi-annual officers Sunday night, August 29. The president, Mrs. Hartley, asked each leaguer to give full co-operation. Let us work to have a better league and do more for the upbuilding of the kingdom.

YOUNG PEOPLE'S MEETING

There is to be held in Hawthorne Lane church, Charlotte, on the evening of October 2, beginning at 7:30, a young people's meeting under the direction of Miss Bess Combs.

We are anxious that all of our young people avail themselves of this opportunity of hearing Miss Combs, and extend an invitation to all the leagues of the Charlotte district to attend this meeting. Mrs. L. N. Presson,
Secretary Charlotte District.

SOUTHERN WILL OPERATE NEW KANSAS CITY TRAIN

Double daily passenger train service between the Southeast and Kansas City will become effective on October 5 when a new through train between Atlanta and Kansas City will be established by the Southern Railway System in connection with the Frisco Lines on the following chedule:

Leave Atlanta 4:45 p. m., arrive Birmingham 10:40 p. m., Memphis 7:30 a. m., Kansas City 8:25 p. m.; leave Kansas City 9:00 a. m., Memphis 9:30 p. m., Birmingham 6:00 a. m.; arrive Atlanta 11:45 a. m.

In addition to coach equipment, the new train will handle sleeping cars between Atlanta and St. Petersburg, Fla., and Kansas City, and between Atlanta and Memphis. The St. Petersburg sleeping car will be handled south of Atlanta on the "Suwanee River Special," running via Hampton, Fla., and Tampa.

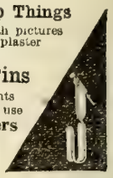
The new train will greatly improve facilities for travel between the Southeast and Kansas City and points beyond, as it will make close connections at Atlanta with Southern No. 33 westbound and with Nos. 40 and 38 eastbound.

The afternoon departure from Atlanta and arrival in Kansas City and morning departure from Kansas City and arrival in Atlanta will supplement the servic of the "Kansas City Florida Special," operated between Jacksonville and Kansas City by the Southern and Frisco, which leaves Atlanta at 7 a. m., arriving Kansas City 9 a. m., and leaves Kansas City at 6 p. m., arriving Atlanta 8:40 p. m.

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RALEIGH, N. C.

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A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Pine Forest—This church is on the Goldsboro circuit and is a good friend to the orphanage. For more than a year I have been under promise to send or take my singing class there for the sacred concert. The second Sunday Mrs. Nellie Rives and the class drove over in the big Packard touring car which Mr. B. N. Duke gave us nearly two years ago and had the privilege of giving the concert before a large and appreciative congregation. They received a warm welcome from the entire church membership. It was a joy to our young people to render service in His name. I feel that I can always depend on this loyal church and Sunday school to do their best for our beloved orphanage.

* * * *

Bear in Mind—All orphanage assessment as well as specials should be sent direct to the superintendent. It is generally known that the orphanage assessment is separate and distinct from the other conference collections. Upon receipt of checks for assessments and specials an official receipt will be sent to the one sending the check. I hope all will endeavor to send me their orphanage assessment as soon as possible, as the orphanage is borrowing large sums now to meet its outstanding obligations. Our fall and winter supplies are now being bought and that means heavy demonds on up. I have bought ten carloads of coal, amounting to five hundred tons. The coal is coming in carloads every two weeks and has to be paid for promptly. Let all who can rush their assessments in to me without delay. Thanks to one and all who heed this urgent request.

* * * *

Conference Approaching — Within eight weeks our annual conference will meet in Fayetteville. Much remains to be accomplished before that important gathering. It is sincerely hoped that our pastors will do all within their power to secure the entire orphanage assessment on the various charges. If all should be paid in full, we would have just a little more than one-half of our current expenses provided for. Because of this fact and our pressing need, I am counting on one hundred per cent orphanage assessment paid this year. In addition to this we need large specials and a big surplus from the charges to make up the difference between the assessment and our actual needs which amounts to more than forty thousand dollars. The Thomasville Baptist Orphanage received more than one hundred and eighty thousand dollars last year. Our asessment is about forty thousand dollars, but there is always a deficit which brings it down to about thirty-four thousand dollars. We will have to roll up our sleeves and get very busy in order to take care of the financial needs of our home. I believe our great church is just as much concerned and just as liberal as the great Missionary Baptist church of North Carolina is towards the orphanage of their denomination. Let's all put our shoulders to the wheel and push hard to put our orphanage on a good financial basis! All working together for this most worthy end we can accomplish great results. The demand upon us for the admission of more children is simply tremendous, and we can only heed the demands as our pastors and churches and Sunday schools co-operate with us in providing the necessary financial assistance. I appeal to one and all to measure up to the solemn obligations that rest upon us in providing for our fatherless ones.

* * * *

Hamlet—The second Sunday in September found me in Hamlet, the great railroad center of the Seaboard Air Line. This growing town has wonderful facilities for transportation and should become a city of large proportions. Brother E. C. Few, the popular and scholarly pastor, is preaching to large and growing congregations. Hamlet has become one of our best charges and any preacher in the conference will be honored to serve this strong, growing church. Recently a commodious and up-to-date Sunday school building has been erected at a considerable cost. This has resulted in a large attendance and more efficient service. Though the weather was fearfully hot, a large congregation greeted me at the eleven o'clock service. The singing was particularly good and inspiring. It was my good fortune to be entertained in the the homes of three of my good friends. Saturday night found me in the parsonage where I felt very much at home. Sunday I took dinner with a friend and relative, Jack Gibbons. He has one of the most beautiful homes to be found anywhere. On Sunday night I enjoyed rare fellowship with friend and kinsman, Hal Gibbons, who holds a responsible position with the S. A. L. railroad. It is gratifying to find the sons of Methodist preachers making good in the world of business and the professions. Brother Few was in Rowland assisting my old college friend, Rev. P. D. Woodall, in a revival. I am glad to see our strong station preachers doing more revival work than they once did. Our Baptist and Presbyterian friends are given to that kind of work. It is hoped that we will do more of it in the future. The Sunday school and missionary societies are giving us constant and substantial support, for which we feel very thankful.

SECURING ONE HUNDRED PER CENT SUNDAY SCHOOL HOMES

One of the simplest and most popular plans worked out by the General Sunday School Board, looking to the extension of the membership of the local Sunday school is that known as the "One Hundred Per Cent Homes." This plan has in mind the securing of complete family circles in each local school. The popularity of this plan is attested by the fact that during the last twelve months 100,000 wall charts of recognition for such homes have been distributed.

All that is needed to inaugurate this effort to enlist each member of the family is the following:

1. A supply of the leaflet giving a grief outline and suggestions as to how to succeed. (This leaflet is No. 549).
2. A Supply of survey cards.
3. A supply of the small wall charts which are to be given to the home in token of recognition that each member there is a member of the Sunday school. This chart makes provision for the signature of the pastor, and the Sunday school superintendent.

All of the foregoing supplies are furnished free by the Department of School Administration, General Sunday School Board, 810 Broadway, Nashville, Tennessee, or through the office of your Conference Sunday School Board.

Samples of the material listed above together with other posters and pamphlets bearing on the increase of Sunday school membership will be sent you on request.

One of the objectives of the fall membership campaign in every local church should be the reasonable increase of the membership of the Sunday school and this plan of "One Hundred Per Cent Sunday School Homes" offers an excellent approach to this.

The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference.

By Martha Mann Wood.

One day this summer an automobile loaded with thirty-five watermelons drove around to the superintendent's cottage and a gentleman got out and left them as a gift to the children. He selected one melon from the lot and gave it to Mr. Wood. It was an excellent melon—I think the best that I ever tasted—so delightful in flavor that we saved the seed to plant next year at the farm over in Davie. Mr. Wood thinks there is some good melon ground over there. The gentleman was Mr. Cariker, of near Mocksville. He knows how to grow good melons.

Our friends have given us several watermelon treats this summer. The one that Mr. Rawley's Sunday school class furnishes, always a Sunday afternoon in August, is one of the events of the season, and looked forward to with delightful anticipation by everybody.

So when Mr. Rawley phoned that the afternoon and the melons were selected the picnic table was put in readiness, and when the bell rang at 4:30, announcing that the visitors had arrived, the children came down from the cottages and found long rows of dark and light green watermelons on the table and piled beneath. Soon the carving knives got busy and the delightful fragrance of sliced melon filled the air, and the red sections made a pretty display.

Of course the best of the feast was seeing the children enjoy it. They all had as much melon, for once, as they could eat. Some of us who observe dietary precautions had to decline the third slice. but the little boys did not seem to have limitations of any kind. Little Charlie D. was on his seventh slice and still going strong when I noticed him. His ears were somewhat tinted with pink juice, but his smile was still undimmed when it emerged from the piece in hand and his eyes twinkled merrily in enjoyment of the fine game of turning melon slices into crescents of rind.

Tossing the rinds into the Home truck, standing handy was part of the program ,and there was no debris to clean up. There remained enough uncut melons for desert next day.

Our Ramseur friends, too, came over one Friday this summer on a Sunday school excursion and cut 80 nice melons for a feast for the children. Which occasion is still remembered with pleasure.

Ramseur church and Sunday school are loyal friends to the Children's Home and we were glad to see them and show them the things of interest around the Home. And they seemed to enjoy their visit and the opportunity to get acquainted. We were sorry that the long distance they came cut their visit short and they had to leave early in the afternoon in order to get home before dark.

Summer is "fading fast away,' 'as the song says. The cool nights of September have set in and the warm days will soon be gone. The fall meeting of the board of trustees of the Children's Home takes place next week, September 21 and 22, and conference is only a month off! Soon Thanksgiving and then Christmas will dawn on the horizon and pass on, and the year be done. The seasons flit around so rapidly that we can hardly welcome them gracefully before they have disappeared and given place to some new interest claiming our attention.

Our school began on the 8th with 175 children in attendance. We have seven teachers and eleven grades. A teacher teaches two grades, one in the morning and one in the afternoon. There has been added this year a special grade—or rather, an ungraded class of children who need extra assistance. Mrs. Caroline Zufelt has charge of this room.

The contract for the Baby Cottage has been let at last, and the work is promised to start on it immediately. The plans for building were drawn by Mr. Lewis Asbury of Charlotte. It will be of brick, one story in height, and with every convenience for the care of a number of babies and small children.

It is estimated that the Baby Cottage will cost approximately $30,000. Mr. Frank Bloom, who has the contract to build it, says he will put a force of men to work on it next week and finish it in five months.

SHALL WE CHRISTIANIZE AMERICA?

Do the churches in America realize that our country is becoming not only non-Christian but non-religious? Compare the increase in population in the United States during 1924 with the increase in membership in all forms of religious organizations—Jew and Gentile, Roman Catholic and Protestant, Pagan and Christian. One million nine hundred and thirty thousand new citizens against eight hundred thousand new members of all religious bodies. How long will it take our land to become non-Christian? The answer rests with the Christians in America.

The opportunity for reclaiming the waste places in our country lies before the church members. Will they take advantage of it? Will they contribute of men and money to redeem the land?

Rev. J. L. Hinds, Methodist mission worker in Texas, says:

"Our church carries on the only Protestant work in Starr county. The little mud-walled, dirt-floor parlor in the house of Brother Chapa in El Refugio will no longer hold the congregations and we are compelled to have services out of doors. We need a small building here, and the brethren are hoping to build in the fall. Our members are loyal and enthusiastic, and outsiders are showing an interest that inspires great hopes for the future."

Shall we close such work and call home the workers because of lack of funds? The answer rests with the Southern Methodists.

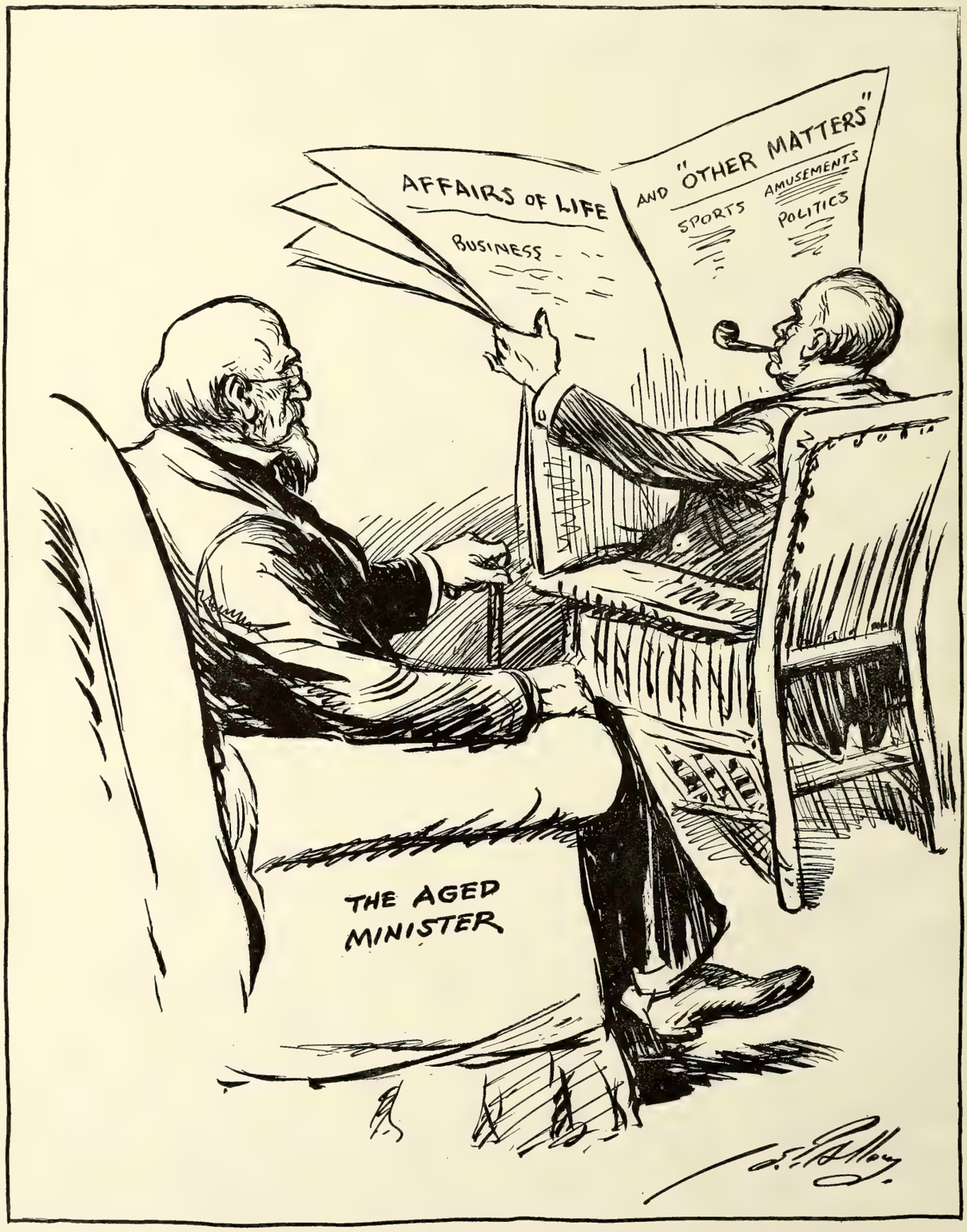
NEW STUDENT DIRECTOR AT COLLEGE PLACE CHURCH

Spring Garden Street Church, Greensboro—the name of which the congregation, the board of stewards, and the quarterly conference have all voted unanimously to change to College Place—greatly rejoices in the coming of Miss Edna Wilkins as student director. However, not merely the local church and Greensboro Methodism, but all North Carolina Methodism will be interested in this announcement, for Spring Garden Street (College Place), as is well known, is situated immediately across from the campus of N. C. C. W., and holds, as a church, the place with this institution analogous to that of the Chapel Hill church with the University.

The work of Miss Wilkins will be that of directing personally all the religious activities of the students as they are related to the church. Miss Wilkins, whose home is in Salisbury, Md., for the last five years as a worker at Grace church, Wilmington, has made an enviable record in all phases of the church's religious activities. Already in her new field she has made a most splendid beginning, meeting with a hearty response from the local church members and the students. Rev. G. Ray Jordan, the pastor, and all the leaders of the church consider themselves most fortunate in persuading Miss Wilkins to accept the place of student director at "College Place."

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary



THE FORGOTTEN MAN — AND THE FORGETFUL!

Our Little Folks

THE CURIOUS CASE OF BETSY BURR

The curious case of Betsy Burr
Is known throughout the city,
And other girls all speak of her
With mingled praise and pity.

You see, it seems to be the height
Of all her daily wishes
To lend a hand at morn and night
When mother washes dishes.

Before she starts away to school—
So well does mother trust her—
It is her fast, unfailing rule
To use the broom and duster.

And in her little room upstairs,
Her ribbons, shoes and laces,
And all the things that Betsy wears,
Are always in their places.

You must agree that Betsy Burr
Is not a common maiden;
Yet every day that comes to her
With happiness is laden.
—Virginia Bodwen, in Youth's Comp anion.

OBEDIENT JACK

Jack was a great big Scotch collie who was very fond of children; and when his mistress, Jamie and Janet's mother, found that he could be trusted to go with her boy and girl to school every day, she was very glad, for father had to go to his office so early that he could not go with them.

When the three, Jamie, Janet and Jack, returned from school at noon (for Jack always went for them at twelve o'clock), mother would give Jack his dinner as soon as they arrived, and then she would pat him on the head and say: "Good old dog!" Jack would wag his tail and give a pleased bark.

The teacher knew Jack's bark; and if the children were kept in and he would go around to the windows where they sat and bark and bark, and she would say: "A little late today, Jack. Be patient." He never came until school was out, although I think he would have enjoyed coming at recess and romping with the scholars.

When the town clock struck twelve, mother would say, "Go to school, Jack," and off he would trot.

One day mother was talking to a friend in the sitting room, and she was telling the friend what a good dog Jack was, and she said, "I just say, 'Go to school, Jack,' and off he goes."

Now, the friend was a little deaf, so she had to repeat it several times, but she did not notice that Jack was outside wagging his tail. After her friend had gone, mother went into the kitchen to make a pie. Passing through the hall, she saw that it was only eleven o'clock, so she knew that she had plenty of time. She was just putting the pie in the oven when she heard children's voices, and there at the gate stood Jamie and Janet and Jack.

"Why, children!" mother exclaimed. "What are you doing home? It is only half-past eleven."

"Oh, mother," they answered in the same breath, "Jack came and barked under the window, and Miss Morse said we might go home!"

"Where was Miss Jenkins, your regular teacher?"

"She is sick," said the children, "and we told Miss More that you always sent Jack when it was time for us to go home."

"Well, well!" said the mother. "But what made Jack go for you? I did not send him."

Here Jack looked up at her so wistfully that she had not the heart to speak sternly to him.

Then suddenly as she stood there looking at the trio, who were as much surprised as herself, mother remembered her deaf friend and how she had told her about Jack and had had to repeat it.

"It's all right, children," she said laughing. "Mrs. Burke was here, and I told her how I sent Jack to school for you, and I had to say it so loud that Jack must have heard me say, 'I just say, "Go to school, Jack," ' and thought I was talking to him, for he was evidently out on the porch."—Exchange.

THE TALE OF THE TIGER

Once upon a time there was a boy who had a yellow-striped toy tiger with green glass eyes given him for his birthday. It could growl loudly if the boy pulled its head down.

The morning of his birthday the boy built a large, strong cage of blocks for his toy tiger, and then he went out in the yard to play. His friend came up the street just then and stopped at the boy's gate. The boy leaned over the yard gate and, looking back in a make-believe scared way toward his front door, said in a whisper: "I have a tiger in my house. A tiger could eat you up."

"Dear me!" said his friend, "I have to go right home." And with that his friend hurried away.

"Ha, ha!" the boy chuckled to himself, "that was a good joke." Then he forgot all about it.

But the tale of the tiger went on. The boy's friend ran in to tell the cook as soon as he got home. "A boy up the street has a tiger that could eat us up!"

"Dear me!" said the cook, almost dropping her pan of gingerbread. Then she ran to the back door and told the ice man: "There's a tiger up the street, and it will eat us up if something isn't done to stop it."

"Dear me!" said the ice man, and he rattled his tongs to call a policeman. "Here's work for you. Up the street there are tigers in the yard, and they are likely to eat up the whole town."

"Dear me!" said the policeman, starting toward the station house. "That's a great danger to this town. Those tigers must have got loose on their way to the zoo, but we haven't any ropes or cages in the police department."

So he telephoned the fire chief: "Up the street there are tigers in a yard, and they will soon be eating up the whole town."

"Dear me!" the fire chief answered. "I'll start right away with the hose, the hook and ladder, and plenty of rope. You had better come, too."

Near dinner time the boy took a handful of grass in to feed the toy tiger in his cage. Then he made the tiger growl loudly. The windows were open, so the sound of the tiger's growl went away down the street.

"That's the tiger! This way! Hurry!" the crowd shouted. Up the street galloped the fire department. On came the policemen with clubs. Back of them came the cook with the rolling pin and the boy's friend. When they found that there was no real tiger eating people up but only a toy tiger, they were very much put out about this unnecessary trouble. The boy was so ashamed that he stayed in the house the rest of the day, and the tiger looked at him with his green glass eyes. They had a wise look as if the tiger was telling the boy that any tale, even when true, may change as it travels.—Carolyn Sherwin Bailey, in Exchange.

DADDY'S DAUGHTER

"I wish, daddy, that I'd been a little boy instead of a little girl," pouted Mildred, looking up from the plate which she was wiping.

"You do?" laughed daddy. "Now, mother and I think it's pretty nice to have a happy, helpful little girl about the house."

"I'm happy most of the time," Mildred decided. But you see, daddy, I don't like to do what girls do; I like to do what boys like to do."

Daddy didn't laugh that time. He only smiled as he remembered how eagerly his little daughter had watched him down at the store one morning when he was mending a clock. There was a secret back of that kind smile which Mildred never found out until one rainy Saturday more than two weeks later.

"I can't go out all day long," she sighed. It's too rainy even to play sailor boy in the pond."

"Quite true," agreed father. "But, daughter, suppose you make your bed and help mother with the dishes. Then I shall need you at the store."

How big Mildred's eyes grew then! She had been needed at home ever so many times, but never had she been needed at the store until that rainy Saturday morning, and the store is such an interesting place.

In spite of the rain, Mildred sang as she spread her bed. She even tried harder than usual to make it look just like a frosted cake, for secrets are such fun. She knew daddy was having one down at the store, and of course as soon as she found it out it wouldn't be a secret any longer. She liked to keep wondering what the secret could be.

"Perhaps some lady is coming in to buy her little girl a ring for her birthday, and daddy wants me to keep the little girl out of the way till it's picked out, or perhaps he's going to let me watch out so that the little things won't get lost. I hope it's the watch."

But when Mildred's home tasks were done, she was glad to run down to the store to ilearn the secret.

"Hello, daughter!" daddy greeted as she stepped up to the counter.

There was no lady and no little girl there, except of course herself.

"Hello, daddy!" Mildred answered. "What's the secret."

"Secret?" Who said anything about a secret."

"Nobody," laughed Mildred, "but I know there is one."

Then that blessed daddy came around the counter, took his little girl by the hand, and led her out into the back shop. There the very first minute Mildred saw a little table with tools and an alarm clock on it.

"Why, daddy, how can you work at such a little table?" Mildred asked.

Daddy smiled. "I couldn't," he said, "but how about you?"

Mildred drew up a low chair and in much less than a minute was seated before that table, clock and tools.

"I just fit," she smiled. "Daddy, what do you want me to do?"

"That's your clock, daughter. You may do whatever you want with it."

"It doesn't go," Mildred noted. I'll fix it."

And set to work with a will. Outside the rain was falling, but she didn't mind at all. Mildred was doing boy's work, and she was the happiest girl in town, though really I'm afraid that poor clock never did "go" again.—Selected.

Junior: "Pop, why was Adam made first?"

Senior: "To give him a chance to say a little something, I suppose."—American Legion Weekly.

WOMAN'S PAGE

(*continued from page eight*)

October 1—Concord, Central church, 7:30 p. m.

October 2—Charlotte, Hawthorne Lane church, 7:30 p. m.

Please plan to hear Miss Combs, even if you have to make a sacrifice to do it. You will never regret it. She is a fine consecrated young woman and a wonderful speaker. Five hundred young people heard her in the Shelby district a few weeks ago, and some of them said you could have heard a pin fall the whole time she was speaking. So please plan to go to one of these meetings, for it is to speak to you that she is coming.

We want to extend to all of our friends of the adult societies, the young people of the Epworth leagues, and all who are in any way interested in missionary work a special invitation to hear Miss Combs, for we feel sure her message will be equally as interesting for them as for the young people of the missionary societies.

I shall be thinking of you and praying that you may have a wonderful meeting. Mrs. C. C. Weaver.

SUNDAY SCHOOL

(*continued from page nine*)

3. A definite forward step. (a) Chairman appointed to see that step is taken. (b) Something to better condition of children in local church.

Quite a number of churches have already indicated to Miss Keene their purpose to observe the week some time in October. Others are doubtless planning to do likewise.

An honor roll of the first 20 churches to report an adequate observance will be published in these columns. Let's see what churches lead. Plan carefully. Observe adequately. Report promptly.

PLAN CHECK-UP CAMPAIGN

Plans for the October Program of Work check-up campaign in the Elizabeth City district were worked out in conferences at the district parsonage during the Elizabeth City training school. Rev. C. R. Culbreth, the presiding elder, together with a number of approved checkers, made a careful study of the situation and arranged to have an approved checker visit each group of officers and teachers in whose school a Program of Work has been placed. Practically the entire conference has been lined up, in a general way, at least, and the details are being carefully worked out so that every Sunday school that has adopted a Program of Work will receive the benefit of a check-up and the instruction and enthusiasm resulting therefrom.

RALLY AND REINFORCE!

It's a fine season to be rallying your people together for regular attendance and good work in the Sunday school this fall and winter. Vacation season is about over. The people are back home. See that they come back to Sunday school without delay. And, what is equally as important, it's a fine time to take a survey or census of your community (this office will furnish the cards) for the purpose of finding out definitely just who is outside the Sunday school, and then make a careful and systematic effort to get them inside in order that they may share the membership and fellowship of the Sunday school. Let's make an honest effort to reach the unreached and teach the untaught.

IN THE WELDON DISTRICT

The writer met with approved checkers at Enfield and Murfreesboro last week and arranged for the Program of Work check-up campaign in the Deldon district. Over 40 Sunday schools in this district have adopted the Program of Work, and the officers and teachers of each will have the privilege and benefits of a visit during the period of October 11.25.

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THE OLD RELIABLE
Wood R. Middleton, Pres.
R. F. Carter, Supt.
Located in North Carolina's Industrial Center. Over 400,000 graduates in the field. We want the patronage of North Carolina girls and boys. We can give them the best. Please write for catalog.
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SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt.
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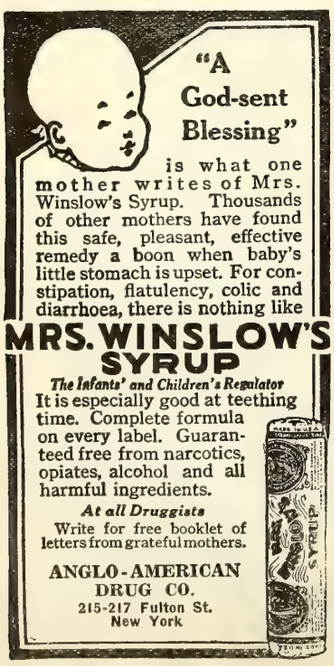
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A BRIDGE TO CROSS?

In these days and times we hear much of over-organization and overlapping of church activities and forces. With it goes up a call for correlation of efforts.

The Sunday school overlaps, the missionary society overlaps, as does the Epworth League. At least that is the claim of a great number of our church leaders. And something must be done.

The Sunday school is here to stay Its function is to educate, to teach religion and train others to teach it. In due time the Sunday school has acquired a missionary program and this overlaps the missionary society. In the opening exercises of its intermediate department they have adopted the Epworth League form of devotional service. Some more overlapping. They see the need of reaching out further for the youth of our church but cannot with the Epworth League in existence.

The missionary society discovered they had to reach the youth and organized the young people's missionary society. Youth loves play along with serious thinking and so this society in order to hold its youth began to overlap the Epworth League field of activities. Still it was but a missionary society and its very name implied and limited it to that one definate field. Again the Epworth League was in the way of another organization's further expansion and development. Once more we hear, something must be done.

Is doing away with the Epworth League of Methodism the answer? Is the Epworth League pshchologically wrong? as one of the North Carolina conference Sunday school leaders asserts.

"Merge the Epworth League into the Sunday school," say some. "Retain its program of activities (they all acknowledge and concede the Epworth League's fourfold program of "Devotion, Social Service, Recreation and Culture, and Missions" is ideal), but let it be a part of the Sunday school and subject to its authority and direction. Thus you do away with conflict and overlapping of efforts."

Some go further and say, "Also merge the missionary society into the Sunday school organization. Then you will have but the church and Sunday school. Two major organizations. Devotions in the church and all other forms of religious activities headed up and controlled by the Sunday school. Truly this would eliminate all overlapping and duplication of efforts."

This might be true and seem ideal. But gone is youths' self-governing body and its very own opportunity of developing a Christian vision and Christly initiative. No longer would there be a distinctive organization of young people for young people by young people.

The fountain of youth! Who would not spend millions of dollars to discover it! And yet we in our Methodist church possess it and some would completely annihilate it! 'Tis the Epworth League! No other organization in our church can ever hope to take its place or send out preachers, teachers and missionaries as it has done and is now doing. A bridge to cross? Yes. But how can we cross it without losing our youth?

Philip Schwartz.

TO WILLIAM JENNINGS BRYAN

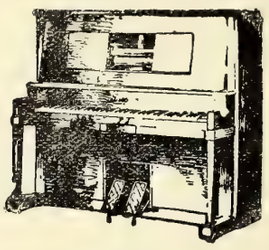
"Christ has made of death," you said,
"Just a narrow strip of stars";
Blotting out the place where dead
Spirits locked in prison bars
Wait the endless years away,
Night, "a strip of stars," then day.
You were not ashamed to stand,
For the gospel Jesus taught,
May you find in His fair land,
Joy beyond your hope or thought;
May your soul be just as free,
As your faith said it would be.

Corinna L. Moore.

Greensboro College

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Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.
Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department
In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression Art, Education, Sunday School Teacher Training Piano Pedagogy, and to the complete School of Music.
Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000, completed 1922
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THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church or parsonage destroyed by fire.

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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
FOURTH ROUND—IN PART

September
Rosman, Rosman, 11 27
Brevard, night 27
Elk Mountain, Woodfin, night 28
Biltmore, night 29
Weaverville, night 30

October
Oteen-Oakley, night 1
Spring Creek, Baldings, 11 4
Marshall-Hot Springs, Marshall, night 4
Central, night 5
Chestnut Street, night 6
West Asheville, night 7
Bethel, night 8
Haywood Street, night 9
Sandy Mush, Teagues, 11 10-11
Leicester, Western Chapel, 3 11

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.

September
Bethel, Union, 11 24
Weddington, Wesley Chapel, 11 26
Marshville, Wingate, 11 27
Dilworth, 7:30 27
Trinity, 7:30 28
Belmont Park, 7:30 29
Tryon Street, 7:30 30

October
Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

September
Wentworth, Bethlehem, 11 26-27
Ruffin, Ruffin, 11 27
Reidsville, night 27

October
Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

September
Bald Creek, 11 26
Micaville, 11 27

October
Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

September
Danbury, Bethesda 26-27

October
Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

September
Sparta, Piney Creek 26-27

October
Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

September
Landis, Shiloh, 11 26
Kannapolis, 11 27
China Grove, night 27
Yadkin and Rowan, night 30

October
Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September
Shelby Ct., Sulphur Springs, 11 and 3 26-27
Shelby, Lafayette Street, 11 27
Shelby, Central, night 27

October
Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

September
Granite Falls, 11 27
Hudson, Mt. Hermon, 3 27
Rhodhiss, 8 27

October
Davidson, 11 4
Statesville Ct., Shiloh, 3 4
Maiden, 8 4
Troutman, 8 7

FINAL CONFERENCES

September
Granite Falls, 7 26
Westview, 1 26
Hudson, 4 27
Rhodiss, 7 27

October
Olin, 3 1
Cool Springs, 11 2
Race Street, 7 2
Alexander, 10 3
Hiddenite, 2 3
Mooresville, Broad, 7 3
Davidson, 10 4
Maiden, 7 4
Statesville Ct., 3 5
Statesville, Broad, 7 5
Lenoir, First, 7 6
Mt. Zion, 3 7
Troutman, 7 7
Mooresville, Central, 7 8

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.

Hiawassee Ct., Bellview, 11 and 11 24-27
Murphy Ct., Peach Tree, 11 and night 25-27
Hayesville, Hayesville, 11 and night 26

WINSTON-SALM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FIFTH ROUND

September
Forsyth, Mt. Tabor, 11 26-27
Lewisville, Brookstown, 3 26-27
Grace, Grace, night 27
Ogburn Memorial, Ogburn Memorial, night 29
Burkhead, Burkhead, night 30

October
Green Street, Green Street, night 1
West End, West End, night 2
Farmington, Farmington, 11 5
Davie, Mocksville, 3 5
Davidson, Good Hope, 11 6
Linwood, Linwood, 3 6
Erlanger, Erlanger, night 6
Denton, Denton, 11 7
Lexington, First Church, night 7
Advance, Advance, 11 8
Centenary, Centenary, night 8
Thomasville Ct., Unity, 11 9
Thomasville, Main St., night 9
Trinity, Main St., night 9
Oak Ridge, Oak Ridge, night 11

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September
Mt. Tirzah Ct., Bethel, 11 26-27

October
Brooksdale Ct., Allensville, 11 3-4
East Roxboro, Longhurst, 3 4
Long Memorial, night 4
Durham Ct., Bethany, 11 10
Graham and Haw River, Graham, 11 11
South Alamance Ct., Phillips Chapel, 3 11
Mebane, night 11
Hillsboro Ct., Hillsboro, 11 16
Burlington Ct., Camp Springs, 11 17-18
Lakewood, night 21
Rougemont Ct., Bethel, 11 23
Chapel Hill, night 23
Milton Ct., Connaliay's, 11 24-25
West Durham, night 26
Carr, night 27
Gregson, night 28
Leasburg Ct., Salem, 11 30

November
Yanceyville Ct., Shady Grove, 11 ..... Oct. 31 & 1
Memorial, night 2
Trinity, night 3
Carrboro Ct., Carrboro, night 4
Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

ELIZABETH CITY DISTRICT
Rev. C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

September
North Gates, Savages 26-27
Gates, Gatesville 27-28

October
Chowan, Center Hill 3-4
Edenton, night 4
Hertford, night 7
Currituck, Ebenezer 10-11
Moyock, Moyock 11-12
City Road, night 14
South Camden, Wesleys 17-18
South Mills, Trinity 18-19
First Church, night 21

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

September
Stedman, Cokesburg 26-27
Roseboro, Trinity, night 27-28

October
Goldston, Goldston 3-4
Glendon, Cool Spring, 3 4-5
Bladen, Center 9
Newton Grove, Mt. Moriah 10-11
Dunn, night 11-12
Duke, Duke, Quar. Conf., 2 12
Hemp, Tabernacel 17
Carthage, Carthage 18-19
Siler City, Siler City 24-25
Pittsboro, Chatham, 3 25-26
Raw River, Mann's Chapel, 3 26

November
Sanford, night ..... Oct. 31 and 1
Jonesboro, Poplar Springs, 3 1-2
Mamers, Woodside 3
Lillington, Lillington 4
Fayetteville, Quar. Conf. 5
Elizabeth, Trinity 7-8
Person St., Person St., night 8
Hay Street, night 9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

September
Oriental, a.m. 27
Riverside and Bridgeton, p.m. 27

October
La Grange, a.m. 3-4
Pink Hill, Woodland, p.m. 4
Grifton, Grifton, a.m. 11
Queen St., Kinston, p.m. 11
Goldsboro Ct., a.m. 17-18
St. Paul, Goldsboro, p.m. 18
Straits, Sunimerfield, a.m. 24
Atlantic and Sealevel, Atlantic, a.m. 25
Ocracoke, p.m. 26
Newport, Newport, a.m. 28
Jones, Trenton, a.m. 30

November
Pamlico, Vandemere, a.m. 1
Dover, Dover, a.m. 2
Craven, Tuscarora, a.m. 3
Harlowe, a.m. 4
Hookerton, a.m. 6
Seven Springs, a.m. 7
Snow Hill, a.m. 8
Centenary, New Bern, p.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

September
Fuquay, Holly Springs 26-27
Cary-Apex, 7:30 27

October
Tar River, Plank Chapel 3-4
Creedmore, Banks 10-11
Franklington Ct., Rock Springs, 3 11
Granville, Stem, 11 17
Oxford Ct., Oxford, 2 17
Oxford, 7:30 18
Benson, 8:30 21
Princeton, Princeton, 11 22
Selma, 7:30 22
Kenley, Kenley, 11 23
Smithfield, 7:30 23
Four Oaks, Elizabeth, 11 24
Garner, Ebenezer, 11 25
Epworth, 7:30 25
Louisburg, 7:30 28
Youngsville, Leahs, 11 29
Franklinton, 7:30 29
Zebulon, Wendell, 7:30 30
Bailey, Bailey, 11 31

November
Clayton, 7:30 4
Central, 7:30 5
Edenton Street, 7:30 6
Millbrook, Rolesville, 11 7
Jenkins Memorial, 7:30 9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

September
Burgaw, Jordan's, a.m. 27
Wilmington Ct., Wesley Memorial, p.m. 27

October
Magnolia, Trinity, a.m. 3
Wallace-Rose Hill, Providence, a.m. 4
Scott's Hill, Scott's Hill, a.m. 7
Ingold, Johnson's, a.m. 10-11
Clinton, Clinton, p.m & a.m. 11-12
Whiteville, Whiteville, p.m. 14
Chadburn, Chadburn, a.m. 15
Vineland, Bethel, a.m. 17
Tabor-Fair Bluff, Tabor, a.m. 18
Swansboro, Stella, a.m. 23
Maysville, Pollocksville, a. m. 27
Jacksonville, Jacksonville, afternoon 25
Southport, Southport, p.m. 28
Shallotte, Andrews Chapel, a.m. 29

November
Halsboro, Halisbro, a.m. 1
Carver's Creek, Freeman, afternoon 1
Wilmington-Epworth, p.m. 2

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.
FOURTH ROUND

September
Vanceboro, Chapman 27

October
Grimesland, Simpson 3-4
Rocky Mount, First Church, night 4
Tarboro, night 8
Swan Quarter, Swan Quarter, 11 10-11
Mattamuskeet, Amity, 3 11
Fairfield, night 11
Bath, Bath, 11 18
Clark Street, night 18
McKendree, Pinetops, 11 25-26
Farmville, night 25
Bethel, night 26

November
Rocky Mount Ct., 3 & 11 ..... Oct. 31 and 1
South Rocky Mount, night 1
Fremont Ct., Fremont, 11 4
Stantonsburg, night 4
Wilson, night 5
Washington, 11 8

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

September
Norlina Charge, Jerusalem, 11 26
Warrenton, Warren Plains, 11 28
Warren Charge, Shady Grove, 11 29

October
Windsor Charge, White Oak, 11 3-4
Williamston, 11 5
Ahoskie Charge, Powellsville, 11 7
Orlando, 11 8
Murfreesboro, 11 9
Conway, Zion, 11 10
Rich Square Charge, Pinners, 11 12
Battleboro and Whitakers, 11 18
Enfield Station, night 18
Scotland Neck, night 19
Halifax Charge, Halifax, 11 20
Garysburg Charge, Garysburg, 11 24
Rosemary Station, 11 25
Roanoke Rapids, night 25
Northampton, Lasker, 11 31

November
Middleburg, Middleburg, 11 3

PAID IN FULL

Paid in full! This is the record that stands to the credit of the Texas-Mexican Mission of which the Rev. F. S. Onderdonk is superintendent. The Texas-Mexican Mission is the only conference in our church that has met its Centenary obligation in full and that last year paid 100 per cent on all conference assessments and benevolence collections.

If every conference of the church had followed the example of this mission and had paid in full all the obligations which it has assumed, there would be no missionary debt, there would be no special appeal for funds, there would be no retrenchment in the missionary program of the church, because the workers at home had PAID IN FULL!

SUNDAY SCHOOL MEMBERSHIP CAMPAIGN MATERIAL

At this season of the year unusual emphasis is generally laid upon the matter of securing the return of absentee Sunday school members and the enlistment of those who have not been reached. The General Sunday School Board has prepared a splendid lot of posters, pamphlets and survey cards for distribution to be used with such efforts. This material is furnished either through the Conference Sunday School Board or direct from the Nashville office. The following are some of the forms which are available:

1. Posters: "How Many New Pupils Do We Need," "The Sunday School Membership Campaign Calls You," "We Want to Make Our School," "100 Per Cent Sunday School Homes," "Sunday School Membership Campaign," "Points to Remember," "The Methodist Membership Campaign."

2. Cards for mailing: "One Good Way to Increase Membership," "Our Motto," "The Membership Campaign."

3. Survey and visiting cards.

4. Leaflets: "Concrete Suggestions," "100 Per Cent Sunday School Homes," "The Sunday School Survey," "Membership Campaign and Training Plans," "Winning 50,000 Pupils, Twelve to Twenty-four," "Reaching Our Adolescent Goal," "Missions in the Membership Campaign," "Promotion and Training Day."

5. Order blanks far membership campaign material.

Samples of this material will be sent on request and all orders should be addressed to M. W. Brabham, 810 Broadway, Nashville, Tennessee, or to the conference superintendent of Sunday school work.

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IN MEMORIAM

ADAMS—Byard Cornelius Adams was born July 6, 1859, died September 3, 1925. He suffered much for the last few years of his life but endured it all very cheerfully, willing to suffer if it need be for the Christ who loved him and gave Himself for him. He was ready wehn the summons came and went on the join others of the family who had gone on before him. His funeral was preached by his pastor ot his old home church, after which his body was laid to rest in the old cemetery.

J. N. Wise, Pastor.

WATSON—William F. K. Watson was born in Caldwell county, N. C., July 16, 1851, died March 25, 1925. The funeral service was conducted by his pastor, assisted by Rev. J. M. Barber, at Cedar Valley M. E. Church, South, where he had been a member for nearly 64 years. During his short and severe illness he seemed to feel that he must soon go, but did not falter or fear to go. He leaves a wife, daughter, sister, two grandchildren ,and three great-grandsons. May the God of all grace comfort and direct the bereaved loved ones to the haven of perfect peace.

P. H. Brittain, P. C.

YOUNG—Mrs. T. M. Young was 78 years of age August 9, 1925. She had been married 58 years. She left seven children, five daughters and two sons. She passed from us August 15, 1925. She was much loved by a host of friends. She was ill for several months and realizing the end was near said, "I know it can't be long now, but feel that I am ready to go. She lived and died in the church and in the faith. We feel surely God has taken one of His children home. Our memory of her we will cherish for she lived and died as a Christian. We feel sure we know where she is and by the grace of God we will meet her.

J. H. Buffaloe, P. C.

McCARGO—Thomas Bouldin McCargo was born April 17, 1857, in Charlotte county, Virginia, and died in Mt. Airy, N. C., August 27, 1925. In early youth Mr. McCargo connected himself with the Episcopal church, afterwards transferring his membership to the Methodist church.

He leaves his wife, whose maiden name was Mary Columbia Rawley, and four sons and three daughters. Three brothers and two sisters also survive him.

Perhaps no man has lived in this community whose reputation for honesty of purpose and Christian bearing was more consistent than that of Brother McCargo. It was my privilege to know him for many years and always found him to be a man with a golden heart, kindly disposed, and charitable almost to a fault.

He leaves to his family the kingly heritage of a life of high integrity and a name without blot or blemish. The funeral service was conducted from the residence by his pastor, assisted by Rev. D. Vance Price, and the interment in Oakdale cemetery.

His pastor, H. K. Boyer.

PATTERSON — Schuylar Asbury Patterson, son of William C. and Carolina Patterson, was born August 9, 1850, departed this life August 3, 1925, being therefore 74 years, 11 months and 24 days old. Brother Patterson was twice married, first to Nancy J. Hill, December 26, 1869, and his second marriage was to Mrs. Sarah McDaniel Hill, March 7, 1912. To the first union five children were born, three daughters and two sons, two daughters, Dora E. and Martha J., together with their mother preceded him to the grave many years ago. Theer are now living besides his widow three children, two sons and one daughter, namely, J. S. and C. W. Patterson, and Mrs. Mary F. Crissman, all of Pilot Mountain, N. C. He has still living one sister, Mrs. Wesley Hill of Pilot Mountain. There are nine grandchildren, one great-grandchild, three step-children, two sons and one daughter, J. W. Hill of Greensboro, N. C., Ellis Hill of Virginia, and Mrs. J. H. Cofer of Winston-Salem, N. C., besides a host of other relatives and friends to mourn his going.

Brother Patterson professed saving faith in Christ and joined old Siloam Methodist church more than 50 years ago. He moved his membership to Pilot Mountain Methodist church shortly after coming here to live. He was a consistent Christian and member of the church, always in his place when his health would permit.

He was also a member of the Masonic fraternity.

His funeral was conducted from the Methodist church Tuesday afternoon at 2:30 by his pastor, Rev. H. M. Wellman, assisted by Rev. W. E. Linney of the Missionary Baptist church.

H. M. Wellman, P. C.

HAGLER—Andrews Griff Hagler was born in Union county May 29, 1865, and died August 21, 1925.

He was converted at an early age and joined Zion church, where he held his membership until moving to Hickory Grove.

March 7, 1888, he was married to Rachel Elizabeth Taylor. Sister Hagler died March 26, 1906, and Brother Hagler again married August 14, 1907, this time to Lula Belle King.

Brother Hagler was superintendent of Hickory Grove Sunday school for 11 years and a member of the board of stewards for 33 years.

He is survived by his widow, nine children and 18 grandchildren. He was loved by everybody who loved the church, for the prosperity of the church and the salvation of souls seemed to be his chief anxiety.

The funeral service was held at Hickory Grove, conducted by Revs. E. Myers, R. H. Kennington and A. R. Bell.

A. R. Bell.

RESOLUTIONS OF RESPECT

Whereas, by the dispensation of Divine Providence our esteemed and beloved brother, D. B. Cameron, has been removed by the death angel from our midst to a life of everlasting joy and peace.

Now therefore be it resolved, by the board of stewards of Calvary Methodist church in regular session assembled, that we acknowledge obbedience to the Supreme Will of love which has directed and brought about this breaking and rending of earthly ties and association by the death of our friend and brother, D. B. Cameron.

Our departed brother was a true and noble citizen, loyal to his country, with high ideals for the country's welfare and prosperity, and supported those ideals with a pure and unselfish patriotism.

He was a true Christian, an example for others to follow. "For him to live was Christ, and to die was gain"; his faith unshaken, hope steadfast and immovable in the truths of the Bible and Christianity, and all his works free from the taint of selfish purposes.

Brother Cameron was a true steward. Every demand upon his time and means were met with faithfulness, and discharged with liberality, at times to the extent of sacrifice.

No detail of duty in the Master's kingdom was ever dull or unimportant, and to all his official duties he brought a pure soul, a clear mind and a willing heart and hand.

His community and his church are better and happier by reason of his life in our midst, and the memory of his kindly spirt and loyal devotion to the cause of Christ and the salvation of a lost world will linger through all the coming years.

He has faded away from earth like the morning stars before the great orb of day. Though absent in the body his spirit will, we trust, be ofen near those he loved on earth.

His loved ones buried him beneath a bank of flowers on Wednesday, July 29, as the setting sun was sinking below the western horizon, flooding the last resting place with a golden light, shedding a hollowed rad iance upon the loved ones and friends, upon the beautiful flowers and the grave that held the mortal form of this saint of God.

Servant of God, well done,
Rest from thy loved employ;
The battles fought, the victory won,
Enter thy Master's joy.

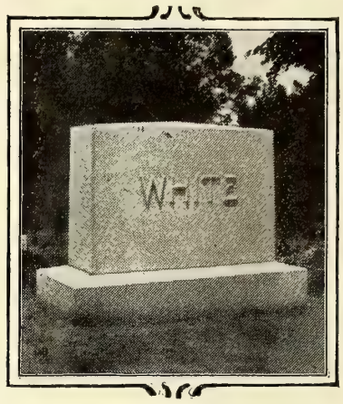
Let a copy of these resolutions be spread upon the minutes of the board of stewards of Calvary church, and a copy sent to the family of our beloved brother, D. B. Cameron, chairman of our board.

C. W. Ezzell,
W. L. Brinkley,
P. C. Crompton.

Would You Burden Your Relatives Unnecessarily?

Surely you would not. Every man wishes to prepare for the future as best he can. He endeavors to straighten his business affairs. He makes his will. Yet, so many of us will leave the monument unattended to, which puts this onus on others.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, OCTOBER 1, 1925 Number 40

EDITORIAL PARAGRAPHS

Filling stations! Filling stations! On every hand people are sitting at street corners and by the roadside waiting to fill the gas tanks and oil the crankshafts. The cars that crowd the streets and that hurry along the highways are all racing to the filling stations. The population of the United States, like all Gaul, is now divided into three parts, those who race to the filling stations, those who wait at the filling stations, and those who are in the hospitals. We have heard of the stone age and of the cave man, but this is the age of the filling station and of the gas man. It has been said that "money makes the mare go," but now it's gas and grease that moves the world and not the hand that rocks the cradle.

⚜ ⚜ ⚜

The constant search of mankind is for happiness. Some expect to find it through the gratification of the senses. A few expect to arrive at the cherished goal by crucifying the flesh. "To understand all mysteries and all knowledge" appear to others as the open gateway to the Elysian fields, where happiness blooms like the flowers in the gardens of the gods. Perhaps the greater part of mankind, however, believe that happiness can be purchased with gold.

"Our gold will buy us many things—
Antiques, old lace and marriage rings;
'Twill build us houses by the road
And take from us a heavy load;
But when I searched in every mart
I could not buy a happy heart:
The price of these is love, not gold,
Great love for others, I was told."

⚜ ⚜ ⚜

All who are entranced by "the boast of heraldry and the pomp of power," or dote upon political and ecclesiastical positions with their honors and emoluments will do well to read again what Bishop E. E. Hoss wrote concerning Thomas Jefferson, one of the truly great men of our Republic. Hear Emory E. Hoss: "It was characteristic of Jefferson in framing his epitaph that he did not say a word about any of the great offices he had filled—though he had been a member of the Continental Congress, governor of Virginia, minister plenipotentiary to France, secretary of state under Washington, and vice president and president of the United States. All these things he passed by as of minor importance. But he wanted posterity to remember that he wrote the Declaration of Independence and that he was the founder of the University of Virginia. The most versatile and erudite of all our presidents, he had a deep and true sense of his supreme achievements. Several rather commonplace men have been presidents of the United States; but not one of them could have dipped out of an inkstand the immortal words declaring our national independence. Office often is a mere accident, but intellectual ability is a divine inheritance."

With the approach of the annual conferences there is each year a rising tide of interest in the appointments, both on the part of the preachers and the people. Dr. Chas. E. Jefferson, though a Congregationalist and a man who has become a fixture at Broadway Tabernacle, New York City, has spoken words of wisdom on "candidating" that should be of interest to Methodists just now. Dr. Jefferson as quoted by the New York Christian Advocate scores perfectly in the following:

"To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon ministers which ought to be abolished forthwith. The best advice to a church is, candidate not at all. It is a useless piece of business at the best. What can you tell from one sermon? A shallow man, confident and magnetic, may please you at first hearing, while a worthy man, from humility or physical trepidation, may disappoint you. You must hear a man preach a year before you have a right to judge him. Good preachers are better in their twentieth sermon than in their first. Candidating does not tell you enough. A minister is more than a preacher. He does various kinds of work. Fidelity in these other labors is as important as ability in pulpit ministrations. Manhood is the supreme qualification. You cannot judge of manhood in one sermon."

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That was a startling phenomenon on the Arabian desert when the bush burned but was not consumed, and the unconsumed blazing bush has been an auroral light across the centuries. But Moses awaiting a Divine commission explains the burning bush—no Moses no bush. At Horeb God rent the rocks with a terrific whirlwind, shook the mountains with an earthquake, and then whispered in a still small voice gentle as the evening zephers. These wonders find their explanation in Elijah's character. The wonders of that prophet explains the wonders that gathered about the mount. God would provide ravens to feed Elijah, but that is not even an intimation that He will call and commission ravens to feed any and every "hill billie." Because you and the rest of us, dear readers, cannot work miracles is not the least suggestion of proof that Jesus Christ could not work miracles. Yet we are very much inclined to measure the universe by ourselves. The man who never opened a text book in science will presume to give instruction to the world's greatest scientists, and the most ignorant old sinner claims to know more about God and His ways than earth's greatest saints. If the men schooled in vice and all the ways of the wicked one would tell all they have learned about the devil and leave God's devoted children to tell what they have learned about their Heavenly Father, it would be far better for all concerned. Talk about what you know and let the rest alone. Then there will be time for each to have his say.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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THE COLE TRIAL

The shooting of W. W. Ormond last summer by W. B. Cole was a deplorable tragedy. Young Ormond was a likeable man, a soldier in the World War and the son of Rev. and Mrs. A. L. Ormond, most estimable people, who with the daughters of the household feel most keenly the "untimely taking off" of the son and brother. W. B. Cole enjoyed the implicit confidence of all who knew him, was successful in business, and contributed of his time and money for the social and moral betterment of his community and according to reports had never been thought of as a violent man. For these two families to be thrust into the midst of such a tragedy was deplorable beyond expression, and our deepest sympathy is to all those who have been caused to suffer through this unfortunate occurrence.

Cole is now on trial and we expect the case to be tried according to the law and the testimony. We have no disposition at this distance to determine the guilt or innocence of the defendant, but leave that to the court. Our confidence is in our courts. If these fail us as a civilization we are utterly undone.

This case seems to have gotten off with a good start. The governor named Judge Finley, a man of high character and one who has made a fine record as trial judge, to preside. The jury comes from Union county, a county with a sterling citizenship free from local or personal prejudice in the case and without bias for or against rich men. Both state and defendant are represented by some of the ablest attorneys of North Carolina. Such considerations lead us to believe that the trial will be conducted with utmost fairness; and without pre-judgment much of which we shall hear expressed in the days just ahead by men who base their remarks on press reports or their own prejudices, we can in confidence rest the case with the court that has it for trial. We believe that the court will be guided by the law and the testimony.

"THE CHURCH'S DEBT TO HERETICS"

The above is the title of a volume of 254 pages from the pen of Rufus M. Jones and published by George H. Doran Company. In a review of the book that appears in The American Friend we find these illuminating and intensely interesting paragraphs:

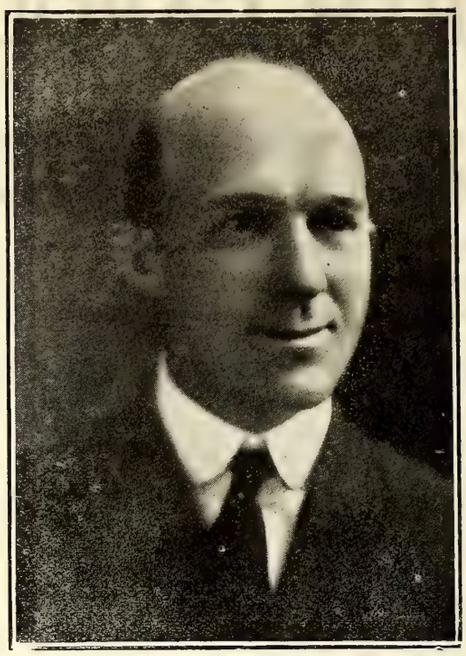
"Unreservedly and enthusiastically we commend this volume to our readers. It is excellent for giving one perspective and balance. To one who is inclined to think that the heavens are going to stand or fall according to whether some specific dogma of theology is held, it is helpful to get a long view of the centuries to evaluate his individual conception in terms of the great sweep of Christian truth. To those of us who are inclined to lay to ourselves the unction of being extremely orthodox or on the other hand are inclined to pride ourselves on our liberal tendency toward heresy, it is alike humbling to find that we who are orthodox may from certain points of view be dangerously heretical, while those of us who are heretics may find ourselves among the conservative orthodox. As Rufus Jones says, we cannot expect to find any universal and unchanging body of doctrine by which all future deviation is once for all settled. "There can be found no infallible standard by which every individual, in every age and country, stands or falls. A heretic in one generation would have been a saint if he had lived in another, and a heretic in one country would often be a hero in another." We can not forbear giving the concluding paragraphs of this worth-while volume:

"I have given no account of the agony and heart-break which underlie every step of spiritual advance.

'Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction hard
On granite boulder and flinty shard.
The heart must bleed before it feels,
The pool be troubled before it heals.'

"The lonely prophet of a larger truth must in any age, suffer as Jeremiah did. He is bound to be misunderstood and attacked. He must expect to be scorned and vilified by those whom he disturbs. Truth is very precious and very costly. It is only those who are ready to pay the price for it that can be its disciples and torch-bearers. But when they are sincere, patient, enduring, humble, reverent, brave and allied with God, they do, in His own time, carry the precious standard forward. Such persons may well say with Browning's 'Paracelsus:'

'I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not; but unless God send His hail
Or blinding fire-balls, sleet or stifling snow,
In some time, His good time, I shall arrive:
He guides me and the bird.'"



REV. W. W. PEELE, PASTOR OF TRINITY CHURCH, DURHAM

THE MOB TO TREAD A ROCKY ROAD IN BUNCOMBE

A mob stormed the Buncombe county jail a little while ago. Forty-one of those lawbreakers who had gone out to wreak vengeance on another supposed criminal are now in jail or out on heavy bonds. When Judge Oglesby, Solicitor Swain, and Sheriff Mitchell got busy these enemies of the state and of civilization were themselves in the toils of the law. And before the thing is over it is a safe guess there will be some older and wiser members of a mob in the good old county of Buncombe. The citizens of Buncombe county believe in observing the law and in enforcing it against those who defy it. Mobs travel a rocky road in the midst of those mountain men who believe in our courts.

Fifty members of the Buncombe County Bar Association have adopted the following resolutions:

"Resolved, That we, the Buncombe County Bar Association, condemn the unlawful acts recently committed as conducive to the destruction of the peace of our state and community:

"That we warmly commend the presiding judge, our able solicitor, and the officials for their prompt and vigorous action in bringing this matter to the grand jury:

"That we commend the grand jury for their prompt and painstaking investigation and express the wish that it continue its investigations until every violator of the law is brought to the bar of justice to answer for this outrageous and lawless attack against law and order:

"That we tender to the able solicitor the services of such members of this association as he desires to aid him in a vigorous and determined prosecution of the indictments found and to be found by the grand jury.

"That we give to the court all possible aid in its efforts to uphold the dignity, honor and majesty of the law by prompt trials and adequate punishments of all persons under indictment for such offense who may be found guilty after such trial as guaranteed by the constitution of this great state of North Carolina to the end that the people may know that the law is no respector of persons and that such dangerous tendencies be corrected and the peace, welfare and dignity of our state and our community be firmly indicated and established."

A BAPTIST BISHOP

Dr. H. A. Brown of Winston-Salem a few days ago celebrated his seventy-ninth birthday. He was for forty years the pastor of the First Baptist church of Winston-Salem and since retiring some years ago has been pastor emeritus of that church. For long years he has been the best loved citizen of Winston-Salem. In fact he is bishop of the Twin-City, not by ecclesiastical ballots but by the enfranchisement of all the people regardless of name and order who know how to measure the worth of a man.

The love of a grateful people and the partiality of a great and growing city has made H. A. Brown one of the richest men in North Carolina, not in silver and gold, but in the true riches that cannot fail. The Baptist church is proud to claim this beloved disciple as its own, but his catholic spirit has not allowed him to be limited to any one church.

We congratulate Dr. Brown upon reaching 79 and trust he can some day write it 99.

MEMORIAL BUILDING AT CHILDREN'S HOME

Messrs. James A. Gray and Bowman Gray, and Mrs. A. H. Galloway and Mrs. Bess Gray Plumley have given $40,000 to erect a building at the Children's Home, Winston-Salem, as a memorial to their father, the late James A. Gray. The building is to be a dining hall and kitchen similar in architecture to the present Gray building which was built as a memorial to their mother, Mrs. James A. Gray.

This is a beautiful deed on the part of these brothers and sisters and it will be highly appreciated by the people of the Western North Carolina conference. At the same time the family is serving ready and dependent childhood.

"Joe" Rowland has a "piece" in this paper that everybody should read. It is about his boyhood days at the old church down home in Anson county. Rowland is at his best and that is putting the case pretty strong. Dr. Rowland is not growing old, and like old men are accustomed to do, turned to writing of his childhood. No, his mood is not explained by age. There is another explanation. This Tar Heel is now an editor in Virginia and his heart is turning, as the hearts of all should, toward the "better land." Like David he thirsts for the water from the wells of Bethlehem. Read what he says.

"The bell weather of an official board is often a goat with whiskers," says the Western Christian Advocate. Of course the Western belongs to Ohio and Indiana Methodism and we presume the editor is talking about his own crowd. But we must remember that Indiana was settled largely by immigrants from North Carolina and it is feared that those members of the **genus homo** whose chief accomplishment is to butt and chew rags did not all emigrate to Indiana. A few of them may remain among us. If so let us hope that at the last quarterly conference we will get rid of all bell weathers who answer the description of the Western Advocate.

PEOPLE AND THINGS

Western North Carolina Conference: Stateville, Oct. 14

North Carolina Conference: Fayetteville, Nov. 11

The Duke Fund Commission will meet in the editorial room of the North Carolina Christian Advocate Thursday, October 8.

The revival services that have been in progress at West Market closed last Sunday. There were 33 accessions to the church.

Rev. L. B. Abernethy last week assisted Rev. E. P. Billups in revival services at Seversville, Charlotte. The services were largely attended.

Married, on August 13, 1925, at the residence of the bride's parents, Gibson, N. C., Miss Bessie Gibson and Mr. Clifton McGregor, Rev. J. B. Thompson officiating. All of Scotland county, N. C.

Married, at the home of Luther Smith, September 13, 1925, Miss Gertrude McKeathan of Whiteville, N. C., and Mr. Robert Gibson of Gibson, N. C., Rev. J. B. Thompson performing the ceremony.

Rev. B. F. Hargett and his congregation at Chadwick, Charlotte, are planning a $10,000 improvement to their church in the near future. That church now has a membership that reaches almost 500.

"Rev. and Mrs. J. A. Cook announce the marriage of their daughter, Mary Ann, to Mr. Otis Glenn Daniel, September the twenty-sixth, nineteen twenty-five, Spartanburg, South Carolina."

Rev. Geo. Clifton Ervin, who was last year assistant pastor at West Market Street church, Greensboro, has gone to Vanderbilt University to do graduate work. He is a son of Rev. and Mrs. J. O. Ervin of Rutherfordton, N. C.

"I have some dates open for revival meetings during October, and shall be glad to assist any pastor needing help. Am both preacher and song leader. Wishing you success and God's richest blessing."—R. C. Goodchild, Burlington, N. C.

Evangelist Victor Lightebourne, an evangelist of the Virginia M. E. Conference, South, of Norfolk, Va., begins an evangelistic campaign at Centenary, New Bern, Sunday, October 4. The meeting is scheduled for two weeks. He is open to other engagements.

Twenty-five years ago yesterday, says the News and Observer, there were only four automobiles in North Carolina. E. G. Davis, of Henderson and S. P. McNair, of Wilmington, each had one, and there were two in Charlotte. Today there are 400,000 automobiles and they are estimated to be worth $200,000,000, and they consumed gasoline last year to the value of $36,250,000.—The Uplift.

"Last Wednesday evening Mrs. Mont Daves and two of her daughters took their new car, got Mrs. Fannie Rodgers in with them and proceeded to gather up a fine pounding for the preacher—etc., etc., and chicken. Now, poundings in this part of the state are natural in the beginning of the year, but for such a pounding as those Speedwell folks brought over at the close of the year gave the preacher and his family a new kind of feeling. The good Baptists—yes, they had a part in it. Who wouldn't want to come back."—J. W. Bennett.

"We have just closed a very fine meeting at Arthur with the able help of Bro. R. F. Taylor and his step-daughter, Miss Frances Carter, who led the singing. These are very earnest and consecrated helpers, and did their work faithfully and well. The meeting was unusual in some respects. One of those received was 70, one was about 65, and two above 40. In all nine were received, all on profession of faith. It is a pleasure to work with these good people, for they work in harmony and full cooperation with their pastor and with one another."—B. B. Slaughter.

Rev. W. T. Albright has just closed a great revival in the new Proximity church. Rev. T. J. Rodgers did all the preaching except one sermon by Rev. Mr. Melvin of the Friends church. The meeting continued 12 days. Mr. J. M. Core was the choir leader. It is reported that on the last night his choir sang 27 hymns. Brother Rodgers did a great work. The people are extravagant in his praise. There were 120 conversions and 58 accessions to the church last Sunday, 51 of these on profession of faith and seven by letter. The pastor baptized 11 by immersion and 33 by sprinkling. Brother Albright has done a very fine work this year and is happy over the completion of the new church and such a revival at the very outset of the occupancy thereof.

Rev. R. G. L. Edwards is conducting a revival at the Methodist church in Colerain this week. Rev. Mr. Edwards has been preaching at revival meetings in all his churches this and last month. At Harrellsville when he finished the meeting his congregation presented him a substantial purse.—Hertford Herald.

Leroy A. Smith, treasurer of the board of stewards of the First Methodist church, Salisbury, has what he calls "Catch Up" envelopes with the picture of a man running—a sort of Marathon—on it. Think of a man actually running to pay his church dues. He frequently runs the other way, but this man is racing to the church. Last week Brother Smith sent out 200 of these envelopes and on Sunday 60 members paid up for the year. These 60 had run and "caught up." Quite a good showing. Let everybody run and pay what they owe the church not only in Salisbury but everywhere else.

"The Wentworth charge—one of the best in the Western North Carolina conference. We are closing up our fourth year. Five churches; a good parsonage, 315 North Scales street, Reidsville. One of the best high schools in N. C. These people are great pounders. The charge is equal to any two thousand dollar appointment in Southern Methodism. Happy should be the man who gets this appointment. We paid out in full last year—the first time in twelve or more years. We are hoping that everything will be in full again this year."—Chas. P. Goode.

"Mrs. Sarah Jane Moser died in the home of her son, J. F. Moser, in Kannapolis on September 26, 1925. She was 83 years old. She was full of faith and good works, therefore died triumphantly. Her body was taken on Sunday back to Prospect church on the Prospect circuit, where she joined when a little girl. She was the eldest daughter of Rev. and Mrs. J. E. Irby of Union county. A host of people were present at the funeral to pay their respect. More than one hundred people made the 70-mile trip from Kannapolis. Members of the official board of the Kannapolis church were the pallbearers."—J. F. Moser.

Elizabethtown and the surrounding community are being greatly stirred by Dr. Theodore Copeland of Dallas, Texas, an evangelist of outstanding ability, who has been preaching wonderful gospel messages to people from all over the county since the launching of the union revival nearly three weeks ago. The evangelist is closing his third week in the Bladen county seat with great interest and big crowds. Each service the spacious tent is filled almost to overflowing, and Sunday night it could not begin to hold the crowd. The meeting is expected to continue another week.—The Bladen Journal.

The alumni association of Duke University will put on what is known as a "loyalty campaign" during the month of October. Charles F. Lambeth of Thomasville is state director and Fred C. Odell of Greensboro is director of district No. 1, comprising the counties in the northern and northwestern part of the sta te. A meeting of the local chairmen for the various counties in district No. 1 will be held in Greensboro at the Jefferson Standard cafe the evening of October 1 at 6 o'clock. The following are expected to be present at this meeting: H. R. Dwire and M. A. Braswell of Winston-Salem; C. H. Livengood, E. B. Hobgood and R. E. Thigpen of Durham; Rev. E. K. McLarty and L. C. Matton of High Point; J. R. Smith and Hugh Holcomb of Mount Airy; Rev. L. V. Harris of Burlington; T. G. Stem of Oxford, and G. E. Powell, A. W. Plyler, Kenneth Brim and Fred C. Odell of Greensboro. State Director Lambeth of Thomasville will also attend.

Rev. Ernest C. Widenhouse and Miss Wanetta Gilmore were married Tuesday morning, September 22. The ceremony was performed by Dr. Frank Tyler at the home of the bride's parents, Mr. and Mrs. S. G. Gilmore, 645 Boulevard, Salem, Virginia. Mr. Widenhouse is a native of North Carolina, being reared in Cabarrus county. He attended college in Virginia, and later spent four years at Boston University, taking his S. T. B. and M. A. degrees. The past year he has been doing graduate work at Yale University. Miss Gilmore attended college in Kentucky and Ohio, afterwards teaching in John Marshal High School, Richmond, Virginia. The past year she has been doing special work in expression and music at Virginia College. After October 1 they will be at home at 4 Clement Street, Shelborne Falls, Mass., where Mr. Widenhouse is pastor of Wm. Butler Memorial Methodist church.

The editor of the Advocate last Sunday morning preached at Tryon Street church, Charlotte, in place of Rev. J. H. Barnhardt, the pastor who was at Lexington in revival services with Rev. W. R. Shelton. A great congregation was present and to us it was a delightful hour.

DWIGHT WARE'S LETTER—AN EXCERPT

This year I am to be in Oxford at work chiefly in Mansfield College. The past year at Aberdeen with Dr. D. S. Cairus and Dr. J. Arthur Thomson is even now of invaluable worth. At Oxford, where the English free churches give much life to the religion of the country and where the established church maintains its corps of great teachers, I am looking forward to another year rich in value and helpfulness Principal Selbie and Jack, Cannon Streets and their colleagues promise one the best in thought and inspiration. Certainly mine is a rare privilege and I am trying to use it to the utmost.

I trust that the year now at an end will work great advance for the church in North Carolina. What a pity—what a great pity (if, as I believe, present indications are true) our church will refuse to ratify the plan for union. Perplexed, hungry souls in a sin-ridden world send up in inarticulate prayer for unity among the branches of Christ's catholic church.

Mrs. Ware, Rev. Don Shooler and I have just completed a very fine tour in a Ford car through Scotland, England, Belgium, France, Italy and Switzerland. Without a doubt it is the ideal way to travel (in every country except Italy). One learns to know both people and customs to an advantage otherwise impossible. To my mind the impoverished spirits of Europe's people are ready to shake off the dried carcass of Romanism and are eager to follow the lead of those unmistakably true to the Jesus of their hearts. Truly the harvest is white and the consecrated laborers are few. How wonderful it would be if men and women at home could see the fruits of our mission work here.

TWO SUNDAY SCHOOL TRAINING SCHOOLS FOR FAYETTEVILLE DISTRICT

Beginning Sunday night, October 4, and continuing nightly through Friday night, October 9, a training school for all Sunday school workers of Hay Street, Person Street and Calvary, Steadman, Fayetteville, Bladen, Roseboro, Newton Grove, Parkton, Elizabeth, Dunn and Duke charges will be conducted at Hay Street church, Fayetteville.

At Sanford, beginning Sunday night, October 11, and continuing nightly through Friday night, October 16, a like school will be conducted for the same workers of Lillington, Mamers, Jonesboro, Sanford, Pittsboro, Haw River, Siler City, Goldston, Glendon, Hemp and Carthage charges.

Both of these schools will be managed by L. L. Gobbel, our conference field secretary, assisted by a faculty of capable teachers, and are designed for the improvement of all Sunday school workers especially. I desire that every pastor shall bestir himself to secure as many representatives of his charge as he possibly can at these schools. They afford opportunities for better teaching equipment that should be actively used. J. D. Bundy, P. E.

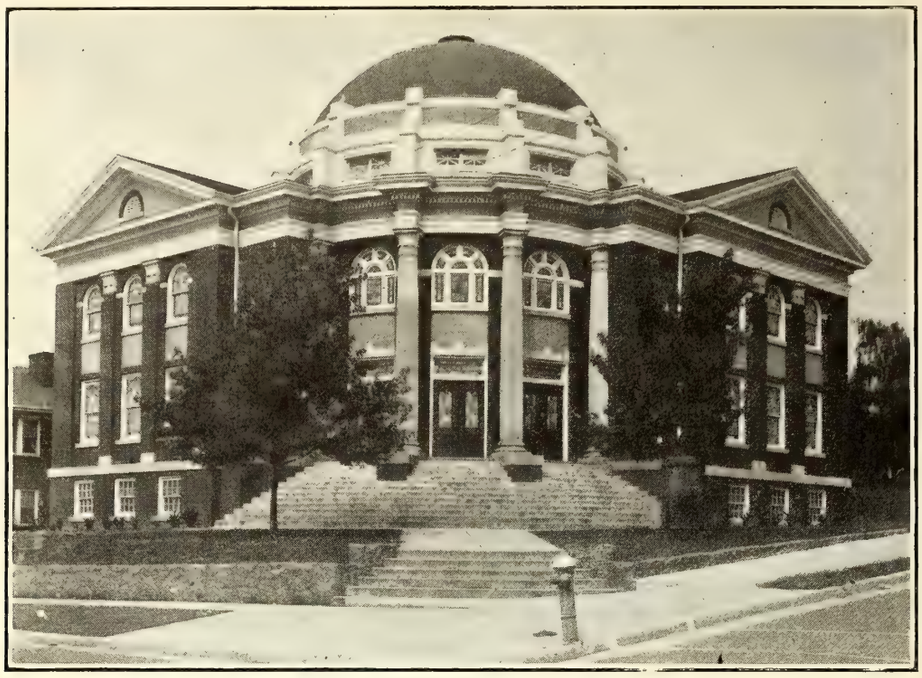
FAYETTEVILLE PREPARING FOR CONFERENCE

Please allow me to say through the Advocate that we are doing our best to have everything arranged for the coming annual conference to Hay Street, Fayetteville, November 11.

We regret very much that we cannot at this time promise entertainment to the wives of the preachers, unless they have a special invitation from friends in Fayetteville. If entertainment could be provided the church would be delighted to have every preacher's wife present, but our limitations are such that we can only promise entertainment to the members of the conference. I hope that our friends will understand the situation and govern themselves accordingly. J. H. Shore.

PLEASE TAKE NOTICE

The Advocate earnestly appeals to every subscriber whose red label does not indicate that he is paid to 1926 to hand the amount due to his pastor, so that he can settle with our bookkeeper at conference. This will be greatly appreciated. Please attend to it at once. Thank you.



FIRST CHURCH, LENOIR, NORTH CAROLINA

Mr. E. F. Allen, Cashier First National Bank of Lenoir summarizes the years work as follows: Since Brother Hawk is somewhat backward in giving some of the wonderful accomplishments made by the First Church here during his pastorate this year, I am herewith enumerating some of the things done:

1st. During April of this year Brother Hawk held his own revival for our church and Davenport College. During the year accessions to the church 50.
2nd. Paid off all endebtedness on church property amounting to $6,500.
3rd. Repainted interior and exterior of church building.
4th. Paid on Educational pledges, made direct to Davenport College $4,640.
5th. Took two special collections for Oteen Hospital amounting to $100.
6th. Pastor made over 800 pastorial calls during year.
7th. Regular annual collection taken for Superannuate Fund.
8th. The church will raise for all purposes this year over $20,000.

Church attendance has been fine during the entire year and the congregation is looking forward to the return of Brother Hawk for the coming year.

The above few facts are given that you may know just what the First Church has been able to accomplish under guidance of God and the leadership of Brother Hawk, and in justice to him as our leader.

THE ONE HUNDRED AND FIFTIETH ANNIVERSARY

By J. M. Ormond.

The year 1926 should be a notable one in North Carolina Methodism. It will be the one hundred and fiftieth anniversary of the organization of the circuit in North Carolina. Every year in the life of a person or a useful institution is important. But there are now and then certain periods which must be regarded with more than ordinary significance. Reaching the end of a rounded group of years one somehow feels a keen desire to look back over life's experiences and to take stock of one's achievements. At such a time one is better able to understand what one the factors that have contributed to one's successes and to properly estimate the causes of one's failures.

When an institution like the Methodist church reaches the end of a centenary, half century or quarter century, there is somewhat the same inclination to take a backward view of its history and discover how well it has wrought and how divinely guided it has been. As this one hundred and fiftieth anniversary approaches every son of Wesley who is a part of Methodism in North Carolina will desire to refresh his memory by reviewing the dramatic and t hrilling story of achievement. To visualize afresh the heroic conquests of the pioneers of American Methodism and to follow their worthy successors through the years will enhearten every man who stands in the midst of trying problems today. New strength for today's task; new hope for tomorrow's triumphs can but result from such a review.

Another fact which will help to make the year 1926 memorable may be suggested. It has been generally understood throughout North Carolina that in 1926 the first funds from the munificent benefaction of Mr. James B. Duke will be available for strengthening the rural churches of the two North Carolina conferences. Is it not quite interesting and highly significant that these new and generous resources should arrive at this important period? Such valuable assets placed in the hands of North Carolina Methodists as the church reaches its century-and-a-half mile post should renew confidence in the divine guidance of this great redemptive agency.

Thus 1926 will have a special significance. It will be a sort of double-armed mile post. One of its arms will be a reminder of that noble company who through faith have wrought righteousness, obtained promises and turned to flight the armies of the aliens. The other will point triumphantly toward the future. It may be expected that the two North Carolina conferences would desire to take more than ordinary notice of the approaching anniversary. It should be used effectively to strengthen the forces along every line. A new hope should be created to take the place of any doubt that may be lurking in fearful and trembling hearts. An eagerness for conquest should supplant all desire for ease and self-indulgence. A fresh emphasis upon the essentials should be made instead of magnifying those pretty elements which too often create confusion and conflict. Energies which may have been expended in controversies over matters of a non-essential character, or in the maintenance of personal opinions which do not contribute to the advancement of the kingdom, should at this strategic station along the way be offered as living sacrifices, holy, acceptable unto God for constructive and effective use in obtaining newer and even more glorious victories.

Reference to the history of the early days of North Carolina Methodism will reveal many interesting and inspiring incidents. The first appearance of the "Carolina circuit" is made in the records of the annual conference held in the city of Baltimore, Md., May 21, 1776. The statistical report of that conference shows that in all America there were twelve circuits, twenty-four preachers and 4821 members. The boundaries of this new circuit are not dfined in the records, nor do we have any historical data which furnish definite lines of territory. The record does state that there were 683 members in the circuit when it was formed. The logical supposition is that the territory lying between the Tar river counties and the coast constitute the area embraced by the circuit. Earlier efforts of Methodist preachers had resulted in organizing a number of churches throughout this section. These were the nucleus about which the new circuit was formed. This word is being written in Gatesville, N. C., where the author is conducting a Cokesbury training school for the Sunday school leaders of the Gates circuit. This village is practically in the center of the territory covered by the first Carolina circuit. Under the efficient leadership of the pastor, Rev. R. F. Munns, and a heroic board of laymen there is this moment just five miles away a new church building almost completed which may be regarded as one of the very few of the best equipped rural churches in North Carolina. It will be possible to conduct as many as six worship services for as many different groups of the Sunday school at the same time in this beautiful and well appointed house. A touch of the modern as contrasted with the cruder equipment of one hundred and fifty years ago.

Three preachers were stationed in "Carolina," viz: Edward Drumgole, Francis Poythress and Isham Tatum. It may be assumed that Drumgale was held more largely responsible for the conduct of the work and that Poythress and Tatum were assistants, by reason of the facts that Drumgole had been admitted on trial two years before and had served in the Baltimore and Brunswick circuits, and that Poythress and Tatum were just admitted.

Asbury's Journal, under date of February 12, 1815, has this to say: "I preached in Drumgole's house. I ordained him an elder in the church of God. He was born in Sligo; joined the Methodists in 1770; began to exhort in 1774; traveled in America from 1774 to 1785. Since then he has been a faithful local preacher, respected and beloved. He has six children, two of whom, Edward and Thomas, are local deacons."

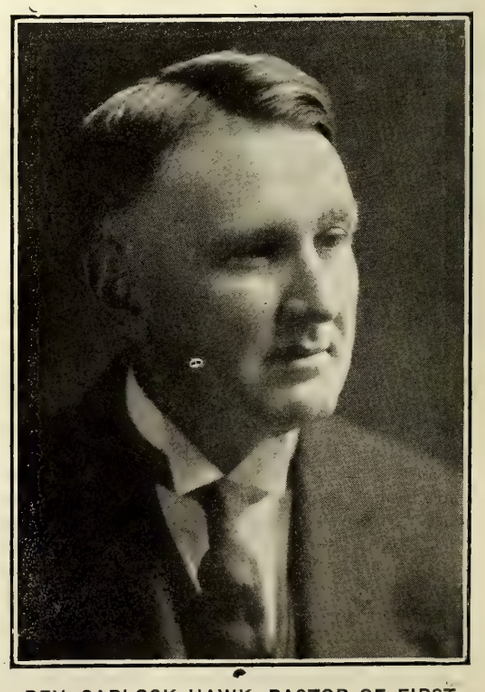
"Our pioneer work called out no one probably more remarkable than Poythress," who was admitted on trial at the 1776 conference and began his ministerial labors as an assistant to Drumgole in the Carolina circuit.

Isham Tatum was the third person whose name appears in the minutes of the 1776 conference appointed to Carolina circuit. It was his first appointment and he traveled only a few years. In the year 1781 he located and settled in the northern portion of Virginia. He lived to a ripe old age and was alwas honored and respected by those who knew him.

This is only a brief reference to the lives of the first circuit preachers in North Carolina Methodism. It may be correctly assumed that "Carolina circuit" was regarded as one of the most important fields in America and that these first preachers were among the strongest and most faithful of that heroic pioneer group of Methodists. The fruitfulness of their labors is indicated in the increase of members during that first year. The record shows that it grew from 683 to 930.

A Suggestion.

The suggestion has been made that the two North Carolina conferences take some notice of the ap-



REV. CARLOCK HAWK, PASTOR OF FIRST CHURCH, LENOIR

proaching anniversary. The historical societies might have it in mind when the 1926 program is arranged. Another idea may be advanced which will help to magnify the anniversary and at the same time furnish much valuable material for the records of Methodism. The 1926 journal of the conference sessions might be set apart as a "Country Church Number" or "The One Hundred and Fiftieth Anniversary Number." In these journals there should be a brief paragraph at the front explaining the reasons for the special number. The statistical reports might be made out so as to include detailed facts about individual churches along with the total figures for the circuits in some such manner as that done regularly by the Kentucky conference.

To include such church reports would be of little more trouble to the pastors, but the information would be invaluable. Several more pages would be added to the journal and therefore something more of expense. But this might be taken care of by a slight addition to the price of the journal and an effort to place larger number of them in the hands of the laymen especially in rural communities.

MY COUNTRY CHURCH DOWN HOME

J. M. Rowland, Editor Richmond Christian Advocate.

Brother Editor, will you pardon me for writing once more? I know I ought not to do it. If you want to, put it in your big waste basket. I've already filled up one this morning. Whether you print it or not, I will get pleasure out of writing it.

As I opened the big pile of mail on the editor's desk just now, I came to a letter from a North Carolina woman. She began by saying, "You used to take me to ride in your goat wagon!" Then all my cares and burdens fled. The thunder of the printing press faded away to sweet sounds of years agone and all my copy turned to flowers blooming in the garden of childhood. I was riding a little girl once more in a goat wagon over the Carolina hills. Laddies whirl their lassies in flivvers down there now, but not with more pride and joy than did I draw reins over "Billy" and "Dan" when by my side sat a little girl in the golden days of yore. I have often felt like I was in a goat wagon since. I have felt like I was the goat real often.

Poor Billy and Dan have long since been in the happy butting ground if goats go to such places and the years have swept us on. I have had several stewards who reminded me of those goats in their looks, their hard headedness and how they chewed the rag—but wait, this woman who used to be a little girl when I was a little boy is saying more:

"I am thinking of when we used to go to Sunday school and church at Old Mount Vernon. Dear old church! I still love it and like to work in it and so does mother!" And what a world of memories those words stir up! They open the flower garden of childhood's enchanted land! Dear old church indeed! Mount Vernon church on the Ansonville circuit was for four generations the church home of my tribes. My great-granfather, Joseph Medley, built it and gave it to the conference. My grandmother was baptized in its communion. There my mother took the vows of the church, and on September 10, 1894, I united with the church at her altar. From this place I was recommended to the district conference for license to preach.

The sweet memories of childhood cling about that old church. It was never up to date and modern like many churches, but what the good plain country churches like Mount Vernon have done cannot be estimated until all the records are in on the Tables of Eternity. Many churches in the city now are strong and powerful because country churches trained country boys and girls and sent them from those country churches to the big cities. I have several times in big city church asked the people who grew up in a plain country church and were there led to God to raise their hands and I was amazed at such a large response. Many hearts go back in fond memory to "Bethel" which means "House of God"; Ebenezer—Hitherto the Lord hath helped us—Shiloh, Beulah, Mt. Carmel and countless other country churches that in bygone years was the foundation source of their spiritual life.

I always loved the country church and when I became a Methodist preacher, I never thought but that my ministry would all be in the country churches. I knew little about city churches and shrank from them. After six years in the country, the bishop without my knowledge, moved me to Richmond. These sixteen years since I have been



FIRST CHURCH PARSONAGE, LENOIR

in three big cities. I felt when I came I wouldn't stay long. I have found loyal folks and more religion than I expected in the city church. I was for five years pastor of one of these churches that has over 1600 members. I preached there the other day to 1248 people and after that $25,000 piped organ sounded out its wonderful music, I asked them how many came from country churches and found that nearly three-fourths did. Yes, I love the country church. Now my work carries me about twenty thousand miles a year over Virginia, speaking in the churches. I am always glad when I preach in the old country church. One day on another continent I was talking to a friend about our old country church and my heart turned back in homesickness to old Mount Vernon. I took my pencil and scratched off this simple tribute to

My Country Church Down Home.

I've worshipped in cathedrals with gilded dome and spire. I have seen the sacred t emples with the shrines we all admire. But all the temples I may see wherever I may roam will never be as dear to me as the country church down home.

I've seen the Turks go to their prayers in mosques on the Golden Horn. I've been to mass in old Jerusalem with the priests at early morn. I've worshipped in St. Paul's way over in London town. I've heard the chanting chorus give forth their charming sound. I've been in great St. Peter's to mass by the pope of Rome. But none of these were as sweet to me as the country church down home.

It did not have an organ fine or boast a vested choir, but they could sing the hymns of old with a burst of heavenly fire. Uncle Ike he pitched the tunes and made that old church ring. Then the others picked it up and helped the leader sing. They used to have that August meeting with dinner on the ground, and sing and shout and pray till heaven came pouring down. There at the altar of my fathers when the sun was bending low, the Saviour touched my heart one day and set my soul aglow.

I'd like to sit beneath those oaks as we did on the stand, and hear them sing en route to the Promised Land. I'd like to see the neighbors come again as they used to do of yore. Many of those that trod those aisles now walk the golden shore.

Id like to sit beneath those oaks as we did no the holy Sabbath day, before the tide of passing years bore so many souls away. I'd like to go behind that church to the grave of folks I love. The ones who left the old home church for the mansions up above. The precious dust is resting there beneath that sacred sod, and their souls have entered in to rest in heaven with their God. And when at last my race is run and I no more shall roam I hope to meet the worshippers of that country church down home.

WHAT THE GENERAL CONFERENCE MIGHT DO

Much is being said and written concerning the rural church, its condition and its prospects. It seems that the Methodist Episcopal Church, South, has turned its face so long and so emphatically toward the city church that now our leaders are waking up to the fact that there is a crisis in our country work and a problem in the rural church. The result of our policy is that apparently country charges and country preachers are clearly and distinctly labeled as "second class." Therefore many preachers do not want to go to the country and do not go if they can help it; if, perchance they go, they get away just as soon as possible. But are they altogether to blame for this attitude? I heard a presiding elder say on the floor of an annual conference in making a report concerning a brother: "Bishop, Brother Blank is a good man and a very good preacher for a country preacher." I heard a bishop preach a sermon at an annual conference and the burden of the sermon was apparently this: "Some of you preachers have been faithful and heroic in preaching the gospel, but in doing so you have given offense to Ahab and Jezebel and consequently I will have to demote you by sending some of you from a station to a country circuit and even perhaps to a country mission. (I wondered why he did not stand by his preacher and rout Ahab and Jezebel rather than nurse their wounded feelings, especially when he had to make a faithful preacher and his family suffer. But Ahab and Jezebel had money and social position and even the bishop did not seem to be beyond their influence when it came to making appointments.) Some time ago there appeared an article on "Who's Who in Unification" by one of our leaders, but it seems that there was not a single country preacher mentioned. They are not in "Who's Who" class. I heard a presiding elder say that it was hard for a country preacher, however successful, to go into station work; that if he did he might expect to start in with a reduction of salary, possibly as much as $500. The idea seemed to be that a $1500 station was equivalent to a $2000 country circuit. At a district conference where a committee was appointed by the presiding elder to deal with matters pertaining to the country church a majority of the members selected did not belong to country churches. That unconscious cerebration perhaps would indicate that the country people are not deemed sufficient to deal with their own problems and therefore need a guardian. Once a pastor of a recently-made mission station in a little "one-horse" town went to help a brother in a meeting in the country. When Friday came it was deemed unwise to close the meeting. So it was arranged for the country pastor to go and preach for the station brother on Sunday. He did so and when the pastor returned home he was told about the surprise that the congregation had on Sunday. It seems that when they found that the country pastor was to preach they made up their minds to endure it, but suffered an agreeable awakening when he preached such a splendid sermon and were still more amazed when the brother sang a solo with wonderful effect. They were surprised that such preaching and singing could come from a country preacher. This thing is in the very warp and woof of our church. It can be cured and it ought to be cured. But it cannot be cured by any executive order. It must be outgrown. In other words, give the country church the proper chance and it will right this untoward condition automatically. In fact the present condition which confronts us is the result of influences inimical to a natural and healthy development of the country church. The General Conference ought to enact legislation that will permit of natural growth and then await results which I believe will come. But to do this one of the first things is to get increased representation of the country church in the General Conference. That means that more country pastors and country laymen ought to be elected delegates.

1. Provision should be made for the regular administration of the ordinances of the church. This would apply especially to the Lord's Supper. This was an important question in the early days of Methodism in this country. It is important now. Some of our members in the country are practically denied the privilege of partaking of the Lord's Supper. This is specifically a country church problem. In the cities pastors can exchange pulpits and overcome this difficulty. In stations the presiding elder comes around once a quarter and so at least the Lord's Supper can be administered that often. But not so in the country. Here an unordained man has little chance to exchange with an ordained brother. On many of our circuits the presiding elder would not get around to all the churches more than once a year. In some it would be nearly if not quite two years. Many of our old people cannot attend church regularly. Hence their opportunity of commemorating the passion of our Lord is very meager. I think that is is as safe to trust a man to administer the ordinances where the way is charted for him as it is to send him out to preach the word and leave him to make his own way.

concluded next week

OURS A CONCTRUCTIVE TASK

By M. T. Plyler.

Mr. James B. Duke, by his provision for the country church in North Carolina, has excited eager expectations and, at the same time, imposed heavy obligations on all of us. Every dollar coming from the Duke Fund calls for additional dollars to be contributed on the field and also necessitates all possible wisdom in the use of this money that not one red cent may be wasted or a needy community neglected. No opportunity should be let slip.

Two distinct gains have already come from this provision of the Duke Foundation: 1. The preachers and laymen who, in the face of poverty and want of resource, have labored hard through the long years in the country places have taken fresh courage. They feel that a better day is at hand. The dawn is radiant. With larger equipment for work and a little more money for their labors, they are ready to enter upon an enlarged program—a program that is really and genuinely constructive. Surely all are agreed that the hard-working country preacher needs adequate churches in which to gather his people and a salary sufficient to meet his urgent demands. No Methodist pracher hopes to go much beyond this.

2. The thoughtful men and women on the field are beginning to realize that if we are to do well the work before us certain needed readjustments must be made in the location of churches and also in the arrangements of circuits. Before money can be appropriated to best advantage all possible wisdom must be displayed by the men on the field and by others who can take an unbiased view of a local situation. The district committees ought to be most helpful in this, once these committees can get all the facts before them.

At this time, as we are laying plans for the years ahead, a few suggestions may not be out of place in the effort to keep the minds of all upon the work imposed upon us.

1. Let all the preachers of both conferences cooperate with Prof. J. M. Ormond of Duke University in gathering the facts about each charge and in making the maps of each county in the state.

2. Let all possible consideration be given every situation at which work is contemplated. Too often the first thought is to see how much money can be got from the Duke Fund, then stock will be taken of the local situation. As a matter of fact, the process should be just the reverse. Sometimes a new house on the old site should be built instead of adding a few Sunday school rooms to a building in no way fit to meet the situation. At other places, the old location should be abandoned for a more advantageous position where a new community-center is forming because of the location of schools and the running of the highways. Oftentimes, the plant is such that additions can be made sufficient for the needs of the community. Rev. J. C. Williams of the Tar River circuit did a good job by adding seven rooms to Plank Chapel. He practically rebuilt Trinity church of the same charge and, at the same time, used the old building entire without any loss of space or of proportion. Rev. R. F. Munns of Gates circuit showed wisdom in pushing the old building aside at Zion and in securing additinal land upon which to put up one of the best country churches in North Carolina. That which has been done by the two brethren mentioned, one in the central part of the state and the other in the eastern, has been done by many in various sections. The work has just begun.

3. Let preachers and forward-looking laymen get ideas set to work in their communities in which they are not yet ready to begin work. Many an enterprise has been crippled because time has not been allowed and the effort put forth to develop the needed sentiment among the people. People must be led to see that larger groups will have to be brought together in the country and to realize that a new building enterprise means an effort to correlate all the forces of the community for bigger and better things. Folks gather today where something is doing and enough people can be brought together for organized effort. To lead many to this will call for a process of education that will require patience and determination.

4. In many places nothing would be finer and of more effectiveness than to set about the collecting of a building fund to be placed in the bank for use when the time is ripe for work to begin. The idea would grow; the effort would unite the people; and the money would be ready when needed. At the same time this fund would prove wonderfully helpful in getting aid from the Duke Fund. Such faith would reap its sure reward. If we are going to build for the future, more time must be taken and every possible resource employed. We have a great program before us that will call for the best in all of us. Are we going to prove sufficient for the task?

Building the Duke University, in which generation after generation of students will gather for training and culture, will require years. Surely the work of providing for the people of the open country that they may have places in which to worship and train their children is no less great and momentous. In fact out from these country churches, under the care of the men and women who live and labor there and the men of God who minister to them in holy things, will come many of the best who will fill the halls of the University and gather fresh inspiration in academic shades. Should not serious thought, patient effort and deepest solicitude be given to the fields that yield the harvests? It is certainly the part of wisdom to have a care for the seed-corn.

We are doing some highly constructive work in building attractive and finely equipped churches in our towns and cities, but the one constructive task of monumental proportions before us now in North Carolina is out in the country places. This includes more than buildings and equipment, though these are sorely needed. Leaders must be trained and congregations effectively organized. Somehow, the little groups of from six to a dozen people—often in easy reach of each other—must be brought together even though it involves both tact and patience. A man who knows how will have to do the job; and be paid enough to carry on until the work is set going. Such can show how the deed can be done. Some are making a fine start already and their number will increase.

Once we all come to realize what a big job is before us, we will be more patient in the midst of the seemingly slow progress now being made. Ours is a constructive task of immense proportions.

MARVELLOUS PROGRESS AT ARDMORE

By A. W. Cline.

"What have you to begin with at Ardmore?" asked one Methodist of another soon after conference last fall. The answer was: "Joe Hiatt and a ragweed field." Brother Hiatt's fellow ministers had quite a lot of fun at his expense after the appointments were read at the last conference because he had been sent to a charge that did not have an organized congregation. However, he took the fun good naturedly and in a few days after his return from Greensboro he and his family "crossed Peter's Creek" and took up their abode in a rented house.

Ten months have elapsed. Two other Methodists met on the streets of Winston-Salem a few days ago and one said to the other: "How is Ardmore church coming along?" The answer was: "Come over the first Sunday in October and worship with us in the completed church." The one who had asked about the new church said: "Well, you are just two years ahead of schedule time, because most of us figured that it would take at least two and one-half years to finish the church."

The finishing touches are being put on the new church this week and on next Sunday, October 4, Bishop H. M. DuBose will preach the opening sermon at 11 o'clock in the main auditorium. At 3 o'clock in the afternoon Henry R. Dwire and Leon Cash, prominent laymen, representing West End and Centenary churches, will speak at a mass meeting of Methodists and friends. At 7:30 at night Rev. A. W. Plyler, editor of the North Carolina Christian Advocate, will preach.

The church has cost approximately $75,000, exclusive of furnishings. It is one of the best arranged churches in the conference and is located in one of the fastest growing sections of Winston-Salem. The main auditorium will seat approximately 800 people, while there is a basement with almost the same seating capacity. The Sunday school arrangement is the best to be had. All departments have been provided for some years to come. The location of the church is one of the most attractive in the city. Situated on an elevated lot, it can be seen for miles around.

After several preliminary meetings, the first regular meeting of the Ardmore congregation was held at the home of C. C. Smithdeal on Sunday, October 26, 1924. Several other services were held in the homes of members. During the week of November 10 to 16 a temporary "hut" was built adjoining the church lot and in this the congregation worshipped until a few weeks ago, when the first service was held in the basement of the new church.

The progress of the work on the new church has been nothing short of marvellous. Not even the most enthusiastic member expected that it would be finished before conference this fall. Much of the credit for rushing this work along is due the pastor, who has stayed by the job daily in the matter of getting the payroll ready each week.

Brother Hiatt announces that during the year he has received donations, such articles as the pews, light fixtures, pianos, etc., to the value of $6,200.

With all the big local program on the congregation at Ardmore has built a mission church in Korea this year and kept up the other finances in a most creditable manner.

The completion of Ardmore church gives "Joe" Hiatt six monuments in the way of church buildings in and around Winston-Salem, all having been erected within a period of 14 years. "He hath builded well."

AN INCIDENT IN ST. LOUIS

Thursday, September 10, the entire ministerial body of the Methodist Episcopal Church, South, in St. Louis, led by their presiding elder, Dr. Frank L. Wells, entered Union church in procession, and the St. Louis conference quickly rose in welcome. Someone called to mind then how sixty-three years before, in the turmoil of the Civil War, Union church was founded, at Eleventh and Locust; how it floated the Union flag, and a provost marshal stood every day guarding it, and members who joined were obliged to swear allegiance to the Union flag. On this day again this flag had a place of flag, returned to Union church some little while ago honor. If we are not mistaken, it is the identical by the family of General Fisk.

It was also a great moment that one of the seers of the Southern church, the Rev. J. E. Godbey of Kirkwood, a renowned Southern Methodist minister past eighty years of age, should make a speech, stating incidentally that his uncles were in the Southern conference which voted division in 1844, but he is heartily for unification.

Bishop Edwin Holt Hughes, the presiding bishop, spoke briefly of his own happiness in seeing the merger approved. He was one of the joint commission from the two general conferences, and he is a West Virginian, a son of the border. Dr. Grant A. Robbins, district superintendent of the Methodist Episcopal Church, and Dr. Frank L. Wells, presiding elder of the St. Louis Southern Methodist district, both made short but emphatic addresses.

The vote was taken on unification. Bear in mind that Missouri is a border state. Bear in mind that each denomination is strong; strong in numbers, strong in institutions, strong in prestige. But when this border conference, the St. Louis conference of the Methodist Episcopal church, cast its vote, the count stood solid for unification to none against it. But two votes against it were cast by the lay electoral conference. The St. Louis German conference voted 54 to 2 for it; the laymen all but three.—Central Christian Advocate.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil	47	0
Central Brazil	38	0
South Brazil	40	0
Missouri	196	14
Southwest Missouri	128	31
Total	877	400

The religious response to the first week of the assembly of the League of Nations was made evident by an impressive religious service at the Protestant Cathedral of St. Peter and by the delivery there of a peace sermon by Dr. Harry Emerson Fosdick of New York. Dr. Fosdick's plea was that Christianity should concentrate on the creation of an international spirit, based on co-operation among nations as an offset to the danger of nationalism, and thus rid the world of war forever.—Methodist Advocate.

THE NEW-METHODIST CHURCH, FARMVILLE

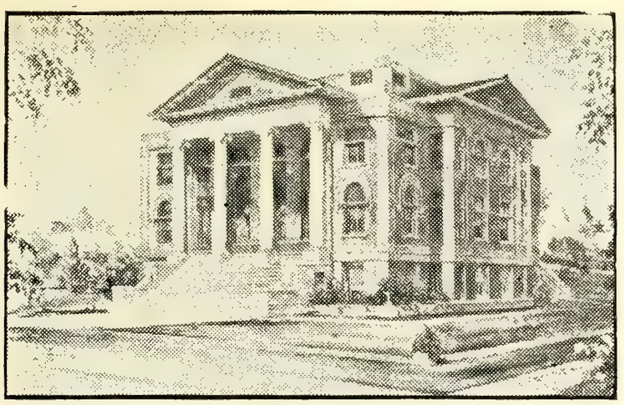
We expect to get into our new church the first Sunday in October, and to christen the church with a special series of evangelistic meetings. Rev. C. K. Proctor of Queen Street church, Kinston, will do the preaching and Mr. D. L. Maness will lead the singing. We are congratulating ourselves on getting these two men of ability and consecration for our meeting, as well as being able to get into the new church.

This church will cost, when fully equipped about sixty thousand dollars. It is well equipped for religious educational purposes; it has departmental rooms for the beginners, primary, junior, and intermediate grades with nine other good sized rooms for religious training.

We are planning a big rally for the first Sunday, and our Sunday school and church are gradually growing along all lines. We have received one hundred and eighteen new members into the church in less than two years, and have not had our meeting at Farmville yet.

We are asking the prayers of the Christian people that we may have a new baptism of the Holy Spirit as we go into the new church, and a new consecration to Christ and His cause.

B. B. Slaughter.



THE NEW METHODIST CHURCH, FARMVILLE

NEW HOPE CIRCUIT

For the past two months we have been engaged in revival services. Our first meeting was held at Eleazer. The preaching was done by the pastor, assisted by the Holy Spirit. Both the afternoon and night services were well attended and the singing was inspiring. The Holy Spirit moved in mighty convicting and converting power. Five young women professed faith in Christ and joined the church.

Our second meeting was at New Hope, the pastor doing the preaching, and the Holy Spirit wonderfully blessed in the services from time to time. Christians reconsecrated their lives. There were four professions and two were received into the church.

Our third meeting was held at Macedonia, and we thank God that Brother Willis of Asheboro heard the cry, came over into Macedonia and helped us. Brother Willis was at his best and he brought some great gospel messages. The people came for miles to hear him, and he held the audience spellbound. There were eight who publicly confessed Christ, four adults and four children.

Our fourth meeting was held at Center church, and we thank God for sending to us at this time Bro. R. C. Goodchild of Burlington, who is both a preacher and singer. He sings the gospel as well preaches it. Brother Goodchild brought us the gospel in all if its simplicity. Five young women professed faith in Christ and united with the church. Eternity alone can reveal the good that has been accomplished.

Brother Goodchild is with us at Pisgah this week. Pray that God may give us a great victory.

Mrs. J. A. Howell.

MESSAGES OF SYMPATHY APPRECIATED

I would like to say through the Advocate that we desire to express our thanks of appreciation to our many brethren in the church and conference that have sent us letters of sympathy and cheer at the sad hour of the death of our dear boy. These have been too many to answer individually at present, but we are grateful to one and all for their interest. Two were letters from brethren who have recently had similar loss and we felt that they indeed knew how to sympathize; these were from the editor of the Advocate and from Brother R. G. Tuttle.

As far as humanly possible our people tried heroically to help us carry the great burden and loss. They came with their money more than two hundred dollars in extra cash to pay extra expenses; they came and offered their help in every way, but the ones who came and could do nothing but cry with us got very close to our heart. These are indeed a noble people and we are hoping to be able to serve them better than ever before.

In spite of the fact that we have been by the bedside of our dear boy all this year we have had a specially good year. We are of course going to pay out all salaries and benevolences in full and will be able to report more than seventy-five additions to the charge this year. The Sunday schools report the best year in the history of the church. In case the bishop don't move on we are looking for a great year in 1926. May God's will be done.

J. O. Banks.

SOMETHING GREATER THAN THE NEW BRIDGE

Brethren, down in old Bladen there's something happening that far outshines our new bridge and its celebrated opening. When Bishop Du Bose dedicated our two churches in July he recommended to me a man of Dallas, Texas, to help here in our revival. He characterized him then as a "man's man."

On September 5 this man, Dr. Theodore Copeland, came to us. We began in the church, moved to the school auditorium and are now in a tent. The other denominations have come in with us and it looks as if the whole county will be electrified. Stalwart men are waiting in long lines to grasp the hand of this servant of God, and sinners are asking for mercy. Dr. Copeland has flattering testimonials, is in "Who's Who," was a member of the food commission sent to Washington, was a personal friend of Sam Jones—all these; but these sink into paltry insignificance when one comes to the conclusion observing in his meetings that he has the approval of the Holy Ghost.

Mr. Dewey Maness, our own song evangelist, is most acceptably leading the large choir.

We are praying for and expecting great outpourings of God's grace upon His people in this great section of the state.

H. E. Lance.

APPRECIATION

The Methodist itinerant! What a hero stands forth embodied in him. Forsaking houses and land, home and friends he flung himself into the living tides of population; "the highways and hedges" was his parish—the rooms of the sick, the hovels of the poor as well as the homes of the wealthy responded to his prayers and songs and exhortations. It will require eternity to measure the influence of those godly men in pushing the conquest of the Cross. And now, to honor two members of the noble army of Methodist itinerants, our faithful presiding elder, Rev. W. F. Womble, and our loyal preacher in charge, Rev. Charles P. Goode who, for four years, have labored with unfaltering faith, broad wisdom and Christian courage—soldiers of the Cross who have been such a blessing to our people, the fourth quarterly conference of the Wentworth circuit, in session this day at Bethlehem church, desire to express our grateful appreciation of the splendid service each of these ministers has rendered—that it is with genuine regret we see the four years rule of our church sever our happy official relations.

We assure Brothers Womble and Goode that our warm wishes and prayers will follow them to their new fields of endeavor.

Adopted unanimously this 26th day of September, 1925.

Alvin E. Gunn,
Charles C. Roberts,
Numa R. Reid,
Committee.

GREAT REVIVAL IN FRANKLINVILLE

Thurston B. Price spent two weeks with us in Franklinton in revival services from September 6 to September 20. The gospel prached by him made a profound impression throughout the community. Great crowds attended, thronging the church to its capacity almost from the beginning. Resulting from the meeting we received yesterday 49 into the membership of our church, 41 of them on confession of faith. Other churches also had accessions. These figures do not begin to tell all the good accomplished here by this strong and useful man. Every good cause was strengthened by his presence and message. He stands for the word in its entirety and preaches it without fear or favor. Without qualification at any point this pastor commends to his brother pastors this regular evangelist of the church. If the tides of spiritual life are running low through the encroachments of worldliness or modernism or any other sinister influence and they need strengthening, Price is the man you need. He does it in an intelligent, gripping and convincing way with no confusing by-products to detract. Here may I give the substance of a paper adopted by our board of stewards and read at the last service. . . . "His preaching was true to the word, gripping and convincing. Sometimes he used great plainness of speech, but even then his message commended itself to our consciences as being edifying, wholesome and necessary. He has a convincing message for people who think and a way of presenting that convincing message that stirs to immediate response. The intelligent and prompt response that followed the few direct appeals he made while in our midst were a wonder to us and will ever remain in memory as the distinguishing feature of this most profitable meeting. There was nothing flashy, nothing sensational about it, and the financial feature was not at all in evidence. Without any reservation we commend this strong and earnest messenger of the Cross to Christian people and pastors throughout the church."

Signed by A. H. Vann, L. H. Allison and G. R. Moye, officers of the board.

It was a great meeting and a great help to us in every way with the annaul conference in sight.

E. H. Davis.

DALLAS LAYS CORNER STONE OF NEW CHURCH

Sunday, September 20, will be long remembered by the Methodists of Dallas as the day on which the corner stone was placed in the new church. The exercises began at 4:30 p. m. at the new building, presided over by the pastor, Rev. C. O. Kennerly. After singing a hymn appropriate to the occasion Rev. C. S. Kirkpatrick, presiding elder, read a Scripture lesson of the account of the stone set up and anointed at Bethel by Jacob. Rev. A. S. Raper, former pastor but now of Shelby, led in prayer, especially invoking God's blessing upon the work.

Rev. W. A. Jenkins, former pastor but now of Concord, was introduced by the pastor and made the address of the occasion. At the close of it Mrs. S. A. Wilkins read a history of the congregation and church, which was much enjoyed by those present. The old church building was erected in 1874, but previous to this the congregation worshipped in the court house. The earliest date of the organization dates back to 1846, according to the recollection of some, the records having been lost in a fire.

The pastor announced the articles that were to be placed into the corner stone, which were: Discipline, Advocate, minutes of last conference, present roll of membership and the official roll, and a new nickel presented by Bro. A. S. Raper. These placed in a box were placed with the stone in the wall by Brother Kirkpatrick, assisted by the mason, Mr. Lay. The choir sang another hymn, closing with Doxology and the benediction pronounced by Rev. C. G. Brown, pastor of the Presbyterian church.

C. O. Kennerly.

MILL SPRING CHARGE

I have just closed the sixth revival service held on Mill Spring charge.

Most of the people in this section belong to some church, yet we have added eleven to our membership as a result of the meetings. Our people have been very much revived and strengthened in the faith.

Rev. O. L. Simpson preached two sermons at each of the churches, Manaeus and Gray's, and one at Bethlehem, which were very much appreciated by our people, and we believe that they have accomplished much good.

We have sixty members in our Epworth League at Bethlehem and it has had a prosperous year.

We found about the worst parsonage in the conference here; but now we have a good and conveniently arranged and well furnished parsonage which would do credit to most any of our circuits.

We have reorganized the missionary society at Bethlehem and have a mission study now.

Elmer Simpson.

SONGS OF THE SAINTS

James Monroe Downum.

What wondrous songs I hear,
Sounding adown the years,
Of noble men of God
So freed from anxious fears.

They sound from prisons dark
And from the humble home,
Far o'er the rolling hills
Where'er the true ones roam.

They cheer the darkest night
And fill the brightest day,
Echoing so peacefully
Along the chosen way.

I hear them rolling on
Up to the heavenly throne,
And spreading o'er the earth
In sweet and blissful tone.

Roll on, oh, peaceful songs,
Of hearts from evil free,
Roll on through years of earth
Into eternity!

Still bless the saddened hearts
Amid the trying days,
And lift by purest strains
The souls to heavenly ways!

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

The following beautiful poem was sent us by Mrs. J. F. Jonas, district secretary of the Maion district, who clipped it last year from the O. M. page in the Charlotte Observer. It was written by Mrs. William Alexander Graham, wife of Governor Graham, (also secretary of the navy under President Filmore) on the fly leaf of her ledest son's Bible, the late Dr. Joseph Graham of Charlotte, and the poem is now 70 years old. Mrs. Jonas says, "I have been familiar with it since I was a child, for my mother pasted a copy of it in seven Bibles which she gave her seven sons khen they left home to enter college."

A MOTHER'S GIFT, THE BIBLE

Remember love, who gave thee this
When othre days shall come,
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember 'twas a mother gave
The gift to one she'd die to save.

The mother sought a pledge of love
The holiest for her son,
But from the gifts of God above
She chose this holy one.
She chose for her beloved boy,
The source of light and life and joy.

I bid thee keep the gift that when
The parting hour shall come,
We may have hope to meet again
In an eternal home.
Thy precious faith in this shall be
Sweet incense to my memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid thee cast the pledge aside,
That thou from youth hast borne;
I bid thee pause and ask thy breast
If he or I loved thee best.

A Mother's blessing on her son
Goes with the holy thing,
The heart that would enjoy the one,
Must to the other cling.
Remember 'tis no idle toy,
A Mother's gift, my darling boy."

"In the day of health and prosperity there are many books that may enrich our lives and throw sunshine along our pathway; but it is the peculiar mission of the Bible to transform defeat into success and carry a bright light to them who dwell in the shawod of death. From Plato, Kant and Bacon we get the words of great teachers, but from the Bible we receive a message from our Father."—Rev. J. E. Abernethy, Trinity Church, Charlotte, N. C.

MRS. ROBERTSON HONORED ON HER BIRTHDAY

We are very much interested in an account appearing in one of our state papers recently of the celebration of the birthday of our president, Mrs. Lucy H. Robertson, also president emeritus of Greensboro College. Friend sand admirers throughout the state sent messages of love and congratulation on the attainment of more than three score and ten years, coupled with years of service to womanhood throughout the South.

The Asheville Citizen says: "Mrs. Robertson is one of the best known and most beloved women of the state, having been connected with the two Greensboro colleges for the past fifty years. Her pupils are scattered throughout North Carolina and the South and each one remembers with pleasure the time spent under the tutelage of this consecrated woman.

She is still actively engaged in college work and teaches classes in Bible and religious education daily. On Friday, September 18, her seventy-fifth birthday anniversary, she taught three classes."

Besides her long connection with education Mrs. Robertson has been president of the Woman's Missionary Society of the W. N. C. conference for thirty-five years, discharging the duties of the office with ase and efficiency. We are sure hosts of friends throughout our conference will join with us in congratulations and good wishes for our revered and honored leader.

NEWS FROM SHELBY DISTRICT

Mrs. A. J. Owen, secretary of the Shelby district, is jubilant over the splendid reception given Miss Bess Combs, geld worker for the young people's department, on her recent visit to that district.

The meeting was held at Bessemer City and Mrs. Owen says: "Miss Combs was here at the district Epworth League meeting, and we had to meet in the auditorium of the school, because our church was not large enough to hold the young people. We had about 500 present, and it has been very gratifying to me to have a card from Miss Combs saying she had not had such a crowd before or since, and that the young people were an inspiration to her. What must she have been to them! Her attractive and appealing way of bringing out the best in the young people and inspiring them to greater things was wonderful. I feel sure the Council was very wise when they selected her to work among our boys and girls. I only wish they had opportunities like this more often and I trust her coming will mean much to us. We had a social hour at the close and could you have seen the amount of punch that disappeared you would realize that I did not 'stretch my crowd!'"

Mrs. Owen has been doing some visiting on her district and found the societies doing good work, and she is hoping for splendid reports for the third quarter.

MARION DISTRICT GOING FORWARD

The following communication from Mrs. J. F. Jonas, secretary of Marion district, shows that despite the hot weather she has found time to visit among her people and that gratifying results have come therefrom. She says: "Yesterday I received an S. O. S. call from Mrs. Harris wanting something from my district for the Woman's Page of the Advocate. I'll confess that I was somewhat ashamed to be thus reminded of my duty, and the thought came to me:

If all the district secretaries were just like me,

What kind of page would our page be? It isn't because I don't appreciate the good work of Mrs. Harris is doing or because I haven't anything good on the Marion district to write about, that I have neglected to contribute to our page, but sickness and other things are responsible for my seeming negligence.

Our work is going steadily forward all over the district. All the societies received inspiration at our group meetings in May and June and I feel sure that each of them is striving to meet the increased financial obligations which they assumed at that time. I'm expecting the third quarter reports to be the best ever sent in from the Marion district. We feel encouraged over the new societies which have been organized this year, most of them since our annual meeting in April. They are as follows. Adult societies:

Connelly Springs—Mrs. D. W. Alexander, president.

Oak Forest, Morganton—Mrs. B. A. Sisk, president.

Pleasant Grove, Forest City—Mrs. J. P. Williamson, president.

Linville Falls—Mrs. Frank Keefe, president.

Junior societies:

Connelly Springs—Mrs. T. E. Lipe, leader.

Cliffside — Mrs. Jones Rudisill, leader.

I feel sure we will soon have two more juniors to report—as soon as leaders can be found who are willing to give a little time to this most important phase of our work. To my mind there is no service we can render that will yield greater dividends in our Master's kingdom, than the time spent in molding and training the hearts and minds of our little children No seed that we can sow will produce a greater harvest, not only in this life, but also in the life to come. The hope of our country lies in our children—not only in the educational and social realms but in the work of the kingdom which is undertaken by the great missionary enterprises of the church. May we realize that some of us will be held responsible if the children are neglected. May it rest as a burden on our hearts until there is a children's society in every church."

North Carolina Conference

SHADY GROVE, YANCEYVILLE CIRCUIT, ORGANIZES AUXILIARY

Mrs. E. W. Carter writes: We have had a live Ladies' Aid Society for years and have converted it into a missionary auxiliary, thereby enlarging our field and scope. September 16 we met in the home of Mrs. E. W. Carter to organize. Mrs. W. C. Merritt, president of Yanceyville auxiliary, Mrs. E. A. Allisan, president of Prospect auxiliary, and Mrs. Ruth Merritt, recently assigned to Brazil, were present with us.

Mrs. E. W. Carter was elected president. There are twenty charter members.

ELIZABETH HENDREN AUXILIARY NEW BERN

Notwithstand the extremely warm weather, the September meeting of our auxiliary was well attended, all present manifesting an interest and a desire to do all possible for the furtherance of our work. The circle meetings having been suspended during the summer months, no report came from them, but all expressed a determination to start with renewed zeal on the work before us. It was urged that there be a larger attendance and nearly every one held up hands in a resolve to do better in future. There was an effort to impress the importance of these meetings, showing the better opportunity to get those together for more definite work than in the auxiliary meetings, where so many matters of general interest must be attended to. Attention was called to our annual bazaar to be held in November, and all were urged to contribute to its success. From the proceeds of this occasion funds for our local work are largely obtained.

The almost heart-rending reports of conditions in foreign fields, notably in China, call for increased effort. The intense opposition to the entrance and furtherance of the gospel of Jesus Christ should stir our very best efforts, realizing more than ever the truth that "not by might nor by power," but by the direction or God's Spirit that the work be accomplished. With God all things are possible. So by fervent prayer let us bring all these things before Him and claim His promise to those who go forward in His name. Elizabeth Hendren,

Publicist.

IMPORTANT WEEK OF PRAYER NOTICE

The date for the special season of prayer and self-denial for this year is November 1-7. Let every auxiliary begin now to prepare for this important week. Appoint a committee at once. An interesting program and leaflets have been prepared providing for an observance of five days: two for adults, one for young people, and one for juniors. All literature will be mailed to the conference distributor of literature, including that intended for young people and juniors. She in turn will mail it to the adult auxiliary presidents. The presidents will be responsible for its proper distribution to the superintendents of young people and juniors who, of course, should be members of the special week of prayer committee.

HARVEST DAY PROGRAMS READY BY NOVEMBER 1

You will recall that some time early in December is the time set by the Council to observe Harvest Day. This service was instituted several years ago for the purpose of bringing to a successful close the financial part of the year's work.

For the benefit of those who have used the former programs a new one is being issued this year under the caption, "The Fruits of the Year." It will be ready for distribution by November 1, by making application to Literature Headquarters, Lambuth Building, Nashville, Tenn.

Those desiring to use the other programs may secure them also on application. They are as follows: "The Missionary Society Listens In," "The Missionary Society That Couldn't Pay Out," and "Dividends."

CLAYTON MISSIONARY SOCIETY MEETS

An unusually profitable and enjoyable meeting of the Henrietta Thomas Missionary Society was held Monday afternoon with the president, Mrs. M. Y. Self, at the Methodist parsonage.

A business session including an interesting and inspiring program given by Mrs. H. G. Pope, with other members assisting, filled the first hour of the meeting.

During the social hour the hostess assisted by several of the members of the society served a sumptuous picnic supper on the parsonage veranda, consisting of fried chicken, sandwiches, pickles, ham, deviled eggs, iced tea and a variety of homemade cakes and pies.

Each member of the society invited some friend and member of the Methodist church as a guest on this occasion.

MISSION STUDY CREDIT SYSTEM IN N. C. CONFERENCE

Mrs. LeGrand Everett, wide-awake conference superintendent of mission study, has worked out an admirable plan of a credit system in her conference. The usual custom of reading every mission study book recommended by the Council, a letter concerning the books sent to every auxiliary, and another letter setting forth the credit system—all are a part of the superintendent's program. Questionnaires are sent out, and when they are returned the superintendent is able to learn which auxiliaries have had standard study classes and which are eligible for credits. All classes except standard ones are required to take examinations in order to receive credit for their work.

If any auxiliary wishes to have further information concerning this plan of credit system, Mrs. Everett will, we feel sure, be glad to give same. Address her at Rockinham, N. C.—Bulletin.

AN APPOINTEE TO BRAZIL

Susan Pruitt, appointed to Brazil: "I hope you are going to send me to the foreign field, for I've just got to go. My heart's in Brazil, and my muscle must go. All my life I heard my parents pray that one of my five brothers should be a preacher. This prayer has been answered in the person of their daughter."

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

FAYETTEVILLE PROSPECTS

Word from the Fayetteville district indic ates good prospects for our standard training schools this year. In Hay Street church, Fayetteville, October 4-9, the fourth annual session of the school for the eastern half of the district will be held. Class work will begin Sunday evening, October 4, at 7:30, and six courses will be offered. The following Sunday at 7:30 o'clock in Steele Street church, Sanford, will begin the third annual session of the standard training school for the western half of the district. Five courses will be offered in this school. The entertainment committee of the Sanford school is offering free entertainment for those from a distance who will attend and take credit.

MR. STANFIELD A VISITOR

Rev. B. E. Stanfield, pastor of Jonesboro circuit, and one of the more active promoters of our Sanford training school, paid us a visit last week, coming in the interest of the training school and other matters relating to Sunday schools of his charge and the district. Not only is he busy in the interest of the training opportunity being provided for the Sunday school workers and others, but he is getting his Sunday schools in readiness for the annual check-up campaign October 11-25. He says his schools are going to attain Advanced and Standard rank. It can be done, and Mr. Stanfield is doing it!

ROCKY MOUNT CREDITS

Certificates of credit issued in the Rocky Mount training school, with an enrollment of 91 and quite a number of visitors, amounted to 59, divided among the co-operating Sunday schools as follows: First church 19, Nashville 10, Clark Street 5, South Rocky Mount 5, Methodist Protestant 1, First Presbyterian 17, and Second Presbyterain 2. Names of those earning certificates, by courses, are as follows:

"Beginner Lesson Materials," Mrs. C. L. VanNoppen, instructor—Mrs. Calena Brothers, Mrs. A. C. Corinth, Mrs. T. R. Easterling, Mrs. Haywood Strickland, Mrs. F. L. Greathouse, Mrs. E. H. Austin, and Mrs. T. H. MacPherson.

"Primary Pupil," Miss Georgia Keene, instructor—Mrs. H. E. Benson, Mrs. N. E. Denson, Mrs. G. F. Guill, Naomi Landen, Mrs. J. C. Lindsey, Mrs. J. N. Sills, Margaret Commander, Mrs. J. B. Northcott, Zelma Nugent, Mrs. W. G. Weeks, and Mrs. W. N. Clark (office credit).

"Training Juniors in Worship," Mrs. H. E. Spence, instructor—Mrs. W. H. Fountain, Mrs. H. H. Morton, Mrs. John C. McRae, Mrs. Adams Thorpe, Mrs. N. O. Tuttle, Mrs. H. F. Hinson, Mrs. E. A. Burton, Mrs. Cuther Cooper, Mrs. R. C. Calton, J. W. Fleet, Jr., Mrs. C. E. Herrington, Mrs. Myrtle Vick McGowan, Mrs. I. T. Smith, Mrs. T. N. Turner, Mrs. J. L. Ward, Evelyn Whitley, and Christine Vick.

"Intermediate - Senior Agencies," Prof. H. E. Spence, instructor—Mrs. R. P. Dewberry, Fannie Gorham, Iola Parker, Louise Sills, E. P. Spruill, Mrs. E. P. Spruill, Mrs. L. N. Stephenson, Mrs. George Wood.

"The Program of the Christian Religion," Dr. W. A. Smart, instructor—Mrs. E. W. Carter, Leyta Cater, Mary King, L. F. Lane, W. H. Newell, R. M. Saunders, Irma Vause, Rubie Vause, Mrs. D. B. Faison ,and Mrs. R. B. Spencer.

"The Pupil," Mr. C. T. Carr, instructor—Mrs. Leslie L. Parrish, Mrs. J. R. Bennett, Mrs. H. H. Littrell, Mrs. J. C. Edgerton, Mrs. Willard Conger, Isabel Faison, and Mrs. Retta Ennis.

MISS KEENE IS ACTIVE

Miss Keene is devoting a great deal of time endeavoring this year to put across a good observance of Children's Week in the North Carolina conference. This cannot be done quite satisfactorily unless she has the hearty co-operation of pastors, superintendents, and Sunday school workers throughout the conference.

A large number of schools have written for the literature and have plans well underway for observing the week adequately. Miss Keene feels there should be a great many more interested enough in the religious education of children and the securing of home co-operation in this great task to devote one week in October to intensive campaign in behalf of childhood.

We furnish, free, materials for the observance, including posters and copies of the pageant to be put on at the parents' meeting. Miss Keene is doing her part and is earnestly seeking the co-operation of our Sunday schools to the end that this may be the biggest and best Children's Week observance we have ever had.

RALLY DAY IN EDENTON

Our church at Edenton observed Rally Day Sunday, September 20, having programs morning and afternoon. Miss Keene was present and talked to the young people's and adult classes at the Sunday school hour and to the whole congregation at the 11 o'clock service and met with the officers and teachers in the afternoon for a discussion of Sunday school problems. Rev. J. Vincent Knight, the pastor, and Mr. M. G. Brown, the superintendent, made special preparation for the day, and the school ha dthe largest attendance in several years.

ELLERBE SCHOOL CREDITS

The following persons received credit in the one-teacher Cokesbury training school which was held in Ellerbe September 6-12, no the course, "The Small Sunday School," taught by Prof. B. G. Childs of Duke University:

Mamie Baldwin, Ethel, Dunn, Flossie Dunn, Lena Dunn, Mrs. P. W. Edwards, D. C. Farlow, Mrs. W. L. Howell, T. B. Ingram, M. E. Key, Mary McDonald, J. C. McQueen, Edna McRae, Mrs. Katie Millikin, Mrs. Prince O'Brien, Mrs. D. A. Parsons, Rev. W. F. Trawick, C. J. Vance, Mrs. J. R. Wall, and B. B. Farlow.

GATESVILLE CREDITS

While Rev. W. F. Trawick and the people of the Ellerbe charge were having their school and Rev. C. B. Culbreth and the good folks of Elizabeth City and surrounding country were having theirs, Prof. J. M. Ormond of Duke University was conducting for the Gatesville charge a one-teacher Cokesbury school at Gatesville, and as a result the following persons earned certificates: T. W. Costen, Mrs. T. W. Costen, Mrs. J. A. Brown, Mrs. J. W. Brown, Mary Costen, C. W. Early, Mrs. C. W. Early, Rev. R. F. Munns, Mrs. R. F. Munns, Amy Riddick, L. Spivey, Olia Turner, Audry Turner, Mrs. J. R. Brown, Beulah Carter, Mrs. L. L. Harrell, and Lilley McIver.

HILLSBORO CREDITS

Following the Gatesville school, Professor Ormond conducted for us a similar school at Hillsboro, issuing the following credits: E. Y. Noell, Rev. S. F. Nicks, Mrs. Jeff Turner, Mrs. N. W. Brown, Marianna Nicks, Aannabel Tilley, Mrs. S. F. Nicks, Mrs. J. J. Wood, Mrs. Clyde Ray, Agnes Lloyd, Mrs. E. M. Lockhart, Maude Brown, J. Clyde Ray, Mrs. J. R. Roach, R. D. Daniels, and E. C. Lanier.

PROF. BRANSCOMB AT GRAHAM

Prof. Harvey Branscomb, who has just recently come to Duke University to occupy the chair of New Testament in the new School of Religius Training, spoke for the congregation at Graham Sunday morning at 11 o'clck. The occasion was Rally Day service.

GILLIAM VISITS SCHOOLS

Mr. J. W. Gilliam of Sanford, our Fayetteville district secretary, visited the schools at Merritt'e Chapel, Cedar Grove, and Mann's Chapel Sunday, September 20. He reports interest and eagerness to improve. At Mann's Chapel five new Sunday school rooms have recently been added. Our district workers are working.

BEWARE OF PROPAGANDA

In spite of the fact that the Methodist Publishing House is getting out the best literature available for Methodist Sunday schools, certain commercial house are seeking, through unfair and misleading means, to induce Methodist Sunday schools to discard our literature and adopt their own, offering various baits and making untrue accusations against our own Publishing House. Not many, if any, of our Sunday schools are biting at this bait, and this notice is given simply as a matter of precaution lest some one be taken unawares.

Western North Carolina Conference

TWO DATES

October 4-11

Conference-wide check-up week for Sunday School "Program of Work."

October 25-October 1

Conference-wide observance of "Children's Week."

REPORTING TIME

The near approach of our annual conference reminds us that it is reporting time. Among other things each pastor is asked to report definitely as to his Sunday schools as follows:

1. Number of Sunday schools.
2. Number of officers and teachers.
3. Number on cradle roll.
4. Number in home department.
5. Number in all other departments.
6. Total enrollment, including officers and teachers and all departments.
7. Average weekly attendance.
8. Number of pupils uniting with church during the year.
9. Number of persons taking training courses.
10. Number of Wesley classes.
11. Amount raised on Sunday School Day.
12. Amount raised for missions during the year.
13. Amount raised for all other purposes during the year.
14. Total amount raised during the year.

ENROLLMENT

In securing the proper enrollment our Sunday school officials should be careful to give the full facts to the pastor in charge. All persons who have been members of a given Sunday school during the year who are still in the community unattached to any other Sunday school should be included in the year's enrollment. The year is the unit of measure rather than the last quarter of the year.

AVERAGE ATTENDANCE

It is hoped that every charge will report an average attendance. This attendance is measured against the active enrollment, which of course does not include the cradle roll and home department. An average attendance of fifty per cent of the active enrollment is thought to be quite fair for a "C" type or circuit school. An average attendance of seventy per cent of the actual enrollment of "B" type schools meets the requirements in this respect for standardization.

IMPORTANT

It is important that our records for this year be full and complete. Much of the data to be secured by the federal government next year in its religious census will be based no records made this year. Thus the records for the next ten years, so far as the government reports are concerned, will be based to a large extent on what is reported this year. It will therefore be seen that it is very important that all records be based on facts rather than estimates.

A FINE RECORD

Rev. O. J. Jones, pastor of the Rutherford College circuit, one of our accredited instructors in the Standard Training Course, has this year earned five units of credit in the Standard Training Course. He lacks only three courses of having his gold seal diploma. Brother Jones in writing that each one of his six churches has or will contribute a Sunday School Day offering says:

"Forty-eight credits in the Standard Training Course have been earned this year by members of my churches. In addition fifty-three credits have been earned by those to whom I have ministred. That makes 101 credits which should be chalked up to the Rutherford College charge. I feel a little chesty about this splendid record."

We have learned long ago to depend heavily on Brother Jones. He never disappoints a fellow in anything he attempts to do.

OFFICIAL CHECKERS

During the past several weeks we have been very busy holding conferences with a select number of our Sunday school leaders who have agreed to check up certain Sunday schools having adopted a "Program of Work." To date the following official checkers have accepted this responsible work:

Miss Maud McKinnon, Charlotte.
Miss Fannie Bame, Charlotte.
D. E. Henderson, Charlotte.
E. R. Bucher, Charlotte.
Rev. H. G. Hardin, Monroe.
W. B. Brown, Monroe.
Rev. F. O. Dryman, Norwood.
Rev. G. G. Adams, Norwood.
Rev. J. W. Hoyle, Pleasant Garden.
Rev. E. J. Harbison, High Point.
R. B. Henry, Greensboro.
Rev. G. R. Jordan, Greensboro.
Miss Elzora Stroup, High Point.
Rev. M. W. Heckard, Cliffside.
Rev. O. L. Simpson, Spindale.
Rev. W. E. Poovey, Marion.
Rev. R. C. Goforth, Glen Alpine.
Rev. O. J. Jones, Rutherford College.
W. R. Kiger, Mount Airy.
Rev. H. M. Wellman, Pilot Mountain.
Rev. G. B. Clemmer, Winston-Salem.
Rev. M. B. Woosley, Boone.
Rev. H. G. Allen, North Wilkesboro.
Miss Nena DeBerry, Salisbury.
Miss Annie Bostian, Salisbury.
C. A. Reap, Albemarle.
Rev. R. O. Eller, Spencer.
H. R. Chestnut, Gastonia.
Marshall Dilling, Gastonia.
John R. Rankin, Gastonia.
Rev. J. N. Randall, Newton, R. F. D.
Rev. S. M. Needham, Shelby, R. 5.
R. C. Bunch, Statesville.
J. E. Shell, Lenoir.
L. H. Wall, Lenoir.
Rev. F. H. Price, Mooresville.
Rev. A. C. Kennedy, Catawba.
Leroy Miller, Linwood.
Rev. C. M. McKinney, Farmington.
T. H. Redmon, Farmington.
Dr. C. C. Weaver, Winston-Salem.
Rev. S. T. Barber, Denton.
Rev. E. O. Cole, Leaksville.

TRI-CITY SCHOOL

We are this week engaged in a co-operative school with the Presbyterians at Leaksville for our Sunday school workers of Leaksville, Spray

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

STANDARD LEAGUES

The Epworth League Board of the Methodist Episcopal Church, South, with its central office at Nashville, Tenn., has prescribed certain points and goals to be attained before any league chapter can be a standard league: "In order to be eligible under the Standard of Efficiency, a chapter of the Epworth League (1) must have been chartered by the Central Office; (2) must have accurately kept records, using the uniform secretary's book, which shall be submitted to the proper committee of the Epworth League conference for examination; (3) must have the four departments organized and active and every member assigned to work on some department."

Every league chapter in the North Carolina conference would like to be a standard league. There is no doubt about that. The first question that naturally a rises in your mind and in your chapter is "What must we do to become a standard chapter?" Well, it shall be the purpose of this paragraph to tell you just what to do. And what we shall say is not ours; it is the requirements as made by the central office. There are ten points, or goals, to be attained during the year, each one of the ten counting ten out of a possible hundred. Below are some of the things we must do:

1. A written policy for the year, including the budget plan for raising revenue.

2. Monthly business meetings, with written reports by officers correctly recorded; council meetings monthly, the maintenance of a junior or intermediate league.

3. Quarterly reports to the district secretary; correct list of officers reported to the district secretary.

4. Average attendance upon the weekly devotional meeting equal sixty per cent of the chapter membership; constant stress to be laid upon active participation in the devotional meetings by the members.

5. Net gain in membership during the year equal to ten per cent of the membership at the beginning of the year.

The other five points will be given next week. Here's hoping that we will get down to real work, and make ourselves standard leagues.

COMMON THINGS

The things I prize of greatest worth
Are just the common things of earth;
The rain, the sun, the grass, the trees,
The flowers, the birds, the glorious breeze,
Clouds that pass, the stars that shine,
Mountains, valleys, all are mine.
Rivers broad and open sea
Are riches none can take from me;
And day by day my thanks I give
That with these common things I live.

Leonard G. Nattkemper.

MINUTES OF THE ASSEMBLY

Some time ago the secretary of the assembly issued printed copies of the Minutes of the Epworth League Assembly which met at Louisburg June 29-July 4, 1925. The booklet has 18 pages of information that is well worth while to us. Registered with the secretary were three hundred leaguers and visitors. This large number of attendants is very gratifying to the president and others interested in the League Assembly. The work was especially well done, for "177 certificates were presented, eight Christian culture diplomas, and eight leagues of the conference received gold seal certificates representing 100 per cent efficiency. At the consecration service more than a hundred young people gathered at the altar, consecrating their lives to God and offering themselves to Christian service. Of this number ten offered themselves in whole-time Christian service."

Miss Eunice Blair has been very efficient in her work as secretary, and we would like to commend her in the fine report she has given us.

WELDON DISTRICT WORKS

And so do Rev. and Mrs. B. F. Boone, our district secretary, and his efficient assistant.

Thursday, September 3, they called a group meeting of the district leaguers to meet in Whitakers. Again on Friday, for the benefit of those who were too far to attend the meeting in Whitakers, one was held in Rich Square.

Miss Blanche Barringer of Raleigh was with us in Whitakers and made two very fine and inspirational talks. The morning session was given over to the following speakers: Mrs. J. L. Midgett spoke on work of the first department; Rev. Mr. Paschal, pastor of the M. P. church of Whitakers on the second department; Miss Blanche Barringer the third department, and Rev. L. C. Larkin the fourth department.

Weldon district has the honor of having two 100 per cent leagues. Miss Ruth Newell of Scotland Neck spoke on "How to Have and Keep a Standard League." Mrs. Larkin spoke on the junior work. The conference enjoyed several musical numbers throughout the morning. The noon hour was very happily spent when picnic dinner was served near the church.

During the afternoon session reports were received from the following chapters:

Williamston, 100 per cent standard, by Miss Evelyn Harrison.

Scotland Neck, 100 per cent standard, by Miss Ruth Newell.

Whitakers, by Charlie Savage.

Battleboro, by Mrs. B. F. Boone.

Halifax, by Mrs. J. L. Midgett.

Murfreesboro, by Miss Mamie Evans.

In Rich Square the above program was carried out with little change in the speakers. Rev. E. L. Hillman and B. P. Robinson were with us, and each spoke to us on the real joy of being a leaguer and a loyal leaguer.

The Rich Square ladies had prepared a very delightful lunch, which was served in one of the class rooms of the church.

If every league would take advantage of these group meetings and send at least one representative there would be more real live 100 per cent leagues. Leaguers, Mr. and Mrs. Boone are working for us. Let us in return work with them and prove to the N. C. conference that our district slogan is a worthy one.

Mrs. L. C. Larkin,
Sec. of Group Meetings.

"'Tis what we can do for each other,
An act, a word, or a smile,
To help some sister or brother,
That makes life a joy—and worth while." —Selected.

THE SUCCESS FAMILY

Most all of us are wanting to become acquainted with the real ways of success. The first young person who did not want to find success will have to be found in the future—he is not in the past—and you won't find him in the future. Sometimes we do not become personally acquainted with the very best ways to succeed, and our efforts are partially lost. Meet "The Success Family" and make higher attainments.

"The father of Success is: Work.

The mother of Success is: Ambition.

The oldest son is: Common Sense.

Some of the other boys are: Perseverance, Thoroughness, Honesty, Foresight, Enthusiasm, Co-operation.

The daughter is: Character.

Some of the sisters are: Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity.

The baby is: Opportunity.

Get acquainted with the 'Old Man' and you will be able pretty well to get along with the rest of the family."—Selected.

And work it takes for our leagues to live and to grow. It takes all we have sometimes to see even daylight. Let's work harder.

Success comes in Cans; Failure in Can'ts.—Selected.

THE METHODIST YOUNG PEOPLE'S CONVENTION

Paul B. Kern, Chairman of General Committee.

The Methodist Young People's Convention will open its session in Memphis, Tennessee, on Thursday night, December 31, and close on Sunday night, January 3. Preparations are steadily going forward for a gathering of the youth of Methodism that will make an epoch in the life of all who attend and throw out into the channels of our church and the world a new enthusiasm and power for the kingdom of Jesus Christ. Nothing like this convention has ever been held by any single denomination. This is the first time that a church in America has undertaken to meet its youth half way and go with them sympathetically and daringly into the consideration of the baffling problem of making Jesus Christ supreme in the life of our world. Those will be high days in Memphis, days of apostolic enthusiasm, days of deep seriousness, days of high dedication.

There will be some characteristics of this convention which will be conspicuous by their absence. This is not a convention to promote the interest of any one church board or of all the church boards. It is in the interests of youth and its needs. This is not a convention for college students. While the colleges will be well represented, the membership of the convention will represent a cross section of the youth of Southern Methodism. This is not a convention secretly or openly organized to espouse the cause of any group in our church. It recognizes that there may be differences of opinion on pending issues, but that at last we represent a united church facing a sinful world. This is not a convention in which young people will be told what they must think and what they must do. It is a convention hoping to combine the wisdom of older experience with the freedom of youth's adventuring. We shall think together at Memphis about our common task. Herbert Gray, in a recent letter, made the following statement: "I hope you will not think me guilty of more rhetoric if I end by saying that the historian of the future might be able to record that in a very tragic hour of the world's life the youth of the United States called on the whole nation to accept a very great role and so secured for the ruman hace a new lease of opportunity and hope."

The organizing purpose of the program, which will include the foremost speakers in America, is to present every problem and every task in the light of the Lordship of Jesus Christ. Underlying all the themes of the convention will be the assurance that the way up is also the way out and that Jesus and His way of life must be rediscovered by this generation if the church of the future is to lead in the evangelization of the world. We owe it to the young men and women in Southern Methodism to give them an adequate picture of Jesus Christ and the significance of His life and teaching for the world in which they are so soon to hold heavy responsibilities.

These will be mighty days in Memphis if the Spirit of God be present. Let all of our people, old and young, ministers and laymen, be much in prayer that His will may be done and His voice may be heard and His program may be accepted when the six thousand young people of Methodism gather in the closing days of this year to hear His voice and do His bidding.

New Lamp Has No Wick or Chimney

Most Brilliant Home Light Known —Costs One Cent a Night

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 221 Factory Building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farms or in small towns. It is absolutely safe, and gives universal satisfaction. No dirt; no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the N. C. Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.

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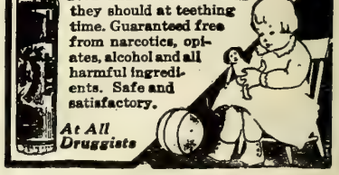
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Specimen of Type

Jehoash anointed king.

heart right, as my heart is with thy heart? And Je-hōn'a-dăb answered, It is. If it be, give *me* thine hand. And he gave *him*

No. 6190 French Morocco, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker **$3.00**

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The Children's Home

WINSTON-SALEM, N. C.
Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

In counting time at the Chidren's Home we have several ways of regarding the year. There is the calendar year, the school year, and the conference year. At the fall meeting of the board of trustees of the Children's Home a report of the business of the Home is presented. An auditor comes out some days before and goes over all the books, adds up all accounts, figures out amounts of income, expenditures, indebtedness, investments, value of property, equipment, insurance, supplies, etc. So that the trustees who guard and direct the large affairs of the Children's Home may have an accurate and understandable sheet of figures whereby to judge the year's history and progress of the Home.

One session of the meeting of the board was held on September 21st at the Robert E. Lee, and the concluding session at the office of the Children's home next morning. There were present at the board meeting Dr. T. F. Marr, Dr. H. K. Boyer, George F. Ivey, J. L. Nelson, George L. Hackney, G. T. Roth, Rev. T. B. Johnson, Rev. N. R. Richardson, James A. Gray, J. Paul Lucas, and Rev. J. W. Moore.

After the session on the Home grounds those who did not have other engagements took dinner with the boys at the John Neal cottage.

The report of the superintendent, and of Mr. Bradshaw of our school, and of Mr. Hasty concerning other departments, will be of interest to the friends of the Home. The following is Mr. Wood's report:

"We would express our gratitude to God for another year of prosperity. The health of the children has been good, but for the second time in the history of the institution death has visited our family and taken one of our dear children. Last October little Richard Ballou, one of the best and most promising little boys, succumbed to diptheria.

We had an epidemic of influenza last February with about forty children down at one time, which tested the capacity and convenience of the Heath Memorial Hospital. The ease with which our nurses handled the emergency made us wonder how we had managed to live without it in the past.

But we have not quite completed the furnishing of the Heath Hospital. We lack a room for minor operations, and also a dental room. The two can be furnished for less than two thousand dollars. We need the operating room very much since the City Memorial Hospital no longer furnishes free service to our children.

In this connection we would call to the attention of the board the fact that Dr. Grimes, Dr. Moore, Dr. Hughes, and Dr. Watkins have continued to render very efficient service freely and without charge. I would suggest each of these receive a formal expression of our application of their unselfish interest in our children.

Some expression of our appreciation is due Mr. H. G. Chatham, also for frequent gifts of blankets. He supplied without cost to us the blankets for the Tise building when it was opened, and now he has furnished the Heath Memorial Hospital, the John Neal Cottage and has supplied also the blankets needed by our girls and boys going to college. And he has given his manager instructions to supply the future needs of the Children's Home for blankets at his expense.

The John Neal Cottage has been finished and occupied, adding to the attractivenss of our grounds and the size of our family. Our appeal for help in the building of this cottage brought us only about one thousand dollars, the balance of the cost having been met out of our regular income.

After many delays the plans for the Baby Cottage have been completed, the site agreed upon, and contract for building been awarded to Frank L. Blum & Co. for the sum of $26,919. Heating, plumbing and wiring will bring the price up to $31,000.

Mr. James A. Gray has authorized me to announce that he and his brother and sisters, Mr. Bowman Gray, Mrs. A. H. Galloway and Mrs. Bess Gray Plumley, will supply the money for a building as a memorial to their father, the late James A. Gray, Sr. The building is to be a dining hall and kitchen adequate to our present needs and providing for future growth. It is to be connected with and similar in architectural design to the present Gray building—dining hall, erected by the family in memory of the late Mrs. James A. Gray, wife and mother.

(The new building is to contain cold storage, storerooms and other conveniences which are much needed.)

I hand you herewith the report of the auditors, Scott, Charnley and Company, together with some tables of costs and expenditures prepared by our efficient bookkeeper, Miss Ollie Sherrill.

Our finances should have your careful attention. The heavy expenditures for permanent improvements already made from our maintenance fund, added to the unusual demands soon to be made upon us by reason of the drought, the usual preparations for the winter, and the street assessment, are combining to make a harder situation for us than we have had to meet for several years.

Mrs. Elizabeth Hasty, who for two years did unusually good work as matron of the little boys, was promoted to be supervising matron in January. She has been doing her work with energy and intelligence, being devoted to the children and persistent in her efforts for their welfare. We are fortunate in having her in our organization. I hand you herewith her report.

In connection with our school commencement last June we celebrated Home Coming Day. About fifty of our old boys and girls came back. Some of them brought a husband or wife and babies. All of them seemed to enjoy their visit to the old home.

Our school continues to grow in usefulness under the efficient management of Mr. Robert W. Bradshaw, whose report furnishes many details of the school work you will be glad to receive.

Through the cordial co-operation of matrons and men and women of the different departments, the year has been on the whole successful and happy. Most of the boys and girls have made real progress in the development of a right character. That they are contented and hopeful we are glad to believe, since not one boy has run away during the entire year."

QUESTION MARKS

Which position in your church do you occupy: Are you—
An attendant or an absenter?
A piller or a sleeper?
A wing or a weight?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A worker or a worry?
A booster or a boaster?
A peacemaker or a stfie-creator?
A supporter or a sponger?
—The Liberian Churchman.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Ensilage—At this writing the superintendent of the farm and the larger boys are hard at work filling the silo with ensilage. We have a brick silo which holds a large quantity of feed for our cows to feed on during the fall, winter and early spring. It is difficult to overestimate ahe value of having a plenty of ensilage for cows to feed on when green stuff can't be had otherwise. I wish I could just suggest to all my farmer friends that they could not spend money more advantageously than by building a good silo for the use of their stock.

* * * *

Smith's Chapel—That was a thoughtful and generous thing for the Smith's Chapel Sunday school to remember our orphan children by sending them two large crates of fine chickens. There are a hundred other Sunday schools that would remember us in the same way if some good brother or sister would suggest it and then follow it up by a little effort. It just takes a leader who will show others how it can be done. Smith's Chapel on the Mount Olive circuit has set a fine example for scores of others to follow. We wrote Bro. James A. Smith a letter of thanks with the request that he communicate to the Sunday school our sincere appreciation.

* * * *

Postponed—The superintendent has been busy getting prices on seats for the auditorium in the new Vann building. Last week he submitted the cost of seats to the executive committee, but owing to the fact that we have no money in the bank, the matter had to be postponed indefinitely. The stage needs equipment, but lack of funds necessitates postponing the purchase of this equipment also. How I do wish that some kind friend would send a sufficient amount to seat the chapel. It will take four thousand and two hundred dollars to put in good substantial pews. We ought to have these pews at an early date. This building has been completed for three months and we need this important equipment as well as the stage furnishings.

* * * *

A Frank Statement—Within the last four weeks we have been forced to borrow seventeen thousand dollars—ten thousand dollars for buildings and seven thousand dollars for the necessities of life. This seventeen thousand dollars has been spent in paying back debts. We shall have to borrow several thousand dollars to meet September bills which are now due. Then there are the bills for October and a good part of November, which will amount to several thousand dollars more before we receive anything at the meeting of the annual conference. Unless the pastors, churches, Sunday schools, organized classes, missionary societies, Epworth Leagues, and individuals send us specials we are going to be plunged into a tremendous debt. The present status is anything but encouraging. If all of us will do our dead level best, we can relieve the financial embarrassment that is now hanging over our heads.

* * * *

One Hundred Tons of Coal—We have put into our coal bins one hundred tons of coal. Four hundred tons more have been booked. The contract calls for fifty tons every two weeks until the whole amount has been delivered. Those who have to buy wood or coal know what a big outlay of money it requires to pay for five hundred tons of coal. I am absolutely dependent on the friends of our orphanage to furnish the hard cash to meet these bils and all others. I sometimes feel that all of our friends do not appreciate the embarrassing situation I occupy in reference to financing our orphanage of two hundred and fifty-seven children. We are now borrowing large sums of money to meet our current expenses as well as large sums with which to pay outstanding accounts on the buildings recently erected. We have no mint here by which we can coin money and no Alchemy by which we can transmute baser metals into gold. Our only resource is in our loyal and generous friends. If they fail us financial bankrupcy is inevitable.

* * * *

Congratulations—A good streak of fortune has come to the Thomasville Baptist Orphanage. A five thousand dollar legacy has been left that splendid institution by a devoted friend. The memory of the generous donor will not only be kept fresh in the minds of the thousands of fatherless children trained in that fine institution, but the noble and worthy example will encourage and inspire others to do likewise. The thought has come to me forcefully that no friend has remembered our orphanage of late. If our friends would share a part of their means with our Methodist Orphanage by remembering us in their wills, we could lay up a big endowment from which we could derive large sums of money with which to pay our current expenses! I trust this will lead many to rewrite their wills and cause others to remember us when they come to decide what disposition they will make of their property.

"ENTIRE SANCTIFICATION"

It is not my purpose at the present time to write a paper on "Entire Sanctification," but merely to call attention to two things in Brother Myers' paper on that subject in your issue of the 17th of September.

He begins by saying that the Methodist fathers, as Wesley, Fletcher, Clark and others taught that entire sanctification is a "second blessing" and that every intelligent Methodist preacher and layman know this. According to that there are several of us who do not belong to the intelligentsia. I got it from Brother Jim Green that there are 20 preachers in the Western North Carolina conference who profess to have the "second blessing" and who preach it. And I am sure that the Reverend Jeems has his figures about high enough. So Brother Myers has brought a pretty severe charge against the balance of the men of his own conference—some 280 or more men. Granting that what he has said is true as referred to above, one of two things must necessarily follow: More than 280 men in the W. N. C. coference alone either do not have intelligence enough to understand the teachings of these fathers of Methodism or they are unwilling to accept their teachings. If the former is the trouble the case is really pitiable and hopeless, but if the latter is what is wrong then here's hoping that Brother Myers will get them to "mourners' bench."

A second thing in his article that I would call attention to is his interpretation of those disciplinary questions that are asked each man as he is entering the conference. He is sure that these questions teach that sanctification is a "second blessing" and that "they were put there to keep a preacher from the connection that would not get the experience and preach the doctrine." Now it a strange thing to me that a church which believes in and

(*continued on page fifteen*)

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT
The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

THE LIFT OF SUPERANNUATE ENDOWMENT

To date of this writing (September 15) the Charges have paid on their Special Effort Quotas a total of $1,525,000 in cash. In addition to this we had secured for the General Fund before the beginning of the Special Effort, the sum of $973,568.95. Also, in addition to the two amounts stated above, the Annual Conferences have approximately $2,000,000 in the value of superannuate homes and endowment handled by local trustees. Furthermore, we have our Publishing House which is now paying the claimants out of income $100,000 per year, or the equivalent of 5% on $2,000,000. What does this mean?

1. **If you will add the figures correctly, you will find that the Church now has in Superannuate Endowment in character as stated above a total of nearly $6,500,000. This sum even at 5% yields more than $300,000 per year for the support of the Church's nearly 2500 claimants.**

2. **If we work faithfully and raise the remaining $8,500,000 endowment of the ten million we set out to raise in our Special Effort, it will yield an additional $400,000 per year or more for these Claimants. And this is figuring at 5%, when we are now earning more than that.**

What financial business of the Church today can make a more encouraging showing than this? You should be happy to have a part in building something so substantial and enduring for the comfort of the Church's aged and disabled servants. Whatever you have paid to this endowment, or may pay to it, will continue forever to bless those whom you seek to help. Your death will not stop its lift, but through lean years or fat years it will steadily yield its substance annually in your name. Can you make a better investment than this, or one that will speak more emphatically for you before the great Judge?

PAY YOUR SPECIAL EFFORT QUOTA BEFORE CONFERENCE MEETS

Our Little Folks

A NAME IN THE SAND

Alone I walked the ocean strand;
A pearly shell was in my hand;
I stopped and wrote upon the sand
My name—the year—the day;
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill ever be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more,
Of me, my day, the name I bore,
To leave no track nor trace.

And yet with Him who counts the sands
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame.

—Hannah Flak Gould.

THE TABLE, THE GOAT, AND THE WHISTLE

There lived once on the outskirts of a tiny Russian village two brothers, Raskin and Fedor. Raskin, the older brother, was long and lanky and lazy. So he made poor Fedor do all the work. There was a lot of it, too. The goats had to be milked and the sheep driven to pasture, and the pigeons fed and the garden planted. There were many tasks in the house, too.

"Plant lots of turnips for me," Raskin called to his brother one spring day.

So Fedor prepared the ground and planted rows and rows of turnips and locked the garden gate so that no one would steal them. Every day Raskin sent Fedor out to see how they were growing. And every day, too, Fedor saw that some of the turnips were stolen, from the time they were planted until they were nearly ripe. But he was afraid to tell his brother. When he asked, "Are the turnips doing well?" the small boy would answer, "Yes."

One day the lazy Raskin stretched himself and went out to see for himself. Nearly a whole row had been stolen by that time. He flew into a temper and raged around and beat poor Fedor.

"Go find out who has stolen them," he shouted, throwing the boy out of the gate. "Don't dare to come back until you know."

So Fedor walked and walked and walked through the great woods beyond the village and was very hungry because he had had nothing to eat that day. At last he came to a queer little hut. He knocked at the door. It was opened, but he saw no one. Yet he heard giggles and suppressed laughter. He threw open the door of the cupboard. There was a crowd of the Little People of the Woods, and every one of them had a turnip in his hand.

"Oh, it's you who have stolen my turnips," he said pointing his finger at them. "And I get beaten for it."

"We'll pay for them," they shouted, pulling out a folding table. "Are you hungry?"

"Indeed I am. Why, I've had nothing at all to eat since I got up."

"Then put up the table." Fedor did. "Now knock on it and say, 'I want plenty to eat for us all.'" No sooner had he knocked and spoken, than the table was loaded down with a good meal—enough for all.

When they had all eaten the Little People said, "Knock and tell it to go." So Fedor trudged all the way home that afternoon with the table on his back. "I've found the thieves," he called to his brother from the gate, "and they paid me well." Then he showed off the magic table.

For a number of days everything went well in the brothers' cottage, until Raskin began thinking of his turnips again. When he went to look at them two more rows had been stolen. In a rage, he beat poor Fedor again and hid the table.

"Go find the thieves and make them pay."

So Fedor walked and walked until he came to the hut of the Little People again. They all ran out to meet him, each one of them carrying one of the stolen turnips.

"We'll pay for them, Fedor," they called before he had a chance to speak at all. Then they brought out a funny little goat. "Tell it to sneeze, Fedor," they said.

So Fedor said, "Sneeze, goat." The goat sneezed and sneezed; and with every sneeze, it scattered around a handful of gold pieces.

"Now Raskin will never be angry with me any more," thought Fedor, and he proudly led the goat home and showed it off to his brother. With the gold they bought everything they wanted, and all went well until Raskin got to thinking of his turnips again. When he looked at them again, five more rows had been stolen. In a rage greater than before, he beat Fedor and sent him to get payment for them.

A rollicking band of Little People of the Woods met him, and before he said a word cried, "Here's your payment, Fedor." They gave him a reed whistle. "Blow," they shouted.

So he blew. Out came three whips and chased him and whipped him till his back stung. "Blow again and tell the whips to go in"—and Fedor did so very quickly.

When he reached home, Raskin met him and asked eagerly, "What did they give you?"

"A whistle, blow it!" said Fedor. He blew and cracked one lively whip and then another and then another. They chased him all around, lashing him all the while.

"Little brother," he cried, "stop them! I will never scold or beat you again. I will do my share of all the work." He flew about and the whips chased and beat him all the while. Then Fedor told them to go back. From that day on, the two brothers lived happily together. The Table gave them plenty to eat, the Goat gave them gold pieces enough, and the Whistle whipped anybody who tried to do them harm.—The Juvenile Magazine.

WHAT LISA HAD TO GIVE

"I'd like to give a thousand dollars and I have only ten cents; but I'll give that," said Lisa to herself, and with an unclouded face she placed her little all on the plate.

She thought she gave only the dime in church; but she gave a drink of water to a thirsty child, and food to a beggar. She gave a helping hand to an old lady crossing the crowded street, and she gave a smile and a kind word to a discouraged boy.

She carried a bunch of flowers to a sick neighbor and she offered to take care of the baby that the weary mother might rest quietly. She found grandmother's glasses, and she had father's slippers and paper ready for him when he came in tired at night.

All this and more did Lisa give. Silver and gold she had none, but such as she had she freely gave out of the very fullness of a loving little heart.

And He who seeth in secret took note of Lisa's gifts and accepted them. —The Child's Dream.

"Mother," cried little Mary, as she rushed into the farmhouse they were visiting, "Johnny wants the Listerine. He's just caught the cutest little black and white animal, and he thinks it's got halitosis." — American Legion Weekly.

FIRST SERVICES IN THE NEW CHURCH AT STAR

Sunday, September 6, was a great day for the people of Star. It was the first time that services were held in the new Methodist church which is nearly completed. The house was filled to overflowing with a large congregation both morning and evening. Many people from Biscoe, Candor, Troy, Sanford, Monroe, Gibson and other places attended these services. Among those from Gibson were the pastor's mother, sister and brother. It was in the old building at Star where Mrs. Peele heard her son preach for the first time. Then we can imagine just how proud Mrs. Peele was to sit before her son as he opened the first services in the new Methodist church which he so faithfully helped to build.

As it is customary to invite a former pastor to preach the first sermon in a new Methodist church, Rev. F. B. Peele invited Rev. D. N. Caviness of Raleigh for the morning services and Rev. A. S. Parker of Maxton for the evening. Both of these men swayed their entire congregation with a forceful and impressive sermon. Rev. Mr. Caviness used a very familiar text: "In my Father's house are many mansions." In his sermon he pointed out the fact that we must live right and select the very best materials here on earth if we expect our heavenly homes to be real mansions.

Mr. Parker also used a very appropriate text: "Blessed be the Lord thy God." Words spoken by the Queen of Sheba to King Solomon when she beheld the wonderful temple. Mr. Parker told of the great change which this magnificent temple brought about in the lives of the children of Israel. He encouraged the people of Star, saying that the new church showed they were a progressive people; also their faith in and love for God. Our church is not complete yet and there is right much to be done before we can call it a complete church, but we have it in very good shape for preaching services as well as taking care of our Sunday school which has been on the increase ever since we moved into it.

When completed we will have a church second to none for this size town and yet our capacity is pretty well taxed for our Sunday school at this early date of occupying it. In fact with the ten Sunday school rooms, outside of auditorium we are using all available space.

A series of services began on Monday night following. Rev. N. B. Johnson of Fairmont, N. C., the preacher.

We had excellent preaching and every service well attended. We feel that the effect of these powerful sermons did not only build up the church and encourage the church members to press onward, but blazed the way for many who were out of Christ to find the way back to Him.

Brother Johnson left a warm place in the heart of all who came in contact with him while here, and their prayers and good will will follow him in his daily labors. X.

SUNDAY SCHOOL

(*continued from page nine*)

and Draper. The school has been well worked up by Rev. E. O. Cole and his associates and is well attended. At the opening of the school there were present forty-nine Methodists and twenty Presbyterians. The attendance and interest manifested in the school have increased as the week has passed. Four courses and instructors are offered as follows:

The Sunday School—O. V. Woosley.
Principles of Teaching—C. T. Carr.
Junior Administration—Miss Virginia Jenkins.

Beginner Administration—Mrs. O. V. Woosley.

A list of the credit students will appear next week.

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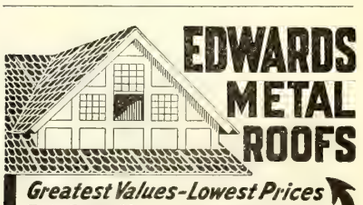
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WILMINGTON DISTRICT

Just a few words from down on the coast. We are finishing up our four years on the Wilmington circuit. Our work has been pleasant among some of the best people there is in the state or out of it.

The people of this circuit are faithful and earnest in every way, giving their pastor loyal support.

Since coming here four years ago the membership has about doubled, a new church has been added to the work, which has a very bright prospect and in a growing section of Wilmington, situated at Fifteenth and Castle streets. The parsonage is situated at Winter Park and is as comforable as any one could wish for, with all conveniences, and will be a good home for some lucky preacher and his family next year.

Wesley Memorial, our church at Winter Park, has some noble and well equipped members, whose heart and soul is in the work of their church. We also have here some laymen who are always ready to hold services anywhere an opportunity affords. At this point we have as fine a Sunday school as any church in the conference to its size.

There are three more churches that are doing the best they can with the equipment they have to work with, Bethany, Federal Point and Castle Heights. The spiritual condition of our charge as a whole is good. We have held all our revivals, doing the preaching ourself with good results.

C. N. Phillips.

THE BUMGARNER REUNION

The Bumgarner reunion was held at Love's Chapel September 26. Mr. J. W. Bumgarner, the president, called the meeting to order at 10:30. There were about two hundred of the relatives and invited guests present.

"Stand up for Jesus" was sung; prayer by the pastor, J. W. Bennett; business session; solo by Miss Parker; and then a great address by the Hon. R. L. Madison of Cullowhee. He traced the history of the name, related the great deeds done in Jackson county and other places by the people bearing this name, and notably among these was the part played in education and religion. The fathers and mothers were encouraged to continue their noble sacrifices for their children, and the children were inspired to go on to greater things in the days which are to come.

At the close of this great address we had a male quartet by members of the family—"He holds me by the hand." Then followed an address by Rev. W. T. Reed, a young Baptist preacher who married into the family. Brother Reed talked of the benefits to be derived from such reunions, and then called attention to the great inheritances which had been left to the family—(1) country, (2) education, (3) religion. The family was exhorted to be true to the trust bestowed upon them, by being true to The Book. "Saviour, like a Shepherd lead us," was sung by the congregation.

Dinner at 12:30. "Mirabile visu." Then followed a good time of finding old kindred, meeting of those who had never seen each other, and just a great time of communion of loved ones. During this social hour each one was served with lemonade, ice cream and cigars according to his or her taste.

At the morning business session Mr. W. T. Bumgarner of Clay county was elected president, Joe Bumgarner, vice president, and A. D. Parker, secretary. The new president called the family together in the afternoon and Rev. R. L. Cook and Mr. J. B. Ensley of Sylva gave some excellent talks. "Blest be the tie that binds" was sung and Rev. John Sitton dismissed the congregation.

J. W. Bennett.

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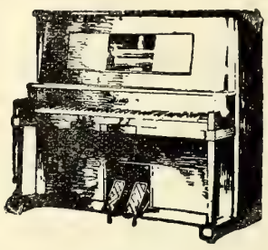
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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
FOURTH ROUND—IN PART

October

Oteen-Oakley, night 1
Spring Creek, Baldings, 11 4
Marshall-Hot Springs, Marshall, night 4
Central, night 5
Chestnut Street, night 6
West Asheville, night 7
Bethel, night 8
Haywood Street, night 9
Sandy Mush, Teagues, 11 10-11
Leicester, Western Chapel, 3 11

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N.C.

October

Brevard Street, 7:30 1
Monroe, Central, 7:30 2
Matthews, 11 5

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro.
FOURTH ROUND

October

Liberty, Liberty, 11 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FINAL ROUND

October

Morganton Circuit, 11 3
Table Rock, Mt. Grove, 11 4
Oak Forest, 3 4
Cross Mill, Concord, 3:30 6
Mill Springs, Gray's Chapel, 11 7
Broad River, Parsonage, 10 8
Bostic Parsonage, 3 8
Gilkey, parsonage, 10 9
Old Fort Ct., Parsonage, 3:30 10
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

MOUNT AIRY DISTRICT
J. H. West, P. O. Box 422, Mount Airy, N. C.
FOURTH ROUND

October

Yadkinville, Center 3-4

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FOURTH ROUND

October

Laurel Springs, Laurel Springs 3-4

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

October

Gold Hill Ct., Zion, 11 3
First Church, Salisbury, 11 4
Central, Spencer, night 4

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

October

Park Street, Ebenezer, 11 3
Cramerton, night 4
Lowell, Lowell, 3 4
McAdenville, 11 4
Franklin Ave., night 7
Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

October

Davidson, 11 4
Statesville Ct., Shiloh, 3 4
Maiden, 8 4
Troutman, 8 7

FINAL CONFERENCES

October

Olin, 3 1
Cool Springs, 11 2
Race Street, 7 2
Alexander, 10 3
Hiddenite, 2 3
Mooresville, Broad, 7 3
Davidson, 10 4
Maiden, 7 4
Statesville Ct., 3 5
Statesville, Broad, 7 5
Lenoir, First, 7 6
Mt. Zion, 3 7
Troutmen, 7 7
Mooresville, Central, 7 8

WINSTON-SALM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FIFTH ROUND

October

Green Street, Green Street, night 1
West End, West End, night 2
Farmington, Farmington, 11 5
Davie, Mocksville, 3 5
Davidson, Good Hope, 11 6
Linwood, Linwood, 3 6
Erlanger, Erlanger, night 6
Denton, Denton, 11 7
Lexington, First Church, night 7
Advance, Advance, 11 8
Centenary, Centenary, night 8
Thomasville Ct., Unity, 11 9
Thomasville, Main St., night 9
Trinity, Main St., night 9
Oak Ridge, Oak Ridge, night 11

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

October

Brooksdale Ct., Allensville, 11 3-4
East Roxboro, Longhurst, 3 4
Long Memorial, night 4
Durham Ct., Bethany, 11 10
Graham and Haw River, Graham, 11 11
South Alamance Ct., Phillips Chapel, 3 11
Mebane, night 11
Hillsboro Ct., Hillsboro, 11 16
Burlington Ct., Camp Springs, 11 17-18
Lakewood, night 21
Rougemont Ct., Bethel, 11 23
Chapel Hill, night 23
Milton Ct., Connallay's, 11 24-25
West Durham, night 26
Carr, night 27
Gregson, night 28
Leasburg Ct., Salem, 11 30

November

Yanceyville Ct., Shady Grove, 11 ..... Oct. 31 & 1
Memorial, night 2
Trinity, night 3
Carrboro Ct., Carrboro, night 4
Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

ELIZABETH CITY DISTRICT
Rev. C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

October

Chowan, Center Hill 3-4
Edenton, night 4
Hertford, night 7
Currituck, Ebenezer 10-11
Moyock, Moyock 11-12
City Road, night 14
South Camden, Wesleys 17-18
South Mills, Trinity 18-19
First Church, night 21

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

October

Goldston, Goldston 3-4
Glendon, Cool Spring, 3 4-5
Bladen, Center 9
Newton Grove, Mt. Moriah 10-11
Dunn, night 11-12
Duke, Duke, Quar. Conf., 2 12
Hemp, Tabernacel 17
Carthage, Carthage 18-19
Siler City, Siler City 24-25
Pittsboro, Chatham, 3 25-26
Raw River, Mann's Chapel, 3 26

November

Sanford, night ..... Oct. 31 and 1
Jonesboro, Poplar Springs, 3 1-2
Mamers, Woodside 3
Lillington, Lillington 4
Fayetteville, Quar. Conf. 5
Elizabeth, Trinity 7-8
Person St., Person St., night 8
Hay Street, night 9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

October

La Grange, a.m. 3-4
Pink Hill, Woodland, p.m. 4
Grifton, Grifton, a.m. 11
Queen St., Kinston, p.m. 11
Goldsboro Ct., a.m. 17-18
St. Paul, Goldsboro, p.m. 18
Straits, Summerfield, a.m. 24
Atlantic and Sealevel, Atlantic, a.m. 25
Ocracoke, p.m. 26
Newport, Newport, a.m. 28
Jones, Trenton, a.m. 30

November

Pamlico, Vandemere, a.m. 1
Dover, Dover, a.m. 2
Craven, Tuscarora, a.m. 3
Harlowe, a.m. 4
Hookerton, a.m. 6
Seven Springs, a.m. 7
Snow Hill, a.m. 8
Centenary, New Bern, p.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

October

Tar River, Plank Chapel 3-4
Creedmore, Banks 10-11
Franklington Ct., Rock Springs, 3 11
Granville, Stem, 11 17
Oxford Ct., Oxford, 2 17
Oxford, 7:30 18
Benson, 8:30 21
Princeton, Princeton, 11 22
Selma, 7:30 22
Kenley, Kenley, 11 23
Smithfield, 7:30 23
Four Oaks, Elizabeth, 11 24
Garner, Ebenezer, 11 25
Epworth, 7:30 25
Louisburg, 7:30 28
Youngsville, Leahs, 11 29
Franklinton, 7:30 29
Zebulon, Wendell, 7:30 30
Bailey, Bailey, 11 31

November

Clayton, 7:30 4
Central, 7:30 5
Fuenton Street, 7:30 6
Millbrook, Rolesville, 11 7
Jenkins Memorial, 7:30 9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

October

Magnolia, Trinity, a.m. 3
Wallace-Rose Hill, Providence, a.m. 4
Scott's Hill, Scott's Hill, a.m. 7
Ingold, Johnson's, a.m. 10-11
Clinton, Clinton, p.m & a.m. 11-12
Whiteville, Whiteville, p.m. 14
Chadburn, Chadburn, a.m. 15
Vineland, Bethel, a.m. 17
Tabor-Fair Bluff, Tabor, a.m. 18
Swansboro, Stella, a.m. 23
Maysville, Pollocksville, a.m. 25
Jacksonville, Jacksonville, afternoon 25
Southport, Southport, p.m. 28
Shallotte, Andrews Chapel, a.m. 29

November

Halsboro, Hallsbro, a.m. 1
Carver's Creek, Freeman, afternoon 1
Wilmington-Epworth, p.m. 2
Wilmington-Grace, p.m. 3
Wilmington-Fifth Ave., p.m. 4
Wilmington-Trinity, p.m. 5
Town Creek-Zion, a.m. 8

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.
FOURTH ROUND

October

Grimesland, Simpson 3-4
Rocky Mount, First Church, night 4
Tarboro, night 8
Swan Quarter, Swan Quarter, 11 10-11
Mattamuskeet, Amity, 3 11
Fairfield, night 11
Bath, Bath, 11 18
Clark Street, night 18
McKendree, Pinetops, 11 25-26
Farmville, night 25
Bethel, night 26

November

Rocky Mount Ct., 3 & 11 ..... Oct. 31 and 1
South Rocky Mount, night 1
Fremont Ct., Fremont, 11 4
Stantonsburg, night 4
Wilson, night 5
Washington, 11 8

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

October

Windsor Charge, White Oak, 11 3-4
Williamston, 11 5
Ahoskie Charge, Powellsville, 11 7
Orlando, 11 8
Murfreesboro, 11 9
Conway, Zion, 11 10
Rich Square Charge, Pinners, 11 12
Battleboro and Whitakers, 11 18
Enfield Station, night 18
Scotland Neck, night 19
Halifax Charge, Halifax, 11 20
Garysburg Charge, Garysburg, 11 24
Rosemary Station, 11 25
Roanoke Rapids, night 25
Northampton, Lasker, 11 31

November

Middleburg, Middleburg, 11 3

RESOLUTIONS OF RESPECT

Whereas, our kind heavenly Father has seen fit to take unto himself John W. Cline, a consecrated member of Central Methodist church and a faithful member of this board of stewards, be it resolved:

First, That we place on record our appreciation of his earnest Christian character as exemplified by his daily life and his faithful service in every department of Christian work.

Second, That we recommend to others the example that he set in the humble manner in which he followed in the footsteps of our blessed Master and his fidelity to every interest of His cause and kingdom.

Third, That a copy of these resolutions be spread upon the minutes of this board, that the same be published in our local papers and in the North Carolina Christian Advocate and that a copy be sent to the bereaved family.

Wm. A. Jenkins,
A. S. Webb,
Committee.

IN MEMORIAM

The Ladies' Aid Society of Oak Grove church (Harlow charge) lost a faithful and devoted member in the death of Mrs. Fletcher Taylor July 11, 1925.

She was ill only a week and had the benefit of skilled physicians, trained nurses and loving friends, but all in vain.

She was young, just 24 years old, and had been a member of the aid society about two years. A good neighbor and friend, spoken of by all in terms of highest praise. We miss her gentle presence when we meet.

She leaves father, mother, brothers, sisters and devoted young husband, a little girl, Esther Gray, fifteen months of age, and many friend to mourn her loss. Little Esther Gray joined the aid society at two months of age.

Mrs. J. L. Smith,
Mrs. R. R. King,
Mrs. C. C. Smith.

RESOLUTION SOF RESPECT

The Laura Horne Wesley class of the Pittsboro Methodist Sunday school wishes to pay loving tribute to the memory of Mrs. Laura Hanks Horne, whom our class was named for. We feel it a blessing to have had the privilege of association with one so consecrated in service and so gentle in spirit; therefore be it resloved:

First, That we cherish her sacred memory and that we strive to emulate the ideal to which she consecrated the greatness of her mind and spirit.

Second, That we thank our heavenly Father for placing her among us.

Third, That we extend to her bereaved family and to many who loved her our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate, and to the Chatham Record.

Mrs. Clara Calvert,
Mrs. W. M. Eubanks,
Mrs. W. P. Horton,
Mrs. J. M. Gregory.

In loving memory of my dear sister, Mrs. Corinna Coltrane Patrick, who passed away September 9, 1924.

You are gone but not forgotten,
Nor shall you ever be;
As long as life and memory last
I shall remember thee.
If I had seen you at the last
And held your dying hand,
And heard the last sigh from your heart,
I would not feel so bad;
I did not know the pain you had,
I did not see you die,
I only knew you went to sleep
And never said goodbye.
'Tis just a year ago you left me—
I miss you more and more.

Sister.

"ENTIRE SANCTIFICATION"

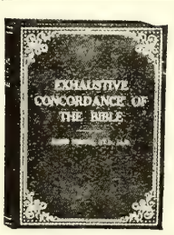
(*continued from page eleven*)

stresses the doctrine of sancification as the Methodist church does would leave off telling its converts how to obtain this great experience for so long a time. Many of our preachers are converted in childhood and thus grow up in the church, get their education, travel two years in the ministry and then be told for the first time that they must get the "second blessing" which is sanctification. Will Brother Myers please tell us why so important a matter has been put off so long? The very form of the question, "Are you going on (black face mine) to perfection?" shows that no such thing as a definite second experience, such as is commonly understood by "second blessing," was in the mind of the writer. Our brother ridicules the idea of growing into perfection, or perfect love. He says that we do not groan to grow. But I insist that we eat and exercise to grow and that a racer may groan to attain the goal.

If I believed as does Brother Myers I would never allow a convert to leave the church, or place of meeting, till he was sanctified if I could prevent it. As soon as he was converted I would tell him that he did not have it all but to get down and get the "second blessing." And I would insist on that very thing right then and there. Why put it off at all? It is too important. I have been in meetings held by our "second blessing" brethren many times and I have my first time to see them do any such thing with their converts. They always wait till the glow gets off, the ardor dampens and the devil gets them in the dumps and then bring them back for the second dose. It works better that way.

Let's stick to the Bible and insist on holiness of heart and life and we will be all right.

W. F. Elliott.



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IN MEMORIAM

LENDON—Mr. Walter L. Lendon departed this life in the early hours of Sunday morning, September 13, 1925. Brother Lendon had been in failing health for two years or more, hence his passing was not altogether unexpected. His remains were laid to rest in the cemetery at old New Hope church in Randolph county.

Brother Lendon was a native of Randolph county and taught in the schools of that county for a number of years. Later he moved to Richmond county and taught in the public school for a long time.

Mr. Lendon was a good man and a good citizen. He was a faithful, loyal member of the Methodist church. He held his membership at Norman, N. C.

We commend his widow and children to the Lord Christ, who is able to help in this their hour of grief.

W. F. Trawick.

GADDY—Bro. W. A. Gaddy was born September 11, 1875, and passed to his reward September 10, 1925. He was converted in early life and joined the Methodist church, and was always faithful to every trust committed to him. On December 5, 1899, he was happily married to Miss Pannie Tilly and for 26 years they worked together to make a bright happy home for the five children committed to their keeping. He was a man of high integrity, loyal to his church and community, and held the highest regard and esteem of all who knew him. He had been sick for a long time, but trusted in God and never complained. On Friday, September 11, he was laid to rest in the cemetery at Mt. Gilead in the presence of a large congregation who gathered to pay their last tribute of respect. Truly a good man has fallen, but we know we shall find him in the city of our God. B. C. Thompson.

LA ROQUE—Richard O. La Roque, aged about 47 years, passed away at his home, Maysville, N. C., May 18, 1925. His health had been declining for some time, but it was not generally known that his condition was serious. Surviving are his mother, wife and four children—two boys and two girls.

Mr. La Roque was of a friendly nature, positive in conviction and always ready to speak. When he expressed himself on any subject there was no room for doubt as to which side he was on. He was definite in utterance.

"Dick," as he was familiarly called, was a warm friend of mine. I was with him at the marriage altar, and pronounced him and Miss Ruby Morse of Carteret county husband and wife. I met him at the chancel rail of the church and dedicated his oldest child to God in baptism.

His death was sudden and very sad. It was a shock to the entire community. How we all do miss him.

E. C. Sell, P. C.

FLIPPIN—Dr. Robert Edward Lee Flippin, son of James S. (deceased) and Vina Flippin, was born November 28, 1870, and died August 30, 1925. He was therefore 54 years, eight months and 22 days old.

He attended the following schools and colleges: Francisco until 1885, Westfield from 1885 to 1887, Dalton Institute from 1887 to 1888, studied medicine in the office of Dr. J. M. Flippin from 1888 to 1889, entered the College of Physicians and Surgeons of Baltimore, Maryland, in the fall of 1889 and remained there until 1891, when he entered the University of Maryland, graduating from the same in 1892 at the age of 22 years. He immediately entered upon the practice of his profession which he pursued with zeal and proficiency for 33 years. He was surgeon for the Southern Railroad for about 15 years and was at the time of his death surgeon for the Atlantic and Yadkin Railroad.

Dr. Flippin was much beloved as a physician. He had a large practice which took him over a good part of two counties and in these he was widely known and much appreciated. Wherever I have gone in the bounds of my work Dr. Flippin has been inquired about since he became ill.

In December of 1896 he was married to Miss Lelia Joyce, and to their union three children were born, namely, Claude Hamtilton, Robert Samuel and Virginia Joyce, all of whom are living. I have never seen a more devoted wife or children than Mrs. Flippin and the children have been.

Dr. Flippin joined the Methodist church here at Pilot Mountain in 1898 and has lived a consistent Christian and member of the same all these years. He was actively identified with his district and annual conference as well as his local church. He was lay leader of his charge, delegate to numbers of district conferences, and a member of the annual conference board of finance, W. N. C. conference, for about 20 years. This board has to do with the distribution of the funds for the superannuates, their widows and orphans. He rendered very efficient service in this work.

Dr. Flippin is survived by his aged mother, widow, two sons and a daughter, one grandchild and three sisters, namely, Mrs. P. L. Hart of Winston-Salem, N. C., Mrs. C. W. Ray of Francisco, and Mrs. L. P. Sullivan of Francisco, N. C., and a large number of relatives and friends.

He had been mayor of his town. He was a member of the Surry county board of health. He was also a member of the county and state medical societies and Southern Medical Association.

He was a member of the Masonic, Jr. O. U. A. M. and Eastern Star fraternities.

These all show the wide range of his active life of a little more than a half century.

The funeral was conducted Monday afternoon at three o'clock from the Methodist church by his pastor, Rev. H. M. Wellman, assisted by Rev. J. A. Cook, a former pastor.

H. M. Wellman, Pastor.

HOLLAWAY—Mrs. Elizabeth Cuthrell B. Hollaway was born and reared in Enfield, N. C., and departed this life on September 2, in her 66th year. Sister Hollaway became a member of the M. E. church at an early age and lived a consistent Christian life until her death. She was loved by all who knew her and numbered her friends by the score. In 1888 she was married to Mrs. Samuel B. Hollaway of Suffolk, Va., who preceded her to the great beyond two years ago.

She is survived by one son, Mr. S. B. Hollaway, Jr.; one daughter, Mrs. E. H. Gattis, both of Enfield; one adopted daughter, Mrs. H. B. Everett of Holland, Va.; one sister, Mrs. Georgia Partin of Enfield; one brother, Mr. J. H. Cuthrell of Rocky Mount; several grandchildren and other relatives.

Her body was laid to rest in Elmwood cemetery in the presence of a large number of friends. The floral offerings were lovely. A good woman has gone from us to her reward.

C. L. Rogers, Pastor.

RESOLUTIONS OF RESPECT

Quietly and peacefully, so characteristic of the life she led, Mrs. J. P. Chavier fell to sleep and went out into the great eternity on July 11, 1925. She was a thoroughly consecrated woman and a faithful member of Central M. E. church, Spencer, N. C. She was a charter member of this church. The church was organized in her home about 25 years ago.

For a long time Mrs. Chavier was a teacher in the Sunday school and had been a loyal member of the Woman's Missionary Society since its organization. The unselfish side of her life was shown in her request that no flowers be sent by the society and that the money be applied on the pledge.

Whereas, God in His infinite wisdom saw fit to remove from our midst one of the faithful members of our missionary Society, we in token of our appreciation of her life and in remembrance of her, resolve:

First, That we bow in humble submission to Him who giveth and taketh away.

Second, That we have lost a member who was ever faithful and cheerful in the discharge of her duties.

Third, That we extend to the husband our most heartfelt sympathy, and pray that God may comfort him in his sad bereavement.

Fourth, That a copy of these resolutions be recorded in the minutes of the society, one sent to the bereaved husband, one to the North Carolina Christian Advocate and to the Spencer News for publication.

Mrs. A. W. Hicks.

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C. L. HORNADAY, President

Lenoir, N. C.



"Mother, why can't *we* have a good piano?"

"Really, Mother, our piano is impossible. And some of the other girls have such nice pianos. I wish we had. Why, Mother, I almost hate to invite the boys around to the house. They always say, 'Go on and play something, Betty,' and then I have to make up some excuse—I just can't tell them the piano is no good."

"Well, Betty, I'll talk it over with your father. I rather miss the enjoyment of playing myself. It's too bad that piano has literally gone to pieces. And Father loves to hear us play, doesn't he? Let's ask him about it to-night."

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NORTH CAROLINA
Christian Advocate

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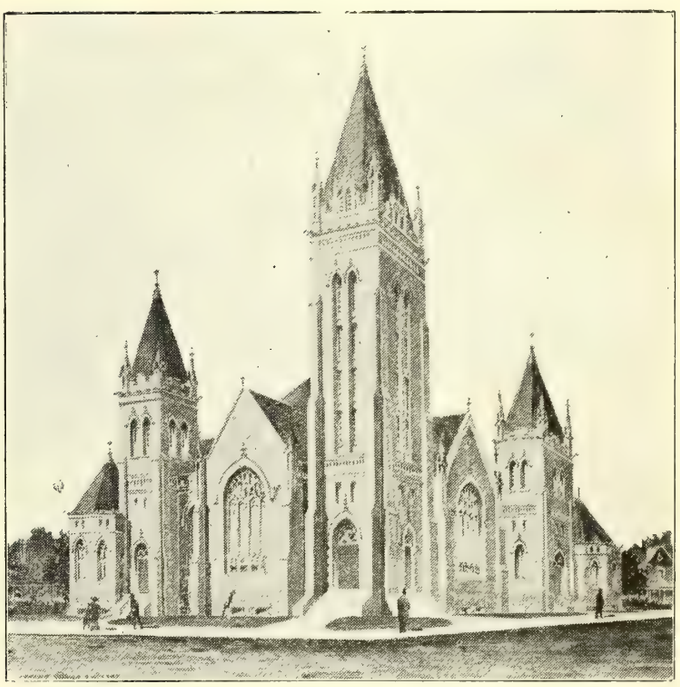
Western North Carolina Conference to Meet in Statesville October 14

THE Western North Carolina Conference, composed of 304 clerical and 88 lay delegates, will assemble in its thirty-sixth annual session in Broad Street church, Satesville, at 9 o'clock Wednesday morning, October 14. Bishop Collins Denny will preside. This is the third time that the conference has met in Statesville. The two sessions before this were in 1894, with Bishop Wilson presiding, and in 1911 when Bishop Hoss presided.

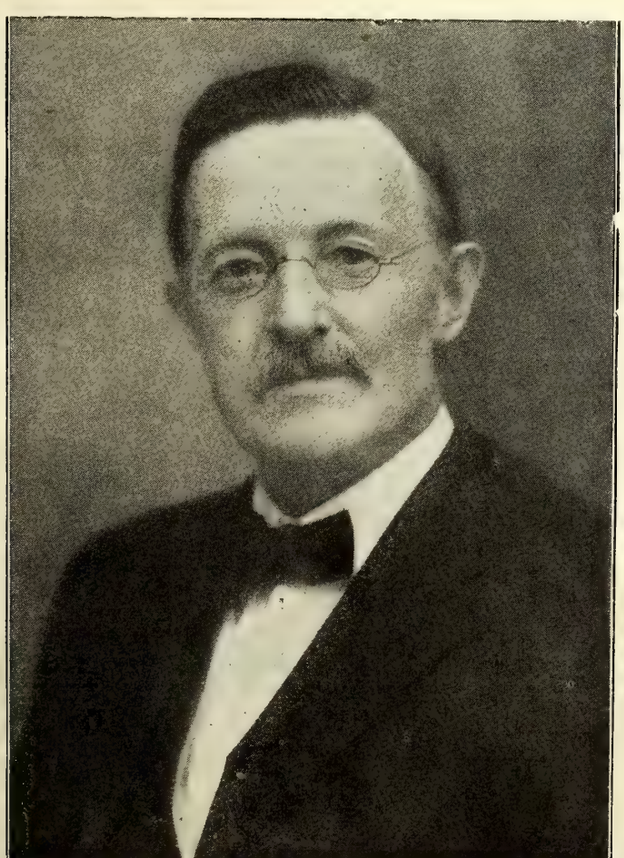
The conference embraces all North Carolina west of the eastern borders of Rockingham, Guilford and Randolph counties and the Pedee river and had last year a total membership of 131,067. With Statesville located near the center of this territory and with good roads to every part of the surrounding country, the number of visitors will in all probability be unusually large. Furthermore, the attendance of visitors will be augmented by the pending vote upon the unification of Episcopal Methodism in America. The conference will determine the time and manner of taking the vote.

Another item of interest to the conference will be the election of 16 delegates—eight clerical and eight lay delegates—to the General Conference that assembles next May. The place of meeting for the next General Conference has not yet been chosen. Asheville will put in a strong bid and it is reported that Dallas, Texas, and Richmond, Va., will ask for the conference. Of course all North Carolinians will be eager for the General Conference to come to Asheville. December has been named as the time when the committee which has the matter in hand will determine the place of meeting.

Apart from the two items of business already named it is more than probable that the conference will follow the general routine of annual conferences. There will be sessions of the conference each morning, Sunday excepted, from Wednesday to the Monday following. The afternoons will be given over to the work of boards and committees where the great bulk of the work, both in receiving reports of the past year and formulating plans for the incoming year, is done. The bishop and presiding elders also meet in the afternoons for the most important of any single task of the conference, that is making the appointments. The evenings will be given to public meetings devoted to Sunday schools, Epworth leagues, education, missions, church extension and kindred interests of the church.



Broad Street Methodist Church, Where the Western North Carolina Conference Will Hold Its Sessions.



Bishop Collins Denny, Who Presides Over the Western North Carolina Conference.

Rev. W. L. Sherrill, for thirty-one consecutive years the conference secretary, will be again at the secretary's tables and as usual master of every detail. The sessions of the Western North Carolina conference invariably run smoothly and the efficiency of the secretary accounts in a large measure for this fortunate state of affairs.

The reports that reach this office from every section of the conference indicate that this has been a year of very great progress for the church in all parts of the conference. A very few have sought to create confusion over the question of Unification, but in almost every instance these efforts have proven futile and the great body of both preachers and people have devoted themselves to the upbuilding of the kingdom of God within our bounds. As a result of these constructive efforts new churches have been erected, congregations adequately equipped in buildings have adopted plans for more effective work in their communities, unoccupied territory is being entered, the causes of education, missions, and social service have received a fresh emphasis, and we shall be disappointed if the increase in membership does not excel all previous records.

Statesville is one of the growing towns of the state whose citizens are given to hospitality and they will make the stay of their guests delightful in every particular. The members of the conference are to stay in the homes of the people. This leaves the hotels for the visitors, and it seems to us an admirable arrangement.

Shall we not go up to the great annual gathering of Methodism in Western North Carolina desiring and expecting that it may be one of the best in the history of our conference? And but two things are necessary in order to attain unto this high standard. One of these is to finish the work at home.

The people who allow their pastor to go to conference with their financial obligations unpaid cripple their own self-respect and rob their pastor of a joy that rightfully belongs to him. Be sure, dear Methodist men and women, to pay your church debts before conference. There remains only a few days yet, but it is enough time to meet these obligations.

The other requirement is to go to conference in the spirit of the Master. All of us understand what that means. Let us walk as he walked and it will be a delightful conference.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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A MEMBER OF THE OLD GUARD PASSES

Rev. L. E. Stacy, for 52 years an itinerant Methodist preacher, died at 2:30 o'clock Friday morning, October 2, while on a visit to Morganton, N. C. His death was unexpected.

Funeral services, marked by simplicity, were held Saturday afternoon at Fallston, Cleveland county, which was Brother Stacy's home. Rev. R. M. Hoyle conducted the services.

Brother Stacy was 75 years of age and his name in the chronological roll of the Western North Carolina conference stands third from the top, only T. F. Glenn and D. Atkins are ahead of his. For the last six years he had been on the roll of superannuates.

Eleven sons and daughters survive him. These are W. P. Stacy, chief justice of the supreme court of North Carolina; H. E. Stacy, Lumberton; Mrs. C. C. Weaver, Winston-Salem; Mrs. Isabel Heath, Charlotte; Mrs. H. F. Kinsman, Hamlet; Mrs. R. T. Crockett, Bluefield, W. Va.; Paul Stacy, Duke University; Mrs. William Dozier, Huntsboro, Ala.; Mrs. William Entwistle, Rockingham; L. E. Stacy, Jr., Kinsport, Tenn., and Miss Elizabeth Stacy, Fallston.

The late Marvin Stacy who fell a victim in the first great epidemic of influenza that accompanied the World War was a son of his. Dr. Stacy was dean of the University of North Carolina and at the time of his death slated for the presidency of that institution.

Rev. C. S. Kirkpatrick, presiding elder of the Shelby district, writes with deep feeling about this patriarch in the Kingdom of God, through whose ministry came his call to preach and who had been his counsellor in more recent years. Brother Kirkpatrick says:

"Dear, good, sweet-spirited Brother Stacy slipped away this morning at 2 o'clock and is now a prince among the immortals who surround God's throne on high. I never expect to see a greater man, it matters not how long I live.

"Quiet, thoughtful, sympathetic, patient, he was almost all that is great and good. He never grew old. The records say he was 75 years old, but to me he was as young yesterday as he was 30 years ago when I knew him at Weaver College.

"How hard for the minister to grow old gracefully! If I can come down to life's sunset with as sunny a disposition and as hopeful an outlook on both worlds, I can ask nothing better.

"When I came to labor in this field I dreaded the men of mature experience and ability. And the Shelby district has her share of such men. I soon found, however, that they were most sympathetic and helpful, and this was very true of Brother Stacy.

"I counseled with him about the work of the church, and I acknowledge here my indebtedness to him for wise suggestions and a most helpful spirit.

"On the charge where he lived while waiting to cross the great divide, he made his influence felt for good. He was the pastor's friend. Younger men serving in the pastorate have profited by his wide experience and rich store of information.

"In my own life he holds a unique place. The most thrilling experience of my life outside of my conversion was the consciousness that I was to have the exalted privilege of preaching the gospel of Christ. I never thought of it as a hardship, but as a glorious honor. This came to me in a meeting conducted at Weaverville by Brother Stacy while I was a student there and he the pastor of the church."

In reading Brother Kirkpatrick's appreciation of this father in Israel we are reminded afresh of God's great command to Elijah: "And the Lord said unto him, Go return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be King over Syria, and Jehu the son of Nimshi shalt thou anoint to be King over Israel, and Elisha shalt thou anoint to be prophet in thy room."

L. E. Stacy belongs that that class of men who appoint rulers and anoint prophets. Like Elijah of old, God has commissioned them for that very task; they are the real builders of our civilization. The boast of heraldry or pomp of power is foreign to their thoughts; in lowly, humble service they walk in the footsteps of their Lord and Master, and like Him go about doing good.

Brother Stacy for 46 years gave himself to the active ministry with the multitudinous demands that rest upon an itinerant Methodist preacher. His life was stainless, his record of service glorious, and literally thousands, like the presiding elder of the Shelby district, could tell of the blessed result of his ministry upon their lives. And as he journeyed toward the sunset, the princely old itinerant could with Browning say, "Grow old along with me, the best is yet to be."

But with all the gifts that he made to the world undoubtedly the greatest was the family that he reared. There are among the families of North Carolina three especially conspicuous on account of their eminence, namely, the Winstons, the Dixons, the Pages, now we can add a fourth, the Stacys.

We deem it fitting to add the following resolutions:

Resolutions Adopted by the Edenton Street Baraca Class, Raleigh, N. C., Sunday, October 4, 1925.

Whereas, God in His wisdom has called from this earth and from his labors Rev. L. E. Stacy, and to rest beyond the grave.

And whereas, the said Rev. L. E. Stacy is the father of our honored and beloved teacher, Judge W. P. Stacy.

And whereas, the said Rev. L. E. Stacy was one of the oldest Methodist ministers in the state of North Carolina, having been a licensed preacher in the Methodist church for fifty-two years.

And whereas, the sadness of the death of the venerable and beloved father of our teacher brings to him and to us great sorrow, and we as best we can share his sorrow in this hour of bereavement.

Be it therefore resolved by the Baraca Class of the Edenton Street Methodist church of Raleigh, North Carolina, that we extend our sincere and heartfelt sympathy to our beloved teacher, Judge W. P. Stacy, and his family and kinfolks for the loss of the venerable and beloved Methodist and Christian, Rev. L. E. Stacy. That we remember the great truths of the great God, who has been interpreted to us by Judge Stacy, son of the deceased, is able, willing and ready to shoulder all sorrow that has come into the lives of many at the departure of the said Rev. L. E. Stacy, and we pray that God, our God, will come in His most tender manner and touch the sorrowing and relieve their sorrow, causing them to know that his physical decay is his spiritual gain, and that the life of the said Rev. L. E. Stacy has touched many and has been a benediction to all those with whom he has come in contact. May also our beloved teacher feel the consolation, and may this consolation allay the sorrow he is now experiencing, in the realization that his father is now speaking to us through his son and that his life through his son is being made a part of our lives, which we cherish and hold dear.

Be it further resolved, that a copy of these resolutions be sent to Judge W. P. Stacy, and a copy be spread upon the minutes of our class and published in the North Carolina Christian Advocate and the Raleigh newspapers.

W. F. Credle, Secretary.

"Ride your hobby; but remember you never get anywhere."

"You will never do a full day's work if you toil only when you feel like it."

REV. H. L. ATKINS PASSES TO HIS ETERNAL REWARD

Rev. Hardin L. Atkins, an honored and greatly beloved member of the Western North Carolina conference, died at his home in Bandera, Texas, September 30, 1925. Twenty-one years ago, while presiding elder of the Shelby district, he suffered a serious breakdown as a result of pulmonary tuberculosis and was compelled to take the superannuate relation. When able to travel he with his family moved to Bandera, Texas, in order that he might have the benefits of that dry climate. And through these years he has lived at Bandera, but it has been a battle all the way with disease and for the last twelve months he has been confined to his bed.

He had requested that his body should rest in the church yard of old Siloam church in Surry county. In compliance with that request the funeral services, conducted by the editor of this paper, were held in Siloam church Sunday at 11 o'clock, October 4. A great concourse of people that filled the big country church and many stood outside about the windows and doors during the services had gathered for the funeral, quite a number of them being from within the bounds of the Mt. Airy circuit which he had served as pastor more than thirty years ago.

This was the old home church of Brother Atkins and the church in which he preached his first sermon, and at the conclusion of the services we buried his body near by the sleeping dust of his father and mother, a brother and sister and other kindred. Autumn was penciling the forests with their first colors and quietness reigned over the hills of Surry last Sunday at noon when we laid the frail body of this gifted and consecrated itinerant Methodist preacher to rest in the little graveyard on the hillside at old Siloam, a church that represents so many unpretentious country churches which have sent out from their altars great preachers and leaders in the Kingdom of God.

* * * * * *

Hardin L. Atkins, the son of John Litle Atkins and Hallie H. Atkins, was born August 12, 1864, and died September 30, 1925. On December 4, 1895, he married Miss Elizabeth Whitaker, a young lady who had been reared in his home community. The children in the order of their birth are: Mrs. Katherine Fredrickson, North Pleasanton, Texas; H. L. Atkins, Jr., Colorado, Texas; W. B. Atkins, Tarpley, Texas; J. S. Atkins and Paul J. Atkins, Bandera, Texas.

Brother Atkins joined the conference in 1888 and received the following appointments: Reddies River mission 1888; Mt. Airy circuit 1889, 1890, 1891, 1892; Mt. Island station 1893; Church Street, Charlotte (now Calvary), 1894, 1895, 1896; Haywood Street, Asheville, 1897, 1898; First church, Salisbury, 1899, 1900, 1901, 1902; Shelby district 1903, and at the conference of 1904 he took the superannuate relation which he sustained up to the time of his death.

It is not an unusual thing for a young man entering the conference to have his eye upon some easy charge, as he supposes. But H. L. Atkins asked for the hardest and got it. The request was not made in any spirit of vainglory, but it revealed the spirit of the man. He was entering the work for hard service. And the one shining characteristic of his entire ministry was to do hard and successful work. Reddies River mission was not by any means the last hard work to which he was sent, but whenever he arrived upon a charge it marked a new era in that circuit or station. It appeared that some master spirit with a magic wand that brought new life to whatever it touched had arrived. His whole ministerial life blazed a trail of pre-eminent success, and he left the charges that he served in every respect far in advance of what he found them. As a preacher he had that highest of all gifts, the ability to interest equally all classes of hearers, and not only to interest but to lead them into higher Christian living.

Those who knew him well will agree with us that the man who gave 16 years of such highly effective service, if he had retained his health, would have made a record that none can excel and few ever equal.

PEOPLE AND THINGS

Western North Carolina Conference: Statesville, Oct. 14

North Carolina Conference: Fayetteville, Nov. 11

Spurgeon's Tabernacle, London, is to have a $30,000 organ. It had no organ in Spurgeon's time.

Rev. E. C. Sell, Maysville, N. C., recently conducted a very interesting meeting at Hopewell church on his charge. The meeting closed Sunday night, September 27, with three new members added to the church.

"Sparta charge is still alive and is moving steadily on. Our Epworth League and Sunday schools have increased in membership and efficiency. We have remodeled one church and built a beautiful parsonage. Sixty new members have been added to the church during the year."—A. L. Lucas.

White's Chapel on the Liberty circuit which was burned last year has been replaced by a beautiful, modern church building, and it was dedicated last Sunday by Rev. W. F. Womble, presiding elder of the district. The new house of worship was dedicated free of debt.

Dr. Theodore Copeland has just closed a four weeks' revival at Elizabethtown, N. C., where Rev. R. J. Hester is pastor, that has resulted in 100 names being given for church membership and a great revival in the community. Dr. Copeland's next meeting is at Davis, Oklahoma.

Rev. O. P. Routh, pastor of Deep River circuit, was in Greensboro Tuesday and reports that he has held six revivals with 150 conversions and reclamations, 25 additions to the church, and all financial claims are to be met in full. This is a good record for the year that Brother Routh has made and he goes to conference feeling that all is well.

Rev. H. A. Humble, one of the leading members of the North Carolina conference and presiding elder of the Wilmington district, has been in Johns Hopkins Hospital for six weeks. The operation, which was performed weeks ago, was most successful. Mrs. Humble, who has been with her husband, left for her home last Friday.—Baltimore Southern Methodist.

"The budget committee of Trinity Methodist church, Los Angeles, has placed the salary of Rev. R. P. Shuler at $10,000, provided he is returned for his sixth year. More than 3,000 petitioners have signed a request for his return. He will report more than 800 new members at conference and a total enrollment of more than 3,400. He has received more than 4,000 members within five years and has collected in cash for all purposes more than a quarter of a million dollars."

"Dear Brother: Our Brotherhood has another opportunity to render a real service. Rev. L. E. Stacy and Rev. H. L. Atkins have been called from their activities here to their reward. In order that we may express our appreciation and sympathy and love, we send some money and not some flowers. I am, therefore, calling upon you for assessments Nos. 50 and 51 in the Western North Carolina Conference Brotherhood, to be paid within 60 days from date. The amount of the assessment is $3.00 each."—C. M. Pickens, Sec. and Treas.

Brother W. O. Goode, who is doing post graduate work in Harvard University, in a private letter to the editor when speaking of the approaching session of the annual conference says: "One reason why I should like to be there is, that in the twenty-three years I have not missed a roll call. In other words, I have answered 23 times. Think of it! And just a school boy now! This research work under the guidance of experts greatly appeals to me. I am majoring in History of Religions and Church History, and still doing a lot of work in New Testament."

The Michigan Christian Advocate says: "Dr. L. W. Munhall, eighty-two years old, associate of Sankey, Moody and Beecher, has preached 37,500 sermons before seventeen millions of people and made 200,000 converts. He loves everybody except the bishops, secretaries, boards of examiners and editors of the Methodist church." That seems to us to be a handling of figures rather carelessly. Hardly 37,500 sermons and how does any man know the total of his congregations even approximately? And to number converts, even 200,000 is like measuring the degree of one's affections with a weather gauge. Then did you notice the few folks whom he refused to love? Remarkable statement about a very remarkable man.

At the quarterly conference of Wesley Memorial held recently it was decided to appropriate $20,000 for the erection of a new house of worship in East High Point, thus supplementing amounts raised by that brave band of Christian workers, who under the leadership of Rev. E. J. Harbison, have made excellent progress during the past two years.

The Liberty charge, which is only two or three years old, has had fine progress along all lines of church endeavor. Brother Brendall, the pastor, was recently married, and for fear the charge might fail to have his services next year unless a parsonage was secured, the trustees have decided to go to work at once and erect an up-to-date preacher's home.

We are this week giving in full the plan of unification which the annual conferences are now voting upon. We suggest that all who are to vote for or against the plan read it carefully and find just what it contains. It is very simple and needs no one to explain it. All that is necessary is to read it and take it at its face value and then go vote as appears to be in the interest of the Kingdom of God.

The September number of the Methodist News-Herald of which Oscar L. Simpson is editor and W. M. Heckard is business manager is a special historical number of great value. What that paper tells about Methodist history especially in Rutherford county should be preserved. We trust that the editor will furnish copies of the paper for the archives of the conference historical society and the library of Duke University.

The Washington Star says that a movement has been launched in Virginia to raise a purse to buy a Washington home for Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, formerly of Washington and for years one of the recognized leaders in the country. Men identified with the prohibition movement are interested in the project.—St. Louis Advocate.

Walt Holcomb is now in the midst of a tabernacle tent meeting at Miami, Florida, under the auspices of the Riverside Methodist church. Mr. Holcomb requests that pastors, parents and others wno know of any Methodists living in Miami, or who may be coming for the winter months, that they write him at once in care of the El Comodoro Hotel, giving the address of the persons, which will help him to get in touch with them and possibly save them for the Methodist church.

The fifteenth triennial convention of the Phi Beta Kappa Society adopted the following: "In view of the present tendency to suppress freedom of thought and speech in our colleges, the Fifteenth National Council of the United Chapters of Phi Beta Kappa desires to put itself on record as insisting on academic freedom that is essential to the pursuit of truth. It is also the sense of this convention that no college that gives evidence of denying this freedom will be considered worthy of a chapter in the Phi Beta Kappa."

The University opens this fall with the largest registration in history for the corresponding time of year. With 2,300 students already on hand and with two more quarters for enrollment, it appears virtually certain that the total for the nine months will go to 2,500. This means that the University of North Carolina—now running on a 12-months basis—is giving instruction this year to some over 6,500 students. These figures include the summer school enrollment, which was more than 2,100 and students enrolled in extension and correspondence courses, who numbered more than 2,200.

Sunday, October 4, was an epochal occasion for the Methodist church of Morehead City, for it was then that the corner stone was laid in their splendid new building. Few churches will have a better equipment for Sunday school and social purposes than this commodious building affords. The building is three stories, finished with concrete trimming and tapestry brick, and the estimated cost is $40,000. The interior presents a most attractive appearance, being finished in natural color plaster, oak stained wood work, smooth light stained rift pine floors, steam heat, and thoroughly lighted with neat seiling fixtures. In the basement is a large assembly room with a seating capacity of four hundred. This will be used for social purposes, also two class rooms. In addition to the class rooms there is a large room which has a seating capacity of one hundred and will be known as mother's room, and the ladies' parlor. This will be used for prayer meetings, missionary society, and other week day meetings. The third floor contains assembly and class rooms for the junior department.

The Danville Methodist says: "Rev. T. A. Smoot has served the mother church of Danville Methodism—Main Street—three years. By his genial manner he has not only won the affection of the people he ministers unto, but those of other churches as well. The most commodious, costly and beautiful plant on the district holds well its prestige of leadership. A loyal people, noted for Christian liberality is served by this pastor. All of the organizations of this church are functioning well. Accessions to membership by certificate and upon profession are regular occurrences."

Reidsville regrets that Rev. M. F. Moores is to leave them this conference. Mr. W. S. Surratt among other things says: "All the departments of the Main Street Methodist church are well organized and there has been marked growth in all of them. The Sunday school is one among the best. It not only does the work of instruction, but a practical work among those who are in need. The classes have helped support tubercular patients in sanitoriums, also paying the expense of a poor boy in the orthopedic hospital at Gastonia and many other things of a practical nature. The Sunday school is on the 'honor roll' in meeting its Centenary pledges, and is paying to the educational fund. There are five missionary societies, all well organized and doing good work. The board of stewards is composed of a substantial body of business and professional men who have stood by the pastor in a wholehearted way and while the pledges for the entire church budget have not yet been met, the officials say the amount will be paid in full and the pastor will attend conference this year as he has done in the past—with a balanced account. During the quadrennium now closing there has been a substantial increase in church membership, 170 new members being enrolled, bringing the total membership up to 729."

FINALLY BRETHREN

Next week the Western North Carolina conference convenes at Statesville. This is the last word to Advocate subscribers in the section of the state covered by this conference before it meets. Look at your label on the back of your paper. If it does not indicate that you are paid up to 1926, look your pastor up at once and hand him enough to advance your label to that date so that he can take it to conference with him. Thank you.

EXECUTIVE COMMITTEE MEETING

The mid-year meeting of the executive committee of the Woman's Missionary Council will be held in the Lambuth Building, Nashville, Tenn., November 17, 18, 19, 1925.

Mrs. F. F. Stephens, President.
Mrs. Fitzgerald S. Parker, Rec. Sec.

THIRD YEAR

Every member of the class of the third year will please meet the committee in the room set apart for their use on Wednesday, October 14, at 2 p. m.

Otho J. Jones, Chm. Committee.

NOTICE TO THE PRESIDING ELDERS

Bishop Collins Denny has requested the presiding elders to meet with him at the home of Mr. W. T. Nicholson in Statesville on Tuesday, October 13, at 1:30 p. m.

D. M. Litaker,
Secretary of Cabinet.

BOARD OF MISSIONS TO MEET

The Board of Missions will meet in Broad Street church, Statesville, N. C., October 13, at 3 p. m. The presiding elders are invited to meet with us.

E. K. McLarty,
Chm. Board of Missions.

COMMITTEE OF FIRST YEAR

The committee of the First Year is called to meet in Broad Street church, Statesville, Tuesday, October 13, at 3 p. m. All members of the class of the first year will please appear before the committee.

C. M. Short, Chairman.

CLASS FOR ADMISSION

The class for admission on trial will please meet the committee at place designated in Broad Street church, Statesville, at 2 o'clock Tuesday afternoon, October 13.

R. G. Tuttle, Chairman.

WHAT THE GENERAL CONFERENCE MIGHT DO

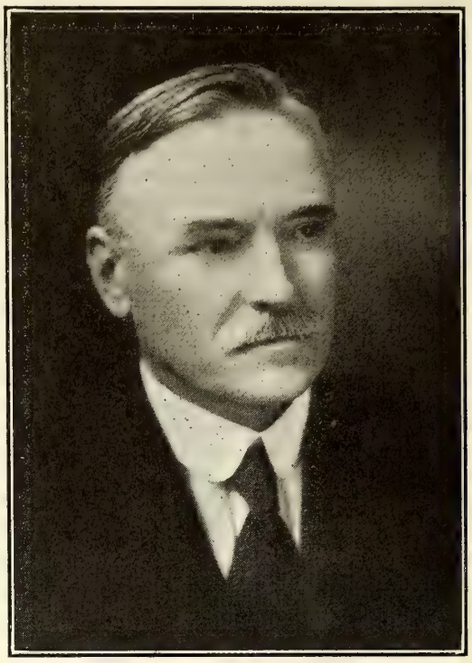
(Concluded from last week.)

2. The presiding elder's district should be enlarged to something like double its present size. At present the presiding elder at best is very much a figure head in a well organized station. Not infrequently the people rather hear the pastor than the elder. The quarterly conference and the board of stewards frequently meet on the same night with the same personnel but with different presiding officers and covering very much the same ground. Not infrequently the quarterly conference is more routine, not to say a farce. Here are two instances on the same charge and during the same year. After the opening sermon of the district conference on Wednesday night the quarterly conference met because delegates had to be elected. That was all that was done. All the rest was left to be filled in by the pastor and the secretary. To suit his convenience the presiding elder changed the advertised date of the third quarterly conference and called it together on short notice. The pastor and two stewards were present. The treasurer did not get there and so everything was left to be filled in. Another time the presiding elder was sick and sent a substitute. He held the quarterly conference but could not sign the minutes because legally he could not be president. The pastor could not sign them because he had not presided. But the work did not suffer on account of such slipshod methods. With such large districts the presiding elder could not get around more than twice a year. But would not this be ample? He could give preference to the mission charges and to these charges having new pastors. The pastor could hold the other quarterly conference and send a duplicate report to the elder. If necessary the district conference could be held in sections.

Several important results would follow: (a) It would be easier to make the appointments because a presiding elder could make many exchanges on his own district. (b) As there are 286 districts in our church there would be about 143 preachers of above average ability to go back into the pastorate. This would help the cause of ministerial supply. (c) It would mean an enormous saving to our church. Last year we paid for presiding elders $1,118,262. A fifty per cent reduction in the number of presiding elders would mean therefore a saving of about $559,131 a year. The district parsonages are valued at $3,274,600. One-half of these buildings might be sold which would mean $1,137,300. The interest on this at six per cent would mean $68,238. The total amount saved would be more than $600,000 a year. (This does not include upkeep, insurance, etc.) I believe that such economy will appeal to the business sense of our laymen.

4. The number of bishops should be doubled. No one need object that we cannot find men for the office. The present college of bishops has not axhausted the supply of bishop timebr. The bishops ought to travel more in the rural districts, where now they are rarely seen. It would help them to a better understanding of the rural work and their visitations would be appreciated by the country people, many of whom have never seen a bishop in their lives. Thus with only half the territory to supervise a bishop might visit every charge once in a quadrennium—possibly twice. The coming of the bishop might be a red letter day for Methodism on these charges. But in this connection it should be said that the present fee system that prevails either in whole or in part among the bishops of charging fifty dollars for dedicating a church or holding a district conference will have to be abolished. If their coming will have to be paid for extra, then the country people will not be interested in their coming. It does seem inconceivable that officers of the church receiving $6,000 salary, $1500 for office expenses, and $500 for traveling expenses, should ask for $50 for some special service when their expense incident thereto is very small.

The increased cost of the bishopric would be $112,000. When we subtract that from the decreased cost of the presiding eldership we have a saving of about half a million dollars a year. The efficiency of supervision would be enhanced rather than decreased. The economy ought to appeal to the laymen. The increase in the number of bishops will double every preacher's chance of becoming a bishop. If his chance is represented by 0 now it will be represented by 00 then. So it seems to me that all the preachers and all the laymen ought to favor this plan.



Rev. D. M. Litaker, Presiding Elder of the Statesville District

6. Every charge ought to have a delegate at the annual conference. It is a hard matter now for the laymen to elect their delegates. Frequently it takes much of the time of the district conference. Many of the country charges have never had a delegate at the annual conference, while some of the strong city churches have delegates every year and then send up committees to inform the bishop whom to send as their pastor. Thus the strong grow stronger and the weaker charges never have a chance. There are as fine people on our country charges as are to be found anywhere, but many of them lack vision. But are they to blame? Attendance on an annual conference would be an inspiration to them, and perhaps a revelation also. These delegates with a larger vision would help the pastor to put over progressive programs that are all but impossible now. The charges would grow naturally and begin to attract strong men who may be disposed to pass by on the other side because the outlook is unattractive or the situation hopeless. Give the country a chance and I believe it will develop and come into its own. But it will not do it by subsidy or patronage; it must be natural growth. Then it might be that country preachers would be elected to the bishopric and to connectional offices. Well, that would be a great day for Methodism in the rural districts.

If it be objected that this increased representation would make the annual conference unwieldy and hard to entertain a solution might be found as in the past by division.

The delegates to the annual conference might be ex-officio the district stewards and attend to their work as such before leaving the annual conference.

We can afford to do anything that will be for the efficiency of Methodism. I believe that the General Conference by enacting the suggested legislation can help the cause of Methodism in the rural districts.

C. T. Thrift.

P. S.—I would be glad to hear from anybody who reads this article and get his views on this matter.

Moyock, N. C.

THE STORY OF THE "GLORY SONG"

By Homer Rodeheaver.

It has been said that no gospel song in history ever attained the international popularity of "The Glory Song" in so short a time. It was written in 1900, and in less than five years it was sung around the world. The wonder of this, however, is not due to the song alone, but to circumstances and conditions that took control of it.

Many interesting incidents connected with it have been sent me from many countries, besides scores that have appeared in print, but to me the most remarkable fact concerning the song is that it stands today note for note and word for word as Charles H. Gabriel sent it to the printer twenty-five years ago.

It has been translated into more than twenty different languages and dialects, and over twenty million copies have been printed. I have heard it played by brass bands, German bands, hand organs, street pianos, and phonographs. I have heard it numerous times sung by over ten thousand people, and again by the usual congregation; but the most impressive rendering I ever heard given was by a certain congregation of over one thousand men; these men were all dressed in steel gray suits, and sat with folded arms; the man who played the organ and the man who held the baton and led the song were dressed in exactly the same way. Down the right side, across the rear and up the left side of the audience room, on high stools, sat a row of men in blue uniforms, holding heavy canes across their knees; these men seemed never for an instant to take their eyes from certain spots in front of them. Not a man whispered during the service—for it was a state's prison. Among that congregation of 1,077 men 256 were there for life—there to live and die, and on each of their cell doors, where they would read it every time they left and re-entered, was that startling word "life." How strangely their voices impressed me—these men without a country, without a home, without a name, deprived of every privilege accorded to all men by the Almighty, and known only by a number. As I sat before them the pallor of their faces against its background of gray within that frame of blue, made a picture never to be forgotten. With few exceptions every man sang; here sat one with downcast eyes—there another with mute lips, while yonder near the center a large, strong fellow was weeping like a little child—but silently. They told me he had been there but a short time, and I wondered if he had heard the song before, under different circumstances—and where, for he had a kindly face.

Softly they sang that last stanza:

"Friends will be there I have loved long ago;
Joys like a river around me will flow;
Yet just a smile from my Saviour, I know,
Will through the ages be glory to me."

The song ended, the chaplain said a brief prayer, and that great crowd of men, at signals from the guards in blue, marched out squad by squad, keeping step to the music of the organ played by the men in gray.

WADESBORO CHURCH MOVING FORWARD

As this conference year is rapidly drawing to a close, perhaps it would not be amiss to make a short report as to what our church is doing. Our pastor, Rev. J. H. Armbrust, is closing his first year with us. During this first year of his ministry our church has made wonderful progress along all lines, spiritually, numerically and financially. He is full of energy and pep, and as we have heard many people say, has a genuine case of religion, and is a very hard worker. He is not only a good preacher, but is also a splendid pastor, which is a combination too rarely found. He is drawing and holding larger congregations than our church has ever had before. During May he held a series of truly evangelistic services for ten days, and preached plain, practical, earnest, inspiring and convincing gospel sermons, which brought about a revival of religion, not only in our church but in the town and surrounding country. He has also conducted meetings at Hanna's Chapel, and at the great new cotton mill of Wade Manufacturing Company, near Wadesboro, which resulted in great good.

So far this year our church has had a net increase in membership of about 66. Our Sunday school has grown and grown, in the Wadesboro church and at Hanna's Chapel, so that it seems we shall have to make more room for them.

During the year a bulletin board has been set up on the church grounds, and an illuminated cross, which can be seen for many miles, has been donated, and will soon be set up on the church steeple. Our finances are in better condition than they have been in many years. God has blessed our church this year.

Our church has had a great year. Our pastor has done a great work. We are expecting him and his good wife to be sent back to us next year. A change of pastors would be a calamity to our church.

W. K. Boggan, Church Lay Leader.

W. B. LEE WRITES FROM BRAZIL

This year I attended the Brazil annual conference at Juiz de Fora, the seat of our Granberry College. The college this year has passed the 500 mark of matriculation and has 465 in attendance. The trustees requested the president not to receive more than 500. We are prepared to take care of that number. The time has come now to select our students, and our growth for the next few years should be in betterments.

I was delighted with the conference. The church in Juiz de Fora is the strongest in Brazilian Methodism, I think. One of my old boys is pastor. My eyes filled with tears of joy as I watched him in modest, masterly way of handling things. He is the first Brazilian pastor to receive a thousand milnes a month and a parsonage from his congregation. The conference was well attended and the night services were attended by large crowds, and on Sunday more than a thousand people heard the gospel.

There were 47 members present and there were 47 votes cast for unification.

On several occasions Bishop Dobbs called a Brazilian pastor to the chair and retired to attend other matters. Things went on just as smoothly as if the bishop had been in the chair. The dignity and efficiency with which Bro. Cesor Dacorso presided made a very fine impression on the conference. Brother Cesor is the clerical delegate to the General Conference. I invite you to form his acquaintance. He may preside at your General Conference some day.

The reports were good. Over a thousand conversions this year and finances all up. Superannuate Endowment fund well under way. They started a year behind us, but they will put it over.

My conference met a week later in Pimsicaba, the seat of our oldest school in Brazil—Collegio Pimcicabour of the woman's council. Under the efficient guidance of Miss L. A. Stradley the school has grown steadily and it has at present a fine lot of girls.

Our host, Rev. Oswald L. Silva, gave us a royal reception. This is his sixth year there and he hopes to finish the splendid new church. It will be a monument well worth six years of any man's life.

We had 38 members in attendance and voting, and we gave 38 votes for unification. Brazilian Methodists don't understand the strong sentiment against the plan or against unification. Many of them have read the arguments against, but when these arguments get this far from home and local coloring there is not convincing power left in them. Our three conferences will go solid for unification.

We had some difficult situations to handle and some of them are not solved yet.

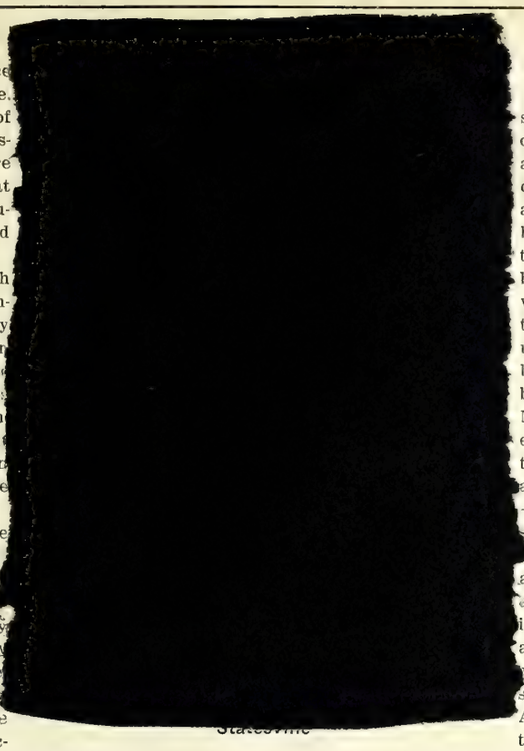
On the whole we made advances along all lines. Even in these strenuous times we raised for all purposes about 30 per cent more than last year, and received some 600 people into the church.

Our people are very much exercised over a bill before the federal congress to recognize the Roman Catholic church as the official religion of Brazil. Other amendments to the constitution are before congress. One is to abolish the habeas corpus. President Bernosdes is a strong Romanist, and the Jesuits are using all their influence to get back legal power and prestige before he leaves the government. There are very strong elements against these changes, and personally I don't believe they will get by. Come what may, our confidence is in the Lord and not in the constitutoin of men.

My recent visit to the States was a great joy to me. I saw many things that made my heart sing for joy. On a trip of some 2000 miles I never saw a drunk man and smelt whiskey but once. That seems like a fairy tale, but it's the naked truth.

You have some problems that we don't have, but I feel comfortably sure that by the grace of God you will solve them. One thing impressed me, to which I will call your attention before I close. The American people are standing in immient danger from the Roman Catholic system of religion, and they don't know it. Rome has been a curse to every country in which she has formed the religious sentiments of the people. I do not know of a single exception. When you come to understand what Romanism really is, it is easy to understand conditions among Roman Catholic peoples of today. If you want to make America what Spain and Italy are today bring her under the influence of Romanism and the thing is done. God save America from the blight of Romanism.

W. B. Lee.



Statesville

STUDENT OFFICERS AT WEAVER COLLEGE

Many of the student organizations at Weaver College has elected officers this fall. The following is a partial list of these officers:

Euterpean Literary Society:

President—Helen Kale, '27, Asheville.

Vice President—Dorothy Byron, '26, Lowell.

Secretary—Vivian Smith, '27, Asheville.

Treasurer—Grace Moore, '26, Prentiss.

Ways and Means—Eleanor Trowbridge, '29, Weaverville.

Memosynean Society:

President—Mary Ellen Powell, '26, Albemarle.

Vice President—Sara Ross, '26, Morganton.

Secretary-Treasurer—Mary Whiteside, '27, Uree.

Chaplain—Lillian Gibbs, '26, Ball Creek.

Marshall—Rachel Staples, '26, Georgia.

Chairman Ways and Means—Nelle Harris, '27, Union Mills.

Faculty Adviser—Miss Smith.

Representative to College Council—Viola Lyda, '26, Arden.

Officers of Delphian Literary Society:

President—Roy Blackwelder, '26, Concord.

Vice President—Ray Carpenter, '26, Cherryville.

Secretary—Evan Wilson, '27, Shelby.

Censor—R. W. Barringer, '27, Cleveland.

Chaplain—Lloyd Wilson, '27, Fallston.

Treasurer—Hubert Woodall, '27, Weaverville.

Critic—William Nesbitt, '27, Edneyville.

Representative to College Council—Roy Blackwelder.

Reporter to "Pep"—Ray Carpenter.

Marshal—Josa Felipe, Com'l, Santa Clara, Cuba.

Chm. Program Committee—Geo. Bane, '28, Barber.

Sunday School officers:

Superintendent—Evan Wilson, '26, Fallston.

Secretary-Treasurer—Nelle Harris, '27, Union Mills.

Pianist—Nora Beam, '27, Cherryville.

Chorister—Roy Blackwelder, '26, Concord.

Representative to College Council—Rachel Staples, '26, Georgia.

Epworth League officers:

President—William Hart, '26, Easley, S. C.

Vice President—Margaret Powell, '27, Albemarle.

Treasurer—Rachel Staples, '26, Georgia.

Secretary—Nelle Harris, '27, Union Mills.

Supt. Dept. 1—Mary Ellen Powell, '26, Albemarle.

Supt. Dept. 2—Evan Wilson, '26, Fallston.

Supt. Dept. 3—Viola Lyda, '26, Arden.

Supt. Dept. 4—George Bame, '27, Barber.

Representative to College Council—Rachel Staples, '26, Georgia.

Annual staff:

Editor in Chief—Ray Carpenter, '26, Cherryville.

Business Manager—William Hart, '26, Easley, S. C.

Faculty Adviser—Miss Lucille Smith, Georgia.

Rowan-Stanley Club:

President—R. W. Barringer, '27, Cleveland.

Vice President—Edgar Morris, '27, Norwood.

Secretary-Treasurer—George Bame, '27, Barber.

"Pep" Reporter—Ella Bost, '27, Concord.

PROGRESS AT HIROSHIMA GIRLS' SCHOOL

(Qaurterly Report of S. A. Stewart, Principal.)

We had a good opening at the beginning of our school year in April. At present we have 95 in the college, 365 in the high school, 206 in the primary, and 70 in the school kindergarten, with some 130 in our four city kintergartens. The teachers think we are gradually getting a more substantial student body. We have always been troubled by the fact that while some of our students were exceptionally bright, others found it difficult to keep up with the work, and thus the teachers have had difficulty in teaching them together. We hope that we can soon reach the state that we will have such a large number of applicants for admission that we can select by entrance examinations and choose only the best. Many mission schools in Japan have already reached that happy state. Some have three or four times the number they can take. We are coming to it, and soon we may be like Kwansei-Gakuin in Kobe—we may be pained at having to turn away more students than we can admit.

Our Patrons' Association recently gave us a gate and a good fence for the college department. It cost about $1,000. This is the first real gift our friends in the city have made the school. I believe it is but an indication of greater things to come. When the gate was completed, the college girls gave a demonstration of their work, inviting parents and friends. A large crowd attended, and a dinner was served to the directors of the Patrons' Association as "O Rei" (Thanks) for the gate and fence. Next year we hope to celebrate our fortieth anniversary in some suitable way. We are very thankful that we still have Miss Gaines with us, well and strong. Mr. S. Nishimura will have been here 30 years also, so we want to do something in recognition of their services.

GLORIA, A NEW MISSION IN BRAZIL

By J. M. Terrell, Presiding Elder.

At our annual conference the Porto Alegre circuit was divided. The new charge is known as Gloria Mission. Rev. S. U. Barbieire is the pastor.

Neither Porto Alegre nor Gloria Mission has any buildings. We rented a new place which would accommodate more than twice as many people as our old quarters, but it is already too small. A number of new members have been received, and the Sunday school is more than three times as large as it was at the beginning of the year. The congregation at Gloria is raising funds to buy a lot, and they hope to get enough money to do something towards putting up a building. The halls rented are the best we can do, but they are hopelessly inadequate.

Porto Alegre circuit has the old Wesley mission, the work at Pedras Brancas, a village across the river from Porto Alegre, and a new place near Porto Alegre College. Since the conference we have received ten new members, six by transfer and four on profssion of faith. The other three charges in the district are doing well, considering the extreme hot weather we have been having here.

By the will of the late Victor Lawson, Chicago newspaper publisher, nearly a score of Christian organizations will receive bequests. To the Chicago Missionary and Extension Society of the Congregational denomination, to which he belonged, Mr. Lawson left $1,300,000. Other bequests in the will include: International Committee, Young Men's Christian Association, $100,000; Young Men's Christian Association of Chicago, $100,000; Young Women's Christian Association of Chicago, $100,000; Children's Memorial Hospital, Chicago, $100,000; American Board of Commissioners for Foreign Missoins, $50,000; Northfield (Massachusetts) Schools, founded by Dwight L. Moody, $50,000; Pacific Garden Mission, Chicago, $25,000; Glenwood Manual Training School, $100,000; Art Institute, Chicago, $100,000; Chicago Orchestral Association, $100,000; Chicago Nursery and Half Orphan Asylum, $50,000; Northland College, Ashland, Wis., $25,000; American Bible Society, $10,000; American Sunday School Union, $10,000; Chicago Tract Society, $10,000; Berea College, Berea, Ky., $25,000; Chicago Commons (founded by Graham Taylor), $100,000; Wheaton College, Illinois, $25,000; Yankton College, South Dakota, $25,000; and Chicago Theological Seminary, Congregational, $100,000. The Chicago Church Federation characterizes the bequest to the Chicago Congregational Missionary and Extension Society as "an unprecedented gift to the cause of city missions." Mr. Lawson was converted under the preaching of Dwight L. Moody.—Zion's Herald.

"THE TWO PLANS"

By Mark B. Clegg.

There has recently come to my desk a small pamphlet called "The Two Plans," by Rev. J. A. Harmon of Macon, Ga. The author makes comparison of the two plans for unification that have been submitted to the general conferences of the Methodist Episcopal Church and of the Methodist Episcopal Church, South. For convenience he designates the plan submitted a few years ago as "Plan No. I," and the plan now before the two conferences he refers to as "Plan No. II."

I wish to make further comparison of these two plans. According to "Plan No. I" whole conferences were to be transferred to a jurisdiction that was predominantly of the church of which the constituency of said conferences had not been members. For instance, the Florida conference of the Methodist Episcopal Church (North) would have been transferred bodily into a jurisdiction predominantly of the Methodist Episcopal Church, South. Such a plan does not give recognition to the right of individual initiative. Whole conferences are legislated into a jurisdiction of another church.

"Plan No. II," or the present plan before the church does give recognition to the right of a single annual conference as to whether or not it will change from one jurisdiction to another. Zeb Vance uttered a great truth when he said on one occasion in the United States Senate, "Democracy is immortal." There may be justification for using force to compel one state to remain with a group of states, but we can't legislate people from one church to another or from one jurisdiction to another jurisdiction without violating one of the fundamental principles of democracy. It was a fine spirit shown by the members of the Blue Ridge Atlantic conference of the Methodist Episcopal church when they unanimously expressed themselves in favor of connecting with Jurisdiction No. 2 of the pending plan, in case it should be adopted. It is a different proposition, however, for the whole church to say they must join a certain jurisdiction whether they want to do so or not.

As to the overlapping of the two branches of Methodism, such was very unfortunate, but could this have been avoided? It is true the General Conference of 1844 agreed upon a plan of separation and division of the territory occupied by the church, but can an action of a General Conference be final in a case like that? What about the wishes of the people who compose the membership of the church? Being a little more familiar with the history of North Carolina than I am with other sections of the South, let me say that there were large numbers of people in my state who did not own slaves and were not in sympathy with the institution of slavery. Did not these people have a right to ask the Methodist Episcopal Church (North) to furnish them the gospel? Being asked could that church before God decline to give it to them?

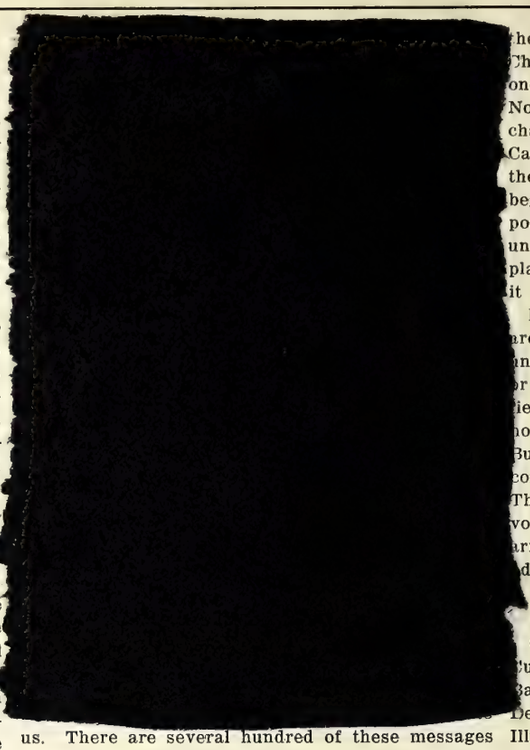
Lest I be misunderstood I may be excused for saying that I am no descendant of northern sympathizers on the question of slavery. My ancestors owned slaves and five uncles volunteered to fight for the southern cause. Two of these paid the supreme sacrifice. I am proud of their record.

The pending plan for unification provides for the principles briefly discussed in this article. No other plan ever suggested does this. No one has brought forth an improvement on the plan we are now considering. Why not take the step that will lead to a united Methodist church?

DEVELOPMENTS AT DUKE UNIVERSITY

The first session of Duke University under the new name and organization began on September 23. The enrollment for the year is reported at 1350 students. Of this number approximately three hundred are young women. The University opened with a great building program under way. Eleven new buildings are already under construction at a contract cost of $4,000,000, all to be completed by January 1, 1927. This building scheme is under way on the old campus of the University, and when January 1, 1927. This building scheme is under way on the old campus of the University, and when completed will house the college for women of Duke University. In the meantime a new campus of 4,000 acres has been purchased, is now under survey of the landscape architects, and will be the site of the building of the new university, the college for men, and the various graduate schools.

Extensive additions to the faculty have been



us. There are several hundred of these messages of love which we have read and will treasure through all time as sweet evidences of human sympathy so well extended in the sad hour.

To all our sympathizing friends we wish to express our deepest appreciation, and we want to assure every one of those who sent words of consolation that the expressions of love have done much good to our hearts and have strengthened us in the trying hours of grief.

(Signed) Rev. A. L. Ormond and Family.

ABOUT THE PLAN

Many of our good brethren try to justify the Northern church for setting aside the plan in 1920 on the ground that this plan would have forced some on the borders, as well as some of each church in the territory of the other, into the jurisdiction of the other church. As a matter of fact the six white jurisdictions were to constitute one and the same church, without any altar against altar or overlapping or waste of men and money, which is not the case with the present plan. The seventh jurisdiction was for a period of time to be a part of same church until the colored people, who composed it, could take care of themselves, and then be set off as a separate jurisdiction all by themselves with fraternal relations, with the white church. Was not that just and right? Yet they contend a few hundred thousand people would be forced into this and they did not believe in force. Let us suppose this plan would give unification as most of them seem to assume, and none will admit. Let us further grant that the plan will be adopted by those who compose the annual conferences of both churches. Is it not a fact that the only members of either church who would have a chance to vote are in the territory of the other and those on the border? And the only thing they can vote on is whether they will remain in the jurisdiction they are now in or go to the other? Is it not a fact further that if the two jurisdictions fail to agree, in General Conference action, on the transfer of property and members, that they will not even get to vote on that? A casual reading of the plan will reveal all of this to be true. Then is it not a fact that, so far as their expression is concerned, that the millions of members, who are not members of the annual conferences, in both churches, who are opposed to the adoption of the plan, will be forced into it? I challenge any one to prove to the contrary. Our good brethren make a great ado about forcing, at most a few hundred thousand in the first plan, but fail to see the millions they will force if the present plan is adopted. Let us arise from our slumbering, brethren, and see where we stand!

I wish our good brethren would quit assuming this plan to be a union of the two Methodist churches, North and South. Nearly all supporters of the plan, when referring to the opponents of the plan accuse them of being against unification of the two churches because they oppose the plan. Some of them refer to the prayer of Christ in 17 of John as evidence that we should have such unification as this plans proposes. They also use it to emphasize the fact that all who oppose the plan are against Christ, in works whether in spirit or not. Yet not one of them will say this plan is real unification. None of them will say it is even organic union. I challenge any man to prove it to be either. Bishop Cannon, who is one of the strongest supporters of the plan, says among other things: "In the very beginning it should be emphasized that the proposed plan does not aim to bring about organic union. No one can even claim that the proposed plan proposes or can possibly men organic union as it existed prior to 1844."

It seems very evident that many of our brethren are set on having this plan adopted, union or no union, harmony or strife, peace of confusion, love or hatred. I am ready to say frankly that if I believed that the adoption of this plan would hurt in no place and help in the least I would vote for it. But I am confident that it will help in no place and confuse in most all the affairs of both churches. Therefore I shall continue to love and honor all who vote for it, yet seeing as I do, I will suffer my right arm severed from my body rather than vote for its adoption.

G. W. Fink.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil	47	0
Central Brazil	38	0
South Brazil	40	0
Missouri	196	14
Southwest Missouri	128	31
Holston	163	150
Louisville	132	72
Total	1172	622

COMMITTEE ON ARRANGEMENTS FOR NEXT GENERAL CONFERENCE TO MEET IN MEMPHIS, DECEMBER 9

The committee on location and arrangements for the next General Conference of the Methodist Episcopal Church, South, is called to meet in the Peabody Hotel, in Memphis, Tenn., Wednesday, December 9, at 10 a. m. Cities desiring to entertain the conference can secure from the secretary information as to what is required. All invitations should be sent to the secretary in advance. Representatives from cities asking for the conference who may desire to be present, as well as all written invitations, will be given due consideration.

S. H. C. Burgin, Chairman,
San Antonio, Texas.
R. S. Satterfield, Secretary,
Muskogee, Okla.

ALUMNI LOYALTY FUND

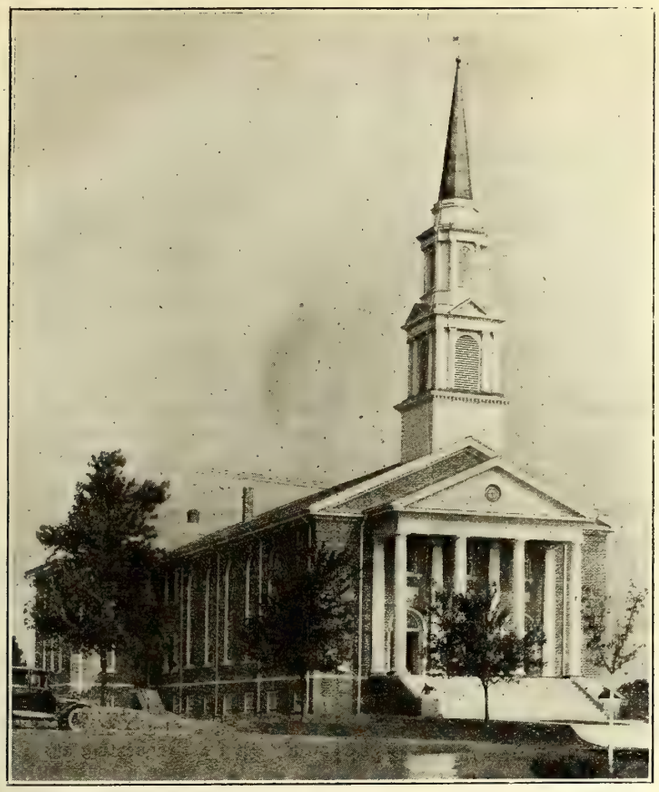
The alumni of Duke University have set out to raise a loyalty fund amounting to $150,000. The campaign is to run through this month and promises to be a fine success. The objectives of the campaign are as follows:

To promote an organized alumni effort in behalf of Duke University; to finance such alumni activity as the council may direct; to promote a more thorough organization of alumni interests; to maintain a central office at the University for the compilation of alumni and alumnae records; and to publish the Alumni Register. When the fund is of such proportions as to warrant the aid, financial assistance is to be rendered the institution in such matters as may properly become the object of alumni assistance.

NOTICE

A copy of the pamphlet by Bishop James Cannon, Jr., entitled "The Present Status of Unification" has been mailed to every itinerant preacher and all the lay delegates to the annual conferences whose addresses were available. As some of the above are writing asking for a copy of the pamphlet, it is evident that some copies miscarried in the mail. Any member of an annual conference desiring a copy of the pamphlet can secure it without charge by writing to Friends of Unification, Box 605, Richmond, Va. To all others it will be furnished at the rate of two copies 10 cents or 50 cents per dozen.

Friends of Unification.



THE NEW ARDMORE CHURCH, WINSTON-SALEM

The new $100,000 Ardmore Methodist church, Winston-Salem, was formally opened last Sunday, and it was a great day for the pastor and congregation and Methodism as a whole in the Twin-City. Very large congregations attended the services, morning, afternoon and evening. Bishop Du-Bose preached at 11 a. m., Dr. J. E. Kerr, H. R. Dwire and Leon Cash were the speakers in the afternoon and the editor of the Advocate preached in the evening. Fine music was rendered by the choir at each of the services. And the people manifested a delightful enthusiasm upon the completion of their great task.

The work accomplished at Ardmore is monumental. It is the outstanding accomplishment of the year for Methodism in all this section of the country. One year ago there was only a vision in a few minds of a church on Ardmore height. That was all. Not a member, nor a foot of ground or a dollar in sight.

It is said that some one asked James A. Gray what about building at Ardmore and Mr. Gray replied, "If you can get Joe Hiatt go ahead, but if you cannot get him do not touch it." The conference sent Joe Hiatt and they have now the most desirable lot in that section of the city, a gift of Dr. J. E. Kerr, the beautiful and commodious church without a dollar of debt on it and a membership composed of 200 of the most enthusiastic Methodists to be found anywhere.

C. C. Smithdeal Sunday night in giving a brief account of this inspiring story in church building said there are two explanations of its unparalelled success. One of these is Joe Hiatt and the other is Joe Hiatt.

Of course the pastor was happy to have such things said about him, but there was one otner reason why his face was wreathed in smiles. The Winston-Salem Methodists last Sunday presented him with a bran new Dodge sedan.

FOREST CITY

This is to say that we had a good meeting at Forest City—one of the best—September 13 to 23. There was a record attendance. God graciously manifested Himself every day. The co-operation and fraternal spirit of the other churches in town were beautiful. A better feeling exists among the denominations. This Christly spirit is carried over into the protracted meeting now going on in the Baptist church which is taking on the nature somewhat of a union meeting.



Rev. H. H. Robbins, Pastor of Race Street Church, Statesville.

Rev. Clifton Ervin, Rutherfordton, conducted the singing in our meeting and did well. He preached twice to the delight and spirit of all. Our people responded nicely towards helping him go to Vanderbilt University to further prosecute his studies. Dr. W. A. Ayers, pastor First Baptist church, preached three times most effectively. There were 18 accessions to the membership of our church—16 of these by vows. There was also a large and indefinite number of reclamations and reconsecrations. We believe the church and community were really helped by this meeting. The pastor did all the preaching except that referred to above. God was very good and helpful, else we could not have done it. Our people were most loyal. An even 100 have been added to the membership of the church this year, 36 of these by vows. We expect to go to conference with a good report. To God we are grateful, and to Him be the praise. W. R. Ware.

A BIT OF FRIENDLY APPRECIATION

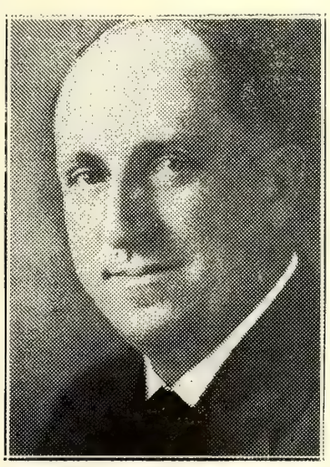
I was made sorry as I read about the recent long illness of our mutual and talented friend—indeed, the friend of all good people—Dr. Sam A. Steele. In that alluring atmosphere of Pelican Pines his improvement was slow and tedious.

As his purse was flat he managed to borrow the necessary funds and hied him away to Junaluska. When he arrived there he was scarcely able to walk. At the end of ten days he could walk a half dozen miles without weariness.

This remarkable experience leads him to sigh for a cottage in this sylvan nook, where he could spend his summers. That's the idea. Why not? A cottage at Junaluska for Steele. Somebody there may be pleased to donate a lot; for this gifted man would be a social, literary and religious blessing to the place.

There are thousands of Methodists all over the South who have been cheered, comforted and inspired by his sermons, addresses, lectures, books, and newspaper articles, who would love to give expression to them appreciation. That musical typewriter of his could be kept singing the year round, at Pelican Pines and in the "wigwam" in this favored resort, turning out interesting, instructive and entertaining reading matter for those who love to read all that comes from the brilliant mind of the Sage of Pelican Pines.

I nominate Prof. W. W. Benson, Decatur, Alabama, as treasurer of this fund. I am sure that he will accept this responsibllity. I want a thousand Methodists to send in their checks for this fund. Those God has prospered can well afford to send good, big, plump checks; others according to their ability. But everybody send a check. Now, while in the notion, hunt up your check book. Make it payable to Prof. W. W. Benson, Treasurer. How good we all shall feel when we learn of its complete success.



Rev. J. S. Hiatt, Pastor of the Ardmore Church.

Let us keep it to ourselves; don't tell Dr. Steel anything about it. As a Northern Methodist and admirer of Dr. Steel, I am delighted to start this ball rolling. I feel sure that this genial doctor can be induced to gulp down his F. F. V. pride and accept this friendly token of appreciation.

Dr. Steel is now 76 years old. His long and busy life has richly earned this material recognition. Let us say it with checks, rather than in mere words on his monument, or in the obituary column of our church papers.

George Cleaton Wilding.

East Orange, N. J.

ABOUT OUR DELEGATES TO THE GENERAL CONFERENCE

By W. A. Cade.

I have some convictions with reference to our election of delegates to the forthcoming General Conference. I venture to give them this publicity that the brethren may act upon them as their merits may appeal to them.

My conviction is that we should include in our General Conference delegation some men who have rendered long and successful service on country charges.



Mr. W. T. Nicholson, Chairman of the Conference Reception Committee.

Our church has been and is predominantly rural. Many of our most successful preachers serve rural work, which is as honorable as city work. In my judgment we should give it such recognition in the composition of our delegations to the General Conference. Fundamentally, there is no distinction, so far as honor goes, between a man serving a circuit and a station.

But we stand in danger of such a distinction growing up in the minds of our younger preachers if we persist in giving most or all the recognition and honors to the brethren serving as presiding elders or pastors on stations. When it comes to recognition, let us have no distinction among ourselves as between those who serve as presiding elders, pastors on stations and circuits. Then there will not be the marked disposition of young men to feel that it is a mark of distinction and superiority to serve station work as contrasted to circuit.

I suggest this for what I feel to be the best interest of the church. I was reared in the country, but all my appointments, in the making of which I have had nothing to do, have been to mission and station charges. I feel, therefore, that I may make these suggestions without being suspected of ulterior motives.

We have many men who have rendered long and constructive work on our rural charges, any of whom we might elect to represent us in the General Conference together with others from among the presiding elders and men serving stations.

There are some whispers to the effect that elections to the General Conference will depend on the way the brethren vote on unification as if one was contingent on the other. It is to be presumed that all of us have convictions and have made up our minds on the subject of unification; and it is every man's duty to vote his conviction. But unless our church is to resort to sordid politics, which is unthinkable, surely one's vote on unification should not affect his eligibility for election to the General Conference or any other position or service in the church. It seems to me that a man's vote on unification should not be thought of when the vote is taken for delegates to the General Conference.

The blood of martyrs made the path of life a little slippery for a season, but in the end conduced to its hardness.

The improvidence of man is responsible for a good many things we have been attributing to the providence of God.

If a man is discouraged, his religion has functional disorders; if he is selfish or jealous, he has an organic ailment. Suggestive therapeutics may fix the first, but it requires divine healing for the second.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

MOKA GARDEN CHURCH

By Joseph Whiteside.

Our new church at Moka Garden (West Soochow) is now just about completed. The church itself was dedicated on April 5, but the church house, a small two-story structure for meetings of the men and women, is not yet quite finished.

The whole plant has cost $15,000 (United States currency) and will afford an excellent home for the expansion and usefulness of this congregation for many years to come. The fact that the congregation and the foreign missionaries paid $5000 (Chinese currency) for the church makes them appreciate all the more the money that came from America. The church will seat about 800.

The Moka Garden church is Miss Frances Burkhead's church and for that reason our women have a peculiar interest in this beautiful church.

Above the pulpit there are four large Chinese characters meaning "God Is Love."

NEW AUXILIARY

A new auxiliary is organized at Thompson's Chapel, New Bern district. Conference officers will please get in touch with this organization through Miss Cora Thompson, Goldsboro, N. C., R. F. D.

ALABAMA WOMEN PLAN PRISON REFORM

The city mission board of Birmingham, Ala., composed of women from every church in the city, is behind a bill which is to be introduced into the next session of the Alabama legislature providing that a portion of the earnings of every prisoner in the state prisons shall go to the support of his dependents. Mrs. R. J. Foster, who has been engaged in prison work under the auspices of this organization for some years, is already conducting a campaign of education throughout the state designed to secure support for the bill when it comes up for action. "I have known a great many prisoners and their families," said Mrs. Foster to newspapers recently, "and I have found that the real problem is the family rather than the prisoner. When the head of a household passes behind prison doors he leaves a group of helpless people, nine times out of ten. Unless that family is cared for the state is faced with other potential criminals, for unjust poverty is the breeding place of revolt against society. When the state convicts a man of crime it not only protects society but assumes responsibility for the safe conduct of that man's family through the years while he is serving his sentence."

JAIL CONDITIONS A CHALLENGE

A problem that is securing increased attention from men and women of goodwill is that of prisoners in penitentiaries and jails. Civilization is less cruel to offenders than once was the case. The old laws in Europe and America was very harsh. Many crimes were punishable with death for which modern justice prescribes imprisonment. The prison system itself was inhuman. Conditions in the jails and prisons were unspeakable. Dickens and Howard opened the eyes of the English people to some of these abuses. Today the prisons are vastly improved. But the jails in many sections of the country are neglected and disreputable. The Federal Council of Churches has been devoting the energies of a portion of its social service staff to the examination of conditions in county jails, and the arousal of the public conscience to the need of their amendment. Close confinement, crowded quarters, lack of work or even exercise, inadequate reading opportunities, and contamination of novices by association with experienced criminals are among the common evils discovered by people who take time and effort to visit the jails in their own towns. The report of the chaplain supported at the Cook county jail in Chica by the church federation makes interesting and stimulating reading. Almost equally important and difficult is the work of such organizations as the Central Howard Association of the same city, which helps in the very trying task of finding employment for men who have been released from confinement. Ministries of this order are among the effective means of dealing with a serious social condition.—The Christian Century.

"DIGGING IN" IN JAPAN

By S. A. Stewart.

Slowly but surely we people at the Hiroshima Girls' School feel that we are getting "dug in," as we say, in our community. Our Patrons' Association recently gave us a fine fence and gate, costing about $1,000, for our college department. This is the first real gift ever made to the school from friends in the city, and we hope it is but an indication of greater friendliness to come. When the gate was completed, the college girls gave a demonstration of their work, inviting parents and friends, and a big crowd came. A dinner was served to the directors of the Patrons' Association as "O Rei" (Thanks) for the fence and gate.

The teachers of the school feel that we are gradually getting a more substantial student body. We hope that the time will come soon when we will have such a large number of applicants that we can hold selective examinations and choose only the best students. Many mission schools in Japan have already reached that state. We believe that after a time we will be like Kwansei-Gakuin in Kobe—we will have to turn away more students than we can admit.

Recently, I made the round with Bro. J. W. Frank on his Uwajima circuit. This has long been sacred ground to me on account of the work of the Turners. There were no signs of ill feeling toward foreigners, and the people gave us a hearty welcome wherever we went. In eight days I spoke in five schools and eight of the preaching places on the large circuit. I found an openness to the gospel message and an interest in things of the spirit that was encouraging.

It is interesting to me to follow here in Japan in the footsteps of the Lambuths and see to what extent the seed sown by them in early days has grown. We have now two self-supporting churches and a dozen more chapels and churches where the gospel is preached regularly. "This is Jehovah's doings; it is marvelous in our eyes."

Hiroshima, Japan.

Rev. S. A. Stewart, president of Hiroshima Girls' School, Hiroshima, Japan, is from North Carolina. He is supported by the Wesley Memorial church, High Point, N. C.

THE RELIGIONS IN INDIA

The latest volume of statistics for British India show that there are four and three quarter million Christians in a population of 316,000,000. Seventy per cent of the population are Hindus, and there are three and three quarter million Sikhs, eleven ande one half million Buddhists, and sixty-eight and three quarter million Moslems. Parsees, Jews, and Jains figure among the minor religions. Of the Christian population, the Roman Catholics number 1,823,000 out of 4,753,000. The Anglican church comes next with 533,000, but among the European residents it is much stronger than the Catholics. The ancient Syrian-Jacobite church church numbers 367,000, mostly in Travancore and Cochin. There are 88,922 Salvationists (mostly Indians), 237 Greek church, 240,000 Lutherans (converts of German missions), 208,000 Methodists, 254,000 Presbyterians, and 440,000 Baptists.

Western North Carolina Conference

"If you've started for a goal,
Keep at it;
With your heart and mind and soul,
Keep at it;
Make mistakes, as people must,
But get up and shake the dust
From your garments, and just
Keep at it."

—Missionary Voice.

WEEK OF PRAYER

November 1 to 7 has been set as the date for the special season of prayer and self-denial for this year. An interesting program and leaflets have been prepared providing for the observance of five days, two for adults, one for young people and adults, one for young people and one for juniors. All literature will be mailed to the conference distributor of literature (Mrs. S. H. Isler, 201 N. Edgeworth Street, Greensboro, N. C., in W. N. C. conference), including that of the young people and juniors. She in turn will mail it to the adult presidents and they will be responsible for its distribution to the young people and juniors who of course should be represented on the week of prayer committee. Every auxiliary should begin right early to plan for observance of this week.

HARVEST DAY PROGRAMS READY BY NOVEMBER 1

December is the time set by our Council for the observance of Harvest Day and an early date in the month is urged. This service which was instituted several years ago is for the purpose of bringing to a successful close the financial partof the year's work. Programs that have been used in the past are as follows: "The Missionary Society Listens In," "The Missionary Society That Couldn't Pay Out" and "Dividends." For those who have not used these and who would like to use them this year, can secure them on application to Literature Headquarters, Lambuth Building, Nashville, Tenn. A new program that has been issued this year is "The Fruits of the Year" and will be ready for distribution by November 1. It may also be obtained from Literature Headquarters.

MRS. HUME R. STEELE ATTENDS CONFERENCE IN EUROPE

The friends of Mrs. Hume R. Steele in our conference will be interested to know that she was one of the official delegates and attended the Universal Christian Conference on Life and Work which was held in Stockholm, Sweden, in August. "This was one of the most significant gatherings of churchmen held since the Council of Nice, sixteen hundred years ago," says the Federal Council Bulletin. The most pressing and vital problems of Christian responsibility today was discussed by outstanding leaders of the world.

HOW DO YOU PRESENT THE BULLETIN?

One of the questions asked in our report blanks is "Is the Bulletin Presented in Your Auxiliary?" and we find that in many cases it is answered with a negative answer. This Bulletin of Missionary News which is issued monthly is full of interest and should find its place on the programs of our auxiliaries. We find the following has been suggested as a most interesting way in which to bring it before your auxiliary. Try it.

As a part of the regular program at a recent meeting of the Woman's Auxiliary in the Texas conference the Bulletin was presented in a most interesting way by the superintendent of publicity. A small child dressed as a newsboy came running in, calling "Extra, extra; all about the trouble in China," etc., and distributed posters with illustrated news items from the Bulletin. The pictures had been cut from the Voice and other missionary magazines. The posters or papers were the uniform size of newspapers cut from blank paper secured at the printing office. One paper contained a cross-word puzzle design with "Bulletin" written in large type across the center with a note at thebottom, "An eight-letter word meaning missionary news." If the right child is selected and the most interesting news clippings used, this program can be made very interesting and novel. Follow in the footsteps of this wide-awake superintendent of publicity, Mrs. E. M. Bramlette, of Longview, Texas.

ATTENTION, SUPERINTENDENTS OF SUPPLIES

During the past few months about forty-five auxiliaries have responded to the call of assistance for Brevard Institute. From this small number a sufficient amount of money has been raised for present need of laundry, and a few societies have sent some supplies and a few some silver. From the other one hundred and fifty auxiliaries on my list I am requesting again that this fall they make a contribution—a box of supplies or assistance of some kind to this worthy institution. The following is the list just received from Prof. Orr of the more urgent needs. Please send boxes, express prepaid, or cheks to O. H. Orr, Brevard Institute, Brevard, N. C. Notify me and state value of donation.

Mrs. J. T. Mangum,
Supt. Supplies, W. N. C. Conf.,
Waynesville, N. C.

Brevard Institute Needs.

Three-quarter spreads; three-quarter sheets; silver knives, forks and spoons; dish towels; electric irons; one couch cover; small rugs for guest room; flower bulbs and seeds; material for curtains; good pictures; library books; table linen and money for athletic equipment.

YOUNG PEOPLE OF REIDSVILLE

One of the most enjoyable meetings held by the Young People's Society of Main Street church, Reidsville, was that a few evenings ago at the home of the leader of the young people's work, Mrs. M. F. Moores. This meeting was held in honor of the members who were leaving soon for college and who carried with them the good wishes of their many friends in the society. Twenty-one members were present and after a short business session a social hour was enjoyed. Jolly and interesting games were played, after which an ice course and mints were served. Before leaving the six college girls were each presented with a dainty linen handkerchief as a parting gift.

AN INTERESTING MEETING AT BILTMORE

By "One of the Members."

The Woman's Missionary Society of Biltmore M. E. Church, South, met at the home of Mrs. E. W. Lambeth Friday afternoon, and enjoyed a most pleasant and profitable meeting. Beautiful decorations of potted plants and cut flowers carrying out the color scheme of lavender and pink were effectively used. The meeting was presided over by the president, Mrs. Jesse Shackelford and the opening devotional was conducted by Mrs. F. A. Walton.

Following the discussion of business matters and a good financial report from the treasurer, a most interesting program was given, having for its subject "Jesus Reigns." A number of articles were read bearing on the topic and each member was made to feel more clearly the place that Jesus should occupy in their lives, for if He

(*continued on page thirteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

LEADERSHIP TRAINING

Standard leadership training schools held in the Western North Carolina conference for the past six years have shown a steady and consistent increase in the number of credits earned. The increase this year would have been larger but for the limited amount of funds necessary to finance the schools. It is hoped that next year one to three standard training schools can be held in each presiding elder's district. The record as to number of schools held and credits earned for the past six years is as follows:

Year	School	Credits
1920	1	82
1921	3	247
1922	6	423
1923	11	947
1924	19	1392
1925	19	1665

STANDARD SCHOOL RECORDS

In the nineteen standard training schools held this conference year 2189 people attended six or more fifty-minute class periods and were thus counted enrolled in the school. Of this number 1665 attended twelve class periods, did the assigned work and received certificates of credit. These credit students do work in 278 different Sunday schools. In addition to this bona fide enrollment of credit students over 1,000 others attended the sessions of the school from time to time. We have had over 3,000 in our training schools this year. The name of the school, enrollment, number of participating Sunday schools and number of credit students are listed as follows:

Charlotte	268	19	192
Greensboro	203	26	150
Winston-Salem	168	15	127
Albemarle	49	10	44
Shelby	123	18	105
Lincolnton	113	17	76
Concord	104	13	75
Salisbury	137	18	110
Gastonia	175	17	131
Asheboro	42	7	32
High Point	130	9	109
Asheville	120	11	84
Rutherford College	109	46	98
Monroe	90	11	74
Morganton	94	8	81
Waynesville	51	10	38
Mt. Airy	100	10	52
Forest City	67	9	42
Leaksville	56	4	45
Total	2189	278	1665

A number of the above listed schools were held in co-operation with the Presbyterians but only the Methodist figures are given.

COKESBURY SCHOOL RECORDS

Mr. Paul F. Evans, our Sunday school extension worker, has not by any means confined his efforts to training schools, but he has given 17 weeks out of the year to this type of work. Of this time 11 weeks have been spent in circuit-wide Cokesbury training schools. The circuit enrollment, number of schools represented and credits earned in these schools are given as follows:

Linwood	18	2	8
Yadkinville	6	1	8
Ararat	25	3	0
Denton	24	4	21
Lewisville	33	6	24
Helton	18	2	13
Catawba	20	4	15
New Hope	20	4	9
Shepherds	40	5	30
Dudley Shoals	30	4	15
Alexander	10	2	6
Total	244	37	149

The number of visitors in these schools were quite as many as the total enrollment and are not listed in the above figures. At least 500 people have attended our Cokesbury training schools.

HONOR ROLL

The following Sunday schools have forwarded a Sunday School Day offering to Treasurer H. A. Dunham, Asheville, N. C., since our last report. They are an honor to themselves and to our conference Sunday school work. We thank them most cordially.

Bethesda, Swannanoa Ct.	$ 6.50
First Church, Wadesboro	15.00
Cottonville, Norwood Ct.	2.48
Badin	10.00
Weaverville	20.00
China Grove	8.00
Black Mountain	7.67
First Church, Marion	6.00
Norwood	13.33
Triplett, Mooresville Ct.	3.97
Oak Grove, Mt. Airy Ct.	5.00
Gilkey, Gilkey Ct.	11.19
Oakley, Asheville	9.00
Chestnut St., Asheville	38.23
Pleasant Grove, Forest City	10.00
Trinity, Randolph Ct.	10.00
First Church, Morganton	35.00
Siloam, Dobson Ct.	2.00
Dilworth, Charlotte	20.00
Mt. Vernon, South Fork Ct.	5.10
Maiden	5.00
Friendship, Rutherford Col. Ct.	2.00
Central, King's Mountain	15.00

DISTRICT RECORDS

The Sunday School Day receipts up to October 1 from the various districts are given below. Should these districts be so good as to secure their quotas in full we would be in good shape. To date we are right much behind. The first figures are for quotas and second for the amount paid.

Winston-Salem	$600.00	$548.10
Charlotte	600.00	469.83
Greensboro	600.00	404.69
Salisbury	400.00	334.15
Asheville	500.00	309.00
Statesville	500.00	253.02
Shelby	500.00	187.66
Marion	300.00	161.22
Mt. Airy	300.00	151.87
Waynesville	300.00	73.20
North Wilkesboro	100.00	14.23

GOOD WORK

Mr. Evans spent part of last Sunday afternoon at Triplett, on the Mooresville circuit, where nine Sunday school rooms have recently been added to the church and a general advancement in religious education registered. On this occasion Supt. L. G. Sloop directed the work attendant to Promotion Day, at which time beautiful certificates were presented to those who were advanced from one group to another. Following the promotion exercises Rev. C. L. McCain, pastor, installed fifteen officers and teachers for the ensuing year in a most impressive manner. The attendance at Sunday school was 178.

In like manner Brother McCain headed up a splendid morning's work at Centenary, another point on the Mooresville circuit, where promotion exercises were followed by an installation of the officers and teachers. At this school there were 177 present. This is real worth-while work.

THE TRI-CITY SCHOOL

The first standard training school for Leaksville, Spray and Draper, a co-operative school with the Presbyterians, was held last week and while small was satisfactory. No finer spirit has been shown in any of our training schools. Out of a bona fide enrollment of seventy-five, fifty-eight credits were earned, forty-five of which are Methodist credits and are listed in the following churches: Leaksville 22, Spray 13, Draper 10. The Methodist credit students are listed by courses as follows:

The Sunday School, O. V. Woosley, instructor—C. C. Campbell, J. L. Clayton, F. M. Flinn, W. B. Hodges, Rev. J. P. Morris, James T. Smith, S. G. Hawfield.

Principles of Teaching, Prof. C. T. Carr, instructor—Mrs. E. O. Cole, Rev. E. O. Cole, A. S. Daniels, Mrs. A. S. Daniels, Miss Mary Sue Farrell, J. G. Farrell, Mrs. F. M. Flinn, J. M. Hopper, Miss Katherine Lister, D. G. Huggins, Miss Eva Newman, Mrs. Reuben Reid, Mrs. R. P. Ray, Mrs. J. E. Williams, Miss Florence Fair, Miss Reta Grassie, Miss Dorothy Hodges, Mrs. P. T. Haizlip, L. R. Orrell, Mrs. James T. Smith, H. J. Christley, Mrs. J. P. Morris, Mrs. L. P. Mitchell, J. N. Parker, W. J. Squires.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—J. O. Hopkins, Miss Russell Martin, Mrs. W. J. Squires, Mrs. H. A. Webb.

Beginner Organization and Administration, Mrs. O. V. Woosley, instructor—Mrs. J. L. Clayton, Mrs. G. C. Gammon, Miss Audrey Hodges, Miss Myrtle Hodges, Miss Mamie Joyce, Mrs. Nannie K. Ould, Miss Lucile Pugh, Miss Dorothy Walker, Miss Mary Willis.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

OCTOBER A BUSY SEASON

In a word we would call attention to the schedule of important work planned for October and the other days between now and annual conference and, with all the earnestness and emphasis possible, sound the battle-cry, "To the Work!" It's a time for consistent and persistent, not panicky or faint-hearted, action. With so many duties and demands crowding into these few weeks, there may be the temptation to disregard many of these duties and demands or throw up the white flag of surrender. This is the harvest time, the testing time, when the worker who whistles and works and dares to do much can accomplish great things.

OUR TRAINING PROGRAM

Four of five training schools are scheduled for the month of October, as follows:

Fayetteville, October 4-9.
Sanford, October 11-16.
Greenville, October 18-23.
Morehead City, October 25-30.

We may have a school also at Troy.

These schools offer hundreds of persons, including scores of pastors and superintendents, and many scores of teachers and others, opportunity to earn a certificate of credit before annual conference. Our fall schools are usually very largely attended, and we anticipated gains this year.

Furthermore, a word to those out of reach of one of these schools: You can "study to show thyself approved unto God, a workman that needeth not to be ashamed," regardless of a school. You can take training courses by correspondence. Or you can organize a training class. Let every pastor, superintendent, and teacher who possibly can do so, take at least one unit before conference.

ANNUAL CHECK-UP CAMPAIGN

The North Caroina conference Sunday school forces are on the threshold of their second annual Program of check-up campaign. Beginning Sunday, October 11, and continuing through Sunday, October 25, approximately 60 or 75 approved checkers will meet with the officers and teachers of the approximately 300 Sunday schools that have adopted a Program of Work, secure a report of progress as a basis of awarding seals and determining rating, instruct the workers concerning the various points in the standard that may not be quite clear, and stimulate them to undertake forward steps during the coming conference year.

If you are an officer or teacher and your school has adopted a Program of Work, let nothing keep you from being present when our representative makes his visit. If your school has not adopted a Program of Work, read the first line or two of paragraph 390 of the Discipline and be governed accordingly.

No group of Sunday school workers can afford to be ignorant of or indifferent to the plans of the Methodist church touching her Sunday schools.

SUNDAY SCHOOL AND HOME

Another outstanding item in our October program is a definite effort to secure closer co-operation between the home and the Sunday school through the observance of Children's Week. All Sunday school workers admit the fundamental need for closer affiliation between these two great institutions. A few of the more energetic will seek, in a definite way, to do something that will tend to knit them closely together in the bonds of a common task.

Miss Keene has been making a special effort to get schools to observe Children's Week some time in October, in accordance with the plan being followed throughout Methodism. If your school is not in on this undertaking, write Miss Keene for literature and helps.

OUR FAYETTEVILLE FACULTY

Teaching in our Fayetteville training school this week are Dr. Charles M. Meeks, pastor of Park Street Methodist church, Atlanta; Mrs. C. L. VanNoppen of Greensboro; Mrs. H. E. Spence of Durham; Mr. C. T. Carr, head of Sunday school work for the Presbyterian church in North Carolina; Miss Keene, and the writer. The Presbyterians of Fayetteville are co-operating with us as they did last year. Rev. J. D. Bundy, the presiding elder, Rev. J. H. Shore, chairman of the board of managers, and others have been active in promoting this school, which, we believe, will prove to be one of the best yet held in the Fayetteville district.

SANFORD SCHOOL PROGRAM

Courses and instructors for the training school at Sanford October 11-16 are as follows:

"Ppuil Study," Dr. W. I. Cranford, Duke University.

"Rural Sunday School Management," L. L. Gobbel.

"Beginner Worship," Mrs. VanNoppen, Greensboro.

"Primary Worship," Miss Keene.

"Junior Worship," Mrs. H. E. Spence, Durham.

OUR GREENVILLE LINE-UP

At Greenville, October 18-23, the following courses will be offered:

"Organization and Administration of the Sunday School," Prof. H. E. Spence, Duke University.

"Principles of Religious Teaching," Mr. C. T. Carr, Mooresville.

"Primary Deparement Administration," Miss Keene.

"Junior Department Administration," Mrs. H. E. Spence, Durham.

Sunday schools of Greenville, Farmville, Bethel, Ayden, Grimesland, and neighboring points are expected to be rprestned in this school.

DUAL EXTENSION SPECIAL

Attention is called to the plan which Sunday schools of Southern Methodism are asked to follow in the matter of missionary education and activity, namely, the observance of Monthly Missionary Day and the sending of the monthly missionary offering to Mr. E. J. Cheatham, Franklinton, N. C., treasurer of the dual extension fund. A large number of schools have already adopted the plan. Names of such schools as have sent in an offering will be published next week. If your school has not already fallen in line, present the matter to your workers' council in

(*continued on page fourteen*)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

STANDARD LEAGUES

"What shall I do to be a standard league?" Last week we named five of the requirements; this week we are naming five others. Here they are:

6. One subscriber for the Epworth Era to every four members of the chapter (estimated on Epworth Era day.)

7. One study class in any authorized Epworth League course, or a reading circle using the Epworth League reading course; a paid pledge on the Epworth League missionary special.

8. Maintaining the three Epworth League covenants—the Quiet Hour, the Fellow Workers, and the Christian Stewardship.

9. At least five per cent of the chapter membership studying for the Christian culture diploma; chapter representation at the summer assembly.

10. A definite plan of recreational activities and social service.

Certificates will be awarded at the annual Epworth League conference as follows: To the chapter making 70 points, a certificate with a red seal; to the chapter making 80 points, a certificate with a green seal; to the chapter making 90 points, a certificate with a blue seal; to the chapter making 100 points, a certificate with a gold seal.

We are glad to read from the correspondence that comes to us that the chapters that write are expecting to receive a gold seal certificate for 100 points of excellence at the assembly next summer. Let's have more resolutions from chapters. Next year shall be the biggest year in the history of the Epworth League work in the North Carolina conference. We all must make our chapters go. Who is the next one to write that his chapter is pledged to 100 per cent efficiency for the year? Write us about it.

THE ERA

Now the biggest job we have in our chapters is in getting the Era subscriptions. That eternal question of how we shall raise our quota in order to be standard is our problem. Is the effect really worth while? All these questions are familiar to most of us.

Well, it is easy from this moment on. Our conference Era agent, Miss Hazel Thompson, has realized that it is a big problem, and she has a word to say about this work in next week's issue. You will receive a real profit from what she has to say. There is to be a real reward for those chapters that are interested. Miss Hazel has prescribed a way out for us all. And from now on she will be our friend. Listen to what she will tell you next week, and you will really believe what is said now.

There is an inch of space given at the top of this column telling you what to do with your news from your chapter. We should like to have more news to print. We must keep in touch with each other's work.

THE HUMAN TOUCH

London was mist-bound. Hours and days went by
With sorry comfort from the leaden sky—
With moods of heaviness, wherein I lay
Despairing, in the grip of each dull day. . . . .

When suddenly the pull of human things
Roused me from lethargy. As if on wings
I sped along the shop-enchanted street
With music in my heart and in my feet.

I bought a pound of goodies, cake and jam,
Butter and eggs, biscuit and cheese and ham;
I met my neighbors gayly doing the same,
And in my soul was lit the olden flame.

How strange that simple things like buying bread
Should start the sun to shining overhead!
For London was still wrapped in sullen mist,
Though in my heart were fires of amethyst.

Angela Morgan.

THE WELL MEANING PERSON

People are divided into two classes. There are those folks who know how to do things, but won't do them. These people are purely lazy. To put forth a little effort toward the accomplishment of a worthy cause is too much for their selfish creed. These people must have been born lazy and had a relapse. They are the first to have dreams of great things, they may even suggest them, but are not going to put out any effort to see them through.

Then again there are those folks who strongly want to do things for the good of humanity, but who do not have the knowledge to put them across. These are the well meaning folks. They may have ideas and dreams, but they lack the knowledge of methods to bring their ideas to fruition. Sometimes their ideas are in error, for they have not thought through the situation thoroughly. These folks lack professional knowledge of the work they want to do. And we must say right here that there is no doubt that the church has lived till today because of these folks who had deep convictions of their ideals, and fought, even gave their lives for them, though sometimes it seems that, as we review the historical facts, their methods may have been wrong.

The day has come when we must have folks who have deep convictions of the truth, and who know how to put these across into the hearts, because they have the true knowledge of how to do things. Let us hope for a well trained group of church leaders in our present day. We believe that work in the Epworth League will give us that insight into larger things that will make us efficient in religion. The church is calling; the league will supply. Let us leaguers do more than just "mean well"; let us be 100 per cent efficient.

Thou must know the Truth
If thou the Truth wouldst teach;
Thy heart must overflow
If thou another's heart wouldst reach.
—Anonymous.

DON'T BLAME PETER

Most of us are ready to condemn Peter for denying his Master. But it seems that it was the most natural thing for him to have done. It is what most of us would have done at that time.

Let us picture the scene. Here is the Master approached by an excited mob. Judas runs up to kiss him, and steps back in order that the arrest might be completed. At the time the officers came up to Jesus, Peter is the first to pull his weapon to defend the man he loved. Jesus reproved Peter, told him to stand back, touched Malchus' ear to heal it, and stood firm to hear the officer while he read the notice of indictment. He was then taken away.

What would you have done in that case? Here was the man you loved, ready to defend him, pulled your weapon and made a pass at a man's throat, and then in steps Jesus and reproves you for your act? Would you have gone by his side all the way to the court? Would you have gone into the court room where Jesus was? Would you have appeared on the stand and witnessed for him, even to establish his character? Would you have volunteered to stand his bond? Would you have offered your life for your friend? Or, would you have slipped away from the crowd in Gethsemane, and followed in the rear at a safe distance? Would you have sneaked into the lobby and maintained quietude during the trial? Would you have thought your life more valuable than his to offer it in his stead? Would you have denied your Master even to the gossipers who sat in the lobby?

Most of us would have done as Peter did. He did not understand what the Kingdom of God really was. He knew that Jesus did not seem to appreciate his offering to defend him against the law, and to him it seemed that Jesus was defeating his own purpose. He simply did not understand what Jesus was about. His mind had not grapsed the whole content of the Master's teaching. And here was a mix-up in which it seemed there was going to be a loss of life, and he did not know what to do. If Jesus had only let him Peter would have given his last drop of blood gladly, but Jesus did so differently from what he was expecting.

What was the natural thing for Peter to do? It was natural for him to get out of the mix-up which he could not understand. And he did it, even denying that he knew Jesus. His denial was not made because he did not love Jesus. He would not have followed at all if he had not loved him. But he denied him simply because he did not understand him, and especially his actions at that very critical moment. Do you blame Peter?

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

INTERMEDIATE UNION SERVICE

The Intermediate Epworth League City Union of Charlotte held their union service at the county home, seven miles from Charlotte, Sunday afternoon at 3:30. There were one hundred and twenty-eight intermediates, one hundred and sixteen visitors and five pastors present, a total of two hundred and forty-nine, all real, live Epworth leaguers and co-workers. One of the best programs the union has ever given was carried out. It consisted of special songs from each league in the city, and recitations.

There were two one hundred per cent leagues present—Hoskin and Duncan Memorial. Rev. R. H. Daughtery presented the attendance banner, giving it to Duncan Memorial the first month and Hoskin the second. Duckworth Memorial had ninety-nine per cent of their leaguers present. Can any of you beat this for a union meeting? If so let's hear from you. We are very proud of our union and rightly so, for I am sure no union has a better set of superintendents than we have.

I assure you it is no easy matter to get one hundred and twenty-eight boys and girls to an afternoon Sunday service seven miles from town, and I think the superintendents deserve credit for their special efforts to have eevry member present. They not only had their leaguers present, but the parents, pastors and other officials of the church. We have wonderful cooperation in the league work, and that is the secret of our successful union meetings. We are planning some real work this year and with a set of superintendents as we have, so devoted and consecrated to the league service, I am sure we will accomplish something worth while. Let's hear more often from the leagues and unions.

Mrs. Jennie M. James,
City Union Supt.

IREDELL UNION MEETS AT HUNTERSVILLE

The Iredellburg Epworth League Union met at the Methodist church at Huntersville September 25 with President Ray Howard in the chair.

The devotional exercises were conducted by the writer, after which Mrs. Lowe, of Huntersville, extended a most hearty welcome to the visiting leagues. The response was given by Mr. Harold Chandler of Vanderburg League.

The following chapters answered to roll call: Venderburg, Triplett, Janes Memorial, Central and Broad Street leagues of Mooresville, Davidson and Huntersville.

The attendance banner went to Huntersville League, who had one hundred per cent of her membership present. Huntersville is to be congratulated on being the first to win the new banner.

The purpose of this meeting was to elect new officers for the coming year. The following were elected or re-elected: President, Mr. Ray Howard; vice president, Mr. Harold Chandler; secretary, Miss Naomi Hartman. New officers: Treasurer, Miss Nellie Miller to succeed Mr. Roby Robinson; Era agent, Miss Nettie Morrow, succeeding Miss Willie Poston.

The union was favored with a quartette to the following young ladies of Huntersville League: Mesdames Frank Carrigan, Sam Caldwell and Maggie Hall and Miss Mary Watts.

After the benediction the entire union was invited to the home of Mrs. W. W. Love, whre delicious ice cream and cake were served by the Huntersville League, after which those present engaged in interesting games, directed by the charming hostess.

Thank you, Mrs. Love and Huntersville League. May we come again?

Florence M. Brown,
Publicity Agent.

LEAGUE UNION GIVES SPLENDID PROGRAM

An unusually interesting program was rendered by the Intermediate Epworth League City Union yesterday afternoon at 3:30 o'clock at the county home, 248 leaguers representing all of the Methodist churches in the city having been present and taking part.

The banner for the best attendance could not go to the two church leagues that had every member present, so it was presented to Duncan Memorial church, the Hoskins church to get it the second month. Rev. R. H. Daugherty, pastor of Hawthorne Lane church, made the presentation.

Five pastors of Charlotte Methodist churches and Rev. J. A. Smith of Cool Springs, in the county, were present and made short talks, each of the leagues presenting a musical selection, other features having been songs, recitations and readings.

A story by Lee Taylor, a duet by Mildred Green and Lucile Swearengen of Belmont Park church, a recitation by Lila Martin of Duncan Memorial, were especially attractive features. J. H. Osborne, leader of the men's gospel team of Spencer Memorial, read the Scripture lesson and spoke briefly.

The program, which was given under the direction of Mrs. Jennie James, city union superintendent, and presided over by Benoit Finger, president of the union, was on the lawn, the inmates of the home having been gathered by Mr. Hood, in charge of the home, to the porch. Mr. Hood pronounced it an unusual program and especially interesting, it being the first time so many young people have visited the home.

God uses intercessory prayer to comfort and sustain others in great crises. A missionary being reproached for "burying himself in China," calmly responded that he always felt, in any danger or difficulty, "the prayers of two thousand converts holding him up."

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

The Better Course—Instead of waiting until conference to pay the orphanage assessment, let me urge all of our pastors and church treasurers to send direct to me their full orphanage assessment. We are borrowing large sums of money now and shall be compelled to borrow considerably more before conference. The more that is sent on assessment the less we shall have to borrow and thus save considerable amount of interest. Upon receipt of orphanage assessment I shall be glad to send receipt for same. I trust that special effort will be made within the next week or two to secure the entire orphanage assessment and same forwarded to me.

* * * *

Dunn—On the fourth Sunday night our singing class was the guest of the Methodists of Dunn. I was deprived the pleasure of being present as I was filling an appointment at Kinston. From all the glowing reports that have come to me from the class the Dunn friends must have gone out of their way to be lovely to our young people and considerate of Mrs. Nellie B. Rives who has charge of the class. Soon after coming to the orphanage to take up this blessed work I learned to count on the Dunn friends and to lean heavily on them. They have proven true and faithful all these years. They have my sincere gratitude for loyal and generous support. The children and Mrs. Rives are always happy when they turn their faces toward Dunn, where we have so many enthusiastic friends and supporters.

* * * *

Congratulations—We wish to extend our sincere congratulations to the Methodist orphanage of the Western North Carolina conference over the good fortune that has come to it. The contract has been let for a modern baby cottage for this growing orphanage. While we rejoice over the good news, at the same time our hearts are saddened because we have been so hesitating and slow about erecting a baby cottage on our campus. The board of trustees have approved the undertaking, plans and specifications are all in our possession and seventeen thousand dollars in cash and two or three thousand in subscriptions. It does seem to me that we ought to move forward at an early date and make possible our own baby cottage. We shall have to secure at least twenty-five thousand dollars in addition to what we now have on hand. How I do wish some friend or friends would make possible such a building!

* * * *

Adopting Others—Since the first of July more than thirty children have gone out from our happy home. Most of those dear boys and girls were supported and clothed by individuals, organized classes, women's missinary societies and Sunday schools. It is our sincere desire that these coming in to take the place of those who have gone out may be clothed and supported by these friends who have stood by us so constantly and generously. I am urging that this course be followed for two reasons. In the first place it establishes a living link between the children and those who support them and this has a tremendous bearing on the life of the child. I can truthfully say that the effects on the individauls, Sunday schools, organized classes and women's missionary societies is even greater than on children. The second is we need twice as much money as the conference appropriates for the current expenses of our large and growing family. Because of these facts let me insist that all continue in this noble work of adopting other children as the old ones leave the orphanage.

* * * *

Extensive Repairs—Up to this year we have not had any great amount of repairing to do. During this year we have been compelled to do a considerable amount. The buildings have demanded attention and several of them required a considerable outlay of money to put them in good condition. This has been a heavy tax on our limited resources. At present we are borrowing money in large amounts to meet our bills as they fall due. Up to this writing we have borrowed seventeen thousand and five hundred dollars, ten thousand going into buildings and over seven thousand being spent for current expenses. Our September bills are now due and we shall have to borrow six or seven thousand dollars more with which to meet these bills. October bills will be due before going to the annual conference and several thousand dollars additional must be provided to offset these accounts.

Unless we can secure one hundred per cent of the orphanage asessment and large number of specials we shall be plunged hopelessly into debt. From every part of the conference strong and pathetic appeals are constantly coming before us for the admission of worthy cases, but how shall we take care of three hundred for which room has been provided unless we move forward by leaps and bounds in our giving? Let all friends of the fatherless do their uttermost toward financing our beloved Methodist Orphanage.

* * * *

Queen Street—The fourth Sunday in September was a great day at Queen Street Sunday school. It was promotion day and a most important occasion. A new Sunday school building seems a necessity as an outsider sees the situation. Our singing class added new interest to the day by giving a sacred concert at the eleven o'clock hour to a large and enthusiastic gathering. Judging from the many complimentary expressions, the class made a happy hit. Both the church and Sunday school and individuals are doing much toward the financing of our home. Under the superintendency of Brother Goodson the Sunday school took the Methodist Orphanage close to its heart and has kept it there through all these years. Under the progressive leadership of Brother Jones, the present superintendent, bigger and better things are just ahead provided additional room can be secured for the overcrowded conditions that now obtains. It was a happy privilege to me to preach at the evening hour. The presence of a good night congregation was inspiring. It was my pleasure to be guest of Bro. T. C. Ethridge, prominent member of Queen Street and friend from my native county of Wayne. Late in the afternoon I called at the parsonage, at the home of Brother Goodson and on Brother Felix Harvey. Bro. C. K. Proctor was in Henderson assisting Bro. T. G. Vickers in a revival meeting. Under the ministry of Brother Proctor the church has had a remarkable growth, more than two hundred members having been received into the church this year. This young scholarly minister is one of the best equipped men in the state and can fill any appointment in the North Carolina conference with ease and success. He is an enthusiastic supporter of the Methodist Orphanage and is admired and loved by our large family.

The Children's Home

WINSTON-SALEM, N. C.

Rev. Charles A. Wood ... Superintendent

Owned and maintained by the Western North Carolina Conference

By Martha Mann Wood.

At the Children's Home there are three important departments of activities, school, work and play. During the ten months' school session, work and play are regulated to fit in with the hours of recitation and study.

Our school has gradually attained that position of importance which it should naturally have in the life of young people, being the center of much of their development opportunities, intellectual inspiration and happy social events.

This has been possible in our school only since we have acquired our school building with its numerous class rooms, principal's office, music room, etc., and have been able to add to the few grammar grades teachers others, and gradually build up a high school department—which is to the lower grades, as it were, the flower and the fruit of the previous green plantings. And as such has been an inspiration and influence to the rest of the school that would be hard to overestimate.

As we have observed it, young people seem to develop more responsibility and character in these grades than in all their previous school years, and show a spirit of loyalty and service that is not only a charming grace in them, but largely makes the spirit of The Home.

Our school would not be the same uplifting influence without the high school grades, and without Mr. Bradshaw's fine administration as superintendent, teacher, athletic supervisor and general friend.

Churches seeking religious instructors, and presiding elders seeking pulpit supplies have cast covetous glances on The Home's possessions in Mr. Bradshaw, but the claims of the children so far have held him to the absorbing work the institution offers—which you can easily see is further proof of his fine intelligence. For there is no larger Christian work nor more fruitful missionary field than in making Christian citizens out of stranded, endangered children, and no pulpit that can prepare in efficiency to a face-to-face talk with a child friend.

The following is Mr. Bradshaw's report of the school for last year:

"The school term for 1924-1925 opened September 9 and closed June 9, 1925, lasting ten months. Our school consisted of ten grades, going through the eleventh grade, but with a tenth grade lacking.

All of our teachers were college graduates.

Our enrollment for the year was one hundred and fifty-seven. Of this number thirty-five were in the high school department.

We had seven members of the graduating class, bringing our total number of graduates to twelve. Of the seven graduates, six are to attend college and one is taking training to be a nurse. Included in the graduates this year were two boys, the first boys to complete work in The Home. Both are entering Duke University this fall. This year's class brings our total number of children in college in the last years to eleven.

It can be seen from the above paragraph that a great deal of effort has been expended in behalf of our brighter children. Three years ago when I started work with the school I found children who needed a little inspiration to fire them with ambition to go higher in their educational endeavor. These past years have been spent with that

(*continued on page fifteen*)

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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary



"A PROMISE IS A MORTGAGE UNTIL IT BECOMES A DEED"

Plan of Unification

Transmittal

We, the Commissions on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two churches are essentially one church, one in origin, in belief, in spirit, in purpose and in policy, and desiring that this essential may be made actual in organization and administration throughout the world, do hereby propose and transmit to our representative General Conferences the following plan of unification and recommend its adoption by the two churches by the processes which they respectively require:

ARTICLE I.

Declaration of Union

The Mthodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one church with two jurisdictions under a constitution, with a General Conference and two jurisdictional conferences.

ARTICLE II.

Name

The name of the church shall be .....

ARTICLE III.

Jurisdictions

Section 1. Jurisdiction number One shall comprise all the churches, annual conferences, mission conferences and missions, now constituting the Methodist Episcopal Church, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

Section 2. Jurisdiction number Two shall comprise all the churches, annual conferences, mission conferences and missions, now constituting the Methodist Episcopal Church, South, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

ARTICLE IV.

Composition of General and Jurisdictional Conferences

The General Conference and the jurisdictional conferences shall be composed of the same delegates. Said delegates shall be elected by and from the annual conferences, provided said general and jurisdictional conferences shall have not more than one ministerial delegate for every forty-five members of each annual conference and not less than one ministerial delegate for every one hundred and twenty members of each annual conference and an equal number of lay delegates, chosen according to the regulations of each of the two jurisdictions; but for a fraction of two-thirds or more of the number fixed by the General Conference as the ratio of representation, an annual conference shall be entitled to an additional ministerial delegate; and provided further, that each annual conference shall be entitled to at least one ministerial and one lay delegate.

ARTICLE V.

The General Conference

Section 1. Voting. Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective.

Section 2. Powers. Subject to the limitations and restrictions of the constitution, the General Conference shall have full legislative power over all matters dictinctively connectional, and in the exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges and duties of church membership.

2. To define and fix the qualifications and duties of Elders, Deacons, Local Preachers, Exhorters and Deaconesses.

3. To make provision for such organization of the work of the united church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.

4. To define and fix the powers, duties and privileges of the Episcopacy; to fix the number of bishops to be elected by the respective jurisdictional conferences, and to provide, in harmony with the historic practice of Episcopal Methodism, for their consecration as bishops of the whole church.

5. To alter and change the Hymnal and Ritual of the church, and to regulate all matters relating to the form and mode of worship, subject to the limitations of the first Restrictive Rule.

6. To provide for a judicial system and for a method of judicial procedure for the church, except as herein otherwise provided.

7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.

8. To provide for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences and missions in the United States from one jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, annaul conference, mission conference or mission that it is proposed to transfer.

Section 3. Restrictive Rules. In making rules and regulations for the church, the General Conference shall be under the following limitations and restrictions:

1. The General Conference shall not revoke, alter or change our Articles of Religion or establish any new standards or rules of doctrine contrary to our present and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of our government, so as to do away with the Episcopacy, or destroy the plan of our itinerant general superintendency.

3. The General Conference shall not revoke or change the general rules of the United Societies.

4. The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges or our msmbere of trial before the church, or by a committee and of an appeal.

5. The General Conference shall not appropriate the produce of the Publishing House or of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows and children.

ARTICLE VI.

Bishops

The bishops of the two churches as at present constituted shall be bishops of the United Church without further action.

Immediately after the union shall have been consummated, the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church.

A bishop may be assigned to administer in any part of the church, provided that when he is assigned to administer within the jurisdiction other than that by which he was elected, it shall be with the consent of the majority of the bishops of the jurisdiction involved.

ARTICLE VII.

Presidency of the General Conference

The bishops shall select by a majority vote of the bishops of each jurisdiction one or more of their number from each jurisdiction to preside at the sessions of the General Conference.

ARTICLE VIII.

Jurisdictional Conferences

Each jurisdiction shall have a jurisdictional conference, possessing the full powers of the General Conference of the church now constituting said jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the jurisdictional conferences.

Each jurisdictional conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling, and when desirable may meet during the session of the General Conference, and at such other times and places as it may determine.

ARTICLE IX.

The Judicial Council

1. The General Conference shall, at its first session, provide for a Judicial Council, to be composed of an equal number of members elected by each jurisdictional conference, and the Judicial Council shall provide its own methods of procedure.

2. The Judicial Council shall be authorized to review, upon appeal of one-fifth of the members of the General Conference, or of either jurisdictional conference, or on the appeal of a majority of the bishops on constitutional grounds, the acts of the General Conference and of the jurisdictional conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

3. The Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference or of either jurisdictional conference and to pass on the constitutionality of said acts.

4. The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting, or by a majority of the bishops.

5. All decisions of the Judicial Council shall be made by a majority of the total membership of the Council.

ARTICLE X.

Amendments

The General Conference shall at its first session provide in harmony with the existing procedure of the two churches a method of amending the constitution, and until such method shall have been adopted amendments shall be effected through the process now prevailing in the churches, respectively.

ARTICLE XI

Schedule

In all matters not specifically set forth in these articles and until the General Conference, by legal process, shall otherwise ordain, the rules of government in the Disciplines of the respective churches shall be of full force and effect and binding upon the jurisdictions, respectively.

Recommendation

We recommend that financial support of the Colored Methodist Episcopal church be continued by the jurisdiction with which it is historically related and to such an extent as that jurisdiction may deem wise.

WOMAN'S PAGE
(continued from page eight)

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does not reign surely Satan will. The meeting was closed with a social hour, at which time tempting refreshments were served by the hostess.

MISSIONARY FROM BRAZIL IN THE STATES

Thirty-four years ago Miss Mamie Fonville of Burlington graduated from Greensboro College for Women (then G. F. C.) and soon thereafter became the wife of Rev. W. B. Lee. Soon after their marriage they left for South America as missionaries and since that time have been actively engaged in missionary work in Brazil, Mr. Lee being the presiding elder of the Sao Paulo district of the M. E. Church of Brazil.

Three times during the thirty years has Mrs. Lee been back to America and eleven years has elapsed since her last visit. She is now in Burlington with relatives. We quote from the Greensboro News something she has to say of Brazil, which we are sure will be of great interest to our readers:

People who think that they are going into the land of hot weather and negroes when they go to South America should hear Mrs. Lee disillusion them. "The people there are white just as they are here. They have some negroes as you do here, but the main part of the citizenry is white.

"They have wide streets and roads, much as you do here and just lots of automobiles but not quite as many in proportion, I believe, as I see in Greensboro. One thing we don't have in cities of Brazil that you have here in America is paper on the streets. Brazil city government won't stand for that.

"No, I wouldn't want to live in America now. I have learned to love Brazil and anything good that you can say about it for me will be all right. It is nice to come here and see old friends, but I have been living with the people of Brazil. My eldest daughter is married to a Brazilian and it is there where my work lies.

"No, I haven't talked to any American missionary societies and I am not going to," Mrs. Lee said as she laughed. "My duty as a missionary has been to help my husband and to rear a family."

When Mrs. Lee left Brazil the first birds of spring were beginning to chirp and the sap was beginning to rise in the vegetation there. Winter in Brazil holds forth during June, July and August, while the summer months compare with American winter months. It is cold there too during the winter and not so so very hot during the summer.

"Oh, yes, I was homesick for America when I first went to that country. Everybody is. The language was different and the more I tried to study it, the less it seemed I knew about it. But then those days didn't last so many years and gradually the place began to be my home, and now I guess I will be very glad to get back in December.

Brazil to my mind is the land of opportunity. America has heretofore held that place, but it seems to me that the South American country must henceforth be given that distinction. No, money doesn't fall into your pocket and there is plenty of poverty among those that do not work. It takes grit and will power to separate one's self from friends in the United States and learn a new language—"

And here Mrs. Lee seemed to have finished her story, but the happy face wreathed with hair gradually taking on flecks of snow told the sequel—that struggle in that new land had been worth while.

The soil is ready for planting. And the child's mind in the beginning is like unto the soil—and from the growth of weeds or flowers the kind of planting shall be known.—Harry Daniels.

If a man's conscience revives only when caught—then it is caught and not conscience that hurts.—Harry Daniels.

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J. H. SHUMAKER, Secretary
808 Broadway. Nashville, Tenn.

NEW BRIDGES IN CAROLINAS TO BE BUILT BY SOUTHERN

Six heavy bridges are to be erected by the Southern Railway immediately in North and South Carolina to take the place of lighter structures now in service.

The largest of the projects to be undertaken will be the construction of a new bridge, 625 feet long, across the Yadkin river near Idols on the line between Winston-Salem and Charlotte. The present masonry stem walls will be topped out with concrete and five 125-foot rivoted truss spans will be placed.

On the line between Columbia and Spartanburg, the Broad river bridge near Shelton, 128 feet long, and the Cedar Creek bridge, near Montgomery, 169 feet long, will be replaced by new riveted truss spans of heavier construction.

The pier on the Salisbury end will be rebuilt and a new 131-foot bridge installed at Curtis Creek, near Old Fort, and a new 50-foot plate girder, designed for modern loading, will replace the present bridge across Shut-in creek, between Hot Springs and Paint Rock.

At Bullocks creek, near Sharon, S. C., on the line between Kingsville and Marion, new concrete piers will be built a nd a 160-foot deck truss span installed.

All the new bridges will be fabricated by the Virginia Bridge and Iron Company. Masonry and other work will be done by Southern Railway forces.

THE SUNDAY SCHOOL

(*continued from page nine*)

October and do your part toward making the church of tomorrow truly missionary and toward promoting extension work in Europe and at home.

SOME NEW WESLEY CLASSES

The following Wesley classes have registered since the last list published in these columns:

"Fellow Workers," Horne Memorial Sunday school, Clayton, N. C.; Mrs. E. B. McCullen, teacher, Mrs. Wingate Beddingfield, president.

"Wesley Class," Conway, N. C.; C. J. Garriss, teacher, Mrs. E. B. Craven, president.

"Hebron," Hebron, N. C.; Mrs. S. D. Gatling, teacher, H. L. Langstun, president.

"Grant,' 'Savager Sunday school, Drumhill, N. C.; D. E. Carter, teacher, Mrs. T. M. Howell, president.

MOREHEAD CITY, OCTOBER 25

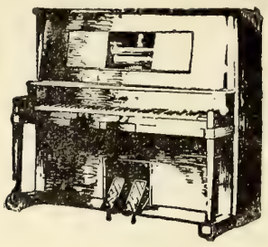
In the new departmental Sunday school biulding at Morehead City October 25-30 will be held a training school for the workers and prospective workers of Morehead City and vicinity. The writer will give a course in the Organization and Administration of the Sunday school; Miss Keene, a course for all lementary workers. Rev. W. A. Cade, the pastor, and Mr. Chas. S. Wallace, superintendent at Morehead City, are getting things in readiness for this school.

NEW BERN DISTRICT ELEMENTARY SUPERINTENDENT

Miss Reade Pittman of Kinston, has accepted the work of district elementary superintendent for the New Bern district, and we bespeak for her the hearty co-operation of the Sunday school workers in the district.

Miss Pittman is a splendid elementary worker. She has served as superintendent of the junior department of Queen Street church for several years and her department is one of the best in our conference.

The workers with children twelve years of age and under in the New Bern district will find Miss Pittman willing and ready to help them in their work. All they have to do is to call on her.


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W. E. WEBB, Secretary
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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
FOURTH ROUND—IN PART

October

Bethel, night 8
Haywood Street, night 9
Sandy Mush, Teagues, 11 10-11
Leicester, Western Chapel, 3 11

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FINAL ROUND

October

Broad River, Parsonage, 10 8
Bostic Parsonage, 3 8
Gilkey, parsonage, 10 9
Old Fort Ct., Parsonage, 3:30 10
McDowell, Trinity, 11 11

The preachers will please have three typewritten lists of the official board for next year with their post office address. They will also see that the boards of trustees make their annual reports.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

October

Lowesville, Salem, 11 10-11
Stanley, Stanley, night 11

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.
FOURTH ROUND

Mooresville, Central, 7 8

WINSTON-SALM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FIFTH ROUND

October

Advance, Advance, 11 8
Centenary, Centenary, night 8
Thomasville Ct., Unity, 11 9
Thomasville, Main St., night 9
Trinity, Main St., night 9
Oak Ridge, Oak Ridge, night 11

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

October

Durham Ct., Bethany, 11 10
Graham and Haw River, Graham, 11 11
South Alamance Ct., Phillips Chapel, 3 11
Mebane, night 11
Hillsboro Ct., Hillsboro, 11 16
Burlington Ct., Camp Springs, 11 17-18
Lakewood, night 21
Rougemont Ct., Bethel, 11 23
Chapel Hill, night 23
Milton Ct., Connaliay's, 11 24-25
West Durham, night 26
Carr, night 27
Gregson, night 28
Leasburg Ct., Salem, 11 30

November

Yanceyville Ct., Shady Grove, 11 ..... Oct. 31 & 1
Memorial, night 2
Trinity, night 3
Carrboro Ct., Carrboro, night 4
Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

ELIZABETH CITY DISTRICT
Rev. C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

October

Currituck, Ebenezer 10-11
Moyock, Moyock 11-12
City Road, night 14
South Camden, Wesleys 17-18
South Mills, Trinity 18-19
First Church, night 21

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

October

Bladen, Center 9
Newton Grove, Mt. Moriah 10-11
Dunn, night 11-12
Duke, Duke, Quar. Conf., 2 12
Hemp, Tabernacel 17
Carthage, Carthage 18-19
Siler City, Siler City 24-25
Pittsboro, Chatham, 3 25-26
Raw River, Mann's Chapel, 3 26

November

Sanford, night ..... Oct. 31 and 1
Jonesboro, Poplar Springs, 3 1-2
Mamers, Woodside 3
Lillington, Lillington 4
Fayetteville, Quar. Conf. 5
Elizabeth, Trinity 7-8
Person St., Person St., night 8
Hay Street, night 9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

October

Grifton, Grifton, a.m. 11
Queen St., Kinston, p.m. 11
Goldsboro Ct., a.m. 17-18
St. Paul, Goldsboro, p.m. 18
Straits, Summerfield, a.m. 24
Atlantic and Sealevel, Atlantic, a.m. 25
Ocracoke, p.m. 26
Newport, Newport, a.m. 28
Jones, Trenton, a.m. 30

November

Pamlico, Vandemere, a.m. 1
Dover, Dover, a.m. 2
Craven, Tuscarora, a.m. 3
Harlowe, a.m. 4
Hookerton, a.m. 6
Seven Springs, a.m. 7
Snow Hill, a.m. 8
Centenary, New Bern, p.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

October

Creedmore, Banks 10-11
Franklington Ct., Rock Springs, 3 11
Granville, Stem, 11 17
Oxford Ct., Oxford, 2 17
Oxford, 7:30 18
Benson, 8:30 21
Princeton, Princeton, 11 22
Selma, 7:30 22
Kenley, Kenley, 11 23
Smithfield, 7:30 23
Four Oaks, Elizabeth, 11 24
Garner, Ebenezer, 11 25
Epworth, 7:30 25
Louisburg, 7:30 28
Youngsville, Leahs, 11 29
Franklinton, 7:30 29
Zebulon, Wendell, 7:30 30
Bailey, Bailey, 11 31

November

Clayton, 7:30 4
Central, 7:30 5
Edenton Street, 7:30 6
Millbrook, Rolesville, 11 7
Jenkins Memorial, 7:30 9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

October

Ingold, Johnson's, a.m. 10-11
Clinton, Clinton, p.m & a.m. 11-12
Whiteville, Whiteville, p.m. 14
Chadburn, Chadburn, a.m. 15
Vineland, Bethel, a.m. 17
Tabor-Fair Bluff, Tabor, a.m. 18
Swansboro, Stella, a.m. 23
Maysville, Pollocksville, a. m. 25
Jacksonville, Jacksonville, afternoon 25
Southport, Southport, p.m. 28
Shallotte, Andrews Chapel, a.m. 29

November

Halsboro, Hallsbro, a.m. 1
Carver's Creek, Freeman, afternoon 1
Wilmington-Epworth, p.m. 2
Wilmington-Grace, p.m. 3
Wilmington-Fifth Ave., p.m. 4
Wilmington-Trinity, p.m. 5
Town Creek-Zion, a.m. 8

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.
FOURTH ROUND

October

Tarboro, night 8
Swan Quarter, Swan Quarter, 11 10-11
Mattamuskeet, Amity, 3 11
Fairfield, night 11
Bath, Bath, 11 18
Clark Street, night 18
McKendree, Pinetops, 11 25-26
Farmville, night 25
Bethel, night 26

November

Rocky Mount Ct., 3 & 11 ..... Oct. 31 and 1
South Rocky Mount, night 1
Fremont Ct., Fremont, 11 4
Stantonsburg, night 4
Wilson, night 5
Washington, 11 8

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

October

Orlando, 11 8
Murfreesboro, 11 9
Conway, Zion, 11 10
Rich Square Charge, Pinners, 11 12
Battleboro and Whitakers, 11 18
Enfield Station, night 18
Scotland Neck, night 19
Halifax Charge, Halifax, 11 20
Garysburg Charge, Garysburg, 11 24
Rosemary Station, 11 25
Roanoke Rapids, night 25
Northampton, Lasker, 11 31

November

Middleburg, Middleburg, 11 3

THE CHILDREN'S HOME
(*continued from page eleven*)

idea in mind. The attendance of these children in college has justified that work.

Since, however, that idea of making the most of educational opportunities has become a part of the thinking of our children, especially of the brighter group, our primary task from now on will be to look after the interest of those who cannot hope to go the limit of educational life; in other words, the interests of the backward child.

One of the new steps for the year 1925-1926 is the introduction in our work of a backward or special grade. In this grade children of about second, third and fourth grade capacity who have had difficulty keeping with a regular grade, have been placed under a competent teacher, who is trying to find the cause of the backwardness and to give special attention where it is needed. The advantage in this grade is twofold: first, the children are put in a group where they do not get behind and feel lost, as is often the case where the child is not able to keep with a regular grade; second, the regular grades are not retarded by backward children. This work with us is in its infancy. But we believe we can already see its advantages. If the increase in the number of children at The Home will warrant it, we would like next year to have a special grade for fifth, sixth and seventh grade children, similar in work to the one introduced this year. A vocational department will also be an aid in the educational life of these children.

In our music department twenty children were given instruction in piano music. All of our children have the work in public music.

Our high school organization last year inaugurated a home coming day at commencement, and we were glad to welcome about fifty of our old boys and girls back to The Home. We hope this will be an annual event that will mean a loyal and valuable band of alumni.

It might be well to mention also that our graduating class presented to the Home a beautiful silver loving cup to be awarded annually to the best all round member of the senior class of the high school.

Our school is growing and progressing. We are hoping that this year will prove to be the best in our history.

Our summer school this summer was used to help children make up work in which they were conditioned and to give work for the small children."

1855 1925

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IN MEMORIAM

GANTTE—Mrs. Sarah Gantte, better known to her friends as Grandma Gantte, died at the home of her daughter, Mrs. Lela Boston, in South Gastonia, Monday morning at two o'clock, September 22, 1925, age about 80 years. She left five children, three sons and two daughters, Mrs. Laura Gantte, John, Tom, William, and Mrs. Lela Boston, 18 grandchilren and 30 great-grandchildren. Grandma Gantte was the lodest member of the Trinity Methodist church, but has never been able to attend since she joined the church by letter in March, 1922. She was loved by all who knew her. Funeral service was held at the home Tuesday morning at nine o'clock. Interment was in the Armstrong Memorial church cemetery.

J. R. Warren, P. C.

McARVER—Mr. Mason E. McArver, who resided in South Gastonia, died Tuesday morning, September 22, 1925. Mr. McArver underwent an operation on Thursday of last week and at first seemed to recover quite satisfactorily, but on Sunday his condition took a turn for the worse.

Deceased iis survived by his wife, who before her marriage was Miss Emma Viola Mauney, and five children. Other surviving relatives include his mother and grandmother.

Funeral services were conducted Wednesday morning at 10:30 o'clock at Trinity Methodist church, South Gastonia, of which deceased was a faithful and loyal member. Officiating ministers were the pastor, Rev. J. R. Warren, a former pastor, Rev. M. W. Heckard of Cliffside.

J. R. Warren, P. C.

SPENCER — Mrs. Annie Waters Spencer, wife of George A. Spencer, passed peacefully into the saints' everlasting rest on the 17th of July, 1925. Mrs. Spencer had suffered for many months with a malady which preyed upon her until she was released from the ills of her tired body. This good lady was in her 55th year at the time of her death. All of her life from childhood hed been spent in the Master's service—for thirty years officially connected with her church and a strong leader in every cause. She was the daughter of B. W. and Mrs. Claudia Waters, and was one of eight children, all of whom except the mother and one sister, Mrs. Fannie Gardner, have passed into the great beyond. We shall miss her in the church, in the home, and in our city. A devoted wife is separated from an affectionate husband; but we know where she is. May God comfort the hearts of the bereaved.

BLAKE—In the quiet hours of the night of September 3 the pure soul of Eveleen Blake went home to God. She was the daughter of the late Thomas P. Blake and Caroline Blake, the latter with six sisters and two brothers surviving. Eveleen was born October 16, 1900, and had not reached her twenty-fifth birthday. She was a beautiful character, much loved by all who knew her. After finishing her school course at Pineland high school she attended the Teachers' College at Greenville. It was here she was stricken with the dread disease, whole pale grip refused to yield to the best treatment available in the state. Eveleen was converted in early childhood and joined the Methodist church at Marvin and was always faithful and loyal to her vows. When she came to her beautiful home from the hospital where she had been a patient for a year she realized that she had come home to die, but she wanted to die among her friends and surrounded with the scenes of her childhood. Many times her pastor visited her, but she was always cheerful and there was never a word of complaint. Her faith in God which had supported her in life was even stronger in death. As her ebbing strength weakened she prayed that God would take her, and He did. While eager friends watched she raised her hands toward heaven and cried, "Oh, Jesus has come," and she was gone. She was loved and nursed by her family with all the tenderness possible and a whole community showered their kindnesses upon her; but God had a place in heaven that no one else could fill and He took her to Himself. We laid her mortal remains to rest in the little cemetery, close beside her father, whom she loved dearly and a sorrowful throng turned away from the little mound, banked with lovely flowers, just as the western sun set behind her native forests. It is a glorious thought that she is there in all the loveliness of her young womanhood to welcome those who must wait for a while, and while hearts are bleeding and earth is poorer, heaven is richer and the future will be more glorious because Eveleen is there. May God comfort those who mourn.

J. C. Humble.

FLETCHER—Mrs. Mariah Fletcher was born August 4, 1846, and died September 14, 1925. She was the mother of eight children, of whom four are living and four dead. The living children are: Mrs. L. W. Curling of Florida, Mrs. Georgia Whitley, Miss Nora Fletcher and Mrs. G. W. Bartholomew of Rocky Mount, N. C.

Sister Fletcher joined the Methodist Protestant church in early life and later transferred to the Methodist Episcopal Church, South, of which she was a member when she died.

She so lived, so loved, and so triumphed through faith in our Lord that for her the apostle's words were made good: "To live is Christ; to die is gain."

This mother was carried through a week of suffering before she died, but she bore her pain with patience, realizing it would not be long before her Lord would come for her. She loved her church, her preacher, and in her last days always looked forward to his coming with joy. She was not able to attend her church for a few months prior to her death. Sister Fletcher died as she lived, a true mother, a good neighbor and a faithful Christian.

May God's richest blessing rest with the bereaved family. W. G. Farrar.

TRAT—Following a short illness Mrs. E. N. Tart died September 4, 1925, at the City hospital of Columbus, Ga.

She is survived by her husband, Mr. E. N. Tart; three sons, Raymond, Nathan and Vernon; three daughters, Mrs. H. R. Hendrix; one grand-daughter, her aged parents, two brothers and two sisters. The body was brought to Fayetteville, N. C., her former hame. Funeral services were held at Calvary Methodist church Sunday afternoon, conducted by the pastor, where she had been a true and faithful member during her residence here.

She was a devoted member of the Calvary Ladies' Aid Society, which will ever cherish her memory.

The high esteem in which she was held in the community was shown by the large congregation that assembled for the funeral.

May God comfort and sustain the bereaved family, and in His own good time may they be reunited an unbroken family in the home where sorrows never come. Mrs. J. A. Hair.

PERRY—Entered into the joys of paradise, to await the resurrection, at the home of her nephew, Sterling G. Boddie, at Oxford, N. C., Saturday night, August 29, 1925, Lucy Williams Perry.

Miss Perry was born in Franklin county, N. C., June 22, 1854, the daughter of Dr. Samuel and Mrs. Bettie Gee Perry. Her name, long prominent in North Carolina, makes it unnecessary to dwell on the honored ancestry from which she descended.

From girlhood Miss Perry possessed an unusual charm of manner and person, an affectionate disposition and an attractiveness that made her greatly beloved by all who knew her. Quiet and unassuming, her life was laid and lived in simple, strong lines with a deep and humble sense of obligation to her relatives and friends and to her church. She gave zeal of a loyal heart, an old-fashioned, unsophisticated zeal that was never dimmed by doubts or questionings. Very early in life, pledging her allegiance to God, she became a faithful and consecrated member of Sarepta Methodist Episcopal church, near Centreville. Although she spent much of her time some distance from the vicinity of the church in her later years, yet her devotion never wavered and it was her custom to attend the annual revival services.

The esteem in which she was held was seen in the great congregation that gathered at the old family cemetery near Centreville Monday morning, August 31, when the funeral service was held by her pastor, Rev. William Towe, of Warrenton, assisted by her cousin, Rev, Louis N. Taylor, of Columbia, S. C.

She is survived by a devoted sister, Mrs. Georgia Boddie, of Louisburg; nephews, Messrs. W. W. Boddie of Kingstree, S. C., S. P. Boddie of Louisburg, S. G. Boddie of Oxford, Thos. G. Boddie of the U. S. Navy, and Dr. S. P. Burt of Louisburg; nieces, Mrs. K. P. Hill of Raleigh, Mrs. J. D. Alston of Gupton, Mrs. D. W. Spivey of Youngsville, and Mrs. J. W. Mann of Raleigh.

We are confident the Master has said: "Well done, good and faithful servant," for her earthly labors and has bidden her enter into a higher and holier service as she experiences the unspeakable joys which God has prepared for those who unfeignedly love Him. "One of God's dear daughters."

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in thy gracious keeping
Leave we now thy servant sleeping."

Louis N. Taylor.

CUNNINGHAM—Mrs. Carrie Wilborn Cunningham was born near Old Trinity, Randolph county, June 12, 1858, and died September 3, 1925. She was the daughter of James W. and Elizabeth Wilborn. She had the distinction of having been the first female student ever enrolled by Trinity College, now Duke University. The college was then located in Randolph county, and Rev. Braxton Craven was the president.

She completed her education at Davenport under Rev. Mr. Roby. She taught for many years, and there are many prominent men in business now who were her pupils.

She was converted and joined the church when quite young, and throughout her life she was active in church work in her community, especially in the missionary societies and Sunday school where she taught a class for years. She took a lively interest in all movements th at had for their object the uplift of humanity.

Surviving are her husband, O. E. Cunningham of Waxhaw, and six children, namely: Mrs. Dr. White McCain of High Point, C. C. Cunningham of Raleigh, J. W. and F. H. Cunningham of Gastonia, Miss Fay Cunningham of High Point, and Mrs. Howard Harring of Wilson.

She was a woman of the highest type of Christian character, a devoted wife and mother, one whose life was spent in behalf of her home, her church and her community.

E. N. Crowder, P. C.

Trinity College Library

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Bethlehem church, Prospect charge, pauses to pay tribute to its most loyal member, Mrs. Jerry W. Starnes. On the afternoon of September 7, 1925, God in His wisdom saw fit to call her unto Himself, and she gently fell asleep. Her illness was of a few days' duration. Never was there a more cheerful worker in the Master's kingdom. For many years she served as a teacher of a Sunday school class composed of mothers like herself. At the time of her passing she was secretary and treasurer of the Bethlehem chapter of the Woman's Society. She loved her church, her Sunday school class, and her missionary society. On the day when the final summons came she expressed her deep interest in these organizations and in their individual members. During her last fleeting moments on earth she took time, not only to cheer her sorrowing relatives, but to send words of encouragement to the members of her church.

"Thy voice is on the rolling air;
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair."

Thus her memory is a living exhortation to those she left behind. Therefore be it resolved:

First, That we thank our heavenly Father for her life of Christian service, and we shall endeavor to show our appreciation for her work among us by following her example in right living.

Second, That we extend to her sorrowing relatives our deepest sympathy.

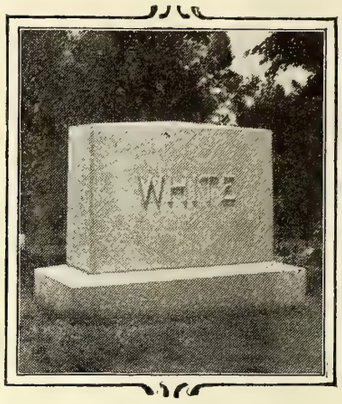
Third, That a copy of these resolutions be sent to the members of the bereaved family, and that another copy be sent to the North Carolina Christian Advocate for publication.

Mrs. J. Sidney, Broome, Pres.
Mrs. T. Burton Fincher,
Mrs. W. S. Cherry,
Committee.

Would You Burden Your Relatives Unnecessarily?

Surely you would not. Every man wishes to prepare for the future as best he can. He endeavors to straighten his business affairs. He makes his will. Yet, so many of us will leave the monument unattended to, which puts this onus on others.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, OCTOBER 15, 1925 Number 42

What Made David Great

By REV. J. FRANK ARMSTRONG

What is greatness?

God and the world very sharply disagree as to what constitutes real greatness. The world says a man is great because he succeeds; God says a man is great because he is faithful and true. The world says a man is great when he accumulates vast wealth; God says a man is great only when he is vastly useful. The world says a man is great when he is very learned; God says a man is great only when he is good. The world declares a man great when he is simply clever; God warns us that no man is great till he is first honest.

Measured by almost any standard David towers above the tall men of the centuries. He is one of the "shadow men" of the ages whose proportions grow larger the further we betake ourselves from them. Truly it may be said of him: "Though his footfalls are heard no more, his voice is still louder than the thunder and as unceasing as the flow of the tides."

His versatility arrests and astounds us. We find so many sides to him, and all of them so intensely interesting, that we can with difficulty determine which to admire most. A few men like Michael Angelo and Rosetti of an earlier generation, and Wilson and Roosevelt, have succeeded eminently in various lines of activity, but perhaps no man in human history ever touched life at quite so many points as did David.

For the young people of our church to walk round about such a colossal figure and seek to find some things that entered into the making of such a life should be a most inspiring and altogether helpful exercise. What was it that made him a great man?

1. Heredity and environment made a large contribution to this end. Ruth the charming, the devotedly religious Moabitess, giving up everything to cast her lot in God's land and among God's people, marries Boaz, an industrious, prosperous and pious citizen of his community. "And Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." Born into such a home his environment was conducive to a strong, well rounded man. From childhood he was allowed to wander among the hills with his father's sheep. In "God's great out of doors" his face came to glow like the glory of a new day, and his eyes had in them the brightness and clearness of the sun at noontime. The far spaces of the open country furnish to this day a most wholesome condition for the making of great men and women. But a change in David's surroundings becomes necessary and he makes a long stride toward immortal renown when God calls him from the companionship of bleating sheep to that of proud kings and mighty potentates. TheSpirit has departed from Saul, the king, and to help him over fits of melancholia a cunning musician must be found and brought into the palace. David of all the men in the realm most perfectly qualifies for the position. In the palace the shepherd boy not only delights the king and his attendants with his harp; he simply captivates Saul who immediately oppoints him armor-bearer. In this new environment he became a dominant influence, and every change that came in his life only contributed to the enlarging of this influence.

2. His readiness to accept a God-appointed task helped to make him great. When Samuel, the old, disappointed, half-bewildered prophet, looked upon the face of the panting, perspiring, blushing, embarrassed youth, he was probably tempted to turn elsewhere than Jesse's home for Israel's future king; but kind, resourceful, wonderful Jehovah, always at man's elbow to keep him from blundering, cried out almost excitedly, "Arise, anoint him: for this is he." It is as if God were saying to the prophet: never mind, Samuel, that he doesn't come up to your specifications. Never mind that this boy's father cannot even think of him in connection with your mission. Never mind that I have had you to pass up some mighty fine looking timber here today. "This is my selection." I have found in him a willing, burning heart. Pour your anointing oil upon his head and hurry about it, lest your reluctance overcome you! "And Samuel took the horn of oil and anointed him in the midst of his brethren." To this momentous hour God has a big worth-while place of service for all who have the ready, eager, unquestioning heart of David.

3. His capacity for loving a friend helped to make him a great man. Surely no story in all history is more beautiful and compellingly gripping than that which sets forth the music and lasting friendship of David and Jonathan. David's very nature was the kind that irresistibly attracts and charms those who touch it. While friendship has never been subjected to a more severe testing, David's faithfulness never for a moment wavered. Whether in the palace with not a cloud in the sky or in exile hounded and hunted like a wild beast, the shepherd man never for a moment allowed his love for his friend to cool. He believed with Tennyson that—

> "He that wrongs his friend
> Wrongs himself more, and ever bears about
> A silent court of justice in his breast,
> Himself the judge and jury, and himself
> The prisoner at the bar, ever condemned."

David would take no chance on being brought into such a court! Imagine what miracles might be wrought if those of our day could be induced to love like David! Hear a poet of another generation as he struggles to give answer:

> "All slavery, warfare, lies, and wrongs,
> All vice and crime might die together,
> And wine and corn
> To each man born
> Be free as warmth in summer weather.
>
> The meanest wretch that ever trod,
> The deepest sunk in sin and sorrow,
> Might stand erect
> In self-respect
> And share the teeming world tomorrow!
>
> What might be done? This might be done,
> And more than this, my suffering brother,
> More than the tongue
> E'er said or sung,
> If men were wise, and loved each other!"

4. His recognition of God in the uprisings and down sittings of men helped make him great.

One day when the fires of hate and envy are burning furiously and uncontrolled in the bosom of the king, he and his 3,000 brave men in their mad search for David came upon him in the cave of Engedi. David had every opportunity to slay Saul and save his own life. His servants tell him that this is a God-given chance which he must not fail to use. But the worst that David dares to do is to arise and cut off the skirt of Saul's robe, and after he has time to reflect he is very sorry to have done even this! "And it came to pass that David's heart smote him because he had cut off Saul's skirt." Later when his servants were about to slay Saul he stoutly forbade them on the ground that they could not afford to touch the Lord's anointed. Later when Saul was hot on his trail David learns of his whereabouts and slips into his camp while everybody is asleep. He is once more urged to kill his implacable enemy, but he cries: "No! Let the Lord slay him. I will not touch his anointed." In those days of relentless and unrestrained criticism of God's servants it is altogether refreshing to find our great man David steadfastly refusing to lay his hand on the bloodthirsty king because he regarded him as the "anointed of the Lord."

5. David's sense of God contributed tremendously to his greatness. David has a haunting, sanctifying feeling that God is always near him. He seems to love everything that in any way reminds him of God. When the sacred ark was brought back from among the heathen his conduct was boisterous like that of a schoolboy. This sensitiveness to God is one of the most beautifully significant things to be found in any life. Some one has recently said that Beethoven was so sensitive to harmony that the very air about him seemed to be filled with music. Helen Keller says she is so sensitive to touch that she can tell, in an instant, by the feel of a stranger's hand, whether the owner is coarse or fine, brute or angel! To a degree approaching this David was sensitive to God. No wonder he was great when he felt continually the presence of God in all things about him. "Because the Lord is at my right hand, therefore I shall not be moved." Every Christian should cultivate this God-consciousness.

6. His personal consecration to God's service helped to make him great. In the fortieth division of his Psalms David records his thankfulness to God for hearing his prayers and delivering him out of his troubles. But he does not stop with this, for in his next breath he, in true Pauline fashion presents himself a living sacrifice to God. "Sacrifice and offerings thou dost not desire. Burnt-offering and sin-offering thou hast not required." It is quite evident that David has learned at this writing what many are still ignorant of in this heaven-favored age of ours—that no forms of worship, however beautiful, elaborate or interesting, can possibly take the place of heart-surrender and heart-service. "Behold to obey is better than (any) sacrifice." With this accurate conception of values he can (*continued on page five*)

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JAMES B. DUKE

The funeral services of James B. Duke, who died Saturday, October 10, at his home on Fifth Avenue, New York, and whose body with the funeral party arrived in Durham on a special train from New York early Tuesday morning, were held in the Memorial Methodist church, Durham, N. C., at 11 o'clock Tuesday morning, October 13, 1925.

The doors of the church were opened at 10:30 and in a few moments all unreserved seats in the big church were filled with friends who desired to attend the service, while hundreds remained about the church without.

The casket covered with a blanket of roses and evergreens occupied the open spaces in front of the chancel of the commodious church, the officers of the Southern Power Company, a great company of them, sat on the right, and on the left were the trustees and faculty of Duke University, when the trustees of the Duke Foundation who were acting as honorary pallbearers entered from the front, followed by the family and intimate friends of the deceased. Immediately Dr. Soper, dean of Religious Education of Duke University, clad in academic gown entered from a side door and stood within the chancel and directly in front of the casket, where rested the body of North Carolina's greatest benefactor and in the business world her most distinguished son, while upon the solemn stillness which pervaded that sorrowing throng there came the first impressive notes of one of the church's great hymns, "How firm a foundation ye saints of the Lord is laid for your faith in His excellent word."

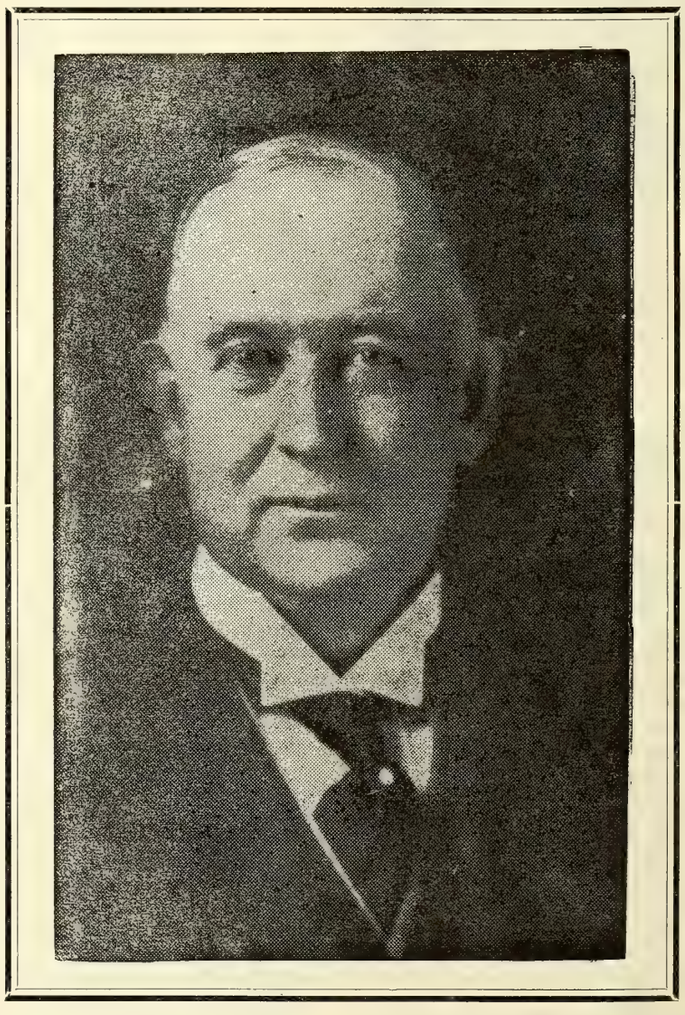
The hymn was followed by Dr. Soper's reading the Psalms in the burial service of the Methodist ritual. The choir than sang "Abide with me," which was followed by the New Testament lesson of the burial service. These impressive services in the church, impressive in their simplicity and stately dignity, were concluded with a prayer by Dr. Soper.

Standing on both sides of the street in true soldierly fashion were lines of Duke University students, each wearing crepe on his arm. Between these ranks who stood as a guard of honor proceeded the funeral procession to where the body was placed beside that of his distinguished father, Washington Duke, in the family mausoleum.

From every section of our state and from many sections of this nation people had gathered for the burial services of one of the richest men of the world, who began in obscurity on the red hills of Durham county, not far from where is now the city of the same name, and who chose to enter upon his long sleep amid the same red hills of his childhood home.

The ability that he showed in the realm of business and the wisdom that he displayed in his benefactions mark him as one of the great of earth, but from an entirely distant angle comes impressive evidences of his great spirit in that the simplicities of his early life, the sterling worth of his honest old father, and the fine possibilities that clustered about his native state and the commendable qualities of his church went with him through all the years and to them all he remained true and steadfast. He was a loyal soul. James Buchanan Duke was one of earth's great spirits and as the years go by the people of North Carolina will more and more appreciate the real worth of this truly remarkable man.

James Buchanan Duke, youngest son of Washington Duke, was born near the present town of Durham in 1857 and was educated in the country schools of that day except a few months he spent at Guilford College. He began at an early age in the tobacco business with his father and brothers under the firm name of Duke Brothers, having acquired an interest in this firm at 18. In 1884 and at the age of 27 he moved to New York and five years later organized the American Tobacco Company, of which he was president until 1912.



It was through the development of this company of which he was president that his name became known in every part of the civilized world. But he did not confine himself to the tobacco business.

In 1904 he became interested in development of power in the Carolinas and in 1905 organized the Southern Power Company, the development of which has marked a new industrial era in the Carolinas.

It was in the latter part of 1924 that he established the Duke Foundation, in which he set aside $40,000,000 of Southern Power Company stock for educational, religious and charitable purposes. Of these $40,000,000 32 per cent were given to Duke University, a like proportion was set aside for maintaining and securing hospitals, primarily in the states of North Carolina and South Carolina, and other sums for the benefit of white and negro orphans in the two states, for aiding in the construction of Methodist Episcopal churches in rural sections of North Carolina, for pensioning superannuated preachers, for the use of Davidson College, a Presbyterian institution; for Furman University, a Baptist institution at Greenville, S. C., and Johnson C. Smith University for negroes at Charlotte, N. C.

Dr. Few, the president of Duke University, in speaking for the university and also, personally, says of this great and devoted Carolinian:

"Speaking for Duke University, I wish first of all to say a word concerning our sense of personal loss on account of the death of Mr. James B. Duke. For while his great business enterprise and his noble philanthropies have been so wisely planned and so firmly established that they will go on without interruption, still we shall greatly miss him, his guiding hand, his masterly mind, his inspiring personal leadership. He put not only his money, he put himself into his great undertakings, business and philanthropic. Into the giant task of building and founding a university here, he was pouring both his money and his life.

"Those of us associated with Mr. Duke in this inspiring task have had opportunities to observe in him the rarest traits of character. He was always busy about the activities of a crowded life. He has achieved large success in the business world. And yet as he came to make a permanent investment of his life it was revealing and inspiring to us to find that he, too, lived in the beautiful hope to do some permanent good upon this earth and that he, too, found the permanent, not in the material, but in the ideal which abides and commands.

"Mr. Duke was one of the mightiest men of his generation. He helped unnumbered people in countless ways. He made great contributions to the material prosperity of his country, particularly of his native state. His philanthropies were among the most munificent in the history of mankind. He has built institutions and set in motion influences that will continue to operate for good and will keep his name alive in the grateful memories of his fellowmen as long as American civilization endures."

EDITOR BECOMES AN ELDER

Dr. J. A. Burrow for many years the editor for Holston Methodism and in recent years the editor of the Methodist Advocate, the organ of the Memphis, Tennessee and Holston conferences, retired as editor and at the recent session of the Holston conference was appointed presiding elder of the Chattanooga district, the leading district of the conference.

We regret the retirement of our good friend from the editorial ranks. He has wrought well. There were no dull pages in the paper that J. A. Burrow edited, except where some dull, prosy contributor forced his contributions upon him.

Dr. Burrow is a gifted East Tennesseean. His bright, incisive mind, eloquent tongue, and ready pen have placed him in the front ranks of his conference where for years he has been a trusted leader. He will make a great elder and will find it less exacting than the work that has commanded his best efforts, but the editors of our church will miss him sorely and none more sorely than this writer.

If a man is discouraged, his religion has functional disorders; if he is selfish or jealous, he has an organic ailment. Suggestive therapeutics may fix the first, but it requires divine healing for the second.

If the Lord were to start out searching for his money that has gone astray, some of the professed followers and distributors would not like to go along.

PEOPLE AND THINGS

Western North Carolina Conference: Stateville, Oct. 14

North Carolina Conference: Fayetteville, Nov. 11

Dr. Ashley Chappell will be the preacher at the revival services in Greensboro College to be held the week beginning November 1, 1925.

"Our meeting at Macedonia on the Robersonville charge gave us twenty-nine additions at that place. Brother Brandingburg was with us and did some good work."—F. F. Eure.

Apostolic Succession finds its best evidence in the apostolic success of a church, and the most conclusive proof of sound doctrine in an individual is a sound life.

N. M. Watson returns as presiding elder of the Morristown district in the Holston conference, and T. R. Wolfe is appointed pastor of Big Stone Gap station by the recent conference.

Rev. J. E. Blalock announces that Bishop Denny will dedicate the church at Benson the second Sunday in November. All former pastors are invited to be present on this great day.

Rev. J. J. Boon of Creedmore has been assisting Rev. J. A. Daily in a successful revival on the Freemont work. This is a great team. Something is going on with Boon and Daily on the job.

The board of stewards and the quarterly conference of First church, Atlanta, have unanimously voted for the return of their pastor, Dr. C. J. Harrell. Dr. Harrell is now closing his fifth year at this church.—Wesleyan Christian Advocate.

"For the past week we have been engaged in revival services. At Richlands the preaching was done by our Rev. J. H. Frizelle, assisted by the Holy Spirit. Frizelle was at his best and gave us some powerful gospel truths take home with us, and to think about on our way."

Rev. G. W. Fisher returned to the churches of the Garner circuit after an absence of years. Some of the churches had been served twice by him before, but Fisher is always fresh and new to this people. They would be willing to keep him until he retires to rest in the shade of the evening time.

"Please give us space in your paper this week for the following correction. Ardmore church is not clear of debt as was stated in last week's Advocate, but practically all the indebtedness is covered by pledges payable semi-annually, beginning April 1, 1926, and running for three years."—J. S. Hiatt, Pastor; R. A. Nunn, Treasurer.

"You will be interested to know that we start off well in our meeting here at Clarendon, Texas. We have a large tabernacle, erected for the occasion. The pastor has made splendid preparations and people are attending for a radius of twenty miles and more." So says Burke Culpepper in a personal letter.

Dr. M. Bradshaw, presiding elder of the Durham district, underwent an operation last week in Philadelphia. Reports from the hospital is that he is doing well and hope is entertained for an early return to his home. Dr. Bradshaw's wide circle of friends will be mindful of him in this trying experience and welcome his return.

"Dr. Luther Bridges has just closed a very gracious and helpful meeting in Central Avenue church in Hot Springs, Ark. Dr. J. J. Stowe and his church were very wise in selecting Dr. Bridges to hold this meeting. It was my privilege to attend nearly all the services day and night. The weather was oppressingly warm, yet the congregation increased in size and interest to the close of the meeting. It is a pleasure to write of the man—his manners, methods and matters—affable and attractive in manners with no affectation about it; thoroughly organized, simple and logical in method. He is strictly orthodox in all his teachings and exhortations. He is a fine singer; many felt it difficult to say which is better, his messages in song or in sermon. It has been my good fortune to have heard a large number of evangelists from the days of Sam Jones and J. B. Culpepper to the present day. I am sure I have never heard one more loyal to Bible truth or stronger in statement of a sinner's need of repentance for salvation or a saint's privilege of being holy and living without blame. Without exception so far as I know or heard the congregation, sinnersand saints, heard gladly and approvingly. His ministry here was a great ministry and will do much good for years to come. Personally I was greatly blessed in his ministry."—W. M. Hayes.

The new stone church is going up at Henderson. Though Rev. T. G. Vickers is in his fourth year and may move on this much needed church is assured. All are to be congratulated on this fine enterprise.

The Uplift observes: There are 19,000,000 autos in the U. S. A. "Jumping rope" should now be taught in the kindergartens; "leap-frog" in the grammar schools, "hurdling" in high schools; and for high schools of learning—"pole vaulting."

It will be good news to many to know that Rev. H. A. Humble has returned to his home in Wilmington. He underwent a serious operation in Baltimore and fear was entertained for the results. We hope that Brother Humble soon will be able to take up the work of the district and enjoy a good close for conference.

Rev. K. F. Duval, who has a way of succeeding wherever he goes, has done a fine piece of work on the Fuquay circuit this year. He has built a new parsonage at a cost of $5000 and given a fresh impulse to the work in this circuit which was formed last conference. Preacher and people have a four-year pastorate agreed upon.

Rev. W. A. Barber is closing a quadrennium at Glenwood, Greensboro. The people have highly appreciated him and his family and as a final expression of their good will and appreciation they gathered last Sunday after church on the parsonage lawn, where the pastor and family and the congregation took dinner together, the dinner having been furnished by the congregation. It all came as a delightful surprise to the pastor and was a fine expression of the cordial relations that exist between the pastor and his people and between the different members of the congregation.

SPRING GARDEN STREET METHODIST CHURCH VOTES TO CHANGE NAME TO COLLEGE PLACE METHODIST CHURCH

It was the aim and ambition of the founders of College Place Methodist church (formerly Spring Garden Street) to minister to and fellowship large numbers of college girls attending the North Carolina College for Women. This aim has been realized already to such a gratifying extent that the congregation felt justified in changing the name of the church to College Place, which is thought to be more significant of its two-fold mission. Already hundreds of bright college girls, the very flower of North Carolina Methodism, are attending the Sunday school and church services. Without question they are being stimulated to nobler thinking and conduct not only for the time being, but are being stabilized as well at a time in life when it means everything for them to get right viewpoints and correct bearings spiritually.

Simultaneously with the church's effort to fulfill that part of its mission that is even more than state-wide, the church has had an unprecedented growth in its home membership, the present membership numbering more than 800.

The church has been fortunate from the beginning in its local leadership and pastors, but at no time has it been more evident than at present that the man and the opportunity have met at a high hour. Jordan (the present pastor) is modern in every wholesome sense of the term, fundamental in all essentials of Christianity, educated with the best, developed by the school of struggle and experience in the high art of self-culture; and with it all, humble, sincere and sympathetic—just the type for this dual situation.

We predict that at some not far distant time our boards, and let us hope, some of our financially blessed laymen will recognize the fact that this church in its relation to a great and growing college for women has the same significance and importance that our churches in university centers have, many of which have already received financial reinforcement from various sources to meet the needs and opportunities thrust upon them by the presence in the community of large student bodies.

X.

MYERS PARK, CHARLOTTE, TO HAVE A NEW METHODIST CHURCH

Of wide interest to the Methodists of North Carolina are the facts carried in a circular letter that has been issued to the Methodists living in Myers Park. The letter follows:

Dear Methodists:

The Methodist Episcopal Church, South, of Myers Park has been organized and now present to you a wonderful opportunity, that is, to become a charter member. Ultimately—why not now? We need you at the very start of this greatest of all enterprises—the establishment of a church, having for its purpose the advancement of God's Kingdom. We invite you to become a charter member, as your membership now will enable you to look back upon the time when you were among those who started formation of the traditions of this church, which we believe firmly is destined to be a great factor for good in the community.

This invitation is cordially extended to all Methodists living in Myers Park; we want you, and we want you to know that we want you.

Our petition for charter membership already contains the names of over 100 people. There are over 375 Methodists living in the park, and the park is growing very rapidly. This bodes well for the future of our church.

The chapel of Queens College has been obtained for our Sunday school and church services. We are particularly fortunate in securing these most comfortable, commodious and suitably arranged quarters for our use. Come and see!

The organization committee has decided to petition the annual conference for a preacher and to start Sunday school and church services on Sunday morning, October 25, which will be the first Sunday in the new conference year. Announcement of opening program will be made in daily newspapers. You are cordially invited to be present at that time, whether as member or visitor.

Visitors always welcome.

Faithfully yours,

Dr. R. T. Ferguson, W. Z. Stultz, S. B. Tanner, Jr., F. W. Bradshaw, B. D. Heath, S. A. Ault, Dr. P. C. Hull, J. J. Akers, Geo. H. Moore, J. E. Sebrell, Jr., J. H. Frye, R. L. Campbell, Louis H. Asbury, H. C. Sherrill, D. D. Traywick, R. I. Dalton, Fred Anderson, H. W. Cox. Organization Committee.

RECOLLECTIONS OF H. L. ATKINS

My first work as an itinerant Methodist preacher was the Surry circuit as a supply, and at my first protracted meeting, which was held at the Atkins school house, "Hard Atkins" made a "profession of religion." He was the first, so far as I know, ever converted under my ministry. I shall never forget the event. I remember how he came to the altar, which was nothing more than the front bench in the little school house, and there kneeled in prayer until he "got the blessing." I remember the joy and earnestness that attended his new found experience. His was the "old religion," gotten in the old, at the old place.

I took him into the church, and he was baptized by Dr. Halcomb, a local preacher who lived at Rockford, N. C.

I knew all of Brother Atkins' people and his wife's people. His father was a steward in our church and was faithful in his work.

Young Atkins was a bright boy, even though he had had but few advantages in the way of an education, and when I first knew him I could but wonder how one so young and untaught could be so well informed on the leading questions of the day. He was a self-made man if ever there was one.

E. L. Stamey.

RESOLUTIONS IN APPRECIATION OF MR. J. B. DUKE

We, the members of the Methodist Ministers Association of Greensboro, wish to give brief but sincere expression to the following resolution:

That, in view of the great vision and far-reaching benefactions pertaining to the life of the late James Buchanan Duke, and remembering especially those donations given more directly to the church which he loved that touch our own interests intimately, we wish to record our appreciation of these wise and lasting philanthropies;

Further, we would tender our sympathy to all who mourn because of our great and common sorrow at his going.

L. B. Hayes, G
G. Ray Jordan,
W. Arthur Barber.

Some parents of small families say they are paying attention to quality; but very few hens with one chick raise prize roosters.

The pastor who likes to swing his big stick reminds us that a good shepherd always carried a club—not to beat the sheep, but to defend them.

HERE AND THERE IN EUROPE

Rev. A. J. Weeks, D.D.

When I left home late in July for a trip to a number of European countries I did not think of it as a vacation nor a pleasure trip. The bishops had appointed me as one of the delegates of our church to the Universal Conference on Life and Work at Stockholm, Sweden, August 19-29. This was an opportunity any man in position and with my work in the church might well covet. Then I felt that this would give me a splendid opportunity to see the work of the Methodist Episcopal Church, South, in its three Epropean fields and to study this work at first hand although the study would necessarily be brief. Furthermore, it would be possible for me to give some attention to conditions in other countries of continental Europe, the section of the world where human problems are most intense and where the heart-break of the world is most acute. It was very difficult to get away for a brief time even, but it was managed, and so after a period of rather hard work and considerably worn out by extra hours at my tasks I came with a desire to make the trip worth while not only to myself but to the entire church as well.

I need not write of incidents here and there, though the temptation to do so is strong. First of all there was a week in London interviewing a number of men who could give me information of value. In such a place one finds so many places and things of interest that one is inclined to spend the time seeing rather than doing the things duty demands of him.

Of course a Methodist would not go to London without finding his way to Wesley's Chapel, the Publishing House, the Mission Rooms and other centers of Methodist interests. That is one of my type would not do it, and although I visited all of these places frequently when I was in London four years ago, the first morning I was in the city this time found me down on City Road, walking around Finsbury Square, standing among the graves back of the chapel, strolling through Bunhill Fields cemetery, visiting in Wesley's House, and again breathing a prayer in his little prayer room for a new revival in the churches that bear the Methodist name. On this occasion Rev. George H. McNeal, the minister at Wesley's Chapel, was my guide. I was fortunate in having one so efficient and so obliging. He gave me every possible assistance. He is a well informed student of Methodist and general history. As we stood together in front of the chapel on City Road he told me that John Richard Green, the historian, had rooms just down the road when he began his History of the English People. Charles Lamb also had lodging down that way and certainly both of these men walked along where we stood many times, probably daily, long ago. I had strolled through Bunhill Fields more than once, but under such expert and sympathetic guidance I found this to be by all odds the most profitable visit at all.

At another time I had an hour with Dr. J. Alfred Sharp, the book steward and former president of the Wesleyan conference, and this proved to be an hour of delight and an hour when I learned many things I wanted to know. Methodism has considerable force in England today. Wesley began his work amongst people whe were in the main without social influence. He was literally a missionary to the masses and he reached them in a remarkable way and in incredible numbers, all things considered. That movement has been constantly growing through the years and Methodism is today one of the first spiritual forces in England if indeed it is not more potent than any other. As the years widen the distance between John Wesley and the succeeding generations he looms larger and larger as a religious leader. Methodism has developed its organized activities in the British Isles. It has become a real church in its homeland, but I rejoice to be able to say that it still has a message for the unsaved. In many great halls in the larger cities it is widely publishing the gospel Wesley preached. It is calling men to repentance and to holy living. Of course it suffers the handicaps incident to life in a land with a state church, but notwithstanding this Methodists are giving good account of themselves.

I had an hour in the Mission Rooms, where I was shown every courtesy. I was delighted to learn of the splendid way Wesleyan Methodists are carrying on in their missionary work under conditions that are extremely trying. It may be doubted if any missionary society has a more honorable record in what it has actually accomplished than the Wesleyan Methodist Missionary Society has. From the days of Thomas Coke, who had the missionary passion beyond any other man of his time this church has been constantly alert in carrying out the Great Commission. The one hundred and eleventh annual report has just been published and the facts it enumerates are exceedingly heartening.

Its policy has been and is to develop missions into self-supporting churches as rapidly as possible. As fast as these could be developed they have been thrown upon their own resources. Today the society has missions in France, Spain, Portugal, Ceylon, India, Burma, China, South Africa, West Africa, Italy, West Indies and Central and South America. They support about five hundred and eighty missionaries in foreign fields not counting wives of missionaries. The year recently closed marked the payment of a debt of more than $100,000 and in addition a per capita payment of more than $2.00 for foreign missions alone. Bear in mind that there are but half a million members in the Wesleyan Methodist church, and yet they support a larger number of foreign missionaries than two and a half million Southern Methodists support. If Southern Methodists paid as much per member for foreign missions as these Wesleyan Methodists pay our board of missions would have all the money needed to carry on all the work for which it is responsible.

Those who read this statement cannot appreciate all it means until they know something of conditions in England. In view of these conditions this is as fine an example of devotion and loyalty as I know anything about anywhere at any time.

What about conditions in England?

I am insuperably loyal to England for what that great nation has meant to modern civilization. I have stood in some of the great historic spots of the world. I stood in the old Forum at Rome, a place now in ruins, through which the tides of history flowed in the centuries of the dim past. When I stood there I could in imagination see the mighty movements that centered there two thousand years ago when Rome ruled the world. Surely that is one of the greatest historic spots on the planet. There are others here and there and as I have visited them my emotions have been profoundly stirred. But a visit to Trafalgar Square stirs my deepest feelings more profoundly than a visit to any other spot in the old world. This square was not formed until about a hundred years ago, but as I stand there under Nelson's tall monument, look at those bronze lions by Landseer, with the far away look in their eyes, and then at the statues of Gordon, Havelock, Sir Charles Napier and George IV, and remember England's splendid service to the world I become almost British in my feelings. For centuries Great Britain has been the most effective stabilizer of civilization. We may well doubt if any other nation on earth could have endured what England has endured during the trying days since the close of the World War.

Today England is bearing burdens that are very, very heavy. English people bear the heaviest burden of taxation any people in the world bear. I am sure this statement is true, though I have not actually compared the taxation figures of the different nations. The income tax alone amounts to from one-fifth to one-third of an Englishman's income. A very intelligent and well informed Englishman told me that in his judgment the middle class in England would disappear within the next generation. His statement is perhaps too strong but this class is bearing cruel loads just now.

Unemployment is wide-spread and vexatious. There are now 1,300,000 unemployed men receiving the "Dole," which I believe is eighteen shillings a week. This is an emergency measure and unfortunately there is not much promise of permanent benefit to come from it. While I was in London a coal strike was only averted by giving the miners a government subsidy. Business goes on as formerly so far as can be seen, but when an intelligent Englishman talks frankly about the situation he confesses to a feeling of pessimism that is very disquieting. England is entitled to America's sympathy and help in this trying and depressing time. Every high consideration demands that these two nations of kindred peoples shall stand side by side in the preservation of civilization. If they fail there are no other peoples to take their place.

For one I believe the whole question of war debts ought to be reopened, and that with a clear understanding as to the uses that would be made of it. England's indebtedness to the United States ought to be cancelled, or if not cancelled, it ought to be greatly reduced and so adjusted as to give a long term of years for its payment, and that without interest. That suggestion does not come from Englishmen. More than once this question was mentioned in conversation with Englishmen and without exception they have made the statement that it is England's practice to pay its debts. They are carrying on with charactertistic courage and cheerfulness, and so far as I know they are not asking the sympathy of anybody. But they are entitled to it and because they are, as well as for the sake of the world peace and welfare, they ought to have it.

After all I am obliged to say that the most disheartening thing I saw in England was the fearful amount of drinking. This is written after I have visited only three other European countries—Belgium, Germany and Sweden. But to me the drink evil appears far worse in England than in either of the others. With all of her other troubles England appears to be drinking herself to death. Of course Europeans generally criticise American prohibition. They htink of it as resulting from a sort of hysteria, and think of Americans as a race of puritans who do not even have the grace of maturity. Some Americans who visit Europe give credence to that judgment by drinking liqour over here with great relish. Such Americans bring reproach upon their own country and its constitution.

Those who have traveled in Europe know how generally the people drink beer and wine. It requires patience and perseverance for an American to secure drinking water. If a European drinks water he wants it to taste like epsom salts or some other drug. Notwithstanding all this there is a conviction that European nations must sober up if they are to stem the storms of this period. Various organizations and groups are working constantly to bring to the attention of the people generally the evils of intemperance and the remedy that must be applied.

The Universal Christian conference is in session. Christians from thirty-seven nations are in attendance. We who were present last Wednesday witnessed such a sight as no others of our generation have ever seen. In fact it is safe to say that such a procession has not been seen in fifteen hundred years. This, however, must wait for a later letter. I may say in closing that I am convinced that no former generation of Christians ever faced such responsibilities as we of today face. God help us. The hour of decision has struck. The challenge rings out distinct. If Southern Methodists ever expect to meet their obligations they ought to do it now.

JOHN A. LIVINGSTON REMEMBERS THE OLD CHURCH DOWN HOME

John A. Livingston, a member of the News and Observer staff and an all round good fellow who has such fine appreciation of values as to read the Christian Advocate. It is about Mt. Vernon church paper of last Sunday as follows:

"My country church down home" is the refrain of a "piece" by Joe Rowland in the North Carolina Christian Advocate. tI is about Mt. Vernon church in Anson, which is not different as churches go from other churches, but to Joe Rowland and myself it has associations that time does not dim.

Joe Rowland is known as the Rev. J. M. Rowland in Richmond, Va. He is editor of the Richmond Christian Advocate, but he gets homesick for the red hills of Anson county occasionally and when he does he sits himself down and writes a "piece" for the North Carolina Advocate. Editor Plyler says that "like David he thirsts for the water from the wells of Bethlehem."

His "pieces" about old Mount Vernon church always strike a responsive chord in my heart, for it happens that I, too, drank deep of the association, and though I followed Joe Rowland by some years in "growing up," yet I had the privilege of being tutored in Sunday school by his mother in old Mt. Vernon church.

Memories That Do Not Die.

"Uncle Ike" Sullivan, who used to pitch the tunes died the other day, and many of the others who attended the old church have passed on, but they have left behind memories that will not soon die. The other day I saw again for the first time since the days at old Mount Vernon church, the mother of Joe Rowland, and she had not changed. She was the same "Miss Julia" that I had known in days of boyhood, and just as proud of me now as she was when she taught me the Golden Rules of the Sunday school lessons.

SIGNS OF PROMISE

By John A. Rice.

To those who are concerned for the peace of the world it might not be without profit to survey in brief some of the signs of promise.

The Move to Outlaw War.

There is a nation-wide movement to outlaw war. Never before has there been so determined a propaganda for discounting this world-old way of doing. The fact that it always has been is now no guarantee that it always will be. Plato thought that history was an endless series of cycles of 72,000 years, at the end of each cycle the world returning to the starting point. Marcus Aurelius thought a man knew at forty all he could ever learn. The very idea of conscious progress is hardly three hundred years old. Yet it now is on all lips. The status quo is no longer the last word. Almost all the churches have passed resolutions denouncing war as unchristian and pleading for some better way. This has never happened before. There are strong foundations for the promotion of peace.

The Causes of War Better Understood.

It is interesting that all wars are now claimed to be for defense. Nobody would start a war on any other pretext. Germany was fighting for her life; so France; so England; so Italy and America. But Woodrow Wilson was right. Even this last war was purely commercial. So are they all now. Admiral Rodgers showed up the whole purpose of fighting and the whole meaning of militarism at Williamstown last August, when he said we were at peace now simply because we did not want anything, but that our descendants would, if there was any red blood left in them, go out and take whatever they wanted, no matter to whom it belonged, no matter what it might cost, so soon as our population passed 200,000,000. The other three naval officers and four generals present took no exception to his statement. So much money or land is wanted, it will cost so many gallons of our best blood, but no matter. And on some pretext war is declared. Greed is the motive. But we are now asking whether war can be made to pay any more. When it does not pay it will stop, if the truth is understood.

We Are Asking Whether True Patriotism Requires That the Flag Follow Business.

If I go to a trouble area for profit only, for exploiting a helpless people, perhaps, why should our boys be required to go to my rescue when trouble of my own making arises? A friend of mine said to me some years ago when certain interests were trying to force us into poor Mexico: "We have put $100,000 down there; of course, we would like to see the government go in." Why, pray? When I make a bad investment I have to stand the loss. Why not big business?

Certain complications are now brewing among other nations because the interests are making business adventures, counting upon our army to see them through. Why should my boy give his blood to make money for others?

The League of Nations.

Consider the League of Nations. This may not be the form in which the world will organize. But it was tremendously significant that representatives of 54 nations stood together in a covenant of faith in the possibility of universal peace. Space forbids to even outline the marvelous things already accomplished by the league. The mere list would astonish most people. It is working. It is working along many lines for world betterment. If only we had not deserted our post and played traitor to our noble boys asleep in France. They trusted us to carry on. We all remember Pershing's laconic speech at the tomb of La Fayette, "La Fayette, we are here." Somebody drew a cartoon of our leaving France with the legend: "La Fayette, we have quit."

The Psychology of Militarism.

Modern psychologists have done us a real service by pointing out the automatic power of an idea. If I sit at my desk and think intently enough of the necessity of going down town I will soon be on my way. The idea tends to act itself out in conduct. This is a far-reaching truth. It relates to the whole question of temptation and sin. Here is the drunkard's secret. Also the libertine's. So all down the hideous line of wrong. To keep an idea before the mind, sooner or later, to do what it suggests. It becomes fixed and compelling. This is what fastens upon us a sort of fatalism that makes progress costly. We have settled down to make the best of what can't be helped, or what we think can't be helped. The thought makes it final. The militarists understand this. If by any sort of means the idea of war as an accepted way of settling our quarrels can be kept alive before the people, war will be inevitable. Therefore, the fight against the very idea. He who goes out with a chip on his shoulder will be sure to find somebody ready to knock it off. This is the menace of the whole policy of preparedness. Also of every form of war of which the country is full of propaganda.

The Mobilization Fiasco.

The conspicuous failure of mobilization day is one of the most encouraging of the many signs of the time. It was first called mobilization day. Then it was defense day. Now it is muster day. The changes came as a result of an aroused indignation uttered in many forms. We do not want the war idea before us. The ideal is discounted. If it is ever wise to brandish the sword, this is not the time. The world is torn and bleeding, sensitive and disheartened. Nations are groping for some better way. Some of them we have gratuitously insulted under the whip of peanut politicians. We have wounded the very soul of a whole people. Why brandish the sword? Our people want none of it. Nor is there any reason for it.

The New Nationalism.

We are coming to see that after all national lines are more or less mere conveniences. Various peoples of the earth are divided into unite for government and social or racial purposes. National lines make us not one whit less human and should not detract from our feeling of brotherliness for all peoples. We are one. Blood ties bind us together. There can be but two reasons for national lines of division; the welfare of the unit and the welfare of the whole. Wilson's Mobile speech set forth the task of the strong to help the weak. Ours is not to exploit but to save. And we are discovering that a nation has a soul to save as well as a world-cause to serve. The word service with which everybody is now conjuring must be applied to nations as well as to men. All civic life is for soul service.

The Changing Conception of Government.

The conception of government is changing. The time was when men thought of government as a means of holding under control. Ruling was its business. Then came the idea of protection. Protecting society against its anti-social classes passed easily into the business of protecting the strong in their entrenched wrongs. This in turn easily passed into the doctrine that that government is best which governs least.

Society then becomes a free-for-all fight. But we are beginning to see, in spite of the paternalism 'phobia, that government must help. Not only live and let live but live and help live. Hence those 50,000 letters Uncle Sam sent out to country housewives asking how he could help them with their problems of drudgery and loneliness. Hence Uncle Sam, sitting beside the empty cradle to find out how baby came to go in order to keep others from going. Hence every form of welfare work by civic agencies. Hence education for all the children of all the people. Yes, even the government must answer the slogan of service.

The Growing Sense of Interdependence.

Consider our growing sense of interdependence for all races, nations and peoples. No people liveth to itself alone. We have been preaching brotherhood a long time. But many pay little attention to preachers. Peddlers of pious platitudes, are they, in popular esteem. But after a while we discover that these same preachers point the only upward way. We are at last finding an ecomonic basis for all our talk about brotherhood. And even a political basis. We shall go up together or we shall go down together. The products of the toil of each must accrue to all. Paul was right. Society is a body with many parts, and the hurt of each is the hurt of all.

The Recognized Futility of Force.

War can do but little, if anything. After all our waste, what principles did the World War settle? The raising of this question and the increasing talk about good will and the golden rule applied to business and politics promise well. Love is beginning to bulk large as fundamental for men and nations. At best war could only deal with fruits of evil. The roots would remain untouched. We are now tracing back the roots of our cataclysm through centuries of complications. We are emphasizing attitudes as radical causes.

Drifting Or Steering Toward Peace?

Are we drifting or steering toward peace? We are coming to see that great reforms come of special determination toward a defined end. The higher patriotism calls for heroics. Mere shouting, waving flags, popping firecrackers, making goodsbox speeches, yelling for our country right or wrong—these may or may not mean anything. The vision of the ideal and the courage to follow through at any cost in the ordinary duties of everyday life in the job we are working at—this is harder.

A Moral Equivalent of War.

Production is a word to conjure with. The briefest survey of present social tasks and problems will challenge any earnest free soul to the spirit of adventure. The moral battle fronts of the world offer as never before an adequate substitute for war. The fight for ample enjoyment of all our rights to life, liberty and the pursuit of happiness; for the remotivation of all our enterprises till all the machinery of our civilization is so adjusted as to make personality an end and not a means; till the social ideal of Jesus prevails over all the earth. For the integrity and efficiency of the home; for child welfare; for a free and vital religion; for effective education; for pure democracy in government and in the economic order; for the humanizing of industry; for conditions allowing and inspiring the full and free unfolding of the human personality in the spirit of Jesus, son of man, son of God, only Saviour of races, nations and individuals.

WHAT MADE DAVID GREAT?

(Concluded from page one.)

consistently cry: "I delight to do thy will, O my God." Every earnest Christian of our day will gladly heed this fine word of exhortation to put on the altar once and forever the utmost of their life's possibilities: "Seek to make life henceforth a consecrated thing. And then when the sunset is nearing, with its murky vapors and lowering skies the very clouds of sorrow may be fringed with golden light!"

7. David's weakness to confess his sin and repent helped to make him a great man.

The shocking sin of David touching the matter of Uriah's wife cannot be condoned or in any way excused. It is always a perfectly fearful thing for a man to sin. God does not and cannot look with any degree of "allowance" upon it. It is not only "A departure from God" as Luther puts it. It is not only "A disease, a deformity and a weakness" as Plato terms it. Sin separates a man from his God, sets up a rebellion against God and plants in the soul the seeds of death. However, a man is never to be judged by the frequency or the heinousness of his sin, but by his willingness or unwillingness to repent! Of course by repentance I mean that deep sorrow of heart which leads a man not only to confess his sin, but to turn forever away from them. Measured by this standard, the greatness of David is not disproved or destroyed by his awful sin. It only confirms it and if possible enlarges it!

There is no finer or more exhilarating and faith-strengthening story to be found in all the literature of men than that of Nathan, standing in the presence of giant-like David and telling him with whitened face, blazing eyes and breaking heart of his sin and to hear David cry back with streaming eyes and choking voice of contrition, "I have sinned!" No attempt to evade the issue! No effort at denial! No excuse offered! On the spot he loathes his sin and comes back to God. Is it any wonder that God shouts across the spaces of eternity to Nathan, saying, "Tell him I also have put away his sin, and that he shall not die?" The accumulated greatness and goodness of David's life from boyhood proves sufficient to drive him to this superb conduct in the day of his terrible transgression!

• The New York Christian Advocate says of Dr. George R. Stuart: "Dr. George R. Stuart, pastor of First Methodist Episcopal Church, South, Birmingham, Ala., is one of the leading evengelists, lecturers, preachers and orators of the country. When he went to his present charge nine years ago the church had 1,727 members. It now has 3,700, and the usual attendance at the two Sunday service is 3,000. The Sunday school has risen from enrollment of 952 and average attendance of 476, to 2,520 and 1,156 respectively. There are four Epworth League chapters.

METHODS OF EVANGELICALS AND OTHERS IN RELIGIOUS EDUCATION

By Oscar L. Simpson, S. T. M.

The underlying purpose of education is to enable the student to attain mastery or control, under the illumination of ethical ideals. Mere control, however, is not sufficient in itself. There must be a worthy end in view. "The education of the character is much more important than the education of the mind, and the reading and repetition of text books and manuals is not enough to transform the soul of a generation." (Le Bon, The World in Revolt, page 12). The problem is to secure the adoption of the ideals of Jesus.

Just as there are differences of opinion as to how this goal may be attained, so there are as a consequence differences of method. There follows a brief disucssion of the outstanding methods with a view to pointing out some of the weaknesses and strong points of each—the Roman Catholic church, the Ritualistic Protestant churches, the Rationalistic Protestant churches, and the Evangelical churches.

I. Roman Cahtolic Methods.

The central fact of Catholic education is to pass on forever an autocratic system. They speak of the fathers of the church as though their sole contribution were the fidelity and devotion with which they conserved and passed on an unalterable system. Instead of faith they speak of the faith; a crystal rather than an organism. This view of course is untenable for people who think and are fair-minded and honest enough to think aloud. It contradicts not only the spirit but the fact of growth. More than that, it renders growth unnecessary. The explorer must either affirm solemnly that he made no discoveries or else render himself liable to excommunication.

Their teaching method is summed up in the formula: Habit formation by drill processes. There is a psychological truth here that by assuming the bodily postures the feeling state may be generated. The value of constant repetition, too, in securing belief is recognized.

It should be noted that there are some striking similarities between the methods of Roman Catholicism in religious education and the methods of Dogmatic Protestantism. Dogmatic Protestantism likewise imposes or seeks to impose a changeless faith and attempts to propagate truth by intellectual drill processes. The latter of course denies the infallibility of the church and finds authority rather in the Bible. This tends toward a pure intellectualism, though the tendency is checked when efforts are made to secure emotional experiences. This like the Catholic system blinds the individual to what is really taking place in the world. If the person thus indoctrinated ever wakes up and is honest with himself he goes where there is greater freedom.

II. Ritualistic Protestant Methods.

There is also the Ritualistic Protestant type. This type has certainly characteristics in common with the Catholics, more especially on the side of form. There are prescribed forms of worship. Summed up by Professor Coe (A Social Theory of Religious Education, George Albert Coe), these are: (1) Present and concrete material of instruction; (2) action and repetition; (3) symbols for things they do not understand; (4) group membership.

Here as with the Catholic method it is true that the outward form of emotions may tend to produce the emotions themselves. Kneeling tends to facilitate the practice of prayer. The danger is that there may be a lack of forward looking purpose, intelligent appreciation, and that there will develop a limited group spirit unconducive to real democracy. "The social education of the child must have a horizon that reaches far outside of the church consciousness."

III. Rationalistic Protestant Methods.

There is also what may be termed liberalism in religious instruction. Coe defines this as "the effort to develop in each person an individual or independent attitude in all religious matters; the awakening of thought as compared with mental habitation; and the fusion of rightness toward God with rightness toward men." In the abstract a very strong case may be made out for this attitude. The great danger in actual practice is that the liberal attitude may be largely in the mind and to that extent not find sufficient self-expression. In that event the liberal attitude becomes negative rather than positive with the ultimate result that the person becomes a narrow intolerant "liberal." That is precisely what happens to a greater or less degree to nine out of every ten Unitarians. Quoting again from Professer Coe, "reflection has the effect of inhibiting impulses, or postponing or resisting rather than of initiating action. Now, a locomotive engine must of course have a throttle, but it must have steam also. Human impulses must be regulated and redirected, but yet the engine fire is what moves life up the grade of progress. Religious education must include provision for cultivating religious fervor. . . . Liberalism should go on to free men's hands and feet as well as heads—free them not only in the sense of getting them loose, but also in the sense of geting them into exercise."

IV. Evangelicals.

What can evangelicalism learn from other methods of approach to this problem? It should be assumed that something can be learned from each of the foregoing types. To that end they should be studied not from a trenchant critic who writes primarily to point out defects but rather from one who believes in the system and presents it in its best form.

The fundamental viewpoint of the evangelicals is designed to exalt the individual's direct and immediate responsibility to God. This is true to a greater or less degree of all Protestant branches. The Protestant teacher of religion, if he be true to his Protestantism, must promote unfolding from within. Various methods may be used: mental stimulus, action with a definite goal in view, reflection, contemplation, and drill in habit formation. In some of this, especially in the last named, the Catholics may be studied to decided advantage. Protestantism was born in the midst of a tremendous intellectual upheaval. It was an uncommonly long time after the Reformation before the Protestants took any part in foreign missions. There is still the danger that emphasis may be placed on the thought side to the exclusion of other necessary factors. One of these is wisely chosen drill in habit formation.

To promote liberalism without sacrificing religious fervor and to secure loyality to the church organization without closing the eyes and stopping the ears, should challenge the best efforts of the teacher of religion. The religious teacher, too, should set out to learn how he may inspire control without slumping into the methods of the casuist. Let us keep the doors open and the blinds up.

DRINK AT STOCKHOLM

I have just received copies of American daily newspapers, and I must express my surprise at the press reports contained therein of the discussion on "Drink" at the Stockholm conference. It is quite different from the report contained in other papers having special correspondents at the conference. The Svonska Morgenbladet, the leading paper of Stockholm, said in its report—"Solid":

"Bishop Cannon's words made evidently a deep impression, and all the more remarkable facts were underscored by unanimous applause from American delegates, and greatly impressed the delegates from all parts of the world."

The Observer (London), one of the leading papers of Great Britain, in its report said: "In a survey of the American situation Bishop Cannon appeared to carry the judgment of the conference as he argued the right of the community to protect itself from the economic, political, and social evils of the drink traffic. He further claimed that prohibition is the will of the American people, and clearly the American delegates supported him to a man."

The report of the Christian Science Monitor, whose special correspondent is one of the secretaries of the Federal Council, stated "American prohibition emerged in a more favorable light at the Universal Conference on Life and Work from Monday's debate. It was generally felt that at the close of the debate, the prohibitionists had scored a big victory. A supplementary report of the American section prepared by Bishop Cannon explained the fundamental basis underlying American prohibition. No vote was taken, but it was felt that significant progress had been made."

It is true that the conference called "time" while Bishop Cannon was in his closing paragraph, but as the Stockholm paper says, "The same tactics were repeated for every speaker that exceeded the time as most of them did.

Furthermore, Lord Salversen persisted three times in his effort to continue to speak beyond the fixed limit and ceased only because of the determined persistence of the conference. Moreover, Lord Salverton made such unwarranted statements concerning American conditions that thirty-one prominent American delegates issued a printed statement denying the correctness of his remarks.

As an American delegate present at the conference, living at present in London, I have thought that your readers would like to know how the discussion at Stockholm impressed some others who were present beside the Associated Press correspondent. Ed. J. Richardson.

WEAVER COLLEGE

Dr. J. F. Pennington, from the Municipal Clinic of Birmingham, Ala., lectured to the students and faculty of Weaver College on Friday night. His lecture was based upon a number of lantern slides from which he showed facial and cranial characteristics connected with particular ability in various occupations. As a rule such methods of vocational guidance have not demonstrated their accuracy, for most of them do not correlate significantly with the estimates of ability formed by close friends. Dr. Pennington used as subjects a number of students well known to his audience. It was the opinion of those who heard him that his readings did correlate significantly with the opinions of fellow students, though he did not in the small time available catch every characteristic known to the students. The great value of such lectures is the stress it places upon personality and upon care in selection of an occupation.

The Euterpian and Cliosophic societies have set out on the college campus several dozen native shrubs and plants, and are helping greatly in the effort to make a park of the campus. Saturday night they gave an entertainment and served candy and other refreshments for the purpose of securing funds to continue this beautification of the property. Their net income was about $50, which they expect to expend in building some permanent structure in or near the administration building.

The Epworth leagues of the Weaverville Methodist church were the guests of the college league on Sunday, October 6, and quite a number of leaguers and other residents of the community were in the college chapel. Miss Margaret Powell, '27, of Albemarle, presided. The chief discussion of the topic was given by Mr. W. A. Hart, '26, of Easley, South Carolina, who is president of the league. This was followed by a pageant representing the Parable of the Ten Virgins in costume. They were aided by a chorus back of the scenes. The play was set to music and was very effective. The last scene where the five foolish virgins sang disconsolately "Too Late" was altogether too sad for pleasure. The voices blended well, and many of the members of the group showed power in facial expression and in posing.

The first football game of the season was played on Dunham field Saturday afternoon. The Asheville Farm School won over the Weaver College team by a score of twenty-five to seven. The farm school eleven contained a number of players who suffered defeat here last fall, while the greater part of the Weaver College team is made up of new men, and superior team work and experience were too great to be overcome. Pep meetings are being held daily and the students are getting ready to back their team to the utmost in the contest with Mars Hill October 10th. T.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil	47	0
Central Brazil	38	0
South Brazil	40	0
Missouri	196	14
Southwest Missouri	128	31
Holston	163	150
Louisville	132	72
St. Louis	124	29
Tennessee	117	147
Total	1413	798

PROGRESS AT ROPER

Our Methodist church of the Roper charge has erected a parsonage and we are in need of funds to finish paying for it, so we are asking you for a donation. Any amount would be gladly accepted and highly appreciated. Our Aid Society, of which I am a member, is working to get money to help pay this indebtedness. We owe nearly a thousand dollars on this building.

The writer is a widow of Mr. H. J. Williams, an old Confederate soldier. My husband subscribed to the Advocate in the year 1881. I have been taking and reading it ever since. Am still reading it the best I can, though my eyesight is not very strong, as I am in my eighties. My husband subscribed to the Advocate for a poor neighbor for two years.

Again I want to thank you for any amount you may donate to this cause.

Mrs. Sarah J. Williams.

REVIVAL AT GARDNER CHAPEL

Our annual revival at Gardner Chapel closed Wednesday night, September 30. Our pastor, Rev. M. F. Hodges, did the preaching for us. He did it well, too. He preached the straight "old time gospel.

On Wednesday night, September 16, our prayer meeting in behalf of our revival started, which was to begin the 20th. Mrs. F. P. Maultsby, who was in charge of the prayer services and is a straightforward, consecrated Christian man, worked hard with the other Christians in praying the way open for the meeting. We feel like we are greatly indebted to him and our pastor, but more than all to God for sending us a preacher who will take his stand to please God instead of his people.

We believe no greater revival was ever held at Gardner Chapel, as there was the greatest interest manifested during each night service, due to the forceful preaching of the gospel. The sentiment of the entire community is voiced when it is stated that Brother Hodges is a man of great personality, and through this medium made ever forceful by his wonderful preaching. He received three members into the church with others to come.

J. J. Hall.

ELMWOOD CHARGE

We are closing up our first year on this charge and busily preparing for our final report for conference.

We have had a very good year and our people have been very kind to us. We have a very good report to give fro mour revival meetings, taking everything into consideration. We held special revival services in all our churches. We have received 18 members on profession of faith and 17 by certificates.

We have finished ceiling the parsonage and removed the debt that has been hanging over it for some time, and now we have a very nice, convenient seven-room parsonage; and we also have two church buildings ready for dedication. We make special mention of our little church at Elmwood—I mean only a few members. They are willing and ready to make special sacrifice to meet all their obligations to their church. In the meantime they have installed a nice piano in their church.

Our entire official board are faithful and loyal to the church.

J. W. Strider.

FOR WHOM SHOULD I VOTE TO GO TO THE GENERAL CONFERENCE

Others may vote for whom they will, one thing only will be considered by me—the strongest men who are clear of modernism. I shall not consider for one moment woh we shall honor, nor what position he may occupy, nor whether he is my friend, but will he stand like a stone wall against every effort to put in places of strategic power men who have lost faith in the Gospel of Christ as interpreted by the Methodist church.

The one great issue of the next General Conference will be whether we shall purge our church of leaders who have lost the faith and elect men who have or whether we shall become a Fosdicked church. Unless somethoing is done, that will inevitably follow and with four more years of drifting the Southern Methodist church is doomed as a vital evangelical force in America.

W. T. Phipps.

SPARTA CHARGE

We have had a very successful year on the Sparta charge. The Sunday school and Epworth League have been on an incrase throughout the year. Sixty new members have been added to the church. We now have a beautiful new parsonage. Mr. Warren, the contractor, turned it over to the church a few days ago. One church has been repaired. Brother Lucas is popular with these good people.

A Member.

There have been about 260 accessions to the membership, approximately 200 of these on profession of faith; many have joined other churches; many have been reclaimed from a backslidden or lukewarm condition; many church members have been saved who had never really known salvation before. There are at present fully 300 persons on the charge, in a membership of 570, who will lead in public prayer and speak in public testimony, a majority of these being young people and children. Our work among the young has been the chief success and joy of our ministry. We have preached a high standard and endeavored through divine grace to live up to it; and we feel convinced by abundant evidence that most of the members of Forsyth circuit believe in a higher standard of religion and know more of Methodist doctrine and are more familiar with Methodist nomenclature and Bible terms in their daily lives

NOVEMBER and DECEMBER
CHRISTIAN EDUCATION MONTHS
The Fifth Regular Payment
Falls Due
November 1st, 1925
Pastors, Collectors, Subscribers
GET READY
For the Collection of the
CHRISTIAN EDUCATION
PLEDGES

FORSYTH CIRCUIT

I am closing my fourth year on the Forsyth circuit and am sending you herein a brief account of the progress on the charge during the four years.

The year before I came on the charge it was composed of eight churches, having a membership of about 700. Since then it has been divided three times, the eight churches of the former charge now forming one whole charge and the major part of two others. Only three of the old churches—Mt. Tabor, Marvin and Pine Grove—are in the present Forsyth circuit; but these three are paying this year more than the entire eight paid four years ago to the different causes of the church, and their membership is more than five-sevenths of the membership, in numbers, of the eight churches four years ago. There have been two new churches, Hiatt and Westview, organized during the quadrennium, and these are growing rapidly.

There have been four new church buildings erected and three Sunday school annexes built during the four years in the eight congregations, the writer of course not being responsible for all these. During the past year we have completed a Sunday school annex to old Mt. Tabor church, which makes it one of the largest country churches, if not the largest, in North Carolina. The building is of brick; the enlarged auditorium will seat 900; there are eleven large Sunday school rooms which provide ample accommodations for a Sunday school of 800 members or more, which is three times the present Sunday school membership. Besides these rooms there is a large basement, not yet finished because not yet needed. We have also built this year at Mt. Tabor a first class, modern parsonage, costing $4,500.

The charge has enjoyed some glorious revivals during the four years, than ever before. The charge has paid out in full on all assessments during the entire four years.

The people of the charge have loved us and shown us great kindness; we love them dearly and shall always remember them at the throne of grace and always thank God for the privilege of having served Him a while on the historic Forsyth circuit. John Cline.

EXPRESSIONS OF APPRECIATION

The following resolutions were unanimously adopted at the closing session of the Co-operative Standard Training School for Sunday school workers, held in Hay Street Methodist church, Fayetteville:

As the Co-operative Standard Training School for Sunday school and church workers comes to a close, we feel deeply gr ateful and appreciative for all its privileges and blessings.

We realize that it has been a great success and that we are better fitted to labor and teach in our Master's name as He has commanded. Unto all who have contributed to its success we extend our heartfelt thanks and appreciation.

First, to the directors of the school, Mr. L. L. Gobbel and Mr. C. T. Carr.

Second, to each member of the faculty, Rev. H. E. Spence, who taught last Sunday night; Dr. C. M. Meeks, Mr. L. L. Gobbel, Mr. C. T. Carr, Miss Georgia S. Keen, Mrs. C. L. VanNoppen, and Mrs. H. E. Spence for their most excellent service.

To the board of managers and especially to its chairman, Rev. J. H. Shore, for such splendid support.

Fourth, to each home entertaining members of the faculty for their kind hospitality.

To the Fayetteville Observer for its support by way of publicity.

As a school let us express our appreciation of all these kindnesses by a rising vote of thanks.

ORGAN TO BE DEDICATED IN HONOR OF DR. F. J. PRETTYMAN

Dr. Forrest J. Prettyman, formerly chaplain of the U. S. Senate, will be honored by the members of Emory M. E. Church, South, of Washington on Tuesday, October 13, at 8 p. m., when their new pipe organ recently installed by Lewis & Hitchcock is dedicated to their former pastor who dreamed of greater things for the "Little Stone Church on the Hill," which was Emory's title for many years.

The people of the congregation consider it a rare honor to be allowed to place within their walls a tribute to such a well known champion of the Prince of Peace who is not only a minister and orator, but a poet and musician as well. Dr. Prettyman is now located at Main Street Church, M. E. South, Gastonia, N. C., but will be present at the dedicatory service when an organ recital will be given by Frederick Weaver of the Peabody Conservatory, Baltimore, assisted by the Emory choir under the direction of LeRoy Lewis, Miss Edna C. White, organist.

Dr. Prettyman was chaplain of the Senate during Woodrow Wilson's administration and when from his home beside the little church to the Capitol to offer prayer at the opening of every session of the legislative body.

Just prior to his departure from the Baltimore conference, where he had served for 40 years, to accept a pastorate at Knoxville, Tenn., Dr. Prettyman, with the aid of Dr. E. O. Watson, blazed the way for Emory's large stone structure that now crowns Fort Stevens, Brightwood, a spot from which Union cannon roared in the defense of Washington July 11 and 12, 1864, and the site of the church since 1830.

While he originated and planned the new edifice, the work was accomplished during the ministry of the Rev. E. A. Lambert, who completed a four-year term of service last May. Rev. D. L. Snyder, formerly at Front Royal, Va., is at present engaged in the work of filling the pews from the ever-increasing population of the negihborhood.

During the World War the church was often crowded with uniformed men from Walter Reed Hospital, who heard many of the nation's prominent men speak at the Sunday evening services. Among these was the late Thomas R. Marshall, Vice President of the United States.

Dr. Prettyman comes from a long line of Methodist ministers starting with the member of his family who, 145 years ago, gave the building and ground for Barrett Chapel in Delaware where Coke and Asbury founded the "cradle of Methodism in America."—Baltimore Southern Methodist.

ANNUAL REPORT BY REV. T. A. GROCE AT OTEEN

No. men to be served, year	12,183
Average per month	1,015
No. visits on wards	8,358
Average per month	696
No. Methodists here during year	3,099
Average per month	258
No. men interviewed	758
No. conversions	47
No. conversions	47
No. received into church	19
No. Bibles and Testaments distributed	269
No. adult students, 125 month..	1,500
No. letters written for patients	123
No. Methodists who have died..	49

T. A. Groce.

FAYETTEVILLE DISTRICT MEETING, SILER CITY, OCTOBER 21-22

The Woman's Missionary Societies of the Fayetteville district will meet in Siler City October 21 and 22.

Please try to be present on Wednesday evening, and Thursday at least until time for the afternoon train.

If your delegates will be in Siler City Wednesday night (and some must if they attend) please notify Mrs. Lydia Campbell, Siler City, N. C.

Mrs. Emma L. Hunter,
District Secretary.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

A VISION OF CHRIST

By faith I stand at Calvary's mount,
The cross of Christ I see;
The Son of God is hanging there,
His eyes are fixed on me.

"O child of pain and sin," he speaks,
"Wouldst thou from guilt be free?
Behold my hands, my side, my feet—
My blood is shed for thee.

Go quickly now and tell the world
A Saviour thou hast found.
My blood is spilt for all mankind;
Go, spread the tidings 'round."
—Nannie Hearn Griffin, Atlanta, Ga.,
in Christian Advocate of Nashville.

FAR REACH OF SPIRITUAL AIM

The Spirit of Jesus Christ is the spirit of missions. Our Lord Jesus Christ was himself the first missionary. His promise and advent composed the first missionary movement. The missionary spirit is not simply a phase of the gospel, not a mere feature of the plan of salvation, but is its very spirit and life. The missionary movement is the church of Jesus Christ marching in militant array with the design of possessing the whole world of mankind for Christ. Whoever is touched by the spirit of God is fired by the missionary spirit. An anti-missionary Christian is a contradiction in terms. We might say that it would be impossible to be an anti-missionary Christian because of the impossibility for the divine and human forces to put men in such a state as not to align them with the missionary cause. Missionary impulse is the heart-beat of our Lord Jesus Christ, sending the vital forces of Himself through the whole body of the church. The spiritual life of God's people rises or falls with the force of those heart-beats."—From the "Essentials of Prayer," Bounds.

DEATH OF REV. L. E. STACY

We sympathize most deeply with Mrs. C. C. Weaver, conference superintendent of young people's work, in the death of her father, Rev. L. E. Stacy, which occurred a few days ago at his home at Fallston, following a very short illness. For years Mr. Stacey has been a minister in our conference, and wherever he has served has made hosts of friends who will mourn his going. His funeral was held in Fallston and was attended by a large congregation of friends. Our sympathizers are extended to each of his bereaved ones.

WORK ON THE STATESVILLE DISTRICT

We are glad to have a most interesting account of the activities of the missionary workers on the Statesville district which is given us by Mrs. George M. Foard, district secretary, who is doing a fine work on her district. We contgratulate her and the women who are making things possible in that part of our conference. Mrs. Foard writes:

"I am now back on the job after an absence of three months, but the work on the district has gone steadily forward and the reports of the third quarter, now coming in, show that the societies have been at work during the summer. There have been two adult societies organized since our annual meeting, one at Huntersville with Mrs. S. E. Lowe as president, and another at Grace Chapel on the Dudley Shoals circuit, with Mrs. Eli Yount as president. I feel sure these societies will bring things to pass, with these women at the head of them. One junior society has been roganized at Taylorsville and one young people's at Race Street, Statesville. Two others that had almost died have been rejuvenated. We are planning to do some more constructive work this fall.

We had Miss Bess Combs with us at Broad Street, Statesville, on the night of September 30. A splendid crowd was in attendance, several societies from over the district being represented. Miss Combs is a wonderfully magnetic speaker and she held the closest attention of her audience. When the Y. P. societies in a body marched in wearing their bands of green and gold, she said she felt an added inspiration. We shall not forget her wonderful address."

A PLEASANT MEETING

The Woman's Missionary Society at Broad Street, Statesville, held a business and social meeting with their president, Mrs. E. G. Gilmer, recently. After the business was transacted Mrs. F. B. Burch gave a group of readings, and then we had a "Bible women contest," which revealed to some of us just how much had been forgotten about the characters in the Bible, and it was amusing to see some of our most scholarly women go foot.

After the program the hostess served an ice course. These social meetings are a great factor in bringing our missionary women closer together and we always go away with the determination to do more for our less fortunate sisters.

(We are indebted to Mrs. Foard for the foregoing report of the pleasant occasion in her home church.—Ed.)

THANK YOU, DISTRICT SECRETARIES

We feel greatly indebted to the district secrtaries who have sent us such splendid reports for "our page," and we hope that the others who have not yet done so will be heard from right soon.

We appreciate any effort on the part of our readers to help us out in making our page interesting and readable. Send your items in; we are glad to have them.

North Carolina Conference

JOHNSON COUNTY MISSIONARY CONFERENCE AT SELMA

The Johnson County Missionary conference opened at ten o'clock on Tuesday, October 6, Mrs. E. B. McCullers presiding. After devotional service an enthusiastic message from the chairman, Miss Frances Burkhead addressed the meeting. She stressed the fact that all of China is not alike—China is like so many different countries in that the provinces are unlike, the north being different from the south and the interior district from the coast. She confined herself mainly to the city of Soochow and her work there. She said in part: Soochow is a very rich city and a very old city, being built about five hundred years before Christ. The women of Soochow are the best embroiderers in the Orient. There are about 20,000 embroiderers in Soochow and about 100 are employed by the Moka Garden Embroidery Mission. This mission is self-supporting and a religious centre that has reached the greater part of the city. In connection with this mission baths are furnished for women for five pennies each. This is a great work in social service, since the Chinese homes have no uniform heat—only foot-stoves and hand-stoves—and there are no public baths provided for women as there are for men. At present the mission furnishes about forty baths a day, but plans are being made to open a regular bath house. Many of the rich women use these baths.

The heathen religions are having a great revival now in China, especially Buddhism. Of the 460,000,000 people in China ten per cent of the men can read while only one per cent of the women can read.

The McTyiere School has a far-reaching influence throughout the country. The best Chinese families seek for their daughters the training which McTyiere gives.

The Woman's Missionary conference of China has sixty auxiliaries, and it is an education to the women of China just as it is in America. They have no dues—they give a stated offering. They realize they are in touch with our women here. They send one-tenth of this money to the Council to be sent to Africa. Now the Manchurian mission is opened, they are interested in that.

Numbers believe in Christ, but they can't cut themselves loose from ancestral worship. Numbers have all their property held in common with the clan, and to break from the clan means a possible loss of their support. For centuries China has held to ancestral worship. It is no little thing to break away from such a custom. One family has a continuous written history for ninety-four generations.

In China we always think of you women here and we pray for you, and you don't know how we are heartened by your prayers.

Miss Helen White, district secretary, spoke:

"Mrs. J. G. Shotwell, county chairman, and I have visited fourteen churches in Granville county with a view to organization. We send literature to women in their homes and to those who cannot be in touch with an organization. We've been all through the county getting in touch with women here and there in order to cultivate them for the work.

Miss Ethel Sugg, conference missionary candidate, is at Louisburg College, and the Raleigh district is expected to provide one hundred dollars on her expense."

Miss Vara Herring is so well posted on all phases of the work that it is hard for an uninformed member to guess her rightful position in the conference. She wanted to remind the conference that our district has not met its pro rata for the Belle Memorial. "Make special effort this fall to complete the full amount," she said. "Put on a pageant to instruct as well as to secure a special offering."

Rev. Z. Hinohara of Central church, Kobe, brought greetings from his home church to the members of the M. E. Church, South. He said:

"There are twenty-five different denominations in Japan. The Methodist church is one of the three strongest denominations. The Methodists are a great force in bringing about Christianity in Japan.

Central church was organized by Bishop Lambuth thirty-nine years ago with eight members, six of these being Americans. It has been self-supporting for thirty-one years—the first Japanese self-supporting church. In Japan there are 160,000 Protestant church members and one preaching place for every 40,000 people. We are very happy that our people have access to Christianity. It is necessary to show the good in Christianity to convince our people. We induce them to come to preaching by personal interest and the preachers visiting homes. Japanese men are not given free access to visit the women in their homes. For this reason the work needs many Bible women. Japan is awakening especially in education. The Japanese women are being well educated. The Japanese government has established more high schools for girls than for boys. A high school education is becoming one of the conditions for a girl's marriage, therefore a high school education becomes an important investment. The majority of graded school teachers are women and the women are filling positions in the business world."

The Selma auxiliary provided a delicious luncheon and during the intermission every woman had a chance to talk.

The majority of women won't consent to make a speech, but when it is a matter of just plain talk they thoroughly enjoy the game, and they will keep it up for several hours.

The afternoon session was opened with prayer by Rev. W. J. Watson.

Miss Margaret Etheridge spoke on social service. She has been successful in her personal work among the mill population at Selma and her talk was illuminating.

Miss Braxton Banks, a graduate of Scarritt College last June, gave a detailed description of college life in the institution.

The singing of Mrs. E. W. McCullers was greatly enjoyed. At the morning session she sang, "I Heard the Voice of Jesus." In the afternoon, by request, she sang "The Promised Land."

There were four wise preachers present on that day—Rev. W. J. Watson, Rev. M. Y. Self, Rev. A. J. Parker, and Dr. Fitzgerald, pastor of Selma church—and they were wiser when they went away; but the best of all was they were not deadheads but contributed to the program. We wish we had more wise men.

The Johnson County Missionary Society had a great program—one worthy of the great cause it has espoused.

E. S. P.

WORK ON THE MILTON CIRCUIT

Mrs. J. Bascum Hurley writes:

Our new adult society has been organized at Purley with twelve charter members, and four new ones were added to the list at the last meeting. Miss Louise Bumpas is president of the society.

Miss Annie Lee Wood, as superintendent of children's work at Jurley, has organized a band of fifteen bright boys and girls.

The Milton Bright Jewel Band was reorganized in the spring with the largest number they've ever had, under the able leadership of Mrs. C. R. Thomas.

The adult society of Milton has had its first regular study class. We've studied "The Task Ahead" and are now about to finish "The Missionary Message of the Bible" this year. Both have proved very inspirational and helpful.

"The Task Ahead" has also been taken up by the Semora Society and by the New Hope Society. Both of these societies are going forward in interest and enthusiasm. Semora hopes to have the children organized in the near future. We believe that it is only a matter of a short time before the women of Connally's church will organize.

Another great evidence of increased interest is the fact that the New Hope and Milton societies have extended a joint invitation to the Durham district to hold its next regular meeting with them at New Hope church. This is the first time in their history that they have contemplated such a treat and every one is looking forward to the occasion.

UNITED MISSION STUDY MEETING

As a result of the mission study meeting at Edenton Street church Wednesday, September 30, the work of the missionary societies of the Methodist churches of Raleigh received a wonderful impetus and renewed strength and interest.

Beginning at 10:30 Wednesday morning, 135 women representing the four Methodist churches of the city spent several hours in the study of the book, "Prayer on Missions." A nursery was provided for the children throughout the day, and lunch was served in the basement of the church by the members of the Senior Epworth League of Edenton Street church.

Under the direction of Mrs. R. W. Bailey, superintendent of mission study of the Woman's Missionary Society of Edenton Street church, the following program was carried out:

Doxology.

Devotional, by Miss Frances Burkhead, returned missionary.

(continued on page thirteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

PERIOD OF VISITATION

This is the period of visitation. We are in the midst of our second annual conference-wide Program of Work check-up campaign. Sixty or seventy-five approved representatives of the Sunday School Board have taken the field, meeting with the officers and teachers of approximately 300 Sunday schools which have adopted a Program of Work. It is a busy time for all of us. It is a time of great opportunity. The successful carrying out of the plans of this campaign will mean untold good to our schools and, through them, to the childhood and youth of our church and state. It is a time for taking stock and for setting new and higher objectives. It is an opportunity to gain information and inspiration. No officer or teacher can afford to fail to be present when his or her group is being visited. Be present and learn more about the plans and policies of your church touching the Sunday school.

FAYETTEVILLE SCHOOL GOOD

The fourth annual session of our Fayetteville standard training school was held last week, with a splendid attendance and excellent interest and work. Six courses were offered, the Presbyterians co-operating. Names of those earning certificates and other facts concerning the school will be published later.

HALL'S-BEULAH-McGEE'S

In company with Rev. R. B. John, the pastor, the writer spent Tuesday of last week visiting the churches of the Roseboro charge, Fayetteville district, this visiting being a part of our conference-wide check-up campaign. It was a bright October day, the roads for the most part were excellent, and, in spite of the fact that it was a week-day and cotton-picking season, workers assembled at Hall's, Beulah, and McGee's and spent an hour giving a report of Sunday school conditions and studying plans by which improvements may be made during coming months. Among other things considered as forward steps at each place were the holding of a workers' council at least quarterly and the naming of a person definitely in charge of training work, one of whose tasks will be to get each officer and teacher to read at least one approved book a year. "The Small Sunday School, Its Plans and Work," by Sensabaugh, is the book which will be circulated first. Andrew's Chapel and Roseboro churches were visited, but the checking was not done. This will be attended to at a meeting to be arranged in the near future.

LANE'S SCHOOL ADVANCES

Lane's Sunday school and Lane's church, Fayetteville district, are making splendid progress, as the following letter from one of the members will indicate:

"Your letter was received soon after district conference at Dunn in regard to our Sunday school being organized at Lane church. We soon heard from Mr. Gilliam (district secretary) as you said we would, and on the third Sunday in June he came and organized a school here, with an enrollment of 35. Well, this was just a small beginning, but the interest has continued to grow, and new pupils have been enrolled every Sunday, until now we have an enrollment of well up in the nineties, or almost a hundred. Last Sunday it was decided to divide the primary classes on account of the size; also the juniors had to be divided, making a junior boys' and a junior girls' class. My class of intermediate-seniors has also grown so large that it too has to be divided into girls' and boys' classes. There are more than 20 enrolled. The grown folks are taught by a member of the men's Wesley Bible class of Hay Street church. Our school is doing very nicely with the financial part, too.

"Mr. G. C. Trice of Fayetteville, lay leader of Hay Street church, was put in charge of Lane church, and under his management the laymen of Fayetteville are doing a fine work here. The Hay Street laymen and other workers have been a power in making a live Sunday school here, and I believe the work will grow more and more.

"There are many more yet to be brought in. By actual count there are 533 people living in the range of this church, within four miles of it, and a census taken in June showed there were 345 of this number who were not members of any church. Since then eight have united with the church; eight have united with ours, making our membership now 22, with several others to be received into the church."

Great oaks from little acorns grow, we are told, and we are delighted that new life in all phases of the church's work has followed the organizing of the Sunday school.

ROSEBORO IS BUILDING

Our congregation at Roseboro, of which Rev. R. B. John is pastor, is building a magnificent new building. It is a two-story brick structure, with ample Sunday school facilities, arranged according to approved Sunday school standards. The cost, it is said, will be approximately $30,000 or $35,000. It is not yet completed, but the walls are up, the roof is on, and before very long this congregation will be using equipment that many communities twice as large would delight to have.

HAY STREET TAKES STOCK

Officers and teachers of Hay Street Sunday school, Fayetteville, in special session Wednesday evening of last week, the writer attending, spent an hour taking stock of their organization and work and making plans for improvements during coming months. It was the annual check-up according to Program of Work B, and the report showed considerable progress over last year. Mr. Albert Stewart, superintendent of the school, presided. Rev. J. H. Shore, the pastor, was present, offering the invocation and taking part in the discussions. The ladies of the church served a delightful supper.

SCHOOLS TO BE HELD

The following training schools are to be held between now and conference:

Sanford—October 11-16.
Greenville—October 18-23.
Morehead City—October 25-30.

EARN GOLD SEAL DIPLOMAS

The number of persons in the North Carolina conference earning gold seal diplomas in the standard training course is steadily increasing. Hay Street, Fayetteville, has the distinction of having two workers holding gold seal diplomas—Mrs. W. L. Hunter and Mrs. T. H. Sutton. Mrs. Hunter completed her work several months ago, specializing in junior work. Mrs. Sutton completed the course this summer, specializing in adult work. The earning of a gold seal diploma means the completion of eight general units and four specializations units. A significant fact concerning these two excellent workers is that, regardless of the fact that they have their gold seals, they both attended the training school regularly last week. The truth is that, as a rule, those best informed are usually the ones most eager to learn more and more and to continue to study to show themselves "approved unto God, workmen that needeth not to be ashamed."

AGAIN, CHILDREN'S WEEK!

Although October is the time suggested for the observance of Children's Week, churches that find it inconvenient to put on the observance in October may use some other week, say November or December. So important is it that there be closer understanding and co-operation between homes and Sunday school and so helpful is the observance of Children's Week in accomplishing this desired result that we are again urging schools that have not taken steps to observe the week take action as soon as possible and write to Miss Georgia Keene, Durham, N. C., for literature and suggestions, all of which come free.

Western North Carolina Conference

ENCOURAGING

The news from Treas. H. A. Dunham of our Sunday School Board relative to Sunday School Day receipts is very encouraging. Within the last month sufficient funds have been coming in to supply our actual needs and another year finds all our expenses paid in full. The regret we have over the year's work is that because of limitation of funds certain phases of our work could not be enlarged as we had desired. However, a recapitulation of the year's work tend to encourage us greatly. To the friends of religious education throughout our conference we extend grateful thanks for their loyal co-operation.

CHECKING UP

We are this week in the midst of the first annual check-up of Sunday schools meeting requirements on their Program of Work. About 200 of our leading Sunday schools have secured wall charts outlining ten distinct phases of activity and are this week being checked on the advancement made along these lines. Quite a number of the reports are already in. Fifty-one select workers are looking after this matter. Others will join this number as the work unfolds.

CHILDREN'S WEEK

The fourth annual observance of Children's Week in the Western North Carolina conference shows marked headway. Eighty of our leading charges have selected proper Key-Women, received litreature and are busy at the important work of visitation, preparing the pageant for the parents' meeting and deciding on their Forward Step. A few of our charges have already completed the task and are enthusiastic over the good obtained. Prospects indicate the most successful Christian's Week observance yet held.

HONOR ROLL

Our Sunday School Day Honor Roll grows with age. The close of our conference year brings to our attention an increased number of those who want to help. We thank them most cordially and are pleased to place them on our honor roll:

Main St., Gantonia	$125.00
Haywood St., Asheboro	30.00
First Church, Brevard	25.00
Denton Circuit	26.91
Gold Hill, Gold Hill Ct.	17.85
First Church, Hendersonville	17.00
Trinity, Gastonia	3.84
East Spencer	2.00
Unity, Thomasville Ct.	8.00
First Church, Lincolnton	17.56
Moore's Chapel, Thrift-Moores	2.30
New Hope, Lewisville Ct.	2.13
Weddington, Weddington Ct.	3.00
Grace, Winston-Salem	7.50
Beulah, Cherryville Ct.	1.86
Union Grove, Unionville Ct.	2.50
Gilboa, Marshville Ct.	2.50
Olivet, Lilesville Ct.	1.00
Midway, Prospect Ct.	2.00
McAdenville	11.83
Cedar Grove, Norwood Ct.	3.00
Pleasant Grove, Thrift-Moores	5.00
Boone	11.72
Mt. Herman, Ararat Ct.	1.07
St. Peters, Belwood Ct.	7.50
Lilesville, Lilesville Ct.	2.00
Savannah, Lilesville Ct.	3.00
Providence, Salisbury Ct.	4.02
Old Fort Ct.	3.00
Westview, Westview Ct.	9.40
Fairview, Davidson-Fairview	6.53

DUAL SPECIAL

Our Sunday schools are in increasing numbers and in increasing amounts rallying to our Dual Missionary Special. This money goes to the support of our European mission fields and in a limited way to Sunday school extension work in neglected areas of the Western North Carolina conference. Sunday schools which owe the Centenary can liquidate their debt by giving to the dual special. This money should be sent to Mr. H. A. Dunham, Asheville, N. C. Brother Dunham's most recent report carries the following contributing Sunday schools:

Ramseur	$64.00
Central, Asheville	40.00
Vanderburg, Shepherd's Ct.	39.00
Bessemer City	35.00
Central, Monroe	23.52
Centenary, Greensboro	20.67
Trinity, Kannapolis	20.00
Spindale	18.75
Hickory Grove, Charlotte	18.02
Mt. Pleasant, Asheville	14.07
Harrison, Pineville Ct.	12.44
Rockwell, Gold Hill Ct.	5.00
Mt. Zion	6.22
Concord, Bessemer-Concord	4.28
Mt. Pleasant, Mt. Pleasant Ct.	4.57
Providence, Salisbury Ct.	3.41
Siloam, Dobson Ct.	2.95
Rockford St., Mt. Airy	3.82
Cotton Grove, Linwood Ct.	3.25
Azalea, Swannanoa Ct.	2.85
Ararat Ct.	1.00
Epworth Girls' Class, Hudson	1.00
New Mt. Tabor	2.75
Farmington, Farmington Ct.	4.05
Mt. Harmony	2.00
Fallston, Belwood Ct.	1.47
Smith's Grove, Farmington Ct.	1.70
Littlejohn's, Lenoir Ct.	2.70
Old Union, Randleman Ct.	2.10

A LEADER

Rev. S. T. Barber grows better with age. He has done a most outstanding piece of work during the past two years on the Denton circuit. A general awakening is manifest. Among a number of other things the circuit enrolls as a 100 per cent Sunday School Day offering charge. On a card just received from Brother Barber the following good news is listed:

"I am sending to Brother H. A. Dunham $26.91 from my charge for Sunday School Day offerings from my six churches as follows: Clarksbury $1.00, Denton $5.13, Jackson Hill $8.62, Newsom $6.62, Pleasant Grove $1.00, Siloam $4.54. This makes my charge a 100 per cent Sunday School Day circuit."

Three of Brother Barber's Sunday schools have "Programs of Work" and are being checked this week. The circuit has patronized during the past year a Cokesbury training school. Brother Barber is a leader.

DIPLOMAS

From records just received from the Leadership Training Department at Nashville the following have received Sunday school diplomas:

Rev. C. S. Kirkpatrick, gold seal.
Rev. R. C. Goforth, gold seal.
Rev. M. Q. Tuttle, blue seal.
Rev. F. J. Stough, blue seal.
Rev. E. Myers, incomplete diploma.
Rev. O. J. Jones, incomplete diploma.
Horatio LaFevers, incomplete diploma.

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

ATTENTION!

Have you heard of the Epworth Era? Do you know what it is? For fear that someof you do not know I will tell you. It is the organ of the young people's organization of our Southern Methodist church—the Epworth League. Besides the splendid reading matter found therein and besides being able to keep in touch with the Epworth Leagues of Southern Methodism there in a program given for each meeting.

Many of our leagues probably have not urged the importance of subscribing to this magazine. We want this year, if possible, to put the Epworth Era into every home. To do this we are going to use a "fish" plan which will be a sort of fishing contest between the leagues. All the order blanks will be in the shape of fish, and four awards amounting to $75 will be offered by the Central Office.

The leagues will be divided into three classes according to their membership:

Class 1 leagues, 50 or more members.

Class 2 leagues, 25-50 members.

Class 3 leagues, 1-25 members.

Class 1 to be eligible for award, the list of subscriptions to be sent in must be 25 or more. And for the largest number of fish or subscriptions, over 25 sent us by any league in class 1, an award will be give that league.

Class 2 to be eligible for award, 15 or more subscriptions must be sent in, and for the largest number over 15 sent in by any lague in class 2, an award of $15 will ge given.

Class 3 to be eligible for award, eight or more subscriptions must be sent in. For the largest number over eight from any league in class 3, $10 will be given.

These are for new subscriptions to the Era only.

Then there will be a grand award open to all of our leagues either large or small for the largest number of both new subscriptions and renewals exceeding 50. An award of $25 will be given regardless of the classes.

These 50 subscriptions may be divided as follows: 25 new subscriptions and 25 renewals. But to be in the running for the award, the league that sends in the most subscriptions above will win.

We expect to begin this contest about 15th and let it run to December 15th.

Begin to make your plans now to enter this contest and win! Literature will be sent you around October 1st, but "boost" the Epworth Era and be ready for business when your order blanks reach you.

So here's your opportunity to do a real pieec of work with the Era. Miss Thompson surely has given us the bright side of this situation, and we feel sure that the local Era agents are going to put this contest across. It will take a little of our time, but we are to be paid for our efforts in several ways. First, we will get our quota to become a standard league, then we are satisfied that we are truly doing something worth while, and also we are apt to draw a prize of several dolalrs for our efforts. It is not the location of the league that wins, whether rural or city. It is the work of the league that counts in this contest. Here's hoping that every league in the North Carolina conference will compete.

CHAPTER NEWS

If your league chapter is going to have a party, has had a stirring meeting, or a member got married, give the account to the editor, and it shall be an item of interest in the columns of the League page.

SOMEBODY'S FOR YOU

Somebody's wishing you happiness,
Somebody's praying for your success,
Somebody's hoping that Mirth and Cheer
May gladden your life right now and here,
And somebody's for you, through and through—
Somebody's thinking of you!

EYE TROUBLE

Teacher: "What is the commonest form of eye trouble?"

Egotism: "Egotism."

There is a bit of humor in this pun. But it does seem to speak very truthfully of a something that prevails everywhere. Are you suffering with eye trouble?

It seems perfectly natural for man to love himself. Everything he thinks, says or does, has some form of action that results in the reward to the self. The "I" comes to be the big and the worthy thing in the world. Nothing else matters. The man who wrote the popular song, "I Love Me," knew a bit about human nature. That is why it is so natural to be so purely pagan. The fundamental basis of paganism is the saving of the self regardless of the rest of the world. There is a big love in Christianity that calls out, "Others." It takes a big-hearted man to include others in his religion. Most any of us can be first class pagans; but it takes a real big man full of that higher love—higher than that of the "I"—to be purely Christians.

Two words suggest themselves here. There is the first one, "egotism." Egotism is that doctrine that all the elements of knowledge are in the ego, the self. It is the excessive love and thought of the self. The egotist believes that self-interest and self-development are the ends of all action.

Egotism is a second word. It is the often use of the word "I." The egotist boasts, exults and praises the self. He lives in and for his own ideas, appetites and interests. He is the conceited one. My, but how we hate a conceited person! He always lacks so much of the good common sense that everybody loves. By his own acts he rules himself out of a large social group.

The egtist always has supreme faith in all his property. His possessions are always better than those of other persons. How often have we seen the man who has "the best Ford ever put on the market," for its records on imleage, upkeep, etc., have been so unusual. Just here we recall to mind an incident that occurred in the union station in one of our North Carolina cities. A man steepped to the window, and after buying his ticket, pulled out his Ingersoll, asking the correct time. The agent answered, "4:20" (p. m.)

The purchaser replied, "I ain't but 4:10. Your're a little fast, ain't you?"

But of course that did not change the railroad time.

"Never sling mud at your competitor, for you may not hit him, and besides you will get your hands dirty."

INFLUENCE OF A LIVE CHURCH

We quote from a letter written in 1922 that tells a wonderful story of the work and the influence of a real live church:

"As for being ready for another ——— convention! Lead me to 'em. That was one of the most wonderful time I ever have had. Now that I think of it, all of my 'wonderful times' and best friendships are connected in some way with our 'little brown church on the hill.' When I get rich —oh, about a hundred million or so— (can you imagine it?) I shall endeavor to show my appreciation substantially. Now as it is, I can only be loyal and do my best for it—no man can do more."

And this little 14-year-old girl today is doing her part in the young people's society, a happy, charming, lovely girl.

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

The Charlotte Junior Epworth League City Union met at Trinity Methodist church Sunday afternoon, October 5, at 3:30. There were one hundred and twenty-one juniors present, eight junior superintendents, four assistants and a number of visitors. After singing two sons the Scripture lesson was given from memory by Catherine Cook. Mr. Sease then offered a prayer, which was followed by a piano solo by Margaret Shruran, during which the offering was taken. Mary Clark very beautifully recited "Welcome," and "His Children" was recited by Beatrice Cole. We then sang "I love to tell the story," after which Howard Hinshaw and G. F. Bost gave two appropriate recitations. One of the most interesting parts came next, the attendance banner contest. Hoskin and Duncan Memorial were both there one hundred per cent. The banner was given Hoskin the first month and Duncan Memorial the second. (Our union meets every two months.) Spencer Memorial and Trinity were close in o nthe race, too, only having three of their members absent.

After the banner contest little Virginia Thompson sang very sweetly "Jesus loves me," Lillie Belle Martin recited "Get somebody else," and Mrs. Meacham, superitnendent of Duckworth Memorial League very impressively told the story of "Seeing and talking with the King." Duncan Memorial League sang "I love you, little Chinaman," after which little Francis Bost recited "God's sunshine." Mr. Jerome and Mr. Sease made short talks, after which Mr. Jerome presented Hoskin League the banner. All joined in singing "Stand up for Jesus," and we were dismissed by repeating the League benediction.

Leaguers, let's not forget about our anniversary. If the annual conference is kind and interested enough to give us an afternoon for "celebrating," then let's show interest and appreciation enough to attend this anniversary. Let's show the W. N. C. conference ministersthat we are a real live, wide-awake orgaization, on the job all the time, and not only expecting but counting on their oc-operation in our good work. How many will go to Statesville annual conference and take somebody else?

Mrs. Jennie M. James,
City Union Supt.

Hello, leaguers; how do you do! It's been some time since we have visited you, but we are dropping you a line to let you know we are not so very far behind. The Greensboro district went into the fight big and strong this year after conference—and oh, boy, we are right here with a full corps of working leaguers. We now have twenty-three chapters of senior leagues in our district with assurance of several new leagues. The regular monthly meeting of the city union was held at College Place church Thursday night, October 8. Twenty leagues answered the roll call with nearly 200 leaguers. It was a rainy night, but behold the crowd was high in spirit—never has our district shown so much interest. Every chapter offered a new suggestion on how to carry on better work. We are planning two institutes this year—one at West Market Street, Greensboro, November 17. Another one later on, say February 6, at Wesley Memorial, High Point. This district is making great plans, and every league is working to carry them out. Our new Era agent, who you perhaps would like to know, is Mr. Clyde Morris of Greensboro. He is going to play a big part

(*continued on page fifteen*)

Children's Colds

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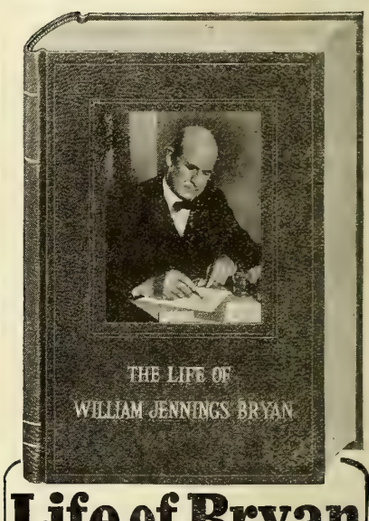
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A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

A Gem—That was a gem of a speech that Professor Flowers of Duke University made at the meeting of th Orphanage Association. For a number of years he has been an enthusiastic trustee of the Masonic Orphanage at Oxford. He has given much thought to orphanage work, and speaks with authority. He is wholly committed to this noble work and has great influence throughout the state. When men of Professor Flowers' standing get behind the orphanage work it must succeed. The friends of child welfare work appreciate the great contribution that Professor Flowers is making toward stabilizing the work of our several orphanages.

* * * *

Hickory Mountain—On October 1st Bro. O. I. Hinson and members of Hickory Mountain Sunday school had a picnic dinner here on the orphanage campus. Since they came unannounced I was not present when they arrived, but came back in time to see them for a few minutes before they left to take in the city. Mrs. Mattie Jenkins showed them every courtesy and they seemed to onjoy seeing the children in the chapel and dining room. Had we known beforehand we would have arranged a short program for their entertainment. We are always glad to have our friends to visit our orphanage. Hickory Mountain Sunday school is a good friend of ours. Brother Hinson is an ardent supporter of our beloved Methodist Orphanage.

* * * *

Labor Day—The orphanages in a number of states are largely supported from the proceeds they receive from one day's work or income. This is a splendid method of raising large sums of revenue for orphanages. This way of securing means to finance our work has never had a fair chance. If all of our more than a hundred thousand Methodists of the North Carolina conference would give the proceeds of one day's income or work, we could finance our work with ease and have sufficient amount left with which to erect all necessary buildings. I want to urge all of our people to give this suggestion their serious consideration. I feel confident that many will be impressed with the reasonableness of the plan. I trust that during these harvest months many will respond by sending us one day's wages or the income from their investment.

* * * *

North Carolina Orphanage Association—As the custom has been for the past several years, the North Carolina Orphanage Association met with us on the last day of September. The number of representatives from the different orphanages was larger than usual. The addresses and discussions were pitched on a high level. In many respects the recent meeting of this important body was the best we have ever had. There was a spirit of seriousness manifested upon the part of all present. We are face to face with many difficult and perplexing problems. The orphanages are encountering some stormy seas, but they will weather the storms successfully because they are founded upon the principles of pure and undefiled religion. Let all friends of the fatherless rededicate themselves to the task of making our orphanages more efficient and Christ-like.

"So Mote It Be"—I am requesting all pastors, Sunday school superintendents and presidents of Wesley organized classes throughout the North Carolina conference to make great preparations for Thanksgiving season. I trust that all pastors on stations will announce Thanksgiving services in their church for the Sunday preceding or following Thanksgiving day and that a Thanksgiving offering be taken for our orphanage. I want to urge those who serve charges of more than one church that they begin holding Thanksgiving services on Sunday preceding Thanksgiving and continue each succeeding Sunday until they have held a service in each church on their charges. I trust this announcement will be made at the last appointment of each church before the annual conference. I feel sure that the pastors, superintendents and presidents of Wesley classes will be glad to cooperate with our orphanage in this great Thanksgiving rally. If all will do their best we ought to raise thirty or forty thousand dollars. Our Baptist people raised last year for their orphanage one hundred and eighty-four thousand dollars. Our Methodist people are always found in the forefront of every worthy cause. They are going to do something this year commensurate with their ability and devotion.

DAVENPORT COLLEGE

After a month of work it may be said that the standard of accomplishment and quality of work this year at Davenport is of a very high order. With a full complement of students and an unusually strong faculty the work began in record time and the literary societies and other extra curricular organizations are putting in full time. The Davenport Weekly Record has entered upon its fourth year with Miss Clyde Mullis as editor.

The first of the lyceum series is a George M. Cohan play to be given Friday night, October 16, in the college auditorium.

Much interest is annually manifest in the Masquers Club. This is closely allied with the expression department and membership is won by contest, the selections of members being made after the appearance of the candidate before a committee. The are and expression departments, this year larger than in former years, are under Miss Gwendolyn Jenkins, who is a new addition to the faculty.

Miss Inez Radford, after a year's residence work at Columbia University, where she took her major work in history, is head of the department of history. She is a teacher of broad equipment and experience and is a real addition to a strong faculty.

The annual hike to Hibriten Mountain is planned to take place within the next two weeks. This is an event that attracts much attention and is one of the happy memories of former students. It is woven into the traditions of Davenport and this year promises, as in former years, to add much to the pleasure and recreation of the daily life of the students of Davenport College.

REVIVAL AT WELDON

The M. E. church in Weldon has been wonderfully blessed in a series of meetings which were held beginning September 21 and continuing until Thursday, October 1. Prayer meetings had been held each afternoon for a week by Dr. E. D. Poe or the Baptist church, Dr. Jordan of the Episcopal church, and Dr. Dallas Gollicoffer and W. L. Knight of the Methodist church. The pastor preached two strong sermons on Sunday and on Monday Rev. F. S. Love of Wilson came and preached twice each day until the meeting closed. Rev. J. C. Costen of Hendersonville also came on Monday and took charge of the singing by the united choir of volunteers from all the churches. A large crowd came to each service from the very first and preacher and singer soon won the hearts of the entire town. Usually there is something connected with evangelistic campaigns that might be criticised or regretted, but this was an exception. The finest co-operative spirit prevailed from first to last and many who have never come into the church attended the services, and those who once came were glad to come again. At the close of the service on Thursday Rev. G. W. Perry read an open letter from a branch of the order of the K. K. K., in which was enclosed the amount of $58 to be given in appreciation of the services of the visiting brethren and highly commending the work of both. This amount was increased to a handsome purse given to each with many loving words of appreciation. The climax was reached on Sunday when the pastor preached two helpful sermons, received seven members into the church and celebrated the Holy Communion at the morning service. At this time he expressed the appreciation of himself and congregation for an addition to the chancel given by Mrs. Shaw's circle of the Missionary Society, which greatly adds to the convenience of all.

The outward appearance of the handsome church built about fifteen years ago has been much improved by two coats of paint wherever needed, entirely new copings at each entrance, and covered paved walkways to the outside entrances to the ground floor. To this Mr. J. J. Wiley contributed liberally in giving both the paint and its application to centain parts which were not included in the first contract. In the near future the ladies intend refinishing the entire interior of the church and Sunday school rooms, which will be a great improvement. The total cost will be about $2500. Rev. G. W. Perry is closing up his second year with the sincere hope of preacher and people that he will be returned to Weldon for another year.

Mrs. Ida Wilkins.

RESOLUTIONS OF APPRECIATION

Whereas our pastor, Rev. F. W. Lee, has so efficiently served the Wallace and Rose Hill charge during the past four years; there fore be it resolved:

First, That we, the board of stewards of said charge, wish to express our sincere appreciation to him for the faithful and efficient discharge of his duties as pastor and preacher, and that we wish to assure him that our prayers and best wishes will go with him to the new field to which he may be sent.

Second, That these resolutions include Mr. Lee as Sunday school teacher and co-worker on the charge for the promotion of God's kingdom.

Third, That a copy of these resolutions be spread on the quarterly conference record and a copy be sent to the North Carolina Christian Advocate for publication.

Charlie Teachey,
Recording Steward.

MOVING TIME

'Tis near the end of the conference year,
The ministers' wives are beginning to fear—
You can't help feeling a little blue—
Wondering what the bishop will do.

They keep us moving all around,
Sometimes the country or perhaps the town;
Our wardrobe isn't so much to pack,
We can carry that along on our back.

The books are the problem; I declare
They accumulate more and more each year.
Now this may seem a little queer,
But it is books, books, books everywhere.
So we begin to hustle about;
Se we begin to hustle about;
The people have become to us very dear,
So in bidding adieu we drop a tear.

Mrs. C. N. Phillips.

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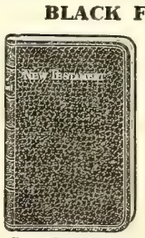
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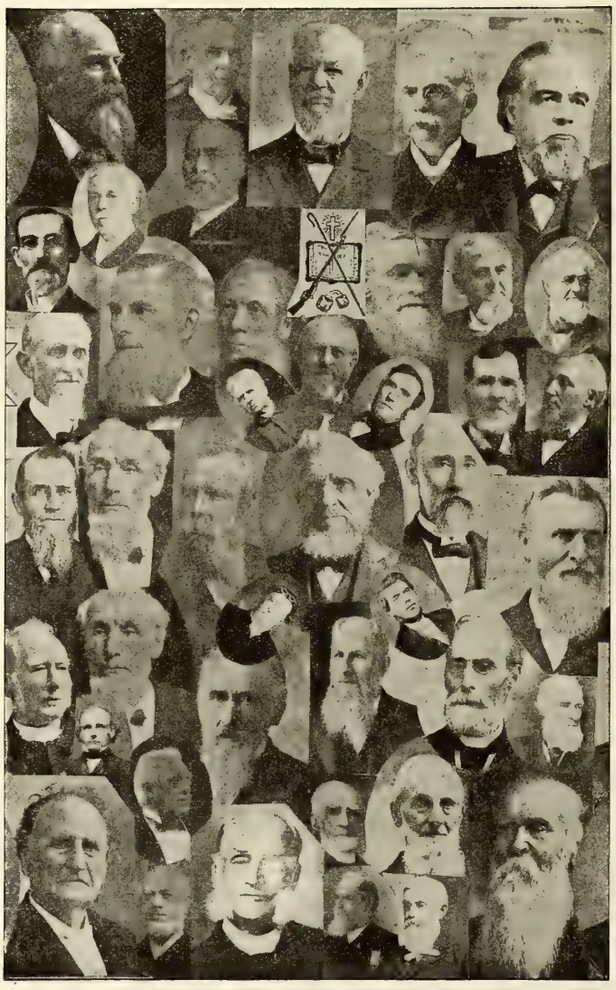
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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

OVER $1,600,000 PAID ON SPECIAL EFFORT QUOTAS TO DATE AND THE AMOUNT RAPIDLY INCREASING DAILY

THE picture appearing on this page shows the faces of more than fifty superannuated preachers. The Methodist Episcopal Church, South, has approximately twenty times as many superannuates as appear in this picture, or nearly 1,000. In addition to this large number of worn-out veteran preachers, we have nearly 1,500 widows of preachers, most of whom are old and physically infirm. Just close your eyes a moment and visualize the entire group of Southern Methodism's nearly 2,500 claimants. Think of the service they rendered the church when they were able to serve. Think of them at the end of that service as set aside without regular salaries or parsonages, and dependent upon whatever the church provides in various ways for their sustenance. Then think of a similar group of claimants appearing in each generation throughout all time, and remember that our present Special Effort for Superannuate Endowment is projected in behalf of this multitude of the church's used-up servants, the number of which increases every year. Is it not a vision of a worthy cause which challenges us all to do our best?



What Is the Answer?

The Methodist Episcopal Church, South, is now faced by a real opportunity to prove that she really cares for the preachers who wear out themselves in her ministry.

The Special Effort for Superannuate Endowment moves on to success or failure. Which shall it be? If loyal members everywhere give liberally to the fund, victory is sure to come; but if they fail to contribute as they should, the church's colors will be trampled in dismal defeat.

Pointed Questions

Shall those old braves who sacrificed every available means to create an old-age competency for themselves, in order to give all their time telling the glad tidings of God's dear Son for the benefit of others, be left as the prey of pitiless poverty and as the shame of an ungrateful church when they are unable to continue such service because of old age and physical disability?

Shall the active preachers of today and of succeeding generations be able to do the work of the church unafraid, knowing that provision has been made for them when old age forces them to superannuate? Or shall they try to carry on in the future, knowing that the church had a real chance to provide adequate Superannuate Endowment and failed?

Shall the Church of Christ, which proclaims a gospel of proper care for dependents, now practice what she preaches by responding liberally to the call of her own claimants? Or shall she stand shamefaced in the presence of governments, secular corporations, and men of the world who do not preach such a gospel but practice it?

The Biggest Emergency of All

The world is sick; morals limp; the social order is diseased; fear clutches the throats of men everywhere. Something must be done at once.

The nearest and best place of treatment is the Cross of the Great Teacher. Thousands of preachers are able to point the way, and they are busy doing it. Hearken unto them.

These pathfinders of the Cross are faithful. They do not shirk. But they would be greatly strengthened for their work if they could be assured of the commonest necessities when they wear out at the task.

We Shall Not Forget

This is the call of the Special Effort for Superannuate Endowment. It aims to hearten the active preachers in their work of administering to an afflicted world the prescription of the Great Physician. It seeks to do justice to superannuated preachers who have been used up in such service.

During the past forty years the Methodist Episcopal Church, South, failed to pay her preachers more than $10,000,000 actually promised them in salaries. The statistical tables of the conference minutes for the period given will verify this statement. Thus the Special Effort for Superannuate Endowment became a movement to collect an honest debt.

Let all true-hearted believers rush to the rescue, extend the helping hand, and give of their bounty for the old-age sustenance of those who give their lives to make the name of Christ a praise in the earth. It is not a charity, not a beggar's sop—it is the payment of a debt!

Industry takes care of worn-out task doers automatically; but we, purporting to be representatives of that tender, loving Christ, who always helped in time of need, have for long, weary years allowed our white-haired, decrepit, and sweet-spirited ministers to live almost as beggars of the street. If we do not change this program, the church will soon lose the respect of people who stand for a square deal.

The superannuated preachers are a real asset to any community. They help the young pastors, inspire the youth of the church, and cheer the old people of the flock. If they could be domiciled in pleasant little homes, unworried by the fear of sickness and want, they would be able even more to serve the needs arising in situations where they dwell. Let them not be superannuated and left in utter loneliness, but make it possible for them out of their retirement to give unto others the benefits of their ripened lives.

QUOTA PAYMENTS EXPECTED TO APPEAR IN CONFERENCE MINUTES SHOULD BE PAID NOT LATER THAN ANNUAL CONFERENCE MEETING

Our Little Folks

A MISCHIEVOUS TRIO

Three Chow puppies went upstairs,
Wing and Wong and Wang;
First a Clatter, then a clash,
Then an awful bang.

Three Chow puppies came downstairs,
Wang and Wong and Wing;
Sat and smiled three joyful smiles,
Bold as anything.

Then we all went up to see—
Wang and Wing and Wong;
Found a table fallen down,
Floor littered with Mah Jong.

Sore I disciplined the three,
Wong Wing and Wang;
With their protests vigorous,
Loud the welkin rang.

When we all came down again;
Wong and Wang and Wing
Sat and smiled three joyous smiles,
Glad as anything.

—Ray H. Gross, in Our Dumb Animals.

HOW THE TIGER OPENED THE DOOR

Yes, sir, it was a royal Bengal tiger that opened the door of friendly welcome to the doctor, but of course you couldn't expect that he would do it in any gentle way.

The doctor had his station way up among the mountains of Burma, almost up to the borders of China. He was trying to make the people believe that he meant only friendliness and help with his little dispensary and hospital, but you know how it is; custom and ignorance and superstitious fear are the hardest sort of obstacles to fight against.

Then the tiger took a hand in the problem. He was prowling along over the mountains and through the jungle, when he came along where he saw a little girl wandering in the garden. "There's my dinner," thought the tiger.

He crouched low, like a cat, and crept along after the child.

Just as he was about to spring, the little girl's brother saw what was happening. He seized a spear and with a great shout he sprang after the tiger. He was too late to save his sister from being struck down, but the angry tiger instantly turned, knocked the spear out of his hand, and with his mighty paw tore up the young man's scalpe.

A lot of men came running and drove the tiger away and did their best to take care of the wounded man. But it was a terrible wound, all the worse because it was made by sharp claws of a tiger. They hadn't the least idea how to treat it, either, and it grew worse and worse every day.

At last somebody plucked up courage to say, "Let's take him over to the Jesus doctor. He can't live anyway."

So they took him up and carried him to the little hospital.

O, it was a sight! What do you suppose they had done to that dreadful wound? Filled it full of mud and ashes! That was their idea of the proper treatment.

But Dr. Harper wasted no breath over the situation. He just pitched in with all his skill and energy. He cleansed the wound, gave it soothing treatment, and watched it carefully day by day, and at last it healed, and the man was able to return home.

"Look at that!" exclaimed his friends. "All healed up, and we did not expect him to live, did we? What did they do to you?"

"Just took care of me," smiled the young man. "Came around and read some nice pieces about a heavenly Father, and sang some Jesus songs, too. Sounded good."

Up stepped one young man and said, "My little daughter at home is sick with a fever. I told the doctor not to come near my house once. Do you suppose he would come now?"

"Sure he would. Th at's just what he is looking for al the time.

So that door was opened to the doctor. And, indeed, the next time a man was half scalped by a tiger, they took him to the doctor without putting him through the sand and ashes treatment. —Christian Intelligencer and Mission Field.

TEDDY AND THE CALF

By Emma Gary Wallace.

Teddy loved animals. He was still fond of the little fur bunny on his first birthday, and now that he was four years old, he delighted in live pets, like the puppy next door and the kitten his Aunt Lucy brought him.

He was quite surprised and much pleased one day when his father came home with a little Jersey calf in the back of his car.

"We must take good care of it, Teddy," he said, "and when it grows up it will be a nice Jersey cow and will give plenty of rich milk for us to use. The little field out back of the arn will be a fine place for the salf to live, and when it rains she can go under the shed that has one open side."

Teddy was much excited. He stroked the sleek sides of the calf, and felt of its ears, and laughed when the little animal put a cold nose against his arm.

"What will we call it, Daddy?" Teddy asked eagerly.

"Susie, Susie," called Teddy, and when the calf turned and looked at him he exclaimed eagerly, "She knows her name already, Daddy. We'll have to call her Susie."

"All right," said his father. "Now I am going to ask you to help take care of the calf, for this will help mother and me, and when she grows up you will enjoy the milk better if you have done your part.

"The calf has larned to drink, and she will have to have fresh water in this trough every day, and she will have to be fed a kind of milk gruel until she is old enough to eat the grass she needs. Now, your work, Teddy, will be to bring out this little two-quart pail of water three times full, and put it into Susie's trough at noon. You will just have to carry it from this faucet in the barn, out through the door and around through the little gate to the corner of the field back of the barn. I will put water in at night and in the morning, and mother and I will tend to feeding her."

"Oh, that'll be fun," Teddy exclaimed, clapping his hands. "I won't forget, Daddy."

But, alas and alack—that's just what Teddy did! He gave Susie a nice cool drink of water at noon one day. The next day his mother reminded him of it, but he kept putting it off—and then he forgot all about it. It was a very hot day, and when Teddy's father came home at night, Susie was bawling dismally in the corner by the little gate.

Mr. Totten went out and came back looking grave.

"Did you give Susie hed drink of water at noon?" he asked, "or have you left her to suffer this warm day without any water to drink?"

Teddy dropped his head.

"I'll go and get her some water now," he said pouting.

"It isn't necessary, my son," said his father, "for I have filled her trough. But you may come with me and sit under Susie's shed on a little box that is there, while your mother and I eat our supper."

"But I'm hungry," wailed Teddy. "I want my supper, too."

"Yes," replied Mr. Totten, "and Susie wanted a drink. You pretend to like Susie, and you were unkind to her to let her suffer. Now, my son, you must have a dose of the same medicine."

Teddy was led out to the shed where Susie scampered when it rained, and he sat on the box doing a lot of thinking while his father and mother ate their supper. He knew that there was delicious bread and milk for him, and ice-cold custard, and a molasses cookie. The tears rolled down his cheeks as he thought of it, and how hungry he was.

Susie came into the shed and looked at him.

"I'm sorry, Susie," he apologized. "I didn't think you felt bad like this. I won't forget your water again."

"I'm glad to hear you say that," said his father's voice, as he stepped under the shed. "If you are sure that you will remember to be kind to dumb creatures under your care, you may come in and get your supper now. Your mother is waiting."

"I'll try hard to remember," said Teddy soberly.

And so well did he succeed that Susie never had to go thirsty again and bawl loudly for a drink.

"BUNTY"

He walked into our schoolroom one morning, a typical tramp dog, dirty, collarless and pitifully thin. We fed him, of course, but, having adopted a stray cat only the week before, felt we could not keep the dog, too. Yet, he stayed on, disdainfully scorned by "Bolivar," the cat, and idolized by the children. They took turns in bringing food from home and the dog (called "Bunty" by the youngsters) grew handsome and sleek under their care. At night he slept on an old coat under my desk.

However, as the school term neared its close, Bunty became a problem. We did not know wh at to do with him. And, undoubtedly, he sensed the fact that he must part from his little friends soon for he no longer frolicked as he did and, one morning, we found him under my desk with bloodshot eyes, breathing heavily. Thinking he might be developing a case of rabies, we carried him to the sheriff, who lived next door to the school, and asked that the dog be disposed of in a merciful fashion. This, we thought, the more humane way.

But, all morning we could do no school work. With blurred eyes and trembling hands we listened for the shot that was to end the life of our beloved pet.

At the close of school, having heard no shot, we all trooped next door to inquire as to the end of our poor dog. To our surprise we found the sheriff seated on the porch, Bunty, tail wagging furiously, in his lap.

The sheriff, seeing us, smiled sheepishly.

"Mighty fine dog," he said. "He didn't have the rabies, just a cold, so I decided I'd keep him myself. Always wanted a bulldog anyway."

The children were delighted beyond everything at hearing this news, and the sheriff was popularly acclaimed the hero of the hour.

Bunty, too, was as pleased with the arrangement as we were. Yet, though he loves his master dearly, he never forgets his old friends, and as soon as school opens in September pays us a call every morning.—I. R. Hegel, in Our Dumb Animals.

SOUTHERN HAS EXHIBIT AT BIG CHEMICAL SHOW

Through the exhibit of the mineral resources of the South, made by the Southern Railway System at the tenth National Exposition of Chemical Industries at the Grand Central Palace in New York, which opened on September 28, the opportunities which exist in the South for the development of a wide variety of industries will be brought to the attention of a large number of prospective investors.

While the Southern has made exhibits at the big chemical show for a number of years, the display being made this year is declared to be the most interesting and comprehensive it has ever attempted. Everything shown represents an oppotrunity for industrial development in the territory served by the Southern.

The attendance at the exposition this year will include men from all over the country who are interested in natural resources forming the bases fr industries in which chemistry plays a part.

The exhibit was prepared by the development service of the Southern Railway System, under the personal direction of Mr. J. C. Williams, manager.

WOMAN'S PAGE

(*continued from page eight*)

"The Bible Practice of Prayer," Miss Blanche Barringer.

"Bible Teachings on Prayer," Mrs. H. E. Satterfield.

Solo, "Come Unto Me," Mrs. J. C. Marshburn.

"Prayer in the Strategy of Missions," Mrs. A. S. Cooper.

Duet, "Inspirer and Hearer of Prayer," Mrs. LeRoy Thiem and Miss Lina Stephenson.

Lunch, followed by social hour.

Hymn, "The Morning Light Is Breaking."

"Prayer and the Missionaries," Mrs. J. W. Weaver.

"Prayer in the Life of Oriental Christians," Mrs. J. H. Highsmith.

Solo, "The Half Has Not Been Told," Mrs. W. A. Myatt.

Personal Prayer Experiences, Mrs. B. F. Dixon, Mrs. M. C. Waite, and Miss Mary Pescud.

"Wherefore Pray," Mrs. H. B. Branch.

Solo, "Here Am I, Send Me," Mrs. O. E. Finch.

Prayer, Miss Mary Pescud.

THE SUNDAY SCHOOL

(*continued from page nine*)

CREDIT STUDENTS

The following have received one or more units of credit in Lake Junaluska training schools or by correspondence:

Rev. S. T. Barber, Denton.
Rev. G. C. Brinkman, Black Mountain.
Mrs. Albert Sherrill, Greensboro.
A. F. Ross, Norwood.
Mrs. George B. Clemmer, Winston-Salem.
Rev. J. W. Bennett, Webster.
Mrs. C. E. Thomas, Charlotte.
Mrs. J. A. Eschelman, High Point.
Mrs. T. D. Gilliam, High Point.
Mrs. James Atkins, Lake Junaluska.
Miss Virginia Jenkins, Lexington.
Miss Mary Wall, Pee Dee.
Miss Mary Gobbel, Spencer.
Mrs. W. F. Beam, Winston-Salem.
Rev. C. R. Ross, Badin.
Miss Mary E. Dozier, Charlotte.
Miss Agnes Ellinwood, Greensboro.
Miss Clara Grissom, High Point.
Miss Elizabeth Strickland, High Point.

NEW WESLEY CLASSES

The following new additions to our growing Wesley Bible class family are recorded with much satisfaction. We trust that their enlistment in the Wesley Bible class work will be mutually satisfactory and helpful.

Sunshine Bearers, Fallston, Brevard circuit.

Be and Do, Race Street, Statesville.

Workers, Bethlehem, Pleasant Garden circuit.

Willing Workers, Bethlehem, Pleasant Garden circuit.

Young Men's Baraca, Bethlehem, Pleasant Garden circuit.

Daughters of Wesley, Ramseur.

Woman's Wesley, Bethel, Greensboro.

Men's Wesley, Murphy.

The teacher was giving the class a lecture on "gravity."

"Now, children," she said, "it is the law of gravity that keeps us on this earth."

"But, please, teacher," inquired one small child, "how did we stick on before the law was passed?"—Motor Mention.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

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21 But that ye also may know my affairs, *and* how I do, 2 Tỹch'ĭ-cŭs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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Greensboro, N. C.

HERTFORD CHARGE

We are coming to the close of our first year on the Hertford charge. We have never been more cordially received, or found a better co-operation in the work of the church during our ministry. They have built a new garage for the parsonage, painted the parsonage and the outside wood work of the church at a cost of about $550. The general work on the church has gone forward with a good degree of interest through the year.

We held a week's meeting at White Memorial the latter part of August, resulting in seven accessions on profession of faith. The membership there is small, but the congregations during the meeting practially filled the house—the largest congregations the people said that they had ever known to attend at that place.

We have closed a two weeks' meeting at Hertford. We think that it has been very helpful to the entire church. The congregations were good, and the interest pretty generally maintained. Rev. J. Vincent Knight of Edenton did the preaching to the delight and edification of our people. Brother Knight is already in great demand for this kind of work, and needs no commendation from me; but any of our pastors will be fortunate in securing his services. He preaches a straight gospel in an effective way. Following his services here, there were 19 accessions on profession of faith. During the year so far we have had 42 accessions, and 28 of them on profession of faith. We are expecting all finances in full by conference. L. S. Massey, P. C.

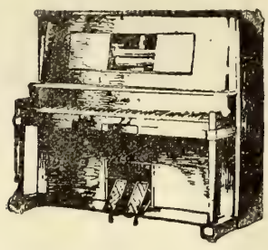
GREAT DAY AT BETHEL

Sunday, October 4, was a great day in the history of the Methodist church of Bethel. Bishop Denny preached at 11 o'clock, and the bishop never was in finer trim nor has he ever made a more profound impression upon a congregation. The sermon moved the entire congregation as I never saw the bishop move the people. At one o'clock a dinner was served in the basement and the people ate a plenty and left almost enough to feed them again. At two a church conference was held, and then Brother Barnes of the Orphanage made a most helpful address, giving in a detailed way something of the work and plans of the orphanage. Then the class gave a most delightful sacred concert which was received with warm hearts. It was estimated that there were a thousand people present. Visiting ministers present were: Rev. J. P. Harris, pastor of the Baptist church at Fuquay Springs; Rev. F. F. Eure of Robersonville; Rev. W. E. Trotman of Spring Hope, former pastor; Rev. W. P. Watkins of Greenville, and Rev. S. A. Cotton, presiding elder of the Washington district. L. L. Smith.

LOOK PLEASANT

We can not, of course, all be handsome,
And it's hard for us all to be good;
We are sure now and then to be lonesome,
And we don't always do as we should.
To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant
If we make up our minds that we will.
And it pays every time to be kindly,
Although we feel worried and blue;
If you smile at the world and look cheerful,
The world will soon smile back at you.
So try to brace up and look pleasant,
No matter how low you are down;
Good humor is always contagious,
But you banish your friends when you frown.—Exchange.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

October

Hillsboro Ct., Hillsboro, 11 16
Burlington Ct., Camp Springs, 11 17-18
Lakewood, night 21
Rougemont Ct., Bethel, 11 23
Chapel Hill, night 23
Milton Ct., Connaliay's, 11 24-25
West Durham, night 26
Carr, night 27
Gregson, night 28
Leasburg Ct., Salem, 11 30

November

Yanceyville Ct., Shady Grove, 11 ..... Oct. 31 & 1
Memorial, night 2
Trinity, night 3
Carrboro Ct., Carrboro, night 4
Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

ELIZABETH CITY DISTRICT
Rev. C. B. Culbreth, P. E., Elizabeth City, N. C.
FOURTH ROUND

October

South Camden, Wesleys 17-18
South Mills, Trinity 18-19
First Church, night 21

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

October

Hemp, Tabernacel 17
Carthage, Carthage 18-19
Siler City, Siler City 24-25
Pittsboro, Chatham, 3 25-26
Raw River, Mann's Chapel, 3 26

November

Sanford, night ..... Oct. 31 and 1
Jonesboro, Poplar Springs, 3 1-2
Mamers, Woodside 3
Lillington, Lillington 4
Fayetteville, Quar. Conf. 5
Elizabeth, Trinity 7-8
Person St., Person St., night 8
Hay Street, night 9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

October

Goldsboro Ct., a.m. 17-18
St. Paul, Goldsboro, p.m. 18
Straits, Summerfield, a.m. 24
Atlantic and Sealevel, Atlantic, a.m. 25
Ocracoke, p.m. 26
Newport, Newport, a.m. 28
Jones, Trenton, a.m. 30

November

Pamlico, Vandemere, a.m. 1
Dover, Dover, a.m. 2
Craven, Tuscarora, a.m. 3
Harlowe, a.m. 4
Hookerton, a.m. 6

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

October

Granville, Stem, 11 17
Oxford Ct., Oxford, 2 17
Oxford, 7:30 18
Benson, 8:30 21
Princeton, Princeton, 11 22
Selma, 7:30 22
Kenley, Kenley, 11 23
Smithfield, 7:30 23
Four Oaks, Elizabeth, 11 24
Garner, Ebenezer, 11 25
Epworth, 7:30 25
Louisburg, 7:30 28
Youngsville, Leahs, 11 29
Franklinton, 7:30 29
Zebulon, Wendell, 7:30 30
Bailey, Bailey, 11 31

November

Clayton, 7:30 4
Central, 7:30 5
Fuenton Street, 7:30 6
Millbrook, Rolesville, 11 7
Jenkins Memorial, 7:30 9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

October

Chadburn, Chadburn, a.m. 15
Vineland, Bethel, a.m. 17
Tabor-Fair Bluff, Tabor, a.m. 18
Swansboro, Stella, a.m. 23
Maysville, Pollocksville, a. m. 25
Jacksonville, Jacksonville, afternoon 25
Southport, Southport, p.m. 28
Shallotte, Andrews Chapel, a.m. 29

November

Halsboro, Hallsbro, a.m. 1
Carver's Creek, Freeman, afternoon 1
Wilmington-Epworth, p.m. 2
Wilmington-Grace, p.m. 3
Wilmington-Fifth Ave., p.m. 4
Wilmington-Trinity, p.m. 5
Town Creek-Zion, a.m. 8

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.
FOURTH ROUND

October

Bath, Bath, 11 18
Clark Street, night 18
McKendree, Pinetops, 11 25-26
Farmville, night 25
Bethel, night 26

November

Rocky Mount Ct., 3 & 11 ..... Oct. 31 and 1
South Rocky Mount, night 1
Fremont Ct., Fremont, 11 4
Stantonsburg, night 4
Wilson, night 5
Washington, 11 8

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

October

Battleboro and Whitakers, 11 18
Enfield Station, night 18
Scotland Neck, night 19
Halifax Charge, Halifax, 11 20
Garysburg Charge, Garysburg, 11 24
Rosemary Station, 11 25
Roanoke Rapids, night 25
Northampton, Lasker, 11 31

November

Middleburg, Middleburg, 11 3

EXPRESSIONS OF APPRECIATION

Whereas, at the meeting of the Western North Carolina conference in October, according to the rules of our church we will be forced to part with our beloved pastor, Rev. Ira Erwin and family, who have served us so faithfully for the past four years; therefore we, the board of stewards of the Maiden charge, offer the following resolutions:

First, That we as a church realize that we will soon have to part with our much loved pastor, but that he will always be held in our memory, and we will always keep in mind his faithfulness to our church and people while among us.

Second, That we are indeed grateful for the splendid work carried on by Mrs. Erwin, especially among the children; and the work of her daughter, Mrs. Carrie Branson, with the Epworth League, which has become one of the most progressive in the district.

Third, That we, the board of stewards, trust that our presiding elder will take great care in selecting the charge which Rev. Ira Erwin shall serve the following year.

Fourth, That we commend Brother Erwin and family to the care and comfort of our Lord, and we pray His richest blessings upon them in whatever field they may be sent.

Fifth, That a copy of these resolutions be spread upon the minutes of the fourth quarterly conference of the Maiden charge, and that a copy be sent the Christian Advocate with a request for publication.

Respectfully submitted,
Board of Stewards.
R. P. P. Wilkinson,
W. L. Heffner, Jr.,
G. D. Wilkinson,
Committee.

APPRECIATIVE WORDS FOR A PRESIDING ELDER

Whereas, according to the rules of our church we have come to the place where we have to sever relations with our presiding elder, Bro. D. M. Litaker, who has served the Statesville district so faithfully and with such Christian fortitude for the past four years, and who has labored so earnestly and faithfully with our pastor, Rev. Ira Erwin, during these four years for the upbuilding of the Maiden charge. Therefore be it resolved:

First, That we regret that the time has come when we will have to part with Brother Litaker's service as presiding elder.

Second, That we extend to Brother Litaker our heartfelt thanks for his faithfulness to duty and the cause of Christianity.

Third, That we commend him to the charge that may be so fortunate as to secure his service. He has a clear vision of the fundamental principles of our church and is ever ready to champion and uphold these principles when necessary with all of his force and eloquence.

Fourth, That these resolutions be spread upon the minutes of our fourth quarterly conference, and that a copy be sent the North Carolina Christian Advocate with a request for publication.

Respectfully submitted,
G. D. Wilkinson,
Secretary to the Board.

WESTERN N. C. LEAGUE

(*continued from page ten*)

in helping put the Greensboro district over 100 per cent strong. We have lately lined up two prominent leaguers and also workers who come from the N. C. conference—Miss Edna Wilkins, student director of College Place church, and Mr. Henry, educational director of West Market Street church. Our district secretary, Tom Matlock, is mighty small, but he's great help when it comes to rolling the ball. Signing off. Station Greensboro District.

Conferences are Responding

All conferences held have endorsed the appeal for MISSIONARY MAINTENANCE.

Foreign conferences have agreed to raise their proportion, or more.

Denver and Illinois Conferences accepted larger amounts than they were asked to raise.

Kentucky Conference was asked to raise $17,500. They agreed to raise $20,000.

Louisville Conference accepted $25,000 and in a few minutes $3,500 of the amount was pledged.

Other conferences have accepted the amounts they were asked to assume as follows:

Northwest Conference - - -	**$ 1,000**
Western Virginia Conference -	**17,500**
Missouri Conference - - - -	**18,500**
Southwest Missouri Conference	**20,000**
Holston Conference - - - -	**35,000**
Tennessee Conference - - - -	**35,000**
St. Louis Conference - - - -	**18,000**

New Mexico Conference more than doubles in cash and pledges the amount ask for.

THIS INDICATES THAT SOUTHERN METHODISM WILL MAINTAIN HER GROWING MISSIONARY WORK AT HOME AND ABROAD.

***The* BOARD *of* MISSIONS**

Lambuth Building, Nashville, Tennessee

IN MEMORIAM

RESOLUTIONS OF RESPECT

With sad hearts and bowed heads we, the members of Woman's Missionary Society of Elkin M. E. church, desire to pay this tribute to the memory of Mrs. Robert G. Tuttle, who passed to her reward August 27 at her home in Greensboro, N. C.

Whereas, God in His love removed from earth one we loved, and one of the most loyal and faithful members we had in our society—she served so well as president for four years—1909-1913. Therefore be it resolved:

First, That we cherish her memory in the coming years and try as best we can to emulate her good example.

Second, That while our hearts are grieved at her passing we realize it is her Father's will, and know that all is well.

Third, That we wish to extend to her loved ones our deepest sympathy.

Fourth, That a copy of these resolutions be sent to the family, a copy to the Advocate, and a copy be spread on the minutes of our society.

Mrs. W. W. Whitaker,
Mrs. Mason Lillard,
Mrs. G. T. Roth,
Miss Bertha Bell,
Committee.

RESOLUTIONS OF RESPECT

In the death of Mrs. John S. Carpenter a beautiful life was ended here only to enter a larger life in the home eternal to be reunited with those gone before. Active in all church affairs, she was particularly interested in both home and foreign missionary work.

Therefore be it resolved:

First, That in her passing we have lost one of our most useful members—always in her place and ready to answer any call from her Master.

Second, That we shall treasure the memory of our friend and co-worker who labored so faithfully among us.

Third, That we extend our love and deepest sympathy to her loved ones and pray that our heavenly Father may comfort and sustain them in their great loss.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy be spread on the minutes of the Woman's Missionary Society; also on the minutes of the Woman's Friendly Bible Class, of which she was a charter member.

Mrs. A. Nixon,
Mrs. C. A. Jonas,
Mrs. C. E. Robinson.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call one of our beloved members, Bro. J. S. Norman, to his reward; therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That our class and church has lost a most loyal member, one who walked close to his Lord and did his best in all his tasks.

Third, That we shall always treasure the memory of our co-worker, whom God in His infinite wisdom has seen fit to take to his heavenly home.

Fourth, That we extend our love and sympathy to his loved ones and pray that God may comfort and bless them in their great grief and loss.

Fifth, That a page in our minutes be inscribed to the memory of this beloved member.

Sixth, That a copy of these resolutions be sent to the family, also a copy to our daily newspaper.

Wiley Brown,
S. B. Currin,
J. H. Blount.

RESOLUTIONS OF RESPECT

Whereas, it pleased our heavenly Father to take from us our beloved pastor and friend, Rev. G. M. Daniel, on the afternoon of June 22, 1925; therefore be it resolved:

That we, the members of the Julia Hall Missionary Society of Red Springs Methodist church, feel deeply our loss and are grieved at his sudden death.

That we appreciate the help and encouragement he gave us while here laboring among us, realizing that he gave himself devotedly and untiringly to his Master's cause.

That our hearts go out in sincere love and sympathy to Mrs. Daniel and the little boys, Milton and Charles, commending them to their heavenly Father's tenderest love and care, praying His richest blessings upon them always.

That a copy of these resolutions be sent to the bereaved family, to the North Carolina Christian Advocate, and that a copy be spread on the minutes of our society.

Mrs. John F. McLear,
Mrs. H. B. Ashby, Jr.
Mrs. A. C. Huggins,
Miss Georgia Pearsall.

TURNER—The great soul of Mrs. Elizabeth Jane Turner passed through the gates of the City of God in the afternoon hours of September 13, 1925.

This friend of man and a servant of God lingered only for a short time along the border and, since she has slipped so quietly from us, we feel that her will, as well as the will of her Father in heaven, has been accomplished in her going. At the time of her death she was sixty-six years, five months and fifteen days old. She was married to J. C. McCanless at17. To this union were born eleven children. She was converted early in girlhood and united with the Methodist church and has lived a whole-hearted Christian since. She loved her church and was always found at the worship morning and evening as long as she was able to attend.

And now that the storms are hushed in the harbor and the tempests lie in the lap of the declining day, we behold in her the after-glow of qualities and virtues which were partly obscured in the midday of splendors of her vigorous womanhood. She had unwavering faith, endured great suffering with great patience and died in triumph. She was a devoted wife, an earnest Christian and a constant friend. She leaves to mourn their loss a beloved husband and ten children, with a host of relatives and friends.

Her funeral was conducted by her pastor, assisted by Rev. L. D. Thompson, in First church, Salisbury, and her body laid to rest in the Chestnut Hill cemetery to await the resurrection morning. J. M. Barber, Pastor.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call one of our beloved members, Mr. H. G. McFalls, from our Sunday school class of Newton M. E. church to his reward; therefore be it resolved:

First, That we bow in humble submission to him who doeth all things well.

Second, That our class and church has lost a most faithful member. One who trusted the Lord and did his best in all things.

Third, That we shall always cherish the memory of our brother whom God in His wisdom has taken from us.

Fourth, That we extend our ove and sympathy to his oved ones and pray that God may comfort and bless them in their great grief and loss.

Fifth, That a copy of these resolutions be sent to the bereaved family, The News-Enterprise and the North Carolina Christian Advocate.

D. M. Cloinger,
C. H. Cox,
J. F. Saunders,
Committee.

Wash the Poisons of

RHEUMATISM

SCIATICA, NEURALGIA and URIC ACID

Out of Your System With Shivar Spring Mineral Water

The Guarantee

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance without losing its virtues in the slightest degree.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the spring.

FILL OUT THIS COUPON AND MAIL IT TODAY

SHIVAR SPRINGS, Inc.
Box 4-L, Shelton, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water upon receipt of the two empty demijohns which I agree to return within thirty days.

Name.....

Address.....

Express Office.....

The Results

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three week's visit to this celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Spring Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. B.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease. J. D. M.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia.
Mrs. C. has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. W. C. C.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism. Mrs. H. C. E.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. Mrs. J. R. C.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same. W. F. M., M. D.

Florence, South Carolina.
I suffered with indi[illegible]idney trouble and a year ago was stricken wit[illegible]r rheumatism; was helpless for months, and [illegible] your spring water I am walking without any [illegible] improving daily. Indigestion much relieved. I w[illegible]rite Shivar Spring Water in the sky so that the worl[illegible]d become acquainted with it. Mrs. T. K.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. M. L. U.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, OCTOBER 22, 1925 Number 43

The Western North Carolina Conference

HELD IN BROAD STREET CHURCH, STATESVILLE, NORTH CAROLINA

AT nine o'clock Wednesday morning, October 14, the Western North Carolina conference convened in Broad Street church, Statesville, with Bishop Collins Denny presiding. The clouds hung heavy over the earth in the early morning and later in the day the copious showers descended till the rainfall at the close of the day approximated two inches. But it was one time when clouds and rain brought no gloom. On the contrary the patter of rain drops were like sweet music after the long drought and the showers added greatly to the joys of the conference.

Following the administration of the Lord's Supper, Rev. W. L. Sherrill called the roll, substitutions of alternate delegates for principals were made, Rev. W. L. Sherrill was elected secretary, he named his assistants and the completion of the organization was effected.

The conference decided to vote upon the plan of unification Thursday morning at 11 o'clock, the vote being by ballot and without debate.

Upon motion the conference adopted a resolution to send fraternal greetings to the Presbyterian Synod of North Carolina, now in session at Mooresville.

A hickory gavel made of wood from the chimney corner of Andrew Jackson's birthplace, the gift of Mr. James F. Anderson, of Statesville, and bearing Bishop Denny's name and the date of the conference, was presented to the bishop by Rev. D. M. Litaker.

A message of greeting to the conference from Rev. N. S. Ogburn, Methodist missionary in Kobe, Japan, was read by Secretary Sherrill.

Dr. Todd of St. Louis, secretary of the board of finance of the General Conference, made an appeal for the superannuate endowment of the church. Dr. Todd reported that $1,700,000 has been paid on this fund, the total amount of the endowment being $10,500,000 to be paid in five years. At the close of the first year of this movement, April 1, 1925, ten charges had paid their full amount, but 1,400 charges had not paid any amount.

The Western North Carolina conference has subscribed, Dr. Todd stated, more than $500,000, but as yet only $60,000 has been paid. Referring to the results already accomplished by the endowment fund, Dr. Todd stated that at the close of last year the income from assessments, and superannuate endowment, amounted to $109,000, to be paid to claimants. Dr. Todd paid tribute to the late James B. Duke, who, in remembering the cause of education, did not forget the superannuates, declaring that the church can not honor the memory of James B. Duke enough.

Among the other important items of business of the morning were the reports of the presiding elders, which showed fine progress in all developments of the church's activities.

Thursday Morning.

The one big event of the second day's session was to be the vote on unification. At the very opening of conference the church was filled and an air of expectancy pervaded the entire assembly, and as the day wore away the crowds increased and also the general expectancy that something very unusual was at hand. It reminded one somewhat of the hour when the appointments are to be read.

After the opening exercises and the reading of the minutes of the previous session and some pressing announcements had been made, the presiding officer introduced Mr. Barton of the Publishing House, who spoke most interestingly and showed clearly that the Publishing House is rendering a great service for the church. The business, already large, is growing constantly and this year $100,000 have been set aside for the benefit of the superannuates.

At the close of the address of Mr. Barton, the bishop called the class of the second year and these young men were received into full connection in the conference so that they might vote in the approaching election. When the bishop had finished this work, although he omitted the customary address to this class, the work had carried the conference thirty minutes beyond the hour of 11 o'clock which had been set for the vote taking.

At 11:30 the request was made by the chair that all visitors should move into the annex of the church and that all members of the conference should gather in the main body of the church. When this exchange had been effected the conference filled the main auditorum of the church and the visitors and other spectators packed the annex both upstairs and down and they stood deep around the walls.

The bishop named tellers, a dozen or more, who with hats in hands stationed themselves in the aisles of the church to receive the ballots. It was now past fifteen minutes till twelve o'clock when the secretary began the call of the roll, of the clerical members first then of the lay members.

When a member's name was called he answered present and dropped his ballot into the nearest hat, on which was written "yes" if he voted for the measure and "no" if he voted against it. This roll call consumed exactly one half an hour.

At the conclusion of the roll call the tellers retired to count the ballots and after announcements for the day conference adjourned.

The tellers made quick work of the count and it was reported on the streets that the ballot resulted in 221 for unification and 145 against, making a total vote of 366 and a majority for the measure of 76. All appeared to be very well satisfied with the results.

Friday Morning.

Among the items of business of the morning after the opening exercises and the reading of the minutes of the previous session was a fraternal message from the Methodist Protestant church in North Carolina. Dr. George R. Brown of High Point was the messenger and he delighted the conference with his fraternal greetings which expressed a desire for a closer fellowship between these two bodies of Methodists in our territory. This coming of a message from the Methodist Protestant church to this conference was a new expression of a closer fellowship.

Some time ago Dr. W. P. Few, president of Duke University, was named by the present existing commission on fraternal relations to represent the Western North Carolina and the North Carolina conferences at the approaching session of the Methodist Protestant conference that is to meet in High Point next month.

The following important report was adopted:

Report No. 1 of the Board of Missions.

"This board is sharing with the other boards and with the entire church the anxious burden of a depleted treasury and an open door for greater work at home and in other lands.

But to this board comes the main responsibility of providing for the needs of this work and we suffer for the cause which is so dear and imperative in its claim upon us.

In view of the situation which our secretary who has just addressed us setting forth a challenging opportunity that calls for our prayerful, wholehearted and speedy co-operation, and not forgetting that it was largely his voice and vision that aroused our church to the realization of our dreams in the mightiest movement for missions that our church has ever made.

1. We recommend that our conference get into this crusade to relieve the debt on our general board and further set forward our work by assuming the obligation of $60,000 to be raised the coming year.

2. And that the allocation of this sum to the districts be made at this conference through the executive committee of our board.

3. And that the presiding elders call a special meeting at an early date for laying the plans to secure this fund.

4. And that this be made a free will offering on the part of our people after they have been made thoroughly familiar with the real need and that the entire membership of the church be given an opportunity to help this cause.

5. In order that this work may be efficiently carried out your board has elected Chas. H. Ireland director to have general oversight of this work in our conference.

6. We earnestly recommend that in view of the emergency and the meeting of the general board in December, at which time they will make appropriation, that this work be done as early after this conference adjourns as possible.

Signed: E. K. McLarty, chairman; L. B. Hayes, secretary."

A. W. Plyler read the report of the Duke Commission, which is as follows:

"For ten years Mr. J. B. Duke has been contributing $25,000,000 annually for the work of the country churches of North Carolina. This money has marked a new day for the churches in many places and has furnished a new impulse for the work.

The Duke Foundation, established during the present year, with the provision that a definite amount of the annual income shall go to the work of the church in the country, has made possible a work undreamed of a few years ago. A big job is before us (*continued on page five*)

APPOINTMENTS of the WESTERN NORTH CAROLINA CONFERENCE

ASHEVILLE DISTRICT

H. C. Sprinkle, Presiding Elder

Asheville—Bethel ..... T. C. Jordan
Biltmore ..... M. B. Clegg
Central ..... A. C. Chappell
Chestnut Street ..... G. A. Stamper
Haywood Street ..... T. A. Groce
Mt. Pleasant ..... M. G. Ervin
West Asheville ..... J. S. Hiatt
Black Mountain ..... G. C. Brinkman
Brevard ..... E. R. Welch
Elk Mountain ..... D. Atkins
Fairview ..... F. L. Setzer
Flat Rock-Fletchers ..... J. C. Banks
Ivey ..... R. G. McClamroch, Sup.
Hendersonville ..... M. T. Smathers
Henderson Circuit ..... J. W. Parker
Hominy ..... A. L. Latham
Leicester ..... L. T. Cordell
Marshall ..... C. B. Newton
Mills River ..... C. F. Tate
Oakley Station ..... S. H. Hilliard, Sup.
Oteen ..... L. W. Colson
Rosman ..... J. C. Richardson
Saluda-Tryon ..... P. E. Parker
Sandy Mush ..... A. J. Burrus
Spring Creek ..... A. A. Angel, Sup.
Swannanoa ..... J. O. Cox
Weaverville ..... D. W. Brown
Weaverville Circiut ..... J. W. Groce
Missionary Western Mexican Mission..R. J. Parker

CHARLOTTE DISTRICT

D. M. Litaker, Presiding Elder

Ansonville ..... O. B. Mitchell
Bethel and New Hope ..... J. W. Kennedy
Charlotte—Belmont Park ..... J. F. Armstrong
Brevard Street ..... A. P. Ratledge
Calvary ..... C. M. Short
Chadwick ..... B. F. Hargett
Dilworth ..... G. D. Hermon
Duckworth Memorial ..... E. P. Billups
Duncan Memorial ..... A. R. Surratt
Hawthorne Lane ..... R. H. Daugherty
W. L. Nicholson, Supernumerary
Myers Park ..... C. E. Rozelle
Spencer Memorial ..... H. E. Hinshaw
Trinity ..... A. D. Wilcox
Tryon Street ..... A. L. Stanford
West Charlotte ..... J. A. Smith, Sup.
Hickory Grove ..... E. N. Crowder
Lilesville ..... T. B. Hunnycutt
Marshville ..... Elzie Myers
Matthews ..... D. F. Carver
Monroe—Central ..... H. D. Hardin
North Monroe-Icemorlee ..... D. S. Richardson
Morven ..... J. S. Gibbs
Peachland ..... J. C. Umberger
Pineville ..... R. E. Hunt
Polkton ..... J. W. Ingle
Prospect ..... J. M. Folger
Rural Trinity ..... W. S. Cherry
Thrift-Moores ..... J. J. Edward
Unionville ..... O. L. Brown
Wadesboro ..... J. M. Armbrust
Waxhaw ..... M. A. Osborne
Weddington ..... T. J. Huggins
Missionary to Japan ..... S. A. Etewart
Missionary to Japan ..... N. S. Ogburn
Prof. Candler School of Theology....P. T. Durham
President So. Industrial Institute—..J. A. Baldwin
Conference Sec'y of Education.....W. L. Sherrill

GREENSBORO DISTRICT

J. B. Craven, Presiding Elder

Asheboro ..... W. H. Willis
Coleridge ..... H. F. Starr, Sup.
Deep River ..... L. T. Edens
Gibsonville ..... E. H. Nease
Greensboro—Bethel ..... J. E. Woosley
Caraway Memorial ..... T. V. Crouse
Centenary ..... R. G. Tuttle
College Place ..... G. R. Jordan
J. W. Long, Supernumerary
Glenwood ..... W. R. Kelly
Park Place ..... W. A. Jenkins
J. P. Lanning, Supernumerary
Proximity ..... W. L. Dawson
West Market Street ..... J. F. Kirk
A. H. Whisner, Supernumerary
East Greensboro ..... A. Burgess
West Greensboro ..... H. L. Powell
High Point—East End ..... E. J. Harbison
Highland ..... E. M. Jones
Main Street ..... W. B. Davis
Wesley Memorial ..... E. K. McLarty
H. C. Byrum, J. P.
Jamestown-Oakdale ..... J. E. Womack
Liberty ..... J. H. Brendall, Jr.
New Hope ..... W. M. Rathburn
Pleasant Garden ..... A. R. Bell
Ramseur-Franklinville ..... J. W. Hoyle, Jr.
Randleman ..... S. T. Barber
Randolph ..... W. R. Harris
Reidsville ..... J. H. West
Ruffin ..... J. H. Brendall
Uwharrie ..... G. W. Clay
Wentworth ..... J. T. Ratledge
President Greensboro College.....S. B. Turrentine
Treasurer Greensboro College ..... W. M. Curtis
Book Ed. and Ed. Meth. Qr. Review...G. T. Rowe
Editor N. C. Christian Advocate.....A. W. Plyler

MARION DISTRICT

E. O. Cole, Presiding Elder

Ball Creek ..... E. A. Blanton, Sup.
Bostick ..... E. J. Poe
Broad River ..... J. C. Gentry
Burke Circuit ..... T. G. Smith
Burnsville ..... G. L. Wilkinson
Cliffside ..... M. W. Heckard
Cross Mill ..... J. J. Gray
Forest City ..... W. R. Ware
Gilkey ..... J. B. Tabor
Glen Alpine ..... John Cline
Henrietta-Caroleen ..... J. P. Hornbuckle
Marion—First Church ..... W. E. Poovey
Marion Mills ..... J. N. Wise
Marion Circuit ..... E. D. Ballard
McDowell Circuit ..... H. E. Stimson
Micaville ..... H. C. Freeman
Mill Spring ..... E. Simpson
Morganton—First Church ..... G. T. Bond
Oak Forest ..... B. A. Sisk, Sup.
Morganton Circuit ..... L. L. Smith
Old Fort ..... M. W. Dargan
Old Fort Circuit ..... J. C. Postelle
Rutherfordton ..... J. O. Ervin
Rutherford College ..... O. J. Jones
Spindale ..... O. L. Simpson
Table Rock ..... W. J. Hackney
Professor Rutherford College ..... R. M. Hauss

MOUNT AIRY DISTRICT

E. W. Fox, Presiding Elder

Ararat ..... J. J. Eads
Danbury ..... J. E. Hipp
Dobson ..... A. J. Bolling
Draper ..... J. W. Vestal
Elkin ..... L. B. Abernethy
Jonesville ..... C. C. Totherow, Sup.
Leaksville ..... N. C. Williams
Madison ..... T. J. Rogers
Mt. Airy—Central ..... W. A. Newell
Rockford Street ..... G. W. Williams
Mt. Airy Circuit ..... W. J. S. Walker, Sup.
Pilot Mountain ..... H. M. Wellman
Rural Hall ..... W. R. Jenkins
Sandy Ridge ..... Orell Lineberger, Sup.
Spray ..... H. P. Powell
Stokesdale ..... M. E. Leftwich
Stoneville-Mayodan ..... M. Q. Tuttle
Summerfield ..... W. T. Albright
Walnut Cove ..... J. P. Morris
Yadkinville ..... R. E. Ward

NORTH WILKESBORO DISTRICT

Seymour Taylor, Presiding Elder

Avery ..... H. A. Bryans
Boone ..... M. B. Woosley
Creston ..... W. A. Thomas, Sup.
Elk Park ..... J. I. Spinks
Helton ..... J. A. Howell
Jefferson ..... J. L. Reynolds
Long Spring ..... J. W. Hall, Sup.
Moravian Falls ..... W. I. Hughes
North Wilkesboro ..... H. G. Allen
Ronda and Roaring River ..... W. J. Miller
Sparta ..... A. L. Lucas
Todd ..... T. G. Williams, Sup.
Watauga ..... R. A. Taylor
Warrenville ..... W. J. Huskey, Sup.
Wilkesboro ..... J. S. Folger
Missionary to Japan ..... W. A. Wilson
Teacher Appalachian Train. School..J. M. Downum

SALISBURY DISTRICT

Z. Paris, Presiding Elder

Albemarle—Central ..... C. M. Pickens
First Street ..... R. A. Swaringen
Albemarle Circuit ..... L. H. Griffith
Badin ..... C. R. Ross
Bethel ..... D. C. Ballard
China Grove ..... W. E. Hauss
Concord—Central ..... R. M. Courtney
Epworth ..... J. M. Varner
Forest Hill ..... T. F. Higgins
Harmony ..... J. C. Keever
Kerr Street ..... W. A. Barber
Westford ..... Ebenezer Myers
Concord Circuit ..... A. G. Loftin
East Spencer-Longhurst ..... James H. Green
Gold Hill ..... F. J. Stough
Kannapolis ..... J. F. Moser
Landis ..... W. E. Rufty
Mt. Pleasant ..... W. L. Scott
New London ..... C. R. Allison
Norwood ..... F. O. Dryman
Norwood Circuit ..... H. R. Cornelius
Salem ..... W. M. Smith
Salisbury—First Church ..... L. D. Thompson
North Main Street ..... J. E. Thompson
Park Avenue ..... P. L. Shore
South Main Street ..... W. A. Rollins
Salisbury Circuit ..... R. L. Melton
Spencer Central ..... R. O. Eller
Woodleaf ..... T. A. Plyler
Yadkin-Rowan ..... J. M. Brandon
Missionary to Japan ..... I. L. Shaver

SHELBY DISTRICT

C. S. Kirkpatrick, Presiding Elder

Belmont-Main Street ..... R. M. Hoyle
Park Street ..... J. A. Fry
Belwood ..... John H. Green
Bessemer ..... E. P. Stabler
Cherryville First Church ..... R. F. Mock
Cherryville Circuit ..... J. E. B. Houser
Cramerton ..... R. H. Kennington
Crouse ..... J. B. Fitzgerald
Dallas ..... C. O. Kennerly
Gastonia—Main Street ..... F. J. Prettyman
East End ..... C. M. Campbell
Franklin Avenue ..... H. H. Robbins
Maylo ..... R. L. Forbis
Smyer ..... C. H. Moser
Trinity ..... J. R. Warren
West End ..... G. W. Fink
Goodsonville ..... J. W. Combs
King's Mountain ..... O. P. Ader
Lincolton ..... W. B. West
Lincolnton Circuit ..... W. E. Moretz
Lowesville ..... W. B. Thompson
Lowell ..... A. C. Tippett
McAdenville ..... D. P. Grant
Mount Holly ..... E. E. Williamson
Polkville ..... S. M. Needham
Rock Spring ..... R. C. Kirk
Shelby—Central ..... H. K. Boyer
Lafayette Street ..... A. S. Raper
Shelby Circuit ..... D. P. Waters
South Fork ..... J. N. Randall
Stanley ..... G. G. Adams

STATESVILLE DISTRICT

J. E. Abernethy, Presiding Elder

Ball Creek ..... Joseph Greene
Catawba ..... Beverly Wilson
Cool Springs ..... F. H. Price
Davidson ..... Ira Erwin
Dudley Shoals ..... P. H. Brittain
Elmwood ..... J. W. Strider
Granite Falls ..... A. C. Swofford
Hickory—First Church ..... H. H. Jordan
R. M. Stafford, J. P.
Westview ..... H. W. Howard
Hickory Circuit ..... Cecil Bell, Sup.
Hiddenite ..... T. W. Hager
Hudson ..... P. R. Rayle

Lenoir—First	Carlock Hawk
South Lenoir	M. H. Tuttle
Lenoir Circuit	D. G. Smith, Sup.
Maiden	J. E. McSwain
Mooresville—Central	A. L. Aycock
Broad Street	A. C. Kennedy
Jones Memorial	A. G. Lackey, Sup.
Mooresville Circuit	C. L. McCain
Mount Zion	G. W. Vick
Newton	W. F. Womble
Olin	E. E. Yates
Rhodhiss	J. L. Rayle
Shepherd	O. P. Routh
Statesville—Broad Street	M. F. Moores
Race Street	J. H. Bradley
Statesville Circuit	D. A. Lewis
	C. A. Morrison, J. P., Sup.
Stony Point	J. M. Barber
Troutman	D. A. Oakley
Student Boston University	A. P. Brantley
	(Central, Mooresville Quarterly Conf.)
Harvard University	W. O. Goode
	(First Church, Hickory Quar. Conf.)

WAYNESVILLE DISTRICT

P. W. Tucker, Presiding Elder

Andrews	J. R. Church
Bethel	R. P. Fikes
Bryson City	D. V. Howell
Canton	A. C. Gibbs
Cullowhee	A. W. Lynch
Delwood	H. E. Crist, Sup.
Franklin	B. C. Reavis
Franklin Circuit	R. A. Truitt
Fines Creek	J. C. Brown, Sup.
Glenville	W. C. Medford, Sup.
Hayesville	C. S. Plyler, Sup.
Haywood	Van B. Harrison
Highland	R. C. Kale
Hiawassee	C. E. Steadman
Jonathan	H. M. Keener
Judson	To Be Supplied
Lake Junaluska	Frank Siler
Macon	T. S. Roten, Sup.
Murphy	D. H. Rhinehardt
Murphy Circuit	To Be Supplied
Robbinsville	W. T. Correll, Sup.
Sylva	W. M. Robbins
Waynesville	T. F. Marr
Webster Circuit	F. W. Cook
Whittier	E. W. Whittier
	Wm. Hornbuckle, Jr., Sup.
Yale Div. School (Murphy Q. C.)	F. E. Hartsfield
Agent of Hospital	J. T. Mangum

WINSTON-SALEM DISTRICT

J. H. Barnhardt, Presiding Elder

Advance	E. E. Snow
Cooleemee	J. A. J. Farrington
Davidson	R. F. Hunnicutt
Davie	E. M. Avett
Denton	C. P. Goode
Farmington	C. M. McKinney
Forsyth	R. C. Goforth
Hanes-Clemmons	T. B. Johnson
Kernersville	W. G. McFarland
Lewisville	W. G. Pilcher
Lexington—Erlanger	J. W. Bennett
First Church	W. R. Shelton
Linwood	J. W. Campbell
Mocksville	R. S. Howie
Oak Ridge	H. F. Duncan
Thomasville—Main Street	W. L. Hutchins
Trinity	T. J. Houck
Thomasville Circuit	D. R. Proffitt
Walkertown	Parker Holmes
Welcome	J. W. Fitzgerald
Winston-Salem—Ardmore	L. B. Hayes
Burkhead	J. W. Williams
Centenary	C. C. Weaver
Central Terrace	J. C. Comett
Grace	J. P. Hipps
Green Street	W. B. Shinn
Ogburn Memorial	G. B. Clemmer
West End	J. W. Moore
Children's Home	C. A. Wood
Student Chicago University	R. A. Smith

(Cooleemee Quarterly Conference)

Transferred to Western North Carolina Conference: W. G. Pilcher, from South Georgia Conference; A. D. Wilcox, from North Carolina Conference.

Transferred from Western North Carolina Conference to South Georgia Conference, R. K. Brady.

WHAT WILL WE DO ABOUT IT?

By A. J. Parker.

At the last session of our annual conference I presented a resolution providing substantial help for our superannuate preachers during their first year's superannuation. The paper was referred to the board of finance and was adopted, and the commission on budget requested to make the necessary provision for it. The budget commission made its report on Saturday morning (the last working day of the conference) and failed to grant the request of the conference. I moved to recommit the report in order that this item might be incorporated, but in the hurry that usually characterizes the last day of conference and an unwillingness to take the time, the conference refused to recommit the report.

This year this same resolution was adopted in the form of a memorial to the annual conference. I sent copies to other districts. The Fayetteville failed to passed the resolution; as to its fate in other districts I do not know. It will come before the annual conference as a memorial from the Raleigh district.

There has been some opposition to this plan, and it is noticeable that almost every preacher that has opposed it is financially able to live in a reasonable degree of comfort without help from the church. How about the men that at our last annual conference who were superannuated? I do not know the financial condition of all, but I do know at least the condition of three of them. Among these there has been humiliation, and but for the help of some who are not even members of the Methodist church, there would have been actual suffering. The opposition has said much about the help rendered to these brethren, from collections taken on Sunday, during the annual conference and at Christmas. In order that I might know just what each received from these sources, I wrote letters to them making inquiry. I have answers from three of these superannuates who say, we have not received anything from the Sunday collections at conference, nor from the Christmas collections. I do not know what disposition has been made of these funds. I only know I took the collection here and sent it in as directed by conference resolution.

How long are we to continue to starve the men who are no longer able to labor. If they can get along the first year without the help of the church, (which is the hardest year of all), why not as long as they live?

If there is a better, more business-like plan, I am willing to adopt it; but unless there is let's quit talking and get busy doing something that will count. Criticisms and oppositions neither fill hungry mouths or cover feeble bodies.

I hope our approaching General Conference will make some provision for the help of these men for the first year throughout the church, either by a special board or through some board already in existence.

Resolution: N. C. Conference, M. E. Church, South

Passed by the last annual conference.

Whereas, our superannuate preachers and their families are inadequately provided for, subjected to embarrassment, and sometimes to actual suffering, for the lack of necessary comforts of life; and

Whereas, many of our preachers in active service die leaving their families unprovided for; and

Whereas, voluntary organizations, which have done a noble and unselfish service, have not been able to meet the much felt need; and

Whereas, group insurance in some old line company does not seem to appeal to the majority in our conference; and

Whereas, there is no provision for the support of a superannuate preacher, during his first year of superannuation, either from the conference fund or the endowment fund; and

Whereas, there is no provision made for the support of the widow and children of the dead preacher, during the first year after the preacher's death; therefore be it resolved:

1. That the conference commission on the budget be requested to lay an assessment upon the conference annually to the amount equal to one per cent of the preachers' and presiding elders' salaries, and that said amount be appropriated to the several districts and charges on the same basis, and collected in the budget as other claims.

2. That there be provided in our conference journal columns in table 3 of statistics for report of this fund.

3. That the presiding bishop be requested to appoint five preachers and four laymen, to be known as "The Board of Relief," to administer said fund. These members to be appointed for one year, three for two years, and three for four years. All vacancies in the board shall be filled on nomination by the board and confirmed by vote of the annual conference.

4. That said board shall meet and organize during the session of this conference, and thereafter shall meet at least annually. The officers of the board shall be a president, vice president, a secretary and a treasurer; these officers to constitute the executive committee, who shall have power to act in the interim of the meeting of the board, to pass upon investments and to transact any other business claiming the board's attention.

5. The said board shall have authority to receive donations and bequests, and to disburse the same, in accordance with the conditions made by the donor and the judgment of the board.

6. That upon the death of a preacher, who is a member of this annual conference, whether active or superannuate, the treasurer of the board shall, upon satisfactory proof of death, pay to the legal representative of said preacher's family the sum of $500.

7. That upon the superannuation of a preacher, who is a member of this conference ,the treasurer shall pay to said preacher the sum of $100.

8. That all monies coming into the hands of this board, and not needed to meet claims set forth in sections 5 and 6 of this resolution, shall be placed in a savings bank, or invested in safe securities by the board or its agent, and held as a surplus against a time when there may be an excessive death rate.

9. That when in the judgment of this board the surplus shall have reached a sum sufficient to justify it that upon the death of a preacher his family shall receive $1000, and the preacher upon being superannuated $200.

10. That shauld there come a time when, either from an unprecedented death rate, or for lack of funds arising from a reduction of pastors' and presiding elders' salaries, or from any other cause the board should find itself unable to meet all legal claims under sections 6, 7 and 9, is hereby authorized to divide annually the funds in hand on the basis of section 6, paying every claimant his pro rata share.

11. The board shall have authority to provide out of any funds in its hands the necessary blanks, books, etc., for its officers, and to pay any legitimate expense incurred in the discharge of its duties; but neither the board nor the conference shall have authority to appropriate any of the funds in the hands of this board for any other purpose than that set forth in this resolution.

12. The treasurer shall give a satisfactory bond in some reliable bonding company. The amount of the bond to be fixed by the board, and the cost of said bond to be paid by the board.

13. The board shall make its report in writing annually to the annual conference, accounting for all monies passing through its hands. The treasurer's books shall be audited annually by a competent auditor; the auditor to be appointed by chairman of the conference board of church extension.

14. That neither the board or the treasurer shall take any notice of death or superannuation, nor pay out any money as a death or superannuate claim that shall occur prior to the close of the annual conference of 1925.

A. J. Parker,
J. C. Wooten,
S. A. Cotton,
M. T. Plyler,
W. A. Stanbury,
R. L. Flowers.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil	47	0
Central Brazil	38	0
South Brazil	40	0
Missouri	196	14
Southwest Missouri	128	31
Holston	163	150
Louisville	132	72
St. Louis	124	29
Tennessee	147	117
New Mexico	42	38
Western North Carolina	221	145
Virginia	169	202
Total	1877	1153

Two vines, growing over a porch, meet each other, and twine together, and twist fiber into fiber and stem into stem, and take shape from each other, and are substantially one. And such are friendships. Now one cannot have his life divided as two trees are. He cannot enter into partnership with others, and be conscious that that partnership shall be but for an hour or a moment. The sanctity, the honor, the exaltation, the exhilaration of a true and manly friendship lies in the thought of its continuance. There can be no deep friendship which does not sigh for endlessness.—Beecher.

THE DOCTRINE OF ENTIRE SANCTIFICATION THE STANDPOINT OF THE BIBLE

Number 2

The three dispensations, revealing the Father, the Son and the Holy Ghost, seem to indicate and foreshadow three types of piety: twilight, early morning, and noon day. The Holy Spirit in the heart and life of the church is this noon day light, and that is what the founders of Methodism preferred to call perfection—perfect love, holiness, or entire sanctification. We believe this doctrine is clearly set forth in the Bible.

Perhaps to start with we should have a good definition of sanctification. In Webster's Unabridged and International Dictionary we have it as follows:

1. To make sacred or holy; to set apart to a holy or religious use.

2. To make free from sin; to cleanse from moral corruption and pollution; to purify.

3. To make efficient as the means of holiness; to render productive of holiness or pity.

4. To impart or impute sacredness, venerableness, inviolability, or the like to; to secure from violation; to give sanction to.

5. Sanctification; the act of sanctifying or making holy; also of setting apart.

So we see that sanctification does not merely mean setting apart as some folks claim, although there are some places in Scripture where it has this meaning, and sometimes the word sanctified stands for the state of salvation from sin, regeneration and the life formerly lived in sin, as in 1 Cor. 6:11: "And such were some of you; but now ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God." He had just referred to the corrupt and wicked state of the classes mentioned in verses 9 and 19 and says "such were some of you" before they had been brought into the church. There it is clear that the meaning is from a state of the world to a state of grace. I might notice the same idea in other passages, but it is not necessary; but there are many passages where the meaning is different, and we will notice a few of these.

The first passage I call attention to is 1 Cor. 1:30: "But now are ye in Christ Jesus who of God is made unto us, wisdom and righteousness and sanctification and redemption." I notice this text first, as it is a sort of foundation for the rest. This involves the covenant of redemption between the Father and the Son, wherein the Son volunteers and undertakes the redemption of man, and the Father anoints him into a three fold office answering to the misery that lay upon the race, the blindness of his mind, the guilt of his sin, and his captivity to satan, as so many bars to all communion and fellowship with God and enjoyment of God; as Prophet, Priest, and King, or "wisdom, righteousness, sanctification and redemption." Thus made to us by God the Father, all we need, our "all in all."

As Prophet he brings to us the word of God, or is wisdom, thus showing us our lost estate and undone condition and bringing us under conviction for sin.

As Priest he brings us pardon through the merits of his own blood, and ever intercedes for us at the Father's side. So is made unto us righteousness.

As King he is the conquerer of the whole territory of our dominion, whole nature and mind and body, casting out every preoccupying enemy, purging out every vile affection and reigning supremely there, or is our sanctification; and thus completely redeeming us from sin, and when the final battle is over the redemption of our bodies in glorification, so he is our redemption.

Another very clear passage on the subject is 2 Cor. 7:1: "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." First, we see that holiness was not completed in these (or at least a part) of these Corinthian Christians, but that it was to be accomplished in them, and the apostle is urging them on to it. It is clear that conversion had failed to bring it about; and that the process before them was not growth, as by the aid of the Holy Spirit they were to cleanse themselves. The cleansing on their part seems to have been the separation from worldly entanglements, yoked with unbelievers, chapter 6:14-15. Also they were to cleanse themselves from all filthiness of the flesh and spirit, bringing themselves under the power of God and meeting conditions of the promises of God, chapter 6:16-17, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said I will dwell in them and walk with them; and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now the text following, and having met the conditions and obtained the promises, God would do his work of cleansing and perfecting holiness in them.

On this passage I quote Mr. Wesley's brief explanation in his notes: "Let us cleanse ourselves (this is the latter part of the explanation which was proposed in chapter 6:1 and resumed in verse 14) from all pollution of the flesh, all outward sin, and of the spirit—all inward, yet let us not rest in negative religion, but perfect holiness, carrying it to the height in all its branches, and enduring to the end in all the loving fear of God, the sure foundation of all holiness." Dr. Adam Clarke and Dr. Watson have the same understanding of this passage, but are too lengthy to quote here.

Next we take Heb. 6:1-3: "Therefore leaving the principles of doctrine of Christ let us go on to perfection: not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine, of baptisms, and of laying on of hands, and of resurrection from the dead, and of eternal judgment, and this will we do if God permit." We inquire first what principles we are to leave as we go on unto perfection, and find that they are the foundation principles, repentance, faith, baptisms, laying on of hands, resurrection, and the judgment; these are the foundation of the structure of Christian character, and in order to have a Christian character we must have these, but we are not to stop with the foundation but go on with the building, not to leave them out of the building but where they belong to support the structure. Some instead of leaving them in their places and going on with the building, kick down the foundation and go back into the world, and if ever saved must come back and "lay again" the foundation before they can begin the building.

Others piddle around on the foundation all the time, never get away from these rudimentary principles and so do not go on to perfection.

We are to **go on unto perfection,** and this is not an endless going of ours, but as the original shows we are to be borne or lifted into this perfection by the Holy Spirit. As to the kind of perfection meant here the Bible is clear that at least there is a perfection in love, and there is no doubt about the Bible standard on this point. Jesus said (Matt. 5:48) "Be ye therefore perfect even as your Father in heaven is perfect," and in John 17:23 Jesus in His intercessory prayer said, "I in them and thou in me that they may be made perfect in one."

Now I observe that this was not reached in conversion, for it is held out before converted people and is attainable for them.

I note also that perfection is not attainable by growth. Perfection is one thing and maturity is quite another thing. This maturity can come only after the perfection has been attained as an experience.

Another phase of the doctrine is set forth in Thes. 5:22-24, "Abstain from all appearance of evil, and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."

Some passages show up the human agency in our sanctification more and some the divine side. First Cor. 7:1 show up the human side, but this one emphasizes the divine side. Here man is to abstain from all appearance of evil, which involves separation from all forms of worldliness, and the God of peace Himself is to sanctify them wholly every part, spirit and soul and body, and that the whole man be preserved in this state of holiness unto the coming of the Lord Jesus Christ. Then the precious promise, "Faithful is he which calleth you (to this holiness) who will do it."

Baptism of the Holy Ghost.

I call attention to Jesus' promise of the baptism of the Holy Ghost (Acts 1:4-5-8): "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me, both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth." This promise was made to disciples, who were converted men and women. Some people argue that they were not converted till Pentecost, but they are ignorant of the facts; let us look at some of the facts, especially in regard to the eleven apostles. Jesus said to them, "Now ye are clean through the word which I have spoken unto you," and in his prayer for them in John 17 he says of them, "They are not of the world even as I am not of the world," verses 14 and 16 repeating it twice. He had breathed on them saying, "Receive ye the Holy Ghost," and they received a measure of the Holy Spirit, but not his fullness.

In John 14-16 Jesus said, "I will pray the Father and he shall give you another Comforter that he may abide with you forever; even the Spirit of Truth: whom the world cannot receive because it seeth him not neither knoweth him, but ye know him, for he dwelleth with you and shall be in you." In the 17th chapter of John this promised prayer is recorded, and in this prayer he prayed for their seanctification (verses 17-23), and not only for theirs but for all who should believe on him through their word. That meant for all believers down to the end of the age. How glad I am that he included me in that gracious prayer.

Now we will turn over to the second chapter of Acts and see how the prayer was answered and the promise fulfilled—verses 1-4: "And when the day of Pentecost was fully come they came; they were all with one accord in one place.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

Another case of the baptism of the Holy Ghost upon believers is recorded in Acts 8:15-17: "Who when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen on none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands upon them, and they received the Holy Ghost."

One other case of the Holy Ghost's baptism on converted people is given in Acts 19:1-7, which let the reader see, as it is rather long to quote here, but which with the other passages quoted above show clearly that the baptism of the Holy Ghost is for believers only, and is the same thing as entire sanctification.

I do not need to argue about it—it is too clear to require the multiplication of words.

I notice only one more passage of Scripture, which bears on another aspect of this subject (I Peter 1:2): "Elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Here is the doctrine of election and the doctrine of sanctification set forth in their proper relation to each other. This tells (with verse one) who the elect are and how they are made, also the result in the life of the elected sanctified ones.

Who they are: "Strangers scattered throughout Pontus, Galatia, Capadocia, Asia and Bithinia, Elect." These strangers were the saints who were scattred abroad by the persecution in the earlier days of the church and the converts in the different provinces. Their election was according to the foreknowledge of God the Father, by or through sanctification of the Spirit, showing how this election is accomplished. God has not only foreknowledge, but has foreordained that only those who would accept His Son and trust the merits of His blood can be elected, and every one who does this is elected, and every one who fails to do this is rejected.

These elected sanctified ones are brought unto obedience and sprinkling of the blood of Jesus Christ. This is the great need of the church today, obedience and holiness, and they belong together and are absolutely inseparable. We may want to be perfect in obedience, but we are lacking in the inward power without sanctification which brings us unto obedience and under the sprinkled, or sprinkling blood cleanses and keeps us clean, while the Holy Spirit empowers for obedience, the obedience we have longed for before but were not able to render it.

Thousands of people bear witness today to this very thing. The idea is not that we get sprinkled

with the blood and then go on away from it forgetting about it, but it is a living under the sprinkling blood, on the altar and under the blood, is the idea in this text. A good woman testifying to this experience in meeting one day said, "I am a pebble in the brook." This was very expressive of the true idea, ever being cleansed and kept clean. The word is the channel, the blood is the stream, and the Holy Spirit is the administrator and guide.

There are more places in the Scripture that teach entire sanctification than there are that teach regeneration, but this paper is getting longer than I intended it should. E. Myers.

EDGAR A. GUEST

By W. S. Surratt.

The current number of the American Magazine carries an article from the pen of Edgar A. Guest entitled, "What My Religion Means to Me." Hundreds of thousands have read it. Millions ought to read it. It is written in true Guest style. It doesn't beat around the bush. There is no apology to any one for his belief in an old time, practical religion. If the over two million readers of this wonderful magazine will read this article it ought to add a mighty weight in favor of practical religion. The readers will embrace every class and creed, but never will they find one word or phrase that reflects disrespect for their faith.

Edgar Guest's daily poems reach a mighty concourse of people through the newspapers. These poems appeal to the sweeter side of human nature. They are fitted to the every day grind of human life.

In the American article Mr. Guest attributes his success and his gift to reach the human heart through his pen to the religious teachings received at his mother's knee.

Edgar Guest's article is a sweeping challenge to the modern forces that seek to unsettle the faith of the human race in God and religion.

Guest is a big man, a wonderful newspaper and magazine writer. He is one of the most popular in Detroit.

From his pen fall words that move men and women to noble things. His writing ability commands for him a big financial return. A return indeed that might create in others a spirit of selfishness and aristocracy. But big as he is, this man is not afraid to humble himself as a child and place before millions of people the credit of God and religion and his mother for his place of service to mankind. And yet the atheist, the evolutionist and unspiritual preachers cry out against the very things that this great writer sets up as necessary to a really worth while life.

Mr. Guest gives every man the right to his belief, but does not have much use for the hypocrite and the bigot.

He numbers among his friends Protestant, Catholic and Jew, and he gives to these people the respect that is due them. His religion is of the sort that is broad enough to love all his fellowmen. That's genuine religion.

Guest is no preacher. At any rate, not as we know the preacher. And yet in this article he has given to the readers of the American a most powerful sermon in support of a heartfelt faith in God.

We hope the article fell into the hands of thousands of the preachers who have let their early teachings slip from them and are now trying to feed the world on the husks that science and evolution offer. The biggest men in American history if pinned down to the point in answer to the title of Guest's article would have an answer akin to his. And the living testimony of such men is more powerful than the empty and cold theories of science, evolution and radical modernism.

Anyhow, don't miss reading the article. You'll get a new grip on faith.

A BUGLE CALL

By James Monroe Downum.

Shall our noble Church retrench,
Heeding not our Saviour's call?
No! Stand true to every pledge,
Suffering not one could to fall
In the battle for the world,
Where the needy ones now stand
Sending piteous pleas for life
To our Church, by Christ's command!
Heed these please, oh, Christian souls!
Do not fail our tithe to give,
Hear our Master's pleading voice
Call to us that these may live!

WESTERN NORTH CAROLINA CONFERENCE

(Continued from page one.)

and a heavy obligation is upon us. We must work to certain definite ends. A few may be mentioned:

First—The effort of the rural life department of Duke University to secure a map of each county and a survey of each charge should receive the support of all.

Second—The consolidation of churches properly located in relation to consolidated rural schools; the location of parsonages in the country near these schools, when the rearrangement of charges take place; the building of adequate churches wherever we ought to have a church, call for wisdom and unselfish action.

Third—Churches need not expect financial aid until the site and plans have been approved by competent authority. This will contribute to the building of a church adequate and properly located.

Fourth—A district committee, along with the local committee, and also a representative of this commission, should be able to aid in securing proper location and suitable plans.

Fifth—At the earliest possible day demonstration charges should be provided with trained leadership to show what can be done by a more intensive effort.

The commission would once more remind all concerned that conditional pledges to church buildings automatically expire unless the conditions are met within one year after the grant is made; provided, however, that the grant may be extended if a new application is filed with the commission.

The term of Rev. W. W. Plyler, nominated by the board of church extension, expires at this time."

The first ballot for delegates to the General Conference was then taken and the tellers retired to count the ballots.

R. S. Howie read report No. 1 of the board of education. This report showed that W. L. Sherrill, the secretary of education, had collected $54,000 on pledges and had secured $52,000 new money. The report also urged undergraduates of the conference to take the correspondence course.

The committee that set out nine years ago to raise an endowment fund for the conference by the purchase of building and loan stock by the contributors rendered its report and was released from further duties. The result of their labors is $115,886 in cash and 138 shares of building and loan stock that has not yet matured.

The names of G. A. B. Holderby, W. F. Sanford, P. L. Terrell, E. K. Witten were referred to the committee for the superannuate relation.

Dr. Pinson, one of our missionary secretaries, made an earnest and interesting plea for the missionary work of the church, after which L. B. Hayes read report No. 1 of the board of missions, which recommended that the conference accept a missionsionary special of $60,000. The report was adopted.

The following young men were admitted on trial: Thomas G. Smith, Claude H. Moser, E. W. Needham and Herman F. Duncan.

The reports of the morning on balloting for lay delegates resulted in these being elected:

First ballot: C. H. Ireland and J. B. Ivey.

Second ballot: G. L. Hackney, J. F. Shinn and L. H. Phillips.

Third ballot: W. R. Odell.

Clerical ballot: J. H. Barnhardt and Ashley Chappell were elected on the first ballot.

Saturday Morning.

Minute question 1, "Who are admitted on trial into the traveling connection?" was called, and Rev. W. R. Kelly, who has served Broad Street church since the death of Rev. Z. E. Barnhardt, was admitted. Many memorials to the General Conference were referred to the committee on memorials.

Minute question 3, "Who remain on trial?" was called and the names of J. H. Brendall, Jr., O. L. Brown, L. T. Edens, J. W. Grose, F. E. Hartsfield, T. B. Hunnicutt, H. M. Keever, O. B. Mitchell, E. H. Nease, C. B. Newton, J. W. Parker, H. P. Powell, P. R. Rayle, W. E. Rufty, E. E. Snow, E. P. Stimpson and J. H. Wise were called, their characters passed and they were advanced to the class of the third year.

The lay delegates on the fourth ballot completed their representation to the General Conference by electing L. B. Rogers of Asheville as the eighth man. The full lay delegation is C. H. Ireland, J. B. Ivey, G. L. Hackney, L. H. Phillips, J. F. Shinn, W. R. Odell, D. F. Giles and L. B. Rogers.

The ballot for reserve lay delegates to the General Conference resulted in the election of T. J. Johnson, W. H. Worth, Leon Cash and W. T. Nicholson.

C. H. Ireland read the report of the board of lay activities. This report urges that the every member canvass be made in all congregations as soon as possible after the conference adjourns. The laymen have four goals to work toward during the year: First, a concrete church-wide stewardship movement; second, services to be held in every church in the conference every Sunday during the year; third, full payments of all assessments by every charge; fourth, a persistent effort to secure a revival in every church in the conference. The laymen pledged their best endeavor to the achievement of these four ideals. Mr. Ireland was unanimously elected to succeed himself as conference lay leader.

Report on Finance.

H. B. Bland of Hendersonville, read the report of the board of finance, which has charge of the distribution of the superannuate fund of the conference. The board received during the year $33,880 for this purpose and distributed it to the various claimants on the fund.

Rev. E. E. Williamson read the report of the committee on the spiritual state of the church which was adopted. This report was lengthy and gave a story of progress along all lines of church endeavor during the past year. There has been increased interest in Epworth League, Sunday school and missionary endeavor. The report urges all the members of the church to be true to the doctrines of Methodists and strive earnestly during the coming year for the salvation of men. It deplores any tendency toward worldliness and advises Methodists not to lend their influence to cheap picture shows, bridge parties, etc.

Chapel Hill Church.

Rev. R. M. Courtney read the report of the Representative church at Chapel Hill commission which is as follows: "In selecting the contractor for the universal Methodist church plans and specifications were sent to several responsible builders for bids. The Jewel Riddle Company of Sanford submitted the lowest bid of $156,500 and was awarded the contract after the committee was assured that this firm was thoroughly reliable and that they did high class work.

"The heating contract was awarded to the Carolina Heating and Engineeering Company of Durham for the low bid of $14,500, and the electric contract was given to the Durham Public Service Company for the sum of $3,740.

"The work of construction began in January and has advanced satisfactorily. It is the aim of the contractors to push the work to completion by the first of next year. If the pew contract can be let and there be no delay in their manufacture and installation the church will be ready for occupancy for Easter services.

"There has been collected on subscriptions $137,229, and $132,224 has been paid on the contracts. There are in unpaid individual notes about $30,000, but before all the bills can be paid it will be necessary to secure $40,000 in new subscriptions.

"Therefore the work of taking subscriptions will have to be continued during the year. The plan to provided the pews is to have individuals pay for one setting each at a cost of $7.50, as there are about 1,000 to be installed. An opportunity is given to a large number to have a part in building this beautiful church for university students. James Gamble Rogers, the architect, said that it was his purpose to make this church as perfect a work in colonial architecture as the Harkness quadrangle at Yale University is in gothic."

Appreciation of Mr. Duke.

The following resolution was presented and passed by the conference:

"With a deep sense of appreciation for the splendid benefactions of the late James B. Duke in his gift to the country churches of North Carolina, with a genuine belief that the North Carolina conferences have come into the kingdom for just such an hour as this when vast possibilities of service and high achievements lie out before us, and with keen feeling that these opportunities call for the most heroic and efficient leadership, we, the Western North Carolina conference in annual session in the city of Statesville, resolve: First, that we invite the North Carolina conference to join us in forming a council of rural agencies for the purpose of securing the co-operation of all the agencies now operat-

ing in behalf of the country church in order that larger and more definite results may be realized. Second, that the council of rural agencies shall be composed of a chairman and secretary of the board of church extension together with the president of Duke University, the head of the department of rural life at Duke University and the chairman of the Duke Fund Commission. Third, that the council of rural agencies shall not interfere with the activities of the various boards in the prosecution of their work but shall seek to correlate the work of all the agencies for more effective service."

Report of Conference Trustees

In addition to the securities amounting to $23,550, held by our treasurer, the proceeds of which are paid to the superannuates of our conference, and the $40,000 Heath Fund from which interest is paid to our Children's Home, we are pleased to report that cash to the amount of $19,350.49 and stocks and bonds for $11,750 have been received from Central Bank and Trust Co. as administrators of the John Wesley Higgins estate.

The trustees have appropriated from interests, rents and Methodist Board of Publication Co. dividends two thousand dollars ($2,000) for our superannuates for the year.

After careful and prayerful consideration of all the interests which have been represented before us we beg to make the following recommendations:

First, That twelve thousand five hundred dollars (12,500) be paid to the treasurer of Burnsville Methodist Episcopal Church, South, for the purchase and improvements of lands for church lot, the completion and repair of the church and parsonage for the home church of the late John Wesley Higgins. At the request of representatives of said church, we nominate Dr. D. Atkins as a committee to act with the local church building committee in carrying out the plans submitted by said representatives.

Second, That the remainder of all moneys, securities or stocks which have been, or may be received, from said John Wesley Higgins estate shall be held as a permanent fund to be known as the Higgins Endowment Fund, and that the interest from said fund be paid to the treasurer of our conference board of education to be distributed to the educational institutions of our conference as directed by the said board of education.

Third, That our conference trustees be authorized and empowered to convey to the agent or trustee of the creditors of the Weddington Industrial Institute our tract of land known as the Weddington tract in Mecklenburg county, upon the condition that the deed for said land shall not be delivered to said agent or trustee until receipts for the satisfaction in full of all lawful claims held by any and all the creditors of said Weddington Industrial Institute shall have been delivered to the secretary and treasurer of the board of trustees of Weddington Intdustrial Institute.

We nominate Jas. A. Bell as a member of the board of conference trustees to succeed Rev. R. D. Sherrill, who has resigned.

The following officers have been re-elected for the ensuing year: D. Atkins, president; W. R. Ware, vice president; I. F. Craven, secretary and treasurer.

Attached hereto is a copy of the treasurer's cash report for the past year.

D. Atkins, President.
I. F. Craven, Sec.-Treas.

Treasurer's Report, Oct. 17, 1924, to Oct. 16, 1925

Receipts

Balance on hand last report	$ 86.03
G. M. Knowles farm rent	414.90
Interest from Heath funds	2,400.00
Interest from other securities	1,876.66
Securities paid during year	7,300.00
Cash received from J. W. Higgins estate	19,350.49
Methodist Board of Publication	390.00
	$31,818.08

Disbursements

Paid Mrs. Mary H. Sheppard	$ 180.00
Paid J. B. Ivey, Treas. Sup. End. Fund	1,600.00
Paid premium on treasurer's bond	25.00
Paid Children's Home	2,400.00
Invested in new securities	6,250.00
M. D. Stockton, Treas. Superannuate fund	2,000.00
Higgins funds cash on hand	19,350.49
Balance on hand general fund	12.59
	$31,818.08

I. F. Craven, Treasurer.

The following resolution concerning General Conference was adopted;

Whereas, the city of Asheville is extending an invitation to the General Conference of the Methodist Episcopal Church, South, to hold its next session in Asheville, and whereas, the said city of Asheville is able to offer the General Conference, through its splendid hotel facilities, and through the spacious auditorium of the new Central Methodist church, with its ample number of separate rooms adapted to committee work, every accommodation necessary to its comfort in the transaction of its business, and whereas the Western North Carolina conference would be highly pleased to have the General Conference in 1926 meet within its borders; therefore,

Resolved, That we, the members of the Western North Carolina conference in annual session assembled, do hereby urge the committee on arrangements for the next General Conference to accept the invitation to come to Asheville, and that the secretary of this conference be requested to notify said committee of this action.

Delegates to the General Conference

The full delegation follows:

J. H. Barnhardt, A. C. Chappell, D. Atkins, G. T. Rowe, H. C. Sprinkle, A. W. Plyler, C. S. Kirkpatrick, J. B. Craven. Alternates: C. C. Weaver, Plato T. Durham, J. F. Kirk and D. M. Litaker.

The lay delegates: C. H. Ireland, J. B. Ivey, G. L. Hackney, J. F. Shinn, L. H. Phillips, W. R. Odell, D. F. Giles, L. B. Rogers. Alternates: T. J. Johnson, W. H. Worth, Leon Cash, W. T. Nicholson.

Memorial Service.

The conference memorial service for ministers and ministers' wives who have died during the year was held Sunday afternoon at 3 o'clock, and the Landmark carried the following report thereof:

The session was called to order by Rev. J. H. West presiding elder of the Mount Airy district, whom Bishop Denny had appointed to preside. At the conclusion of the devotional service, minute question No. 14 was called: "What preachers have died during the year?"

The committee on memoirs reported the death of six ministers and five ministers' wives and tribute was paid to their memory.

Rev. D. M. Litaker read a memoir of Rev. Z. E. Barnhardt, pastor of Broad Street church, Statesville, whose death occurred last May, characterizing Mr. Barnhardt as "a nobleman in the kingdom of God whose life and work were on a high and commanding plane."

Tribute was paid to Rev. H. L. Atkins of Texas, a native of Surry county, North Carolina, and a member of the Western North Carolina conference 21 years ago, by his friend, Rev. W. L. Sherrill, of Charlotte.

Rev. R. M. Hoyle read a sketch of the life and work of Rev. L. A. Falls. Rev. C. S. Kirkpatrick read a memoir of Rev. Oscar C. Fortenberry. Tributes were paid to the memory of Rev. L. E. Stacy of Fallston, father of Chief Justice Stacy, by Rev. D. W. Brown; and to Rev. M. T. Steele, a superannuate minister who died in St. Petersburg, Fla., by Rev. W. L. Sherrill.

Rev. W. F. Womble of Greensboro read a sketch of the life of Mrs. John F. Kirk, wife of a former pastor of Broad Street church, whose death occurred in Greensboro last January, the result of being struck by an automobile.

Rev. J. S. Hiatt, pastor of Ardmore church, Winston-Salem, read a memoir of Mrs. James Wilson, a native of Iredell county and a sister of Hon. W. D. Turner of Statesville.

Tributes were paid to Mrs. L. W. Crawford by Rev. L. B. Hayes; to Mrs. R. G. Tuttle by Rev. R. M. Courtney and to Mrs. J. E. B. Houser by Rev. B. Wilson.

There was special music at the memorial service Sunday afternoon by the choir of Broad Street church, with solos by Rev. Ira Erwin of Maiden and Rev. E. P. Billups of Charlotte.

The Next Conference to Gastonia.

The next session of conference will meet in Gastonia, the city of looms and spindles. Waynesville put in a bid and got a big vote, but the mapority voted for Gastonia and before the episode of oratory and voting had ended the conference with one voice said "Gastonia."

The Methodist church at Pinetops will be dedicated on fourth Sunday morning, October 25, at eleven o'clock. Rev. S. A. Cotton, presiding elder of the Washington district, will preach the dedicatory sermon, and following the sermon will dedicate the church. All former pastors and friends of the church are cordially invited to attend.

Rev. J .O. Long has been released from his work on the North Gates circuit and has entered Yale Divinity School.

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, on Sunday, October 18, laid the corner stone of the new Nash's Chapel in Camden county. Rev. T. S. Coble is pastor of this church.

Married, near Laurinburg, N. C., Daniel Melvin Odom of Marlboro county, S. C., and Miss Mary Elizabeth Bullard of Scotland county, N. C., on October 8, 1925, J. B. Thompson performing the ceremony.

"Just closed a glorious revival in our Eureka church on the Fremont circuit. We had with us Rev. J. J. Boone, who did the preaching, and it was done well indeed. He made a profound impression on the church and the community with his direct gospel preaching. Boone is fine help in a revival. We added four members to the church as a direct result. The people will long remember him as a preacher of power. The Advocate interest is being looked after."—J. A. Dailey.

A BEAUTIFUL MARRIAGE

On Tuesday evening, at six o'clock, the home of the Rev. and Mrs. J. E. Woosley, on Wendover street, was the scene of a beautiful wedding when their daughter, Pauline Olivia, became the bride of William Branum Hall of High Point.

The ceremony was performed by Rev. J. E. Woosley, father of the bride, the impressive ring ceremoney being used.

Preceding the ceremony Miss Pauline Weber, niece of the bride, sang "The Sweetest Story Ever Told," by Stults, and "At Dawning," by Cadman. She was accompanied at the piano by Mrs. M. B. Woosley, sister-in-law of the bride, who also rendered the wedding music.

With the strains of Lohengrin's wedding march the bridesmaids and groomsmen entered from opposite doors, crossed before the altar and took their places. First came Miss Mozelle King with Tom Hall, brother of the groom. Miss King wore a dainty creation of blue chiffon over taffeta, trimmed with silver lace, and carried an arm bouquet of pink roses tied with pink tulle. Following came Miss Maie West with Birt Hall, also a brother of the groom. Miss West was beautifully gowned in a lavender georgette with cream lace and carried an arm bouquet of pink roses tied with pink tulle.

Mrs. O. V. Woosley, sister-in-law of the bride, as dame of honor, wore georgette shading from yellow to flame, beaded in crstal and silver. She carried an armful of Columbia roses.

Next came little Miss Rebecca Woosley, lovely niece of the bride, wearing a ruffled frock of white georgette and carrying the ring in a white rose.

The bride was strikingly beautiful in pencil blue flat crepe with trimmings of gray squirrel. She wore a modish hat of blue with blue and gray accessories. Her corsage was of butterfly roses and swansonia. She entered on the arm of her brother, O. V. Woosley, who gave her in marriage. They were met at the altar by the groom and his best man, Rev. W. A. Barber, who entered from a side door.

After the ceremony, which was witnessed by the close relatives and a few friends, an informal reception was held.

Soon after the wedding Mr. and Mrs. Hall left for a ten days' trip to northern cities, after which they will be at home in High Point.

Mrs. Hall is the youngest daughter of Rev. and Mrs. J. E. Woosley, who have been of a number of years located in and about Greensboro. She received her education at Greensboro College, having graduated with the class of 1921. Since then Mrs. Hall has been a popular and successful teacher in the city schools of Greensboro and elsewhere.

Mr. Hall is a promising young business man of High Point, where he is widely and favorably known in civic and religious affairs.

Out of town guests for the wedding were: Prof. J. B. Woosley, University of North Carolina; Rev. and Mrs. M. B. Woosley, Boone; Mr. and Mrs. O. V. Woosley, Lexington; Mrs. A. M. Wagoner and Miss Lena Wagoner, Walkertown; Mr. and Mrs. C. M. Weber, Danville, Va.; Miss Pauline Weber, Messrs. Langley and John Weber, Duke University; Miss Maie West, Mount Airy; Messrs. Tom and Birt Hall, Mesdames M. E. Hall, W. W. Booth, Mr. and Mrs. R. H. Dunn, Miss Mary Hatchet, Miss Inez Snead, Mr. Hatchet, of Danville; Rev. and Mrs. E. K. McLarty, Miss Oma Gray, Mr. and Mrs. Stroupe, High Point.

MILTON CIRCUIT NEWS

Thomas Slade, a member of Purley church, passed to his reward on September 22. He was buried at Purley, near Danville, Va., Dr. Senter, Dr. Smoot, of Danville Methodist churches, and Brother Merritt of Yanceyville circuit officiating.

Brother Slade was 59 years old, and leaves an invalid wife and one little girl.

For a number of years Brother Slade had been in bad health. In fact he never was strong, but felt it his duty to support his family, which he did by running a little store. His lot physically and materially was a sad one, but he never gave up in spite of his crippled condition.

But the best of all he was sound spiritually, and would talk for hours on the Bible and Christianity. He kept in close contact with his Master. He was far more interested in the souls of people who came to his store than he was in selling them goods. He did not get to attend his church, but his heart was always there.

The writer had one very gracious talk with Brother Slade last May. He related one particular experience of his that it seems has brought him in closer relationship with the spirit world than any other conversation with any other man. He shall never forget it. God bless his memory, and his story.

He is survived by his aged mother, Priscilla White, one sister, Miss Lura Slade of Danville, and a half sister, Mrs. Anna White Crompton of Roxboro, and a Mrs. Cobb of Danville.

Two of our rural churches have been having cottage prayer meetings every week since their revival meetings. These meetings have been splendidly attended, and we are glad to say they are proving a great blessing to those communities.

New Hope and Connally churches have organized two Epworth Leagues with good number of members. The credit for Connally League is due largely to J. C. Vernon, a ministerial student of this community. We believe this is a beginning of better things for our circuit, and for the young people especially.

We have a new Woman's Missionary Society at Purley, as well as a new Bright Jewel Band. We are to entertain the annual district meeting next year. J. B. Hurley.

THE KIND OF PASTOR I LIKE

I see in the Advocate long articles written by leaders of the church, but never one by an unpretentious member. Just before conference I am taking the liberty to write, as a member of a small church, describing the kind of pastor I like.

Give us one first of all whose heart is filled to overflowing with compassionate love for people. Let him be Christ-like enough to love the poor, the rich, the good, the bad, the weak, the strong, wise, foolish—anything made in the image of God. If he does not have this compassionate love for the multitude he might as well quit and plow corn, teach school, or do something else rather than try to feed the hungry souls of a sinful people with something he himself doesn't possess.

It seems to me that this is all that is necessary, aside from some ability to preach. It surely is more essential than preaching. If he loves everybody he will not cater in his preaching to the educated few, or the wealthy few, but will give good soul-stirring advice to those who have missed the highways of life so often through no fault of theirs. Did not Christ love and minister to the multitude. Then, oh pastor, do thou likewise.

If he truly loves people he will forget himself in the great desire to spend himself to the very last breath for others. He will not worry except about his own giving of himself in the name of Christ, for he will leave results with God and that is the only way to get results.

The reason so many pastors fail, it seems to me, is because they try to preach deep, thoughtful sermons and forget to live among the people enough, of the unselfish giving of themselves to others. Christ rarely ever sent the multitude away that he might be alone. As long as they needed him he gave unstintingly of himself so that it was necessary to take the hours of the night to be alone with God.

A pastor who loves his church could not feel justified in spending much time with personal friends. Some timely truly, for even Christ loved Lazarus, Martha and Mary, but he never went to their home when he was needed by those who looked to him for food.

May I be so bold as to say that the Catholic priests often make their churches grow more in every way because they truly minister to the needs of their entire flock than a Protestant minister does. And he that giveth to the "least of these" ministereth to Me, said our Lord. X.

WANTS TO KNOW

Will you please allow me space in your very valuable paper to ask a question?

The Rev. D. P. Waters says that sanctification is not taught in the Bible as a second blessing or a separate work of grace. If he is correct I want to know what Jesus was praying about in the 17th verse of St. John in verses 9-10: "I pray for them. I pray not for the world, but for them which thou hast given me, for they are thine, and all mine are thine, and I am plorified in them." Then verses 14, 15, 16, 17: "I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." Verse 20: "Neither pray I for these alone, but for them also which shall believe on me through their word." Then the great Apostle Paul wrote the Thessalonian brethren in the 5th chapter of First Tessalonians, 16th to 23rd verses: "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God concerning you. Quench not the spirit, despise not prophesyings, prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Jesus prayed for the apostles to be sanctified after they had been saved and been preaching His gospel, healing the sick and casting out devils. The Apostle Paul prayed God to sanctify the saints at Thessalonica. That was doing the will of God and abstaining from all appearance of evil. Paul said that God was faithful and would do it. So I prefer to believe God.

With best wishes to the Advocate readers and its many readers.

J. R. Page.

GOOD PREACHERS FOR THE COUNTRY

It is a known fact that the country churches do not get the best or strongest preachers. When our annual conference sends a preacher to a place to preach to the people, that conference by its action gives the man a recommendation to the church as soul-winning preacher. Now, one thing puzzles me and that is why do our conferences keep and send out men that will not be kept at one place more than one year? It is like parents sending their children off from home to visit neighbors to get them out of their way. I am bound to think that the country church needs the best preachers the conference has because if the country church grows cold the whole world about will get so. Now the reason our country churches do not get the best preachers is because we cannot pay the price. I venture to say this, that the country churches will pay enough to a preacher that has the spiritual welfare of his people at heart and really gives them his services and is called of God to preach the gospel a better living than they enjoy themselves. But the presiding elder will tell us we must pay before we get the good preacher. If we have a man that preaches from his education and knowledge only, as some do, it is as sounding brass or tinkling cymbols and no spiritual power about it. We must pay him his salary regardless of the work he has done, and that preacher will go to conference thinking that he pleased the people because they paid him up. And if we fail to pay him up we are ridiculed for it. The laborer must put out the work he professes to do, and if he cannot perform the task he must come down and let someone who can do the work, and he only gets paid for what he does. I have been supporting the country preacher at my church sometimes above what I was able regardless of the services, but I am firm in my conviction that God does not require us to pay for something we do not get. I love to invite people to my church to worship, but I seldom invite my neighbors to go home with me when I have nothing to set before them to eat. So I say, send the best preachers to the country churches and build them up and you will build both country and city churches at the same time, and in a few years the country churches will amply take care of any preacher that the conference has.

R. A. Hunnycutt.

BOB TAYLOR ON HEAVEN

What heaven is like, I do not know, but I long have dreamed of its purple hills and fields of light, blossoming with immortal beauty; of its brooks of laughter and its rivers of song and its palaces of eternal love. I long have dreamed that every bird with its life here may sing forever there in the tree of life, and every consecrated soul that suffers here may rest among its flowers and live and love forever. I long have dreamed of opal towers and burnished golden domes, but what care I for gates of pearl or streets of gold if I can meet the loved ones who have blessed me here, and see the glorified faces of father and mother and the boy brother who died among the bursting buds of hope, and take again in my arms my baby who fell asleep when her little tongue had learned to lisp, "Our Father who art in heaven?" What care I for crowns of stars, or harps of gold if I can love and laugh and sing with them forever in the smile of my Saviour and my God?

A CHRISTIAN MUSICAL SERVICE IN JAPAN

Eight or ten thousand Christians in Tokyo, Japan, recently held a union musical service in Hibiya Park amphitheater, according to latest advices from that country. Hundreds marched through the main streets carrying banners reading, "Great Christian Meeting," "Sin Our Country's Shame," "The Fear of the Lord is the Beginning of Wisdom." During the services these Japanese Christians united in singing Christian hymns. There were also choruses, solos and quartettes and a short address by the President Chiba of the Baptist Seminary.

Shall our church continue to be one of the leaders in this great work of the evangelization of Japan? Or shall we take our place among the lesser lights in missionary operations? The answer that Southern Methodists give to the church-wide appeal for missionary maintenance will show whether they, in truth, love their neighbor as themselves.

A REVIVAL IN HAMLET

We, a Presbyterian family, had dropped in at the Methodist church at Rev. Mr. Few's revival, hoping to aid in any way possbie. We hoped to be able to attend two or three nights, but were so impressed that we attended about ten night services.

Mr. Brown, the singer, had organized several score of children and had them well under control, and we saw at once that this was a great spiritual benefit to them, as well as a good training in song and worship. Mr. Brown is a very consecrated man and a hard worker, using particularly careful discretion.

Two things about the meeting greatly impressed us. First, the preaching was far different from anything that we have ever heard. Every sermon without an exception was great. Those that came in to hear just occasionally were of this same opinion. One preacher expressed it that Mr. Few is in a class to himself. The sermons were very clearly defined, forcefully presented, and in choice language, from the first to the last. They had a peculiar directness, yet a sweeping observation that at once called for the highest admiration and closest attention. More important is the fact that they awakened the soul. Not a note was used in the ten or more sermons, and the Bible was not opened once. The text was given off hand by heart, and when the scripture was read it was by memory. We said to Mrs. Few, "Your husband is a great lad, indeed," for Mr. Few is quite a young man.

In the second place we were very much impressed by the candid conviction that this was a lasting work. It was all deep seed sowing and it will endure. In the years to come the fruits of this meeting will be seen in the hearts of men. The great crowds who attended were moved and received a permanent benefit.

An outstanding feature of the meeting was the very large number of young people who were present about every day. Mr. Brown had from a hundred to as high as two hundred boys and girls. The congregation had as many as four hundred young men and young women. Often a score of them stood on the steps of the crowded large church.

Mr. Few preached every night for ten or twelve nights and also spoke to the young people each afternoon at four o'clock.

The visible results were additional members of a good number, and a great spiritual awakening that will tell in eternity more than we will be able to estimate here. The work was made fundamental, effective, complete and enduring because of the unlimited, painstaking and prayerful preparation of each sermon. A Presbyterian.

PADEREWSKI'S ELEPHANT STORY

Paderewski, pianist and ex-president, at the London Press Club told the famous elephant story. It is the story of an Englishman, a Frenchman, a German, a Russian, and a Pole all being asked to write a treatise about the elephant. The Englishman got the suitable hunting equipment, went to India, and at the end of a year came back and wrote a book illustrated with numerous photographs entitled "The Elephant and How to Shoot Him." The Frenchman wen to the Jardin des Plantes (the Paris zoo) and observed the elephant, made griends with his keeper, asked him to lunch, and in six weeks wrote "Les Amors des Elephants." The German studied all the books written on the elephant and all the documents, and then wrote a work in three volumes entitled "An Introduction to the Study of the Elephant." The Russian went to his garret, consumed quantities of vodka and many samovars of tea and produced a small volume, "The Elephant—Does He Exist?" The Pole went to work and in six weeks produced a pamphlet, "The Elephant and the Polish Question."—Northwestern Christian Advocate.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

A MEDITATION

There is, I know, a guiding hand
My life directing all the way;
And though I may not understand
It leads me on from day to day.
My Father knoweth what is best,
And what may mean most in the end.
I ask in prayer, but all the rest
I leave to Him, who is my Friend.

The purpose of the pain He sends,
The cares which fall around my way,
The why of grief, the loss of friends,
I may not understand today;
But in the working of His Word
In carrying out His blessed plan
For those who love and trust the Lord,
All things will lead to higher land.

Why, then, should I be e'er afraid?
Or why distrust His plan or way?
Through dangers my soul He has led,
And still will lead me day by day.
My life, my all to Him I give,
Submissive to His will, not mine,
That with Him I may ever live
To serve and follow all the time.

The above little poem was written by one of our young people. She has been a consecrated worker in our young people's society and finished high school this past June. She didn't intend the poem for publication; she only "set down a few thoughts" as they came to her while she was wrestling with life's problems that face her.

Surely He will guide one who so implicitly trusts Him. He will be very near when she makes the choice of her life work. E. S. P.

VANCE-FRANKLIN GROUP MEETING

A most interesting meeting, conducted by Miss Helen White, district secretary of the Raleigh district, was held in Trinity church, near Louisburg, on Saturday, October 10. Aoout a hundred were in attendance, including several gentlemen. The pastor, Rev. Mr. Williams, was a most interested attendant throughout the session, and also conducted the opening devotional services.

A number of most helpful talks and reports were given, among them being one by Mrs. Gill of Plank Chapel, upon what makes a meeting worth while, in which she stresses the essential points of (1) love of Christ, (2) devotional service, (3) business, and (4) social feeling. Mrs. Ferguson of Louisburg reported for the Bright Jewels of that church, and was followed by Mrs. Bragg of Oxford on the same subject, both ladies presenting their plans for increasing interest, attendance, and finances.

Mrs. Smith of Plank Chapel told of some of their plans to raise extra money for their auxiliary, using some methods presented in the various magazines for women. Following her talk, the beautiful hymn, "I'll go where you want me to go, dear Lord," was sung most feelingly by Mrs. Wilson and Mrs. Thomas Gill.

Miss Vara Herring, conference superintendent of social service, was then called on to present that work. She described it as the highest type of service—the helping hand to all who need, whatever be that need, and urged all present to "open their eyes, and do."

The noon devotional was led by Miss Mary Rogers of Plank Chapel, who read Christ's missionary command, Matt. 28:18-20, and spoke of the example set us by the early Christians, after which Mrs. J. E. Gill led in prayer.

A social hour, during which a bountiful luncheon was served, was much enjoyed by all present, and gave opportunity for conversation among those present, the renewal of old friendships and beginning of new ones.

The meeting once more called to order by the chairman, Miss Mary Pescud of Raleigh gave a talk on stewardship in its various phases, stressing it as a privilege rather than a duty. She was followed by Mrs. Wilson of Trinity, who reported the growth of their fine auxiliary, and told of various plans used by them to increase their finances.

Franklinton was called for, but unfortunately none of its delegates had been able to attend.

Mrs. Raymond Smith of Plank Chapel then spoke on young people's work, urging the necessity of giving them something to do, and of planning each meeting beforehand. Problems will appear, but are best conquered by praise whenever possible, criticism being given only in a last emergency.

A baby girl, little Catherine Foster, sang two short selections most sweetly, although she is not quite three years old. Her mother and five-year-old sister are to be congratulated on this precious baby.

Mrs. Shotwell, chairman of the Vance-Franklin group, reported that she had visited nearly every church in these two counties, accompanying Miss White, and that they had organized a number of auxiliaries, including many for young people; and that about seventy women had enrolled as members of the Maria Gibson auxiliary, promising to pray, read, and contribute. She felt it impossible to continue in her position, and Mrs. Pryor Smith was elected in her stead. She will appoint her own secretary.

Invitations for the next meeting were given, and Plank Chapel was chosen by a large majority, the time of meeting being left open.

The exercises were closed with prayer by the pastor, and so a most enjoyable and profitable day came to an end. Mary Pescud.

MISS YASUKO UENO AT BOSTON UNIVERSITY

Since Miss Ueno is the adopted daughter of the North Carolina conference, many will be glad to hear from her in a recent letter. She says: "I am quite a stranger here and have no friends. I realized that life is full of sadness and hardship since I came into U. S. But while I was in Durham, N. C., I had many friends near me. I did not have so much homesick. Now I am quite alone and miss my people in North Carolina."

She then tells of a great perplexity she is facing. She received a scholarship to Boston University from a government institution in Japan. She now realizes that if she accepts this scholarship she is under obligation to teach in the government schools instead of the Methodist schools. However, she has already registered in Boston University and without this scholarship she has no financial aid for the school year 1925-26.

In her bewilderment she adds: "God has wonderfully provided me through the Missionary Society and personal friend in past to prepare my future service. I don't believe he throws me now in misfortune. From his eyes, even a little bird can not escape. I am not worry about my present difficult position. I am sure he will take care of me. Please remember me in your prayers."

Her address is Y. W. C. A., 40 Berkeley Street, Boston, Mass.

I am sure a friendly word from any of her North Carolina friends would be highly appreciated and her courage would be strengthened, for "it is very cold" up there. She thinks "Boston is colder in every way than North Carolina."

NEW SECRETARY OF THE ROCKINGHAM DISTRICT

The name of Mrs. B. C. Thompson is no new one on the records of the N. C. conference, for wherever she has gone over the conference as one of our most energetic, consecrated preacher's wives she has promoted in a splendid way the work of the Woman's Missionary Society.

But the Rockingham district is fortunate in having Mrs. Thompson to live within its borders at Mt. Gilead, and more fortunate in selecting her as the secretary of this great district.

She succeeds that other fine preacher's wife, Mrs. W. R. Royall, who has given such efficient service to the Rockingham district.

The N. C. conference gladly welcomes Mrs. Thompson as a district secretary. May Edla Smith Earley.

IMPORTANT NOTICE

Will each auxiliary please remember that the election of officers should be at the November meeting. It is especially urgent that a correct list of your officers should be sent at once to the respective conference officers.

Mrs. S. H. Scott, New Bern, is anxious to have the names of the auxiliary presidents as early as possible. Your receiving the literature for the first quarter of the year on time is dependent on your proper name and address being on the list of the superintendents of literature.

Western North Carolina Conference

Begin the day with God!
He is thy sun and day,
He is the radiance of thy dawn;
To Him address thy lay.
Horatius Bonar.

MRS. E. C. REGISTER

The news of the death of Mrs. E. C. Register of Charlotte came as a distinct shock to her friends throughout the conference, bringing with it genuine sorrow and sadness at her passing. She died suddenly Saturday morning, October 10, of appoplexy at the home of her sister, Mrs. J. B. Sherrill, in Concord, where she had gone for a few days' visit.

Mrs. Register was well known and universally liked, and her cheery, happy disposition winning for her friends wherever she was known. All her life she has been active in the work of her church, and in religious, civic and patriotic organizations has always had a deep interest. For 38 years she was a member of Tryon Street Methodist church of Charlotte, and in a life characterized by unselfishness and loyalty she served faithfully, untiringly and efficiently in the various activities of the church she loved. At the time of her death she was chairman of one of the circles of the Woman's Missionary Society. One of the most beautiful traits of Mrs. Register's character was her sympathy and kindness to the unfortunate about her and for thirty or more years it was her great delight to prepare, annually, Thanksgiving and Christmas dinners for the inmates of the county home. She was active in the D. A. R., U. D. C., Y. W. C. A. and the Woman's Club of her home town. Mrs. Register will be greatly missed, not only in her church and community, but by those to whom she had brought much of cheer and happiness and by numerous friends who knew and loved her. Our tenderest sympahties are with the loved ones.

FOURTH QUARTER LITERATURE MAILED TO SOCIETIES

Our conference superintendent of literature and publicity, Mrs. S. H. Isler, asks us to announce that the literature for the fourth quarter was mailed out more than two weeks ago, and if any society has failed to receive it she would be glad to be notified at once, so that she may send it again.

She also wishes to stress the fact that she does not distribute the Simplified Literature—the district secretaries are supposed to furnish that at all times. Give attention to this notice, and if your literature has not been received let Mrs. Isler know about it.

THE ANNIE PULLEN CRAWFORD SCHOLARSHIP

There comes to us from Mrs. T. N. James, superintendent of publicity of the West Market Street Missionary Society, the following pleasing announcement of the establishment of a scholarship carrying with it a recognition of faithful service and the love and esteem of those with whom Mrs. Crawford was associated for many years. Mrs. James writes:

"In recognition of Mrs. Annie Pullen Crawford's great interest in Christian education, and as an expression of our appreciation of her lifelong devotion and service to the church and to the cause of missions, the women of the Missionary Society of West Market Street church have established an educational fund to be known as the "Annie Pullen Crawford Fund," to be used under the following conditions:

First, the fund shall be used only in colleges under the control of the Methodist Episcopal Church, South, in the state of North Carolina.

Second, All applicants must be graduates of standard high schools and must give evidence of good scholarship and high character.

Third, References must accompany all applications.

This fund will be given annually and will be apportioned according to the discretion of the committee in charge. Mrs. J. P. Turner, Chm.
Mrs. S. H. Isler, Sec.

This year the fund was divided between two applicants, Miss Emma Cardwell Sively, Reidsville, and Miss Esther Sherrill, N. Cedar Street, Greensboro. In the future the one hundred dollars given annually by the West Market Woman's Missionary Society known as the Brevard Scholarship will also be under the direction of the "Annie Pullen Crawford Fund" committee.

MISS FRANCES BURKHEAD

Miss Frances Burkhead, superintendent of the Moka Garden Embroidery Mission of Soochow, China, who is spending a year in America on a furlough, spent several days during the last week in Asheville as the house guest of Mrs. W. R. Harris and Mrs. V. L. Stone. Miss Burkhead is the "adopted missionary" of the Woman's Missionary Society of Central church, Asheville, and it was a pleasure to have had this visit from her. On Friday afternoon Mrs. V. L. Stone gave the opportunity to a large number of the members to meet her, when she entertained at tea with Miss Burkhead as one of the honor guests. Saturday afternoon she was a guest of the Frances Burkhead Society, the junior society of Central church, and gave a most pleasing and interesting talk to the children on "The Children of China," exhibiting many curios and costumes of that country. Souvenirs of China were given each of the 25 little folks present, and a social hour was enjoyed, with refreshments served by the hostess, Mrs. A. E. Huffman, who is also leader of the children's work. Monday afternoon more than 125 women gathered at Central church to honor Miss Burkhead. After an opening devotional by Dr. Ashley Chappell, pastor of the church, several matters of business, which were of vital importance were discussed, and were followed by a beautiful vocal solo by Mrs. H. E. Grimes. Miss Burkhead made a most inspiring and interesting talk, telling first of her call to China and then of the work of the Moka Garden Embroidery Mission. She held the closest attention of her listeners who for two reasons were especially interested, first, because Miss Burkhead is their living link in China, and because of their great interest in

(continued on page thirteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

ANOTHER YEAR

The four full time workers employed by the Western North Carolina Conference Sunday School Board were unanimously re-elected in the recent sessions of the board held in connection with the annual conference just closed. It will be a pleasure to these workers to immediately begin the new year's work with the determination to put forth their very best efforts in the continued growth of our religious educational work. These workers are greatly indebted to the great number of supporters in our conference who have loyally and steadfastly co-operated in making the past year's work so successful. Friends of religious education throughout our bounds form a mighty host. With them we shall joyously labor another year.

ANNIVERSARY MEETING

The Sunday School Anniversary held on Wednesday evening of the first day of conference was interesting, pleasing and profitable. After the worship services led by Rev. W. L. Hutchins, Chairman D. E. Henderson called on George L. Hackney, secretary of the board, H. A. Dunham, treasurer, and Dr. C. C. Weaver, vice president, to make short talks in reviewing special features of the past year's work. Following them the three field workers employed by the board spoke briefly outlining certain phases of the work to be accomplished during the ensuing year. Following this the large congregation was addressed in a most forceful way by M. W. Brabham, head of the administrative department of the General Sunday School Board of the Southern Methodist church. At the close of Mr. Brabham's address honorary certificates of award were delivered to 144 pastors, who during the year had taken one or more units of credit in the training courses. Rev. H. G. Hardin pronounced the benediction.

RECAPITULATION

The following outstanding facts give some idea of the work done by the Sunday school field workers during the past year: 185 public addresses made; 25 circuit institutes held; 190 group meetings met and advised; 21,500 pieces of mail sent out from office; 55,000 miles traveled by the three workers; 30 training schools held, each one of one week's duration; 3,300 Sunday school workers reached by training schools; 2,492 earned certificates of credit; 144 pastors, five of whom are presiding elders, earned 215 certificates of credit.

GROWTH

During the past eight years covering the period of time the Sunday school board has employed field workers the Sunday school enrollment in the Western North Carolina conference has increased from 84,145 to 127,535, or 52 per cent.

The number of officers and teachers has increased from 6,432 to 8,251, or 28 per cent.

The total amount raised by our Sunday schools has increased from $51,612 to $191,524, or 271 per cent.

The church membership in this period of time has increased 20 per cent.

OUT IN FULL

Due to the liberal responses made from many Sunday schools just prior to the opening of our annual conference all obligations of the Sunday school board were met in full. We are indeed grateful to the ninth inning rally which won the game in such a favorable way. Next week we hope to publish our last Sunday school honor roll for quite a while.

TRAINING RECORD

During the past year the following record was made in leadership training schools conducted in our bounds:

Number of schools held	30
Official enrollment	2453
Visitors attending	1250
Total attendance	3703
Credits earned	1814

CREDIT PASTORS

At a later date each one of the 144 pastors who earned one or more training credits during the year will be listed. Just now it is a pleasure to present the names of those pastors who have during the year just closed earned diplomas. It will be remembered that a gold seal diploma is awarded when twelve units of credit are earned, a blue seal diploma when eight units are earned and an incomplete diploma when four units are earned.

Rev. C. S. Kirkpatrick, gold seal.
Rev. M. W. Heckard, gold seal.
Rev. R. C. Goforth, gold seal.
Rev. M. Q. Tuttle, blue seal.
Rev. F. J. Stough, blue seal.
Rev. H. C. Sprinkle, blue seal.
Rev. M. W. Mann, blue seal.
Rev. W. R. Jenkins, blue seal.
Rev. S. T. Barber, blue seal.
Rev. E. Myers, incomplete.
Rev. O. J. Jones, incomplete.
Rev. F. H. Price, incomplete.
Rev. P. L. Shore, incomplete.
Rev. W. E. Poovey, incomplete.
Rev. John Cline, incomplete.
Rev. G. G. Adams, incomplete.
Rev. E. D. Ballard, incomplete.

ONE HUNDRED PER CENT

The following circuits are listed as one hundred per cent in the matter of observing Sunday School Day and forwarding the offering taken to the treasurer of our board. The name of the circuit and number of contributing Sunday schools on the charge are hereby listed:

Ararat, 6 schools.
Denton, 6 schools.
Rutherford College, 6 schools.
Norwood, 5 schools.
Bethel-New Hope, 4 schools.
Mooresville, 4 schools.
Linwood, 4 schools.
Welcome, 4 schools.
Pineville, 3 schools.
Pleasant Garden, 3 schools.
Woodleaf, 3 schools.

CHILDREN'S WEEK

The record to date of Sunday schools agreeing to put across Children's Week by districts is as follows:

Asheville	7
Charlotte	15
Greensboro	13
Marion	9
Mt. Airy	2
North Wilkesboro	2
Salisbury	13
Shelby	3
Statesville	6
Waynesville	4
Winston-Salem	10

PROGRAMS OF WORK

Much emphasis will be placed on the placements and continued checking of Sunday School Programs of Work. The number of Sunday schools by districts having secured Programs of Work and striving to meet their conditions are as follows:

Asheville	8
Charlotte	21
Greensboro	29
Marion	19
Mt. Airy	14
North Wilkesboro	4
Salisbury	21
Shelby	21
Statesville	18
Waynesville	6
Winston-Salem	24
Total	185

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

WORKERS AND THEIR WORK

Seventy-six volunteer workers are assisting the North Carolina Conference Sunday School Board in putting across the most comprehensive and thoroughgoing promotion of Sunday school improvement ever undertaken in the conference. These men and women, specially coached for this particular task and approved by the General Sunday School Board, are meeting with the workers of approximately 300 Sunday schools, securing reports relative to the Program of Work, and stimulating interest in definite forward steps. Below are listed the schools that have adopted a Program of Work and that will be visited during this conference-wide check-up campaign. The name of the checker is listed opposite the school or schools to be checked:

Durham District.

Hillsboro—Hillsboro and Lebanon, Mr. V. E. Wilson; Eno, New Sharon, and Palmer's Grove, Rev. D. M. Sharpe.

Rougemont—Mt. Sylvan, V. E. Wilson.

Cedar Grove—Cedar Grove and Walnut Grove, Rev. D. M. Sharpe; Carr and Prospect, Mrs. J. A. Robertson.

Burlington—Bethel, Mrs. J. A. Robertson.

Graham—Mrs. J. A. Robertson.

Mebane—Mrs. J. A. Robertson.

East Roxboro—Longhurst, Rev. J. W. Bradley.

Leasburg—Bethel, Leasburg, Salem, and Union, Rev. J. W. Bradley.

Mr. Tirzah—Helena, Hurdle Mills, Mt. Zion and New Bethel, Rev. B. T. Hurley.

Milton—Connallys, New Hope, Purley, and School House, Rev. M. C. Ellerbe.

Yanceyville—Prospect, Rev. M. C. Ellerbe.

Brooksdale—Brookdale, Rev. B. O. Merritt.

Person—Concord, Lea's Chapel and Oak Grove, Rev. J. W. Bradley.

Durham—Duke's Chapel, Fletcher's Chapel, Prof. R. N. Wilson.

Gregson—Prof. R. N. Wilson.

Elizabeth City District.

Currituck—Asbury, Ebenezer, Hebron and Mt. Zion, Rev. C. B. Culbreth.

City Road—Rev. C. B. Culbreth.

Stumpy Point—Rev. C. B. Culbreth.

Kitty Hawk—Collington, Rev. C. B. Culbreth.

Pasquotank — Epworth, Newbegun, Union, Hall's Creek and Mt. Hermon, Dr. N. H. D. Wilson.

South Mills—Sharon and Trinity, Rev. Daniel Lane.

Hertford—Rev. Daniel Lane.

Gates—Gatesville and Philadelphia, Rev. Daniel Lane.

Hatteras—Buxton, Frisco and Hatteras, P. F. Meekins.

Kennekeet—Avon, Rodanthe and Salvo, P. F. Meekins.

North Gates—Gates, Hebron, Kittrells, Parkers and Savages, P. F. Meekins.

Chowan—Anderson and Center Hill, R. F. Munns.

Columbia—Wesley's, Rev. W. G. Lowe.

Roper—Mackeys and Roper, Rev. W. G. Lowe.

Dare—Mashoes and Mann's Harbor, Rev. E. W. Hurst, Jr.

Manteo and Wanchese—Rev. E. W. Hurst, Jr.

First Church—L. L. Gobbel.

Fayetteville District.

Pittsboro—Moncure and Mt. Zion, Rev. B. E. Stanfield; Chatham, Brown's Chapel, Pleasant Hill, and Pittsboro, Rev. O. I. Hinson.

Goldston—Jones Chapel, Rev. B. F. Stanfield.

Haw River—Ebenezer and Bynum, Rev. C. M. Lance.

Siler City—Siler City, Hickory and Providence, Rev. C. M. Lance.

Goldston—Asbury and Goldston, Rev. O. I. Hinson.

Dunn—J. W. Gilliam.

Duke—J. W. Gilliam.

Carthage—Center, J. W. Gilliam.

Jonesboro—Broadway, Jonesboro, Lemon Springs, Morris Chapel, Poplar Springs, Miss Georgia Keene.

Sanford—Steel Street and Osgood, L. L. Gobbel.

Elizabeth—Purdie, Singletary, Union, Trinity and Wesley's Chapel, Rev. W. L. Maness.

Fayetteville—Camp Ground, Cumberland, Salem and St. Andrews, Mrs. W. L. Hunter.

Person Street and Calvary—Person Street, Calvary and Gardner's Chapel, Mrs. W. L. Hunter.

Lillington — Parker's Grove and Lane, Prof. T. W. Sprinkle.

Newton Grove—Wesley's Chapel, Mt. Moriah and Maple Grove, Prof. T. W. Sprinkle; Hopewell and Newton Grove, Rev. J. M. Daniel.

Roseboro—Andrew's Chapel and Bethel, Rev. J. D. Bundy; Beulah, McGees and Halls, L. L. Gobbel.

Bladen — Bethlehem, Center and Live Oak, Rev. J. D. Bundy.

Parkton—Hope Mills, Rev. W. L. Maness.

Stedman—Bethany, Rev. W. L. Maness.

Hay Street—L. L. Gobbel.

Elizabeth—Abbottsburg and Clarkton, Rev. W. C. Martin.

New Bern District.

Snow Hill—Jerusalem, Mt. Hermon and Snow Hill, Miss Margaret Frank.

LaGrange—Miss Reade Pittman.

New Bern—Centenary, Rev. C. K. Proctor.

Mt. Olive—Rev. R. E. Brown.

Kinston—Queen's Street, Rev. J. M. Daniel.

Goldsboro—Pine Forest, Rev. J. M. Daniel.

Pamlico—Bayboro and Stonewall, Mr. and Mrs. W. C. Chadwick.

Beaufort—L. L. Gobbel.

Raleigh District.

Four Oaks—Four Oaks and Elizabeth, T. C. Young.

Selma—First T. C. Young; Selma Mills, Miss Betty Lee Saunders and Mrs. L. T. Royall.

Princeton—Stevens Chapel, Mrs. L. T. Royall and Miss Betty Lee Saunders.

Four Oaks—Sanders, Mrs. L. T. Royall and Miss Betty Lee Saunders.

Benson—Benson and Elevation, T. C. Young.

Millbrook—Andrews Chapel, N. J. Boddie; Knightdale, Miss Blanche Barringer and Miss Eunice Blair; Millbrook, Miss Vara Herring.

Fuquay Springs—Fuquay Springs and Holly Springs, N. J. Boddie; Olive Branch and Cokesbury, Rev. B. E. Stanfield.

Cary-Apex—Apex, N. J. Boddie; Cary, Rev. H. I. Glass.

Zebulon—Zebulon and Wendell, Miss Blanche Barringer and Miss Eunice Blair.

Raleigh—Epworth and Central, Miss Blanche Barringer and Miss Eunice Blair; Jenkins Memorial, Miss Vara Herring.

Creedmoor—Creedmoor and Banks, E. J. Cheatham.

Tar River—Plank Chapel, E. J. Cheatham.

Louisburg—E. J. Cheatham.

Garner—Ebenezer, Hollans, and Mt. Zion, Miss Vara Herring; Garner, Rev. H. I. Glass.

Smithfield—R. E. Prince.

Clayton—R. E. Prince.

Bailey—Simms and Mt. Pleasant, R. E. Prince.

Franklinton—N. J. Boddie.

Rockingham District.

Ellerbe—Jones Springs, Miss Hazel Thompson.

St. Paul—St. Paul, Barker and Regans, Rev. T. M. Grant.

Lumberton—Bladesboro, East Lumberton, Pine Grove and Smith's, Rev. T. M. Grant.

Hamlet—Prof. E. J. Green.

(continued on page thirteen)

INTERESTING MEETING AT FAISON

On the evening of October 10th the home of Mrs. C. E. Weatherby was the scene of a memorable assembly for the eMthodists of Faison and a few friends.

Remembering how much we are indebted to God for our special blessings this year, this time was set apart for us to bring our offerings to clean up our church budget. Lest we should forget our bountiful harvest the house was beautifully decorated with autumn decorations and also a fine display of our bounties, including corn, cotton, potatoes, grapes, blueberries, pumpkins and various other things that we produce at Faison.

Our pastor, Mr. Stack, opened the evening program with devotional services, after which the meeting was turned over to the Woman's Missionary Society. They had a special part in this meeting, as in the beginning of the year each member of the society, including the young girls in our church, was given a talent of one dollar each with which she was to work and turn the proceeds into our treasury at this time. The president in a few words welcomed the guests and introduced Mrs. H. J. Faison, who has recently returned from a trip abroad. She told us some of the things that she saw that should make us more thankful for our many blessings and for our social position as women in America.

The roll was called and the talent money was laid on the table that varied from three dollars to twenty-five. The church members were then given an opportunity to make their offerings and the sum totalled almost $400. Which meant that our pastor would go to conference with a full report from our church and everybody happy. Prizes brought from the Orient were presented with a few well chosen words by Mr. H. J. Faison to the lady, Mrs. L. Taylor, who had made the most with her talent, also to two young girls who had accomplished most with theirs—Miss Blanche Stack and Miss Edna Haskett.

At this time Mrs. Weatherby caused silence to reign when she came in to tell us that she had something interesting in store. She very impressively announced the engagement of one of our five young ladies, Miss Ina Faison to Mr. John Oates. The wedding to take place in November.

Miss Faison is a young lady of a most sterling character, being a matron at our orphanage in Raleigh during the last year—a compliment for one so young, but a position that she has proved herself quite capable of filling. Mr. Oates is a progressive farmer and a fine young man from our community. We are very fortunate to have this young couple remain in our midst.

The guests were then ushered into the dining room, where delicious ice cream and cake were served.

Reporter.

RESOLUTIONS CONCERNING REV. S. A. COTTON

Whereas, Rev. S. A. Cotton is soon to complete his quadrennium as presiding elder, and will at our approaching annual conference retire from this, the Washington district; and whereas, we, the members of Mattamuskeet circuit, desire to show our sincere appreciation for the faithful and efficient services of Brother Cotton among us during the past four years, resolved:

First, That we know Brother Cotton to be a consecrated Christian man, and heartily recommend him for any position our annual conference may feel inclined to honor him with.

Second, That a copy of these resolutions be sent to Brother Cotton, a copy placed upon our quarterly conference records, and a copy sent to the North Carolina Christian Advocate for publication.

We also desire at this our last quarterly conference to make public mention of the noble and much appreciated efforts of our beloved pastor, Rev. W. M. Wall. He has only been with us one year, but his godly life and Christian effort among us has been such as to make us all love him, and we feel that we are voicing the sentiment of every member on this charge when we ask that he be returned to this work for another year.

W. W. Payne, Amity,
S. D. Cox, Englehard,
E. R. Ballance, Watsons,
J. W. Midgette, Bethany,
Committee.



The late Rev. H. L. Atkins, a member of the Western North Carolina conference, who went to Texas twenty-one years ago in search of health. His friends in North Carolina will be glad to look upon the face of this beloved itinerant whose memoir was read last Sunday afternoon at the memorial session of the Western North Carolina conference.

I LIKE TO GO TO SCHOOL TO GOD

I like to go to school to God!
I hear such strange, revealing things;
He talks to me where rivers run,
And where a skylark soars and sings.

He teaches me His love and care
Through every tree and blade of grass
Here of the hill where I may sit
And listen while the wild winds pass.

He writes with glaciers on the rocks
And with the stars that blaze on high;
With fossil shells and ferns that fall
And leave their imprint as they die.

His books are beds of slate and coal;
His manuscripts are Redwood trees;
Volcanoes punctuate the tale
And turn the pages of the seas!

His blackboard is a canyon wall
Whereon He writes of ages past;
In even lines the strata tell
Of things that shall forever last.

We writes with rivers, and they carve
The crevices He leaves to tell
A story of His living love
In temple, tower and pinnacle.

I like to go to school to God
Because it always seems to me
He talks in every breeze that blows;
Through every bird and bud and bee!

—Wm. L. Stidger, in Christian Century.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Trinity Methodist church, Charlotte, N. C., wishes to pay tribute to the memory of an honored member whom our loving Father has taken unto Himself—Mrs. Annie G. Mullen, who passed September 2, 1925, a charter member of Trinity church and also a charter member of the Woman's Missionary Society.

We feel it a blessing to have had enrolled one so rich in intellectual endowment, strong in faith and established in character. She was a woman of fine executive ability.

In life's early spring she gave her heart to God, united with the church and became one of its outstanding figures. She loved her church with a great uncompromising love. She loved its altars, the study of its doctrines and the practice of its precepts.

She will be greatly missed in this community where practically all her life was spent, where she lived so quietly the "life that was hid with Christ in God."

The home where filial love crowned her with perfect devotion is left smitten and desolate, sighing for the touch of a vanished hand and the sound of a voice that is still. The benediction of this Christian mother created an atmosphere in which her children moved and had their being. Its sweet simplicity, refinement and daily Bible reading linger as a sacred memory.

Therefore be it resolved: First, That we shall always cherish the memory of our co-worker by whose going the church and the society have lost a faithful and devoted member. That although we shall greatly miss her and deeply deplore her going, yet we shall rejoice in the assurance that our loss is her eternal gain.

Second, That we extend to the bereaved ones our deepest sympathy in this their great sorrow and commend them to the "God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant."

Third, That a copy of these resolutions be spread upon the minutes of this society, a copy sent to the family and a copy furnished the North Carolina Christian Advocate for publication.

Mrs. W. S. Bradley,
Mrs. Carrie E. Laird,
Committee.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp is not sticky or greasy, and does not rub off.

Phones: Residence 1739, Office 604
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GREENSBORO, N. C.

FINE TOBACCO LANDS IN COLQUIT COUNTY, GEORGIA, FOR SALE OR RENT. Write
Chamber of Commerce, Moultrie, Georgia

Norfolk Southern Railroad
Passenger Schedules Effective Feb. 1, 1925. From Raleigh, N. C. Daily.

Leave For:		Arrive From:
6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.
C. W. SEAGLE, City Ticket Agent.
J. E. SINGLETON, Depot Ticket Agent.

MONEY IN OLD LETTERS
Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,
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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Peanuts — When passing through Edgecombe county recently I noticed fields of peanuts all stacked and waiting for the threshing machine. I know the Bible tells us not to covet our neighbor's possessions, but I could not help wishing that kind friends living in the peanut sections of the northeastern part of Carolina would send our children several bags. This paragraph will remind those who grow peanuts that our children are particularly fond of them.

* * * *

Singing Class—The singing class has visited the following places recently: Tarboro, Bethel, Lumberton and Fayetteville. Each of these churches gave the class a great hearing and received them with open arms. It was my privilege to be present at Tarboro, Bethel and Hay Street. I was denied the privilege of accompanying the class to Lumberton owing to an engagement elsewhere. I wish I had the time and space at my command to write at length about the gracious hospitality of each of the churches visited, but such is not the case. It was a source of genuine pleasure to me personally to mingle with my friends at the places mentioned. Since we gave the sacred concert in the churches on Sundays at the morning and evening hour for preaching service, it affords me a fine opportunity to put the needs of our orphanage before large numbers of our people. I wish it were possible for the class to visit more churches, but it can be out only on Sundays occasionally, and then we have to go where we can return on Sunday night.

* * * *

The Unheard Of—The orphanage has made a record of which it is justly proud. Since the ten per cent assessment was adopted for the orphanage about fifteen or seventeen years ago, neither the board of trustees nor the conference orphanage committee has ever asked that the per cent be increased. During this time the number of children in the home has doubled and trebled and living expenses have doubled and trebled. Every four years the General Conference makes an increase on all the causes for which we take collections in our churches. I, for one, hope we can follow the line that we have adopted and not ask for the assessment to be increased. The only way we can succeed in increasing our finances, with the present ten per cent arrangement, is to secure large specials from the churches, Sunday schools, organized classes and individuals. Our pastors and churches had rather give the small assessment for the orphanage and make up the balance through specials. If all will do this, then the present plan will not work a hardship on the more generously disposed charges of the conference. Of course it would not be fair nor just for any charges not to meet their part of the obligation and leave the burden to fall on others who make such great sacrifices for our orphanage.

* * * *

What to Do—It is generally known among our churches that the ten per cent assessment for the Methodist Orphanage providing one-half of our current expenses if the entire assessment is paid in full by every charge in the conference. So far there has never been a year that one hundred per cent of this assessment has been paid in full. There is a shortage of from four to five thousand dollars each year on the assessment. It is up to me to raise, as best I can, about fifty thousand dollars each year through specials. It is disappointing to go to conference and be requested that specials from some charges be transferred to the assessment. The board of trustees has ruled that no money given as a special can be diverted to the assessment, since it was given for some specific purpose. To give a concrete example which will make clear what I am writing: There are individuals, Sunday schools and organized classes that have adopted children and have obligated to provide their support. Is it right at the end of the conference year, when this money has been sent through the year for the upkeep of these special children, to give a charge credit for this on the regular assessment? Sometimes money is given for some memorial or on the Baby Cottage as a special. Now is it right to change it from the object for which it was given and apply it some other way? If this custom should become general it would bankrupt the orphanage in a short time. It would also put a damper on the generously minded friends, Sunday schools and organized classes because they would never know if their contributions would be used as directed. It is no little undertaking to raise fifty thousand dollars each year to take care of the difference between the amount received on assessment and the total cost of operating the orphanage. Let us observe the Golden Rule and do unto others as we would that they do unto us.

CHURCH BUILDING IN THE ALBEMARLE COUNTRY

Elizabeth City has experienced during the past ten years a gradual growth. Every year a number of homes and business houses have been built. The town has never experienced a boom. We hope it never will.

The church building throughout the Elizabeth City district has been carried on in just about the same way. For a number of years there has been a gradual growth and development of our material equipment. We have not had any special boom in the way of building and we hope we will not.

I shall call attention to only a few of the building enterprises of the district. Many other charges than those which I shall mention have made improvements in one way or another.

Brother Johnston and those good people at Stumpy Point have just about completed a handsome new parsonage at that place. On the Kitty Hawk charge where Rev. W. A. Chambers is the pastor a much needed addition to the church at Collington has recently been completed. At Union church on the Pasquotank circuit where Rev. W. T. Phipps is the pastor there has been built a Sunday school annex which provides for the Sunday school in a splendid way. They are able to do real departmental Sunday school work for two departments at least. For nearly two weeks Bro. J. T. Stanford and his loyal folk at New Hope on the Perquimans circuit have been busily engaged in constructing some eight Sunday school rooms, one of which and possibly two can be used for departmental work. The church is in a thickly settled community and we believe with the new equipment the Sunday school can double its membership.

Possibly one of the finest pieces of work which has been done in the district since the building of First church, Elizabeth City, is the construction of Zion church on the Gates circuit, where Rev. R. F. Munns is the pastor. Prof. J. M. Ormond of Duke University visited this church the other day and told the pastor it was one of the best equipped rural churches in our conference.

The greatest miracle is being wrought in Camden. Bro. T. S. Coble and a few strong-hearted folk are accomplishing the unbelievable. A remnant of what was Nashes church have begun the construction of what will be the best church building in that whole section. The building has been closed in and the corner stone will be laid Sunday, October 18. There will be something like eight splendidly equipped Sunday school rooms when the building is completed.

C. B. Culbreth.

The following story is told by Dr. J. F. Love: "A negro was in the court room and on the witness stand. He was repeatedly asked by the lawyer to tell what he knew, and each time he would begin his reply with, 'Well, sir, I think.' Each time he was stopped short with the interruption, 'You were not asked to tell what you think. Tell us what you know.' Very meekly he replied, 'Boss, I ain't no lawyer; I'm just a nigger and I can't talk without thinkin'."—Mississippi Baptist Record.

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Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church or parsonage destroyed by fire.

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W. E. WEBB, Secretary
STATESVILLE, N. C.

HISTORICAL PAPERS
of the
North Carolina Conference Historical Society
and the
Western North Carolina Conference Historical Society

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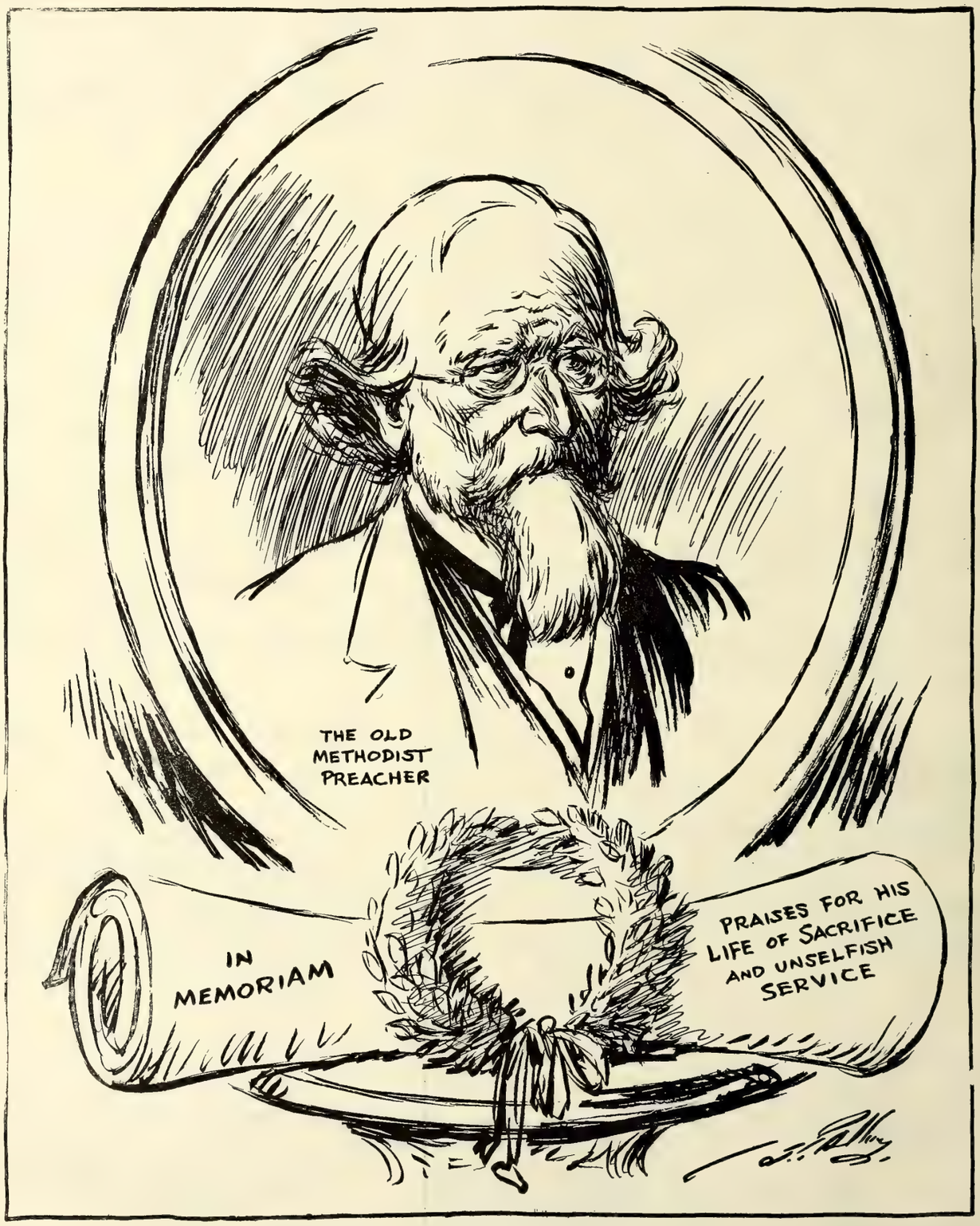
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Edited by LUTHER E. TODD, Secretary



FINE FOR THE DEPARTED, BUT WHAT ABOUT THOSE STILL LIVING?

Our Little Folks

AMAZING

Once Tommy Jenks and Betty Binks
were taken to the zoo,

They saw crocodiles and snakes, they
saw the kangaroo,

With nuts and currant buns they fed
the monkeys and the bears,

Which "have such splendid appetites," as Tommy Jenks declares.

But when they saw the elephant they
had a big surprise!

And as for Betty Binks, she couldn't
quite believe her eyes!

"Why, ev'ry other animal," she cried,
"in all this zoo,

Has only g one tail, and look! elephant has two!"

—From "Primary Education."

ODD FACTS ABOUT WILD ANIMALS

The stomach of a hippopotamus, or river horse, will hold about four bushels. Its food consists of roots and water plants in its native land, and hay, carrots and cabbage in captivity. It has long been supposed that the hippo sweats blood. This mistake arises from the presence on its skin of reddish brown oil globules, which serve to keep the thick hide pliant.

The hyena has the strongest jaws in the animal kingdom, and secures the marrow in the bones, left by the lions, by cracking them with its teeth, then eating not only the marrow, but also the bone, which the powerful acids of its stomach readily dissolve. The hyena is considered a desirable citizen, because it is a thoroughgoing scavenger.

The jaguar catches fish by lying on a log over the water, and flipping them out with its claws. One of its favorite dishes is turtles and turtle eggs. It is the "el tigre" of South America, and the largest of the cats in the western hemisphere. It can be distinguished by a chain of black splotches along its back, which are wanting in the coat of the leopard.

The kangaroo at birth is scarcely the size of a mouse. It is placed by the mother in a pouch peculiar to the marsupials, where it stays for weeks, finally growing large enough to crawl out and hop along. The opossum is the only animal in the western hemisphere possessing a pouch like the kangaroo. The female kangaroo, when being pursued by hunters, will throw out her offspring and leave them to their fate.

The giraffe has very prominent eyes, and little depressions behind them so that it can see in every direction, without turning its head. When a giraffe desires to feed on some tempting grass it lies down, eats all within its reach, and then moves. Its hoofs are very dangerous weapons, but fully as damaging is the use of its head, which it swings from side to side with sledge-hammer force.

The leopard seems to have a mania for destruction, often killing wantonly every sheep in a flock, where a lion would only kill for food. Tree tops are the favorite haunts of the leopard, its black rosettes blending so perfectly with its surroundings that it is almost invisible. For this reason it would not change its spots, even if it could.

The large ape, called the gibbon, is perfectly formed to excel in gymnastics. Its arms and hands are long and powerful; its shoulders and chest are broad, to give exceptional lung power, and the lower part of its body and legs are small, so that there is no unnecessary weight to carry. By seizing a branch, and swinging itself once or twice to gain force, it launches itself through the air thirty or forty feet to another branch, which it never misses. The gibbon is of a very gentle nature, and is easily tamed.

The stripes on the zebra are a striking example of protective coloration, for when it lies down in the dry, dust-covered grass of the African plains the color of the grass matches the ground color of its coat, and grass shadows match its stripes, rendering it almost invisible. If domesticated, it would be valuable, because it is immune to the bite of the poisonous tsetse fly.

A poisonous snake can be distinguished by the fact that the pupil of its eye is elliptical, like the slit pupil of a common house cat. All non-poisonous snakes have a circular pupil. A snake's mouth can accommodate food ten times the size of its head, because its lower jaw, being in two parts, separates at the chin, and the skin of the throat stretches until there is room for the food to pass. After feeding the snake sleeps for weeks, until digestion is complete.—Our Dumb Animals.

THE WONDER TELESCOPE

The most wonderful telescope in the world is now perched on Mt. Wilson, 60,000 feet above Pasadena, Cal., writes S. Leonard Bastin, in Saint Nicholas. This telescope took five years to build, and it is believed that it will reveal 100,000,000 more stars than can be seen by any other instrument of its kind.

Quite the most interesting part of the telescope is the mirror, which is by far the largest ever made. It has a diameter of 100 inches, or a measurement of eight feet four inches across its surface. There is only one firm in the world—a French company—that is able to cast glass disks of such enormous size. Even they do not find the work easy, and they made eight attempts before this particular mirror was successfully cast. In the rough state, the mirror was 101 inches across, 13 inches thick and it weighed over five tons.

From first to last, the mirror took over four years to polish. The work was done by means of very fine emery powder, applied by wooden brushes wrapped in cheese-cloth. Over a ton of glass was rubbed away in this manner. Then a coating of silver was given by a special chemical process, and the great mirror, weighing more than four tons, was ready for placing in the lower end of the tube. Such large mirrors are very susceptible to heat and cold, and a special cork chamber is built round the glass. Pipes and coils and fans are also used to keep the mirror at an even temperature.

More than 40 electric motors are employed for moving the great telescope, opening and closing the dome, and for raising and lowering the platform from which the observations are made. To cause the telescope to move across the sky a huge driving-clock is used. This is driven by a weight of one and a half tons.

The most wonderful photograph of the moon has been secured with this telescope. In it one can see with remarkable clearness the great mountain ranges, which rise to a height of 20,000 feet, and many of the craters, some of them 50 miles across, are plainly visible. One very interesting problem in connection with these craters is likely to be solved. For some time it has been doubted whether these are really due to volcanic outbursts. It has been suggested that they may be really "shell holes," the shells in this case being fragments from other worlds which have from time to time bombarded the moon. Big craters made by exploding bombs on the earth have just the same features that are to be seen in the holes on the moon. On this earth we escape most of this bombing from the skies because we are surrounded by an atmosphere which turns most of the meteors into dust.—Exchange.

WOMAN'S PAGE
(*continued from page eight*)

all the mission fields in which our work is carried on. At the close of h r talk Miss Burkhead presented each woman with a small pair of embroidery scissors, such as are used by the women of the embroidery mission. A social hour was enjoyed and every one given an opportunity to greet Miss Burkhead.

REPORT MADE TO FOURTH QUARTERLY CONFERENCE OCTOBER 6, 1925

(We have always felt, in our missionary work, that the presiding elders are a great help to us, and that with their co-operation we have been able to accomplish much that we could not have brought to pass without their influence and help. We value these men at the helm of our districts, who are in such loyal sympathy with our work, and we appreciate the help that they are giving us. We are indebted to Rev. D. M. Litaker, P. E., of Statesville district for the splendid report which follows which he requested for publication on our Woman's Page, and which he says "makes good reading." We agree with him.—Editor.)

The Woman's Missionary Society of the First Methodist church of Lenoir, N. C., has collected for the year ending September, 1925, $1550.08. However, this does not include Mrs. Nelson's gift of $1000, which would make the total $2550.08.

We have 82 members which are divided into four circles. We have met regularly twice each month. Our meetings are well attended.

We have bought china and silver for the church dining room, helped to buy piano for the intermediate department of the Sunday school. We have paid $240 on church debt. We have bought new chairs for the choir, and added curtain and rod, also kneeling cushion for the altar. We are giving $100 to help furnish the infirmary at Davenport. We also have a committee whose duty it is to visit the college infirmary regularly and do what they can to help cheer the girls.

Our social service committee has been active. They have visited the county home and jail several times during the year, also holding religious services at both places. On Christmas and at Easter they carried each member a personal gift. They also gave a Victrola and 24 records to the county home. The inter-racial committee held its regular meeting. Our mission study is carried on in the circles. We have just completed "China's Real Revolution" by Paul Hutchison.

We expect to begin our Bible study the first of the year.

Along social lines we have given a mother and daughter banquet, father and son banquet, have given a reception for the students and teachers of Davenport College, also the new members of the church.

We have organized one new society at Grace Chapel.

We feel that we are growing spiritually as well as financially, and we hope to do still greater work.

Mrs. Chas. E. Corpening,
President.

THE SUNDAY SCHOOL
(*continued from page nine*)

Mt. Gilead—Prof. E. J. Green.
Richmond—Zion, Prof. E. J. Green.
St. Johns-Gibson—Gibson, Prof. E. J. Green.
Caledonia—East Laurinburg, Rev. N. C. Yearby.
Roberdel — Roberdel and Green Lake, Mrs. D. C. Lytch; Beaver Dam and Ledbetter, L. E. Blanchard.
West End—Hoffman and Marcus, L. E. Reaves.
Lumberton—Chestnut Street, Rev. A. S. Parker.
Rowland—Centenary, Purvis and Rowland, Rev. A. S. Parker.
Robeson—Trinity, Rev. A. S. Parker.
Troy—Trinity, Rev. B. Thompson.
Aberdeen-Vass—Aberdeen and Vass, Rev. E. C. Few.
Maxton—Rev. E. C. Few.
Raeford—Rev. E. C. Few.

Washington District.

Fremont—Beamons, Rev. R. E. Brown.
Nashville—Rev. H. M. North.
Rocky Mount—Clark Street, Rev. H. M. North; First church, Rev. F. S. Love.
North Rocky Mount—Marvin and Sharon, Rev. H. M. North.
Wilson—First church, L. L. Gobbel; Calvary, Rev. F. S. Love.
McKendree — Conetoe, McKendree, and Pinetops, Rev. W. G. Farrar.
Bethel—Rev. B. B. Slaughter.
Stantonsburg—Evansdale, Lebanon, and Stantonsburg, Rev. B. B. Slaughter.
Farmville—L. L. Gobbel.
Washington—L. L. Gobbel.
Ayden—Miss Margaret Frank.

Weldon District.

Weldon—Rev. C. T. Rogers.
Halifax—Halifax, Rev. C. T. Rogers.
Battleboro and Whitakers, Rev. C. T. Rogers.
Scotland Neck—Rev. C. T. Rogers.
Ahoskie—Rev. L. C. Larkin.
Conway—Bethany and Zion, Rev. L. C. Larkin.
Northampton—Jackson, Rev. L. C. Larkin; Lasker, New Hope, and Rehobeth, Rev. Rufus Bradley.
Seaboard—Seaboard, Concord, Pleasant Grove, and Sharon, Rev. Rufus Bradley.
Murfreesboro—Murfreesboro, Union, and Winton, Rev. R. G. L. Edwards.
Garysburg — Oak Grove, Shiloh, Smith and Garysburg, Rev. Frank Culbreth.
Windsor—Mt. Gould and Windsor, Rev. W. L. Clegg.
Rich Square—Rich Square and Roxobel, Rev. W. L. Clegg.
Norlina—Norlina and Union Chapel, Rev. T. G. Vickers.
Henderson—City Road and White Memorial, Rev. T. G. Vickers.
Williamston - Hamilton — Holly Springs, Williamston, and Hamilton, Rev. E. L. Hillman.
Enfield—Central Cross and Enfield, Rev. E. L. Hillman.
Warrenton — Macon and Hebron, Rev. William Towe.
Warren — Providence and Shady Grove, Rev. T. G. Vickers.

Wilmington District.

Wilmington—Grace, M. J. Cowell; Wesley Memorial, Rev. H. C. Smith; Trinity and Fifth Avenue, Maj. W. A. Graham.
Ingold—Ingold and Garland, M. J. Cowell.
Carver's Creek—Delco and Weyman, Rev. H. C. Smith; Bolton, Maj. W. A. Graham; Shiloh and Carver's Creek, L. C. Walsh.
Southport—Rev. H. C. Smith.
Vineland—Bethel, Rev. C. N. Phillips.
Tabor—St. Pauls, Rev. C. N. Phillips.
Chadborun—Evergreen, L. C. Walsh.
Hallsboro—Hallsboro, L. C. Walsh.
Whiteville—L. C. Walsh.
Magnolia—Magnolia and Turkey, Rev. E. L. Stack.
Jacksonville, Richlands and Haw Branch—Rev. E. L. Stack.
Faison-Warsaw — Faison, Warsaw, Goshen and King, Rev. J. H. Frizelle.
Kenansville—Rev. J. H. Frizelle.
Town Creek—Bethel and Zion, Rev. W. C. Martin.
Shallotte—Andrews Chapel and Village Church, Rev. J. R. Edwards.
Scott's Hill—Scott's Hill and Union, Mrs. J. J. Fowler; Rocky Mount, T. C. Eller.
Burgaw—Burgaw and Watha, T. C. Eller.

"Papa," said the small son, "what do they mean by college bred? Is it different from any other kind of bread?"

"My son," said the father, "it is a four years' loaf."—Evansville Crescent.

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¶ "From that time Je to preach, and to say, "I the kingdom of heave

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Greensboro, N. C.

A LOST OPPORTUNITY

The day school in Juarez, Mexico, which has been attended by three hundred and fifty little Mexican children, has been closed for lack of funds! And not only this school but all others under the home department of the board of missions have been compelled to close their doors, and this great opportunity of teaching the little children, considered among all denominations the surest and most far-reaching method of evangelism, has been lost to the Southern Methodist church.

The day school in Juarez, which was run as an annex to Lydia Patterson Institute, the Methodist school for Mexican boys in El Paso, Texas, offered six years of primary instruction. According to the Rev. Laurence Reynolds, president of the institute, prospects were most flattering for a full attendance at the Juarez school during the school year of 1925-26. But now the little Mexican children, who might have been trained in early youth in Christian ideals and principles, must grow up in darkness because of the lack of a small sum of money—because on account of straitened financial conditions the boar dof missions was able to make no appropriation to carry on such schools during the coming year.

This great opportunity is lost to our church until its people shall lay on its altars sufficient money to carry forward this type of work.

EIGHTY THOUSAND ILLITERATES

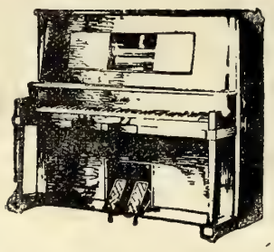
In Southwest Louisiana, where the M. E. Church, South, is carrying on mission work among the French inhabitants, there are 80,000 people who are totally illiterate. Rev. Frank E. Tomlin reports that in some sections the illiteracy runs as high as 100 per cent; that from one-half to two-thirds of the children are not attending school, and that large numbers of those who begin their education drop out before they reach the third grade.

The religious influences, which have heretofore dominated the country, he declares, have not only opposed education but any kind of progress. These people are now appealing to the Protestants for education and for the gospel message. They are crowding into the Protestant schools and churches. The MacDonell French mission school has an enthusiastic student body and there are many others who are eager to come if they could raise the $150 necessary for their year's expenses. The church at Houma, started about seven years ago with twenty members, now has an active membership of nearly 200.

Already the work there is crowded, and yet the appeal is coming for more churches and more schools. We cannot answer these calls. Our financial status compels us to decree that the work must go backward instead of forward. Unless Southern Methodists heed the call from their French neighbors and come forward with their gifts to support the new missionary program of their church, our schools in Louisiana must be closed, our missionaries recalled, and the people of the land of Evangeline left to sink into darkness and ignorance.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

	October
Rougemont Ct., Bethel, 11	23
Chapel Hill, night	23
Milton Ct., Connaliay's, 11	24-25
West Durham, night	26
Carr, night	27
Gregson, night	28
Leasburg Ct., Salem, 11	30
	November
Yanceyville Ct., Shady Grove, 11	Oct. 31 & 1
Memorial, night	2
Trinity, night	3
Carrboro Ct., Carrboro, night	4
Calvary, night	5
Cedar Grove Ct., Carr, 11	6
Branson, night	6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.

	October
Manteo, 7:30	22
Kitty Hawk, Collington, 10	23
Wanchese, night	23
Mann's Harbor, East Lake, 7:30	24
Mann's Harbor, East Lake, 11 and 7:30	25
Kennekeet, Rondanthe, 11	27
Kennekeet, Salvo, 3	27
Kennekeet, Avon, 7:30	27
Hatteras, Buxton, 11	28
Hatteras, Frisco, 3	28
Hatteras, Hatteras, 7:30	28
Stumpy Point, 7:30	29

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FOURTH ROUND

	October
Siler City, Siler City	24-25
Pittsboro, Chatham, 3	25-26
Raw River, Mann's Chapel, 3	26
	November
Sanford, night	Oct. 31 and 1
Jonesboro, Poplar Springs, 3	1-2
Mamers, Woodside	3
Lillington, Lillington	4
Fayetteville, Quar. Conf.	5
Elizabeth, Trinity	7-8
Person St., Person St., night	8
Hay Street, night	9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FOURTH ROUND

	October
Straits, Summerfield, a.m.	24
Atlantic and Sealevel, Atlantic, a.m.	25
Ocracoke, p.m.	26
Newport, Newport, a.m.	28
Jones, Trenton, a.m.	30
	November
Pamlico, Vandemere, a.m.	1
Dover, Dover, a.m.	2
Craven, Tuscarora, a.m.	3
Harlowe, a.m.	4
Hookerton, a.m.	6

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

	October
Princeton, Princeton, 11	22
Selma, 7:30	22
Kenley, Kenley, 11	23
Smithfield, 7:30	23
Four Oaks, Elizabeth, 11	24
Garner, Ebenezer, 11	25
Epworth, 7:30	25
Louisburg, 7:30	28
Youngsville, Leahs, 11	29
Franklinton, 7:30	29
Zebulon, Wendell, 7:30	30
Bailey, Bailey, 11	31
	November
Clayton, 7:30	4
Central, 7:30	5
Edenton Street, 7:36	6
Millbrook, Rolesville, 11	7
Jenkins Memorial, 7:30	9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FOURTH ROUND

	October
Swansboro, Stella, a.m.	23
Maysville, Pollocksville, a. m.	25
Jacksonville, Jacksonville, afternoon	25
Southport, Southport, p.m.	28
Shallotte, Andrews Chapel, a.m.	29
	November
Halsboro, Hallsbro, a.m.	1
Carver's Creek, Freeman, afternoon	1
Wilmington-Epworth, p.m.	2
Wilmington-Grace, p.m.	3
Wilmington-Fifth Ave., p.m.	4
Wilmington-Trinity, p.m.	5
Town Creek-Zion, a.m.	8

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.
FOURTH ROUND

	October
McKendree, Pinetops, 11	25-26
Farmville, night	25
Bethel, night	26
	November
Rocky Mount Ct., 3 & 11	Oct. 31 and 1
South Rocky Mount, night	1
Fremont Ct., Fremont, 11	4
Stantonsburg, night	4
Wilson, night	5
Washington, 11	8

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

	October
Garysburg Charge, Garysburg, 11	24
Rosemary Station, 11	25
Roanoke Rapids, night	25
Northampton, Lasker, 11	31
	November
Middleburg, Middleburg, 11	3

First Student—"I wonder how old Mrs. Jones is?"

Second Student—"Quite old, I imagine. They say she used to teach Caesar."—Washington Dirge.

Gland Extracts Make Hens Lay



JUST OUT! An amazing new scientific discovery that is one of the greatest money-making helps that poultry raisers have ever known. Helps make hens lay as never before thought possible. Results are almost unbelievable!

Acts On Hen's Ovaries

Any poultry raiser can now get dozens of eggs all winter long by using this remarkable new preparation that combines poultry vitamines and gland extract. This preparation acts directly on the hen's ovaries with amazing results in increased egg production and general health. For hens have glands just like humans. They need vitamines, too. They are vital, too. And TABLATED VITAMINES contains both these precious energizing substances that act upon the vital organs of fowls. Everyone knows the marvels that have been accomplisded with vitamines and gland extracts for human beings, and here, at last, is an equally scientific compound to tremendously increase the egg yield of all hens.

5 Times the Eggs!

Eggs! Eggs! And still more eggs—even in coldest weather! Just crush a few TABLATED VITAMINES in the drinking water. Then watch the action! Government station reports that hens fed vitamines laid 300 eggs. The ordinary hen lays only 60. Think of it! Five times the eggs! Five times the profit!

Money Back Guarantee

The Poultry Vitamines Company hereby binds itself and agrees to refund to any purchaser of TABULATED VITAMINES the total amount of his purchase if for any reason he is dissatisfied with the results obtained from the use of this product. This guarantee is legally binding and it is distinctly agreed that the customer is to be the sole and only judge of results.

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Thirty Eggs Instead of Six

"The tablets did wonderful," writes Mrs. H. D. Reynolds of Adairville, Ky. "I was not getting a half dozen eggs from a flock of 60 hens. Since feeding them ONLY ONE WEEK my hens have increased to 2½ dozen eggs." Again, 5 times the eggs. Did you ever hear of anything like this before?

Six Dozen Eggs in Two Weeks

"I am just more than pleased with the results that your Vitamine Tablets have accomplished for my chickens. My hens were good for nothing before I started your Tablets. Now I am getting five to six dozen eggs a week. It is only two weeks since I began the treatment." Mrs. J. Padolecki, Adkins, Texas.

Twice the Eggs in Four Days

"Your Poultry Vitamines are certainly wonderful. I was only getting six eggs a day before I began the use of your vitamines and in four days I was getting twelve eggs per day. Keeps the hens in good shape and rushes the moulting." Mrs. J. V. Huighen, Abbott, Ark.

Your Profits Guaranteed

Unless you find that your hens lay more eggs, even five to one their present output, after using the TABULATED VITAMINES your money will be refunded without any question. Positive Money Back Guarantee with every package. If your hens do not lay more eggs 48 hours after using my VITAMINE treatment, just write and your money will be returned. Think of it! This is your opportunity to try out this marvelous scientific treatment without any cost to you unless you get the results we claim and you expect. The most liberal trial offer ever made! Backed by the entire resources of the Poultry Vitamines Co.

Full Size $1.00 Package Given FREE to Introduce Tablated Vitamines FREE

Here is a smashing offer that means many dollars in your pocket. Just mail coupon below and you will be sent at once two regular One Dollar Size packages of TABLATED VITAMINES. Pay your postman only $1, plus 17c postage, when he delivers both packages. Sell one package to a friend for a dollar and thus get your supply for nothing.

You Take No Risk

You can't possibly lose on this great offer. If your hens don't start laying within 48 hours, if your egg pile doesn't grow by leaps and bounds, or if you are not 100% delighted with TABLATED VITAMINES for any reason your money will be refunded without question. What offer could be fairer?

Powerful Gland Extract

Increased egg production, gain in health and weight, recovery from disease — these are but a few of the beneficial effects. For the gland extract and vitamines act upon the vital organs of the hen bringing renewed life, vigor, and egg laying capacity. If you doubt these statements, divide your flock in two parts and make an actual test of TABLATED VITAMINES. This will give you absolute and unescapable evidence.

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Experts who have their fingers on the pulse of the produce market claim that we shall have higher prices this year for eggs than ever before. Some even predict a $1 a dozen price. Fortunate the poultry raiser who uses Tablated Vitamines. Don't mourn your fate if your hens are not producing later on when prices hit the ceiling. **Start now** to make them lay more eggs than ever before. **We positively guarantee that your hens will lay from two to five times the eggs within thirty days after starting the Tablated VitamineTreatments or we will refund your money.**

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Name.....

Address.....

(If you prefer, you may send $1 with this coupon and we will prepay postage and you will get the shipment sooner as C.O.D. packages often take longer in the mail.)

Do facts and figures mean anything to you? Do 300 eggs bring more money than 60? Do fat hens sell for more than lean, scrawny chickens? The answer is as plain as the nose on your face. So send for your TABLATED VITAMINES right now. Remember—this product contains the essential elements that act upon the Ovarian or Egg Producing Gland. It provides the precious vitamines that are so essential to correct metabolism. It's guaranteed to give satisfaction or money back!

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Don't delay! You risk nothing! Get lots more eggs right now while prices are high. Send coupon today if you want more eggs and more profit than ever before.

The Poultry Vitamines Co.
Dept.A-14
837 Spruce Street, Philadelphia, Pa.

IN MEMORIAM

ENLOE—William Aseph Enloe was born April 14, 1847, and died July 17, 1925.

He was married to Margaret Conner August 29, 1869. To this union were born three daughters and nine sons, of whom two daughters and four sons still live.

Brother Enloe was a faithful and loyal member of the Methodist church to the time of his death, having served as steward, trustee and other relations. He was also a loyal citizen and served his country well and was a great help in his community as an adviser in many important affairs being respected by all his neighbors. A good man has gone but his memory will ever be cherished by his many relatives and friends.

When I arrived on the Judson charge I found Brother Enloe had passed away and we buried his body in the cemetery at Bryson City, Rev. P. W. Tucker, P. E., and Mr. J. U. Gibbs assisting, in the presence of a large concourse of friends.

J. J. Barker, Pastor.

RESOLUTIONS OF RESPECT

Whereas, it pleased our heavenly Father to call Bro. C. W. Hayes, age 74, to his reward.

Whereas, his church has lost a faithful member—one who walked close to the Lord, did his best in all things, we shall treasure the memory our coworker, whom God in His wisdom has seen fit to take to his heavenly home. His love for his church, his interest in humanity, his gentleness made him a man of influence and character.

Whereas, we rejoice in the hope that it is well with his soul. We extend sympathy to his loved ones.

Resolved, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication and a copy sent to his family.

C. W. Winborne,
Mrs. Mattie Taylor,
Mrs. Minnie White,
Mrs. Myrtle Powell,
Mrs. Roxie Jones,
Committee.

RESOLUTIONS OF RESPECT

The members of Harrellsville M. E. church wish to pay tribute to the oldest member of our church, one we loved and honored, Mrs. Aurelia P. Hayes of Bellhaven, N. C., whom our loving Father has recently taken to Himself.

First, That we cherish her memory and endeavor to follow her example, who dedicated her life to his service.

Second, That her piety, her gentleness and courtesy, with broad mind and culture made her a woman of character and influence; we bear willing testimony to her beautiful life.

Third, That we extend our love and sympathy to her family, praying that God may comfort and bless them.

Fourth, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication and a copy to her family.

C. W. Winborne,
Mrs. Mattie Taylor,
Mrs. Minnie White,
Mrs. Roxie Jones,
Committee.

DANIELS—Joe Tom Daniels was born fifty-eight years ago at Wanchese, N. C., and was the youngest son of a prominent family, whose ancestors were among the early settlers of Roanoke Island. This good man passed to his reward on the 17th of September, 1925. It had been my good fortune to know Joe Tom (as he was familiarly known at home) for twenty years. And for all this time in a most intimate way. He was more than friend to me. In my college days was to me what any kind-hearted f[a]er would have been to his son. It wa[s] he who in deed and with encouragement kept my face towards the goal which I set out to attain in those days, after living under his roof as one of his family for more than two years. But it is not of these personal things that I wish to write so much as to say a word concerning the real worth of the man to his home, his community and to the church which he loved with all his heart. He was a good father and a kind husband. God was feared in his home. Prayer was a familiar thing, and the religious influences of Joe Tom have borne fruit in the good family of children, all of whom are lovers of the church of God. In the community he was a leader in all good causes, school and civic matters. He believe din his people and loved to work towards their interests. He was a helper in the time of need, and no one was ever heard to ask alms that this good man did not respond liberally, and urge his neighbors to do likewise. He was a faithful steward for many years, and one who had the preacher and the people at heart, never discriminating against either. No man will be missed more from these circles than Joe Tom. He had been in failing health for a long time, but not until the last few months did his case bcome serious. He realized that he would go soon, and accordingly "he set his house in order." At noon on the 17th of September he sat down to dinner with his family. In a minute he complained of hurting in his breast; and fifteen minutes later he was gone to be with the Lord whom he had followed all these years. The writer was notified of his death instantly, and went to be with the family in their sadness to mingle his sorrow with theirs. Joe Tom Daniels left to mourn their loss, a faithful wife, Mrs. Florence Ward Daniels, and the following children: Lynton R. Basil, Hubert, George, Arnold, Robert, Mrs. Walter Jones and Mrs. Louise Cudworth—all living. One other child was born to this union, dying in infancy. He bore the name of George also. Joe Tom was laid to rest with the funeral service conducted from his home by his pastor, Rev. W. R. Hardesty, and a much beloved former pastor, Rev. W. A. Price. The Masonic rites were administered at the grave. He is with the Lord, and while he will not come back to us, we can go to him in the "sweet by and by." L. D. Hayman.

VARNUM — Mrs. Rora Varnum, daughter of Albert and Cornelia Dixon, of Dixon Chapel community, was born April 4, 1896, and died August 26, 1925. She died in Jupiter, Florida, where she had made her home for the past year and nine months.

She professed religion and joined the M. E. church in 1913, and married Wesley Varnum in 1914. Their home was blessed with four children. Besides her husband and four children she leaves to mourn her going a father and mother, one sister and two brothers.

Just in her youth and prime of life
God says to her, come home;
To leave this world of toil and strife,
And dwell about my throne.

How can we yield, how can we say
Her eyes are forever closed?
Her lovely corpse commit to clay,
In darkness to repose.

Oh, see her as she sinks away,
But love beams on her face;
She's with us but a little stay,
She soon completes her race.

We buried her near her old home, there to await the resurrection morn. Our sympathy is with the bereaved ones. May they lean mightily upon His arm. W. J. Freeman, P. C.

The BEAUTIFUL ROSE WINDOW of NOTRE DAME



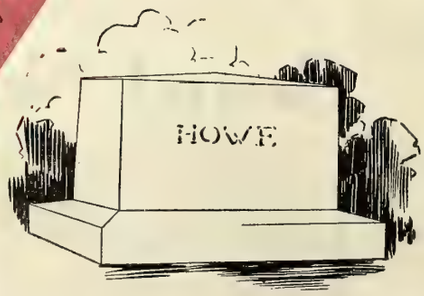
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AQUAMARINE	GOLD QUARTZ
AQUAMARINE TOPAZ	HELIOTROPE
AVENTURINE	INDIAN AGATE
AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
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BLOODSTONE	TOPAZ
BLUE MOONSTONE	YOGO SAPPHIRE



It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Demand the genuine Winnsboro Blue Granite. Refuse anything offered as "just as good." The best memorial craftsmen can always supply the genuine Winnsboro Blue Granite — Quarried by

WINNSBORO GRANITE CORPORATION
RION, SOUTH CAROLINA

Mark every grave WITH WINNSBORO BLUE GRANITE

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, OCTOBER 29, 1925 Number 44

Making A Methodist Theology

By Harris Franklin Rall, Ph.D., D.D. *in the* Methodist Quarterly Review *of* October, 1925.

THE theme of this paper calls at once for some explanation. Let us recognize at the start that men are not interested today in denominational theologies any more than they are in divisive creeds. It is the truth of Christianity with which we are concerned, the truth of our common faith. We are more concerned to emphasize the great convictions which unite us than traditional opinions which may divide. And, what is more, we have come to see that the lines which tend to divide Christian thinkers today run not so much between denominations as through them. More important still is it that we should note the peculiar attitude of Methodism in this whole matter of creeds and doctrines. Methodism, as we know, did not begin as a doctrinal reform, nor did it ever issue in any distinctive doctrinal statement. Presbyterianism has its Westminster Confession, Augsburg stands for Lutheranism, and the Thirty-Nine Articles for Anglicanism, while Roman Catholicism has its Council of Trent. But there is no generally recognized creed or confession which marks off Methodism. The founder of Methodism did not apologize for this; he gloried in it. He was essentially catholic in spirit, and it was a catholic, a universal and historic Christianity for which he stood.

All this may be fully granted, but it does not touch our theme. True, Methodism began as a religious awakening, not as a reform in doctrine; but then every great religious movement has begun in that fashion, including Christianity itself. Theology does not come first; but every vital and permanent religious movement brings theology with it. Men inevitably seek to explain what their religious experience and faith mean and to commend that faith to others. And the more evangelistic, the more missionary a religion is, the more surely will some kind of a theology follow. The first great Christian thinker was Paul, and his work as a theologian was a necessary part of his task as a missionary as he sought to make plain his message to himself and others. First in time comes religious experience, and first in importance too; but, as Paul's example shows, the theology has its place. The name Methodism stands for a religious awakening, a historic movement of large significance, a definite Christian message. It would be the task of a Methodist theology to interpret this.

Does that mean a "denominational" theology in the divisive sense? Not necessarily. That would follow if Methodism as a movement had been narrow and sectarian. It might follow, too, if the theologian's work began and ended with the effort to interpret the past and without regard to the meanings that the Spirit of God is bringing to us in Christian thought and experience today. This, rather, is the task that we must set ourselves if we talk of a Methodist theology, and these are the questions we must answer: What did historic Methodism mean as an interpretation of Christianity? What has been its value through the years as a doctrine, or teaching, setting forth the meaning of the Christian religion? What is the meaning and value of this thought and experience of ours for the church today, for our branch, and for the church universal, in the light of the new tasks and insights of our time?

What is the doctrinal significance of historic Methodism? As has been suggested, we cannot seek that meaning in any Methodist creed that was put forth. Whether Wesley was a "good churchman" on the side of discipline and organization may fairly be questioned. What would happen to a Methodist preacher who carried on his work with as little regard to the authority of bishops as Wesley showed to his ecclesiastical superiors? But doctrinally the case is clear. He accepted the Articles, the Apostles' Creed, the Nicene Creed, and even the Athanasian Creed with its damnatory clauses, though he balked a little at these last, which were so clearly contradicted by oft-repeated statements of his. He carried over, indeed, a good deal of High-Churchism which Methodism itself disregarded or repudiated.

Nor is the distinctive quality of Methodism to be found where it is more often sought—that is, in its controversy with Calvinism and its emphasis on special doctrines like regeneration, sanctification, and the witness of the Sprit. Wesley's interest was not in theological warfare, or in the insistence upon Arminian doctrines as against Calvinistic. He excluded no Methodist preacher, he says, because of Calvinistic views, and he declares that his sermons dealt but little with such themes. The one matter Wesley insisted upon was full freedom to preach his gospel of a salvation that was available for all men. Methodism was something vastly more than a revival of Arminian theology. As regards the special doctrines noted above, there was indeed a strong emphasis upon them. But the formulation was not new and not peculiar. Indeed, when we turn to a teaching like that of sanctification, who will say just what Wesley's doctrine was? It was the experience and the life in which Wesley was interested and not the formulation of the theory. His concern was not the promotion of the doctrine, but the spread of Scripture holiness.

It would be equally wrong, however, to conclude that Methodism was simply a happy combination of religious emotion, moral earnestness, and a genius for organization. There is a distinctive character of Methodist thought, but it is to be found in a conception of religion itself, rather than in individual doctrines. Putting the contrast broadly (and borrowing in part from Fairbairn) it is fair to say that Roman Catholicism is a doctrine of the church, Calvinism a doctrine of God, Methodism a doctrine of religion. Methodism revived the central question that has come to the fore at every great religious epoch, not the question of this doctrine or that point of ritual or organization, but of the nature of religion itself, of the true relation of man and God. The prophets raised that question and answered: righteousness, not ritual. It was Jesus' concern when he put love to God and man before the endless precepts of the law, the conception of sonship before that of servant. Paul's great words of faith and grace and love deal with the same problem. Augustine answered it by magnifying the utter dependence of man upon God and asserting the nature of religion as the gift of God. Luther's answer is given in his Pauline emphasis on faith and his noble dissertation on "The Freedom of a Christian Man." It takes but little scrutiny to show how much Wesley engaged himself with this question. That appears in his sermons, but particularly in some of his best known writings. It appears in different forms. But whether he seeks to define Methodism or to describe a Methodist or to answer the question as to the nature of Christianity or of religion, it is this same matter that he is considering.

Broadly distinguished, there are two general conceptions of religion which have appeared in Hebrew-Christian history, and it will help us to understand Wesley if we study him against this background. The first we may call the institutionalistic conception. For it Christianity is first of all a definite, objective affair, established by divine direction and communication. In Roman Catholicism, as in High-Churchism generally, it is the church, with its whole system of priesthood, sacraments, and other forms, prescribed by divine direction and forming an institute of salvation. When it appears in Protestantism, this institutional conception is represented not so much by stress upon form of organization as upon doctrine, Christianity being conceived as a sum of supernaturally communicated teachings whether as set forth in creeds or in a verbally inspired Bible. Legalism is sometimes combined with these two, and Christianity is then thought of as a new law promulgated to men. In all such cases the test of individual religion is submssion to this authority, whether of church, or doctrine, or code.

The other conception of religion is personal; its stress is upon the ethical and spiritual. Not the acceptance of a creed or the submission to authority in the church is vital, but to know God as he comes to men in Jesus Christ, to live with him in faith and obedience, to live with men in his spirit of service and love. That does not mean that creed and church organization and ritual and sacred writings are excluded. They have a place, and a very large place, but religion does not begin with them or end with them. They are necessary expressions of religion, instruments to serve it but not to rule over it. Nor is it assumed here that the institutional conception rules out religion as a personal fellowship with God and man. The difference, as so often, is one of emphasis.

Under the condition of our human life, the spirit must always create for itself forms if it is to maintain itself in the world. The tragedy is, that the forms tend to become fixed, and then to take the first place (it is so much easier to maintain forms than the spirit!), and finally to crush out the life that they were meant to serve. The true prophets have always stood for the primacy of the spirit, and have called men back from organization and ritual and formal creed to the simplicities of religion as the life that man lives in the sight of God and by his help. Here the prophets stood as against the priests, bidding men to deal justly and love kindness and walk humbly *(Continued on page six)*

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PRESIDENT FEW STATES AMOUNT OF MR. J. B. DUKE'S GIFTS TO DUKE UNIVERSITY

After reading Mr. James B. Duke's will as published in newspapers President W. P. Few of Duke University gave us this brief statement concerning Mr. Duke's benefactions as these apply to Duke University.

It goes without saying that all of us here are deeply grateful for the additional funds provided in Mr. James B. Duke's will for Duke University. These amounts bring the total of his gifts to the University up to at least $40,000,000 and make of him one of the most munificent patrons of learning the world has known.

The ten millions for the medical school will assure Durham of becoming one of the great medical and hospital centers of the country. And the additional seven millions for the building fund will enable the university to carry forward its immense building program without any interruption and without any modification.

It will be readily seen how much all this will mean to the state, and to the educational development of the nation. Especially significant will be the building of a great medical school here. This is the acutest educational need of the state and of the whole southeast. Duke University feels particularly grateful to be able to render this service to North Carolina and the South.

Gifts of James B. Duke to Duke University

The Will

The will probated yesterday provides $10,000,000 for medical school, $4,000,000 to be used for plant and $6,000,000 for endowment of medical school and hospital of Duke University.

The codicil to the will provides $7,000,000 additional to the general building fund of Duke University, and it also provides that of the residuary estate which is to be handled by the Duke Endowment trustees ten per cent of the income will go to Duke University.

The Building Fund

The original building fund consisted of $6,000,000. An additional gift of $2,000,000 was announced at commencement in June, making a total of previous gifts to the building fund of $8,000,000. The $7,000,000 provided for in the codicil to the will make a total of $15,000,000 in the general building fund, and the accrued interest which will accumulate through the building period. Four million dollars will go into the medical school plant. These make a total building fund of $19,000,000 exclusive of amount of accrued interest accumulating through the building period.

Endowment

In addition to the endowment fund Trinity College had prior to 1924, the endowment of the university consists chiefly of the university's equity in the $40,000,000 trust fund established in 1924, an additional ten per cent of the residuary estate, and the $6,000,000 provided for in Mr. Duke's will.

A GOOD WOMAN ENTERS INTO REST

Underneath a blanket of beautiful flowers in Pine Wood cemetery overlooking the city of Burlington rest the mortal remains of Mrs. Lydia Ann, beloved wife of Mr. Daniel Humble, of Elon College. For fifty years she had been a member of the Methodist Episcopal Church, South, having joined old Rehobeth church in Randolph county in 1872, she and Brother Humble taking the vows together, and ever afterward walked together in the service of the Master whom they pledged together to love. Of the eight preachers that have gone out to bless the world from Rehobeth, three of them were sons of Brother and Sister Humble. Rev. W. B. Humble, pastor of the Youngsville charge, is the oldest child; Rev. John C. Humble, pastor of the Parkton charge, is the second, and Rev. Hilary A. Humble, the third, is presiding elder of the Wilmington district. She was always interested in her three preacher boys and delighted in their success. Her one prayer was that they might be soul winners, and she sought refuge in the secret place many times that many men and women might be added to the kingdom through their efforts.

For a number of years Sister Humble had been in declining health and oftimes she was confined to her room. Through all of her sufferings she never murmured or complained. She gave herself over to the God she loved and served, and was resigned at all times to His will. Her faith was beautiful and no clouds obscured her hopes. There was no time during her long illness that she was not ready for the summons to go.

She loved her church and was always interested in its welfare. Although deprived of the privilege of attending upon the services of the sanctuary, she delighted in talking of its success and was always ready in any way possible to advance the Kingdom of God.

A long line of automobiles, loaded with friends and relatives, followed the remains to Front Street church, Burlington, last Sunday, where the last rites of love and respect were paid to her memory, Rev. J. B. Hurley and the writer having charge of the services, which were simple as she would have them. Her favorite hymns, "How firm a foundation," "Asleep in Jesus," and "Rock of Ages," were sung by the choir, and she was carried to her resting place in beautiful Pine Wood.

She and Brother Humble had walked the ways of life together for fifty-seven years, having been married on April 30, 1868. Four children were given to them, the three mentioned above and Mrs. Minnie Alice Humble, who died three years ago.

May the Great Comforter of the sorrowing be near the loved ones in this their darkest hour, and may each member of the stricken family be drawn nearer Him who never makes a mistake.

T. A. Sikes.

MAIN STREET CHURCH, GASTONIA, BEGINS NEW YEAR ENTHUSIASTICALLY

The prospect of entertaining the annual conference next year has fired the Main Street congregation with a fresh enthusiasm and those Methodists led by Dr. Prettyman expect to make this a year of great achievement.

Among other activities the Wesley Brotherhood with a membership of 99 has organized with a bishop and five presiding elders who will serve five districts. The districts are named for the present pastor and four former pastors. The Abernethy district has L. B. Autman as presiding elder, the Jordan district, G. P. Mason, the Stanford district, J. F. Hoffman, the Lambeth district, F. C. Abernethy, and the Prettyman district, J. L. Beal. Grady Rankin is the bishop.

In each district are nine or ten circuits. The bishop and his cabinet met last Friday night and made the appointments, which was read Monday night to the assembled brotherhood.

The following are the five objectives: (1) Every member of the church attending church services. (2) Every child in Sunday school. (3) Every member a pledged subscriber to the expenses of the church. (4) Every needy family looked after and helped. (5) A church paper in every home.

Dr. H. M. North has a timely and important notice in this week's paper to which all our readers whom it concerns should give good heed. The appeal is primarily to the pastors and people of the North Carolina conference, and they will certainly give attention to this matter, but subscribers to the Christian Education fund in every part of the state should consider seriously what Brother North says. Let's pay up.

A FAMOUS BALL PLAYER AND A NORTH CAROLINA PASTOR GOOD FRIENDS

Walter Johnson, who has had few equals in all the history of baseball, is a good friend of Dr. Forrest J. Prettyman, pastor of Main Street church, Gastonia. Dr. Prettyman married this famous ball player in Washington, D. C., August, 1914.

His bride was the daughter of a Western congressman, whose hero worship ripened into love and resulted in what has proven a happy marriage. They have three fine boys. Whether any of these boys will follow in the footsteps of their father remains to be seen.

Dr. Prettyman says that Johnson is a straight forward, honest, unpretentious man, seemingly unaware that he is a hero in the world of baseball.

The Gastonia pastor in talking to us a few days ago related the following interesting incident. One day in August he went out to see Washington and Detroit play that afternoon. Up to the seventh inning Detroit was in the lead. At that juncture he had to leave the ball park, but before doing so he went down to the "dug out" to say goodbye to Walter Johnson. While they stood to one side chatting Washington got two men on bases and it came Johnson's time at the bat. Prettyman said to him, "Johnson, bring those two men in when you get to the bat." This he did, and reached second himself, and before the inning ended had reached home and thereby won the game of that afternoon.

Dr. Prettyman now has in his possession one of the balls of the recent world series with Walter Johnson's name inscribed thereupon. Johnson mailed it to him since the series closed.

HAWTHORNE LANE, CHARLOTTE, MADE A GREAT RECORD LAST YEAR

The year just closed was one of remarkable progress for Hawthorne Lane church, where Dr. R. H. Daugherty is the pastor. More than 300 were added to the membership of the church, the main auditorium of the church was greatly enlarged to accommodate the constantly growing congregations and one of the best church educational buildings to be found anywhere was completed at a cost of $130,000. The people are happy over the return of Brother Daugherty, whom they count a prince of preachers, and are planning even greater things for the year just ahead.

The official description of the new educational building is as follows:

First Floor Plan

The first floor plan contains the two main entrances to the building, leading to corridors nine feet wide, each containing two stairways. In the right wing of the building, after entering the corridor, are located the executive offices for the Sunday school. These consist of the lobby, with an open office for the secretary and treasurer, and communicating with the lobby and the secretary's office are offices for the general superintendent and educational secretary. A corridor six feet wide leads from the right hand main corridor through to the basement of the church building. Off this corridor is located the cradle roll room and the beginners' department rooms. The left wing of the building contains the primary department, with 16 classrooms, with ideal light and ventilation. In the central part of the building, between the two main corridors, and accessible from both corridors, is located the junior department, with 12 classrooms and two cloak rooms and an assembly room to seat 200. This floor contains a total of 30 classrooms, with a capacity of 400.

Second Floor Plan

This floor communicates with the main floor of the church building through the left vestibule. The right wing of the building contains three adult classrooms, the larger one to serve also as a ladies' parlor, with a fireplace and a kitchenette equipped with sink and china closet. This room is 23x24 and will seat about 100. The left wing of the building contains the classroom for the adult men, with a capacity of 250, with windows on three sides. In the central part of this floor is located the assembly room for the adult department, 50x60, seating 430, with access from both corridors. The number of classrooms on this floor is four, the seating capacity 460.

(Continued on page six)

PEOPLE AND THINGS

North Carolina Conference: Fayetteville, Nov. 11

Rev. R. C. Goforth and family are spending a week in Atlanta and Emory University before moving to their new charge in the Winston district.

Bro. E. C. Durham writes: "Mrs. Durham has been almost entirely cured of her trouble at the sanatorium, and after having been away about three months she is expecting to come back home just before our annual conference at Fayetteville."

Rev. E. C. Sell, Maysville, conducted special services in a school house in his charge last week. The services, which were interesting and impressive, closed Friday with the reception of two new members into the church.

Dr. and Mrs. W. R. Ware on their return from a visit to friends and kindred in eastern Carolina stopped in Greensboro last Tuesday to see their children and grandchildren in this city. Brother Ware honored our office with his presence for a little while and we enjoyed his fellowship.

Arrangements are practically completed for the dedication of the Methodist church November 8 at 11 o'clock. Bishop Collins Denny of Richmond, Va., will preach the dedicatory sermon. Mrs. E. M. Hall of Zebulon will be the soloist. Extensive improvements have been made recently in beautifying the interior of the church and grounds. The church is a beautiful structure.—Smithfield Herald.

Rev. C. K. Proctor and his Queen Street congregation at Kinston have voted unaimously to begin at an early date the building of a Sunday school annex to the church. The reports to conference will show a remarkably successful year with even greater things in store for this congregation under the leadership of Brother Proctor.

Rev. N. C. Williams spent a few days this week in the Gate City before going to his new work at Leaksville. He is greatly pleased with the favorable reports that reach his ears concerning his new work, and we are sure that the Leaksville congregation will be delighted with their new pastor. No one need take him on trial. He is a fine preacher and a superb leader of the flock.

Several Virginia conference appointments of especial interest to our North Carolina readers follow: E. L. Bain, who has been at Court Street, Lynchburg, goes to Monument, Richmond; T. A. Smoot returns to Main Street, Danville; S. T. Senter has been transferred to the North Georgia conference and stationed at First church, Atlanta; and C. J. Harrell, who has been at First church becomes pastor of Epworth, Norfolk. V. L. Marsh, another North Carolinian, is pastor of the Danville circuit. J. M. Rowland continues editor of the Richmond Christian Advocate.

Rev. and Mrs. L. B. Hayes leave Park Place church with many tangible expressions of the good will of that congregation and of the city of Greensboro. Among their tokens of esteem were a beautiful silver vase properly inscribed to Mrs. Hayes from the missionary society of Park Place, the board of stewards at a little dining given last Monday by Judge C. A. Hines in honor of the departing pastor presented Mr. Hayes a bran new purse containing five crisp new twenty dollar bills, and the Civitan Club sped his parting to the tune of a handsome silver tea set. And this popular itinerant and his wife will not get out of town for a day or so yet. What the immediate future has in store remains to be seen.

A group of Methodist girls who are students at N. C. C. W. made merry last evening as they gathered about the parsonage of College Place Methodist church, some with musical instruments and all with a generous supply of enthusiasm. The purpose of this informal gathering was to give expression to the happiness which the college girls feel at the return of the pastor and his wife, Rev. and Mrs. G. Ray Jordan, to College Place church for the second year. Songs were sung, cheers were cheered, yells were yelled, and then the young people spent a delightful hour, mid much fun and laughter, inside the parsonage. Last Saturday afternoon an informal reception was held in the church parlors for the Methodist girls of N. C. C. W. During the afternoon hundreds of girls called. The congregation at College Place is enthusiastic over the outlook for the college work under the capable leadership of the gifted young pastor, and the student director, Miss Edna Wilkins.

The Stevens revival campaign in High Point which began with the expectation of continuing five weeks is now in its seventh week and the interest appears to be unabated. The big wooden tabernacle up near the center of town which accommodates 5,000 or more is filled to overflowing every night. And it is believed that great good has been done. These services seem to have reached the whole city of High Point. The leading business men of the city have given the meeting their undivided support and all classes and conditions of people join in the services. It is truly a community awakening religiously. High Point never does things by halves and this has never appeared more manifest than in the great religious campaign that is now on in the furniture city.

The quarterly conference of the new Myers Park church, Charlotte, was organized last Friday night, October 23, at the ancestral home of E. C. Rozzelle, the pastor, at Rozzelle's ferry on the Catawba river. The officers elected were as follows: Stewards, J. J. Akers, L. H. Asbury, Fred Anderson, F. W. Bradshaw, R. L. Campbell, David Clark, R. I. Dalton, Dr. R. T. Ferguson, George H. Moore, H .C. Sherrill, W. Z. Stultz, S. B. Tanner, Jr., D. D. Traywick, Dr. P. C. Hull. At a special meeting of the board of stewards, following the general meeting, Mr. Akers was elected chairman; Dr. Hull, vice chairman, and D. D. Traywick, treasurer. For the present all services will be in the chapel of Queen's College. The first services of the new organization were held last Sunday.

CONFERENCE FIGURES

According to the reports submitted at Statesville the Western North Carolina conference has now 134,051 members, which is an increase of 2,984 over the figures of last year. There are 11 districts, 294 pastoral charges and 928 churches; number of Sunday schools 859, officers and teachers 8,623, scholars enrolled 136,645; Epworth leagues 355, league members 12,203; woman's missionary societies 446, members 13,749.

The total financial reports are as follows: Foreign missions $22,107, home and conference missions $39,031, church extension $14,832, education $29,357, American Bible Society $1,862, General Conference expense $3,662, woman's missionary society $121,752, bishops $6,440, presiding elders $44,883, pastors $521,916, conference claimants $27,695, superannuate endowment fund $62,311. Total for all purposes $2,198,315.

Church property report: Number of houses of worship 888, value $11,262,679, indebtedness $963,-094; number parsonages 10, value $144,500, indebtedness $12,300; circuit and station parsonages 252, value $1,501.026, indebtedness $153,452.

AGREEMENT BETWEEN BOARD OF EDUCATION AND THE BOARD OF MISSIONS

(Paragraph to be inserted in report of board of missions of annual conferences.)

In asking the annual conferences to take up this special work for the board of missions during November and December, we are not unmindful of the fact that these months have been set apart especially for the Christian Education movement. We do not want to hinder in the least, or in any way interfere with the collection of these pledges.

After conference between represntatives of the board of missions and the board of education, it has been mutually agreed that the pastors and local congregations will not be expected to take up the special plans of the board of missions to meet the emergency upon it until they have first made an earnest and vigorous effort to collect the pledges to the Christian Education movement.

We regret this partial conflict, but because of the limited time and the exigencies of the board of missions, we see no way to avoid it entirely. However, we are confident that our people are abundantly able to take care of both the important interests during the next few months. We earnestly urge that they do so.

R. R. Ruff, for Board of Missions.
H. H. Sherman, for Board of Education.

PASTORS OF THE STATESVILLE DISTRICT TO MEET

There will be a meeting for the pastors of the Statesville district at Catawba church on Thursday, November 5, at 10 a. m. That we may organize our work for the year it is important for every pastor to be present. The district stewards will meet at a later date. J. E. Abernethy.

THE FIFTH YEAR

On next Sunday, November 1, will begin the final year in the Christian Education movement. At this time the fifth and last payment will be due. All subscribers are earnestly asked to make out a check for the entire amount of their unpaid subscriptions on that date, and hand it to their local church collector.

The Lord has blessed the people of Eastern North Carolina with good crops this year, and I feel that they ought to honor Him by paying into His treasury that which they promised. I wish so much that we might clean off the entire slate and close up the educational movement during 1926. I will appreciate it very much if all of the pastors will have announcements made in their churches next Sunday and present their collectors to the congregation.

Collectors are asked to give every subscriber a chance to pay. It is hoped that very much more will be raised this year than any previous year since the special effort began. H. M. North,
Sec-Treas. N. C. Conference,
Rocky Mount, N. C.

DAVENPORT COLLEGE

The four-day Caldwell Autumn Jubilee comes this week, and Friday, October 30, is Davenport College Day. At 2:30 arrangements have been made by a faculty committee for a program of musical numbers, readings and other features that will be interesting and instructive. At eight o'clock will come the Grosjean Trio, the second in the Lyceum series.

Sunday evening, October 25, in the absence of the pastor the Y. W. C. A. had charge of the services at the First Methodist church. A large congregation was present. The subject foundation in Christian life was ably a most interesting and helpful occasion.

Recently the Barnhardt Chair Company sent to the college eighteen rocking chairs. Now these by contest for neat housekeeping are being distributed. This means that a number of well kept rooms will hereafter be provided with rocking chairs in addition to the regular furnishing and many will enjoy the fine generosity of the donors.

The Glee Club under Prof. F. W. Kraft is doing fine work. Later it will give a recital and perhaps several appearances of this interesting aggregation will be required. X.

IS THE OFFICE OF PRESIDING ELDER A NECESSARY FACTOR IN OUR CHURCH?

I may provoke an argument by raising this question, but twenty-five years' observation and close contact with the church, with two exceptions, have I been able to observe the good and know the assistance that they have rendered. In fact, I really think that both the offices of Bishop and the Presiding Elder are relics of days gone by and that the church would be much better off to abolish both offices. O. C. Bruton.

Mt. Glead, N. C.

A WORD BEFORE CONFERENCE

There are only two more Sundays before conference. There are many things for our faithful pastors to think about and call to the mind of the Methodist people, but we most earnestly request that you do not forget the North Carolina Christian Advocate. Call attention to it from the pulpit and ask those who are behind with their payments to hand the money to you before you start to Fayetteville. The North Carolina conference always makes a fine showing for the church paper at conference. Let's not allow this one to fall behind, but go ahead of anything that it has done in the past. Thank you.

PASTORS OF CHARLOTTE DISTRICT TO MEET

There will be a meeting for pastors only for the Charlotte district at Tryon Street church on Tuesday, November 3, at 10 a. m. Will every pastor please be present that we may plan together our work for the year. The district stewards will meet at a later date. D. M. Litaker,
Presiding Elder.

I have often been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—Abraham Lincoln.

"Times Are Not Like They Used To Be"

By Rev. J. M. ROWLAND, Richmond, Va.

Thus spoke a man to another man in the car the other day. And come to think of it (it is hard to think but worth while) he is right.

I read in the columns of the Richmond Christian Advocate (a paper you should take if you do not—$2.00 a year to laymen and half to preachers—on the theory that a preacher will not get half as much good out of it) where 83 years ago the first railway train ran in Virginia. A man was writing of the marvel of the trip. It left Petersburg at 7 o'clock in the morning, went to Warfield, 40 miles away, and got back by bedtime. He adds this marvelous word: "And the people were not badly exhausted at that."

Travel Not Like It Used to Be

I came over this same road yesterday with a friend in a Buick. I wanted to get to the train for Richmond and told him if he didn't mind I would appreciate what speed the law allowed him. He whirled around a curve and the indicator told me he was going at 56 miles an hour. Some Christian worker has put up Scripture texts on the trees so he that runs may read. I glanced at one that said: "Prepare to meet thy God," and whispered to the brother that he misunderstood me, I was not in such a hurry. What a difference in the travel over this road 80 years ago and now!

In the life of Daniel Webster, who is said to have had the biggest brain ever in the Senate (George Harvey and Arthur Brisbane have never been there) it is said he stood on the floor of that august body (I believe this is what they call it, though the times I was there it did not look like August) and ridiculed the idea of a railroad train ever being a possibility. He closed his wonderful oration that brought long and continued applause, as the Congressional Record always puts it, by saying, "Ladies and gentlemen, if you ever got a thing going at 10 miles an hour how on earth could you stop it?" All the senators thought this reasonable and yet now they come flocking into Washington drawn by modern moguls at 80 miles an hour.

The Episcopacy Not Like It Was.

I have just read once more the romantic journal of Francis Asbury, the first bishop of the church and the "prophet of the long road." I was told that he rode 11 times around this world on his horse whose foot made tracks in which, later on, surveyors would put their pegs when they marked out the trunk lines of coming traffic. He swam frozen rivers over which now bishops ride in Pullmans with electric fans in summer and steam heat in winter. That very day I listened in on a radio that gave the sermon of another Methodist bishop who preached to an audience 500 miles about him and he never came out in the cold. What a far jump in a little over 100 years when one bishop rides the wilderness in his saddle preaching by flickering camp fires and another preaches to several states over the wires and never leaves his room?

The World Not As It Used to Be

I remember hearing my wise old grand daddy, whom we thought knew everything, laugh to scorn the first attempt of Orville and Wilbur Wright to make a flying machine stay in the air. The big boy who heard the old man laugh is now not old himself, but he has himself seen palaces of the air flying from London to Paris, and yesterday heard a buzzing in the air and was told it was the regular mail plane carrying mail from New York to Florida. It has been but a little while since the first flight was made across the continent. It flew 2,700 miles without a stop in 27 hours.

It has not been long as the years go since a dreamy-eyed Italian believed the world was round and begged for a chance to prove it. People laughed at Columbus and thought he was a crazy nut, but Ferdinand and Isabella wanted a little past time and furnished him a little fleet that could now hardly navigate a river, and he sailed out over the wild stretches of an ocean no man had before traversed and in nine long months a continent, green and beautiful, sprang up before him. Now 120,000,000 people live on that continent and it is the richest and most powerful land in the world. Last year I crossed the Atlantic from France to New York in five days and ten hours bringing over on the "Majestic" over four thousand souls and a veritable floating city with electric lights, telephones, elevators, stores and shops and swimming pools.

Schools Not Like They Used to Be.

I grew up in the country where every boy ought to be raised if he can make a reservation. I saw a little of the old days. I went to the old school house that

"Sat beside the road a ragged beggar sunning,
While round it still the sumac grew and
Blackberry vines were running."

My child now goes to a high school finer than I then thought the Buckingham Palace could be and there are 14,000 children in the public schools of my city. When I started we had two months school, starting in the Blue Back Speller at the beginning spelling a-b ab, and by the time we reached Constantinople the grass in the cotton was so rank school closed for the year. Next time we had a new teacher for the other one was married and we started out again. (The other day I was on the train with my child and looking out at his first view of a cotton field he asked what that was.)

I ride over hard roads down there now as fast and faster than the train used go—over roads I used to work as a boy, for the State Highway System then summoned every able-bodied man and boy to bring a shovel or something to the road and work six days out of a year. We had a big time sitting about watching a mudhole—the men all swapping tobacco and spitting in it, while the boys visited adjoining watermelon patches. No, times are not like they used to be.

And Courting Is Different.

And in the social life of young men and women times are not like they were. We used to take the girls riding in the old buggy and we had plenty of time to tell the sweet old story as we plodded along. We hitched old Dobbin at the gate and with our hat in our hands we walked timidly to the front door and knocked. She came with a smile and asked us in. Now you see Hank the Honker coming down the road in his roadster after Gertrude and he halts at the gate and begins to honk his horn for her to come out. What would the mothers of a few years back have thought had a young man driven to the front door and made his mule bray for the girl to come out and meet him? Now the mother seldom gets a good look at her in-law and outlaw until Gertrude comes dragging him to the altar if she can get him out of the machine long enough for the ceremony.

The Girls, Too, Are Different

And girls are not like they used to be. We are not saying they are worse. They are just different. Some years ago a painted face girl was branded without doubt as a hag. Now I am reliably informed that many modern girls actually paint their faces in church while the elder preaches at the fourth quarterly meeting, and we may live to see hymn books in modern churches supplied with mirrors and little lip sticks attached. The sweet, old-fashioned girl is gone. These may be just as sweet and womanly but they show it in a different way.

Home Not Like It Used to Be

No, it is not. Some of us have memories of old-fashioned homes. We lived far away from the maddening crowd. If it was necessary to raise a young one in the plain old fashioned way and raise him by hand there was plenty of room for the operation without neighbors hearing and seeing everything. Now many of us are crowded in houses crowded one upon another, or apartments—the modern cliff dwellers—so that there is no privacy for administering the peach tree treatment if it were permissible to do so. You can't shave, holler, or do anything without the folks next door knowing all about it. It is impossible to have an old fashioned dinner of corn beef and cabbage or sauer kraut without it being the gossip of the neighborhood. Have you ever lived in one of these abodes of the cliff dwellers sandwiched between a girl upstairs who was trying to make a forcible entrance into the musical world at midnight and a fellow below you who had a parrot and a saxaphone? If you have you know what has happened to the American home.

No Time for Meditation

We used to have time for meditation—plenty of it. When the work of the day was done we sat beside the open fire in winter or on the porch in summer and looked at the skies at night where we touched the hearts of the other members of the home and learned the best things of life. But who does that now? The old fireplace is gone and with it went many things worth while. By its cheerful glow many men and women were made. In its soft light many girls were told the old story of love in the old-fashioned way. You can't court a girl properly on a cold night unless you have the old open fireplace.

The Sitting Room on Rubber Tires

You remember the old sitting room. The pictures on the wall of grandpa and grandma and the old family Bible and the family album. Here all the family spent many happy hours together. What has become of the old sitting room? If you go down the street at night it is all dark or being used for something else. The sitting room of the modern family has been transferred to rubber tires and is going down the pike at 40 miles an hour or stands parked by the wayside yonder. And this cannot happen to the modern home without grave danger.

If we were to investigate the matter we would doubtless find that the average home does not find all its members together an hour a day. If there are several children they seldom show up all at once. Pa comes home late and leaves soon trying to make a living or stays out late for some reason and sleeps until three minutes before the office opens at 8 o'clock. Sister is out running around the country in a runabout with a cigarette-smoking modern product. Brother is out in the night light and comes in from 2 to 3, more or less. Now if a mother and father cannot keep their children with them all together for one hour and other people and influences have them the rest of the time what can be expected of the future? The back wash of the world and the influence and meddling of other people in this complicated and crowded life breaks down the modern home and weakens the influence of modern parents.

King and Queen in the Home

In the good old days the home could be controlled because a man and his wife were kings and queens in their realm. Nobody interfered. Now the whole world floods your home and the ideals you try to hold on to are broken down by the tide that flows into your own home from others whose ideals are not what yours are. Suppose you do not want your children to dance and do those things that all the other children in your block and all the other blocks are reported to be doing? What are you going to do about it? You are up against it to try to make a living, pay your taxes, and stand against the tide of the world that sweeps around you and yours.

Pastors Not Like They Used to Be

Many homes used to have family worship. The preacher came around now and then to see us on a regular pastoral visit. He talked to us and read the old Bible to us and we all knelt down and he prayed for us and with us. He often spent the night with us and the influence he wove about us in these visits meant everything to us and to our homes. But how this has changed. The pastors fly over the country now in flivvers directing drives and campaigns and moving modern movements. They seldom spend the night with anybody and their pastoral calls often consist of tiptoing up to the front door and slipping in a visiting card. If a pastor is still old-fashioned enough to try to hold on to a home until he can get it together in quietness and in its right mind long enough to get it to its knees in prayer he has a hard job. They are seldom together long enough for prayer nor quiet enough for worship.

We are not trying to belittle our ministers, but we are facing a fact the whole church ought to see when we admit that many of our preachers do not have the hold on the homes nor wield the influence with the members that their fathers did. This is due not so much to the fault of the preachers as to the changes of life noted above. But we are losing —sadly losing—by it. Of course a pastor can't be a director general of everything under the sun and fight the world, the flesh and modern life, and be a prophet and a pastor all together. Those who still have a conscience and a passion for it are fighting a hard fight and some of their hearts are breaking.

The Church Is Not Like It Used to Be

That is true, too. I grew up in a plain old-fashioned church that these modern experts would make fun of. We didn't have a departmentalized, and

unitized, and certificatized plant. We just had a plain old church my father built and gave to the conference. The Sunday school would not grade X or Y, much less A or B. I remember yet the catechism and the definition of "original sin" with all of its horrible big words. Of course, a man ought to be cracked on the head who would put that off on little children. I remember the first Sunday school library we got. One book, "Alarm and Call," dealt with inborn sin on the Fletcher type and showed that a sheep-killing, suck-egg hound was a cherub compared to a new born babe when it comes to bias and inborn depravity. I am still orthodox, brethren, but I want to yet see something done to the men who put all that on us poor little children. We used to go there and hear the elders preach firstly, secondly, thirdly and fourthly, and, I remember we had one who got 19 votes for the Episcopacy in 98 who used to preach up to sixty. He used to follow the Children of Israel through the wilderness at the second quarterly in August, while my mother fanned her old fan and I dreamed of cake and pie outside and wished all those pesky Jews had died in the Red Sea with Pharaoh.

I remember when we used to gather there at the old church, coming from over the old hills in buggies, carts and wagons. If an auto had hove to them the elder would never have reached secondly. We brought dinner. Everybody came—old and young and children and dogs. One of the first things that a boy would do when he was blooming out in the gosling state was to run out and hitch a horse for some lady.

I am not poking fun at that old church on the hill. God bless it. It was all the world to me, original sin and all else. I remember going in the kitchen and trying to get Uncle Ben to tell me what this awful thing was the catechism talked about. He looked out the window on that damp night and showed me a jack o' lantern creeping down the ditch toward the swamp where he used to tell me it led bad folks and left them to their fate on a dark night and said, "Chile it must be dat." That satisfied me; it was an awful thing.

The other Sunday I visited my old church where for five years I was pastor—a big church in a big city. We had 1,265 people at the service. A choir rendered music that costs $3,600 a year with an organ that cost $25,000—more money than all the churches on the circuit with the parsonage and the town courthouse of my childhood cost. But as I sat there the old church came up on the screen of my dreams. No cathedral could outdo it to my soul. And as I thought I pondered on the changes that have come in church life. I see old Dobbin at the meeting house no more. I traveled 56 miles between two cities to make appointments recently and saw 2,810 autos flying about that Sabbath. Old Dobbin used to take pa and ma and Susie and Kate to the meeting house. Now the flivvers and the Hudsons fly away to the beach or out into another state with them.

I am not quite to the point of my friend, the attorney general of my state, who in a recent ride together said he believed the auto would finally destroy our civilization. The ones it did not kill it would ruin and bankrupt. But I do know it is a menace to us and that it is not as likely to carry our children on the Jordan road as was old Dobbin with the old buggy.

I am not saying people do not go to church as well as they used to. There are certainly more people to go. I have no room for a kick, as I preach to fine congregations roaming over the earth. But I see many, very many, who do not go any more than dogs and cats and not as much. It did seem to me in the old days nearly everybody went, but maybe they did not. When we had the quarterly meetings the whole land turned out. I remember we used to fast the day before the elder came. I did not understand just why, though we had one who made me feel like fasting. We don't fast now when his coming is announced. We just go off somewhere else and get a good meal and leave him alone.

And the old meetings! I am not saying our present methods do not do as much good and that we used to have any more religion than we have now. These modern methods may be better. But I am saying that as an old-timer myself, I often sit about and long for the old days when we had the old time meetings. "Brighten the Corner Where You Are" may be a good song. The modern music may be best. But sometimes I get homesick to hear Uncle Ike lead out on "I Am Bound for the Promised Land," and Sister Watson rise up with her old turkey tail fan and shout up and down that old church on the hill.

No, times are not like they used to be, but these times are our times in which we must live and work. Our opportunities are greater, also our responsibilities. Let us serve these times the best we can.

TWO FIELDS OF EFFORT FOR BOARD OF LAY ACTIVITIES

The General Board of Lay Activities decided at its annual meeting at Lake Junaluska, N. C., in early August to concentrate upon two main fields of effort, viz.: Stewardship and the Wesley Brotherhood. This decision was reached after careful deliberation and prayer, following the recommendations submitted by Mr. George L. Morelock, general secretary of the board of lay activities.

Surely nothing is more sorely needed in the present financial crisis of our church than a church-wide program of stewardship cultivation, which will strive through the local church to reach every member of the M. E. Church, South. The board has been fortunate in securing for this work Rev. J. E. Crawford, who has been highly successful in organization work in the Texas conferences in connection with the Centenary campaign. He is also the author of that well known volume entitled "The Call to Christian Stewardship."

It has been felt for some time by thinking men in our church that we need an effective organization for the mobilization of the man power in the local congregaiton, and the board of lay activities is now entering upon an aggressive campaign for the organization of Wesley Brotherhoods throughout the church.

Time will not permit a review of the various men's brotherhoods which have existed in the Christian church since the days of the apostles to the present time. It is a matter of interest to Methodists, however, to remember that our own great church grew out of a man's religious club at Oxford College, popularly known as the Holy Club.

It was in 1729 that the Holy Club, of which John Wesley, Charles Wesley and George Whitefield were the leading spirits, began to meet in a room in Lincoln College for three purposes: (1) Bible study. (2) Making plans for social service work in Oxford, which included visits to the sick and to the inmates of the prisons and workhouses. (3) Personal evangelism, their custom being to invite the godless young men of the university into the fellowship of the club for the purpose of striving to lead them to accept Jesus Christ as a personal Saviour. This was the beginning of Methodism, and here is the ideal Wesley Brotherhood.

The Wesley Brotherhood is no substitute for the Wesley Adult Bible class. On the other hand, the constitution of the Wesley Brotherhood expressly provides that the Bible study committee shall promote collective Bibly study through the organized Wesley Bible classes in the Sunday schools. This is a part of the program of correlation. It will be the purpose of the brotherhood, in addition to this group Bible study in the adult Bible classes, to develop the habit among the laymen of carrying a pocket testament for devotional reading and for use in personal work.

The Wesley Brotherhood is an organization of men bound together by ties of Christian fellowship and united together for the purposes of prayer and Christian service through the church. Through its meetings it is hoped to dvelop a finer sense of fellowship and brotherhood among the men of the church, and through its programs and open forum discussions it is hoped to develop a new interest among men in the general work of the church.

Every one is familiar with the growth of luncheon clubs in this country, and the work of the Billy Sunday clubs and business evangelistic clubs is too well known to require repetition here. There exist today throughout the South a number of independent Methodist men's clubs, which bring men together for social fellowship. Some of these have done good work, but for the most part they are purely social in their organization and program.

Under the disciplinary authority conferred upon it by the General Conference, the General Board of Lay Activities is now promoting as the regular official men's organization of our church the Wesley Brotherhood, and Mr. Fred T. Barnett was recently elected as associate secretary of the brotherhood, and will spend most of the time in the field promoting the organization of local chapters in the churches of Southern Methodism.

It is easy to say that the church is over-organized, but such a charge cannot to sustained with reference to the laymen of the church. We have the Sunday school, with its program of religious education, the Epworth League, where the young people find opportunity for self-expression and Christian service, the women's missionary societies, where the women of the church meet for fellowship and study of the world's needs, but it must be admitted that thus far the church has failed to provide its men that opportunity for social fellowship and Christian service which is so essential to their highest spiritual development and possibilities. The Wesley Brotherhood has been created to meet this specific need.

The Southern Presbyterians have been promoting for three years a men's organization known as the "Men of the Church." The Brotherhood of St. Andrew has existed as a vital organization in the Protestant Episcopal church since 1883, and their annual convention met in Pittsburgh recently with an attendance of nearly 800 laymen from all parts of the United States.

We rejoice in these men's movements in our sister demnominations, but we sincerely believe that the Southern Methodist church has resources of personality, of ability and of leadership within its lay ranks that make possible the development of the greatest men's religious organization within the present century.

This is not a movement independent of the church, but it is a brotherhood of laymen committed to the most loyal and enthusiastic support of the pastor and all existing agencies of the church. Constructive suggestions from the leaders of our church are constantly welcomed by the members of the board of lay activities, as well as by its general secretaries, and the hearty co-operation of the presiding elders and pastors is solicited in promoting a movement which is believed to be a providential development in the history of our Southern Methodism.

Let us not forget the 25,000,000 men in the United States who are not members of any church. For some reason the church has not gripped them, and we are hoping that through the social fellowship feature of the Wesley Brotherhood many unchurched men may be brought into this friendly atmosphere and then lead to appreciate and accept Jesus Christ as a personal Soviour.

Let us not forget the vast unused resources lying dormant in our Southern Methodist laymen, and let us see in the Wesley Brotherhood an organization which will harness up the unused powers of our laymen and make them an effective agency for the promotion of our church program and for the extension of the Kingdom of Jesus Christ throughout the world.

The board of lay activities is fortunate in having successfully projected a magazine—The Methodist Layman—which is the official organ of the Wesley Brotherhood. This magazine will contain suggested programs for the brotherhood metings, and will also contain news of interest about what men throughout the entire church are doing for the winning of men and boys to Jesus Christ through the church.

Let us turn our faces toward the light of a brighter day, and let us seek through the Wesley Brotherhood to bring back to our Methodist laymen that passion for winning souls which was the glory of our Methodism in her early history.

THE CLEANSED ARE THE CLEAN

"Blessed are they that wash their robes, that they may have a right to the Tree of Life," has the clear ring of the New Testament music about it, and is in full accord with the whole type of doctrine that runs through this book. If men are clean, it is because they are cleansed. If we are clean it is because we have been made so. The first beatitude that Jesus Christ spoke from the mountain was, "Blessed are the poor in spirit." The last beatitude that He speaks from heaven is, "Blessed are they that wash their robes." And the act commended in the last is but the outcome of the spirit extolled in the first. For they who are poor in spirit are such as know themselves to be sinful men; and those who know themselves to be sinful men are they who will cleanse their robes in the blood of Jesus Christ.—Alexander Maclaren.

CAROLINA COLLEGE

The organization of the college work for the session of 1925-26, and the classification of the students are practically completed.

The additions to the faculty have been of a notable nature. Miss Lucy Cobb, a scholar and a writer of enviable reputation, is head of the English department. One of her dramas, Gaius and Gaius, Jr., has been played forty or more times to large audiences by the Carolina Playmakers. The organization in the college of the Kuekeel Club for dramatic study is in keeping with one of the popular advance movements in the literary life of the state.

Miss Bigham, former head of the department of English becomes dean of the faculty and head of the department of Bible study. Miss McMahan, A. B., graduate of the University of Tennessee, is head of the home economics department. A number of the students are taking the special home economics course, which includes two years of college work of a literary and professional nature, enabling them to secure a state teacher's certificate of the subject. Miss Frank, a graduate of Flora McDonald College, is head of the physical education department. The students are enthusiastic over the game of hockey which has been added to basket ball, tennis, and other outdoor sports.

Mr. E. J. Green, the president of the college, knows how to assemble a faculty, which is fundamental to the progress of an educational institution. A strict adherence by the administration to the regulations governing a standard high school and junior college is being insisted on, which adds materially also to the growing reputation of a college X.

TRIBUTE TO MR. DUKE

The board of trustees of the Duke Endowment, at the conclusion of its session October 27, adopted the following resolution on the death of Mr. Duke and then adjourned out of respect for his memory:

"'My ambition is that the revenues of such developments shall administer to the social welfare, as the operation of such developments is administering to the economic welfare of the communities they serve.' Thus speaks James B. Duke through the instrument establishing the Duke Endowment he founded, and these simple, soulful words express completely the great purpose for which he labored, the sacred trust he committed to our charge.

"It has pleased God in His infinite wisdom to call home this faithful servant in the full plentitude of his powers and their devotion to this cause sublime. Our dear friend, our wise counsellor, our honored chief has entered through the gates into the City Eternal and our earthly house is left unto us desolate.

"He needs no eulogy from our pen, no monument from our hands, if we but truly keep the faith we plighted. The structure he has reared will be a healing light unto his Southland and generations yet unborn will rise up there to call him blessed for the good he has done.

"In laying this our humble tribute, at his shrine, let us, therefore, highly resolve to carry on as he has planned, believing as he so often said, that 'from on high His eyes shall behold and His spirit guide'; as a memorial of which and of our profound grief in his death and sincere sympathy with his sorrowing loved ones, these outpourings of our broken hearts are spread on the minutes of this board, and an engrossed copy presented to his widow and daughter and another placed in the archives of the university which bears his name."

A DOCTOR OF THE OLD SCHOOL PASSES

The death of Dr. J. M. Turner at a hospital in Statesville October 18 removes one of the prominent citizens of Wilkes county. He was widely and favorably known by the Methodists of North Carolina, for all church meetings found Dr. Turner on hand. He was a native of Iredell county, but for more than 40 years had been a practicing physician in Wilkes. He was 67 years old.

The Wilkes Jornal editorially pays this beautiful tribute to a physician who right well answered Ian McLaren's description of the doctor of the old school:

"James Monroe Turner, for almost two score years a practicing physician in our county—a healer of th sick—the reliever of the suffering—is dead.

A citizen who stood four-square through all the days of his earthly career, a real friend to mankind, has passed on to a well-earned and merited reward.

Dr. Turner was one of the county's pioneer physicians. During his long life of service to the people of Wilkes county and this whole northwest section of the state it is doubtful if any man befriended so many people. During all hours he answered the call of the sick. No day was too cold, no night too dark to keep him from serving his fellowman. He glorified his Creator with Christian service.

Dr. Turner was closely identified with religion and education. He gave to each both his moral and financial support. He was a staunch Democrat, and one of the oldest Masons in the county. Dr. Turner's church, his fraternity, and party, have lost much in his death.

With tears in his eyes, prior to taking the final step to prolong his earthly career, Dr. Turner pointed toward heaven and told friends: 'I am ready to go.' Toward the end, which he knew was near, his last words were: 'I see the angels.'

Thus was the triumphant death of our friend—James Monroe Turner. Peace to his ashes."

PLANS FOR FUTURE WORK

A report on the above will be called for at each first quarterly conference in the Shelby district this year. I am urging all pastors and officials to plan the year's work with great care. In the face of heavy handicaps the district made progress financially the past year. Shall we not do much better the present year.

The leaders in their meeting will be asked to adopt a district plan. Here it is in all its simplicity:

1. Organization of stewards at once. A chairman to call meetings and preside will be necessary. A secretary and treasurer should keep the records and handle the funds.

2. Distribution of names of all members to stewards for collections. Every name should be assigned. Something is wrong when members at the end of the year come to ask who has their names.

3. The every member canvass. This should be made early and not left to next September.

4. Monthly reminders to delinquents on stations and quarterly reminders on circuits.

These four simple requirements met on every charge will usher in a new day among us. Some charges through their officials pledged themselves to this schedule at the fourth quarterly conference. Let us stress "plans for future work" at the beginning of the year and leave to the year's end "items worthy of record." Then maybe we will have something to record. C. S. Kirkpatrick.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil	47	0
Central Brazil	38	0
South Brazil	40	0
Missouri	196	14
Southwest Missouri	128	31
Holston	163	150
Louisville	132	72
St. Louis	124	29
Tennessee	147	117
New Mexico	42	38
Western North Carolina	221	145
Virginia	169	202
Arizona	29	8
Total	1906	1161

MAKING A METHODIST THEOLOGY

(Concluded from first page.)

with God. On this side was Jesus as he called men from the multitude of forms and rules to the deeper matter of the simple love of God and man. Paul stood here against that subtle danger of a reviving legalism to which even Peter and the other Jerusalem leaders were yielding. Here Luther stood, pushing aside the debris of accumulated ecclesiasticism, of multiplied rules and ceremonies, and calling men again to this Pauline "freedom of a Christian man."

In this great succession we find Wesley. He was deeply interested in this very question as to the nature of true religion, as is witnessed by his "Plain Account of the People Called Methodists," "Thoughts upon Methodism," "The Character of a Methodist," "Earnest Appeal to Men of Reason and Religion," and "Plain Account of Genuine Christianity." It is significant that in his apology for Methodism, in the effort to set forth what the movement really meant, he does not take up questions of organizations or special doctrines, but this central matter. His conception of religion did not come at once and was not gained without a struggle. Pietism, asceticism, and ritualism were all present in that little student group at Oxford. They read a Kempis, Jeremy Taylor, and Law. Their early ritualism pointed in the direction which that other Oxford movement took a century later. Daily communion was their ideal; they took up the ancient custom of fasting on Wednesday and Friday. Severe moral discipline and the emphasis on good works entered in, the former giving occasion for the name Methodist. The Moravian influence marked a great step forward, and brought in the element of a personal, conscious experience; but it did not bring Wesley to his goal, though we might see here the real starting point of Methodism as a movement.

We can sum up Wesley's conception of religion as follows: Religion is man's life in personal fellowship with God, known in conscious experience, received by the grace of God through his Spirit, lived in holiness of life and especially in that spirit of love which forms the Christian fellowship and issues in Christian service. Here is religion as a spirit and a life. Wesley does not exclude other elements in religion. He was certainly not indifferent to the institutional, himself a genius in the sphere of organization, and with High Church elements persisting even in his later life. He valued doctrinal statement, and many of his sermons deal with doctrinal themes. He appreciated ritual, and the almost total absence of ritual in early American Methodist worship did not reflect his wishes. But these do not give the place of his emphasis. Religion is "no other than love; the love of God and of all mankind; the loving God with all our heart and soul and strength, . . . and the loving every soul which God hath made."

HAWTHORNE LANE, CHARLOTTE, MADE A GREAT RECORD LAST YEAR

(Continued from page two.)

Third Floor Plan

The right wing of the third floor contains the young people's departments, with six classrooms and an assembly room, seating 150. The left wing contains the senior department, with six classrooms and an assembly room to seat 150. In the center, between the two corridors is located the intermediate department, accessible from both corridors, and contains ten classrooms and two cloak rooms. The total number of classrooms on this floor is 32 with a seating capacity of 500.

General Description

The building contains a total of 56 classrooms, with a seating capacity of 1360, and contains seven toilet rooms, six drinking fountains, four stairways and five outside entrances. Space in the basement of the present church building will be used as a mothers' room and will be close to the cradle roll and beginners' rooms. All departments will have cabinets, blackboards, etc. The building is 159 feet long and 63 feet deep, three stories high, with four low towers and is located 15 feet from the present church building with a two-story enclosed passage between. The building is of English Gothic design with brick and stone trimming to match the church building.

Over each front entrance is a large memorial stained glass window, the subject of the right hand window to be "Christ the Good Shepherd"; subject of the left hand window to be "Christ Blessing Little Children." These are the only memorial windows in the building and the only stained glass windows.

The building is heated by a steam heating plant, with underground piping to the furnace, which is to be located in the present furnace room. This does away with the necessity of unsightly and unsanitary overhead piping and radiation on the first floor, thus providing more headroom and better light.

Lamp posts have been placed on either side of the two front entrances. The rear of the building presents practically the same appearance as the front. All three sides of the building are designed to look well from all directions.

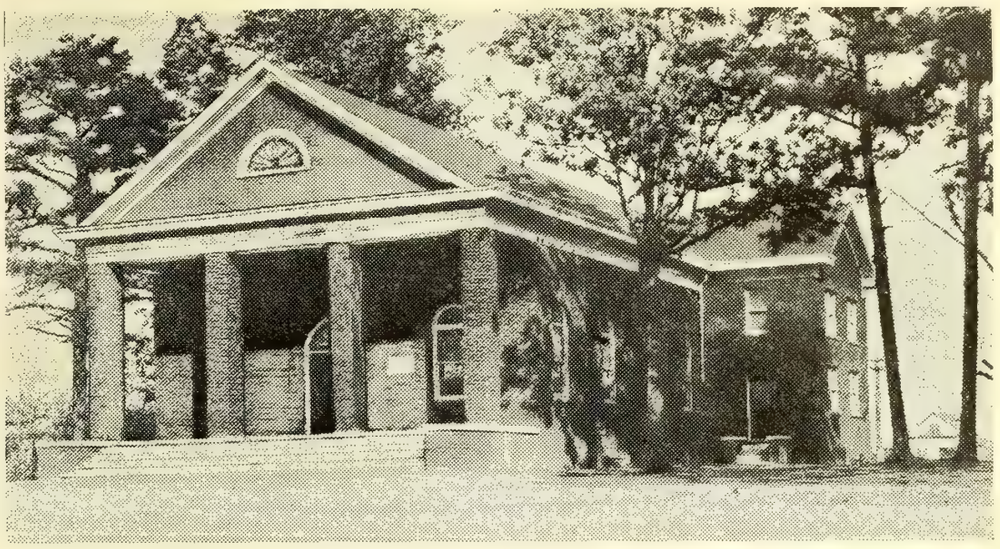
KIND WORDS FOR A PASTOR

Rev. O. L. Simpson delivered the final sermon of the conference year at the Methodist church Sunday evening. He brought a thoughtful message in a masterful style that will long be remembered. For two years Mr. Simpson has lived among and worked with the Spindale folk. A graduate of Boston and Harvard theological seminaries, places Mr. Simpson among the best educated and talented ministers of the Western North Carolina conference. It is safe to say that during Mr. Simpson's labors on the circuit that both the Spindale and Alexander churches have prospered more than ever before in the same length of time. Under his able leadership the churches and church organizations have accomplished more than would have been thought possible three years ago. Not only that, but his spirit of progressiveness has permeated the civic organizations, not only of the town, but of the county as well, and his influence has been far-reaching and beneficial. An active leader in the Boy Scout organization and Hi-Y Club, a member of the civic and business organizations of the county, editor of the Methodist News Herald and master of a prose style that enables him to pour pity, love and sympathy into the same simple sentences, beloved by all, Mr. Simpson leaves to the county and town a record of accomplishments and service that will be forever a memorial to himself. —Forest City Courier.

ELM CITY REVIVAL

We have come upon times when the church needs to be in continuous revival spirit, or to have at least two revival seasons during the year. For the past few years I have had two meetings a year. From September 20 to October 1 our church here enjoyed a second meeting for this year. Three worth-while results followed: (a) The new members of the spring meeting were refreshed and strongthened in faith, and had training in active field service. (b) Older lukewarm members were recovered from a backslidden state and led to seek again their first love that they might have wisdom for soul-winning. (c) Sinners were brought under conviction, born again, and added to the church—nine in all, six adults, three children. Three or more joined other churches. The pastor did the preaching aided in two services by the Christian Men's Federation of Wilson and Rocky Mount. The singing and work in prayer meetings for women and children was led by Miss Carolyn A. Hosford, who did it well and with zeal and understanding. During the year 78 have been added to the membership of the charge by baptism and vows and six by letter—84 in all. Corresponding increase in both Sunday schools. Also decided increase in power to pay into God's treasury. We grow and go forward.

D. H. Tuttle, P. C.



NEW METHODIST CHURCH, SOUTH, STAR, N. C.

This church was opened for services September 6 of this year, and was the first of the two new churches opened for services on the Biscoe charge. While it is not complete in every respect, the moving in is permanent.

This church is equipped with ten Sunday school rooms outside of main auditorium, and was built at a cost of approximately $12,000.

Rev. F. B. Peele is pastor in charge and the finishing of this church is largely due to his energetic efforts and hard work.

NOVEMBER and DECEMBER
CHRISTIAN EDUCATION MONTHS
The Fifth Regular Payment
Falls Due
November 1st, 1925
Pastors, Collectors, Subscribers
GET READY
For the Collection of the
CHRISTIAN EDUCATION
PLEDGES

WHAT IS A MODERNIST ANYWAY?

A modernist is usually a Unitarian posing as a Methodist or Baptist or Presbyterian. He is a man who loves the wages of the Gospel but does not love its Cross.

He is a man who crowns Jesus as a man but cricifies him as a God.

He is a man who believes only that part of the Bible which his reason, judging by his experience deems credible.

He is a man who begins by doubting some of the stories of the Old Testament and ends up by denying all miracles and explaining the Bible as an evolution of man's search after God rather than God's revelation of Himself to man.

He is a man who has come or is coming to believe the Old Testament a mass of folk lore stories and allegories rather than historic fact and the New Testament as a history of Jesus that grew away from real facts in proportion to the lateness of the writing of the books, being embellished with marvels to satisfy the oriental mind.

He is a man who is wise above that which is written; what a pity he was not living to aid the Lord in giving us the Bible with the benefit of his wonderful mind! W. T. Phipps.

EXPRESSION OF APPRECIATION

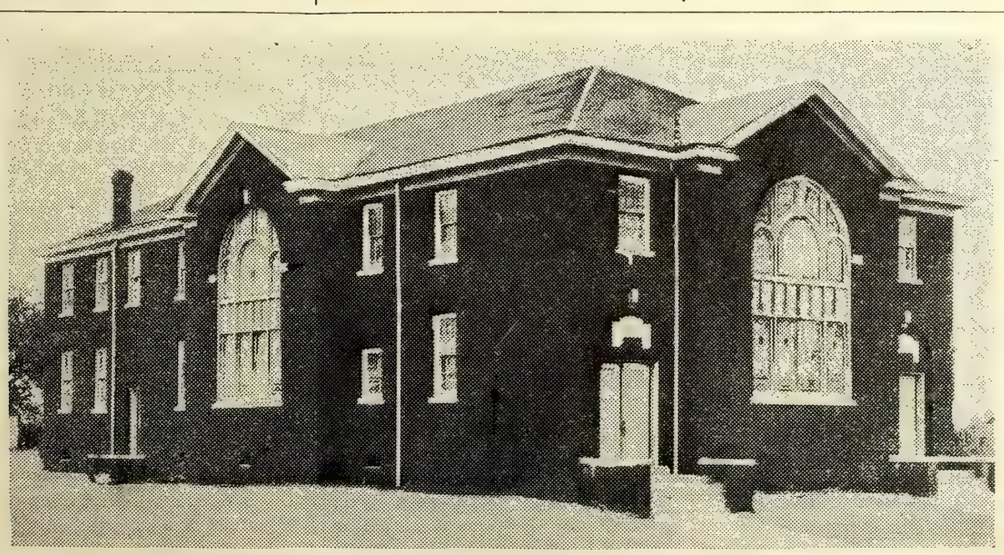
We, the members of the fourth quarterly conference of Park Place M. E. Church, South, Greensboro, N. C., have a sense of deep appreciation of the consideration shown this church by the Conference Board of Missions of the Western North Carolina conference for assistance given in paying part of the pastor's salary for a period of five years from date of organization in the fall of 1920. This five-year term having expired we desire to go on record as being very grateful to the board of missions for the assistance that has been rendered. We feel that their confidence in our project has been warranted by the fact that we have been paying back on conference assessments and other objects a considerable amount in excess of the allowance on pastor's salary for the past three years.

As the years pass we trust the board of missions will see more than ever before the wisdom shown in co-operating in this matter. It is the purpose of our congregation in due course of time to erect a church building at this place that will be a credit to Southern Methodism.

It is our desire that this expression of our appreciation be recorded on the minute book of this quarterly conference and that a copy be sent to the secretary of the Conference Board of Missions.

Unanimously adopted at the fourth quarterly conference of Park Place M. E. Church, South, this 14th of September, 1925.

The board of missions requested that these resolutions be published in the Advocate.



METHODIST CHURCH, SOUTH, CANDOR, N. C.

This was the first church to be completed on the Biscoe charge this year. The congregation has not moved in yet, owing to the fact the pews have not shown up. It is understood that they are on the way and hope to have them in the near future.

This church has sixteen Sunday school rooms and was completed at the cost of approximately $24,000.

Rev. F. B. Peele, pastor in charge, contributed largely in the erection of this church with both time and services.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

WHAT IF?

What if the sky is darkening,
What if the stars are fled?
I hear a voice now whispering,
"There are brighter days ahead."

What if the rain is falling,
What if the flowers are dead?
There's still a sweet voice calling,
"There are brighter days ahead!"

What if no sun is shining,
And the days are full of dread?
Do not give way to pining,
"There are brighter days ahead."

And ever down the pathway
Where'er our steps have led,
Hope beckons ever onward,
"There are brighter days ahead."

Mrs. E. M. Anderson.
St. Petersburg, Fla.

The foregoing beautiful poem was sent us by Mrs. Anderson on her seventieth birthday, and we are sure that the many friends in our conference, who have been cheered and comforted by the poems that have come to us from time to time from her facile pen, will unite in good wishes for "many happy returns of the day."

WEEK OF PRAYER

November 1-7, 1925, is the date of the annual Week of Prayer which our missionary societies throughout Southern Methodism will observe with prayer and gifts, and the objectives for this year are the Sue Bennett School of London, Kentucky, and the Carolina Institute of Seoul, Korea. The literature for these days has been distributed by our conference superintendent of literature and publicity, Mrs. S. H. Isler of Greensboro, and should have been in the hands of every president of every adult auxiliary by the 20th of October. If any president has not received the literature, let her notify Mrs. Isler so that she may send it to her. The adult presidents are supposed to furnish the Y. P. and junior superintendents with the literature.

Let us all get busy and make this week of prayer an occasion that will be both profitable and interesting.

NAOMI HOWIE MISSIONARY SOCIETY

The senior young people's society of Central church, Asheville, enjoyed a most pleasant meeting Monday afternoon with their president, Mrs. W. Randall Harris, Jr., as hostess.

After a devotional conducted by Miss Thelma Smathers, who used as a foundation for her remarks 1 Tim. 1-7, the sixth chapter of the study book, "Land of All Nations," by Seebach, was most interestingly given by Mrs. Frazier Rayburn. The leaflet, "The New Woman and the New China," was effectively presented by Miss Adelyn Harris.

Several matters of business came up for discussion among which was the advisability of changing the name of the society, so as not to conflict with the junior Y. P. society, and it was unaimously agreed to adopt the name, "The Naomi Howie Missionary Society." In taking this name for themselves these young people have paid honor to Miss Howie, who has recently gone to China as a missionary. During her visit to Asheville she was a visitor to this auxiliary and by her gentle manner, hear earnestness, her wonderful personality and deep consecration she won a place in the hearts of the young women making up the personnel of the society. We congratulate them on the name they have adopted and we also congratulate Miss Howie on being thus remembered. We are sure that she will be an inspiration to them as she goes about her duties in the foreign field and that she will feel the uplift of their interest and their prayers. Following the program a delightful social hour was enjoyed with the hostess.

WEEK OF PRAYER SPECIALS

Our objectives for the Week of Prayer offerings and prayers are the Sue Bennett School of London, Ky., and the Carolina Institute of Seoul, Korea.

The Sue Bennett School came into existence in 1897 as the result of a loving hearted woman seeing a need and believing in the power of God and her friends to meet that need. Miss Sue Bennett, young sister of Miss Belle Bennett, was the woman who had this vision, and though she did not live to see her desire accomplished, her friends carried forward the work, and today the Sue Bennett School stands as a monument to her, and the mountain boys and girls have in this institution a preparatory school which ranks as one of the most efficient in the state.

Carolina Institute of Seoul, Korea, is so named because of the unusual gift of the children of South Carolina to the school. It stands on a hill commanding a beautiful view of the city, the compound comprising in addition to the school proper a dormitory for a limited number of boarders, a day school building and a home for missionaries. The enrollment of the school is 224.

RELIGIOUS LIFE AT SUE BENNETT

The Bible is taught at Sue Bennett Memorial School from the first grade on through to the diploma. It is given first place in the curriculum, and many times the light shines into a darkened heart through the faithfully taught Word. Sunday afternoon service at two o'clock is conducted simply, the student body having charge. Group prayer meetings have a widespread influence and extend throughout the winter season. Boys and girls learn there how to follow Jesus and to make him the Master Teacher of their lives. True Christian worth is made the thing of highest attainment, and knowledge of Christ becomes the actual experience of the large majority of the student body.

It was interesting to find what seemed to be the greatest gain to the student in everyday life. Many came with the principle of retaliation strongly developed. They have heard about feuds and bloodshed and have come to admire most the sort of physical prowess that can down the antagonist and get in the blow first. But as these same noble-spirited lads come under the teaching of the life of Christ there is born in them a growing sense of obligation to others and of the rights of others. Social obligation to the community from which they came is one of the first marked developments. They want to carry to their own people the new life they have found. In the truest sense Sue Bennett is a school of missions.

THE DAILY RECORD SHEET

The daily record sheet is used at Sue Bennett School with good results. One is kept for each girl pupil, and it tells the life she lives day by day. It shows each day's record in obedience, in promptness, in attitude toward classmates and the corrections of teachers. It shows the class of work done, whether it is thorough and where it needs to be improved. If she is working her way through by waiting at tables in the dining room, there are many points where the pupil is carefully watched and taught. In the care of the bedroom, neatness or the contrary is noted. Personal neatness is sought, and the record sheets tell the tale about it. Correspondence with family and friends is encouraged and given careful attention.

At the close of the week or the term the record sheet plays an important part in checking up on improvement or is a guide to teacher and pupil to radical changes needed.

WHY KOREA NEEDS CAROLINA INSTITUTE

There are 300,000 Christians in Korea. There are only nine Christian higher common schools for girls, and only four of these have government recognition. No one school can receive more than about 200 pupils, therefore only 800 persons can receive instruction in Christian schools. Suppose one-half of the 300,000 to be women, only one out of 187 can receive instruction. The Christian schools are educating girls who are non-Christian and developing them into strong Christian characters. Our need for Christian schools is very evident. Nowhere can one receive such preparation for life as in a Christian school.—Kim Chi Whan, Bible Teacher.

North Carolina Conference

GOD'S BABIES

It's very nice to think the world is full
of food and drink,
With little children saying grace, in
every Christian place;
But what's the reason, that we never
take the time to think,
Of all those babies who are starving,
crying, all alone?
May God forgive this crime, and grant
us one more chance to give
Of all our wealth that He has sent,
that all His lambs may live.
God gave this earth into our care,
with all it's wealth to use;
Then let us give as we are given, and
ne'r the gift abuse;
Our God is Love, He grieves to see His
babies hungry, cold;
What better way can we please God
than bring them to His fold?
Then listen to the babies, crying, on
this earth below,
And feed them, clothe them, teach
them, love them, as we onward go.

Janie Mahan.

WEEK OF PRAYER FOR CHILDREN

Will the superintendents of children's work please see that Children's Day in the Week of Prayer is observed and a collection taken for the children's specials? The literature for the Children's Day is sent out to the presidents of the woman's auxiliaries. Let the superintendent of children's work apply at once to her president for her literature. And will not the president please see that the literature is placed in the hands of the superintendent at the earliest possible moment?

Mrs. N. H. D. Wilson.

MISS RUTH MERRITT AT SHADY GROVE CHURCH

At the urgent request of our auxiliary Miss Ruth Merritt came to Shady Grove church Sunday, October 11, and gave a talk on "The Joy of Having the Missionary Spirit." She reecived very marked attention and all present felt it good to be there.

Miss Merritt iexpects to sail for Brazil in January.

Mrs. J. W. Mahan.

LETTER FROM KOREA

Dear Mrs. Earley:

Last spring I learned how much the North Carolina conference trusted me, and this summer I found out how much the Rockinham district is willing to invest in His work in me, but it was nice to have another expression of that love on the steamer the day I sailed. I think it is wonderful to be a missionary, and it is also wonderful to have the sympathy and interest and support and love of the people among whom you have lived.

The trip over was almost ideal. As I have written before, I neither missed nor lost a meal on the Pacific. We had one rough night between Yokohama and Kobe, but no damage was done so far as we were concerned. We had to stay awake in order to stay in bed.

During the summer I visited a number of the societies in our district. There were showers galore. I felt more like a bride than a missionary. In a small way I have shown my appreciation by writing a letter to each society visited.

I hope I can keep on laughing. Language study so far has kept me laughing. Although my teacher knows no English except a few words, and I am just learning Korean, we have a good many laughs together. I was amused at him yesterday when he told a missionary who speaks Korean that I had said "Wait a minute" ever so many times and he knew what it meant. The language is very interesting. It is almost time to go to Seoul to language school; that will be some time in October, but I have not heard the exact date.

Of course language study is my work all this year and most of next. I think I'll work in the center here in Songdo, but of course that is subject to the bishop's approval. I love the work here. Idon't go often because I always want to work and I can do nothing. They have classes in cooking, sewing, English and Bible for the women. There is also a kindergarten, and night school. But I would like country work, too, and I am especially interested in some new mission work in Seoul to be opened tomorrow. Mr. Stokes is to have charge of a mission hall in the heart of the city. Services are to be held and men and women studying in the Bible schools will help in the work. I want to attend some, but I'll have to learn more Korean before I can do anything.

One has to come and see before one can realize how backward everything is. Something sounding like our "no" means yes. I often get that wrong in my language work. They carry the babies on the back instead of in the arms. I am learning to walk on the left side of the street. The other day some little boys were spinning tops and they did that backward.

I love it more every day. The Korean Christians are the most appreciative people in the world, I am sure. They are lovely. But poverty is everywhere. Often boys and girls do without one meal a day in order to stay in school. The stories of the girls attending Mary Helm almost break your heart. When you see how much of life they have missed, you wonder why you haven't done more with what has been given you.

The ladies of the North Carolina conference can't love me any more than I love them. I am so glad that we can each do our work for the Master and together help carry out His will in this world. Euline Smith.

A CHILD'S INFLUENCE

There is a touching story told of a little girl who was to undergo an operation. The physician said to her as he was about to place her on the operating table: "Before we can make you well, we must put you to sleep." The little girl looked up and smilingly said: "O, if you are going to put me to sleep, I must say my prayers first." Then she knelt down beside the table and said:

"Now I lay me down to sleep;
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."

The surgeon said afterwards that he prayed that night for the first time in thirty years.—Selected.

Mose and Sambo were discussing family trees. "Yes, suh, man," said Sambo, "I can trace my relations back to a family tree."

"Well," replied Mose, "they ain't but two kinds of things that live in trees —birds and monkeys—and you sho' ain't got no feathers on you."—Exchange.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

A LIST OF LEADERS

In accordance with the Discipline and the plan approved by the Sunday school and mission boards and the Centenary commission, quite a number of our Sunday schools have responded to the appeal that the fourth Sunday in each month, or some other day if preferred, be observed as Missionary Day, the offering taken on that day be sent to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C., to be applied to the support of the mission work of the Methodist Episcopal Church, South, in Europe, and for our Sunday school extension program in this conference. We take pleasure in listing below the schools which have taken the lead in this important matter and have already begun sending their offerings to Mr. Cheatham. The list includes only those which sent in remittances up to and including the month of August and part of September; those which have fallen in line since that time will be added to the honor roll later:

Franklinton, Washington, Rocky Point, Scott's Hill, Swansboro, Halifax, Elm City, Hookerton, Rocky Mount, Burgaw, Hay Street of Fayetteville, Rougemont, Toisnot of Elm City, Elizabeth City, Raeford, Conway, Sunbury, Nashville, Belgrade, Trinity of Fairmont, Banks of Oxford, Clark's Bethel of Salvo, Milwaukee, Grace of Roxboro, Banks of Creedmoor, Pender, Gatesville, Sanford, Bladen Springs, Macon, Concord of Roxboro, Leesville, South Mills, Mt. Gilead, Bethany of Conway, Winton, Enfield, Clayton.

In furnishing us the foregoing list, Mr. Cheatham stated that at the time of making the list not all the September receipts were in. The list is growing and we expect it to continue to grow until practically every school in the conference that does not already have a definite missionary special and is not, therefore, providing a definite avenue of expression for missionary interest in the Sunday school, shall be following the plan and Discipline, observing the fourth Sunday in each month as Missionary Day, with program and offering, and sending the offering to Mr. Cheatham, to be applied as heretofore stated.

FAYETTEVILLE CREDITS

Seventy-seven certificates of credit were issued at the close of our Fayetteville Co-operative Standard Training School, held in Hay Street church, October 4-9. Of this number 55 were Methodist credits and 22 Presbyterian. The certificates were distributed among the 14 co-operating Sunday schools, as follows: Hay Street 25, Calvary 7, Gardner's Chapel 5, Salem 4, Person Street 3, Cokesbury 3, Stedman 2, Camp Ground 2, Baptist 2, Lane 1, Bethany 1, First Presbyterian 16, Highland Presbyterian 5, Lakeview Presbyterian 1. The bona fide enrollment totaled 116, of which 30 were Presbyterians.

The following received credit in the Standard Training Course in the Fayetteville school:

"Program of the Christian Religion," Dr. Charles M. Meeks, Atlanta, Ga., instructor—Berline Bullock, Olin N. Goff, Dr. J. M. Lilly, Vernon A. Moore, Mrs. E. C. Niendorf, Rev. J. H. Shore, Albert Stewart, Mrs. J. E. Thompson, G. C. Trice, Rev. M. F. Hodges, Dr. J. H. Judd, Dr. M. S. Suggs, Isabel Lamb.

"Young People's Agencies," Mr. L. L. Gobbel, instructor—Rebecca Crowson, Roberta Ray and A. M. Smith.

"Training Juniors in Worship," Mrs. H. E. Spence, instructor—Mrs. Richard Breece, Mrs. Oscar Breece, Lillian Crawford, Blanche Griggs, Mrs. J. A. Hair, Mrs. J. J. Hall, Lucille Hampton, Lillian Melvin, Hilda Poe, Mrs. W. R. Robinson, Lucille Shore, Mary Shore, and Arva Thompson.

"A Study of Middle Childhood," Miss Georgia S. Keene, instructor—Mrs. J. D. Bundy, Mrs. C. G. Carter, Matilda Geddie, Mrs. James C. Gilkey, Mrs. B. C. Gorham, Mrs. J. H. Judd, Alvin Lyttle, Blanche Lyttle, Mrs. L. H. Porter, and Mrs. Ernest Smith.

"Training Beginners in Worship," Mrs. C. L. Van Noppen, instructor—Lizzie Dell Sutton, Ellen Lamb, Mrs. W. L. Smoot, Wilma Blake, Beatrice Vinson, Mrs. D. M. Gardner, Mrs. S. L. Smith, Mrs. Joe Brown.

"The Pupil," Mr. C. T. Carr, instructor—Mrs. T. Rowland Britt, Mrs. C. S. Beard, Mrs. F. H. Cain, Mrs. P. E. Farrell, Mrs. Sadie Lancaster, Rev. W. L. Maness, Henry Murphy, Mrs. W. G. Penny.

SANFORD SCHOOL CREDITS

Immediately following the training school at Fayetteville a similar school was held in Steele Street church, Sanford, for the Sunday schools of the western section of the Fayetteville district. Twelve Sunday schools sent representatives. Out of a bona fide enrollment of 69, 51 persons earned certificates. These went to the Sunday schools as follows: Steel Street 17, Spring Hill 9, Jonesboro 8, Poplar Springs 5, Broadway 3, Lemon Springs 2, Mt. Zion 2, Woodside 1, Holly Springs 1, Memphis 1, Mamers 1, and Osgood 1.

The following persons received credit in the standard training school held in Sanford:

"Pupil Study," Dr. W. I. Cranford, instructor—J. E. Brinn, Mrs. Elmer Buchanan, Mrs. B. W. Burt, Mrs. C. H. Campbell, LeRoy Cox, Mrs. L. R. Gaines, R. N. Hanner, Mrs. D. C. Lawrence, Pearl Mason, Florrie Matthews, Sadie Matthews, Retha Moffitt, Floyd Morris, Mrs. M. C. Reeves, Glen Rogers, John A. Rosser, A. Seawell, Mrs. A. Seawell, Mrs. W. L. Seawell, Rev. B. E. Stanfield, W. L. Thomas, and Dr. M. L. Matthews.

"Rural Sunday School Management," Mr. L. L. Gobbel, instructor—M. J. Butler, Jr., J. E. Crowson, Rev. L. R. Gaines, J. W. Gilliam, J. Lee Harmon, D. A. Stewart, J. K. Stewart, and O. M. Yarborough.

"Training Juniors in Worship," Mrs. H. E. Spence, instructor—Lillian Avent, Bess Barnes, Carrie Butler, W. M. Cade, Mrs. J. E. Crowson, L. C. Davis, Mrs. J. D. Hill, Mrs. W. M. Kelly, Ola Stewart, and Margaret Crowson.

"Training Primaries in Worship," Miss Georgia S. Keene, instructor: Mattie Adams, Callie Crowson, Mrs. L. C. Davis, Mrs. W. H. Harrington, Evelyn Harrington, Ida Mason, Thelma McIntosh, Mrs. J. T. Petty, Mayo Rosser, Mrs. John D. Wicker, and Nell Yarboro.

BRABHAM PUBLISHES HISTORY

"A History of Sunday School Work in the North Carolina Conference" is the name of a forty-seven page booklet written by Mr. M. W. Brabham of Nashville, Tenn., and published by the North Carolina Christian Advocate, Greensboro. As the name indicates, this is a history of Sunday school work in our conference. Most of this material was prepared by Mr. Brabham for his address before the North Carolina Conference Historical Society in 1916. He has revised the manuscript and brought it up to date, adding illustrations and, as he calls it, "brief comment on persons and things." It is a very interesting, accurate, and readable account of the inspiring progress and development of this phase of the church's work in our own territory, and we commend it to our people without reserve. Secure a copy, read it, and preserve it as a valuable historical document. As doubtless all readers of this column know, Mr. Brabham himself helped make this inspiring history, as well as write it, serving for five years, 1911 to 1916, as conference field secretary (conference superintendent). He is now on the staff of the General Sunday School Board as head of the department of Sunday school administration.

Western North Carolina Conference

GROWING

The Western North Carolina conference Sunday school work is growing on the outside and on the inside. The total increased enrollment during the past year is 9,110 more than the year before, making the total Sunday school enrollment reach the remarkable number of 136,645. This is some 2,000 more than the total church membership in the conference. The total amount of money raised by our Sunday schools amounted to a little over $214,000. This is $23,000 more than was raised last year, showing that our Sunday schools are buying more material for themselves and giving more to altruistic purposes. Our Sunday school work is growing.

CZECHOSLOVAKIA

The following letter has just been received from Bro. J. L. Neill who was for quite a while identified with the Sunday school work in our church, and will doubtless be of interest to those whose Sunday schools are giving to our dual special:

"You of course know my abiding interest in Sunday school work. I cannot express to you my appreciation of the fact that the Sunday schools at home have pledged themselves to take over the support of our work in Europe. Three years and two months ago our mission was organized. We are now in the midst of the fourth session which is proving to be the best of any so far. We will close the session Sunday night, September 27, with the ordination of six native deacons. I am enclosing a copy of my official report and I hope you can find therein something that would be of interest and value to you in securing contributions from your Sunday schools."

DUAL SPECIAL

The following offerings have been made on the dual special:

Wesley Memorial, High Point	$200.00
Tryon Street, Charlotte	100.00
Pleasant Grove, Crouse Ct.	7.06
Alexander, Spindale-Alexander	5.25
Fruitland, Hendersonville Ct.	6.55
Stokesdale, Stokesdale Ct.	1.50
Stewarts, Ararat Ct.	.75

ONCE AGAIN

Up to the time of the meeting of our annual conference the following additional Sunday School Day offerings had been received. Those offerings paid in during the meeting of the annual conference are not included:

West Asheville	$16.32
Franklin	11.57
Bethel, Asheville	15.00
First Church, Asheboro	10.00
Draper	7.25
Westview, Westview Ct.	9.40
Marion Mills	15.00
Fruitland, Hendersonville Ct.	6.15
Madison	5.91
East End, Gastonia	4.75
Pleasant Hill, Hominy Ct.	3.00
Hatchers Chapel, Ararat Ct.	.45
Stewarts, Ararat Ct.	2.23
Joubs Chapel, Lewisville Ct.	3.00
Centenary, Mooresville Ct.	5.00
Matthews, Matthews Ct.	2.50
Bethlehem, Prospect Ct.	1.21
Boone	15.00

TEACHING PREACHERS

Of the 294 itinerate pastors doing business in our conference last year only six held local training classes from which credits were earned. While this is a very small group out of the aggregate number we are indeed glad to record them as our leading teaching preachers. We trust that during this year a much larger number will follow their example. The pastor, charge and the number of credits earned in his class are hereby given:

M. W. Heckard, Cliffside	11
R. O. Eller, Central, Spencer	11
W. E. Poovey, First Ch., Marion	7
G. B. Clemmer Ogburn Memorial, Winston-Salem	2
R. E. Hunt, Pineville	2
L. T. Edens, Hiawassee	2

TRAINING SCHOOLS

Five successive standard training schools are scheduled to be held beginning Sunday, November 1, as follows:

Albemarle, for Stanley county, November 1-6.

Greensboro, for surrounding territory, November 8-13.

Charlotte, for surrounding territory, November 15-20.

Wadesboro, for Anson county, November 22-27.

Winston-Salem, for Winston-Salem district, November 29-December 4.

Other schools will be announced from time to time.

CREDIT PASTORS

The following 145 pastors have during the past year earned 208 units of credit in the leadership training courses. The name and number of units are listed as follows:

Aheville District.

H. C. Sprinkle	4
G. C. Brinkman	2
B. C. Reavis	2
T. C. Jordan	1
W. F. Sanford	1
A. C. Chappell	1
G. A. Stamper	1
R. S. Howie	1
D. Atkins	1
O. J. Chandler	1

Charlotte District.

J. W. Kennedy	2
J. C. Umberger	2
R. E. Hunt	2
A. P. Ratledge	1
C. M. Short	1
R. E. Hinshaw	1
H. G. Hardin	1
W. S. Cherry	1
M. W. Mann	1
O. L. Brown	1
E. N. Crowder	1

Greensboro District.

W. L. Scott	4
A. H. Whisner	3
W. H. Willis	2
J. A. Howell	2
J. W. Hoyle, Jr.	2
G. W. Clay	2
W. T. Albright	1
W. F. Womble	1
G. Ray Jordan	1
J. E. Woosley	1
E. H. Nease	1
W. A. Barber	1
A. Burgess	1
E. J. Harbison	1
E. M. Jones	1
W. B. Davis	1
E. K. McLarty	1
W. R. Harris	1

Marion District.

O. J. Jones	5
R. C. Goforth	4
M. W. Heckard	2
B. A. Sisk	2
W. J. Hackney	2
J. C. Gentry	1
W. R. Ware	1
W. E. Poovey	1
E. D. Ballard	1
L. L. Smith	1
J. O. Ervin	1
O. L. Simpson	1
J. T. Stover	1

Mount Airy District.

J. J. Eads	3
M. Q. Tuttle	3
J. H. West	1
J. P. Morris	1
E. O. Cole	1
G. W. Williams	1

(continued on page thirteen)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

THE EPWORTH LEAGUE

It has been said by many that our church is burdened with organizations, and that there is overlapping, especially in the young people's work in the different organizations. However true or untrue this may be, the Epworth League has a legitimate place in the life of our young people; a place that can be filled by no other existing organization. Touching as it does the spiritual, social, recreational, and missionary work of the church, the Epworth League occupies a place of prime importance, and should enlist the consecration and best efforts of every young person in our great church.

The work of the Epworth League has been considered of all too little importance by both preacher and layman, and it is imperative that due concern be given it. If our young people are to be reached and trained for leadership there must be some organization that has for its work such training. There is no organization in the church that gives to our young people the opportunity for service and self-expression as does the Epworth League. Our young people have been neglected, to the great hurt of the church.

The Epworth League today, with its great program of work, is unlimited in its possibilities as an agency for the betterment of the church. In it our young people are coming face to face with the tasks of the church, and from it are coming sober-minded, consecrated young men and young women to carry forward in a whole-hearted and efficient way the great work of our church. The greater the effort in the work of the Epworth League the richer will be the harvest in the kingdom in the years to come.

If you have been thinking of the Epworth League as a "rider," awake and see the young giant that has come into being almost overnight. Get in line with a great and potential greater power for the advancement of the whole program of the church. The pastor and the church that stands behind the Epworth League and that enters heartily into its program of work today will say in the years to come, "Thank God I believed in the Epworth League when others were skeptical."

Would it be too much to ask or expect that at least one Epworth League chapter be organized in every charge in the Western North Carolina conference? We think not. Let's set that as a goal for this year.

An Epworth League today means a stronger church tomorrow.

W. Arthur Barber.

DISTRICT UNION MEETING AT ALBEMARLE

Last Friday evening the new Epworth League district union of the Salisbury district held its second meeting in Central Methodist church. Only officers of chapters and unions were invited to this meeting, and there were between fifty and sixty persons present, representing the following churches: First Methodist and Park Avenue of Salisbury, Mt. Olivet and Forest Hill of Concord, Norwood, Randall, First Street and Central of Albemarle. The meeting was presided over by John B. Harris, district president, and Miss Idalene Gulledge was appointed to serve as temporary secretary in the absence of the secretary elected by the union. The opening hymn was followed by a short Scripture lesson by Mr. Harris and this in turn by a prayer from Rev. Mr. Higgins, president of the Cabarrus county union. Owing to the lateness of the hour, the devotional exercises were cut short and the meeting got down to business. This consisted chiefly of perfecting the organization of the union. It was decided to continue the system of having only officers present at the union's meetings, with the amendment that all leaguers in the county where a meeting is held are eligible to attend. There are to be three of these meetings a year, the next to be in Concord on Friday following the third Sunday in February. The president of each county union is to be responsible for the programs of meetings held in his county, and may employ such help among his members as he sees fit. An interesting feature of this meeting was having the ranking officer of each chapter represented fill out a blank with the name of his church and the name and address of each league officer therein. Then each officer present was asked to stand when his or her name was called, that all might get acquainted. Rev. C. M. Pickens, the local pastor, gave briefly some information concerning the great young people's meeting to be held at Memphis, Tenn., the last of this year and the beginning of next, and offered a motion that the authorities making up the quotas of delegates be requested to consult first with our district president. Miss Gulledge, who is permanent district secretary, appointed by the conference president, gave a very interesting talk, chiefly stressing the necessity of the regular reports being turned in each month by all league officers. A few remarks by Mr. Harris concluded the business session, and the league benediction was repeated by all in unison. The company then adjourned to the Sunday school auditorium, where Miss Mabel Denning, local third department superintendent, had a treat in store for them. The first number presented was a character-song by five girls dressed as Japanese maids. Then little Miss Frances Lilly sang a solo, after which the same five appeared as jolly milkmaids in aprons or overalls, singing about how they milked their cows. Miss Nina Cranford next gave a dramatic reading from Riley, which was decidedly the hit of the evening. As a fitting finish to the program the members of the two local chapters served sandwiches of various kinds and bottled ale. R. G. Swarringen.

The Surry county Epworth League union will meet Sunday afternoon at 2:30 in Central Methodist church, Mt. Airy. Officers for the year will be elected. A banner will be given the chapter with the largest attendance. Mt. Airy chapter as hostess not competing. Clara Bell Pies.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

BUY SOME FUN

You say that your third department superintendent always plays the same old games. Of course, you get tired of them. Well, I don't blame you a bit. How can the situation be overcome? Listen! I'll tell you how—though I haven't been knowing it long myself. It's straight goods, however. Tell your third department superintendent that she can get all the games desired by communicating with the Community Service, 315 Fourth Avenue, New York, N. Y., and have her name or the name of your league placed upon their mailing list to receive monthly "Bulletin Service" of games issued, which I can assure you are highly appropriate for all occasions. This service is available at a nominal fee of $2.00 per year, beginning with the current issue. I do so trust that this information shall be of service to you. Harry Daniels.

ARE YOU FROM ROXBORO?

The Senior Epworth Leagues of Long Memorial church reorganized September 20, 1925. The following officers were elected:

Miss Claire Harris, president.
J. W. Copley, vice president.
Miss Eglantine Merritt, Supt. 1st Dept.
Miss Vertie Moore, Supt. 2nd Dept.
Miss Ruth Newton, Supt. 3rd Dept.
Miss Claudia Carney, Supt. 4th Dept.
Ben Stalvey, secretary.
F. O. Carver, Jr., treasurer.

A policy committee was appointed to draw up a policy for adoption and to make a year's budget. Each superintendent was asked to draw up a plan of work for the year and submit it for approval.

We hope to be rated as a standard league this year. We can meet the five points given in the Advocate this week, and will be on the watch for the next five. Ben Stalvey, Secretary.

We are expecting to see you get a certificate with a gold seal next summer because you have worked faithfully and hard all this winter. Yours for a good year.

FAILURES

There are some men who fail in any kind of work they undertake. It seems there would be fewer failures if we would sto pand look at those who have not met with success and try to find why they failed. We could avoid serious danger then.

We believe in rules of success, but there must be reasons, and substantial ones, too, for failures as well. Someone has said that these are reasons for failure:

1. Money comes too easy.
2 Men will not change their business methods.
3. There is too much speculation.
4. Men do not know whether they are making money or not.
5. Men are fooling themselves—goods are worth what they sell for, and not what paid for.

Prof. Coffman of the University of Minnesota says that the reasons for failure are:

1. There is a sheer lack of intellectual ability.
2. There is an absence of certain necessary moral and character qualities.
3. There is ignorance of what it means to work, and how to work.
4. There is a lack of definite objective.

Now all this sounds reasonable. We believe it truly. Let us profit by the observations of those who have gone before us, and pass by failure in our lives. Let's be successful. Not only in business are these reasons important, but in the work of the league as well.

"The surest way not to fail is to determine to succeed."—Sheridan.

UNIVERSAL CHRISTIANITY

Today there is a great cry for the brotherhood of nations. People everywhere are waiting to settle their affairs without taking up arms. However, there are some nations that are slow to adopt this more recent method. What will it take for the nations to come together and see that they are only human people with human emotions, with a soul, with a life to live? How long will it take people to catch the vision of the oneness of the human race?

It seems to us that as long as any nation holds to the hope of national attainment and development without the consideration of the other nations of the world, as long as there is ignorance and superstition prevailing, we cannot hepe to get very far ahead of the battle line. The traditional law of a "life for a life" does not have the spirit of forgiveness and love of life in it. National and social differences have been the great cause of delay in the realizaiton of the higher love among nations. It was hard for the Slavic races to realize what they had when liberty was first given them. They did not understand what it meant. Liberty in Russia does not mean the same to the citizens as liberty does in America. Some one must come and teach the people, who are struggling for the truth, the way of life and happiness. What nations, or nations, will volunteer to steer these and other struggling peoples into a broader interpretation of life and appreciation of it?

Our great hope for a final reconciliation of affairs lies in the patience of those who have had more opportunity for development. It shall be their duty to teach and bring out of the depths of ignorance the rest of the world which sits at its feet. They are searching for the Light, that they, too, might enjoy that abundant life of which our Master spoke so frequently.

WINTER'S DUTIES

Most of us are in school now. Some of us are at work. There may be some of us who are loafing. We are not doing anything. Summer vacation is over, and if we are going to be true leaguers, we should be finding something worth while to do during the winter months.

Lot's of us think that summer time is a time for play and vacation. Yes, it is to a certain extent. We usually get our vacation then; we go to the mountains or to the seashore. That is just fine. We enjoy this to our best satisfaction. But vacations and pleasure jaunts should not be the sole purpose of life.

Let us take serious thought with ourselves sometimes. Let us have our vacations in the summer time, but then when winter comes let us take an active life for ours to live. Let us find some real worth while thing to do. If it is hard to get a high salaried position, let us take the low priced job. Let us be doing something—if we have to go home and help our mamas do the dishes, or sweep the floor. There is something we can do.

You never saw an idle person get very far in life. You never will. The progressive citizen of this world—and of any other world—is the citizen who works. Our great heroes and leaders of the past have been those men who, though tired sometimes, kept the pace, always doing something toward a great goal in life. They were busy men. The great leaders of the modern times will be those citizens who live and work in modern times and in modern ways. There is no time to waste. We must all work to gain the life of success.

If summer is the time for vacation and loafing, then winter must be the time for working. Vacations can't very well happen in the winter. They are summer events. Work does not go so very well in the summer, it seems, sometimes. Then work must be the winter sport. Let's work hard while we work, and let's play hard when we play. That is the best way to do to make life pay.

A KEY TO HAPPINESS

The other day a friend told how he was lifted out of the depths of a bad case of the blues. He was on his way to the office. A lady passed who knew him, though he did not remember her. Out of her happy life she smilingly greeted him, "Good morning." And he thought that if a person who was only an acquaintance could be happy that morning and speak so cheerfully, that life did have something worth while in it after all. And his day was brighter. "Good morning"—just a happy "Good morning"—was all that was said. How often can we give happiness to someone by just speaking cheerfully and sincerely. Try to speak with a smile, and see just how for life will offer you happiness. It is yours, if you will only try to find it. Seek and ye shall find it.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

State Fair—As usual those in charge of the State Fair gave our children the privilege of seeing the great State Fair without charging them admission. Also those in charge of the many innocent attractions admitted them free of charge. Our boys and girls appreciate such tokens of kindness. They had a great time and will talk about it many weeks to come.

* * * *

Sweet Potatoes—Since the killing frost of several days ago, potato digging has been going on pretty generally throughout the state. Each year many of our kind and generous farmers and truckers remember our children by sending them donations of sweet potatoes. I feel sure that this year will not prove an exception to the rule. If some leader in the different communities will suggest to their neighbors the idea, it can be easily and promptly done. Our boys and girls "love" sweet potatoes.

* * * *

A Great Benefactor—The munificent gift of Mr. J. B. Duke to education and charitable purposes is one of the greatest benefactions that this nation has ever witnessed. When we grasp the full significance of it, we shall be in a position to fully appreciate the splendid foresight which Mr. Duke displayed. Every worthy cause in the Carolinas has been given a new impetus. The good that his great benefaction will accomplish cannot be computed. A brighter and better day has come to us because of his philanthropy.

* * * *

Conservation—There are thousands of boys and girls in North Carolina who need a home and Christian training. Without such a home and training many of them will become a liability to the state. The church and fraternal orders should become good Samaritans and give all such a helping hand that they may become a great asset to our commonwealth. Conservation is far more important than reformation. Sometimes it seems that we are exceedingly slow to learn this lesson in child-training. We have a splendid opportunity to do something really worth while for the dependent children in our midst. Let us grasp the opportunity!

* * * *

Conference Notice—I sincerely trust that all pastors will send me their orphanage assessment before conference so I can mail them receipts at an early date. This will enable all to make accurate reports to conference. Please let me urge that no orphanage assessment or specials be put in the conference envelopes and deposited in the conference collection boxes, as it will cause confusion and misunderstanding. The orphanage will have Mrs. Alice Thomas, its secretary, at conference and she will receive all specials and assessments and give receipts for same. Mrs. Thomas will be found at the orphanage table in the Sunday school room or some other convenient place on Tuesday, Wednesday and Thursday. It will be best for all to see her as soon as they can conveniently do so after arriving at Fayetteville. I wish to thank all in advance for complying with this urgent request.

* * * *

A Necessity—It is an absolute necessity that we not only raise the entire assessment for the orphanage, but that we secure a large surplus if we are to meet our obligations. We have been forced to borrow approximately fifteen thousand dollars to meet our current expenses. In addition to this we have been forced to borrow ten thousand dollars for buildings. This totals an indebtedness of twenty-five thousand dollars which must be taken care of through specials. Let us secure the assessment in full and raise all the surplus we can in every way we can. We can accomplish this task if we will stress the matter before conference. Let every pastor announce a Thanksgiving service in every church on his charge, beginning the Sunday before Thanksgiving Day and continuing for four consecutive Sundays if he has four or more appointments. By every pastor, church, Sunday school, organized class and many individuals falling in line and doing their utmost, we can pay back the money borrowed from the bank. I am counting on one hundred per cent cooperation from all the friends of our beloved Methodist Orphanage—friends who have never deserted her in the hour of her need.

* * * *

Our Needs—1. A Thanksgiving offering from every church, Sunday school, organized class and every church member during the Thanksgiving season.

2. Four thousand and two hundred dollars with which to seat auditorium.

3. Two thousand dollars to equip stage.

4. Two thousand dollars with which to furnish the library and reading room.

5. Fifteen thousand dollars to pave Glenwood Avenue, in front of our campus, which the city is asking.

6. Every Sunday school within the bounds of our conference, giving one Sunday's offering as a special to our orphanage.

7. Every Wesley class in the conference contributing a monthly offering for the support of our cause.

8. One hundred individuals to support a child each.

9. Hundreds of friends to write the orphanage in their wills.

10. Some one to furnish money with which to beautify our campus.

11. Thirty-five thousand dollars for a building for little children under five years of age for which we have made no provision.

12. Thirty-five thousand dollars for a boys' dormitory for which we have plans and specifications.

FREMONT CHARGE ONE OF THE BEST

The Fremont circuit, which is recognized as one among the best rural charges in the conference, is located in as fine a farming section as there is to be found in the state. It is well congested in the location of its membership. It is composed of Fremont, a good town of about fifteen hundred, Black Creek of four hundred, Eureka, an inland town of two hundred, and Yelverton, a country church with a goodly number of prosperous farmers in its membership. The parsonage is located in Fremont, and one of the very best I know anywhere, with all modern conveniences attached. While the charge does not pay as much as some other charges, yet it is one of the most pleasant works to serve this pastor knows about. It is an oblong circuit with the membership largely lodged in the several towns. The finances are all carried in budgets, thus causing less anxiety and less travel for the preacher. The circuit is wholly on hard surface and sand clay. As I have said, the salary is not so much as at some other places, yet my people gave me a Ford coupe something more than two years ago, so that of itself may be regarded as added salary in keeping with most of the rural charges. I have thus said this much for the benefit of him who will relieve me here.

Now, I am loath to write further—only this to relate, the regretable fact that I am soon to turn my face to another field of labor, since I am closing my quadrennium among a generous and a faithful people. To be sure I have worked hard on the field, holding 22 distinct religious services per month, yet the Lord has blessed me with good health all the while and I have been happy at the task. I have not only attempted to be faithful to the Master's cause, but I have eaten up much of the people's stuff at their tables. They seem to have enjoyed it and so have I—to the "full" mostly.

We have held many gracious revivals on the charge the past four years, having had with me a number of as good preachers as are to be found among us. While we have lost quite a few by death and otherwise, yet we have added 180 to the membership in the meantime. The people have been most kind to us through the years, a thing we deeply appreciate. We shall regret to take our leave of them to be sure, but how we shall be loath to move from this splendid preacher's home, and from a town that has shown us every kindness!

May the Lord have a guiding hand in the change both ways.

J. A. Dailey.

THEY LIKE BROTHER MERCER

Some one has said that he had much rather breathe the sweet perfume of a lovely red rose while living than to have them heaped in rich profusion upon his silent remains. Others have said that they had much prefer to hear a small word of commendation, occasionally receive a hearty handclasp when in the dumps, a pat on the shoulder when depressed, and the assurance of sincere regard when living, than to receive the grand eulogies of great men after the cold clods have been heaped upon our lifeless forms. So we being to some extent aware of this truth and being eager also to pay tribute to whom tribute is due, we come to the point when we can not refrain from subscribing to the following resolutions:

First, That Bro. S. E. Mercer, our beloved presiding elder, having served the Weldon district for four years, and in this time as we have come in contact with him have learned to love him more and more, do say in all sincerity and truth, that this association has been very pleasant and helpful to us and we shall carry it down in our memories as one of the pleasant things of life. He has touched our lives here and there and left some of the imprint of his own character and personality.

We have been much inspired with his trust and confidence in whom he served and aware of the fact that his love for men and the kingdom of God are always the nearest things to his heart. We have realized his fitness for the responsible position which he occupied, and feel confident that he has only done those things which he believed to be the very best things for the success and spread of the gospel. We do appreciate his usefulness in service and his willingness to advise, give counsel and encouragement to those in need of such whatever occasion demanded.

Second, That we do appreciate his patience and forbearance with us when we were obstinate and willful and deeply grateful are we to him for overlooking our many failures and mistakes; we feel that in the future that we will be better citizens and Christians by having known of his strong character and capable leadership.

Third, That a copy of these resolutions be spread upon the minutes of the quarterly conference record, a copy be tendered to Brother Mercer, and a copy be sent to the North Carolina Christian Advocate for publication.

J. W. King, W. F. Coppedge,
W. C. Myrick. L. G. Shaw,
Thos. H. Dickens, T. S. Dickens,
Halifax, Oct. 20, 1925.

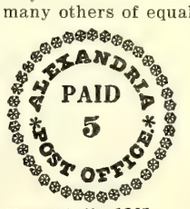
Search Your Attic For Old Stamps

Fortunes Have Been Found on Old Envelopes

Many old stamps, both U. S. and Confederate, are worth from $50 to $5,000. The hobby of stamp collecting is of far greater importance nowadays than in times past when it was generally considered as a pastime for schoolboys only. Today collectors eagerly seek out and pay huge prices for those stamps which are scarce to the point of being worth hundreds or even thousands of dollars. Last year in Paris at a stamp sale one stamp of British Guiana was sold for $32,500—this being the highest price ever paid for a single stamp. People who make a bonfire of 'grandfather's letters' do not realize they may be burning rare stamps, which if sold might make them rich.

Make a thorough search through attics and storerooms for old letters mailed from 1845 to 1870. Keep the letters if you wish, but send the envelopes (or folded letters) to Mr. Harold C. Brooks, Box 258, Marshall, Michigan. Mr. Brooks, who is mayor of his city, is a private collector and is said to pay better prices than a dealer. During the past twelve years he has paid thousands of dollars for envelopes bearing old stamps. He specializes in United States and Confederate stamps, but also collects Canadian and other foreign issues, provided they are on the original envelopes and mailed not later than 1870. Loose stamps he does not buy except very old issues unused or mounted collections formed before 1880. Revenue stamps such as found on old photographs, mortgages, deeds, etc., are not wanted. Other things like old coins, Confederate money, old relics, may have value, but he is not interested in these.

Shown below are illustrations of a few rare stamps and the amounts Mr. Brooks agrees to pay to anyone who may find them. Besides these are many others of equal value.



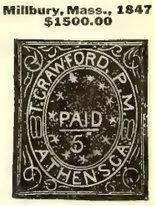
Alexandria, Va., 1845
$5000.00



Millbury, Mass., 1847
$1500.00



St. Louis, Mo., 1845
$1000.00



Athens, Ga., 1861 (Red)
$400.00

Besides the rarities, Mr. Brooks buys many of the commoner stamps, so nothing should be thrown away even though many stamps appear to be exact duplicates. Stamps should not be cut off as any stamp on the original envelope is worth more, collectors being interested in the postmark as well as the stamp. Nothing should be written on the face of the envelope. When making up a bunch of envelopes, be sure they are well wrappel and protected with cardboard to prevent their becoming wrinkled in transit. If you have reason to believe your envelopes are of special value send them by registered or insured mail. The advertising manager of the North Carolina Christian Advocate has known Mr. Brooks for many years, and you may place fullest confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased, he guarantees to return them in good order.

If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same house for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters investigate their value. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 258, Marshall, Mich.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT
The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

THE CHURCH'S CONSCIENCE SHOULD REACH ALL THE WAY

¶ The Methodist Episcopal Church, South, should loyally and liberally support her preachers who fight valiantly in her front lines. Not to do so would brand the Church with moral cowardice and base ingratitude, and she would be regarded by the world as unspeakably cruel.

¶ But who are these braves who bare their breasts to the dangers arising out of the Church's conquests? They are the pastors and their families of the Charges, the missionaries and their families at home and abroad, and other clerical servants who are assigned to particular work of various fields. They are those who have voluntarily donned the Church's armor and gone forth to battle in her name.

¶ Yes, while they are actively engaged on "the firing line" they must be supported. To leave them battling there unfed and unclothed, is not only to defeat the thing they were sent to accomplish but to invite scorn of all mankind. The world is sinful and self-absorbed, but not enough to condone the actions of a Church that does not act on the square.

¶ But what about these loyal soldiers when because of service wounds, ill health, or old age, they are sent to the rear of the Church's army of conquest? What shall be done for them then? Shall they, after being used-up at the front, be neglected and forgotten when unable to battle any more? No nation can long endure that does not provide properly for those of her soldiers who return from the front line in distress - nor can any Church.

¶ Superannuated preachers are men sent back from the front line. They are battle-scarred and too old for further campaigning. If the Church supported them while they were giving their all for her glory, should she not also support them when they are left old and helpless from that service?

PAY YOUR SPECIAL EFFORT QUOTA BEFORE CONFERENCE

Our Little Folks

THE BOY THAT LAUGHS

I know a funny little boy—
The funniest ever born:
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks:
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school room for a joke he takes—
The lessons are but fun.

No matter how the day may go,
You cannot make him cry:
He's worth a dozen boys I know,
Who pout and mope and sigh.

—Wide Awake.

DADDY'S DAUGHTER

"I wish, daddy, that I'd been a little boy instead of a little girl," pouted Mildred, looking up from the plate she was wiping.

"You do?" laughed daddy. "Now, mother and I think it's pretty nice to have a happy, helpful little girl about the house."

"I'm happy most of the time," Mildred decided. "But you see, daddy, I don't like to do what girls do; I like to do what boys like to do."

Daddy didn't laugh that time. He only smiled as he remembered how eagerly his little daughter had watched him down at the store one morning when he was mending a clock. There was a secret back of that kind smile which Mildred never found out until one rainy Saturday more than two weeks later.

"I can't go out all day long," she sighed. "It's too rainy even to play sailor boy in the pond."

"Quite true," agreed father. "But, daughter, suppose you make your bed and help mother with the dishes. Then I shall need you at the store."

How big Mildred's eyes grew then! She had been needed at home ever so many times, but never had she been needed at the store until that rainy morning, and the store is such an interesting place.

In spite of the rain, Mildred sang as she spread her bed. She even tried harder than usual to make it look just like a frosted cake, for secrets are such fun. She knew daddy was having one down at the store, and of course as soon as she found it out it wouldn't be a secret any longer. She liked to keep wondering what the secret could be.

"Perhaps some lady is coming to buy her little girl a ring for her birthday, and daddy wants me to keep the little girl out of the way till it's picked out, or perhaps he's going to let me watch out so that the little things won't get lost. I hope it's the watch."

But when Mildred's home tasks were done she was glad to run down to the store to learn the secret.

"Hello, daughter!" daddy greeted as she stepped up to the counter.

There was no lady and no little girl there, except of course herself.

"Hello, daddy!" Mildred answered. "What's the secret?"

"Secret? Who said anything about a secret?"

"Nobody," laughed Mildred, "but I know there is one."

Then that blessed daddy came around the counter, took his little girl by the hand, and led her out into the back shop. There the very first minute Mildred saw a little table with tools and an alarm clock on it.

"Why, daddy, how can you work at such a little table?" Mildred asked.

Daddy smiled. "I couldn't," he said, "but how about you?"

Mildred drew up a low chair and in much less than a minute was seated before that table, clock, and tools.

"I just fit," she smiled. "Daddy, what do you want me to do?"

"That's your clock, daughter. You may do whatever you want with it."

"It doesn't go," Mildred noted. "I'll fix it."

She set to work with a will. Outside the rain was falling, but she didn't mind at all. Mildred was doing boy's work, and she was the happiest girl in town though really I'm afraid that poor clock never did "go" again.—Selected.

BEAR YE ONE ANOTHER'S BURDENS

The hills were "keen!" The boys said so. The first coasting of the winter was on. And such coasting as it was! Every boy in the village was out on the hill—every one but Arthur. Arthur did not have his arithmetic lesson and he could not go coasting until it was done.

Waving a gay good-bye his big brother, Charles, made for the hill with the coaster. "Bye, old top," he called back. "See you later."

Indoors, Arthur, with tears in his eyes, tried to study. The shouts of the boys on the hill reached his ears.

Outdoors, Charles tried to have a good time, but he saw Arthur sitting by the table crying over arithmetic. "Kind of tough to have to stay in," thought Charles as he went flying through the air.

"Suppose I could help him so he would get through quicker," Charles thought, as he climbed back up the hill.

Another glorious coast down and Charles made his way back home.

"Hey, Chuck," called his friends, "Where you going?"

"Back in a little while," answered Charles, and hurried home.

"Done yet, Arthur?" he called as he entered.

"No," cried Arthur. "Never will get through, and tomorrow the coasting will be gone."

"Don't cry, Art,," answered Charles, pulling off his gloves and coat. I'll help you. Then we'll both go coast."

"Oh, Chuck," and Arthur smiled through his tears. "Thank you," he added shyly.

In no time the arithmetic was done and two happy brothers made their way to the keen hill to coast.—Boys' and Girls' Quarterly.

PUMPS AND PEOPLE

Joe burst into the kitchen and dropped his pail. "Well's dry," he announced. "I've pumped and pumped, and no water comes."

Uncle Len, waiting for Agnes to get breakfast, rose and laughed genially. "Not quite a country boy yet, are you, Joe? There's plenty of water in the well, but the pump's dry. When that happens you have to pour water down to get water up. I'll show you." He took a dipperful from the pail by the sink and went out with Joe.

Presently Joe returned with a brimming pail of fresh water. "What else have I to do?" he asked Agnes shortly.

"There's the woodbox," she answered in the same curt tone.

"Sure, there's the woodbox," muttered Joe, "and after that porch to sweep and after that something else. It's nothing but jobs all day long." He stamped out to the shed.

"I should think Joe might see," said Agnes to herself, "that this new life is harder for me than for him. I work without stopping for him and Uncle Len day in and day out, but Joe never says a word of thanks or affection. I don't believe he loves me at all. And he's my only brother."

She filled the pitcher from the fresh pail, and just then she remembered Uncle Len's words: "There's plenty of water in the well, but the pump's dry. You have to pour water down to get water up!"

With the pitcher in her hand Agnes stood gazing across the fields to the hills beyond. Was that the trouble, a dry pump? Perhaps the well was full of brotherly affection, and all it needed was a little sisterly love poured down to bring up a brimming pail. Could it be that?

Joe came back with his arms piled with wood, which he dropped into the woodbox.

Agnes put down her pitcher, curved her mouth into a genuine smile at the thought of her experiment and crossed to her brother. She put an arm around his neck and kissed him. "Joe," she said, "you're such a comfort and help I don't know what I'd do without you!"

Joe wriggled free, but the flush on his cheek was not all embarrassment of the unusual caress. "That's nothing," he said, "you do lots more than I do, Agnes. You're all to the good."

"I love you lots," Agnes said with a soft little laugh.

"Give me a dish and I'll pick you some strawberries for breakfast," Joe offered and went off, whistling, to do it.

Uncle Len, who had heard it all, nodded his wise old head. He knew a good deal both about pumps and people.—Youth's Companion.

FULL VALUE DEMANDED

One of the first traveling circuses that ever exhibted in the United States was that of John Robinson, whose "show" was well known in the South and West before Barnum had ever been heard of. When his son, Gil Robinson, wrote a book of reminiscenses about the old circus called Old Wagon Show Days, no less a person than Chief Justice Taft, who has many pleasant boyhood memories of the Robinson circus, contributed an introduction to it. Among the many lively anecdotes that the son tells about his father is this:

Those early shows were primitive in many respects. The music, for instance, was furnished on a very economical basis. When my father began his career as a circus owner he did not have a band. There was music, to be sure, but it was furnished by a lone fiddler. When, through the convivial propensities of the "one-man band," he was occasionally reported missing, a hand-organ was substituted. When the financial condition of the show warranted the extravagance, father went to New York and engaged six musicians. That band, he told me, was the pride of his life, and he loved to linger in the vicinity when the muscians were playing. He had, however, old-fashioned ideas about "windjammers," as musicians were called, and when they were paid to play he expected them to earn their money. Ed Kendal was a noted band leader in his day, and when he was leader father felt that he had secured a valuable acquisition. Kendal played a rather antiquated copper-eyed bugle. The first rehearsal was being negotiated and father was standing near the bugle player; the star musician played a few bars and then quit. He "rested" so long that father became nervous; he finally blurted out:

"Why don't you go on and play?"

"I can't," responded Kendal. "I've got thirty bars' rest."

"Rest nothing," bellowed father. "I hired you to play and you're going to play or quit. You can rest all you want after the show."—The Youth's Companion.

TO PRESERVE CHILDREN

Take one large, grassy field, one-half dozen children, two or three small dogs, a pinch of brook and some pebbles. Mix the children and dogs well together and put them in the field, stirring constantly. Pour the brook over the pebbles. Sprinkle the field with flowers. Spread over all a deep, blue sky, and bake in the hot sun. When brown, remove and set away to cool in a bathtub.—Michigan Public Health Bulletin.

THE SUNDAY SCHOOL

(*continued from page nine*)

W. J. S. Walker	1
H. M. Wellman	1
North Wilkesboro District.	
H. R. Cornelius	1
R. K. Brady	1
Salisbury District.	
G. G. Adams	4
T. F. Higgins	3
F. J. Stough	3
Ebenezer Myers	2
M. A. Osborne	2
P. L. Shore	2
T. A. Plyler	2
A. C. Tippett	1
C. R. Allison	1
A. G. Loftin	1
E. M. Avett	1
J. F. Moser	1
F. O. Dryman	1
H. L. Powell	1
L. D. Thompson	1
W. B. Thompson	1
R. O. Eller	1
C. M. Pickens	1
R. A. Swaringen	1
L. H. Griffith	1
C. R. Ross	1
D. C. Ballard	1
J. M. Varner	1
Shelby District.	
C. S. Kirkpatrick	3
W. E. Morets	3
R. F. Mock	2
R. H. Kennington	2
J. N. Randall	2
John H. Green	1
E. P. Stabler	1
J. E. B. Houser	1
J. B. Fitzgerald	1
C. M. Campbell	1
G. W. Vick	1
J. R. Warren	1
D. W. Brown	1
W. B. West	1
C. H. Moser	1
H. C. Byrum	1
D. P. Grant	1
O. P. Ader	1
S. M. Needham	1
R. C. Kirk	1
A. L. Stanford	1
A. S. Raper	1
B. Wilson	1
J. C. Keever	1
Statesville District.	
D. G. Smith	4
F. H. Price	3
J. A. Peeler	1
A. C. Kennedy	1
P. H. Brittain	1
P. R. Rayle	1
E. E. Yates	1
G. W. Fink	1
J. H. Bradley	1
D. A. Oakley	1
Waynesville District.	
J. W. Bennett	2
F. E. Hartsfield	2
P. W. Tucker	1
F. W. Cook	1
A. C. Gibbs	1
A. W. Lynch	1
H. E. Crist	1
W. M. Smith	1
Frank Siler	1
W. M. Robbins	1
Winston-Salem District.	
S. T. Barber	4
John Cline	3
J. W. Campbell	2
A. C. Swafford	2
J. A. J. Farrington	1
R. F. Huneycutt	1
L. A. Falls	1
J. W. Vestal	1
W. R. Jenkins	1
W. R. Shelton	1
W. L. Hutchins	1
J. W. Fitzgerald	1
J. C. Cornett	1
J. P. Hipps	1
W. B. Shinn	1
J. W. Moore	1

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7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.

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A GOOD MEETING AT WILDWOOD

Brother Barfield has just closed a revival at Wildwood M. E. Church, South. The first we have had at this church in several years, and while there were no accessions we feel all were spiritually benefitted by this godly man's preaching. The congregations were large and rapt attention was given the soul-stirring sermons so finely delivered, and we are praying much good may come in the near future from there services, and we are hoping our good bishop will send Brother Barfield back to us to the limit and then some. We were delighted to have the Havelock choir come down one night and give us good music. We enjoyed it, and thank them, and hope they will come again. No wonder some of our country churches have been on a decline for several years. So many country people moving to town the country church has been sadly neglected in many ways. Lots of city folks are products of the country church that has furnished some of our smartest preachers and laymen. Some of the country folks think they are not in style if they don't go joy-riding on Sunday like city folks, and so the afternoon service is neglected. Those who can't go can stand on the highway and see the joy riders go by. Country folks and city folks all too busy in the rush of financial gain and pleasure to think of the little insignificant country church. No time to bother with the little church in the wildwoods. Some of our presiding elders, though on the work foru years, never go to some of the country churches. We are hoping and praying our conference will take this problem up seriously and in some way revive the dear old country church that our dear mothers and fathers had time to attend, even on busy days of the week as well as on Sunday. God grant the Macedonian cry may be heard and answered.

Interested One.

GARYSBURG CIRCUIT

Will you give me a small space in the Advocate to say a few things about my work?

It has been an inspiration to me to read the articles from the various charges, and I am convinced that there are none better than are found in our Methodist ranks, both ministry and laity.

We arrived on our new work on last Thanksgiving day, and as soon as we could get settled I soon began work in the new field and found a most splendid folk to serve.

We had not been on the work long until in rolled a big nice turkey, a gift from Mr. Brown, our banker. Then in quick succession in walked Mr. Suiter, Mr. Callur and a host of others, all bearing burdens. When loaded on the dining table it groaned. Yea, we have had a continuous pounding all the year.

Brother Mercer, our P. E., has been with us to hold three of our quarterly conferences and has brought us inspiration at each visit.

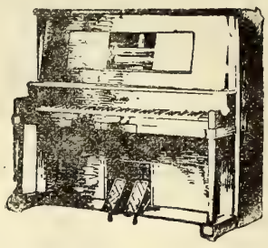
At Shiloh, where we had an indebtedness of a few hundred dollars, all has been cleared away and the church ready for dedication.

At Smith's, where we also found an indebtedness of $800, already more than one-half is in hand and we hope to report Smith's church read for dedication by annual conference.

Bro. R. H. Broom and Bro. G. W. Perry have each assisted us in a meeting, each ringing a message of love and with an earnestness that brought conviction, and as a result many rededicated their lives to God and others born into His kingdom. We have held two of our own meetings and all told we have had gratifying results. We have recorded 35 on profession and five by certificate.

The year is drawing to a close and we expect a good report and to have all things in full. Brethren, pray for us.

J. A. Tharpe, P. E.



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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.

November

FIRST ROUND

Ivy, Beech, 11 7-8
Weaverville, night 8
Flat Rock-Fletcher, Flat Rock 15
Central, night 15
Mills River, Mills River, 11 21-22
Haywood Street, night 22
Weaverville Ct., Salem, 11 28-29
Mount Pleasant, night 29

December

Hominy, Pleasant Hill, 11 5-6
Biltmore, night 6
Fairview, Tweeds, 11 13
Oakley, night 13
Henderson Ct., Fruitland, 11 19-20
Elk Mountain, night 20
Swannanoa, Azalea, 11 27
Black Mountain, night 27

January

Spring Creek, Fairview, 11 2-3
Marshall-Hot Springs, 3 and night 3
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leiscester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.

November

FIRST ROUND

Monroe, Central, 11 1
Dilworth, 7:30 1
Trinity, 11 8
Calvary, 7:30 8
Wadesboro, 11 15
Brevard Street, 7:30 15
Tryon Street, 11 22
Duckworth Memorial, 7:30 22
Hawthorne Lane, 11 29
Duncan Memorial, 7:30 29

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro, N.C.

November

FIRST ROUND

West Market Street, 11 1
Proximity, night 1
East Greensboro, Holt's Chapel, 11 8
Glenwood, night 8
District Stewards' Meeting, West Market St. 12
Pleasant Garden, Pleasant Garden, 11 14
Wesley Memorial, 11 15
Main Street, night 15
Coleridge, Concord, 11 22
Ramseur-Franklinville, Ramseur, night 22
Uwharrie, Oak Grove, 11 28
New Hope, New Hope, 3 28
Ashboro, 11 29
Park Place, night 29

December

Randolph, Trinity, 11 5
Jamestown, Oakdale, 11 6
Highland-Archdale, Highland, 3 6
East End, night 6
West Greensboro, Muir's Chapel, 11 & night 12-13
Liberty, Staley, 11 13
Carraway Memorial, night 16
Wentworth, Salem, 11 & 3 19-20
Ruffin, Pelham, 11 20
Deep River, Cedar Falls, 11 27
Centenary, night 27

January

Reidsville, 11 3
Bethel, night 3
Randleman, St. Pauls, 11 20
College Place, night 10
Gibsonville, Gibsonville, 11 17

MARION DISTRICT
E. A. Cole, P. E., Marion, N. C.

November

Morganton, First Church, 11 1
Glen Alpine, 7 1
Gilky, Gilky, 11 8
Rutherfordton, 7 8
Table Rock, 11 13
Rutherford College, Connelly Springs, 11 14
Morganton Ct., Mount Pleasant, 11 15
Oak Forest, 7 15
Bald Creek, Bald Creek, 11 22
Burnsville, Burnsville, 7 22
Mills Spring, Lebanon, 11 28-29

December

Micaville, Martin's Chapel, 11 5
Spruce Pine, Spruce Pine, 11 6
Cliffside, Cliffside, 11 13
Henrietta-Caroleen, Caroleen, 7 13
McDowell, Nebo, 11 19
Marion First Church, 11 20
Cross Mills, Cross Mills, 7 20
Broad River, Kiesler Chapel, 11 27
Forest City, Forest City,, 7 27

January

Bostic, Oak Grove, 11 3
Spindale, Alexander, 7 3
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.

FIRST ROUND

November

Elkin, 11 1
Mount Airy Central, night 1
Leaksville, 11 8
Spray, night 8
Mount Airy Ct., Salem, 11 14-15
Rockford Street, night 15
Pilot Mountain, Pilot Mountain, 11 21-22
Rural Hill, Trnity, 3 22
Madison, 11 29
Draper, night 29

December

Stoneville-Mayodan, Stoneville, 2:30 & 6, night 5
Sandy Ridge, Sandy Ridge, 11 6
Yadkinville, Prospect, 11 12
Jonesville, Jonesville, Sunday 13
Ararat, Mount Herman, 11 19
Dobson, Rockford, Sunday 20
Summerfield, Battle Ground, Sat. & Sun. 26-27
Stokesdale, Stokesdale, Sun. night & Mon. 27-28

January

Danbury, Davis Chapel, Sun. 11 3
Walnut Cove, Walnut Cove, p.m Q. C. & night 3

NORTH WILKESBORO DISTRICT
Seymour Taylor, P.E., Noth Wilkesboro, N. C.

FIRST ROUND

November

Moravian Falls, Lebanon ..... Oct. 31- 1
Ronda-Roaring River, Ronda, 7:30 1
Todd, Hopewell 7-8
Boone, Boone, 7:30 8
Avery, Fairview, 11 14
Elk Park, Elk Park, 11 15
North Wilkesboro, 7:30 16
Watauga, Henson 21-22
Wilkesboro-Wilkesboro, 7:30 22
Warrensville, Mill Creek 28-29
Creston, Creston, 3:30 29

December

Helton, Geeenwood 5-6
Laurel Springs, Nathan's Creek 12
Jefferson, Bethany 13
Sparta, Shiloh, 11 19-20

The district stewrads, lay leaders and pastors will meet in Jefferson Tuesday, November 10, at 10 a. m.

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.

FIRST ROUND

November

Coburn Memorial, 11 1
East Spencer, night 1
Woodleaf Ct., Woodleaf, 11 7
Concord Central, 11 8
Kerr Street, night 8
Calisbury Ct., Shiloh, 11 14
Forest Hill, 11 15
Epworth, night 15
Concord Ct., Bogers, 11 21
Bethel, 11 22
Gold Hill, Gold Hill, 11 26
New London, Bethany 28
Salem, Salem, 11 29
Badin, night 29

December

Albemarle Ct., Stony Hill, 11 5
Albemarle Central, 11 6
First Street, night 6
Landis, Oak Grove, 11 12
Kannapolis, 11 13
China Grove, night 13
Mount Pleasant, Center Grove, 11 19
Westford, 11 20
Harmony, night 20
Norwood Ct., Cedar Grove, 11 26
Norwood, 11 27

January

First Church, Salisbury, 11 3
Park Avenue, night 3
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

FIRST ROUND

November

East End, 11 1
Dallas, High Shoals, night 1
Smyre, 11 8
Park Street, Povidence, 3 8
Belmont, Main Street, night 8
Shelby Ct., Sharon, 11 14
Lafayette Street, 11 15
Shelby Main Street, night 15
Rock Springs, Bethel, 11 21
Lowesville, Hill Chapel, 11 22
Stanley, Stanley, night 22
Maylo, night 25
Polkville, Polkville, 11 26
Lincoln Ct., McKendree, 11 28
Goodsonville, 3 and 11 28-29
South Fork, Vernon, 3 29
Lincolnton, night 29

December

Gastonia, Main Street, night 2
Mount Holly, 11 6
Lowell, Lowell, 3 and night 6
West End, night 9
Cherryville Ct., Mary's Grove, 11 12
First Church, Cherryville, 11 13
Belwood, Fallston, 3 13
Bessemer, Bessemer, night 13
Trinity, night 16
Cramerton, 11 20
McAdenville, night 20
Crouse, Antioch, 11 26
King's Mountain, 11 27
Franklin Ave., night 27

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.

FIRST ROUND

November

Lenoir, First, 11 and 2 1
South Lenoir, South Lenoir, 4 and 7 1
Hudson, Hudson, 10 2
Hickory, First, 7 and 11 2-8
Newton, 7 8
Westview, 3 8
Statesville Ct., Parsonage, Trinity, 3 14-15
Statesville, Broad Street, 11 and 7 15-16
Race Street, 7 15-17
Mount Zion, 11 and 3 22
Mooresville, Broad Street, 7 22

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.

FIRST ROUND

November

Centenary, Centenary, 11 1
West End, West End, night 1
Thomasville, Main Street, 11 8
Denton, Siloam, 3 8
Farmington, Farmington, 11 14-15
Mocksville, Mocksville, night 15
Lexington, First Church, 11 22
Linwood, Cotton Grove, 3 21-22
Erlanger, Erlanger, night 22
Davidson, Arcadia, 11 28-29
Green Street, Green Street, night 29

December

Advance, Advance, 11 5-6
Grace, Grace, night 6
Cooleemee, Cooleemee, 11 13
Davie, Concord, 3 12-13
Burkhead, Burkhead, 11 20
Lewisville, Sharon, 3 19-20
Hanes-Clemmons, Hanes, night 20
Walkertown, Walkertown, 11 27
Kernersville, Kernersville, night 27

January

Welcome, Midway, 11 2-3
Ardmore, Ardmore, night 3
Thomasville Ct., Fairview, 11 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth. Mt. Tabor, 3 30-31

The District Stewards will meet at Centenary church, Winston-Salem, on Tuesday, November 17, at ten in the morning. Let all pastors, district stewards and lay leaders be in attendance that we may the more wisely plan for the year's work.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.

FOURTH ROUND

October

Leasburg Ct., Salem, 11 30

November

Yanceyville Ct., Shady Grove, 11 ..... Oct. 31 & 1
Memorial, night 2
Trinity, night 3
Carrboro Ct., Carrboro, night 4
Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

ELIZABETH CITY DISTRICT SPECIAL CONFERENCES

There will be held special conferences for the following charges in order to finish up the work for the year:

November

Roper, Pleasant Grove, 11 to 4 1
Columbia, Columbia, 7:30 night 1
Pantego-Belhaven, Belhaven, 7:30 night 2
Plymouth, Plymouth, 7:30 night 2

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.

FOURTH ROUND

November

Sanford, night ..... Oct. 31 and 1
Jonesboro, Poplar Springs, 3 1-2
Mamers, Woodside 3
Lillington, Lillington 4
Fayetteville, Quar. Conf. 5
Elizabeth, Trinity 7-8
Person St., Person St., night 8
Hay Street, night 9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

FOURTH ROUND

October

Jones, Trenton, a.m. 30

November

Pamlico, Vandemere, a.m. 1
Dover, Dover, a.m. 2
Craven, Tuscarora, a.m. 3
Harlowe, a.m. 4
Hookerton, a.m. 6
Seven Springs, a.m. 7
Snow Hill, a.m. 8
Centenary, New Bern, p.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.

FOURTH ROUND

October

Youngsville, Leahs, 11 29
Franklinton, 7:30 29
Zebulon, Wendell, 7:30 30
Bailey, Bailey, 11 31

November

Clayton, 7:30 4
Central, 7:30 ..... .
Edenton Street, 7:36 6
Millbrook, Rolesville, 11 7
Jenkins Memorial, 7:30 9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.

FOURTH ROUND

October

Shallotte, Andrews Chapel, a.m. 29

November

Halsboro, Hallsbro, a.m. 1
Carver's Creek, Freeman, afternoon 1
Wilmington-Epworth, p.m. 2
Wilmington-Grace, p.m. 3
Wilmington-Fifth Ave., p.m. 4
Wilmington-Trinity, p.m. 5
Town Creek-Zion, a.m. 8

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.

FOURTH ROUND

November

Rocky Mount Ct., 3 & 11 ..... Oct. 31 and 1
South Rocky Mount, night 1
Fremont Ct., Fremont, 11 4
Stantonsburg, night 4
Wilson, night 5
Washington, 11 8

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.

FOURTH ROUND

October

Northampton, Lasker, 11 31

November

Middleburg, Middleburg, 11 3

Jones—"So your friend died in abject poverty?"

Smith—"Yes, absolutely penniless. You see, he lost his health trying to get wealthy; then lost all his wealth trying to get healthy."—Selected.

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IN MEMORIAM

PATTERSON — Whereas, it has pleased our heavenly Father to call a beloved member from Harrison M. E. church to her reward—Mrs. Addie Patterson—on September 2, 1925.

Aunt Addie, as we called her, was one of God's most patient sufferers, having suffered from childhood with a cancer on her head. She bore the great affliction without a murmer, believing it was her heavenly Father's will. Mrs. E. W. Russell.

HACKLER—Bro. Lewis Hackler departed this life September 21, 1925. He was a member of the Methodist church and was faithful to every trust committed to him. He was a young man of high integrity, loyal to every good cause in the community. Truly a good man has departed, but we shall find him in the city of our fathers. The funeral was held from Sparta Methodist church by his pastor.

A. L. Lucas, P. C.

RESOLUTIONS OF RESPECT

The local work of the Woman's Missionary Society of the Methodist church, Enfield, N. C., wishes to pay a loving tribute to one of its charter members, Mrs. Elizabeth Anthrell B. Holloway, who quietly passed away on Wednesday, September 2, 1825—a woman of sweet Christian character.

She loved her church and was faithful to its teaching. Mrs. Holloway was for a number of years treasurer of her society. She loved her society and her church. Therefore be it resolved:

First, That although we shall greatly miss her and deplore her going, yet we know our loss is her gain.

Second, That we extend to the bereaved family and to the many who loved her our heartfelt sympathy.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy sent the family, a copy to the Progress and the North Carolina Christian Advocate.

Mrs. Margaret Knowles,
Mrs. A. W. Andleton,
Mrs. C. P. Rogers.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God, our heavenly Father, to call one of our beloved members, Mrs. O. E. Cunningham, from our missionary society at Waxhaw to her reward; therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That our society has lost a most earnest worker and our church a devoted member, one who lived close to her Lord and went about doing good.

Third, That we shall always treasure the memory of our beloved sister and strive to emulate her life.

Fourth, That we extend our love and sympathy to her husband and children and pray that God may bless and comfort them in their grief and loss.

Fifth, That a copy of these resolutions be sent to the family and a copy to the North Carolina Christian Advocate.

Mrs. J. M. Niven,
Mrs. E. N. Crowder,
Miss Lizzie Price.

TODD—Mrs. Elizabeth Todd was born in Anderson county, S. C., September 29, 1828; married to William P. Todd March 4, 1847; died at Lenoir, N. C., June 26, 1925.

Mrs. Todd was the mother of eight chilren, of whom only one survives, A. N. Todd of Lenoir, with whom she made her home during the last twenty years of her life. The husband and oldest son died in the Confederate Army. She left one brother, B. F. Carpenter, of Waxahachie, Texas.

A pilgrimage of ninety and seven years is a long one indeed. Faint and footsore would be one who should traverse its wearisome lengths in his own strength. But underneath her were the evrlasting arms and there walked with her One who says, "I will never leave thee nor forsake thee." Since thirteen years of age she had been a faithful and devoted member of the Methodist church. And how she loved it! Its interests were her interests. Its calls for prayer, for service, for support, ever won from her a joyous response.

Some three years ago she worshipped with the congregation at Lenoir for the last time. Owing to failing strength the privilege of church attendance had to be given up.

She always expressed herself as being ready for the Master's summons, and constantly admonished loved ones and friends to so live here that all might spend the years of eternity in the Father's many mansions.

We miss her but do not weep, for "precious in the sight of the Lord is the death of His saints."

By one who loved her,
Della V. Wright.

BENSON—The death of Thomas R. Benson of Swan Quarter, Hyde county, caused genuine regret to the entire community. He was a friend to all. Fortunate was the stranger who came to his door; he would always find a cordial welcome and the best the home afforded. The hospitality of "Mr. Tom Ruff" was known far and near. He was a faithful member of Soule M. E. church. Not a rear seat member, but one who always occupied a front pew. Mr. Benson attended services even after disease had so weakened his body that it was with difficulty he walked. He loved his church and fellowman and always upheld his pastor. The minister never left the home without having his conveyance loaded with good things from pantry, smokehouse, garden and orchard, which were always bountifully supplied.

Mr. Benson was a well read man, one with whom it was a pleasure to converse. For a number of years he was a very prominent Mason in his home county. He was a sufferer for over a year, and though his body wasted away by disease, he was patient to the last.

He leaves behind a faithful wife, who never tired in administering to his needs day and night, and four daughters and several grandchildren.

The church and the entire community suffer a great loss in the death of this lovable friend. G. M.

PATRICK—Near Aurora, Beaufort county, N. C., December 26, 1839, Nancy Elizabeth Hollowell was born. In 1860 she was married to James M. Patrick of Institute, Lenoir county, N. C. Their lives blended beautifully and the hospitality of their home became proverbial, and uniformly, the Methodist pracher especially, was welcomed at its threshold, and neighborly kindness was one of its established customs.

The full ripeness of useful years was on Brother Patrick when, in 1898, he entered into rest, leaving to God's care his good wife and their dutiful children, Dr. James E. Patrick, Miss Annie Elizabeth Patrick, now Mrs. D. H. Dixon, and Miss Iola Hollowell Patrick, who survive their noble mother since July 29, 1925, when she triumphantly answered the last call. Very rarely are children blessed with the sweetness and constancy of maternal love as were hers. It is meet that they "call her blessed." The enriching influence of a consistent Christian life is their abiding inhertitance. Their grief is more than balanced by the sure hope of eternal life.

This virtuous woman started right, remembering her Creator in the days of her youth, and seventy of her eighty-six years were devoted to Christ's service as a faithful member of the M. E. Church, South.

Rev. R. E. Pittman of LaGrange circuit led the funeral rites in the Institute cemetery, where her tired body sleeps.

As a grateful former pastor, appreciative of her friendship, and in memory of her kindnesses, I offer this tribute of love and sympathy.

R. H. Broom.

ERVIN—John Alford Ervin, son of Abner and Mollie Ervin, was born 1835; died at his home May 28, 1925. If he had lived to reach his next birthday, would have been 90 years old.

Brother Ervin lived and died in sight of his old home, where he was reared by the most godly parents. When the Civil War began he answered the call of his country, and enlisted in the active service for four years. It was interesting to sit and hear Brother Ervin tell of the Seven Pine battle, and on the Rappahannock river and other battles. We do not know when he joined the Methodist church—some time in young manhood, and has held his membership with Richlands church for more than 60 years and served on the board of stewards. You did not know him long before you knew he was an old time Methodist, a Democrat and a Confederate soldier. The older Brother Ervin grew the stronger he grew in grace. His testimony was beautiful as to his surety of heaven. He would often tell his pastor that he was ready for his departure to the "beautiful beyond."

He loved life, was always cheerful, full of jokes that were enjoyed by his large circle of friends.

In 1858 he was married to Miss Laura Elizabeth Munford, a refined Christian character, who was a great inspiration to Brother Ervin in life. To this union were born ten children —E. A., N. P., L. H., A. H., O. B. and C. M. now of New York; four daughters, Mrs, Z. T. Frizelle, Mrs. T. F. Barbee, Mrs. B. G. Thompson and Mrs. B. E. Askew, at whose home he died. Two sons, A. E. and L. H., and wife preceded Brother Ervin to the grave.

The funeral services were conducted by his pastor, Rev. J. H. Frizelle. A large number of relatives and friends were present to pay the last tribute of love and respect to Brother Ervin, our long life friend and neighbor. His body was tenderly laid to rest by the side of loved ones in the family cemetery near his old home.

In Brother Ervin's going the church has lost one of the oldest veterans of the Cross. May God's blessings rest upon the faithful children who administered to his every need and wish.

One more old veteran has answered the roll call and we feel sure Brother Ervin answered, "Here am I."

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call one of our beloved members, Lewis Hackler, from our church to his reward. Therefore be it resolved:

First, That although we shall greatly miss him and deeply deplore his going, yet we rejoice in the assurance that our loss is his eternal gain.

Second, He was a true Christian, an example for others to follow. "For him to live was Christ, and to die was gain." He leaves to his family the kingly heritage of a life of high integrity, and a name without blot or blemish.

Third, Each and every one who came in contact with him were inspired to higher ideals of life by his cheerful smile and sunny disposition, which will linger with us through all the coming years. The bank of flowers under which he was laid to rest spoke in simple words the life Lewis had

Fourth, That we extend our heartfelt sympathy to his bereaved loved ones, and pray God's blessings upon them in this hour of their great sorrow.

Fifth, That a copy of these resolutions be placed on the Sunday school record, a copy be published in our local paper, a copy sent to the North Carolina Christian Advocate, and a copy sent to the family of the deceased.

Mrs. Eugene Transou,
Dr. J. L. Doughton,
Mrs. J. Hardin,
J. M. Cheek, Jr.,
Committee.

TOMLINSON—J. H. B. Tomlinson, a brother beloved—mine own son in the gospel—a member of the Centenary M. E. Church, South, Smithfield, N. C., was born February 2, 1862, and died September 9, 1925. His parents were John Harris Tomlinson, deceased, and Sue P. Tomlinson, now living in her eighty-fifth year. "Grandma's" faith held her strong in body and spirit when the death shock came, and a week later she visited the sorrow-stricken family, comforting them by her presence for a day and night. God bless the dear aged grandmothers.

Brother Tomlinson was twice married. First to Edith S. Turner of Wa[illegible] county in October, 1886. The[illegible] by this union are: Mis[illegible] son, Smithfield; [illegible]linson Rand, Rand's M[illegible] county; Leo, who went back [illegible] heaven in infancy; Miss Helen Tomlinson, at present of Greenville, N. C. His second marriage was with Olivia B. Cheatham of Granville county in May 1924, who also survives him in the peaceful consciousness that she added happiness to the last days of his earthly life.

Brother Tomlinson was a man of affairs—a fine example of industry, integrity, economy and consequent prosperity. In speaking of him as a citizen the Smithfield Herald says:

"Mr. Tomlinson was a native of Johnston county and here he lived all the days of his life. He was a large farmer, and was allied with the business interests of this section. Besides his farming operations he was a director of the Ivanhoe Manufacturing Co. and also a director of the First and Citizens National Bank. He was a good friend and neighbor and his best monument will be the good report that he has left behind him in the community in which he has lived for more than sixty years."

He was a well informed man—a man of fine judgment, a safe, brotherly adviser, honest and reliable at all times. He loved the quiet, simple life of the country. He lived "by the side of the road," and among the native trees in the border of a great forest, where the birds sang for him a morning welcome to every new day. He loved nature, and lived close to her thrill of life as he studied it in soils, minerals, plants, trees, insect, wild animal and bird life. Long before entering into covenants of grace he loved God through nature's teaching. To him "The heavens declare the glory of God; and the firmament show His handiwork." The universe was to Brother Tomlinson a revelation of the goodness, power and wisdom of God. In spiritual life he was only four years and a few months of age, having professed faith in Christ in March, 1921, and was baptized and received into full fellowship on Easter Sunday, 1921. The humanly supreme influence that led him to this act of life's dedication (too long neglected) was the consistent life sermon—gentle, beautiful and strong in "faith that worketh by love"—that was lived in his home by the "twice born" wife of his early manhood, and who went suddenly from his side to her heavenly home and reward at once, after worshiping in that same church only three weeks before. Brother Tomlinson lived well for one so young in spiritual life, and came prepared to his death after only eleven days of sickness. From the first of his illness he said he would not recover, but that he had dealt fair as he knew how with his fellowmen. His only soul sadness was because of lost confidence in some human fellowships. Between himself and God all was well and he was ready to go. I loved him more and more as I entered into the "inward parts" (Psa. 51:6) of his life. By the freely given grace of God I shall see him again. His loved ones of the home and others share the same hope. "Love lifted him" and is lifting all of us up to celestial mansions of eternal fellowships. Comfort ye one another with these words (I Thess. 4:13-18).

D. H. Tuttle.

TRIBUTE TO MRS. JAMES WILSON

In memory of dear Sister Wilson
Today I write these words.
Alas, how we have missed her
Since she went home to God.

Oh, how she suffered pain and anguish,
No one on earth can know;
But she trusted God's sweet promise
To be with His saints e'er more.

The home, it seems bereft and lonely
Without her loving care;
Her steps have ceased, her voice is still,
And there's her vacant chair.

On the stand there rests her portrait,
And when we enter the home
Her happy smile still meets our eye,
Tho' to heaven we know she's gone.

Oh, how she loved the house of God;
Her name is there enrolled.
On Sabbath morn her place was filled,
'Twas home for her sweet soul.

But 'twas God's will to call her home,
Where Jesus had prepared
For her a rest of peace and jay,
Up in the Palace of God.

"Come enter in, dear fa ithful one,"
She heard her Saviour call.
"Thine alms are seen, thy prayers are heard,
Thou hast earned a rich reward."

So let's rejoice and trust God's word,
That we may live e'ermore,
And meet her where the angels sing
On Heaven's golden shore.

Mrs. Rosella Nunn.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, NOVEMBER 5, 1925 Number 45

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DURHAM, N. C.

North Carolina Conference to Meet in Fayetteville

AT 9 o'clock Wednesday morning, November 11, the eighty-ninth session of the North Carolina Conference will assemble in Hay Street church, Fayetteville. Bishop Collins Denny will preside. Rev. J. H. Shore is the pastor of the church and will be conference host.

In accordance with a long established custom of the conference the first session will open with the celebration of the Sacrament of the Lord's Supper. Since the last annual session of the conference Rev. R. H. Willis, for fourteen years the accurate and alert secretary of the conference, and one of the most devout and useful members of that great body of Christian ministers, has been called to his eternal reward. And on account of his death the conference after roll call will elect a new secretary, which is one of the most important offices in all the work of an annual conference. For in addition to keeping an accurate record of all conference proceedings, he becomes editor of the conference journal.



Hay Street Methodist Church, Seat of the Conference.

The North Carolina conference enrolls 257 clerical members and 72 lay members, making the total 329 members. These combined with the official visitors both from within and without the bounds of the conference and numerous Methodists from all parts of Eastern North Carolina who assemble for the great annual gathering, will convert the city on the upper Cape Fear into a Methodist Mecca.

Fayetteville will be crowded with the followers of Wesley from November 11-16, and the hearts of many who are not there will turn in that direction.

Five times before this has the conference held its sessions in the town of Fayetteville. The first was in 1866, then in 1872, 1887, 1901 and 1912. Bishop Denny presided in 1912.

The two outstanding items of interest in this, as in all other annual conferences of Southern Methodism this year, will be the vote on Unification and the election of delegates to the General Conference that is to meet next May. The conference will elect seven clerical and seven lay delegates.

Some of the annual conferences this year have in a small measure partaken of the stormy aspect of ancient church councils which are in certain quarters looked upon as spokesmen for the Almighty. But no one could by any possible stretch of the imagination think of the North Carolina conference otherwise than placid as a lake under the summer's sun. It is the best behaved conference in Southern Methodism. These brethren allow nothing to disturb the orderly routine of their work, and no one can hardly expect the approaching session to be different from those which have gone before.

The territory embraced in the conference is all that section of North Carolina which lies east of Rockingham, Guilford, and Randolph counties and the Pedee river. At the last session the conference enrolled 112,329 members of the church and 84,575 were enrolled in the Sunday schools during the year. The Epworth leagues had 8,475 members, the woman's missionary societies 8,475 members. Few if any conferences in the entire church can match the work being accomplished by the woman's missionary societies of the North Carolina conference.

Methodism in Fayetteville

The introduction of Wesleyanism into Fayetteville will ever remain one of the interesting stories of early Methodist history.

Grissom in his "History of Methodism in North Carolina" says: "The planting of Methodism in Fayetteville was by a negro preacher, and under peculiar circumstances. At the beginning of the nineteenth century there was no church building in the town. The Presbyterians had an organization but no church edifice." Then he quotes Dr. J. S. Bassett as follows: "One day there came to the place Henry Evans, a full-blooded negro shoemaker, who was going from Stokes county, North Carolina, to Charleston, South Carolina, where he proposed to locate. He is thought to have been born free, and it is known that he was converted at an early age. He removed first from Virginia to the neighborhood of Doub's Chapel in what was then Stokes, but is now Forsyth county. Here he stayed one year, and was licensed to preach by the Methodists."

The reader will bear in mind that Doub's Chapel was the home church of Peter Doub and that it was built by Peter Doub's father, who joined the Methodists after hearing Andrew Yeargan, the first Methodist preacher to enter Western North Carolina, which was in 1780, under appointment of a conference.

"When Evans saw the wickedness which abounded in Fayetteville," says Grissom, "he decided to settle and preach to the negroes. His preaching was with great power. Bishop Capers says he was the 'best preacher of his time in that quarter.' He had not been preaching long before the town council interfered and nothing that he could do would induce them to let him preach. He soon withdrew to the woods out of town, where he held meetings "changing his appointments from place to place."

He was now out of reach of the "council," so the mob took it up and pursued him from time to time. But he soon began to produce fruit which showed for itself. "One after another," wrote Bishop Capers, "began to suspect their servants of attending his preaching, not because they were made worse, but wonderfully better. The effect on the public morals of the negroes, too, began to be seen, particularly, as regarded their habits on Sunday and drunkenness.

"Public opinion was soon changed and Evans was allowed to preach in town, and it was not long before 'distinguished visitors hardly felt that they might pass a Sunday in Fayetteville without hearing him preach.' When the owners of these slaves saw what his preaching had done for them they, too, began to attend his services and the famous negro had some of the leading white people of the town to hear him. Among his first fruits were Mr. and Mrs. Lumsden, Mrs. Bowen, Mrs. Molsby, and Mr. and Mrs. Blake. A meeting house was erected, fifty feet long by thirty feet wide. The whites soon crowded out the blacks and Evans asked the preacher on the Bladen circuit to take this meeting house into the Bladen circuit."

In 1808 when Evans besought the pastor of the Bladen circuit to take Fayetteville under his pastoral care that circuit, says Dr. T. A. Smoot, "embraced the country extending from Long Bay, S. C., to and including Lumberton, Elizabeth, Smithville, Old Brunswick court house and Wilmington." That circuit would stagger some modern circuit riders and cause city preachers to faint, but the circuit rider of the Bladen circuit said to Evans, "Yes, I reckon I can take in one more preaching place; it will add only a hundred miles more to my itinerary on horseback, and these sheep of the flock must be fed." So the church in Fayetteville was formally organized 117 years ago with Thomas Mason as pastor.

(Concluded on page two)

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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MRS. MATTIE A. JENKINS

"Mother Jenkins" would doubtless be the better caption. For this great and good woman had been a mother to hundreds and hundreds of little children who deprived of the mothers that bear them found a Christian home and a mother, too, in the Raleigh Methodist Orphanage. For twenty-five beautiful and busy years she had lavished the love of her great mother heart upon the children of that great institution which is the pride of the North Carolina conference.

The other day "Mother Jenkins," one of the richest women in all the world, went away to her heavenly home and the sorrowing children of the Orphanage marched in long, solemn procession and each laid a flower upon the grave of her who had given them and the great company that had gone out from the institution the best that she had—her love and her life.

The older members of the North Carolina conference will recall the day that this woman's honored husband, no longer a young man, stood upon the floor of his conference and insisted that the conference should establish an orphanage to assist in caring for the fatherless and motherless children of the state. As a result of his plea a committee was appointed to look into the matter, as one leader of the conference said at the time, in order to be polite to Brother Jenkins.

But Brother Jenkins and his good wife had this question of an orphanage upon their hearts and they put their all into the proposed enterprise, and God raised up strong and influential friends who saw that the dream of Brother and Sister Jenkins should be realized, and now that great and growing institution stands as a monument to the memories of these elect servants of the Most High God and the unfailing friends of dependent little children.

Brother W. H. Brown, the pastor of the Jenkins Memorial church, Raleigh, in the following terms speaks appreciatively of this princess in the kingdom of our Lord:

"From every point of view our church has sustained a great loss in the death of Sister Mattie A. Jenkins. She was a faithful and helpful steward, she was one of our representatives on the city church extension board, and a member of a committee looking to the building of a new church. The desire of her heart was to see the church differently located and housed in an adequate plant. She believed that under these circumstances it would be a real force in the life of the orphanage and community. And when her pastor would get discouraged over the prospects she would bouy him up.

"Death has claimed a workman, a workman who stood in one of the most strategic places in our midst, but a workman who needed not to be ashamed, for she handled aright the word of truth. Her work was not accompanied by the beating of drums or the flare of trumpets, but by the Spirit of her Lord, so that oftimes we knew of her presence only by a heavenly atmosphere such as always surrounded her. She 'did not strive, nor cry; neither did any man hear her voice in the streets.' She moved among her fellows as one who feared lest she might 'break a bruised reed or quench the smoking flax.'

"Sister Jenkins knew that she had a mission in life that called for one who possessed a character akin to that of her Lord's and she strove to have such for the sake of her mission and her Lord, and her striving was not in vain.



Rev. J. H. Shore, Pastor of Hay Street Church, Fayetteville, and Conference Host

Being of such she took into her arms hundreds of little children, put her hands upon them and blessed them, and sent them out into the world to be a light unto the world. And these, 'her children, rise up and call her blessed.'

"Sometimes the day's journey was long and the work hard and she sat down to rest, but if as she rested she saw an opportunity to serve confronting her, forgetting self she would use it, and when comrades plead her need of rest, she seemed to say: 'Lift up your eyes, and look on the fields; for they are white already to harvest, and the laborers are few.' She was the handmaid of her Lord, ever standing by his side to do his bidding for his glory and his honor and for the welfare of humanity. And when she saw that her active work on earth was ended, like the prophet, she tried to drop the mantle upon another, saying to her pastor, 'Take the name of Jesus with you wheresoever you go.' Take it to every one.

"She could say with Paul, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' For among her last words were: 'He is here; He is here. Jesus is here, and he will go with me all the way.' And just as she was lapsing into unconsciousness she said: 'It is all right, it is all right.' And the last words were 'All right.' And it is all right with her soul today."

DR. M. BRADSHAW RAPIDLY RECOVERING

Dr. M. Bradshaw, presiding elder of the Durham district, who underwent a major operation a few weeks ago in a Philadelphia hospital, is getting on well and expects to return home at an early date. His numerous friends, not only in his own conference but in every section of North Carolina, will rejoice at his rapid recovery.

It is greatly desired that he be able to attend the approaching session of the annual conference at Fayetteville. For the absence from conference of this brother beloved would rob the session of much of its joy to that great company of friends who enjoy so greatly his genial and delightful fellowship.

DEATH AT THE GRADE CROSSING

The death of seven and serious injuries to twenty-two other school children when a Coast Line train last Monday morning hit and almost demolished a school bus at Nahunta, Ga., was a terrible accident and one more powerful plea for an elmination of all grade crossings. Without delay the grade crossing ought to go. It is a death trap. So long as the public must jeopardize their lives at these deadly crossings it is interesting to note what the Charlotte Observer says about a measure of precaution practiced in this state. If what the Observer notes as a fact is not universally practiced it should be. Here is what that paper says:

Some people traveling the state highways by automobile find on occasion that their schedule of arrival at a railroad crossing coincides with that of some school truck, and the invariable observation is this: the driver halts his car, two or possibly four boys, get out and station themselves on the track. One group looks up one way and the second down the other way. Then, when the driver gets the signal that the road is clear, he proceeds to pass with his load. In this precaution we may find the cause of North Carolina's exemption from school bus fatalities at the crossing. Similar precautions in Georgia might have prevented the distressing casuality at the Coast Line crossing. It is upon the driver of the school bus, of all people in the world, that the greatest responsibility for caution is imposed.

PRESIDENT W. P. FEW FRATERNAL MESSENGER TO THE METHODIST PROTESTANT CHURCH

For the first time in their history the Methodist Protestant church and the Methodist Episcopal Church, South, are this year exchanging fraternal greetings. Dr. W. P. Few, president of Duke University, will this week serve as representative of the North Carolina and the Western North Carolina conferences to the Methodist Protestant conference which is in session at High Point.

Dr. Geo. R. Brown, pastor at High Point, was welcomed by the Western North Carolina conference at Statesville and brought an appreciated message. He or some other fraternal delegate will appear before the North Carolina conference at Fayetteville.

This exchange of greetings is not to be interpreted as a jesture in favor of organic union, even though this would not be distasteful to many in both these Methodist bodies that separated just one hundred years ago. The only object in view is to cultivate a closer fellowship that may result in the most cordial and helpful relations between these two Christian churches which have a common origin.

NOT THE CHRIST OF ART BUT OF LIFE

Not the Christ of the artists in the garb of the Middle Ages with a halo about his head is the need of today. But rather the Man of Gallilee in the garb of men who toil and who speaks so that the common people will hear and can understand.

Well has Lynn Harold Hough urged:

"Let us rescue Him from the artists, from the plaster saints, from the people who have never understood Him. Let us bring Him out into the turmoil, shame, bitterness, vice, sordidness, brutality, and heart-burning passions of our great towns. And as we look at the shining glory of His stainless figure, let us say: 'Son of Man, Son of God, what are you going to do about this? And then, before He can answer, let us kneel down and say: 'What do you want us to do about this? If we should just happen to do that, we should become such mighty men that we could touch the issues of the new age with a living power."

NORTH CAROLINA CONFERENCE TO MEET IN FAYETTEVILLE

(Concluded from page one.)

One hundred and seventeen years is hardly a hand's breadth in the history of the Kingdom of God, but through these years great things have been wrought for Methodism in the city of Fayetteville.

Impelled not by the dictates of external authority but acting under the compulsion of his own heart, Evans, like Simon of Cyrene, bore the cross of his Lord, but not in vain. For upon that foundation has arisen a great church and a great people in the kingdom of our God. And the Methodists of Fayetteville occupy a place in the front ranks of the forces for righteousness in that good city. And their hospitality and their fellowship will be a constant joy to the great conference that is to assemble in the midst of a people famed far and wide for their unstinted hospitality, superb culture and high appreciation of all the finer things of life and character.

Preaching each afternoon at conference by the following: Rev. G. F. Smith, Wednesday afternoon; Rev. D. H. Tuttle, Thursday afternoon; Rev. E. L. Hillman, Friday afternoon.

PEOPLE AND THINGS

North Carolina Conference: Fayetteville, Nov. 11

Rev. and Mrs. W. A. Cade announce the birth of a daughter, Betsy Shaw, on October 27, 1925.

Rev. and Mrs. Dwight Ware are the happy parents of twin boys. A cablegram last Friday from Oxford, England, brought this interesting message to Dr. and Mrs. W. R. Ware at Forest City.

Dr. A. C. Miller, editor of the Arkannas Methodist, and Miss Susie McKinnon, daughter of the late Rev. H. D. McKinnon of the Little Rock conference, were married October 15. To our distinguished confrere we extend our heartiest congratulations.

Rev. Raymond Browning writes: "Next Sunday (November 1) we will close a 32-day revival at Conway, S. C. The Lord is blessing us and folks are getting saved. This will be our last tent meeting for this season. On November 5 I am to begin a series of revival services for the students at Taylor University, Upland, Ind."

The Rev. W. C. Martin, pastor of the Fifth Avenue M. E. church, was elected president of the Wilmington Ministerial Association at a luncheon held Monday at the First Presbyterian church. Rev. H. W. Baucom of Temple Baptist church was chosen vice president and J. B. Huntington, general secretary of the Y. M. C. A., was re-elected secretary and treasurer. Owing to slight illness Rev. A. D. P. Gilmour of the First Presbyterian church, the retiring president, was unable to attend and Rev. W. H. Milton, pastor of St. James Episcopal church, presided. Bishop Thomas C. Darst made an inspirational address and Albert Brown of the First Presbyterian church choir rendered a solo. There were eighteen ministers in attednance.—Star.

Rev. W. A. Jenkins last Sunday morning delivered his first sermon at Park Place church, Greensboro. Many of his new congregation had not heard him before. His theme was "The Greatest of the Commandments." Most interestingly and instructively did he unfold the meaning of that great text upon which hang the law and the prophets. The impression he left upon his congregation was most favorable if one may judge by the remarks heard going out of the church. His introductory words in taking up his new work were timely and appropriate and both pastor and congregation expect a happy year at Park Place.

A list recently prepared by Miss Mary Taylor Moore, registrar of North Carolina College, shows the religious leaning of the almost 1650 students now present at that institution. Only 27 of the group indicated no preference. Here is the list: Methodist, 582; Baptist, 432; Presbyterian, 304; Episcopal, 108; Lutheran, 51; Christian, 38; Methodist Protestant, 24; Jewish, 23; Friends, 11; Reformed, 10; Universalist, 4; Disciples, 4; Moravian, 3; Church of Covenant, 3; Congregational, 2; Christian Science, 2; Catholic, 2; Bible Student, 1; Holiness, 1; Unitarian, 1; Church of Christ, 1; no preference, 27.

The Albemarle Press carries this interesting news item: "The first business session of the board of stewards was held Sunday afternoon, when the annual budget was made out. Mr. R. L. Smith is continued as chairman of the board, Mr. A. C. Lentz as secretary, and the organization practically complete as composed during the past year. No request had been made from Rev. C. M. Pickens that his salary be raised, but the board has given him an increase each year he has served the charge, and as it is a recognized fact that Albemarle has in him a minister who ranks with the best in conference, there was no debate upon the proposal that Central church pay its pastor this year the sum of $4,000. The work has steadily grown in strength under Mr. Pickens, and he is stronger with his congregation today than at any previous time. A large audience greeted him Sunday morning, although the weather was very inclement."

Last Sunday morning in West Market Street church Rev. J. B. Craven, the new presiding elder of the Greensboro district, preached an excellent sermon on "The Church's One Foundation" to a large and appreciative congregation. This was the beginning of Brother Craven's work on his new district. He and his family have received a most cordial welcome to Greensboro and the people are looking to him to make a most effective leader in the work of the Greensboro district. At the evening hour another large congregation assembled to see "The Church at Work'„ a pageant of the activities of the church, written and directed by R. B. Henry, educational director of West Market. Synopsis of the pageant: Mr. Church Member, who is reading a church bulletin sees a notice of the budget for the coming year. He does not favor the budget or any system of financing church work; so he begins to criticise present day churches for their methods of raising money. Suddenly he is interrupted by Miss Destructive Fire, who tells him that she visits churches as well as other buildings. He then decides that the church should carry insurance against fire. Then in turn other symbolic characters appear before Mr. Church Member and he asks the cost of the item which each represents. Spirit of World Evangelism is the last to claim a place on the budget. After her challenge Mr. Church Member not only accepts his responsibility for the church budget, but he adds a World Mission Special, a voluntary offering, to the required items. The pageant closes with a tableaux of the entire cast while a hidden quartet sings "A Charge to Keep I Have."

"'I am going to be with Jesus,' said Mrs. Noel E. McQuague last Sunday night as she lay dying, having been seriously ill since last Tuesday, and soon after having spoken these words fell into that sleep from which there is an awakening at the last day. She was a consecrated Christian and a member of the First Street M. E. church. Her death has cast a pall of sadness over the community in which she lived, and she will be missed not only in her home but also in the community. Mrs. McQuague is survived in addition to her husband by one child of a former marriage, her aged father and mother, Mr. and Mrs. Wyatt Deese, of North Albemarle, and five brothers and two sisters, Messrs. W. T. Deese of Marshville, J. C. Deese, Ruby, S. C., C. T. Deese, Wingate, E. A. Deese, Belmont, Mrs. Roxie Hinson, Monroe, Mrs. Ella Nash, and Mr. Jeff Deese of this city. The funeral was conducted from First Street M. E. church Tuesday afternoon at two o'clock by Rev. R. A. Swaringen, assisted by Rev. B. C. Whitley, and interment followed in Poplin's Grove cemetery. The many beautiful floral tributes was proof of the love and esteem of her many friends in Albebarle and surrounding country."—R. A. Swaringen.

TO THE LAITY OF THE WESTERN NORTH CAROLINA CONFERENCE

I have just written to the district lay leaders in our conference asking them to put on the every member canvass in each church in every district. I am asking you, my brother, to give your services if asked; if not, please volunteer your services and let's complete our financial program early in the conference year. Remember we must solicit every member of the church. We owe it to them to ask. They owe it to God to contribute something to the church of Christ.

The subscription cards will be given (no charge) to any congregation that will use them.

We made progress last year. We had fine co-operation on the part of a large number of our congregations. Many preachers and laymen told me that they owed their ability to pay out in full to the every member canvass. It is the most important step you or your church can take at this time.

Won't you, Mr. and Mrs. Reader, please take part in this? Do not forget to pray for God's help to enable you to do your part in this work. We are expecting big things from God in our conference this year. See your preacher at once, pledge him your unstinted service and fidelity and then just wait on God and you'll have the best year in your experience.

Chas. H. Ireland,
Conference Lay Leader.

AN APPEAL TO THE PASTORS OF THE WESTERN NORTH CAROLINA CONFERENCE

In adopting the report of the board of missions our conference agreed to assume $60,000 as our part of the $750,000 which the M. E. Church, South, is attempting to raise to tide over the general board of missions over a critical emergency caused by the failure to collect the Centenary subscriptions. We believe if every pastor in the conference will present the facts in every congregation and give the people a chance to give we can easily collect $60,000 by the first of the year. It will do our people good to respond to this great need. Brother pastor, don't rob your people of the chance of a blessing by failing to present to them this matter at once. When the collection is taken send it immediately to Mr. J. F. Rawls, 810 Broadway, Nashville, Tenn.

E. K. McLarty,
Chm. Board of Missions.

CONFERENCE NOTICES

Presiding Elders to Meet

Bishop Denny asks that the presiding elders meet him at the Prince Charles Hotel, Fayetteville, at 2:30 p. m. Tuesday, November 10, 1925.

J. D. Bundy.

Board of Missions

The Board of Missions is called to meet in Hay Street church, Fayetteville, at 8 p. m. Tuesday, November 10. The presiding elders are invited to meet with the board. W. W. Peele, Chm.

Committee on Admissions

The committee on admissions will meet in Hay Street church, Fayetteville, Tuesday night, November 10, at 7:10, in room appointed. All who are to come before this committee are urged to be present for this meeting. N. C. Yearby, Chm.

Class of First Year

The members of the first year class are called to meet in the room designated Tuesday night at 8 o'clock.

W. A. Cade,
A. S. Parker,
Committee.

Class of Second Year

The class of the second year will please appear before the committee in the room assigned immediately after the adjournment of the services Tuesday evening, November 10. H. E. Spence, Chm.

Class of Third Year

Members of the class of the third year will meet the committee on Tuesday evening, November 10, at 8 o'clock. The required sermon should be mailed to F. S. Love, Wilson, N. C. F. S. Love.

Program of Conference Historical Society Tuesday Evening

Anthem—Hay Street Choir.

Hymn No. 415—"Faith of Our Fathers."

Scripture Reading and Prayer—Rev. B. E. Stanfield.

"The Wayside Cross"—Mr. Harry Sheets, Rev. S. K. Phillips, Sergeant Cawthorn and Prof. R. R. Harley.

Address: "Duke University"—Prof. H. E. Spence, A. M.

Hymn No. 349—"Saviour, Thy Dying Love."

Election of officers.

Miscellaneous business.

"Now the Day Is Over"—Prof. J. Christopher Marks.

Adjournment.

IMPORTANT NOTICE

This is to advise the public that Earl B. Moll, who has been an evangelist in the Methodist church, is going about the country imposing upon people by passing worthless checks. This brother was arraigned in Mississippi last winter and suspended from the ministry and membership of our church. The public should be warned against his operations.

W. N. Ainsworth.

We are glad to announce that Rev. W. A. Barber has been appointed and has accepted the work of field secretary for the Epworth League in the Western North Carolina conference, and we bespeak for him the co-operation of all our pastors and league workers. This appointment carries the endorsement of Dr. F. N. Parker, general secretary, Nashville, Tenn.

L. B. Hayes, Conference President.
G. T. Bond, Conference Board President.

PLEASE GIVE ATTENTION

Rev. J. H. Shore, pastor at Hay Street and conference host, requests all delegates and preachers, upon their arrival in Fayetteville, to go direct to Hay Street church, where they will be assigned to their homes, given meal tickets and other information necessary for their welfare. This is important and every one is earnestly requested to comply.

SHELBY DISTRICT STEWARDS TO MEET NOVEMBER 12

A meeting is called for the district stewards only of the Shelby district at Lincolnton Thursday, November 12. Our meeting will begin at 10 a. m. A little later the pastors and lay leaders will be called together. C. S. Kirkpatrick.

GREENSBORO DISTRICT STEWARDS TAKE NOTICE

The meeting which was called for November 12 in last week's Advocate is changed to November 17.

Southern Methodism In Poland

By Rev. A. J. Weeks, D.D.

Our newest foreign mission is in Poland and while much has been written about our work there I doubt if many of our people appreciate its importance and its possibilities. As a matter of fact the average American church member knows less about religious conditions in continental Europe than he knows about conditions in Asia and Africa.

Some of our own people think we have no call to establish and maintain missions in Roman Catholic countries. If in this eventful hour Southern Methodism should be obliged to withdraw from any of its fields, which God forbid, it is possible that the first thought would be to close those last established—the European missions. I am convinced that just now and for the immediate future the most challenging work we have anywhere in the world is in those new fields. This is not the conviction of a moment but results from the best thinking of which I am capable. Commercially and politically Europe touches the whole world. It is the nerve center of the world today and any impairment it suffers is felt throughout all the continents. Then Europe and America are closely related. This is recognized in financial and commercial circles and it is no less true in the realm of the moral and spiritual. The breakdown of Christianity in Europe, and it is under a terrific strain, will inevitably affect us in the United States.

Europe must be stabilized for the safety of the world. It must be stabilized for our own safety. Christian leaders ought to be as alert and as wise as financial leaders. In fact the churches are directing the only program that gives promise of permanent stabilization. Our efforts in all of our missions must be increased rather than lessened. Without exception we are getting unprecedented returns on the investments we are making. I have no disposition to attach greater importance to missionary work in one land than in another. I only speak of the supreme urgency of the task in Europe and of its far-reaching importance. Whatever the cost we must hold on to our work in Europe. To permit it to fail for lack of support would be a betrayal of a sacred trust in the most unusual hour we have known.

In September I visited our mission in Poland and while my time was so limited that I saw but two or three centers I came away with a deeper and a more intelligent interest in it than I had before I saw it. I am undertaking to bring to the attention of our people the work we are doing and the opportunities we have in that land where religious needs are so many and so great. We must get definitely fixed in our minds the conviction that our work must be adequately maintained in all of those fields.

Poland, whose independence was re-established as a result of the World War, consists of the Polish territories formerly incorporated into Russia, Austria and Germany. The largest area was recovered from Russia, the so-called "Congress" Poland; from Austria Poland recovered Galicia with valuable oil deposits and salt mines; and from Germany, Posen, West Prussia, and the necessary territory for an outlet to the Baltic Sea. It has an estimated area of about 150,000 square miles stretching from the Carpathian mountains toward the Baltic Sea, which it only reaches by a narrow corridor. It has a population of about 27,000,000. Of these 18,000,000 are Poles, 5,000,000 are Jews with the remainder of the population made up of White Russians, Germans, and Ukrainians. Up to the middle of the eighteenth century it was a rather powerful state, having had a continuous political development for almost a thousand years. Although it suffered terribly in the World War and was left in a condition almost as bad as that of northern France, its recovery has been remarkable. Many of its problems are yet unsolved and the nation is by no means steady, but it faces the future with hope and there is good reason to believe it will be able to maintain itself in the family of nations.

Our work in Poland has grown as rapidly as could be expected in view of the odds against us. We must not forget that it is yet in its beginning. There has been no extensive mass movement toward evangelical Christianity. The nation has not turned to Protestantism. The development is slow and ought to be slow. Foundation work must be done first or we will have a structure that cannot stand. Better never build than to build without an adequate foundation. Our work has probably been extended as rapidly as it should have been.

We are in practically all of the more important centers. In Warsaw we have a varied and in many ways a very wonderful work. It is only fair to say that its greatness is potential rather than actual. In other words, it is great—tremendously great—in possibilities. We have a fine property, bought at a low price and worth many times what it cost us, and in this fine building a many-sided program is carried on. Here our people gather for worship in a good auditorium. Here classes in the English Language College assemble and through this unsual institution we are in touch with the intellectuals of the city. There is wide-spread desire among Europeans to learn English and by affording instruction in English we have established contact with thousands of influential people and have put into their minds in the language they are so eager to learn some of the best things culled from religious literature.

I visited Klarysew, one of the brightest spots in Poland. There we have an orphanage and school. There we have about 120 boys and girls, many of whom have known tragedy as cruel as death and all of whom have found in that quiet haven a place of peace where their lives can unfold under the best environment. Director Dropiowski of Klarysew is a native Pole, an educator of high standing and long experience, and a genuine Christian and Methodist. He is a Methodist preacher now with a passion for the extension of the Kingdom of God in his native land. I had lunch with him and the Klarysew staff and then a delightful visit with the director and his wife in their home. More than once he referred to the Roman Catholic church which he left when he was converted. There was no manifestation of undue bitterness but time and again when referring to Romanism he said, "It is darkness." He is like a father to those boys and girls and the whole atmosphere of the place is wholesome. A few years hence a number of those Klarysew boys will be preaching the gospel over Poland. I shall not forget the faces of the Klarysew boys and girls. I shall not forget their greeting. And I shall not forget how the surges swelled my heart as in imagination I saw them coming out of the storms back yonder to find safety in the harbor my own Methodist church put there to shelter them.

I went out into the heart of Little White Russia, within two miles of the Soviet border, and spent the night at a farm house out there. This White Russian population is appealing to us for the Word of Life. We could take thousands of them into the church, but this would mean but little to them. They must be evangelized first of all. Again foundation work must be done and this will take time and men and money and prayer and faith. If any church ever faced such an appeal I know nothing about it. The work is delicate and difficult. To do it will require consummate wisdom and skill. The difficulties, great as they are, are no greater than the difficulties in the Roman Empire when Paul entered upon his great mission there. Over there against the borders of great Russia live two or three million people whose lives are empty. They are mystics hungering for the Bread of Life. In the providence of God that field appears to be open now to my own church as to no other. Will my church be equal to the challenge?

What about difficulties in Poland? They are there without doubt. Poland is strongly Roman Catholic and of course this accounts for the fierce opposition. It has never been and is not now our policy to stay out of any country because it is Roman Catholic. The fact that we are in Mexico, Brazil and Cuba is proof of this. If Methodism has no business in Catholic Poland, then what business has Romanism in Protestant Germany and Protestant North America? In reaching conclusions let us try to be fair to ourselves and to our own. To think of our missionary work in continental Europe as nothing more nor less than a contest between Protestantism and Romanism is utter folly. He who takes that view has a perverted conception of the missionary task and program. We are not in any of those countries to fight Romanism primarily. We are there to preach the gospel and to obey the solemn injunction of our Lord, who said, "Give ye them to eat." We are not justified in withholding bread from hungry populations because somebody else is standing near by offering a stone for food.

There is opposition, certainly there is. It would be cruel if it dared. Our church has not been recognized by the government and no one can foresee whether it will be or not, but it is certain that multiplied thousands of the people hunger, and that they want us to stay there. How many lands have been entered by evangelical Christianity where there was no opposition? If our own church had only gone into places where it was unopposed, it would not be in any foreign field today. The graves of martyrs mark the high points in the efforts to redeem both Asia and Africa; they are thick on some of the islands of the South Seas; and, in fact, no land has been won to Jesus Christ until it has been baptized with blood. Has the church become so unheroic, and is it so destitute of high courage that it must slink away from sections where it is opposed?

There must be utmost care, statesmanship of a high order, an absence of bungling, but cowardice never!

As I see it, the outstanding needs in Poland at this time are, first, a campaign of evangelism. This means that we must train a native ministry that has been thoroughly converted to preach to the people in their own language. A good beginning has been made, but if we are wise we will equip institutions and put into them carefully selected men to gather around them a native ministry capable of being developed into an evangelistic force. If we do this we can then withdraw and the work will take care of itself. Then we need a great body of evangelical literature carefully prepared and put together in attractive form for general and wide distribution. A creditable beginning has been made in publication work in Poland, but for lack of funds it is pitifully limited.

Let me say to our people that while we need money to support that work, and all our work, we need something else. As Methodists we need a new conviction about our obligations. This conviction ought to be so strong that the different work over yonder will be a subject of daily prayer. We have as fine a band of missionaries in Poland as we have in any field. There are just a few of them, but they are devoted and energetic and cheerful. They are there because they love God and men. They are entitled to our confidence and support. They are working under harder conditions than we at home know anything about. We must not forget that.

Bishop Beauchamp is doing a very important and difficult work in the fields under his supervision. Sometimes his heart almost breaks under the restrictions that limited support put upon him. Southern Methodism will respond to the call of God along that far crimson frontier and the next generation of her children will call her blessed because of her wisdom and fidelity.

THE RETURN OF THE PRODIGAL

The father's joy was without flaw. Nothing could spoil the day for him. He had found what he was looking for. He was not troubling himself about how the money was wasted in the far country. He was not asking himself how good a worker the returned son would make. He did not raise the question as to how long the son would remain in the penitent mood. His discerning eye told him that that question had been settled forever. He had found his son! That changed everything and set everything to rights.

The father's joy is probably the deepest truth in the parable. The attitude of the son made a difference in the attitude of the father. There was no farewell banquet when the son left home. The son had always known the open-handedness of the father, but after his return home he saw more than open-handedness. There was a side of the father's character never hitherto revealed. The elder brother, the neighbors, the younger son, all were surprised at the father's feast. They had not thought of the father as "emotional." Perhaps in some way or other the universe itself would take on more the character of a feast if men would reveal themselves more truly as the sons of the Father in heaven.—Bishop F. J. McConnell.

"Friendship is the opportunity for service. He has most friends and keeps them most securely whose life most contributes to the good and happiness of others."

AN ORPHAN GIRL, A HEART-BROKEN BOY AND A WHITE-HAIRED MISSIONARY STARTED ALL THIS

An agonized cry wrung from the lips of a heart-broken boy; a jewel placed on the altar by an orphan girl to redeem somebody's unkept pledge, and an old man's act of self-denial lifted the proceedings of the one hundred and forty-third annual Virginia Methodist conference from the monotonous level of drab routine deliberation to an exalted plane of inspired and flaming human drama.

It was after Dr. Robert Lee Russell and Dr. E. H. Rawlings had described the plight of Southern Methodist missionaries in the foreign field handicapped by a rigorous curtailment of funds, as the result of a million dollar deficit, and emphasized the necessity to raise a special missionary fund, or call back home many of the missionaries, that the first note of drama was injected in the proceedings. Bishop Candler declared an "experience meeting" on the subject in order.

From his seat far back in the church rose a young man—a youth of slight build with a tousled mop of dark hair and the gleaming eye of a crusader. Those who were presnt at the deacon ordination services yesterday recognized him as Roy Price. In a voice throbbing with emotion, he outlined the dream of serving his Lord in the unenlightened places of the earth—a dream that had carried him through Randolph-Macon College and then to a special degree in Emory University in preparation of his life work.

"I am one of those who volunteered for foreign service," he said. "When I got my degree at Randolph-Macon, our mission board advised me to go to Emory for further training, and when I won my degree there last June I notified the board. Then I received a message from the board which I can repeat by heart. It was:

"'Do not get your heart set on going, for the financial condition of the board is such that we cannot send you out upon your graduation, and maybe not for two years.'

"Oh," exclaimed the boy, his voice soaring into a poignant sob, "It broke my heart when the board said I couldn't go. For I want to go where God wants me to go and do His work. I beg you; I plead—let me carry the Gospel across the seas. And I stand with 500 other young men and women, eager, anxious to give our lives to the service of God."

Silence gripped the congregation as the boy, his cheeks streaked with streaming tears, resumed his seat. And silence is not the usual condition of a Methodist conference in session. Bishop Candler cleared his throat and sat there before the vast assemblage, unashamed of the tear-film over his eyes.

"Alas," murmured the bishop, "that human bodies and human lives are so cheap, and money so dear."

John P. Pettyjohn, a Lynchburg layman, observed that "our very riches are making us poor."

Then Dr. Fred R. Chenault, pastor of Broad Street church, the conference seat, arose to announce that though his church was laboring under a debt of $118,000, it would assume the responsibility and expense of sending Mr. Price to the foreign field.

The young preacher sprang up in an ecstacy of joy.

"I thank you! I thank you!" he sobbed. "That's all I can say." His eyes were streaming, and many other eyes in the congregation were moist.

Then the venerable John C. C. Newton, for fifty years an active and tireless worker in the mission field of Japan arose. He would yet be in distant climes, extending the cause of Jesus, he said, but for the fact that his wife and constant companion of a half-century of crusading for Christ, was in such a state of health that she could not stand the climate of the Orient.

Aged Preacher Gives Watch

"My heart's still in Japan," he said, "and I want to help in this missionary movement. I have no money, but I have a watch. It's about all I have, but I want to give it to the cause.'

And he passed the watch over to Dr. Lipscomb, conference secretary.

"You oughtn't to do that," exclaimed Bishop Candler," visibly moved by the humility of the saintly looking old patriarch. "But it's a golden heart giving a watch of gold to the Lord."

Mrs. Lee Britt, of Suffolk, presented the third stirring episode in the story of vital human drama. She walked to the front of the pulpit, displaying in her hand a diamond ring.

"I hold in my hand a precious jewel," she began. "I want to tell you its story."

And she proceeded to relate a story as beautiful as the story of the woman who anointed the Saviour'e feet and wiped them dry with the hairs of her head. The heroine of the story was a Norfolk girl. Her name was not divulged.

A few days ago Dr. Russell appeared before a woman's missionary meeting in Suffolk and told of the problems confronting the mission board, of which he is senior home secretary. He stressed the fact that the board was almost at the point of being froced to withdraw some of the 500 missionaries maintained in the foreign field by the Southern church because of dwindling resources.

Her Graduation Present

"The next day," Mrs. Britt said, "I received a letter from a Norfolk girl, enclosing this diamond ring, which I am assured by a Norfolk jeweler is worth from $550 to $600. The girl in her letter stated that while she and her mother and sister—her father is dead—had subscribed and paid $1,250 on the Centenary fund, she wanted to do more than that.

"'Please put this diamond,' the girl said in her letter, Mrs. Britt stated, 'in the place of some unpaid Centenary pledges.'"

The ring was a graduation present given the Norfolk girl by her father shortly before he died, Mrs. Britt said, and was one of the owner's most cherished possessions.

This incident brought the "experience meeting" to gripping climax. The Rev. J. M. Rowland announced the conference ought to redeem Dr. Newton's watch and return it to him. In a few seconds more than $40 was donated toward this purpose. Then Dr. J. W. Moore, of Epworth church, Norfolk, said he thought the self-sacrifice girl's ring, too, should be redeemed, and announced that he would give $100 toward its redemption. That his suggestion reflected the sentiment of the conference was apparent, for cries from all over the church rang out faster than the secretaries could take them down—cries of "put me down for $10."

Donations Thick and Fast

Close behind Dr. Moore came the Rev. David J. Traynham, a Civil War veteran and a patriarchal figure with flowing white beard and long black coat. He subscribed $100, as did Dr. Rawlings, foreign mission board secretary; Dr. T. McN. Simpson, presiding elder of the Portsmouth and Newport News district; E. G. Mosley of Danville; Dr. J. T. Bosman, presiding elder of Eastern Short district; and many others. Thomas S. Southgate of Norfolk gave $200, and Mrs. Southgate and daughter $100 each. And by that time the donations were pouring in so thick and fast that reporters were unable to note them down.

In this connection a watch—the property of the late John Hannon, long known throughout the conference as "Amen" Hannon, a picturesque and beloved character—given to Dr. Rawlings by Mrs. Hannon to be applied on the missionary fund also was redeemed and restored to the widow. The secretary at the conclusion of the free will offering announced that the collection that had started for a goal of a few thousand dollars had reached a total of $8,159.45.

Will Raise Quota

Dr. Rawlings with the best of intentions sounded a palpably false note when he announced that the day's collection could be applied against the conference's quota on the $750,000 fund.

"No, no, no!" came shouts of protest from all parts of the church. "This is a spontaneous offering and has nothing to do with the quota. We'll raise the $60,000 in the churches. We'll raise more than $60,000. We'll raise $100,000 in the conference for the cause of our missions."

And that appeared to be the prevailing sentiment. The present outlook is that the mission board is about to emerge from a period of depression bordering upon despair into an era of prosperity through the inspired generosity of Virginia Methodists—that is, if the precedent established here today is carried out in the other conference of the denomination.—R. M. Murry, in Richmond Christian Advocate.

NORTH CAROLINA CONFERENCE BROTHERHOOD

The constitution of the North Carolina Conference Brotherhood as amended and adopted at its annual meeting November, 1924, says in Article 4: Any clerical member of the North Carolina conference, either on trial or in full connection, or any one doing supply work in the conference, may become a beneficialry member of the brotherhood by the paying of an initiation fee of fifty cents and within sixty days from date of entrance a mortuary assessment of three dollars. Supplies or local preachers who have served at least ten years and who cease to travel because of physical disability, many continue as beneficiary members.

Any person may become a non-beneficiary member upon the payment of one dollar and the promise to pay one dollar on the death of each beneficiary member thereafter.

Article 5. On the death of a beneficiary member, each surviving beneficiary member shall be assessed three dollars, and each non-beneficiary member one dollar, the same to be paid in to the treasury within sixty days from the date of the notice of assessment, except in case of our foreign missionary members, who shall be allowed ninety days.

Article 9. Beneficiary membership in the Brotherhood shall not be forfeited by transfer to any other field of labor in the itinerant ministry of the Methodist Episcopal Church, South.

Article 10. The opportunity of joining this Brotherhood shall be limited to November, 1926, for present members of the North Carolina conference, after which time each new member of said conference shall have three years of grace in which to become a member of the Brotherhood.

All the members of this Brotherhood are most earnestly hereby requested to secure as many new members—both beneficiary and non-beneficiary—as possible before our next annual meeting, which will be held in Fayetteville, during the approaching session of the N. C. conference. We who have identified ourselves with this delightful fraternity are exceedingly anxious that the family of very other preacher that is eligible shall enjoy the benefits and blessings of this noble Brotherhood, which the most of us will need sooner later.

Laymen could not invest their money better than to be non-beneficiary members of this Christian body of followers of the good Samaritan and send one dollar to relieve the necessities of the broken-hearted widows and orphan children of our sacrificing an faithful preachers when they have fallen at their posts. It is a privilege of great value that will not fail of its rich reward to anyone who believes the words of the Lord Jesus who said "It is more blessed to give than to receive."

Permit me to most respectfully ask every pastor in the North Carolina conference to please be so kind as to take this very important question up with the leading members of our church in your charge and secure as many non-beneficiary members for the N. C. Conference Brotherhood as possible by November 11, 1925.

I doubt if there is a better plan for insuring the lives of our ministers, and materially helping to take care of their faithful wives and needy orphan children when the bread-winner has gone from labor to rest. If any person under the sun deserves sympathy and assistance at the hands of a Christian church surely it is a preacher's widow when she and her children have to move out of the parsonage the day after her husband's burial.

Let us have every minister in the North Carolina conference in the North Carolina Conference Brotherhood, and at least 5000 Christian laymen for non-beneficiary members, "and all love each other, and all work together, and see what can be done."

W. B. North, Vice President.

WHISPERINGS OF AUTUMN

By James Monroe Downum.

Tint of autumn, sun and shadow,
On the mountains far and wide,
Speaking in a truer language
Of the things that shall abide;
Of the scenes that shall be lasting
When the leaves of autumn fall,
Ways that shall be leading onward
To a high and noble call.

Autumn's leaves so swiftly falling
Leaving twigs that shall remain,
Waiting for the coming springtime
And the flowers on the main.
Gorgeous scenes display their beauty,
Touching hearts with purity,
Whispering forth so true and plainly
Of the days that are to be.

UNIFICATION

By D. H. Tuttle.

I have been asked how I would vote on unification. I know but one way to vote, and that is in harmony with God's revealed will, so my vote will be safely, sweetly sandwiched "by faith" that "worketh by love" (Gal. 5:6) between the 133rd Psalm and the prayer of Christ for unity as recorded in the 20th and 21st verses of St. John's gospel.

Psalm 133—

My vote for unification—

St. John 17:20-21.

Notice with care the first verse of the Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity." If they can "dwell together" then surely they can work together. It is said that John Hopkins on one end of a log and a boy on the other meant a university. Now I don't want to see a bishop of the M. E. church on one end of the good old Methodist log, and a bishop of the M. E. Church, South, on the other end, but my whole heart's desire is to see Bishop Denny of our church and Bishop McDowell of the M. E. church sitting together in the middle of the log, using all the arms they both have in one good, long, heart-melting embrace, the definition of which scene would be the world-wide status of Methodism.

At the Centennial of American Methodism in Baltimore, December, 1884, I saw Dr. McFerrin of our church, and Dr. Tiffany of the M. E. church, in a moment when the spiritual atmosphere was at white heat of divine love and fellowship, run together from opposite sides of Mt. Vernon M. E. church and meet each other in a fervent embrace of love, that was at once the electrifying signal for such a wave of "glory halleluias" as had not heard before, nor have I heard since.

In that moment of Pentecostal love no one dreamed that forty-one years in the future there would still be two Methodisms building altar against altar. How much more fragrant all Methodist would smell in the nostrils of God if they were saturated through and through with that which is symbolized by the precious ointment that bathed Aaron from beard to "skirts of his garments." O, that the softening dews of divine grace could fall on all the hearts of Southern Methodism as the "dew of Hermon" that "descended upon the mountains of Zion." What would happen? Read last clause of the Psalm: "for there the Lord commanded the blessing, even life forevermore." What blessing? Answer: The blessing—even the gift of eternal life; the penticostal power to produce which would follow our preaching with penticostal results, yielding conversions by thousands where we now have but hundreds, or less.

For this "unity" with all following benefits Jesus prayed to the Father, saying:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Unification failing this time by the vote of Southern Methodism, I may not live to vote for it again; so being "fully persuaded that what God has promised he is able also to perform," I will note now for a speedy answer to my Lord's prayer for the unfication of all Methodisms, saying:

Take my vote and let it be,
Consecrated, Lord, to Thee,
For perfecting Methodist unity.

Read following Bible references: Rom. 12:10; Eph. 2:19-22; Jas. 4:11-12; 1 Cor. 13:5.

A COUNCIL OF RURAL AGENCIES PROPOSED

With the deep sense of appreciation for the splendid benefaction of Mr. James B. Duke in his gift to the country churches of North Carolina, with a genuine belief that the North Carolina conferences have come into the kingdom for just such an hour as this when vast possibilities of service and high achievement lie out before us and with a keen feeling that these opportunities call for the most heroic and efficient leadership, we, the Western North Carolina Conference in annual session in the city of Statesville, N. C., resolve:

First, That we invite the North Carolina Conference to join us in forming a "Council of Rural Agencies" for the purpose of securing the co-operation of all the agencies now operating in behalf of the country church in order that larger and more definite results may be realized.

Second, That the "Council of Rural Agencies" shall be composed of chairman and secretaries of the Sunday school boards, the chairman and secretary of the boards of missions, and the chairman and secretaries of the boards of church extension of the two conferences, together with the president of Duke University, the head of the department of rural life at Duke University, and the chairman of the Duke Fund commission.

Third, That the "Council of Rural Agencies" shall not interfere with the activities of the various boards in the prosecution of their work, but shall seek to correlate the work of all the agencies for more effective service.

W. A. Newell,
C. S. Kirkpatrick,
H. C. Sprinkle.

SET-UP MEETING FOR SALISBURY DISTRICT

The set-up meeting for Salisbury district, which is composed of the pastors, district stewards, lay leaders, Sunday school superintendents, stewards, Epworth League presidents, Woman's Missionary Society presidents, and church workers, are called to meet at First church, Salisbury, Tuesday, November 10, 1925, 9 a. m.

Devotional exercices by presiding elder.

9:10. How to Build Up Salisbury District, by L. D. Thompson.

9:20. District stewards and pastors will hold a business session.

11:00. Lay Leaders, addressed by Chas. H. Ireland.

12:00. District Work, by W. R. Odell and J. F. Shinn.

12:15. Missions, by R. M. Courtney.

12:30. Woman's Missionary Society, by Mrs. W. C. Houston.

12:45. Lunch.

1:30. Sunday School, by O. V. Woosley.

2:00. Epworth League, by L. B. Hayes.

2:30. Advocate, by A. W. Plyler.

2:45. Children's Home, by C. A. Wood.

3:00. Education, by W. L. Sherrill.

3:15. Superannuate Endowment, by W. C. Houston.

3:30. Evangelism, by E. K. McLarty.

3:45. Adjournment.

BENSON CHURCH DEDICATED NEXT SUNDAY

An approaching event of more than community wide interest is the dedication of the First Methodist church here on November 8 at 11 o'clock. Bishop Collins Denny of Richmond, Va., will preach the dedicatory sermon. It is to be a great day for the community and many out-of-town people are expected.

The church building was erected in 1917-1918 during the pastorate of Rev. J. T. Stanford at a cost of $45,000 and is perhaps the best ever built in the North Carolina conference by a congregation of less than an hundred members. Constructed of red pressed brick and trimmed in Indiana limestone it is a beautiful, commodious and imposing structure. Ample provision has been made for all the requirements of a growing church for years to come.

Methodism was first organized in Benson in 1896 with six charter members; two of them still survive. They are Mrs. Cassanda J. Johnson and Mrs. Phoebe A. Holmes. The church was then a part of the Four Oaks circuit and as such was served by the following ministers: D. B. Parker, W. A. Forbes, E .M. Snipes, J. M. Daniels, T. H. Sutton, R. F. Taylor and G. W. Starling.

In the fall of 1915, under the supervision of the presiding elder, Rev. M. T. Plyler, considerable wisdom was exercised in the forming of Benson and Elevation churches into a new charge and in the choice of Rev. J. T. Sanford as its first pastor. It was under the leadership of Mr. Stanford that the new building project was conceived and carried forward. It was a tremendous undertaking, one that only few men would have dreamed of. But with unwavering faith and indomitable courage and supported by a most loyal and generous people the work was begun and engineered through to a successful conclusion.

A short while after its completion the church suffered a severe fire when the old wooden structure that stood nearby was burned to the ground. Then came the slump and financial depression of the post war period. A parsonage had been purchased and paid for only in part. Payments on this and on the church debt fell due. Another church fire caused additional distress. With money scarce and the outlook for improvement uncertain the little congregation faced a most difficult situation. It was through this trying period that Rev. E. M. Hall, the pastor, served with exceptional ability. With courage and a smile he and his flock faced their misfortunes and set themselves anew to the task of carrying on worthily even though under adverse conditions.

Since the coming of their present pastor, Rev. J. E. Blalock, two years ago, approximately $5,000 has been expended in clearing up all remaining indebtedness and in making extensive improvements on the church and parsonage property. By repainting the interior of the church the remaining damage from fire and water has been repaired and its former beauty almost perfectly restored. The grounds have been given an artistic touch throughout by careful grading, the laying of walks and the building of a heavy concrete coping on the entire frontage, so that in every detail their proportions and attractiveness are in keeping with those of the exceptionally beautiful church structure.

Along with this material activity it is not surprising to find that the church has maintained a healthy substantial growth which has doubled its membership within the past eight years. The future of Methodism in this community now appears most promising and it is expected that the church shall at all times measure up to its full responsibility in all things that make for the betterment of community life. The approaching dedication is hailed by our forward looking people as another milestone that shall mark the progress of our splendid town along these desirable lines. X.

A RESOLUTION CONCERNING A COUNTRY CHURCH NUMBER OF CONFERENCE JOURNAL

Inasmuch as the year 1826 marks the one hundred and fiftieth anniversary of the organization of the first Methodist circuit in North Carolina, and since it is to be the first year when the new funds from the beneficent gift of Mr. James B. Duke will be available for use in the country church buildings, it seems highly fitting that the two annual conferences of the state should take special notice of these facts in some suitable and uniform manner. Therefore, be it resolved:

First, That the Western North Carolina Conference unite with the North Carolina Conference in an appropriate celebration of the anniversary.

Second, That the celebration consist of setting apart the 1926 journal of the conference as a "Country Church Number," and that this special number contain the data usually recorded, except that an additional statistical table be so arranged as to include reports of each church within the bounds of the conference.

Third, That "Country Church Number" be printed on the cover page and that a preface be inserted within to set forth the resasons for such number.

Fourth, That the Historical Society be requested to select some subject for the 1926 paper that will be in harmony with the celebration.

A. W. Plyler,
W. A. Newell,
C. M. Pickens,
W. L. Sherrill.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil	47	0
Central Brazil	38	0
South Brazil	31	1
Missouri	196	14
Southwest Missouri	128	31
Holston	163	150
Louisville	132	72
St. Louis	124	29
Tennessee	147	117
New Mexico	42	38
Western North Carolina	221	145
Virginia	169	202
Arizona	29	8
Pacific	93	39
Korea	78	4
North Alabama	98	299
Upper South Carolina	23	175
West Oklahoma	144	20
West Texas	117	87
Total	2448	1786



Mt. Sylvan Church, Rougemont Circuit. The church has large seating capacity and four Sunday school rooms. It was erected at a cost of $10,000. Rev. J. F. Starnes, the pastor, is completing his fourth year on the charge.

STARTING WELL AT CHESTNUT STREET, ASHEVILLE

We are starting off well at Chestnut Street for the new year. Of course we didn't expect to move at conference; the preacher who wants to leave as good people as we have at Chestnut Street there is something wrong somewhere. Last year they gave the pastor a new Ford touring car, and just before conference they had his winter supply of coal put in at cost, and then at a meeting of the board last Wednesday night they voted to raise the salary $500, making it now $3000. The salary at Chestnut Street is paid with "religious regularity" the first of every month, and everything is done that can be done to make the preacher and his family comfortable and happy—and who wouldn't want to stay at a place like that? We have received eight members since conference, our Sunday school is doing fine work under the wise leadership of Mr. S. P. Burton and we are hoping to have the greatest year of our lives.

The third Sunday in November has been designated as home coming day, at which time we want to get every member of the church present, and all former pastors are invited to be present on that day. After the morning service we will have dinner at the church, and then another service in the afternoon. If the editor and his col-laborer can come up we will give them a chief seat in the synagogue.

G. A. Stamper.

NEWS OF STANTONSBURG

As you have not heard from Stantonsburg in a long time ill write a letter,

Mrs. Black has at last returned from the hospital and is improving slowly. I want to express to our friends throughout the conference our appreciation for the many kind expressions and acts received during her sickness. Our people here have indeed been kind in very many ways. Individual donations, poundings from Stantonsburg, Lebanon and Evansdale, barbecue several times, fruits the most beautiful I have ever seen. Would that I had space to mention each contribution.

On Friday night, October 9, our church gave a reception to the faculty of the school. After a short program consisting of a prayer, an instrumental solo beautifully rendered by Mrs. J. H. Grantham, a hymn, the address of welcome by Mr. B. J. Thompson and response by Prof. J. T. Graham, and a solo sweetly sung by Miss Ora Lee Thompson, we all went to the Sunday school rooms where games were played, after which a delicious salad course was served. Every one seemed to have a good time. B. H. Black.

REV. AND MRS. C. M. PICKENS ENTERTAINED

Last Thursday evening, October 29, witnessed something unsual in Albemarle—a reception given by a church in honor of its pastor and the wife who has stood by his side for thirty years. That the day was the thirtieth anniversary of the marriage of Rev. and Mrs. C. M. Pickens became known to members of the Susanna Wesley Bible class and the Golden Rule Wesley Bible class, and these good ladies began forthwith to plan what might be done to show their love and esteem. Their planning was very good. Handsomely engraved invitations were sent out to mmebers of the church and friends. Before the appointed hour of 7:30 part of the lights in the auditorium were turned upon a scene of beauty fit for any wedding. Autumn leaves in all their loveliness of gold and brown were arranged about the chancel; great bowls of chrysanthemums, white, pink and yellow, bloomed on the altar, the piano and organ. Candles were lighted to supplement the soft glow of the few electric lights used. People came—a great crowd of them—and every face alight with pleased expectancy. Mrs. C. J. Mauney at the organ accompanied Mrs. J. R. Price, who sang "O, Promise Me." The voice of the singer died; the strains of the organ ran on, softly, into Lohengrin's Wedding March. Professor Miller Pickens of Salisbury held open the doors for the parents who made as handsome a bride and groom as ever have lived together for thirty years. Mr. Pickens walked down the left-hand aisle, Mrs. Pickens down the right, and rejoined before the altar rail, while all present rose to their feet in as pretty a tribute as ever was received. While the crowd still stood little Mary Pelham Whitley and William Kendrick, dressed as minature bride and groom, came forward bearing gifts. Mrs. H. L. Horton and Mr. C. A. Reap, in the order named, presented these collective gifts, a lovely necklace of pearls to Mrs. Pickens and to Mr. Pickens a handsome pearl-set tie pin, in commemoration of this their "pearl" wedding. After that there was a little rush of friends forward to shake hands with the happy pair, a little melee of laughter and jollity and good will that lasted several minutes. When folks were again seated and decorum once more reigned, Mr. H. L. Horton sang softly, "The Sweetest Story Ever Told." This was followed by "Love's Old Sweet Song," by the girls' junior choir; this in turn by "Silver Threads Among the Gold" and other selections by a choir of older persons. The last number on the program was the serving of ice cream and wafers, coffee and cheese tidbits by the hostesses, assisted by a number of girls. It was all well planned and well carried out, a fine token of the high regard for Mr. and Mrs. Pickens held by the people among whom they are beginning their fourth year's work. X.

REVIVAL AT OCRACOKE

We closed a very good revival some few days ago. Rev. John C. Cowell held a twelve days' meeting for us. Interest and crowds increased each evening. Many times the church was filled with patient listeners to the strong, forceful and convincing gospel messages delivered by Brother Cowell. Cowell is a fine pastor-evangelist and a very attractive preacher, who has the ability to preach with old time power. We can truthfully say that he preaches a clear, clean sermon with force and power, driving home to the hearts of lost men and women the truths of the gospel. Each message was enjoyed by every person present. He has a wonderful delivery and while he speaks rapidly each word is clearly understood. His illustrations are practical, touching and convincing. His prayers seem to reach a throne of grace and penitents find without excitement the peace for which they hunger. Twenty-three new members came into the church on profession of faith and two by letter.

A very pleasing and helpful feature of the revival was Miss Lill Wilson of Greenville with and among the people of Ocracoke. W. T. Cheek, P. C.

RESOLUTIONS OF APPRECIATION

Whereas, by virtue of the time limit the term of Rev. S. A. Cotton, presiding elder of the Washington district, will expire with the conference year, thereby terminating our happy official relations with him. Therefore, be it resolved by the fourth quarterly conference of Clark Street charge:

First, That we regret exceedingly to lose Brother Cotton form our district.

Second, That we assure him of our grateful appreciation of the blessed Christian fellowship we have enjoyed with him, and we extend to him our hearty thanks for the glorious gospel he has preached to us, the truth of which has been illustrated and emphasized by his life among us.

Third, That we shall cherish gratefully his wise leadership, his uniform Christian courtesy and his brotherly counsels, the blessings of which will abide with us.

Fourth, That we cordially commend him to the work to which he may be appointed, as a man of God, full of the Holy Ghost and of faith, and entirely worthy of the love and sympathetic cooperation of those with whom he may be associated in the work of the church.

Fifth, That a copy of these resolutions be spread upon the minutes of this quarterly conference, and that a copy be sent to the North Carolina Christian Advocate for publication.

T. T. Thorne,
S. Felton,
B. P. Baker.

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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.

Are not these words especially applicable at this time when there are so many opportunities given for knowing God's truth and learning how His children are living?

Certainly every auxiliary should have a mission study circle and also a small missionary library so that the women of our missionary society may inform themselves and work intelligently.

Mission study should be an all-the-year-round activity rather than a spasmodic effort that results in an overdose in the spring and fall followed by a starvation period.

The twice-a-year program of study is excellent but this is intended to inspire and guide us into larger investigation, to enable us to become somewhat acquainted with missionary literature in order to from the habit of systematic reading. It is a good thing to know the history of the Children of Israel and it is also good thing to know what part God would have us take in bringing the world unto a knowledge of Jesus Christ. The nations of earth have been in a mighty upheaval, but they are calling unto us: "Shew us the Father."

THE GATES COUNTY MISSIONARY INSTITUTE

Had the above headline appeared on the pages of our Advocate a few years ago, few would have known just what "The Gates County Missionary Institute.. was, but now after nineteen sucessful years we feel that as an organization we are pretty well known throughout our conference. Gates county Methodism was the first to be organized into a missionary institute. However, many have caught the inspiration and organized their societies and are doing similar work.

The nineteenth session was held October 3, 1925, at Philadelphia church. The morning devotional exercise was conducted by Rev. R. F. Munns. Mrs. R. T. Savage, our efficient president, was inthe choir and very ably presided. The morning session was given for the most part to the Bright Jewels. Several bands gave very interesting programs of songs, recitations and dialogues, as well as splendid reports of the work they are doing.

Mrs. N. H. D. Wilson of Elm City was with us and as usual had a very interesting message for the children.

We were delighted to have with us several co-workers from Elizabeth City. Among them were Mrs. Sheep, president of the newly organized missionary institute of Pasquotank county. Mrs. Phipps, and their secretary, Rev. Daniel Lane, who brought us a very inspiring message concerning the work of the young people in the church, and others.

This splendid delegation from Pasquotank said they came over to observe and gain some information from our program, they being young in the work, and at the close of the service they were kind enough to say they had gained some information by coming. We hope they did.

One of the outstanding features of our institute is the Malene Harrell Grant memorial fund. This fund supports a Bible woman in Korea. Mrs. S. I. Harrell read two messages from her. We are always glad to hear her letters read each year and feel that in this way we are keeping in touch with her.

Mrs. T. W. Costen, the founder and organizer of our institute, read the history of the Gates County Institute, the same to be placed on record.

After a bountiful picnic lunch at the noon hour we assembled for the afternoon session.

Rev. A. J. Hobbs conducted the devotional exercie. Reports were made from each auxiliary, the Epworth leagues and young people's societies.

A paper on "The Ideal of the Missionary Society" was read by Mrs. J. R. Hill, also an interesting message from Mrs. Earley, our conference president, was read by Mrs. H. C. Rountree.

We were indeed fortunate in having Mrs. McKenny, our conference treasurer, with us, and everybody enjoyed the interesting talk she made that afternoon.

The following officers were elected to serve two years:

President—Mrs. T. W. Costen.
Vice President—Mrs. C. V. Cross.
Secretary—Miss Susie Benton.
Treasurer—Mrs. J. A. Harrell.

The next session of the institute will convene at Kittrell church on the first Saturday in October, 1926.

Mrs. J. B. Hathaway, Sec.

NORTHAMPTON COUNTY FEDERATION

The fourth annual meeting of Northampton County Federation of Women's Auxiliaries was held at Sharon M. E. church October 15, 1925.

After the opening hymn Miss Emma Graham, secretary of Weldon district, led in prayer. Bible lesson, sixth and seventh Psalms, was read by Mrs. Culbreth. Next on the program was the address of welcome and the response.

The usual business program was then taken up. Reports were heard from all the auxiliaries and Bright Jewels. Mrs. E. J. Gay, secretary of federation and chairman of finance committee, reported satisfactory collections of the missionary volunteer fund.

Miss Graham then addressed the federation in an impressive and pleasing manner. She made earnest request that each auxiliary secure as many subscribers as possible to Our Missionary News.

Mrs. J. B. Stephenson, president of the federation, asked that one meeting be held on Saturday, so that Mrs. Boney could meet with us. This was made a motion, seconded, voted on and unanimously accepted. A committee on time and place of next meeting was appointed.

After a hymn and short prayer for dismissal we were invited to the table, where an excellent dinner was waiting to be served. It was thoroughly enjoyed by all, and those present will not soon forget the hospitality of the Sharon auxiliary.

The afternoon devotional was led by Mrs. C. P. Parker. Mrs. C. W. Martin, superintendent of social service, made some interesting remarks. She advised the auxiliaries to read "Life As a Stewardship" in their mission study classes. Mrs. Luther Johnson read a selection, "Things We Should Know."

Report was then made by chairman that federation would meet at Pleasant Grove January 9, 1926.

After a rising vote of thanks the meeting was closed with prayer led by Rev. B. P. Robinson.

Mrs. A. L. Burnett.

REPORT W. M. S. OF WELDON DISTRICT FOR LAST FOUR YEARS

	1922	1923	1924	1925
No. adult auxil's	38	45	50	56
No. Y. P.'s	7	11	11	12
No. children's ...	32	39	38	52
Adult members ..	805	830	1000	1025
Y. P. members..	132	186	178	188
Children	574	673	688	766

Adult, Y. P. and children's contributions to missions: 1922, $4442.28; 1923, $5400; 1924, $6026.67; 1925, $6500.

Contributions to local work: 1922, $5676.23; 1923, $6522.85; 1924, $7776; 1925, $8000.

Total from W. M. Society: 1822, $10,118.51; 1923, $11,822.85; 1924, $13,802.67; 1925, $14,500.

I have estimated the amount for this year by adding the increase already made the three quarters past. I rather think we shall have 2000 members and raise $15,000 if everything is reported on time. The women average for missions at least $5 per member, and putting the rest together, their average is about $1 per member.

I wish you would urge the organization of the laymen and get them to do as much for missions as the women. It is high time for our church to be aroused when it takes 5000 at home to support one on the firing line, while there is one missionary to 900 members in the Southern Presbyterian church. Amma D. Graham.

Western North Carolina Conference

A PSALM OF MOTHER LOVE

Nita Van Housen.

Blessed is that mother who leadeth her children in the pathway of love;

With kindness and patience she maketh plain the way;

She poureth oil on troubled waters, and bringeth peace and contentment;

Freely she bestoweth her smiles and her touch is like unto balm;

She speaketh words of praise and encouragement, and stayeth the hand of correction;

Her children eagerly wait for her coming, and joyfully skip forth to meet her;

Love shineth forth from their faces, and trust lieth deep in their eyes;

She gathereth them into her arms and there they rest, unafraid;

Blessed is that mother who leadeth her children in the pathway of love.

—From the Journal of Education.

VALUED WORKERS

It is always with great interest that we look forward each year to the reading of the appointments in our Western North Carolina conference, for we know that in the changes made by the bishop many of our preachers will move to new fields of labor. We also realize that some of our very best missionary workers are the helpmeets of these pastors, often holding prominent offices in the council, conference, district and local organizations of our women's work. A change of residence means, oftentimes, the giving up of a fine leader and the great task of naming a successor who will carry the work forward. We also know that if these "women of the parsonage" go into a field where there is no missionary organization they get busy and organize an auxiliary and see that it is properly sponsored. We can always depend upon the preacher's wife, and we value the many faithful workers in our conference that live in the parsonage. To each one who is changing her residence this fall we extend our best wishes that her new work may be as pleasant as the one she gives up.

THE FOURTH QUARTER

With the coming of November we enter the second month of the last quarter of our missionary year, and during the next few weeks our record for 1925 will have been closed. Are we going to make this year's record the greatest we have ever known? Our obligations were increased at our last annual meeting because of the fact that four of our Western North Carolina conference girls went out to the foreign fields this summer, and we added to our former budget the expenses of their support. Now we feel sure that every auxiliary in the conference is doing its best to meet every obligation that needs to be met and we hope that the remaing days of this month will be busy ones with our treasurers and other officers, and that in December when we hold our Harvest Home service we can make a full

(continued on page thirteen)

FRECKLES

Don't Hide Them With a Veil; Remove them With Othine—Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

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THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

DISTRICT SUPERINTENDENTS

Much of the credit for the splendid record made in our Sunday school work last year is due to our active and most efficient district Sunday school superintendents. These splendid fellows, men of effairs in their own communities, probably the busiest people to be found, have biven unstintedly a portion of their time during the year in co-operating with the conference workers in the furtherance of a unified plan of religious education in the Western North Carolina conference. We are very much indebted to these splendid leaders and are pleased to publicly thank them through these columns.

In order that you may know our district superintendents a bit better I am listing them by districts, address, occupation and position in the Sunday school:

Asheville district—E. L. Brown, Asheville, merchant, general secretary.

Charlotte district—D. E. Henderson, Charlotte, lawyer, geenral superintendent.

Marion district—Joe Kjellander, Morganton, manufacturer, teacher of adolescent boys.

Mt. Airy district—W. R. Kiger, Mt. Airy, U. S. mail deliverer, general superintendent.

North Wilkesboro district—J. R. Hix, North Wilkesboro, banker, general superintendent.

Salisbury district—C. A. Reap, Albemarle, superintendent of county schools, general superintendent.

Shelby district—Marshall Dilling, Gastonia, manufacturer, general superintendent.

Statesville district—R. C. Bunch, Statesville, insurance man, teacher of jnnior boys.

Waynesville district—Herbert Gibson, Lake Junaluska, depot agent, general superintendent.

Winston-Salem district—Leroy Miller, Linwood, merchant-farmer, general superintendent.

STILL CHECKING

Our office is still busy tabulating the returns from our first annual check-up of Sunday schools. In due time each school will be notified of its position on the Program of Work. We have in our conference a few schools entitled to be called "ranking schools," meaning that they have attained six or more of the ten points on the Program of Work. Quite a large number of others fall just a bit short of this advancement. It is to be regretted that there is yet a majority of our schools that have not even signified their willingness to secure and work for attainment on the Program of Work. We are, however, making steady progress. This will of course continue.

A TESTIMONIAL

I recently completed checking the Sunday schools that were assigned to me on the Program of Work and wish to advise that I found this work very pleasant indeed. I aeccpted the appointment with a great deal of hesitancy on account of lack of time, but after completing it I feel that it is a work of much importance and was so valuable that I am greatly pleased that I was appointed to do it.

The work was profitable to me and I feel that it was beneficial to the schools in giving them a further interest and appreciation of their work and in setting a higher standard for them to accomplish.

When I can be of service again, do not hesitate to call on me, for I shall be glad to do anything possible.

Marshall Dilling.

OLD FORT

George B. Strickland, superintendent of public schools at Old Fort, is also superintendent of our Sunday school there and gives it a fair proportion of his time. Relative to his Sunday school work he writes as follows:

"I thought you would be interested in what our little Sunday school did last year and also in the things we have proposed as forward steps this year.

Last year we averaged 125 in attendance, had a home department of 62, and a cradle roll of 27. In all we raised through the Sunday school about $600, an average of almost $5 per regular member.

This year we have proposed the following as our slogan: 'Every member of the church a member of the Sunday school and every member of the Sunday school a member of the church.'

Two other forward steps are: The improvement in the spiritual condition of the school and in training the children to give more intelligently."

GOOD RESULTS

E. R. Bucher, superintendent of Trinity Sunday school, Charlotte, never fails to accomplish what he goes after. He and his corps of Sunday school workers form as good a working organization as I have been privilged to know. In response to the following letter there were present last week sixty of his officers and teachers at a meeting that was chuck full of interest and value. Kindly read his letter to his officers and teachers:

Thursday at 6:30 p. m. we will have our October meeting of Sunday school workers' council. We are striving for another point on the Program of Work for a "B" type school which we cannot attain until we can say "yes" to the question, "Are all of your officers and teachers in the habit of attending our workers' council meetings regularly?" Won't you try hard to be with us at every one of our meetings this year? Supper (50c per place) will be served at 6:30 p. m. sharp. Phone Mr. Steere or Miss Turner at 2053 by Thursday noon so we will know how many to prepare for. If it is not possible for you to get there in time for supper, come in at 7 o'clock or as soon thereafter as you can for the social and inspirational hour which follows the supper period.

PHONE 2053—DO IT NOW. . . . ."

DEFINITE

A recent letter from J. M. Holland, general secretary of Main Street Sunday school, Gastonia, states that his Sunday school has decided to work towards meeting the conditions on an "A" type Program of Work. Their workers' council has decided to put across the following three things as a starter:

1. Organization of a home department.

2. Systematic cultivation of the missionary spirit in all departments and classes.

3. Enroll all classes numbering scholars over twelve years of age as Wesley classes.

GROUP MEETINGS

This is the season for group meetings. The organization of standard training schools, the meeting with building committees and the visitation to workers' councils give our field force plenty to do. Among those points visited last week were Albemarle, Wadesboro, Greensboro, Gibsonville, Bessemer and Mt. Pleasant, East Greensboro charge, and Charlotte. No phase of our work is more satisfactory than that connected with our group meetings.

STANLY COUNTY SCHOOL

The third annual standard training school for Stanly county has been organized and will be in session by the time this appears in print. The courses and instructors offered in this school are as follows:

The Church and Its Work—Rev. C. S. Kirkpatrick.

Bible (New Testament)—Rev. C. M. Pickens.

Principles of Teaching—Mr. Paul F. Evans.

Training Juniors in Worship—Miss Virginia Jenkins.

The officers of the local board of managers are: C. A. Reap, president; Dr. T. A. Hathcock, vice president; J. B. Harris, secretary; Z. V. Moss, treasurer. All our Stanly county pastors are supporters of this school.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

OUR COKESBURY RECORD

Ministering primarily to workers in small Sunday schools, as is the purpose of the Cokesbury training course, the North Carolina conference has, within the few months in which this course has been available, established a record which places our conference in the forefront of conferences in Southern Methodism in this type of work.

To October 1 a total of 1983 certificates of credit of the Cokesbury course were issued in Southern Methodism, of which number 354 were earned in the North Arkansas conference, 310 in the North Carolina conference, 193 in the East and West Oklahoma conferences (two conferences combined), 168 in the Tennessee, 143 in the Western North Carolina, 116 in the Little Rock, 109 in the Upper South Carolina, 101 in the West Texas, and the remaining 489 certificates in the other 28 conferences of the connection.

The holding of nine Cokesbury training schools accounts for most of the 310 certificates for our conference. Such schools were conducted this summer and fall at Whiteville, Murfreesboro and Ellerbe.

In considering these records it should be remembered that we think of what has been done only as a good beginning. It is our purpose to expand this work as rapidly as possible to the end that every Sunday school worker in the North Carolina conference shall be given a chance to "study to show (himself) approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In addition to the Cokesbury training work, we have increased the number of standard training schools this year and have held two non-standard schools.

FIRST GREENVILLE SCHOOL

Our churches at Greenville and Farmville and the Presbyterian church at Greenville co-operated in a standard training school in Jarvis Memorial church the week of October 18-23, the first standard training school to be held in Greenville. Considering the limited area from which to draw pupils, this school was very well attended, and excellent work was done in the four classes. A total of 58 workers were enrolled, not including quite a number of visitors. Of this number 44 earned certificates of credit, one of which was an office credit. These certificates were distributed among the churches as follows: Jarvis Memorial 30, Farmville 7, Greenville Presbyterian 4, and Christian 3. Both Methodist pastors, Rev. Wm. P. Watkins, and Rev. B. B. Slaughter, attended regularly and did credit work.

Following are the names of those who received Methodist certificates, listed according to courses:

"Principles of Religious Teaching," Mr. C. T. Carr, instructor—E. D. Austin, John R. Baker, Mrs. J. H. Blount, Addie Congleton, Mrs. Luther Herring, Mrs. W. E. Rooker, Mrs. J. B. James, Mrs. D. L. Mangum, Mrs. Hortense F. Moys, J. H. Ogletree, Annie Redwine, Mrs. R. L. Rivers, Mrs. S. B. Underwood, Mrs. J. H. B. Moore, Lee H. Moore, Mrs. J. I. Morgan, Mrs. Pearl Johnston, Mrs. J. O. Baker, Mrs. T. W. Long.

"Organization and Administration of the Sunday School," Prof. H. E. Spence, instructor—H. E. Austin, Laura Foley, J. B. James, H. L. Mocklen, Rev. W. P. Watkins, Jr., M. K. Blount.

"Primary Organization and Administration," Miss Georgia S. Keene, instructor—Mrs. Wiley Brown, Jessie Bullock, Mrs. K. W. Cobb, Mrs. E. H. Foley, Jr., Mrs. Fred Forbest, Bettie Joyner, Mrs. W. P. Watkins, Jr., Mrs. R. M. Zahniser.

"Junior Organization and Administration," Mrs. H. E. Spence, instructor—Mrs. J. H. Harris, Rev. B. B. Slaughter, Mrs. J. E. Winslow, Mrs. Sam T. White, Elsie Zahniser, Mrs. B. B. Suggs.

NEW WESLEY CLASSES

The following Wesley classes have made application since the last list was published:

Intermediate Wesley Classes.

Gleaners Class, Jonesboro Sunday school; Miss Florrie Matthews, teacher, Miss Jamie Martin, president.

Willing Workers, Broadway Sunday school; Miss Mayo Rosser, teacher, Miss Beulah Harrington, president.

Senior Wesley Classes.

Willing Workers, Hebron Sunday school, Gates; Mrs. H. J. Jernigan, teacher, Mr. Jack Derby, president.

Busy Bee, Poplar Springs Sunday school; Miss Mary Campbell, teacher, Miss Flora Harrington, president.

Willing Workers, Longhurst Sunday school, Jalong; Miss Rosa Dixon, teacher, Miss Esther Carver, president.

Young People's Wesley Classes.

Young People's Star, Longhurst Sunday school, Jalong; Miss Essie Lewis, teacher, Miss Mary Hawkins, president.

Dorcas Bible Class, Longhurst S. S.; Mrs. M. C. Ellerbe, teacher, Mrs. Ida Yarboro, president.

Wesley Class, City Road S. S.; Elizabeth City; P. H. Williams, teacher, A. L. Rogers, president.

Mecca Bible Class, Jonesboro S. S.; W. L. Thomas, teacher, J. M. Loyd, president.

United Daughters of Wesley, Queen Street S. S., Kinston; G. A. Bowles, teacher, Miss Fannie Sutton, president.

Berean Class, Central S. S., Raleigh; J. W. Weaver, teacher, M. M. Murchison, president.

Good Samaritan Class, Central S. S., Raleigh; A. W. Johnson, teacher, G. W. Basden, president.

MAKE ANNUAL REPORTS

The following classes have recently made their annual report:

Intermediate-Senior Classes.

Live Wires, Gibson S. S., Gibson; Miss Allie W. Joyce, teacher, Miss Elizabeth Adams, president.

Wesley Workers, Marcus S. S., Jackson Springs; Mrs. M. A. Bennett, teacher, Earl Gaddy, president.

Scouts, Broadway S. S., Broadway; S. F. Kelly, tacher, Glenn Harrington, president.

Character Builders, Jonesboro S. S., Jonesboro; Mrs. E. R. Buchanan, teacher, Miss Mattie Adams, president.

Scouts, Janesboro S. S., Jonesboro; D. F. Harris, teacher, Phil Buchanan, president.

Lend a Hand, Murfreesboro; Mrs. L. C. Larkin, teacher, Miss Livinston White, president.

Young People's Classes.

Fidelis Wesley, Edgar Long Memorial, Roxboro; Mrs. M. L. Teague,

(*continued on page fourteen*)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

HISTORY OF GREENSBORO EPWORTH LEAGUE UNION

It was a warm August evening in the year of 1917 when the first group of young folks saw the sed of an Epworth League Union for the Greensboro district. At their first meeting officers were elected, constitution and by-laws composed and adopted. At this meeting twenty-two persons were present and nineteen leaguers. Meeting time was the first Thursday in every other month. The first officers were: Fred C. Odell, president, who now has grown in grace till he occupies the secretary's place of Western North Carolina conference; secretary, Miss Agnes Ellingwood, now secretary West Market Street M. E. church; treasurer, Mr. Tom Matlock, who you all know is now district secretary (Hurrah, Tom's a sticker yet); vice president, Mr. E. D. Yost—he is now secretary at Y. M. C. A. Were these seed not sown well?

The first district meeting was held at Centenary church October, 1917; number present was 60. First song ever sung by the Epworth League Union was "We are marching to Zion"; first prayer led by Rev. A. W. Plyler; first Scripture lesson read by Kemp Clendenin from the 103d Psalm, of which he made the talk of the evening from "Remember thy Creator in the days of thy youth." First collection ever taken amounted to $1.14 (that's pretty good.) This was the beginning of a union that now stands.

The year 1918 was hard fought to keep this union together on account of the World War, weather and epidemic of influenza. I cannot begin to tell you in detail of what happened, but from the secretary's book some one shouldered the ups and downs. The banner — the present banner — was bought April, 1921, for $1.63. This banner was made by Carraway League under Mrs. Goode's supervision. The first cabinet meeting was held January, 1922, at Y. M. C. A. The first Epworth League institute ever held was April, 1922, and the first Epworth League paper was introduced by Rev. W. A. Barber September, 1922. This makes the Greensboro district in its eighth year—grown from 60 members to about 300. Is that sufficient growth? Yes, but our aim from today is WATCH US GROW. Seven times has the union elected a new set of officers; seven times got a group of young folks who wished and prayed for a greater union. Quite a sum of money has been raised and distributed for worthy causes. Last winter (1924) about four hundred glasses of jelly were turned over to N. C. Children's Home. Many a good job has been done by this union. Yet the officers of 1925-26 are sticking closer together to do more work than perhaps is their allotment. This year the whole union is sticking closer together—realizing in union there is strength.

GREENSBORO DISTRICT SECRETARY

The Greensboro District Epworth League has a new secretary in the person of Miss Billie Webster. The Greensboro District Union should be proud to have Miss Webster as district secretary. She has been more than passingly interested in the work of the league of the district for many years. She has served in many capacities, and we predict for her and for the district which she serves wonderful progress during the years that are just before us. We congratulate you, Miss Webster, and you the Greensboro District Union.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond. Hookerton, N. C.

MISS MARGARET FRANK

We regret very much to learn that Miss Margaret Frank has been confined to the hospital for four or five weeks. It is our joy to hear that she is out again, and will soon be back at her post in Kinston.

Miss Frank is the able assistant to Mr. C. K. Proctor, pastor of Queen Street Methodist church. Last summer at Louisburg Miss Frank was elected life service superintendent. She informs us that she will have something to say for the benefit of her work in a few days. Look out for her work.

THE RAINBOW

Probably there is nothing prettier than the rainbow. It ranks in beauty with the golden sunsets. It probably takes its place among the beautiful things, because we do not see it as often as other natural phenomena.

The rainbow is a complete circle. Since we are on the horizon, we can see only the upper half of it. To us it appears as a half circle. There are seven colors in the bow. They are violet, indigo, blue, green, yellow, orange and red. The red is always on the outside, and the violet is always on the inside of the circle. These colors are caused by the sunlight falling on the raindrops that are falling from the clouds. The colors are dispersed and we say the rainbow is formed.

There are several lessons through analogy we can learn from the rainbow. May we remember that it takes both the rain and the sunshine to produce the rainbow. Sunshine nas to fall on the raindrops before it will be seen. In life we have storms, and only a bright ray of pure sunlight from the worthy tnings on high can show us the beauties of life. We must have the brightness and the cloudiness in order to get the most out of life.

Too, the rays of light falling on the drops, enter and are reflected from the same inside surface of the drops at an angle to the angle they entered. It all takes place within the raindrop and on the same side of it. How much in the stormy periods of our lives we should try to see the pure light of right and worth entering into all these trying situations that are going on in our souls, that we might see the "Light" broken up into its most beautiful tints.

Again, the violet color is always on the inside of the bow. So in our lives the spoken word of the blue violet (in its own language) is that part of us that is true is within us. The red color is on the outside, and symbolizes our courage and enthusiasm to defend the ideals of loyalty and truth that are within the human breast. The controlled life is that one that has a true purpose in life, and is willing and ready to fight for truth, for right, and for mankind.

Also, we must be higher than the horizon to show off the entire circle of beauty of our lives. We must be high and above the everyday things. The rainbow is a complete circle, and is in its greatest glory when seen from the higher altitudes.

Could God teach to our forefathers, to whom He first showed the rainbow, any lesson greater than that they should always search for the Light through their battles of life, that they might see more beautiful colorings to life, might know that truth dwells within, and that they must climb unto higher hills in order to see the best of life and all the glories of living in the realm of storm and sunshine? Let us today look for the Rainbow.

There is a great deal of philosophy in the popular song, Rain With the Sunshine, that was before the public for several months. May we quote it?

'Cause it takes a little rain with the sunshine,
Like the tear drops come with the smiles;
But the troubles never come all at one time,
Just wait a little. Remember,
Flowers couldn't grow without the rain,
Happiness we share with the pain,
'Cause it takes a little rain with the sunshine
To make the world go round.

RALEIGH DISTRICT OR SCHWARTZ —THEIR DOINGS

A new senior league has recently been organized at Buckhorn church on the Kenly circuit. Rev. W. B. North is pastor and is numbered among our league pastors. Mrs. North is also an active leaguer, having had the direction of the intermediate league at Kenly for the past two years.

Louisburg League is busy with its winter program and a splendid group of girl students from the Louisburg College have joined this league and are already hard at work. Several of this group are leaguers from the Raleigh Methodist Orphanage. This is their first year at the college.

Stovall Brick church, Oxford circuit, is in the middle of a revival conducted by the pastor, Rev. N. B. Strickland, and we hope it will result in the young people there reorganizing their league.

Smithfield leagues have been helping the nearby leagues in the community. This is an opportunity and task every league should interest itself in. It is social service plus!

Central League, Raleigh, has an Epworth League room all its own. We believe it is the only one in the district and perhaps in the conference. Which brings us to the vital question, "Why don't our officials in the various churches provide a definite room for these all important activities of youth?"

Edenton Street League has revised its membership and now has some 58 members. The fourth superintendent, Mrs. E. C. Blair, is putting on a mission study class together with a supper and social hour which promises to go over big. Mr. Caswell Riddle, the third superintendent, is getting ready to give the leaguers laughs and chills at a sure enough Hallowe'en party.

The past three Sundays ye Raleigh district secretary has visited the following leagues and churches: Wendell, Bailey, Buckhorn, Clayton, Oxford, Franklinton, Louisburg, Stovall, Central, eMthodist Orphanage, and Edenton Street. All these have leagues except Stovall.

Puzzle question No. 1: What is the Raleigh district slogan? The first leaguer sending the correct answer to the Raleigh district secretary will be presented with a beautiful engraving of this slogan, suitable for framing.

In 1917 the government cried out, "Mothers, give us your boys!" In 1925 the league conference is crying out, "Chapters, send us your news!" Send it!

NEW BERN REVIVAL

The meeting conducted by Evangelist Victor Lightbourne of Norfolk, Va., at Centenary Methodist church was a great success. It continued three weeks and was largely attended throughout. A fine spirit of co-operation on the part of all the churches of the city characterized the campaign. It was a time of spiritual awakening and decisions for Christ. A class of new members will be received into the church next Sunday.

Evengelist Litghtbourne made a fine impression upon New Bern. His preaching was of a high order, his spirit excellent and his methods sane. With great earnestness he presented the truth of God and enforced it by practical and illuminating illustrations. He is a great preacher.

In addition to being a preacher Mr. Lightbourne is a musician—an artist with the violin and an efficient and effective song leader. He prefers leading the music in his campaigns. He knows the art of getting congregations to take part in the singing and also the art of getting and holding his congregations. J. W. Harrell, P. C.

A MESSAGE FROM JENKINS MEMORIAL CHURCH

We are within one week of the convening of our annual conference and of the closing of our second year on this charge. We have had two very pleasant years of work with some as good and faithful people as we have ever served. Those members who attend the services and support the church are ever ready to do their uttermost for it.

I feel that no pastor has ever been treated better in every way by any people than this one has been treated by the above. During his sickness in the early part of the year the work went right on, the people looked well after their pastor and at the end of his sickness they presented him with a purse almost sufficient to pay the expenses of his sickness.

At their meeting in July the board of stewards cheerfully granted him a month's vacation. In October, learning that his brother was ill in New York and wanted to see his relatives, but their pastor was financially unable to make the trip, they presented him with all neecssary funds and told him to go and stay as long as he felt it was necessary. What more could a people do for a pastor than these have done for me?

Our church has sustained losses this year that will cut very greatly our financial ability for another year, but if we are returned to this church we will face the future with courage and cheerfulness.

The pastor and people are workmen who are trying to carry on with the most primitive tools. We have a church auditorium and one Sunday school class room. We have eleven Sunday school classes averaging seventeen pupils to the class. Who could be expected to do any constructive work under these circumstances? And yet, though we are a mission charge, and a charge that serves the entire conference by caring for the spiritual life of our orphanage, Methodism at large seems content for us to go on in this primitive way. But we feel that it is because it has not known the situation.

The membership of this church is five hundred and sixty-six, but only 228 of these being outside of the orphanage family. Of the 228, thirty are children, forty-three do not support the church at all and three are inmates of the county home, leaving about 150 to provide all things for 416 others besides themselves and for the non-church members in the community.. Doesn't every one think that it would be a Christian deed which would be recorded in heaven if some person or persons would get under this burden with these and help them build an up-to-date plant? If this church were differently located and had such a plant it would do a great work for our orphanage and for a part of our city that is without churches, but which will soon be taken over by other denominations if we delay much longer. W. H. Brown, Pastor.

WHAT ABOUT A NICE CHRISTMAS GIFT?

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Mrs. Mattie A. Jenkins

It is impossible at this writing for me to give an accurate account of the life and character of Mrs. Mattie A. Jenkins. Our grief is to keen and our loss is too great for me to undertake to appraise her wonderful life at its real worth. For nearly eleven years I had the rare privilege of being associated with her in the care and training of children. There was never a word of discord nor a misunderstanding between us during these eventful years. She gave me her wholehearted support. Since she was a woman of such rare traits of character, and having had such a long and successful career as head matron of the Methodist Orphanage, I learned immediately, upon assuming the duties of my office, that I could depend upon her unerring judgment and wise counsel in the delicate and difficult task of carrying forward the great work committed into my hands.

The things that stood out in her life most prominently were her poise, gentleness, purity and motherliness. These rare gifts enriched the life of the hundreds of children trained in our Christian home. The noble impress of her wonderful life is indelibly stamped upon the character of all those who came under her gracious influence. For a quarter of a century she gave herself without stint to the building up of the Methodist Orphanage. Before going hence she had the satisfaction of seeing the work of her hands established on a solid foundation. During the twenty-five years of her connection with the orphanage she saw it grow from a very humble beginning to large proportions. Its increasing growth brought constant joy to her heart.

I shall miss her at every turn as I go about my daily tasks. I esteemed her and honored her as one of the best friends I have ever had. I shall treasure her memory as a priceless heritage through the years that are to be.

Advocate Special—Next week there will be a special edition of the Advocate, setting forth the needs, achievements and ideals of our Orphanage work in the two North Carolina conferences. Bro. C. A. Wood, superintendent of the Children's Home, and the superintendent of the Methodist Orphanage, will do all they can toward making the special number a very interesting and helpful one. I believe that our friends will be glad to read all the orphanage news which will be carried in the Advocate next week.

* * * *

Orphanage Table—Mrs. Alice H. Thomas, our secretary, will be at conference Tuesday, Wednesday and Thursday to receive orphanage assessment and specials and to give receipts for same. I trust that all who have any money for the orphanage will turn it over to Mrs. Thomas as early during conference as convenient. Please do not put any orphanage assessment or specials in the conference envelopes. Any money or checks going in the conference boxes will be prorated among other causes and thus bring about confusion and mixing of accounts. All orphanage money is separate and distinct from the other conference collections. This explains why I am so concerned about keeping everything straight.

* * * *

Paving Glenwood Avenue—The city commissioners are urging the board of trustees to pave Glenwood avenue in front of our campus. The board considered the matter in June and passed favorably on the proposition provided we could secure the money. It will require fifteen thousand dollars to do the job. It ought to be done at an early date, but we haven't the money with which to do the work. If we could secure fifty thousand dollars during Thanksgiving as a special we could do this important work, meet all of our outstanding obligations and have some left over with which to do other important work that is urgently needed. The traffic on Glenwood avenue has become so congested that the paving in front of the orphanage is a necessity. Our frontage is about one-half mile, which forms an important link between the down town district and Hayes-Barton, a residential section to the north of us. To delay the paving of this important avenue will cause greater congestion and more inconvenience to the traveling public.

* * * *

Our Needs—1. A Thanksgiving offering from every church, Sunday school, organized class and every church member during the Thanksgiving season.

2. Four thousand and two hundred dollars with which to seat auditorium.

3. Two thousand dollars to equip stage.

4. Two thousand dollars with which to furnish the library and reading room.

5. Fifteen thousand dollars to pave Glenwood Avenue, in front of our campus, which the city is asking.

6. Every Sunday school within the bounds of our conference, giving one Sunday's offering as a special to our orphanage.

7. Every Wesley class in the conference contributing a monthly offering for the support of our cause.

8. One hundred individuals to support a child each.

9. Hundreds of friends to write the orphanage in their wills.

10. Some one to furnish money with which to beautify our campus.

11. Thirty-five thousand dollars for a building for little children under five years of age for which we have made no provision.

12. Thirty-five thousand dollars for a boys' dormitory for which we have plans and specifications.

* * * *

RESOLUTIONS OF APPRECIATION

Whereas, Rev. S. E. Mercer, presiding elder, Weldon district, North Carolina conference, of the Methodist Episcopal Church, South, has faithfully and most acceptably served this district as presiding elder for the past four years, during which time the work of the church has been carried on by him and under his supervision in a most harmonious and progressive manner.

And whereas, according to the laws of our denomination his services as presiding elder of this district will be concluded during the annual conference to convene in Fayetteville, N. C., November 11, 1925.

And whereas, we desire to express and record our profound appreciation of the great and good work he has done in this district during these years of service as our leader.

Therefore, be it resolved by the fourth quarterly conference of the Weldon station, Weldon district, Methodist Episcopal Church, South, in session duly assembled at the church in Weldon on the 20th day of October, 1925:

First, We gratefully acknowledge and thank Brother Mercer for the good services he has rendered this church and our entire district, and for what he has meant to us as friend, brother, preacher and leader during these years he has labored among us.

Second, While we affirm our faith in the wisdom of the itinerancy of our church, yet we regret that time has come when we will have to part with Brother Mercer as our presiding elder.

Third, We heartily commend him to the work and people who are fortunate enough to command his services for the church in the future.

Fourth, That this resolution be copied in full upon the minutes of our conference, copy hereof be given Brother Mercer, and a copy furnished the press for publication.

G. W. Perry,
W. T. Shaw,
Wm. P. Knight,
Committee.

WANTS C. T. THRIFT RETURNED

Rev. C. B. Culbreth,
P. E. Elizabeth City District,
North Carolina Conference.

We, the members of the fourth quarterly conference of the Moyock charge, now in session at Moyock church, this the 12th day of October, 1925, do hereby petition and ask you to use your every influence at the coming annual conference in securing the reappointment of Rev. C. T. Thrift for the Moyock charge for the coming year.

Brother Thrift is doing work on the Moyock charge that no other preacher has ever attempted to do on the Moyock charge, and the charge is doing excellent work under his leadership, therefore we can't afford to give him up until he has served this charge the full "time limit" of four years and more if possible.

R. O. Bagley,
W. H. Edwards,
Thomas W. Baxter,
J. W. Sanderlin,
J. J. Ferebee,
G. C. Boswood,
Stewards.

WALLACE-ROSE HILL CHARGE

As Bro. T. W. Lee is rounding out four years of work on the Wallace-Rose Hill charge, I want to say something of the good work which he has done among us. The entire charge has gone forward under his ministry. There are on the work four Sunday schools in good working order, three Epworth leagues, and four women's missionary societies. There have been many additions in church membership during the four years. He found us very much in need of more adequate houses of worship, so he talked to us until two handsome church buildings were begun—one at Wallace and one at Rose Hill. Both of these are well on the way toward completion, and both are of brick, with basements and adequate Sunday school rooms. The building at Wallace is estimated to cost $18,000, and the one at Rose Hill $30,000. He will long be remembered among us for this great work. May God's richest blessings follow him.

A Friend.

EVOLUTION AND ELSE

I have not asked for space in the dear old Advocate in quite a while.

But I feel like I want to say this: I would go to conference if I could to record my vote for unification if I could, if for not other reason. I may never get another chance, though I am sure it will come to the front again. Some of us will die before it is accomplished, but a cause as sacred and as important as this will never die.

Some of the opposition were going to organize a strike and divide the church if unification carried. But now since it is virtually defeated they are trying to strike and divide the church on other issues: Evolution, for instance. A whole lot of them have been preaching evolution all the time and don't know it. They have it in their heads that evolution teaches that man descended or ascended from monkeys. They remind me of the schoolboy when asked what Esau got when he sold his birthright. He said it was either a mess of pottage or a pot of message, he didn't remember which. No scientist has ever taught that folks descended from monkeys. He could not have done it without branding himself a brazen fool. If there was succession in creation (and I suppose there was) it was an ascension and not a descension. The assent of man, not from monkeys, but from a depravity far beneath that of the brute creation, by the grace of God through Christ—that is my theme. Christian evolution if you please. I have not time to fool away with the other kind. The fact is a lost man today with all his boasted opportunities doesn't show as much sense as a monkey. If I can open his eyes to see—not where he came from but where he is going—that is my job.

D. L. Earnhardt.

THE SECOND BLESSING

In the Advocate of September 24 one Rev. D. P. Waters tries to prove that there is no such thing as sanctification as a second blessing taught in the Bible. I shall not in this article enter into a lengthy discussion of the subject. But would like for the learned Dr. Waters to explain through the Advocate the meaning of a few passages of Scripture, to-wit: Acts 1:8; also Acts, second chapter. What was this Holy Ghost that came upon the disciples on the day of Pentecost, and did is not come as a second and separate work apart from their conversion? Explain John, 17th chapter. Why did Christ pray for His apostles to be sanctified if they were sanctified in regeneration? Explain Luke 24, 47-50. Why was it necessary for them to tarry in Jerusalem until they were endued with power from on high if they had received all at first? Explain John 7, 38-40. Please explain Acts 19, 1-8. Why had these disciples not received the Holy Ghost when they believed and were converted if they received all in regeneration? There are many other passages I would like for the doctor to explain, but this will suffice for the present.

Because I do not possess a million dollars myself I have no right to say there is no such thing as a millionaire.

S. C. Crawley.

New Lamp Has No Wick or Chimney

Most Brilliant Home Light Known —Costs One Cent a Night

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 421-K Factory Building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farms or in small towns. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the N. C. Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT
The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

$1,800,000 PAID ON QUOTAS TO DATE

Every Charge of the Annual Conference should make a desperate effort to pay its Special Effort quota in full for two years by the time Conference meets. Such an achievement would not only reflect great credit upon pastor and people, but would be a powerful stimulus to the work for another year.

If any Charge cannot pay in full for two years by the time Conference meets, the aim should be to pay as much as possible. The close of the second year of the movement should show that every Charge has at least paid something.

Payments on Special Effort quotas should be made direct to the Board of Finance, Security Building, St. Louis, Mo. The money must be in the hands of the Board before the Annual Conference adjourns, if credits are to show in the Conference Minutes

Let's Make It $2,000,000 By Christmas

Our Little Folks

'TIS THE LITTLE THINGS THAT COUNT

By Georgina W. Pelton.

Without the little drops of rain
There'd be no ship, there'd be no sea;
There'd be no drink, there'd be no men,
The world we know would cease to be.

The soil we dig is made of dust,
Small grains of earth beneath our feet;
The little raindrops make the shower
That helps produce the food we eat.

What should we do without the seeds,
The little seeds that fall and grow!
They give us flowers and food and trees;
They're more important than we know.

Without the tiny pollen grains
There'd be no acorn and no tree.
What should we do without the trees,
That give cool shade to you and me!

It is the many leaves that give
The welcome shade on summer days;
It seems whichever way I turn
That little things deserve my praise.

The velvet lawn of verdant green
But multiplies the blade of grass;
The large and showy things all seem
To be of little things a mass.

It is the little things that count,
The way we look, the things we say,
The helpful little things we do,
The thoughts we think from day to day.

These build the character, the man,
Who may perhaps some great deed do;
Small things prepare and lead the way,
And give the force to see it through.

ONLY ONE WOOD FOR SPOOLS

In almost the entire world, with its great variety of woods to select from, there is only one kind that is used for spools—the ordinary spools on which sewing thread is wound, writes Charles N. Lurie in St. Nicholas. By far the greatest part of the world's spools are turned from the wood of the white birch tree. It grows in many sections of the United States, but especially well in Maine. Many years ago it was learned that the wood of the white birch of Maine lends itself easily to this purpose, and now virtually the whole world's supply of spools and spool wood comes from the great north woods.

Some of the spools are made in Maine, but a very large part of the wood is shipped elsewhere for spool-making, after being seasoned where it grows. The first step in the preparation of the product, after the trees are felled, is the sawing of the logs into "bolts" about four feet long. Next, the bolts are "stripped" into square sticks of the same length as the bolts. Then the "spool strips" are "cobbed" for drying; that is, they are piled into alternate cross layers, as in a cob house. The layers of stripes are made very loose, on purpose, so that the wind may blow through. The seasoned strips are turned into spools here, or shipped abroad.

THE ROLLING PENNIES

Clickety! Clack! Clickety Clack! The boys were marching around the room, dropping their pennies on the velvet-covered plate as they passed.

But Billie marched past the plate, one hand away down in his pocket, holding his pennies tightly as though he were afraid they would hop out and run away. "These pennies," thought Bill, "will buy that top I'v been wanting for weeks."

Bill trudged home from Sunday school, his hand still stuck in his pocket. He handed his mother his Sunday school paper and went upstairs. Down, right into the toe of his old boot, he pushed the pennies, and then stuffed a handkerchief in to hold them there. He was so afraid those pennies would run off.

Billie was glad when bedtime came, although he usually coaxed to stay up as late as his mother would let him. After taking a look to see if the pennies were still in his boot, he hopped into bed and was soon asleep.

However, Billie didn't sleep very well—he dreamed all night about his pennies. He dreamed his pennies had hopped out of the boot and rolled right out into the street. Bill was after them like a shot. On, on, on went the pennies until they came to a big hole and slid right over the edge. Without looking to see how deep the hole was, Bill jumped in after them.

Down, down, down he went! Would he never reach the bottom? Still he kept going down, down until he fell out into such a queer place! There were little boys with long pig-tails hanging down their backs, and big men, too! And what funny dresses they wore—fancy designs, some flowers, others with dragons, worked in bright colors. Such strange looking house he saw—not at all like the one in which he lived.

But his pennies! There they were—he must hurry and catch them. But they rolled right into a large house. Billie followed, and there he saw ever so many little Chinese children, seated at long tables, having their dinner with long chop sticks. "How could they eat with those sticks?" Bill thought.

"Phew!" said the missionary lady. "Here comes Billie's penny. Little Anh-wei has been waiting so long to get in with these little orphans, but we had no money for food for her, so she has had to stay out. But now she can come in, for Billie's penny will buy her food."

The children all looked up, their little faces so happy to think that Anh-wei, who had neither father nor mother, could come in and be cared for by the kind lady.

The other penny then rolled out of the house, and Billie started after it. He did his best to catch up with the penny, but it always kept just a little ahead of him. It rolled and rolled, until finally it came to a big building. There stood a lady all in white.

"Yes, Fuh-seng," said the nurse, "I can give you medicine today for that sick baby brother of yours, for I see Billie's penny has just arrived. We've been waiting for it."

The little boy's eyes shone as he took the medicine and went down the big steps and hurried home.

"Oh, me! oh, my! I've had an awful chase," said Billie when he awoke and stretched himself. "I never thought they needed my pennies so badly, but Miss Gray told us they really did."

Billie started off to school early, his pennies in his hand, and on the way called at Miss Gray's home.

"Miss Gray," he said when she answered the door, "will you please send these pennies to the poor little children as soon as you can?"

Miss Gray promised she would, and Billie went down the steps. As he passed the window in which was displayed the top he so much wanted, he said to himself, "My, I'm so glad I had that dream last night, before I had a chance to buy that top!" And, whistling all the way, he hurried off to school.—Mary W. Sinclair, in The Sunday School Times.

WOMAN'S PAGE
(continued from page eight)

and great report. Can we not make our societies 100 per cent? I have heard of some circles in a large missionary society setting as their goal for this year, "Every member 100 per cent." And don't you think that would be a good motto for the societies to adopt? Let us try and make this year's record one of which we will be very proud.

MESSAGE FROM A NEW AMERICAN

Note.—This message comes from a young woman who has been in the United States only two years. It is obvious that her disappointment when she first arrived was very keen. The note of homesickness shows how important it is for young women of this type to to find American friends immediately who can assist them in adjusting themselves. This message appeared in The Immigration, a monthly bulletin issued by the Council of Jewish Women:

"I have been in America two years and never wrote you about my new life as yet. Not until now could I say that I like America. For you see, people used to look at me as if I were a queer creature. Once I went in an automobile to Boston to a concert. After the concert, people said: 'See how America is? Did you ever see this in your own country?' I told them that the main actor in the concert comes from my native country, and I know him and heard him many times before. Just because I could not express myself in English, they seemed to think that everything was absolutely new to me.

Now, my friends, you might think that the countries are quite different. That is, one is in a much more primitive state. That is not so. Here the large cities are just as they are in Europe. The small town there is the same as it is here; but the young crowd in my country is more together than here. One good thing is the evening schools. Twice a week I attend. I study English and like to do that. That helps me spend my time profitably. These schools are for working girls and boys. Here we study in order to know the language and to understand the ways of the people.

The people in my country are just as good as they are here. There, too, are also great poets, great inventors, and philosophers. Of course, here are more advantages than in my country. The free education is here everywhere and for everybody. Another advantage, and the best of all, is freedom and justice and liberty for all. All this is new in my country.

America means a new life altogether. Until I came here I was dependent on my family. Here the people are independent. I found work which I like. Work is more regular here—that is, we do the work at prescribed hours. In my country you do the work when you feel like it. I like dressmaking, and I am not rushed doing it like I am in my country. But I would like to work in a place here where I could meet people. Here there is little opportunity of seeing new faces or hearing a conversation of one who knows what he is talking about in a clear English.

My impressions of America? Well, I am limited in impressions because it is just barely two years since I came. Yet I have a feeling that America means my future, my hopes. I am forced to say that disappointment overcame me the first year. I suppose I expected too much. Perhaps people in Russia kept telling me in exaggerated phrases of the golden opportunities one comes up against, in that way making people think that you can almost scoop up as much gold from the streets as you desire. Naturally when you get here you are disappointed in having to go from door to door, so to speak, to look for work.

But things are different now. I am able to understand and to converse with people; I am able to express my wants, my wishes, and perhaps my ideals. I am able to read books, to see a moving picture show, and really understand what is being spoken. I am able to do all this because I have been instructed in English by teachers provided by the department of education, especially by the Americanization department."

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Specimen of Type

Jehoash anointed king.

heart right, as my heart *is* with thy heart? And Je-hŏn'a-dăb answered, It is. If it be, give *me* thine hand. And he gave *him*

No. 6190 French Morocco, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker **$3.00**

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Greensboro, N. C.

CEDAR GROVE CIRCUIT ITEMS

The Cedar Grove circuit is coming to the close of its second year. This new circuit is making a splendid beginning and seems to be in the line of progress. It has built and furnished an up-to-date parsonage. It has increased its support of the ministry in spite of two bad years. It has had good revivals and has added a number of adults and children to its roll.

Revivals have been held at every church the present year. We are indebted to Bros. John Bascom Hurley, S. F. Nicks and T. W. Autry for excellent help rendered. Brother Hurley held the meeting at Prospect in the absence of the pastor, who was away on a much needed vacation during the sickness of his wife. Brother Nicks did some of his best work with us at Cedar Grove and Walnut Grove churches. At Walnut Grove a large class of young men and women were received into the church.

Brother Autry of Carrboro, who is finishing four years of real constructive work on the Carrboro charge, has just recently been with me in a meeting at Carr church. Those were seven as good sermons as we ever hear in a revival. Pastor and people appreciate his efforts.

The Cedar Grove circuit is composed of four churches, and every church is surrounded by some of the best people to be found anywhere. It is a pleasure to serve them.

E. C. Durham, P. C.

THE SUNDAY SCHOOL

(*continued from page nine*)

teacher, Miss Claire Harris, president.

Willing Workers, Fletcher's Chapel, Durham; Mrs. T. L. Bailey, teacher, Miss Eudie Weatherly, president.

Win One, Broadway S. S., Broadway; G. T. Chandler, teacher, Gattis Thomas, president.

Dependables, Jonesboro S. S., Jonesboro; Mrs. Buchanan, teacher, Mrs. H. A. Caddell, president.

Willing Workers, Jonesboro S. S., Jonesboro; Miss Flora McDonald, teacher, Mrs. J. M. Gray, president.

WITH WASHINGTON WORKERS

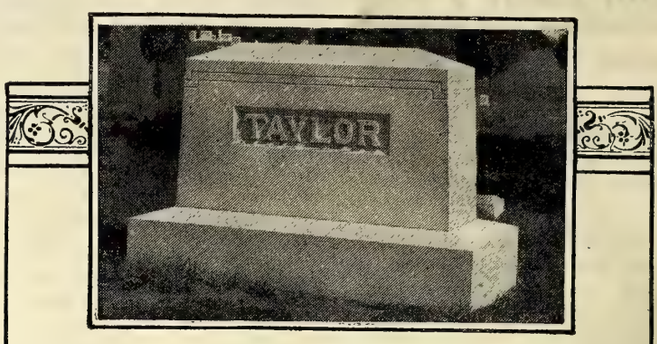
The writer met with the officers and teachers of Washington Sunday school Wednesday evening, October 21, checked the school according to Program of Work B, and discussed various matters relating to the interests of the school. Present in addition to the pastor, Rev. L. D. Hayman, and most of the officers and teachers, was Rev. S. A. Cotton, the presiding elder. We found a fine spirit of progress and lively interest, many earmarks of a thriving school, and we are expecting increasingly fine work in the months ahead.

FARMVILLE FORGES AHEAD

The workers' council of our Farmville Sunday school met Friday afternoon, October 23, the writer present and taking part in the deliberations. The chief work before the group was a study of plans for the new year. Farmville has just entered her new church and Sunday school building and is beginning departmental work. She has her face to the front and her workers are enthusiastic. This school adopted Program of Work B over a year ago. This checking revealed many points of advancement. Under the wise leadership of Rev. B. B. Slaughter, the pastor, and the splendid support of Mr. J. T. Thorne, the superintendent, Farmville Sunday school has forged ahead, and they say they are just beginning to improve.

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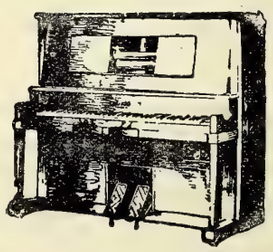
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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.

November

FIRST ROUND

Ivy, Beech, 11 7-8
Weaverville, night 8
Flat Rock-Fletcher, Flat Rock 15
Central, night 15
Mills River, Mills River, 11 21-22
Haywood Street, night 22
Weaverville Ct., Salem, 11 28-29
Mount Pleasant, night 29

December

Hominy, Pleasant Hill, 11 5-6
Biltmore, night 6
Fairview, Tweeds, 11 13
Oakley, night 13
Henderson Ct., Fruitland, 11 19-20
Elk Mountain, night 20
Swannanoa, Azalea, 11 27
Black Mountain, night 27

January

Spring Creek, Fairview, 11 2-3
Marshall-Hot Springs, 3 and night 3
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leiscester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.

FIRST ROUND

November

Trinity, 11 8
Calvary, 7:30 8
Wadesboro, 11 15
Brevard Street, 7:30 15
Tryon Street, 11 22
Duckworth Memorial, 7:30 22
Hawthorne Lane, 11 29
Duncan Memorial, 7:30 29

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro, N.C.

FIRST ROUND

November

East Greensboro, Holt's Chapel, 11 8
Glenwood, night 8
District Stewards' Meeting, West Market St. 12
Pleasant Garden, Pleasant Garden, 11 14
Wesley Memorial, 11 15
Main Street, night 15
Coleridge, Concord, 11 22
Ramseur-Franklinville, Ramseur, night 22
Uwharrie, Oak Grove, 11 28
New Hope, New Hope, 3 29
Ashboro, 11 29
Park Place, night 29

December

Randolph, Trinity, 11 5
Jamestown, Oakdale, 11 6
Highland-Archdale, Highland, 3 6
East End, night 6
West Greensboro, Muir's Chapel, 11 & night 12-13
Liberty, Staley, 11 13
Carraway Memorial, night 16
Wentworth, Salem, 11 & 3 19-20
Ruffin, Pelham, 11 20
Deep River, Cedar Falls, 11 27
Centenary, night 27

January

Reidsville, 11 3
Bethel, night 3
Randleman, St. Pauls, 11 20
College Place, night 10
Gibsonville, Gibsonville, 11 17

The District Stewards' meeting will be held in West Market Street church Tuesday, November 17, at 10 a. m. All pastors in the district are invited to be present.

MARION DISTRICT
E. A. Cole, P. E., Marion, N. C.

November

Gilky, Gilky, 11 8
Rutherfordton, 7 8
Table Rock, 11 13
Rutherford College, Connelly Springs, 11 14
Morganton Ct., Mount Pleasant, 11 15
Oak Forest, 7 15
Bald Creek, Bald Creek, 11 22
Burnsville, Burnsville, 7 22
Mills Spring, Lebanon, 11 28-29

December

Micaville, Martin's Chapel, 11 5
Spruce Pine, Spruce Pine, 11 6
Cliffside, Cliffside, 11 13
Henrietta-Caroleen, Caroleen, 7 13
McDowell, Nebo, 11 19
Marion First Church, 11 20
Cross Mills, Cross Mills, 7 20
Broad River, Kiesler Chapel, 11 27
Forest City, Forest City,, 7 27

January

Bostic, Oak Grove, 11 3
Spindale, Alexander, 7 3
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.

FIRST ROUND

November

Leaksville, 11 8
Spray, night 8
Mount Airy Ct., Salem, 11 14-15
Rockford Street, night 15
Pilot Mountain, Pilot Mountain, 11 21-22
Rural Hill, Tnnity, 3 22
Madison, 11 29
Draper, night 29

December

Stoneville-Mayodan, Stoneville, 2:30 & 6, night 5
Sandy Ridge, Sandy Ridge, 11 6
Yadkinville, Prospect, 11 12
Jonesville, Jonesville, Sunday 13
Ararat, Mount Herman, 11 19
Dobson, Rockford, Sunday 20
Summerfield, Battle Ground, Sat. & Sun. 26-27
Stokesdale, Stokesdale, Sun. night & Mon. 27-28

January

Danbury, Davis Chapel, Sun. 11 3
Walnut Cove, Walnut Cove, p.m Q. C. & nigth 3

NORTH WILKESBORO DISTRICT
Seymour Taylor, P.E., Noth Wilkesboro, N. C.

FIRST ROUND

November

Todd, Hopewell 7-8
Boone, Boone, 7:30 8
Avery, Fairview, 11 14
Elk Park, Elk Park, 11 15
North Wilkesboro, 7:30 16
Watauga, Henson 21-22
Wilkesboro-Wilkesboro, 7:30 22
Warrensville, Mill Creek 28-29
Creston, Creston, 3:30 29

December

Helton, Geeenwood 5-6
Laurel Springs, Nathan's Creek 12
Jefferson, Bethany 13
Sparta, Shiloh, 11 19-20

The district stewrads, lay leaders and pastors will meet in Jefferson Tuesday, November 10, at 10 a. m.

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.

FIRST ROUND

November

Woodleaf Ct., Woodleaf, 11 7
Concord Central, 11 8
Kerr Street, night 8
Calisbury Ct., Shiloh, 11 14
Forest Hill, 11 15
Epworth, night 15
Concord Ct., Bogers, 11 21
Bethel, 11 22
Gold Hill, Gold Hill, 11 26
New London, Bethany 28
Salem, Salem, 11 29
Badin, night 29

December

Albemarle Ct., Stony Hill, 11 5
Albemarle Central, 11 6
First Street, night 6
Landis, Oak Grove, 11 12
Kannapolis, 11 13
China Grove, night 13
Mount Pleasant, Center Grove, 11 19
Westford, 11 20
Harmony, night 20
Norwood Ct., Cedar Grove, 11 26
Norwood, 11 27

January

First Church, Salisbury, 11 3
Park Avenue, night 3
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

FIRST ROUND

November

Smyre, 11 8
Park Street, Povidence, 3 8
Belmont, Main Street, night 8
Shelby Ct., Sharon, 11 14
Lafayette Street, 11 15
Shelby Main Street, night 15
Rock Springs, Bethel, 11 21
Lowesville, Hill Chapel, 11 22
Stanley, Stanley, night 22
Maylo, night 25
Polkville, Polkville, 11 26
Lincoln Ct., McKendree, 11 28
Goodsonville, 3 and 11 28-29
South Fork, Vernon, 3 29
Lincolnton, night 29

December

Gastonia, Main Street, night 2
Mount Holly, 11 6
Lowell, Lowell, 3 and night 6
West End, night 9
Cherryville Ct., Mary's Grove, 11 12
First Church, Cherryville, 11 13
Belwood, Fallston, 3 13
Bessemer, Bessemer, night 13
Trinity, night 16
Cramerton, 11 20
McAdenville, night 20
Crouse, Antioch, 11 26
King's Mountain, 11 27
Franklin Ave., night 27

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.

FIRST ROUND

November

Hickory, First, 7 and 11 2-8
Newton, 7 8
Westview, 3 8
Statesville Ct., Parsonage, Trinity, 3 14-15
Statesville, Broad Street, 11 and 7 15-16
Race Street, 7 15-17
Mount Zion, 11 and 3 22
Mooresville, Broad Street, 7 22

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Sa'em, N. C.

FIRST ROUND

November

Thomasville, Main Street, 11 8
Denton, Siloam, 3 8
Farmington, Farmington, 11 14-15
Mocksville, Mocksville, night 15
Lexington, First Church, 11 22
Linwood, Cotton Grove, 3 21-22
Erlanger, Erlanger, night 22
Davidson, Arcadia, 11 28-29
Green Street, Green Street, night 29

December

Advance, Advance, 11 5-6
Grace, Grace, night 6
Cooleemee, Cooleemee, 11 13
Davie, Concord, 3 12-13
Burkhead, Burkhead, 11 20
Lewisville, Sharon, 3 19-20
Hanes-Clemmons, Hanes, night 20
Walkertown, Walkertown, 11 27
Kernersville, Kernersville, night 27

January

Welcome, Midway, 11 2-3
Ardmore, Ardmore, night 3
Thomasville Ct., Fairview, 11 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth. Mt. Tabor, 3 30-31

The District Stewards will meet at Centenary church, Winston-Salem, on Tuesday, November 17, at ten in the morning. Let all pastors, district stewards and lay leaders be in attendance that we may the more wisely plan for the year's work.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.

FOURTH ROUND

November

Calvary, night 5
Cedar Grove Ct., Carr, 11 6
Branson, night 6

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.

FOURTH ROUND

November

Fayetteville, Quar. Conf. 5
Elizabeth, Trinity 7-8
Person St., Person St., night 8
Hay Street, night 9

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.

FOURTH ROUND

November

Hookerton, a.m. 6
Seven Springs, a.m. 7
Snow Hill, a.m. 8
Centenary, New Bern, p.m. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.

FOURTH ROUND

November

Central, 7:30 5
Fgenton Street, 7:30 6
Millbrook, Rolesville, 11 7
Jenkins Memorial, 7:30 9

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.

FOURTH ROUND

November

Wilmington-Trinity, p.m. 5
Town Creek-Zion, a.m. 8

WASHINGTON DISTRICT
S. A. Cotton, E., Washington, N. C.

FOURTH ROUND

November

Wilson, night 5
Washington, 11 8

Bright Boy: "In Siberia they don't hang a man with a wooden leg."
Innocent Boy: "Why not?"
Bright Boy: "They use a rope."

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3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

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IN MEMORIAM

BROWN—James Franklin Brown was born December 19, 1876, died April 19, 1925, making his stay on earth 49 years and four months. He joined the M. E. Church, South, several years ago and was regarded as one of its most faithful members. He was married to Miss Mattie Kerr October 25, 1899. To this union were born seven children, all of whom survive. In his going the town of Troutman loses one of its best citizens, the Methodist church one of its most faithful members, and the good wife and children a husband and father indeed.

D. A. Oakley, P. C.

DEANS—Mrs. Bettie Deans was born September 21, 1845, and died October 12, 1925. She was married to Mr. O. M. Deans of Spring Hope, N. C., in 1864. To this union nine children were born, five of whom are now living—W. A. and J. S. Deans, who live near Dorthches, N. C., S. A. Deans of Rocky Mount, Dr. A. W. Deans of Battleboro, and Mrs. Lena D. Caley of Portsmouth, Va.

Sister Deans spent most of her life in Nash county, where she won a host of friends. She joined the Methodist church at the age of 26 at Hillard's Chapel. She held on to her faith in God until the summons came for her to leave this earth to take up her abode with Him.

May God's richest blessings be with the bereaved family and friends.

W. G. Farror.

RHUE—Virgil Koonce Rhue, infant son of Mr. and Mrs. G. A. Rhue, died at the home of his grandfather, Mr. E. T. Riggs, Maysville, N. C., October 22, 1925, aged two months and 22 days. Little Virgil was sick for some days and suffered much. Finally death came, his sufferings ceased, and the pure little spirit went up to live with Jesus, who took little children into his arms, blessed them, and said, "Of such is the kingdom of heaven."

May God comfort the bereaved parents and may they meet their ascended child in heaven, where death can never come to rob the home and make the hearts of parents sad.

"I take these little lambs," said He,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

E. C. Sell, P. C.

McGLOHON—On July 9th as the sun was sinking in the west a baby girl came into the home of Mr. and Mrs. Jerome McGlohon. How happy they were. Joy was soon turned to sorrow. Disease began to wilt the little body. All that loving hands and skilled physicians could do seemed of no avail. July 27th in the stillness of the midnight hour God sent the angels to bear the spirit of the beautiful baby to a home where suffering never comes. Her little body was laid to rest in Bethany churchyard. The beautiful flowers that covered the little mound were a silent token of love of the family and friends. Father and mother are sad and lonely, but heaven is nearer and Christ is dearer than ever before.

PICKETT—W. F. Pickett was born November 25, 1867, and died September 28, 1925, being 57 years, 10 months and three days old.

He was married to Miss Annie Barden June 12, 1895, and to this union three children were born—Mayo, who is now the wife of Mr. John Croom, Jr., Norman and Olivia. This marriage to Miss Barden proved a very happy one. She was a daughter of Mr. Buck Barden, one of earth's finest types of men. Mrs. Pickett passed to her heavenly home twelve years ago, leaving their three children to the fatherly care of Brother Pickett, who proved himself a devoted, loving father to his motherless children.

Brother Pickett joined the Methodist church after his marriage, and he was faithful in his attendance and liberal in his gifts to the church. In fact, he was the largest contributor on the charge. He was noted for his kindness to the poor. Many of the colored people wept bitterly at his death. His going has left a large cavant place in the community and church. The floral offering at the grave was wonderful. Among the beautiful designs there was one with three "K's" in the center.

Brother Pickett was steward and trustee of the church at the time of his death. The Masons assisted the pastor in the ceremonies at the grave.

W. E. Hocutt.

BEAVERS—Claudius Beavers was born in what is now Durham county 72 years ago last August, near the spot where he lived and died. He was converted in early life and joined Andrews' Chapel Methodist church and remained an active member through all the years. He became a steward of the church while a young man and held that position at the time of his death. One of his former pastors said to me when I came to this work, "Brother Beavers is the best steward I ever had." He was perhaps the most universally loved member of his church and community. He was his preacher's friend and right-hand man. He will be sorely missed.

He was twice married, first to Miss Dora Hayes, who died in 1903. To this union ten children were born, nine of whom are living. In 1905 he was married to Miss Lillie Parker, who with one son survives. Brother Beavers had been in failing health for about a year. The immediate cause of his death, however, was a stroke of paralysis which he suffered Monday, October 5. He died on Wednesday following and was laid to rest in Andrews' Chapel cemetery Thursday afternoon. The unsually large attendance at the funeral and the many beautiful floral designs was an evidence of the high esteem in which he was held. May the heavenly Father send peace and comfort to the bereaved.

S. J. Starnes, P. C.

RESOLUTIONS OF RESPECT

On July 27, 1925, Owen Clinton Norment, loyal citizen, friend, neighbor, churchman and husband, passed to his reward, leaving a void in this community hard to fill, for his life was verily a part of it. Until compelled by infirmities of age to relinquish some of the activities of life, he never failed to respond to all the demands of his station. As a citizen of this, his native town and county, officer of his church, trustee, steward, superintendent of the Sunday school, and county officer, he was faithful to every trust and worthy of the imitation and emulation of all. Indeed he was a living epistle worthy to be read and followed, doing his duty as he saw it, modestly and unassumingly, in every position to which he was called.

The Methodist Episcopal Church, South, of which he was for many years a member and officer, had no more loyal and zealous supporter than he, and he will be greatly missed from her counsels, but we are assured that he will not be forgotten; his work will survive, for he was willing to spend or be spent for the cause so dear to him.

Our church and the whole community will miss him, but we have the comforting reflection that we are not without hope, for we are quite sure that if we are as faithful as he was that we shall meet again where there are no more partings, for he has only gone ahead.

At the third quarterly conference of the Chestnut Street M. E. Church, South, August 3, 1925, the following resolutions were unaimously adopted:

First, That while we bow in humble submission to the will of our heavenly Father in removing by death our dear broother, Owen Clinton Norment, and express our gratitude for his long and exemplary life, we wish to go on record by showing some lasting evidence of our appreciation of his services and example.

Second, That our church has lost one of its most faithful members and officers, who was ever ready to do his part, as he saw it, in the Master's work, and the betterment of the world.

Third, That we extend our deepest sympathy to his bereaved widow, near relatives and other loved ones; that these resolutions be spread on the minutes and a copy be delivered to the widow, and also furnished to the Robesonian and the North Carolina Christian Advocate.

C. B. Townsend,
Thomas McM. Grant,
W. H. Humphrey.

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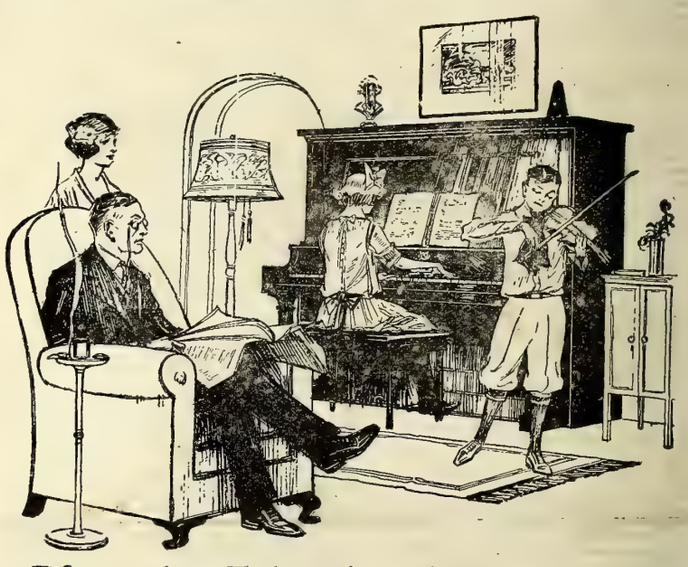
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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, NOVEMBER 12, 1925 Number 46

Orphanage—Children's Home Special

IMPORTANT INFORMATION ABOUT ORPHANAGE FINANCES

By Joseph G. Brown

There seems to be a misapprehension on the part of many of our people as to the condition of the finances of the Orphanage. There are some who have an idea that the Orphanage is rich and does not particularly need funds for its maintenance. They are led into this way of thinking by the fact that our reports have been showing large amounts of invested funds. They have thought of these as permanent endowment from which would be derived steady income for the support of the institution. Such is not the case. There is now a little more than $100,000 of funds given distinctly as endowment, and sacredly kept as such.

Other funds came from wills, bequests, legacies, etc., without any special direction as to their use. The board of trustees thought it wise not to spend such funds for ordinary expenses because they knew the institution must necessarily expand so as to take care of more children. Their wisdom has been proved. This expansion has begun. These funds made it possible. The executive building, erected with funds received from Mr. S. C. Vann, took every dollar of his gift, costing something more than $150,000. The other accumulations were used in building dining room and kitchen, dormitories, etc. We were at liberty to use these funds aggregating more than $300,000. All this, of course, tends to increase our living expenses. Every additional child increases the cost proportionally. The appropriation through conference has not for many years been sufficient to take care of the cost of maintenance. It had to be supplemented by such amounts as the superintendent could raise by his visitations, and by voluntary gifts. God bless those who by their voluntary offerings have enabled us to take care of our children!

This condition of need still remains, and will remain until conference increases the regular appropriation. This year we have had to borrow $17,000 to tide us over until conference. This will be repaid out of funds received then, but the same thing will occur again next summer unless otherwise provided for. There is no way for us to catch up except by increased appropriation or more liberal contributions.

Of course we know that the Orphanage is very dear to the hearts of our people. It is in their love that we are rich. It is an easy matter to go among them and raise money, but when the superintendent is doing this he is leaving someone else to bear the responsibility of all these children, a burden that needs every ounce of the energy and every hour of the time of the superintendent and his assistants.

We should begin to consider seriously the necessity of adding something to the appropriation for the support of the Orphanage. It was originally fixed at ten per cent of the aggregate of the pastors' salaries and has not been changed since then, although the conditions have changed materially and the expense of maintenance has grown considerably.

Fortunately we have received many voluntary contributions, which have enabled us to meet all of our obligations and to make some improvements from time to time in the plant itself. The Orphanage owns a splendid site of about one hundred acres of land, which was bought when values were very low, and which now is worth many times as much as was paid for it. Its buildings are in splendid shape and are very valuable, but we must soon provide for more dormitories. We are planning to take care of five hundred children, which will be at least two hundred more than the present population. This cannot be done, however, until additional dormitories are built.

The trustees of the Orphanage thoroughly appreciate the attitude of our people and are very grateful for the liberal manner in which they have contributed to its need.

Really, sufficient appropriation ought to be made to take care of the ordinary expenses, and voluntary offerings be expected to provide for emergencies and such additional buildings as may be necessary. Let's keep this matter on our hearts.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

ORPHANAGE SPECIAL

By Rev. A. S. Barnes

A few years ago the two Methodist Orphanages of our state got out a special edition of the Advocate which proved very helpful to the orphanage cause. It is the sincere wish of Rev. C. A. Wood, the superintendent of the Children's Home, Winston-Salem, and the superintendent of the Methodist Orphanage, Raleigh, that this special edition shall accomplish the purpose for which it is intended. We are giving cuts of buildings and children so that our friends may have a more adequate conception of the work which we are doing. There are several articles written by prominent friends who know and love the orphanage work in our two conferences. Let me urge all the friends of the fatherless to read these fine contributions so that they may understand and appreciate the magnitude of the orphanage work which is being done in our state. I wish to thank the friends who have so kindly given of their time and thought in the preparation of these fine articles. The editor has been very gracious toward us in that he has given our two orphanages the right-of-way in this week's Advocate. May our heavenly Father touch and tender the hearts of all our people so that we may be in a position to give home and Christian training to all needy orphan children bereft of loved ones!

A CAUSE FOR THANKS

Rev. W. A. Stanbury

The approach of the Thanksgiving season brings many things to mind. Among the first of them for Methodists of the North Carolina conference is our Orphanage in Raleigh. And one of the first impulses we have on thinking of this admirable home for homeless children is the impulse to give thanks for the Orphanage itself. It is a place where trained and capable workers, who think vastly more about their Christian service than about their pay checks, devote themselves through the years to caring for about two hundred and fifty children and youth, and to educating them.

We may be assured and grateful, further, for the fact that the labors of these workers, who represent the heart of the church in her dedication to this high task, are not in vain. Nothing is quite so carefully guarded, not even the health of the children—and I challenge anyone to find a healthier or better-cared-for group of children—as the moral and religious influences which bear upon their impressionable lives. Nearly all of those who have been sent out from the Orphanage have found their places in the church and in the religious life of the communities to which they have gone. Of those at present in the Orphanage who were received as late as last year, all have accepted Christ as their Saviour and have joined the church. Daily they are trained in Christian devotion and service.

But not all is being done that might be done. There is just one reason—lack of adequate funds. The conference assessment provides only about half of the annual budget, and even that is short some five thousand dollars. The remainder must be found somewhere. Four out of five applications for the admissions for the admission of needy children have to be declined for lack of facilities.

Will you reflect a moment on what it would mean for the future of the church and society if these four could share along with the one the privileges of education and Christian training provided at the Orphanage? It would even mean a good deal if the income could be increased to care for the 300 (instead of the 250) for whom there is room now.

Loyal Methodists, people and pastors will not forget their Thanksgiving privilege. Provide or attend a Thanksgiving service, if you can. If you go off somewhere to a big football game, send your contribution in. This is more important than football games.

And where it is not practicable to reach any great proportion of the people on Thanksgiving Day, will you not see to it that a special appeal is made and a special offering taken in all congregations on some Sunday between now and the end of November? And do not ask that this offering be credited on the assessment either!

Thank God for the blessings of the year, and prove your gratitude by coming to the aid of a good cause that needs your aid.

THAT THANKSGIVING OFFERING

Rev. M. T. Plyler

Thanksgiving is the time we eat the fat and drink the sweet and send portions to those for whom nothing is prepared. Our national Thanksgiving has done much to keep before us as a people what God has done for us and to remind us of our duty to the less fortunate. On these occasions we are told to count our blessings one by one and then we will be surprised at what God has done. Along with this goes the desire to make a contribution for the benefit of those who know not the blessings which are ours.

The well established custom of making a contribution for the benefit of orphan children has done much to keep the heart of America tender and responsive to human needs as well as to feed the mouths and clothe the backs of children that would otherwise go hungry and naked. Poor indeed are those who have not had some little part in this beautiful custom of the people of this land of plenty and of good will. Surely this coming Thanksgiving season will find a more general response than ever, for we as a people have been accustomed to hear and heed the appeal of the *(Continued on page six)*

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PRESIDENT W. P. FEW'S FRATERNAL MESSAGE TO THE METHODIST PROTESTANT CONFERENCE

Mr. President and my Brethren:

I am happy to be here in your midst for a day with opportunities to see something of your work and to know some of your workers. I am a firm believer in co-operation. It becomes increasingly clear that co-operation pays; that it pays even in business, that it pays everywhere. As you know there has recently been discussion in the denomination to which I belong concerning a plan for the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South. The question has been asked if the Methodist Episcopal Church being the larger of the two would not get more benefits out of such a plan of unification. My answer has always been this: the church will be most benefited that shows most of the spirit of generous and sincere co-operation. This is my fixed belief and I would have the principle given the widest possible application.

This, then, is the spirit in which I come to you. And if my words do not carry that spirit to you they will not represent me or the branch of Methodism for which I am speaking today.

For three or four years there has existed a Joint Commission representing the conferences of the Methodist Protestant and the Methodist Episcopal Church, South, in North Carolina. This Joint Commission is rendering a useful service to the common cause. It was out of this commission that the suggestion arose to have this year a fraternal messenger from you to us and from us to you; and I hope this will become a custom that will be long followed. Your fraternal messenger to us at Statesville three weeks ago was Dr. George R. Brown, the host of this conference, and his message was in every way worthy of the great people in whose name he spoke. I have the honor to speak to you today in behalf of the preachers and people who make up the North Carolina and the Western North Carolina conferences of the Methodist Episcopal Church, South.

I am privileged to speak in another capacity. I represent an institution of learning and we are meeting here about the young institution that you are building; and I bring from my colleagues greetings and good will for your college as it starts on its career which we all hope may be long and honored.

Speaking then, as I do speak, in the name of religion and education to North Carolinians assembled here in this flourishing community which so admirably typifies the forward look and the progress of North Carolina in this generation, what may I most fittingly bring briefly to your attention, of what things may we best remind ourselves if we would use all the resources of religion and education to transmute the material progress and prosperity of our time into the highest permanent values?

And we need almost more than anything else a sense of values—of values that have been tested and established in the long hard experiences of our race. The great lessons of our past have never been perfectly learned by any branch of the English race at any one time; but there would seem to be no good reason why our indiviual and collective ideal of life should not include them all. This ideal, if it is to stand for the character and the achievements of our race at its best, must include an adequate conception of the dignity and essential greatness of man's life, which wherever held with sufficiently burning conviction, will produce a mighty race of men. The Hebrews and the Puritans, to both of whom we owe so much, knew this; and the result was a stability and righteousness that have been the salt of the earth. This ideal must include a feeling for the entrancing beauty and glory of the physical world in which we live, a feeling which whenever highly enough developed, makes poets and artists and lovers of excellent and beautiful things. The Greeks in their prime, to whom we owe our culture ideals, and the great men of our own race, have known this; and the result has been a literature and an art that have ennobled and glorified mankind forever. This ideal must include that reverence, which born out of a sense of infinitude and a realization of the inscrutable mystery of our earthly life, is the mother of all religion. The mystics of the Middle Ages and the devouter souls of all times have known this; and the result has been a feeling after God and unearthly things that has saved the race from materialism and flat despair. This ideal must include the poise and fineness of temper that form an essential part of the spiritual constitution of every gentle man and woman. This has been known here in the past; and we must strive to keep and transmit undiminished the old grace, generosity, and magnanimity of our elders and must continue the cultivation of mind and taste and the refinement of manners that make living with each other sweet and wholesome.

It is of the utmost importance for us to learn these four great lessons of our history. The first of them would make us feel that life is worth while; that we must give ourselves soul and body to the getting of those things which have to do with a manly life; that it pays to struggle to be the noblest that we can be; that

"This rage is right in the main
That acquiescence vain."

The second would make us more in love with all that is good and beautiful, would make us sacredly dedicate our lives to the finer things of the mind and of the spirit. The third would make us modest, patient, humble, would cause us to bow our heads in silence before the awful mysteries of life and death, and would lead us seek diligently with tears for every help human and divine to guide us through this wilderness of the world. The fourth would make perpetual among us the graciousness, the hospitality, the beauty and purity of the social life, which were the best characteristics of the old order of the South. If we could make effective in North Carolina today these great lessons of our history, we should yet have in this dear old state, the fullest, richest, and sweetest life ever lived in the world.

CLARENCE DARROW AND BISHOP McCONNELL IN DEBATE

To a great audience in Sinai Temple, Chicago, and to another in a nearby auditorium which heard by means of an amplifier, Mr. Darrow and Bishop McConnell on Monday evening, October 26, debated "the mechanistic theory of life."

The Northwestern Christian Advocate in its account of the debate among other things said:

Bishop McConnell met Mr. Darrow on his own ground. He sought no shelter. And he showed himself the more careful student of recent scientific thought, as well as much more skillful in relating its conclusions to his side of the argument.

Mr. Darrow seemed surprised. Here was a man who, though a Christian and an ecclesiastic, was quite content to hold the debate within such limits as gave him none of the supports (and, of course, none of the handicaps) of the professional defender of religion.

In the second period of the debate, when questions of philosophy had arisen, Bishop McConnell again showed himself more at home than Mr. Darrow. Where the lawyer referred vaguely to this or that philosophic position, the bishop named the men who first presented it, and stated its content and significance in language brief but crystal-clear.

The natural inclination of a Methodist hearer to listen as a partisan may have been tempered by the discovery, early in the debate, that it would be quite safe to judge the merits of both speakers calmly. Certainly partisan interest was not necessary for enjoyment of the battle, if battle it was.

In point of fact, before the evening was over, one listener found himself moved by a distinct feeling of sympathy for Mr. Darrow, who was evidently (*continued on page eleven*)



The S. C. Vann School and Administration Building at Methodist Orphanage, Raleigh

PEOPLE AND THINGS

"Our meetings on the Carvers Creek charge resulted in 53 additions by vows. The pastor did the preaching."—J. C. Harmon.

Rev. G. L. Wilkinson reports that he has arrived at Burnsville safe and sound, received a warm welcome followed by a bountiful supply of provisions, and in spite of the rain had a good congregation the first Sunday after his arrival.

Dr. M. Bradshaw has returned from a Philadelphia hospital and is rapidly recovering from a recent operation, but is unable to attend conference this week at Fayetteville, much to the regret of his friends and of himself.

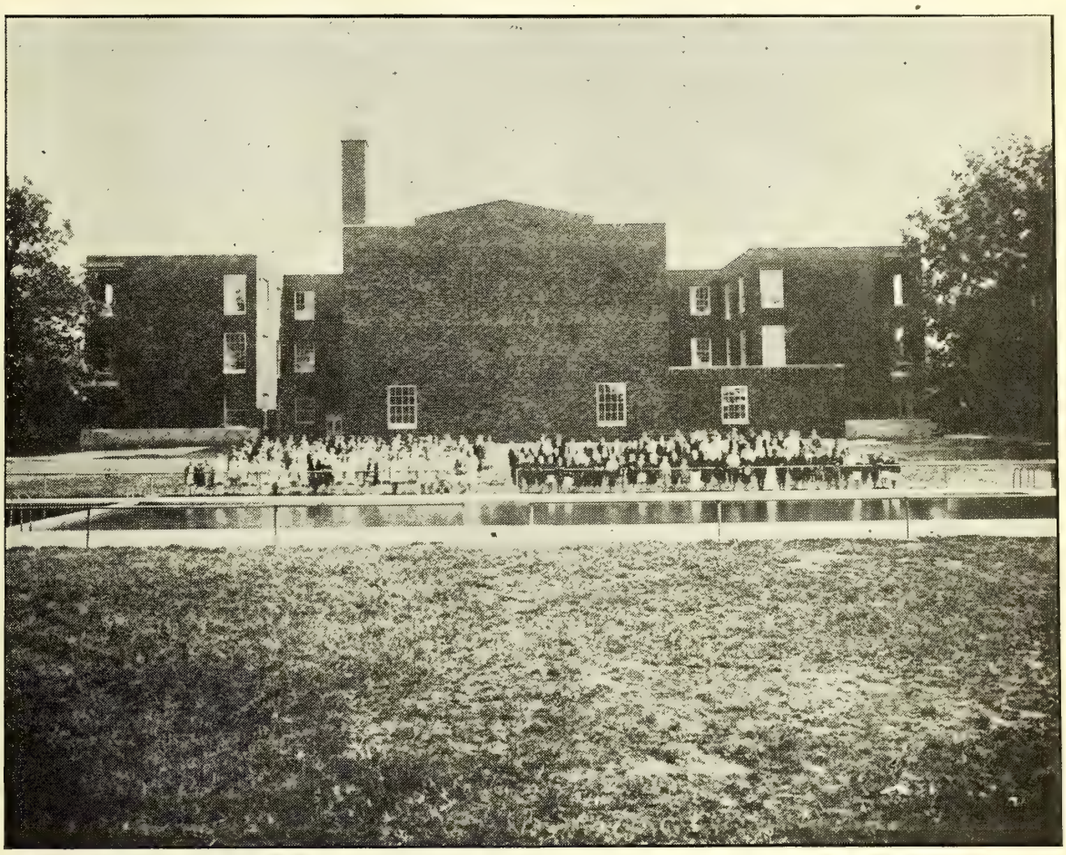
Rev. D. V. Howell writes: "Thurston B. Price is now conducting revival services in the Bryson City Methodist church. The interest is intense. We are expecting great results during the closing days of the meeting."

Mrs. Tucker, the mother of Rev. P. W. Tucker, presiding elder of the Waynesville district, has been quite ill for several weeks at the home of her son in Waynesville. Sister Tucker is now almost eighty years of age and may at any time slip away from earth and from her loved ones. Hers has been a beautiful life and at eventime there is light and peace.

Rev. J. H. West says: "Reidsville Methodism has given us a most cordial reception, and if I am not mistaken the quality of Methodism here is of the best. On Monday night, more than 20 of my stewards being present, the salary of the pastor was increased $400. The good women of the church have expended at least $500 fixing up the parsonage. We are happy in the work and hopeful of a good year."

After more than two centuries Harvard has achieved a $65,000,000 endowment and Columbia $56,000,000, thus ranking as our two wealthiest educational corporations. Yale comes next with $39,000,000 and Chicago University with $31,000,000. Other richly endowed seats of learning are Leland Stanford, Jr., $27,000,000; Cornell, $19,700,000; Johns Hopkins, $19,700,000; Massachusetts Institute of Technology, $17,000,000; Princeton, $14,000,000. From the foregoing it becomes clearly manifest that Duke University in available material resources stands in the front ranks of the great universities of this country.

How is this for Rev. B. B. Slaughter? Seventy-one new members were received into the Methodist church during the present year, fifty-six for the Farmville church and fifteen for the Arthur church. Last year seventy were received, fifty-six for Farmville and fourteen for Arthur, making a total of one hundred and forty-one for the two years. Twenty members have been removed during that time, leaving a net gain of one hundred and twenty-one, ninety-seven for Farmville and twenty-four for Arthur. The present membership of the Farmville church is two hundred and seventy-four, and of the Arthur church seventy-three.—Farmville Enterprise.



Group of Children, Showing Pool and Rear of Vann Building at Methodist Orphanage, Raleigh

THE BUILDING PROGRAM AT SCARRITT

Many times during the past twelve months friends have asked: "How are you getting on with the building program? Have you broken ground yet?" Just as many times it has been necessary to answer the question in the negative, for it has not yet been possible to begin the actual construction of any building.

The delay has been due in part to the difficulty of getting together committees composed of busy people widely scattered throughout the church. But much of the delay has resulted from a decision to postpone the erection of the first building until the future needs of the school could be given careful study and a block plan prepared to care for future development. Those who have had large experience in building institutions advised us not to break ground for the first building until the general campus plan could be definitely determined.

In line with this advice and in order that the future Scarritt might not be a mere aggregation of buildings, but a beautiful, well-arranged educational plant, a block plan for the entire campus has been prepared. This has required considerable study, not only of the present needs, but of possible developments in the future. As this has been done, numerous changes have been made from time to time, and this has caused delay.

But the delay has been abundantly justified by the results. The plans as they have been worked out express in a very beautiful way the fundamental character of the institution and make provision for a harmonious development through the years to come. These plans have been set out in a pamphlet recently printed, which can be had free of charge on request of Scarritt College.

Now that the plans have been completed, active construction of the first building will soon begin. Arrangements are being made to break ground during November for the Belle H. Bennett Memorial and for a dining hall and kitchen. The date for the breaking of ground will be announced later, and it is hoped that many friends of Scarritt from the church at large will find it possible to visit the college at that time.

NOTES FROM CHARLOTTE

Reports coming from the Charlotte district indicate the very enthusiastic manner in which the new presiding elder, Rev. D. M. Litaker, has been received. Tuesday of last week Brother Litaker called his preachers together in Tryon Street church, Charlotte, for a conference. This meeting had nothing whatever to do with the district stewards' meeting which will be called later.

The pastors' conference was opened by an address by the elder in which he is reported to have given utterance to some sane and altogether timely suggestions. In fact, his speech was regarded as one worthy of a bishop. Twenty-seven of the thirty-one pastors of the district were present and the rumor is to the effect that he just about captivated the whole bunch. The Charlotte is one of the great districts of Southern Methodism, and her heart is fixed and her face is set for some high achievements.

Rev. J. A. Smith, pastor of our West Charlotte church, is in the Presbyterian hospital in that city, having undergone a serious operation last Wednesday. Brother Smith is doing well and expects to be out again within a reasonable time.

At a supper which was attended by twenty-seven of the thirty-five stewards of the Belmont Park church in Charlotte last Thursday night, some very definite plans were adopted looking toward an advance in various lines of church activity. The congregations are reported as large and unitedly determined to make this the best year of their history.

Dr. R. A. Torrey closed in the First Presbyterian church of Charlotte a series of evangelistic services extending over a period of two weeks. Great crowds have attended these services from within and without the city. Despite his seventy years Dr. Torrey is represented as being a powerful preacher and able to hold all classes by the engaging manner of his delivery.

The Dilworth Methodists of Charlotte under the leadership of the princely Herman are pushing the erection of their handsome church. This will be a house of worship to which any Methodist anywhere will be able to "point with pride." J. F. A.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil	47	0
Central Brazil	38	0
South Brazil	31	1
Missouri	196	14
Southwest Missouri	128	31
Holston	163	150
Louisville	132	72
St. Louis	124	29
Tennessee	147	117
New Mexico	42	38
North Texas	161	127
Western North Carolina	221	145
Virginia	169	202
Arizona	29	8
Pacific	93	39
Korea	78	4
North Alabama	98	299
Upper South Carolina	23	175
West Oklahoma	144	20
West Texas	177	87
Mexico	40	12
East Oklahoma	140	18
North Mississippi	43	166
Louisiana	117	74
Total	3009	2183

CHARLOTTE DISTRICT STEWARDS TO MEET

On Tuesday, November 24, at 2 p. m., in Tryon Street church, the district stewards of the Charlotte district will hold their annual meeting.

D. M. Litaker, Presiding Elder.

Orphanage Work

By C. A. WOOD, SUPERINTENDENT OF THE CHILDREN'S HOME

It is being said that the orphanage is an artificial institution, and that in the nature of the case it is only a temporary expedient—that we must educate our people to the point where every needy child shall be given a foster home, and have preserved to it a normal childhood. We all agree that the family is the best place for the child, the place where the father and mother and children are living their own lives and working out their own destinies is the most perfect situation imaginable for children and parents alike.

But unfortunately it is not a theory but a condition which confronts us. So many homes are not what they ought to be, because so many men and women are weak and ignorant, and fall short of being what they ought to be. In too large a proportion of the homes where both father and mother are living, the lot of the children is not happy and wholesome. Furthermore, there are so many broken homes—homes unable to function on account of death, disease, insanity, desertion, crime, immorality, shiftlessness, etc. Whatever the cause, the hardship must fall upon the children and they must pay the penalty.

A child never calls for outside help except under the shadow of a terrible tragedy. Whether it is a case of physical necessity, or whether they have been humbled or made helpless by wrong doing, their need is the same and relief must be to all alike. Not one of us is willing to say that children should be punished for the sins of their parents, therefore the child in need, every child in need deserves our sympathy and help.

If these girls and boys are to grow up in health and reach a decent womanhood or manhood they must be helped. Some kindly heart must be moved by their misery; some hand must provide for them the bright days of normal childhood; some wise friend must teach the precepts of truth and honor, and train them in the sober ways of industry if they are to become good citizens.

Our own selfish interests should prompt us to gather up these waifs and harbor and teach them and save them from becoming recruits for the swollen army of lawbreakers, for it is easier and cheaper to train them young than it is to restrain them from predatory practices when they are grown up, or punish them when they have become hardened criminals.

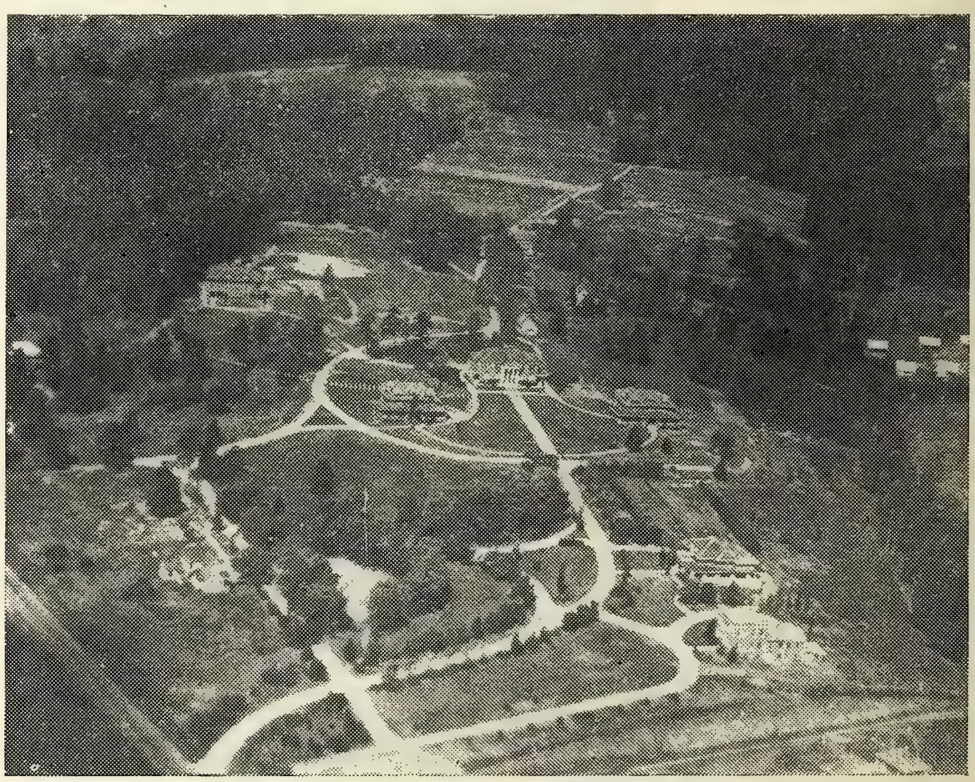
Who should do this work of saving helpless boys and girls if not the Church of Jesus Christ? Why should the church permit others to rob her of the blessed privilege of bringing the children up through a life of righteousness and service to the court of God? Can we justify ourselves before God if through our neglect one of these little ones falls into sin and shame and ruin? Will the Master say well done to us if we stand idly by while the enemy drags the orphaned children of the church into perdition? Is it ignorance, carelessness, or selfishness that blinds us to the plain fact that God expects the church to care for every single one of His children? Why are we not willing to face the truth that He will require of us the blood of every child who may be lost to virtue and heaven through our neglect?

There are three methods of caring for these children. First, help may be given the mother to keep her children together in the home and thereby preserve the home life. This ought to be done in every possible instance. Unfortunately, this method will not reach every case. In many, many cases the child's need grows out of the mother's death or the mother's weakness and failure. It is not every widow who has the intelligence, the wisdom and the moral strength sufficient to train and control the child she has brought forth. Mothers today are often like the mother mentioned in the Bible who was counsellor to her son to do wickedly. Therefore it is not possible for every mother to make a real home for her child.

Then there is the plan of "placing homeless children in childless homes." Where good homes can be found with men and women of judgment and good character, who love children and will be unselfish and patient in dealing with them, this is an ideal arrangement. The trouble about it is that so far there have not been a sufficient number of such homes available to provide for the children needing help. Some homes are childless through choice; others are satisfied with their childless condition; and there are yet others that are not suited for children. In childless homes is the same weak human nature and the same unstable conditions that wreck so many other homes. Furthermore, there is that mysterious principle of selection which sways all of us in the choice of our friends. We like some people, we dislike others for no explainable reason. Nature provides that fathers and mothers love their own children, but nature does not necessarily help the foster home; on the contrary, nature may be against it. Should one of these natural antipathies intervene the most conscientious effort cannot make a happy home. The task of finding permanent homes for children is greatly complicated and made harder by the mysteries of personality.

The orphanage in the first place was established because these two methods of caring for neglected children were found not sufficient for the needs. It would be interesting to know the story of the first orphanage, it would be instructive to have the history of the growth of these institutions. I do not know much of this history, but I do know that it goes back to the time when manners were rough and many of our present day ideas had not become accepted. It was even before the time when Mr. Wesley required of all of his followers that they should avoid all "softness and needless self-indulgence." Even good men were hard on their own children and were more than apt to be unbelievably cruel to the poor and helpless. How hard indeed must have been the condition of the orphans when the stern old saints of that day felt that they needed to be rescued and protected.

The beginnings of orphanages were small and crude and the support they received was meager and insufficient. The chief idea in their operation was that they should be cheap and their aim was to supply only the barest necessities. To us one of these old orphanages would seem a bleak and dreadful place, but as barren and unlovely as they were they were vastly better than the conditions from which their children had been rescued. Even for that day they were worse than need to have been had not the lack of sympathetic understanding from the good people shut off an adequate financial support and prevented the better class of men and women from entering upon the work of rescuing the children. The financial poverty of the primitive orphanage is perhaps an indication of the ignorance and spiritual poverty of the church of their day.



Airplane View of Children's Home, Winston-Salem

A New Ideal for the Orphanage.

There is today in North Carolina a new ideal for the orphanage. While we try to be economical, we try also not to be cheap. We do not endeavor to get along with as little as possible, but we strive to provide for the child everything that is necessary for his health and proper development.

We see to it that his food is abundant and wholesome, that his living quarters and his clothing are comfortable and sufficient. It requires little insight to understand that it is cheaper to have children well than to have them sick. Even if we did not love them and had no real care for their comfort and well being, our own selfish interest would prompt us to preserve their health by every means possible and take care of them when they get sick. Consequently, we need not claim anything more than common enlightenment when we point to the care we bestow upon the health of the children, when we watch for every symptom of approaching illness, look after their eyes and teeth, an correct as soon as possible every derangement



High Point Building, Children's Home, Winston-Salem

of the system and ailment of the body.

But we love our children just as you love your children. And we are entitled to claim that we do these things for them not for the sake of economy but because their suffering is our suffering and their happiness makes us happy. It is an unnatural heart which is not made glad by children's laughter or can hear unmoved their cries of distress. It is because we want our children to have everything they need that we do not stint them in the necessities.

And because we love them we make every effort to give them a normal and happy childhood. They have provision made for their play time, they are trained in the use of their hands and taught to work so that when they leave us they may support themselves. So far as we are able to find them we provide for them teachers as good as the best in order that they may be well taught, well grounded in their studies. And how well we have succeeded is proven by the fact that though the school hours for our children are shorter than those of the public school they make their grades as well as other children.

It is our aim to make this a real home for our children. Each of our matrons, house mothers, entering the lives of the boys and girls through her loving sympathy. She is patient with the faliures of the children and persistent in her efforts to help, and deals with them firmly and kindly because each one of them has a place in her heart. We seek out the very best men and women we can find for helpers in order that the children may be surrounded by an atmosphere of friendliness so necessary for their happiness and development. And we believe our children are happy and satisfied. Sometimes one is discounted, but sometimes we find dissatisfied children in the very best of homes. The happiness of children like the happiness of grown people depends very much on their disposition and the use they make of their opportunities.

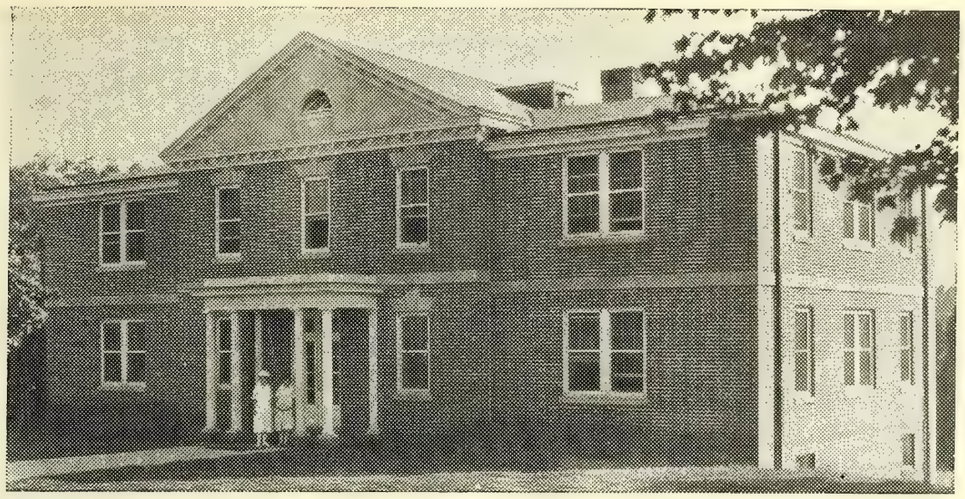
The orphanages are sometimes criticised because the children work, and are reproached as exploiters of children. Most of the orphanages in North Carolina believe that it is good for children to learn to work. We have observed that most men have to work and that it is hard to teach a man to work after he is grown. We have observed also that the most successful men have been taught to work in their childhood. We believe children ought to be taught to work and we have not found a way to teach them to work except to have them work. For everybody knows that work in all of its phases is learned only in the doing. So long as they are not given tasks beyond their strength, or kept for too long a time at their work, or deprived of sufficient time for recreation, we believe that work is not a hardship, but a kindness to the children, making for their future good as well as for their present contentment.

To be sure the orphanage like every other human institution is subject to the limitations and the weaknesses of human nature, it is not perfect in its ideals, it is even less perfect in the execution of its avowed purposes. But the orphanage home offers this advantage—it is permanent. Death does not disrupt it. Inefficiency or even a moral failure in some of the workers does not destroy the home. The spirit of righteousness and love in the church insures the rectification of any wrong that may creep into the management. The bad is eliminated while the good grows and endures. The standards of orphanage life are being constantly raised as our Christian ideals become clearer and stronger.

The orphanage was established because there was the need for it and it must continue so long as the need exists, or it does its work efficiently. The Children's Home has not been in existence long enough to have a very large body of "graduates." But orphanage work in North Carolina has been done long enough that its fruits may be seen. The record of the boys and girls who have left the orphanages is a sufficient tribute to the success of these institutions. We will welcome the day when some means are devised to care for the children better than the orphanages do and make them happier in their childhood and stronger and more useful in their manhood, but until such a plan is devised the orphanage is here to stay.

Much of the seeming failure of the orphanage is due to the failure of the church to provide the means for doing all the work demanded. We have had an inadequate program and have given even our program an inadequate support because our people have not realized the magnitude of the work to be accomplished. The orphanages of North Carolina are training 3,000 girls and boys, yet these are but a fraction of the children looking to the church of God for rescue and help.

Methodists believe that salvation is for every man. Why can not we believe that salvation is also for every child? It is time that we shall say, that in some way, by some of these three methods, we will see to it that every single needy child in our midst shall be given a chance at happiness and training and the hope of a godly life.



The Gray Building, Children's Home, Winston-Salem

The Children's Home

By MARTHA MANN WOOD

Once there was a preacher, a very good man indeed, who married an excellent young lady. After they had been married a year or two they were sitting talking one day, when the preacher paused in his remarks and, looking closely at his wife, said, "My, dear, I believe your eyes are a little crossed." Now the lady's eyes were more than a little bit crossed. But much or little, brown or blue, one would have imagined that all sweethearts looked closely enough into each others eyes to learn their color and expression.

Now you know that the Children's Home is owned by the Methodists of the Western North Carolina conference. But there are very many things about their valuable piece of property and interesting institutions that they do not know. They have never looked closely at their posessions. A great many of these friendly friends, and even kind Sunday school superintendents who write us letters several times a year, cannot always remember their institution's name, and the office gets letters addressed "Orphan Home," "Methodist Orphanage," and other varieties.

It is needless to say that these letters are highly welcome by any name, but the correct name always sounds a little more friendly and pleasant. Besides The Children's Home is the legal and incorporated name, and it might make a big difference sometimes if it were inaccurately designated.

Besides the name means something all the time. It expresses the intention and ideals of the founders and friends of the institution—to make it a real home for the children received, not oly shelter, feed and clothe them, but to also put into their lives a generous measure of joy and happiness ,and as far as possible a normal childhood.

A Beautiful Location.

The founders of The Children's Home were certainly fortunate in securing such a beautiful location with its ample grounds. Every child needs access to the big out-of-doors. He needs it not only for his health and happiness and as a mental stimulus, but also in some mysterious way it minsters to the furnishing of his heart and soul. It would be an impoverished life without a background of memories of the woods; of the feel of rippling water and soft sand under bare feet; of the joyful discoveries of hickory nuts when autumn displays her gorgeous procession of colors. And so on through all the round of bountiful treasures and pleasures of the seasons —from snow to spring flowers and nesting birds of summer.

"Ain't nature grand!" said a little boy one day. It was a commoplace remark, but Little Open-Eyes and Open-Ears with such a teacher may some day be a poet. If not with pen, at least in appreciation.

Yes, the fine setting and pleasant environment of The Children's Home is a valuable asset. We all love its lawns, beautiful trees, gravel roads, winding paths with enchanting vistas, sunny hillsides and wide fields.

And the old idea of an orphan asylum—the idea of popular fiction and movie screen picture, of prison like walls and shut-in life, was not the pattern on which The Children's Home was planned. Here well spaced, home-like cottages of warm red brick with flower borders around, and window boxes of growing plants, porch swings and rockers show that beauty and comfort have not been unregarded.

Two hundred children live at The Children's Home. These are all ages and sizes, from little girls and boys, almost babies, to a few lengthy fellows taller than the superintendent.

Divide this number into six cottage homes, and you see that each cottage has quite a large family.

From our front windows we can see across the grounds the walls of another cottage going up. This is the long hoped for Baby Cottage. It will make a home for twenty-five babies and small children.

The High Point Building.

The High Point building was the first of the cottage homes built. It is now the home of the larger girls. It was taken for this purpose last spring after the infirmary was moved into its new quarters. This relieved the crowded condition at the Cornelius cottage and made room for fifteen additional girls in The Children's Home.

"The big girls" took much interest in fixing their new quarters. A little new furniture and the old polished up, new shades and curtains, a few pictures and book cases made the living rooms look real home like. In straightening up the attic they found some excellent rugs and Mrs. Everett Lockett gave the cottage a beautiful suit of dining room furniture which adds a note of elegance that they very much enjoy. Though it has not been convenient to begin a home unit of housekeeping yet, but the dining room makes a fine study room.

The sewing room spared them a sewing machine. And they very much need a piano? There were not enough pianos to go around. But recently Mr. Ralph Hanes, learning of our need, instructed the music store to supply The Children's Home with three pianos. And now the High Point cottage girls have a sweet toned piano to play and practice on.

The Smith Cottage.

The smallest girls live at the Smith cottage, forty-one, including four who are large enough to help Miss Gant keep the house in order and the little sisters tidy.

Some of this family are quite small. The youngest is not yet three. She is the Home "baby," a darling little girl who doesn't seem to get spoiled by all the petting she gets. Her name is Lathin. It might well be Laughin, for her smiles come readily. She has a pretty little sister just a bit older, and two others not very large. None of the little girls who live here are very large, fortunately, or where would they all sit or sleep?

Some one was telling me the other day of a large, fat man who completely filled a buggy so that no one else could ride in a buggy with him. I said that I guessed the horse was glad of that. Well, little as the girls of the Smith cottage are, when they sit in a circle on the junk-box-seat that runs around the walls of their living room the seat is more than full of little girls sitting close, and some of them have to sit in little chairs at the tables in the center.

One of the nicest times to visit the Smith cottage is in the evening when the curfew bell rings and the little girls gather in this room and sit around this circle and begin the evening worship by singing. Perhaps the more touching experience would be if you waited a little later and found them tucked into rows of little white beds in the six sleeping rooms, each bed with a black, or gold, or brown, or red little head above the cover,

(*continued on page thirteen*)

Our Orphanage—Its Work And Its Need

By REV. B. E. STANFIELD

Some years ago a group of prominent men were in a western city for a special gathering of some sort. After one of the night meetings several Masons from different states were in the hotel lobby and began incidentally to discuss Masonry. It seems that they were trying to decide how many Jewels there were in Masonry in each respective state represented. A gentleman from the Old North State said that there were two hundred and sixty-five Jewels in Masonry in North Carolina. He had reference to the number of children that were at that time in the Oxford Orphanage—an institution founded in 1872 by Masons and supported and controlled by them since that time.

According to that statement the Methodists of the North Carolina conference have in their orphanage in Raleigh more than two hundred and fifty Jewels. They are the joy and pride of everyone who loves children. I do not know of any cause so near to the heart of our people as the orphanage; and everyone is glad and willing to respond when called upon to hear the cry of the orphan which has no other language but a cry.

This year a great building program has been going on at the orphanage. Old buildings have been remodeled and new ones erected. The new S. C. Vann School and Administration Building is now completed, which is modern and complete in all of its plans and arrangements, and affords larger and better facilities for class room work, offices, chapel and other purposes. The Jenkins dining hall is also finished and in use. It is a thing of beauty, and one of the most commodious, well arranged buildings of its kind in the state. It is all that can be desired and well equipped with storage rooms, kitchen equipments and dining room furnishings.

Also the Baby Cottage deserves special mention. This is to care for the little lambs under six years of age, for Jesus said, "Of such is the kingdom of heaven."

All of these things mean new and enlarged opportunities with an increased and corresponding responsibility. Shall we meet it? Are we able to cope with the situation? I verily believe we are well able, and I firmly believe that our people will gladly meet their obligations and rally to this cause. They only lack opportunity to show their appreciation for the orphanage and its work. If they can know about it and are given a chance, I have faith to think they will do their part and will respond.

Who can do this better and give the people a chance than the preachers of the North Carolina conference. He is the key man. Brother, may I ask that you forget yourself and give your best effort now? We can speak to our people to remember the orphanage in their wills. I have written two bequests this year in wills. It was only to call their attention to it and the parties gladly had it done.

Also we are now at the Thanksgiving season. Every pastor should see that Thanksgiving services are held in all of his churches on that day and the people given an opportunity to show the gratitude of their hearts to this worthy cause. On circuits (and I speak from experience because I have had only this class of work) two or three services could be held on that day, or the Sunday before might be observed for Thanksgiving. Last year on the Jonesboro circuit I held two services on Wednesday before and three on that day. The charge lay leader held one service at eleven o'clock. So all six of the churches had a special week day service and the people appreciated it and responded nicely as a special to this cause.

Some years ago the Orphanage Association of this state sent out an appeal asking each person not to give less than a day's wage at Thanksgiving to their orphanage and the destitute children. If our Methodist people would do this at this time we could realize quite a large offering as a special and make the hearts of many glad.

If we could read the 103rd Psalm in the right spirit how gladly would we give and how happy our people would become.



Among the Flowers at the Methodist Orphanage at Raleigh



One of the Girls at the Methodist Orphanage, Raleigh

That Thanksgiving Offering

(*continued from page one*)

whole wide world.

We Methodists here in North Carolina have two institutions that make appeal because of the fine work they are doing as well because of the children that they house and train. The work being done at Winston-Salem and at Raleigh is worthy of every consideration and deserves the support of all who have a heart responsive to the needs of childhood.

Since it is my privilege to live near the Methodist Orphanage in Raleigh and to get first hand information of its life and th work being done there, a word of testimony may not be out of place.

A wonderful piece of work has been done in the last ten years by Superintendent Barnes and those associated with him. He has enlarged the plant and beautified the grounds until it has become one of the beauty spots in North Carolina. Along with this has gone the development of the life of the institution. The effort is to make this place a home for the children rather than an institution in which the wheels go round and all are painfully reminded of the hum of the machinery. The home is an institute of the affections; human qualities are to the front. In this home the children are well fed and happy in their growing and developing life. It is not strange that our Methodist people count it a high privilege to make their contribution to the orphanage.

How much are we going to make of the Thanksgiving offering this year? Allow two suggestions:

1. Let not the taking of the collection be confined to Thanksgiving Day. Most folks are on the go that day away from the collectors. No better time can be found than to make special announcement for the Sunday preceding, even when a Thanksgiving Day observance is contemplated. This will bring a worthy cause before the people. The orphanage will profit and the people be blessed in the work of the day.

2. Let some plan be adopted by which all will have an opportunity to make a contribution. Often it is just as easy to get one hundred dollars as to get ten if only a little care will be given to the matter. This year should register a bountiful offering. In most sections of our conference the people have full crops and are in circumstances for doing a noble deed in a big way as we once recall what God has done for us.

Be glad; be grateful; be liberal; and enjoy a blessing.

WALK AHEAD

If yer want to get ter somewheres,
Walk ahead!
Don' yer loiter by the roadside,
Playin' dead.
Walk, an' whistle when yer walkin';
Smile, an' do some friendly talkin',
An' you'll get there without balkin'!
It's been said
That a tortoise, fat an' funny,
Beat a real swift-movin' bunny,
When they raced ter win some money;
An' I read
That he did it cause he followed,
While the bunny slep' an' wollered
In the roadside. Fer the tortoise
Walked ahead!

—Christian Herald.

Benevolent lady (to hobo)—"You poor man! What caused you to become discouraged and abandon the race so early in life?"

Weary William — "Tire trouble, lady."—Boston Transcript.

STATESVILLE DISTRICT PASTORS' MEETING

At the call of the presiding elder, Rev. J. E. Abernethy, the pastors of the Statesville district met at Catawba November 5 at 10 a. m.

It was an unusual meeting. Unusual in the manner of opening, and in the spirit that characterized the hours of deliberation and joyous fellowship. It was opened with an hour of prayer, song and testimony. The testimonies had the ring of sincerity and the genuine expression of soul life.

This was followed by a forceful talk by the presiding elder in which he laid upon the hearts of his pastors the responsibilities of the year ahead. While mentioning the various matters demanding the oversight of the pastors, such as the organization of boards of stewards, the every member canvass, and all the rest, his great emphasis was upon the one important mission to which we are called—the saving of men, the going out after the lost, and those who feel that "no man cares for my soul." He made a profound impression. It is believed that he is bringing into his new office all the strong forces which he has, and that the Statesville district will have an administration of unsurpassed excellencies. He will go in and out among us as a man of culture, of fine qualities of leadership and of unusual preaching ability.

After his address splendid short talks were made by the brethren of the district on the subjects outlined by the presiding elder. The askings by the general board of missions to meet the immediate needs, came in for its share of discussion. It was a day of joy and profit.

The ladies of the Catawba church served a bountiful dinner, and after a short session in the afternoon the brethren departed for their homes with new interest and increased zeal to do the work committed to their hands.

M. F. Moores.

S. S. TRAINING SCHOOL AT ALBEMARLE

That was a fine training school for church and Sunday school workers which ended Friday night, the 6th, at Central Methodist church. This was the third annual standard Sunday school teacher training course held in Stanly. Notwithstanding the steady rain on the first Sunday, fifty-five persons were there to enroll when the school opened at three o'clock, and the attendance was consistently good until the close. There were four classes, three being taught by instructors sent by the general Sunday school board of the M. E. Church, South, and the fourth by Rev. C. M. Pickens. The enthusiastic pupils came from various sections of the county, one living as far away as Gold Hill. They had a great time, too. Its a thrilling experience when rusty old mental wheels begin to grind away on a new subject, maybe a little creakily at first, then faster and more smoothly, until one suddenly discovers that one isn't going to be outdone by that problem after all. Then one hands in some written work, and happens to get a pretty good grade from the teacher, and wakes up to the fact that one is doing as well as the next fellow, and maybe a little bit better than some. About that time one gets to feeling puffed up and biggety about one's work, and goes to digging in for fair. That's the way it went—two class periods each night, with a fifteen-minute devotional exercise or social recess in between. Friday night was regarded as "commencement night," and everybody felt good when it was learned that fifty-two credits had been earned out of the total enrollment of fifty-six. After the last class period all gathered once more in the Sunday school auditorium and Miss Virginia Jenkins, known as the dean, took charge, requesting that some pupil report from each class. It thereupon developed that each class stoutly claimed to have the best teacher of them all. But a few minutes previously the class taught by Rev. C. S. Kirkpatrick had proved its faith by its works, presenting him with a handsome necktie as a token of appreciation. When this was displayed, Miss Jenkins claimed it had been given merely because the class was tired of seeing him wear the same one. But Mr. Kirkpatrick refuted the aspersion by stating that he had brought two ties from home, and had carefully followed his wife's instructions to change at the middle of the week. Mrs. C. M. Pickens, a member of Mr. Kirkpatrick's class, remarked that she was pleased to have found one preacher who can talk louder and longer than her husband. John B. Harris, speaking for the class taught by Mr. Evans, claimed a 100 per cent class, with 11 members and 11 credits, also stating that they had the best looking class in the school. Miss Jenkins agreed that this was true, if all were as good looking as Mr. Harris; whereupon Mr. Harris sat down very abruptly and was silent thereafter. However, in reality these moments of fun made only the froth on the surface of one of those deep, steady streams which can wear away the hardest granite. These people did their work faithfully and well, attending to their own jobs during the day, studying and writing their papers in snatches of time wherein they might have rested; promptly on hand every night to listen to the lectures. It is no wonder Christianity grows and marches on, when folks are willing to give up sleep and pleasure tin order to learn to serve. The strange part is that more people do not avail themselves of these opportunities to better their mental equipment, and at the same time enjoy the association of a fine bunch of men and omen, boys and girls, who stand for better things in the community.



Two Little Girls at the Methodist Orphanage at Raleigh



Three Young Ladies of the Methodist Orphanage at Raleigh

GLAD TO BE BACK

We are back for the fourth year's work with the Maylo congregation, and we have come back with gladness in our hearts, for we love this people, and they have expressed their love to us in several ways. Without any warning whatsoever they came in on us one night with a shower of nice things for the pantry, enough to last us for some time. After they had transferred their burdens from their shoulders to the dining table some selections were made, a prayer offered, and we separated with a determination that we were going to do more for God this year than we did last year.

Our little nine-months-old daughter, Edith, took sick right after conference, and has now been in the hospital for ten days with a special nurse by her side, and we do not know when we are going to get her home, for she is very sick at this time. During the sickness of our little one the good people of our church and village have shown their sympathy by doing all they could to help with the little one, and to speak words of comfort to a burdened hearted father and mother. The ladies have stood by us in a wonderful way. No night found us alone with our little one.

We have just held a church conference to plan the work of our church for this year, and I have not seen more interest manifested than in that meeting. The board of stewards are very happy over the outlook of the work for this year, and are determined to be more on the job this year than last.

This church,: nor any other church has ever given us a warmer welcome than they have this year. I never have felt more like doing my best than I feel this time. I realize that our time on earth is short at most, and I do want to use what time I have for the glory of God. I may not be able to preach as big a sermon as some other preacher, but the things I do, however small, if done with an eye single to the glory of God, He will reward me for them, and I know I can wear a crown and enjoy it as much as any other preacher, if I am fortunate enough to get one.

We are so glad that Bishop Denny returned our presiding elder, C. S. Kirkpatrick. He has preached once for us since conference, and the message he brought to us was inspiring, and we felt very much helped by it.

R. L. Forbis.

IN NORTH CAROLINA

By Estelle Link, age 11.

In North Carolina the day is bright,
while cool and starlit is the night;
The mocking bird sings clear at dawn,
The night bird when the day is gone.

The thrushes and blue jays
Just fly around to see
What they can find to feed their babes,
High up in the cedar tree.

In North Carolina bright flowers are found,
The fame-vine and the rose abound,
While chestnut groves of fadeless green
With gruit of gold make glad the scene.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

CREDO

Lord, I believe
That thou hast made the earth, the sky, the sea,
And all the members of immensity,
The rose that blooms beside the traveled way;
That thou didst weave
The fabric of the dawn and close of day.

Lord, I believe
That thou hast fashioned me to be thine own,
Hast made my human heart to be thy throne,
Hast made this voice of mine that it should sing
From morn till eve,
These hands the precious gift of love to bring.

Lord, I believe
That yonder, past the valley's shaded rim,
The lifting crest that seems so cold and dim
Is but the outlines of another shore
That doth receive
The loved and lost of earth forevermore. —Clarence E. Flynn.

"The best sermon is the sermon of life."

THE FIJI ISLANDS

Less than a hundred years ago the Fijans were cannibals. Now, we are told by a writer in the Missionary Review of the World their national hobby is religion. They talk and sing, think and act religion. The 90,000 Fijans are now practically all Christians—at least in name. Their churches are wholly self-supporting, and they contribute to missionary work in other fields. This crown colony of Great Britain contains her most law-abiding citizens. The religious work of the islands is administered by the Methodist church of Australia, which appoints a supervisor, for whom the natives supply a bungalow. Each village supports a church and a native teacher and pastor.

THE EVANGELICAL CHURCH IN EGYPT

In 1854 the American mission undertook to preach the gospel to the people of Egypt. This mission is under the care of the United Presbyterian church of America. The missionaries began their work with preaching and teaching and Bible distribution on the streets of Cairo. In 1860 the ordained missionaries in Egypt were formed into a presbytery, its boundaries being those of the Valley of the Nile. The Presbytery of Egypt grew, until in 1899 it was divided into four Presbyteries and organized into the Synod of the Nile. There are 107 organized congregations. Fifty-five churches and pastorates are entirely self-supporting. The entire expenditure of the Synod for its pastorates and mission stations, its buildings and workers in 1923 was $118,500, and of this amount only $7,500 came from the church in America, the remainder being contributed by the church in Egypt. The church membership is about 17,000 and represents a Protestant community of 45,000 to 50,000.

STORY OF DOROTHY WONG'S BRACELET

No doubt you have heard frequent reference to the splendid Chinese young woman, Dorothy Wong, who after graduating at our McTyeire School in Shanghai, China, came to America and after two years of study received her master's degree from the University of Chicago. She with other nationals who belong to the Methodist Episcopal Church, South, of China, Korea, Brazil, and Mexico, appeared on the program of the Council session of 1912. Miss Wong was, as the Council Bulletin said, "petite, vivacious, a charming mixture of the East and West with her elegant silk oriental costume and the straight bobbed hair a la Occidental style."

Miss Wong's mother had been, too, a graduate of McTyeire School, and as the daughter spoke before the Council she expressed the deepest admiration and love of their alma mater, as well as hope for China's daughters through the ministry of that Christian institution.

On the occasion of the presentation of the love gift of a priceless heirloom which had been given Miss Wong by her mother, a bracelet of jade and pearls, the Missionary Voice of June, 1924, says:

"We want to speak now of the day of 'joyous giving.' We can think of no better name to give that hour when the Council members and visitors bought the love gift of lovely Dorothy Wong. Out of a grateful heart for the blessings of Christianity to herself and her family and with indefinable grace and charm she gave to the Council a rarely beautiful bracelet of jade, pearls, and ox-blood rubies, the gift to her of her mother. Later, after Miss Wong had returned to Chicago University, where she is studying in preparation for teaching in McTyeire School, Shanghai, it became the expressed wish of the body that the price might be paid for the exquisite heirloom and it returned to the giver. Surely never was there such hilarious giving! Miss Daisy Davies had to have assistance to keep her crowd in bounds and to secure names and amounts. Rapid firing of five, ten and twenty dollars was kept up till more than a thousand dollars was piled up. Since Miss Wong's notification of the occurrence, she asked the privilege of leaving her gift, to be at the disposal of the Council."

In the words of Mrs. J. H. McCleskey, as she pictured the scene on that morning in Tampa in contrast with the gift of wedding diamonds of Mrs. McGavock in old McKendree church forty-nine years before: "Wonderful picture this! Never again perhaps will memory recall the one picture apart from the other; one typifying the spirit of pioneer missions, the other the spirit of missions today."—Missionary Voice.

My Dear Mrs. Wilkins:

The season is at home for the opening of our Scarritt College for Christian Workers. I am happy to tell you that the enrollment is larger than ever before and that we are having to rent an additional building for the overflowing attendance.

The work of your department meant much to Scarritt during last session. The housekeeper told me that she was able to save more than $1,000 on the running expenses of the school because of the generous donations that came through your department. I am bespeaking from you the same generous help for this session and I am sure that the women of your conference will respond as liberally this year as they have done heretofore. Canned fruit, preserves and jellies are most accepatble and these are the things that even the smallest society in the conference will take pleasure in contributing.

Please urge that great care be taken in packing these things, that they may arrive in good condition. The housekeeper at Scarritt has had the empty jars packed in barrels ready for shipping and will send these jars without cost to any society desiring to fill them with fresh fruit.

Will you not write your auxiliaries about this, telling them how much help their donations have been in the past year? We have much to be thankful for in Scarritt College, and I am sure that every Methodist woman will feel a real interest in making this effort to assist in its maintenance. I appreciate more than I can tell you your faithful work for this department, and if I can be of any assistance at any time, do not hesitate to call on me.

Sincerely yours,
Messie W. Lipscomb.

North Carolina Conference

NEW AUXILIARY ORGANIZED AT SALEM, GOLDSBORO CIRCUIT

Mrs. John Raper, county chairman, and Mrs. Flora Kendall, recently organized this auxiliary with 15 members, and also a baby division was provided for.

Conference officers can get in touch with this new organization through Mrs. John Barden, Route 5, Goldsboro, N. C.

PASQUOTANK COUNTY MEETING

The Methodist missionary societies of Pasquotank county held a meeting in October in First church, Elizabeth City, with Mrs. W. C. Glover, the county chairman, presiding.

The meeting was opened with devotional service by the pastor, Dr. N. H. D. Wilson, after which Mrs. M. Leigh Sheep, president of the society of First church, welcomed the visitors in her usual gracious way. Later in the day she gave a forceful talk on "Mission Study Work." Mrs. N. H. D. Wilson spoke on a subject which is always nearest her heart, "The Children's Work." Reports from all the churches were given on the work of the women's societies, the young people's socities and the Bright Jewels. There were twenty-four visitors and every church in the county was represented except one. Every one enjoyed a recitation by little Miss Louise Palmer of Newbegun, whose subject was "Missionary Day." Mrs. G. R. Barrow beautifully sang "Was That Somebody You?"

Mrs. Daniel Lane closed the morning session with prayer. The ladies of First church entertained the federation at a luncheon in the banquet hall.

The afternoon session opened with devotional service by Rev. W. T. Phipps, then Mrs. P. H. Williams gave an interesting talk on the life of Miss Belle Bennett. Mrs. L. R. Foreman gave a talk on a subject that is dear to each of us—our missionary to Brazil, Miss Ruth Merritt.

Mrs. R. L. Daniels in behalf of the county churches expressed appreciation of the splendid program and generous hospitality.

The federation adjourned with benediction by Dr. N. H. D. Wilson.

Mrs. William A. Peters,
Supt. of Publicity.

"A STRANGER, AND YE TOOK ME IN' "

By G. A. LaGrange.

A family, sick and destitute, was sent from the country into the town of Houma, La. They had been born and reared under the Roman Catholic religion, but the Catholics refused to take care of them in their illness. They were as poor as could be, both financially and spiritually.

When I heard of their condition I went down to see them. I found the mother lying on the floor covered with rags and dying of disease and starvation. I brought down some soup and medicine, and by God's grace she was restored from her illness. Some days later I met the father of the family, who said: "Mr. La Grange, I want to join your church, because it has to be the true church of God when strange people come to us and take care of us so well."

Recently I visited an aged mother, and after I sang, prayed, and read the Scripture with her she put her two old hands together and said: "My, I never heard anything like this before. I am so glad to hear about Jesus Christ."

Rev. George A. LaGrange is preaching to the French in Louisiana. He is supported by the following churches: Buena Vista church, St. Mark's church, North Highlands church, and East Highlands church, all of Columbus, Ga.; church at Claxton, Ga., and the Shellman circuit, South Georgia conference.

NEW CHARGE TO BUY LOT

Members of the Gloria mission, in Brazil, the new charge made when the Porto Alegre circuit was divided, are raising funds to buy a lot and hope in some way to get enough money to build a church, reports Rev. J. M. Terrell, presiding elder. Neither Porto Alegre nor Gloria has any buildings, he adds, and the rented halls are hopelessly inadequate to hold the growing congregations.

IN CHINA

The total membership of the China mission in 1886, when the Chinese annual conference was organized was 146; six adults were baptized and received into the church that year. In 1897 the church membership was 751, an increase of 38 over the previous year; there were two districts at that time. Today there are seven districts, not counting Manchuria. At a recent district conference the Shanghai district alone reported 2,500 members.—John W. Cline.

AN ENCOURAGING NOTE

"The people in America should not be discouraged or unduly excited over the situation in China. There is no doubt in my mind that this anti-foreign movement will eventually lead to better things for China, as it has done more to wake up this great sleeping nation than anything in a thousand years. Americans should think prayerfully about the situation and do nothing to precipitate ill will between the two countries." This was the message of Edmond Clark Peters, business manager of the mission properties of the Methodist Episcopal Church, South, in China, on the eve of his departure for that country. Mr. and Mrs. Peters sailed on August 26 and expected to reach Shanghai September 16.

SOOCHOW HOSPITAL

Two hundred patients were admitted into the Soochow hospital during the past quarter, reports Dr. John A. Snell, superintendent, and 33,499 meals were served. The average number of patients in the hospital per day was 45; the greatest number any day, 60; the fewest number, 34; the total number of visits to out-patients, 3,384.

FIRST MISSIONARY EMERITUS

It will be remembered that in the June Bulletin there appeared the action of the board of missions giving foreign missionaries under the Council who have served continuously for thirty years or more and who have reached the age of sixty-five the title of "Emeritus Missionary." Emeritus missionaries are retired from active service with full salary, but without appointment or responsibility for work. By this law Miss Nannie E. Holding becomes our first emeritus missionary. Miss Holding is the only one of the missionaries already on the retired list who meets the requirements and is entitled to this signal honor.

Miss Holding was accepted as a foreign missionary in 1883. She was appointed principal of Laredo Seminary, at Laredo, Texas, on the Mexican border, which appointment she held for thirty years. She was also the secretary and treasurer, or "agent," of the board of woman's work in Mexico. The development of our schools in Mexico was due to her vision of the need and her genius for seizing the opportunity to occupy strategic centers. Under her

(*continued on page sixteen*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

SOME OUTSTANDING FACTS

Some idea of the scope of the work done by the conference superintendent of Sunday school work of the North Carolina conference during the past year is given in the following facts: Traveled 12,826 miles, visited 73 churches and Sunday schools, made 166 addresses and talks, supervised 29 training schools, taught in 17 of them, and spent 217 days in the field in line of duty. In addition, he directed our second annual check-up campaign, in which approximately 75 volunteer workers assisted and approximately 300 Sunday schools were visited, and gave general supervision to all the work committed to the Sunday school board.

OUR TRAINING RECORD

During the conference year just closing a total of 2,805 training awards were issued in the North Carolina conference, including—

Gold seal diplomas, 5.
Blue seal diplomas, 29.
Diplomas (without seal), 52.
Standard certificates, 2409.
Cokesbury certificates, 310.

Some indication of the growth of our training program during the past quadrennium (covering the period of the present conference superintendent's tenure of office) is the following, being the awards by years:

1922 1171
1923 1563
1924 2367
1925 2805

DIPLOMAS AWARDED THIS YEAR

Five persons were awarded gold seal diplomas since the annual conference of last year. Mrs. W. W. Peele was awarded her gold seal diploma on November 18, 1924. Mrs. Peele did the final work for the diploma in October, 1924, specializing in the adult department. The complete list, with the department in which they specialized, is as follows:

Mrs. W. W. Peele, Durham—Adult.
Mrs. L. T. Royall, Smithfield—Primary.
Miss Bettie Lee Sanders, Smithfield—Junior.
Mrs. T. H. Sutton, Fayeteville—Adult.
Mrs. H. E. Spence, Durham—Junior.

Blue seal diplomas were issued to the following:

Rev. H. C. Sprinkle, Jr., Rocky Mount.
Miss Annie Woods, Cedar Grove.
Miss Vera Campbell, Siler City.
Miss Ila McNeil, Pembroke.
Miss Eva Draper, Lasker.
Miss Anna Catherine Shaw, Littleton.
Miss Mary Lee Starling, Garner.
Miss Velma Strickland, Wendell.
Miss Ethel Jane Tucker, Chicod.
Miss Elizabeth Sanderford, Raleigh.
Miss Frances Robinson, Jackson.
Miss Addie Reaves, Mt. Olive.
Miss Mary Ruth Newell, Scotland Neck.
Miss Lucille McDade, Hillsboro.
Miss Elva Meeks, Jonesboro.
Miss Jessie Duncan, Lumberton.
Miss Elizabeth C. Grant, Hookerton.
Miss Etta Hester, Roxboro.
Miss Sallie Mann, Holly Springs.
Miss Ella Zena Cartwright, Fairfield.
Miss Zefina Bruton, Timberlake.
Miss Sibyl Brady, Garner.
Miss Mildred Barrow, Farmvelle.
Miss Frances Bacom, Stem.
Miss Emily Atkinson, Goldsboro.
Miss Hazel Lee Wilder, Louisburg.
Miss Louise May, Youngsville.
Mrs. T. H. Sutton, Fayetteville.
Rev. O. W. Dowd, Louisburg.

Diplomas without seals were awarded to 52 persons. Names of some of these appear among those receiving blue seals; such are not listed below. Others receiving diplomas without seals are as follows:

E. S. Yarbrough, Durham.
M. J. Cowell, Wilmington.
Rev. A. J. Parker, Smithfield.
Rev. H. L. Davis, Trenton.
Rev. C. B. Culbreth, Elizabeth City.
Rev. I. T. Poole, St. Pauls.
Miss Ethel Burkhead, Candor.
M. W. Lawrence, New Bern.
Miss Katharine Harbin, Gibson.
Miss Elizabeth Hunsucker, Gibson.
Mrs. Hiram Whitley, Stantonsburg.
Miss Sallie L. McCullers, Garner.
Miss Lucy T. Allen, Louisburg.
R. S. Williams, Duke.
Mrs. Beatrice Meekins, Stumpy Point.

PREACHERS' TRAINING RECORD

During the year 112 pastors and presiding elders earned 174 leadership training certificates. The record for the past four years is as follows:

Year	Preachers	Credits
1922	27	48
1923	59	107
1924	105	170
1925	112	174

WHERE CREDITS WERE EARNED

The 2,805 training awards issued in the North Carolina conference this year include the following items:

In Standard Training Schools....1127
In Cokesbury Schools 310
In Colleges 880
Correspondence Work 292
Special Classes, etc. 196

Of the 880 listed as earned in colleges, 713 were issued in Duke University, 32 in Louisburg College, 84 in Greensboro, 8 Rutherford, and the others in miscellaneous institutions outside the state.

CHILDREN'S WEEK REPORTS

Children's Week reports are coming in every mail, and the results are quite heartening. Following are some remarks from reports tending to indicate what the observance has meant:

"Our Children's Week was a grand success. Every home in the elementary department was visited, and many of the homes in the intermediate department. The pageant was a great success, the best thing our church has ever put on."

"I think that Children's Week here was a splendid success, and I feel like we are really making progress in our co-operation with the homes and with our parent-teacher association."

"The pageant was one of the most attractive we could possibly have given, and it brought about desired results. Our people need and want a modern Sunday school building, and we are planning to build one within the next year."

Fifty-five schools wrote for Children's Week literature, and we are hoping to get a report from every school within the next week.

MISS KEENE'S REPORT

The promotion of Children's Week observance is only one of the many special duties of Miss Georgia Keene, our conference elementary superintendent. Miss Keene has been quite active and has made invaluable contributions to the advancement of our work with children. Next week we propose to give some interesting facts concerning what she has been doing.

Western North Carolina Conference

FINE COMPANY

At the cordial invitation of Rev. J. W. Moore, pastor of West End church, Winston-Salem, I recently attended one of the regular sessions of the workers' council of his Sunday school. At this council there were about sixty of as fine people as one ever meets. Among those present were leaders in th eaffairs of all that goes to make Winston-Salem prominent. Supt. R. G. Stockton never fails to have a well attended workers' council meeting. He arranges a definite and concise program that centers around a good meal and splendid things to be considered. His meetings begin on time and close on time. At that last meeting Mr. V. F. Garrett was introduced as the new director of religious education for West End.

LEFT OUT

In the list of district Sunday school superintendents given in these columns last week the linotypist evidently jumped a line and left out the mention of District Superintendent I. F. Craven, who runs a bank and cotton mill for a living and superintendents a bank and cotton mill for a living and superintends a live and progressive Sunday school at Ramseur for the Lord. I. F. Craven, better known as "Fletch Craven," is indispensable to our work in the Greensboro district. He serves as a member of the Conference Sunday School Board as well as district superintendent. Any cause is fortunate to have him lined up with it.

DISTRICT FIGURES

Our Sunday school enrollment growth last year is very gratifying. The increase for the preceding year totals 9,110. Our total Sunday school enrollment is now 136,645 or 2,388 more than the total conference church membership. Every district shows a gain as will be seen from the following figures. The first figures stand for the present enrollment by districts and the second for gain over last year:

Asheville	11,021	1,188
Charlotte	15,303	935
Greensboro	16,966	407
Marion	10,847	1,277
Mt. Airy	8,39	784
North Wilkesboro	4,944	471
Salisbury	14,131	910
Shelby	15,511	1,517
Statesville	14,024	219
Waynesville	6,954	68
Winston-Salem	17,997	1,715

CHURCH RECRUITING

A good Sunday school means a good church. Both are nesessary to the other. Each is a part of the other. During the past year 5,453 Sunday school scholars in the Western North Carolina conference joined the church, showing an increase in this respect over the previous year of nearly 30 per cent.

CREDIT STUDENTS

The following have earned certificates through correspondence in the Standard Training Course during the past month:

Mrs. Robert Morrow, High Point.
Mrs. L. R. Terry, High Point.
Mrs. J. W. Austin, High Point.
Mrs. O. P. Marsh, High Point.
Mrs. John Peacock, High Point.
Miss Mary Jarrett, Hayesville.
Mrs. G. Ray Johnson, Greensboro.
Mrs. Albert Sherrill, Greensboro.
G. C. Chalker, Charlotte.
Rev. O. J. Jones, Rutherford College.
Mrs. L. C. Cruse, Charlotte.
Miss Lottie Nichols, Charlotte.
Rev. J. W. Bennett, Lexington.
Miss Helen Alley, Speedwell.
Rev. A. P. Ratledge, Charlotte.
Mrs. E. H. Bailey, Charlotte.
Miss Pearl Putnam, Charlotte.
Mrs. J. L. West, Charlotte.
Mrs. W. I. Hannon, Charlotte.
Mrs. J. E. Kelley, Charlotte.
Rev. W. E. Poovey, Marion.
Mrs. A. Bomar, Marion.
Mrs. M. B. Malone, Marion.

DIPLOMAS

Last month's records show the following to have received diplomas:

Mrs. Robert Morrow, High Point, gold seal.
Rev. O. J. Jones, Rutherford College, blue seal.
Rev. J. W. Bennett, Lexington, blue seal.
Miss Mary Jarrett, Hayesville, incomplete diploma.

GREENSBORO SCHOOL

By the time this appears in print our Greensboro school will be in session. The following courses and instructors will be offered:

Missionary Message of the Bible—Dr. John W. Smith.
Principles of Teaching—Rev. G. T. Bond.
Sunday School Management—Mr. M. W. Brabham.
Intermediate-Senior Lesson Materials and Teaching—Miss Jane McDonald.
Junior Lesson Materials and Teaching—Miss Virginia Jenkins.
Primary Lesson Materials and Teaching—Mrs. W. B. Ferguson.
Training Beginners in Worship—Mrs. H. D. Guerrant.

The officers of the local board of managers are: President, N. Rush Hodgin; vice president, Claude S. Moore; secretary, L. M. Johnson, treasurer, I. F. Peebles.

CHARLOTTE SCHOOL

Beginning Sunday, November 15, and closing the following Friday night the sixth annual standard training school for Charlotte and surrounding territory will be held. The following courses and instructors will be offered:

Missionary Message of the Bible—Dr. W. B. Henry.
Principles of Religious Teaching—Prof. B. G. Childs.
Pupil Study—Mr. O. V. Woosley.
History and Principles of Religious Education—Mr. M. W. Brabham.
Intermediate-Senior Pupil — Rev. J. Caloway Robertson.
Junior Lesson Materials and Teaching—Miss Virginia Jenkins.
Training Primaries in Worship—Miss Georgia Keene.
Training Beginners in Worship—Mrs. H. D. Guerrant.

The following officers head up the local board of managers: President, J. L. Wolfe; vice president, E. R. Bucher; secretary, Mrs. J. C. Watson; treasurer, E. H. Bell.

ANSON COUNTY SCHOOL

The second annual standard training school for Anson county will be held at First Methodist church, Wadesboro, beginning Sunday afternoon, November 22, and closing the following Friday night. Four courses and instructors will be offered as follows:

Bible (New Testament)—Rev. C. M. Pickens.
Pupil Study—Mr. O. V. Woosley.
Junior Lesson Materials and Teaching—Miss Virginia Jenkins.
Primary Lesson Materials and Teaching—Miss Virginia Jenkins.
Primary Lesson Materials and Teaching—Mrs. W. B. Ferguson.

The officers of the local board of managers are: President, Paul J. Kiker; vice presidents, R. B. Hardison and J. W. Cameron; secretary, Mrs. B. W. Ingram; treasurer, George K. Craig.

WINSTON-SALEM SCHOOL

The fifth annual standard training school for Winston-Salem and the entire Winston-Salem district is scheduled to begin Sunday afternoon, November 29, at three o'clock at Centenary Methodist church. Eight splendid courses and instructors have been agreed upon as follows:

Bible (New Testament)—Dr. H. C. Howard.
The Church and Its Work—Prof. J. M. Ormond.
Principles of Teaching—Prof. C. T. Carr.

(*continued on page sixteen*)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

NEW LEAGUE

On Sunday afternoon, September 27, 1925, during the revival meeting of the Methodist church of Middleburg, Rev. J. L. Midgette, who was assisting Mr. Draper in the meeting, organized the young people of Middleburg into an Epworth League with 51 members.

The following officers were elected:

President—Bennett Jackson.

Vice President—Louis Spain.

Secretary—Miss Lucille Mills.

Cor. Sec.—Miss Theta Jackson.

Treasurer—Emory Collins.

Era Agent—Miss Marie Collins.

The following department superintendents were appointed:

Dept. Spiritual Work—Miss Helen Mustian.

Dept. Social Service—Miss Leila Murphy.

Dept. Recreation and Culture—Miss Lois Draper.

Dept. Missionary Work—Mrs. W. S. Collins.

Our league has increased rapidly in membership. All of the members take part in the work. They are always ready and willing to do just what they are called on to do and anything else that they can. We are anxious to do the things that we feel God would have us do. With this attitude I think that we can really accomplish something. We have had splendid services so far and we hope to have still better ones in the future. Theta Jackson.

HEAT—ENTHUSIASM

What is heat? Scientists tell us that heat is a form of molecular motion. All substances are made of very small invisible particles, called molecules. Heat is a form of motion of these small particles. Each molecule has a certain amount of independent motion. If there is any increase in the energy of the motion, there is additional warmth, and likewise if there is any decrease in the energy of the motion, there is a cooling of the body. This energy of molecules is transferred from one molecule to another.

May we think of ourselves as these small particles in the kingdom of God? Each one of us has a soul, a spark of life, and there is a certain amount of energy within our bodies. Whenever we increase the energy there is going to be action, a helping of our fellows and then our souls will feel that warmth of spirit that comes to him who serves. If we let the spark lie dormant, then our souls will be chilled, and there will not be any deeds of kindness.

It is a fine thought to think that as we get our own selves into action so we, like the molecules, will warm the next soul to us, and then we see the kingdom of God is growing. There is enthusiasm. The kingdom of God is at hand.

Let us warm up just a little and help increase the kingdom.

A MODERN TASK IN A MODERN WORLD

We are living in a modern world. This is not the 12th or 16th century. This is the 20th century. We are thinking and doing in the modern world quite differently from our fathers who lived years ago. And then it follows logically that we have greater tasks ahead of us. It is "up to us" to come out of the melting pot of time a pure strain of modern people living entirely the modern life. Rev. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York, writes truly of the duty of us all who are living today:

"It is the task of our generation to adjust itself to a new mental world. The last century has very properly been called the wonderful century, and by its inventions and discoveries has given the twentieth century a deal of difficult work. Masses of facts have been accumulated which will require the industry of a hundred years to classify and understand. The sky is now higher, the horizon wider, space is vaster, and time is longer. We possess new instruments of analysis and an improved apparatus for ascertaining roots of things. Many an ancient hypothesis has been exploded by bringing it into contact with a fresh fact, and many a belief long honored has been relegated to the lumber room of the mind. Everything, therefore, must be restudied, and all the old values must be reappraised. Nothing is too venerable to go into the melting pot and nothing too sacred to be cross-examined and sifted. Old traditions must be ripped open, ancient beliefs must be tested by fire. Men are determined as never before to know the truth. It is not an age which takes kindly to credulity or dreams. Men must give a reason for whatever belief is in them, and the belief must have something substantial on which to rest. This eagerness to sift all things to the utmost, and to get rid of all intellectual dross and emotional chaff is not the fury of a diseased and anarchic spirit, but a manifestation of vigorous vitality throbbing in the soul of a world that has been born again. The call to re-examine all of our creeds, to overhaul all our institutions, and to take stock of all our mental possessions, however disconcerting to many and laborious to all, is simply a necessity thrust on us by the fact that we belong to an evolving race and are part of a growing world."—**Why We** May Believe in Life After Death, pp. 28.

How is the Wilmington district? You may know it is all right, but the rest of the conference may doubt it. Let the conference hear from you through the league. Don't wait till next week. Do it now!

UNREST

Youth stands, with lifted head and eager eye,
Impatient, waiting for the years to go by,
Straining each nerve to see what lies in store
Beyond, aquiver that the time seems slow.

While Old Age, forehead bowed with silver crown,
Lifts trembling arms, entreating all the while
Swift passing moments that they be less afleet,
Counting each footstep in the hastening mile.

—Dorothy Lehman Sumerau.

GRASSHOPPERS

We are all familiar with the insects, the grasshoppers. They have their own lives to live, and each one does what he is supposed to do to make his life come out as nature provides. This is due to the perfectly natural trend of his life. It is the animal in him, just as it is the animal in the lion that sends him through the woods to seek his food.

Now we all have the animal in us. We are animals with that higher form of living that we may call choice. If we live according as the nature in us calls us, then we are letting the lower side of ourselves rule our conduct. We just hop about without purpose, never thinking of just where we have started, or where we will end. That is the natural side of ourselves working out our lives for us. To think seriously of our future is the Christian act. The grasshopper hops from place to place, never giving thought as to where it is going to land. A chicken may cause it to change its course, or a blowing wind may change it for him. It is a purposeless leap that he makes, never thinking of its future.

We find in the moral world just a great number of folks who live from hand to mouth, never trying to save for the future trials, who never consider the valuable things of life. They flit along in life, carried, as it were, on the wings of the jazz age, never thinking for a moment just where they will be in society in a year, five years, or even for a longer period. It is just a purposeless living. Leaguers that live "All for Christ" all the time are those leaguers who think seriously where they will be in a year, what they will be doing in a decade, and what they hope to make their whole lives count for. They are not the jazzy grasshopper. They are concerned with realities and true values.

It is easy to hurry along with the blowing winds. The grasshopper does that. But then true Christians do not have to do that. The true Christian does not go with the jazzy tunes and appeals of the lower sides of his nature. But he hesitates for the second thought; he struggles with himself—and then comes out as the conqueror of that natural self that is below the Christian level.

It is pagan to follow the natural self, its emotions and impulses. It is Christian to follow after that spiritual guidance that calls for a supremacy over the natural self. Let us be Christian.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1209 North Hamilton, Street, High Point, N. C.

Are you planning an Epworth League institute for your district? Communicate with Rev. W. Arthur Barber, Field Secretary, 1209 N. Hamilton Street, High Point, N. C. He will be glad to assist you.

THE FIELD SECRETARYSHIP

W. Arthur Barber.

In accepting the responsible position of Feld Secretary for the Western North Carolina Epworth League conference ,the editor of this column feels that he has in no sense impaired his usefulness in the ministry. He sees in the secretaryship of the league a large opportunity of service in the Master's kingdom. The very purpose of the Epworth League as embodied in the book of discipline is: "The cultivation of Christian fellowship among the young people; the expression of their Christian experience in prayer, testimony, exhortation, and personal evangelism; their training in church life and teaching; their employment in works of charity and social service, the inculcation of missionary ideals and knowledge, and their training in the principles of Christian stewardship; their direction to lives of service at home and abroad and the supplying of their normal requirements of recreation and social life under the safeguards of religion and by the aid of reading and study courses."

When and where the league can be made to vitally touch the young life of our church, the inevitable result will be consecration, preparation and service. It is the purpose of the field secretary to lend his every effort to bring about this condition in our church. tI is hoped that the conference, district and local officers in the league will use him in every way possible to this end. He is young and can stand a lot of punishment. See that he hustles—and hustle with him.

WEST VIEW LEAGUE

Thursday, October 29, Miss Ethel Thornburg entertained the West View Epworth League at her suburban home. There were forty-five guests present. The rooms were beautifully decorated with orange and black.

Many games and contests made the evening enjoyable by all. Later the guests assembled in the dining room where delicious refreshments were served.

For Sore Throat



Rub throat and chest with Vicks; cover with warm flannel. Its double direct action (inhaled and absorbed) brings welcome relief.

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ANTI-CHRISTIAN SOCIOLOGY

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Address Rev. Wm. P. McCorkle
Burlington, N. C.



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Hanly Bohon

Send Now For My Free Catalog

Pianos—Player Pianos—Parlor Organs—Church Organs. Guaranteed 25 years.
Write THE D. T. BOHON CO.
Dept. 52, Harrodsburg, Ky.



AN EVERY MEMBER CANVASS

A board of stewards with a conscience—a responsive congregation—a problem solved. I want to recite for the benefit of those churches whom I have been anxious to have conduct an every member canvass an incident that came within my observation recently:

While the preacher was away attending conference the board of stewards organized their forces; made out a budget of an ample amount to take care of all of the necessary expenses of the church; made a list of the membership, name by name and not by households; got together a number of the members who were willing to work on teams to visit the entire membership; and got out a statement of what the expenses for the church would be for the next year and sent a copy of this to each member of the church. The result was an intelligent appreciation of what it costs to run a church and a willingness on the part of people to enter into the program which meant intelligent giving. Then, too, they were able to enlist the services of people who had not been doing anything for the church.

These folks gathered one night at the church and laid out the routes for the canvassers. On Sunday they met at the church. The preacher had taken as his text a missionary subject. We frequently complain of weather. This particular preacher had rain on Saturday, Saturday night and all day Sunday. Even though it was raining all the teams were there—twelve of them, four persons to a team.

The budget showed an increase of 33 1-3 per cent over what it was the previous year, but the people knew why this increase. Each man was asked to subscribe individually and to allow his wife and children to do the same. A card was made out showing the amount the person had paid the year before and the amount he or she was expected to pay in order to meet the budget. The church member was handed this card and asked to do the best possible.

Notwithstanding the rain and mud and depressing atmosphere the campaign was an entire success and the program was put over.

If this congregation could do this on this day any congregation can do it anywhere any day.

The lifting power and the enthusiasm engendered for this occasion was a special for missions. Our board of missions, as everybody knows, is in strained circumstances, due not to their management, but due to the failure of our people to live up to their promises. This congregation took $2500 as a missionary special to inspire people to come up to what they should and to make this free will offering to God. It worked successfully.

Then the workers all came back with a glow on their faces by reason of the fact that all of the people were at home and the social contact, which came from visiting in the homes, reacted upon the workers to such a degree as instead of feeling burdened and tired by their work they were enthused and will be ready for another campaign.

This can be duplicated in every church that will plan and work intelligently. I sincerely hope that there will not be a church or congregation in the Western North Carolina conference that will not have provided for all the financial obligations by the first Sunday in December. If so, our grounds will be clear for a forward march and a triumphant year in soul saving for 1926.

Charles H. Ireland,
Conference Lay Leader.

REV. A. L. STANFORD

Charlotte is to be warmly congratulated upon the addition of Rev. A. L. Stanford to her galaxy of brilliant ministers. I have known him intimately for many years and he has been my pastor for the past three years, and it has been my good fortune to hear him twice each Sunday and at prayer meeting on Wednesday nights during this time. It is a high privilege to attend upon his ministry.

Mr. Stanford possesses more of the attributes of the successful pastor than any man I know. He has all the qualifications of the ideal preacher and is pre-eminently equipped for the large field of usefulness and service as pastor of Tryon Street Methodist church. He is unsurpassed as an organizer and has rare tact in handling difficult situations. He has almost infinite capacity to arouse interest in church work and religious activity and has the happy faculty of enlisting the sympathy, interest and co-operation of his entire membership in every worthy undertaking. His ability to grip and hold the interest of children and young people, and his influence over them, is truly remarkable.

One secret of Mr. Stanford's unfailing success in every pastorate he has filled is that he devotes himself to his work with a singleness of purpose that admits of no defeat, and with an enthusiasm that is thoroughly contagious. He works at his job seven days in the week and with an abandon of any selfish concern or comfort that evidences his zeal and determination to succeed. This explains why he has built so many splendid churches over the state, the last one being the magnificent new church in Shelby, which is the direct result of his wise planning and unsurpassed leadership.

Mr. Stanford is a preacher of real ability and power, and attracts and holds his congregation. He preaches the gospel and resorts to no sensational methods to draw the crowds, yet his gospel messages are so appealing and his sincerity so apparent that the people always hear him gladly and his ministry is most fruitful. He has a strong case of religion and practices the Christianity which he preaches. He meets every requirement of the fruits of the spirit in his daily walk and conversation, and James might have been describing his life and conduct when he wrote that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is also of unanimous agreement among all who know him that during his whole ministerial life he has hearkened unto the prophetic challenge of Micah, "To do justly, to love mercy and to walk humbly with thy God."

I repeat that Charlotte is exceedingly fortunate in that Rev. A. L. Stanford is to become one of her citizens and ministers.—Clyde R. Hoey, in Charlotte Observer.

Children Cry for



MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless - No Opiates. Physicians everywhere recommend it

CLARANCE DARROW AND BISHOP McCONNELL IN DEBATE

(*continued from page two*)

somewhat at a loss. He had come to debate with a preacher, and found himself confronted by an intellect as keen as his own, reinforced by a mental discipline much more rigorous than he had suspected a preacher could endure. And this preacher knew what were the thought-fashions of the world. He could discern when and how one form of unfaith was being displaced by another. And when Mr. Darrow attempted a bit of logomachy about a supposed endless series of superior intelligences, Bishop McConnell ticketed it at once for what it was—a child's puzzle.

While there was no decision, there was a result. Toward the close of the debate Mr. Darrow enunciated his creed, sterile and melancholy. Man is all machine; the machine just happened; it has neither design nor purpose; all human hopes are vain. And then he recited most impressively a sort of litany of agnosticism; he asked the great questions which the human spirit is always asking; and confessed that for him there was one answer, the only possible answer: "I don't know."

This gave Bishop McConnell his opportunity. He showed that in the very act of denying freedom, choice, intelligence, Mr. Darrow had been compelled to use the vocabulary of free will, of choice, of intelligent mastery of facts. He had assumed that there was a distinction between truth and error, between fact and delusion. But in the very assumption he had abandoned the agnostic position. As Bishop McConnell said, amid great applause, "For a man who knows as little as Mr. Darrow says he knows, he has been making some pretty strong assertions here tonight."

Norfolk Southern Railroad

Passenger Schedules Effective Feb. 1, 1925. From Raleigh, N. C. Daily.

Leave For:		Arrive From:
6:15 a m (a)	..... Norfolk	8:30 p m
7:30 a m (b)	.... Charlotte	5:15 p m
3:00 p m	..... Washington	1:05 p m
9:45 p m (d)	..... Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.

C. W. SEAGLE, City Ticket Agent.
J. E. SINGLETON, Depot Ticket Agent.



Dairy at the Children's Home, Winston-Salem

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT
The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

A GOOD EXAMPLE OF FAITHFUL STEWARDSHIP

THE accompanying picture is a recent photograph of Mr. Thomas H. Elliott, of Christian County, Lafayette, Kentucky, who has just contributed $10,000 in bonds to the General Superannuate Endowment Fund. Of this sum, $5,000 is contributed without conditions, except that it is to be a memorial to his first wife, Mrs. Betty M. Elliott; and $5,000 is contributed on the Annuity Plan as a memorial to his second wife, Mrs. Adaline L. Elliott.

Growing Old Gracefully

This man has truly earned the distinction of "A Good and Faithful Eteward." He is now 91 years of age, but so well preserved in body and mind that he appears twenty years younger. His eyes are keen, his mind exceedingly active, his body strong, and his soul spotless. Rarely has it been my privilege to commune with a more perfect type of Christian manhood. It is an inspiration to hear him talk and a benediction to feel the warmth and tenderness of his great heart.

Faithful Wherever Placed

For more than forty years Brother Elliott has been a member of the Lafayette, Kentucky, M. E. Church, South. So many years have passed since he became a Christian that he can scarcely recall the circumstances under which it occurred. He would not consent to accept a place on the Board of Stewards of his charge, because he felt that he was not "a good collector." He was, however, the superintendent of the Sunday school at Lafayette for a long period of years. The record of his church membership is a long one, telling a beautiful story of a life wholly given to the Master's service.

An Old-Timer With Modern Vision

Brother Elliott went int othe woods and cut the timbers for the cabin which he erected on his farm near Lafayette, Kentucky, in 1855. He is still living o nthe same farm and is this year harvesting his seventieth crop. He reared five children to maturity, but only two of them are now living, namely, Q. A. Elliott of Lafayette, Kentucky, and Mrs. J. Brice Martin of Nashville, Tennessee. This honored son and daughter were just as anxious to have their father make his splendid gift to Superannuate Endowment as he was to make it.



THOMAS H. ELLIOTT

He Loves Young People and Helps Them

Brother Elliott is a member of the Louisville Conference Board of Education. He has made many valuable contributions to educational institutions of his conference, besides taking a great delight in providing means to educate a number of young people. He says: "I have always contributed to the conference collections—even long before I became a member of the church." He has made it the practice of his life to contribute to those worthy calls which others seemed to neglect. Even down to old age he holds tenaciously to a strict account of his stewardship.

As Modest As He Is. Good

I had a time with this grand old trojan before he would consent for me to give publicity to his gift. He would not agree until I showed him how it might induce others to make similar contributions to Superannuate Endowment. Even then he hesitated and made many excuses before he would sit for his photograph. But he did—and it is a genuine pleasure to publish his dear good face and write these words in appreciation of him and his work for Christ.

Come and Do Ye Likewise

There are hundreds of others in our great church who ought to do something substantial for the cause of the superannuates. Why should they wait until they die to start their money doing business for the King? Right now is a cisal period in our great effort to provide adequate support for worn-out preachers, and large gifts to this cause at this time will assure the success for which we strive. Give large sums without conditions, if possible. But if you need the income on your money while you live, then give on the Annuity Plan. Take up the matter with the Board of Finance, Security Building, St. Louis, Mo. Be a good and faithful steward.

Payments on Special Effort Quotas Now Pouring In--- $2,000,000 by Christmas Seems Certain

The Children's Home

(*continued from page five*)

strangely quiet after the daytime chatter, laughter and noise of restless feet.

Miss Flora Styres who has been at the home a long time and is beloved friend of everybody on the place, has a room at the Smith cottage. Miss Flora is matron of the laundry department. Two of the school teachers also have a room in this building.

The Cornelius cottage is similar to the Smith cottage in design and household arrangements. The girls who live here, thirty in number, are the between sizes, neither the smallest nor the largest. Mrs. Hasty, the supervising matron, has a room and small office at this cottage. Notwithstanding the fact that a supervising matron has to be Argus-eyed, very firm and strict, I am sure the Cornelius children feel it a great privilege to have Mrs. Hasty's rooms in their building. Two of the teachers room here also. The children are glad to have these additional grown folks live with them.

A Cottage for Boys.

The John Neal cottage, a cottage for boys, completed this year is one of the prettiest cottages on the grounds. You do not find it though until you swing around the curve of the road towards the farm. The farm and dairy boys live here and the print shop boys, too.

The cottage is of red brick, Colonial design, with green shutters. A large front room at the right on entering the door is the boys' living room, fitted up with library table and student chairs.

At the left of the hall is a sitting room nicely furnished with rugs, sette, table and rockers and pictures on the walls. And recently has been added a piano, for the convenience of the boys studying music.

The sleeping rooms at the John Neal are of the more cozy, smaller dimension, arranged for only four or six beds each.

When the cottage was being built it was found that by going to a little more expense large space in the attic could be used to advantage. So a stairway was run up and seven small bed rooms with dormer windows and closet in each and a bathroom on the hall were finished up. And at the attic front a spacious, sloping roof room was given the boys for their own club room. Under the back roof, walled off the hall by wire partitions for ventilation, is a store room for packing out-of-season clothing, etc. The individual sleeping rooms on this top floor are allotted to the boys of reliable qualities who can be depended on to keep them neat and behave without oversight. It is needless to say that these honorary and private rooms are much prized by their possessors.



Two Young Americans of the Methodist Orphanage at Raleigh

The John Neal cottage has another great distinction, too. It is a cottage unit—that is, has a kitchen and dining room, with other housekeeping conveniences, and the boys have their meals at their cottage. The boys, with the supervision of two matrons, do all the cottage work—cooking and housecleaning. And the boys make as good housekeeprs as the girls—serve an excellently cooked meal and keep their home nice and neat. In the basement, which is on a hillside and above ground on three sides, there is a room with a convenient outside entrance fitted up for a hair-cutting room, wired for the electric clippers. Hair cutting is an important consideration where so many boys have to be trimmed up at frequent intervals. Here, too, is the clothes pressing board. The boys of this cottage have, most of them, arrived at the age where an ambition for neatly pressed trousers is developing. (And if the convenient board is not provided they are liable to press them on the piano or library table.) I wouldn't have believed them to be that absent-minded, but once—but I forbear to illustrate the conjecture.

Mr. Robert Bradshaw, principal of our school, is part of this cottage, a highly valued member, and Mr. Mike Bradshaw also, who teaches in the school, shares his room and helps make affairs of school and sports both serious and lively.

The Tise Building.

One of the most conspicuous buildings on the grounds is the Tise building, a double dormitory cottage where sixty-four boys stay. It stands on a fine hill site and has a beautiful outlook from the windows of the living room, and the many-windowed dormitories above.

It was under construction when the present superintendent came to the home, and we had the pleasure of seeing the boys move from the dilapidated frame cottages near the front lawn to their more comfortable quarters. And while the building is not ideal for convenience, and is not suited for the smaller boys, who need more supervision and personal attention than a matron can give with two long flights of stairs between the bathrooms in the basement and the sleeping rooms on the top floor. Still the big, well aired dormitories and the fine, spacious living rooms, with ample play space, sunny windows, nice tables and chairs, convenient junkbox seats around the wall, and artistic pictures in appropriate frames on the walls—all these seem mighty good compared to the unsightly, unsanitary, uncomfortable, crowded quarters from which the boys moved.

We are hoping some day to have a "Little Boys' Cottage," and turn Tise No. 1 and Tise No. 2 over to boys of ten and twelve years who would have sufficient advancement in athletic development to find running up and down long flights of stairs no hardship.

It is planned to provide the boys of the Tise building with warm dressing gowns and bedroom slippers this winter. Some of them have had slippers, but mostly, after the shower in the basement, they took the ascent up the breezy stairway clad in nighties only. This did not matter in the warm summer season, but of a gray winter morning it is doubtless a chilly run.

The architect had no intimate vision of this thinly clad line in white gowns and twinkling bare legs speeding the up and down trip, for he left a large unglazed opening in each passage wall. This looked nice on the outside, but when the first snow came and a frosty sprinkle of it was sifted in by a snappy wind, the carpenter was called in to put ash in the east side opening.

Perhaps the west wind was considered more temperate toward shivering limbs, but I think that we will manage to secure glass for the west side, too, this winter.

When the new pianos were placed, one of the old pianos was worked over and tuned and put at Tise One. Lewis B. is very fond of music and he now has a convenient practice time on the piano at his cottage.

Mr. Eugene Shaver, who was once a Children's Home boy, and who, when he outgrew the home, went to Guilford College to school and then to Davidson College for a year, and afterward got a job as dairyman, is now in charge of the home dairy and rooms in the Tise building.

Miss Iva Ballard, who has charge of the little boys in their outdoor work, and Miss Mertis Ballard, who is the substitute matron, supplying the cottages when each matron has her weekly day off, rooms at Tise Two.

The Gray Building.

One of the first permanent buildings built at The Children's Home is the Gray building—a handsome, two-story building with arched windows and high portico roof supported by tall columns. The building has an appropriate setting in green shrubbery, rolling green terraces and south lawn foreground. Looking up at it from the driveway on the south it is seen through an avenue of Lombardy poplars, and makes an attractive picture.

(*continued on page sixteen*)

Three Jewels of the Methodist Orphanage at Raleigh







Mother!

Child's Best Laxative is "California Fig Syrup"



Tongue Shows if Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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CHRISTIAN GIVING

(By Rev. A. L. Lucas.)

There is no more important and vital subject than Christian giving. It is not the most interesting subject, and one fears some times that the reason it is not the most interesting subject is because it is the most important and vital. I am reminded of a child who had been disobedient and negligent of duty and his mother was talking to the little fellow, who listened in silence there came a lull. And then he said: "Fank you, mother; let's talk about something else. I don't fink this subject is very interesting." I believe one reason why the subject of giving is not more interesting to the church is because it comes a little too near home, because it drives the principle of Christian responsibility right into the actual life and deeds of the person.

People say we need more information. They say that if the church knows more of the needs at home and abroad she will give more. A consideration to be thought of in the distribution of my gift is the needs, but that is not the main reason for my giving. I do not belong to myself, and what I have is not mine, but Another's. It has to be administered as His. I require only to know that, and until I know and acqnowledge that I will not give in any adequate way. I will distribute then that which is not my own where it is most needed.

The trouble with most of us in the Christian life is that we act as though we believed that our lives and money belong to us instead of Christ. Now and then, perhaps, we admit that they are His, but for the most part we act as though they belonged to us as our own, to be treated as we please, instead of using them for the kingdom. Our great need is to drive home into the practical life our theoretical convictions that all we have is not ours, but God's.

A friend of mine showed me an announcement in a newspaper the other day that a man had just bought a dog in one of the dog shows for twenty-five hundred dollars, and this man, my friend said, had given only a few days before, when he had been approached, one hundred dollars for missions as the full amount that he was able to pay.

Now there are many who act on that principle, and who find themselves able to spend unlimited sums for their own personal use but refuse to support the church. I am sure that God never put His church in the world to suffer for money, and some day He will call us into judgment. What are we doing with His property?

RAIL FOR 1926 LAYING PURCHASED BY SOUTHERN

Contracts for the purchase of 46,200 tons of new steel rail to meet the requirements of its track improvement program for the first six months of 1926 have just been let by the Southern Railway System.

The new rail will be in the 39-foot length which has been adopted as the standard for the Southern and will be sufficient to lay over 300 miles of track. The greater part of it will be of 100-pound to the yard weight.

In line with the policy of the Southern to patronize industries in the South wherever possible, contract for 39,200 tons was given to the Tennessee Coal, Iron and Railroad Company, the rail to be rolled at its Ensley, Ala., plant, near Birmingham. Four thousand tons were bought from the Bethlehem Steel Company and 2,000 tons from the Illinois Steel Company.

As the new rail is laid an equal mileage of 85-pound rail will be released for relaying on lines of secondary importance which are now equipped with lighter steel.

Baptismal and marriage certificates, 25 cents per dozen. Order from the Advocate.

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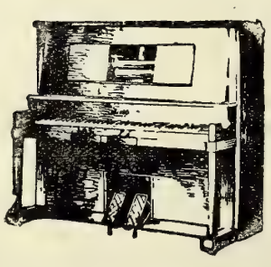
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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.

November

FIRST ROUND

Flat Rock-Fletcher, Flat Rock 15
Central, night 15
Mills River, Mills River, 11 21-22
Haywood Street, night 22
Weaverville Ct., Salem, 11 28-29
Mount Pleasant, night 29

December

Hominy, Pleasant Hill, 11 5-6
Biltmore, night 6
Fairview, Tweeds, 11 13
Oakley, night 13
Henderson Ct., Fruitland, 11 19-20
Elk Mountain, night 20
Swannanoa, Azalea, 11 27
Black Mountain, night 27

January

Spring Creek, Fairview, 11 2-3
Marshall-Hot Springs, 3 and night 3
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leiscester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.

FIRST ROUND

November

Wadesboro, 11 15
Brevard Street, 7:30 15
Tryon Street, 11 22
Duckworth Memorial, 7:30 22
Hawthorne Lane, 11 29
Duncan Memorial, 7:30 29

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro, N.C.

FIRST ROUND

November

District Stewards' Meeting, West Market St. 12
Pleasant Garden, Pleasant Garden, 11 14
Wesley Memorial, 11 15
Main Street, night 15
Coleridge, Concord, 11 22
Ramseur-Franklinville, Ramseur, night 22
Uwharrie, Oak Grove, 11 28
New Hope, New Hope, 3 28
Ashboro, 11 29
Park Place, night 29

December

Randolph, Trinity, 11 5
Jamestown, Oakdale, 11 6
Highland-Archdale, Highland, 3 6
East End, night 6
West Greensboro, Muir's Chapel, 11 & night 12-13
Liberty, Staley, 11 13
Carraway Memorial, night 16
Wentworth, Salem, 11 & 3 19-20
Ruffin, Pelham, 11 20
Deep River, Cedar Falls, 11 27
Centenary, night 27

January

Reidsville, 11 3
Bethel, night 3
Randleman, St. Pauls, 11 20
College Place, night 10
Gibsonville, Gibsonville, 11 17

The District Stewards' meeting will be held in West Market Street church Tuesday, November 17, at 10 a. m. All pastors in the district are invited to be present.

MARION DISTRICT
E. A. Cole, P. E., Marion, N. C.

November

Table Rock, 11 13
Rutherford College, Connelly Springs, 11 14
Morganton Ct., Mount Pleasant, 11 15
Oak Forest, 7 15
Bald Creek, Bald Creek, 11 22
Burnsville, Burnsville, 7 22
Mills Spring, Lebanon, 11 28-29

December

Micaville, Martin's Chapel, 11 5
Spruce Pine, Spruce Pine, 11 6
Cliffside, Cliffside, 11 13
Henrietta-Caroleen, Caroleen, 7 13
McDowell, Nebo, 11 19
Marion First Church, 11 20
Cross Mills, Cross Mills, 7 20
Broad River, Kiesler Chapel, 11 27
Forest City, Forest City,, 7 27

January

Bostic, Oak Grove, 11 3
Spindale, Alexander, 7 3
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.

FIRST ROUND

November

Mount Airy Ct., Salem, 11 14-15
Rockford Street, night 15
Pilot Mountain, Pilot Mountain, 11 21-22
Rural Hill, Trinity, 3 22
Madison, 11 29
Draper, night 29

December

Stoneville-Mayodan, Stoneville, 2:30 & 6, night 5
Sandy Ridge, Sandy Ridge, 11 6
Yadkinville, Prospect, 11 12
Jonesville, Jonesville, Sunday 13
Ararat, Mount Herman, 11 19
Dobson, Rockford, Sunday 20
Summerfield, Battle Ground, Sat. & Sun. 26-27
Stokesdale, Stokesdale, Sun. night & Mon. 27-28

January

Danbury, Davis Chapel, Sun. 11 3
Walnut Cove, Walnut Cove, p.m Q. C. & nigth 3

NORTH WILKESBORO DISTRICT
Seymour Taylor, P.E., Noth Wilkesboro, N. C.

FIRST ROUND

November

Avery, Fairview, 11 14
Elk Park, Elk Park, 11 15
North Wilkesboro, 7:30 16
Watauga, Henson 21-22
Wilkesboro-Wilkesboro, 7:30 22
Warrensville, Mill Creek 28-29
Creston, Creston, 3:30 29

December

Helton, Geeenwood 5-6
Laurel Springs, Nathan's Creek 12
Jefferson, Bethany 13
Sparta, Shiloh, 11 19-20

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.

FIRST ROUND

November

Calisbury Ct., Shiloh, 11 14
Forest Hill, 11 15
Epworth, night 15
Concord Ct., Bogers, 11 21
Bethel, 11 22
Gold Hill, Gold Hill, 11 26
New London, Bethany 28
Salem, Salem, 11 29
Badin, night 29

December

Albemarle Ct., Stony Hill, 11 5
Albemarle Central, 11 6
First Street, night 6
Landis, Oak Grove, 11 12
Kannapolis, 11 13
China Grove, night 13
Mount Pleasant, Center Grove, 11 19
Westford, 11 20
Harmony, night 20
Norwood Ct., Cedar Grove, 11 26
Norwood, 11 27

January

First Church, Salisbury, 11 3
Park Avenue, night 3
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.

FIRST ROUND

November

Shelby Ct., Sharon, 11 14
Lafayette Street, 11 15
Shelby Main Street, night 15
Rock Springs, Bethel, 11 21
Lowesville, Hill Chapel, 11 22
Stanley, Stanley, night 22
Maylo, night 25
Polkville, Polkville, 11 26
Lincoln Ct., McKendree, 11 28
Goodsonville, 3 and 11 28-29
South Fork, Vernon, 3 29
Lincolnton, night 29

December

Gastonia, Main Street, night 2
Mount Holly, 11 6
Lowell, Lowell, 3 and night 6
West End, night 9
Cherryville Ct., Mary's Grove, 11 12
First Church, Cherryville, 11 13
Belwood, Fallston, 3 13
Bessemer, Bessemer, night 13
Trinity, night 16
Cramerton, 11 20
McAdenville, night 20
Crouse, Antioch, 11 26
King's Mountain, 11 27
Franklin Ave., night 27

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.

FIRST ROUND

November

Statesville Ct., Parsonage, Trinity, 3 14-15
Statesville, Broad Street, 11 and 7 15-16
Race Street, 7 15-17
Mount Zion, 11 and 3 22
Mooresville, Broad Street, 7 22

WAYNESVILLE DISTRICT
P. W. Tucker, P.E., 752 Branner Ave., Waynesville, N.C.

November

Highlands, Highlands, 11 14
Glenville, Glenville, 3 15
Fines Creek, Pine Grove, 11 18
Haywood, Mt. Zion, 11 and 3 21-22
Canton, 11 22
Webster, Speedwell, 11 28
Whittier, Whittier, 11 29
Bryson City, Bryson City, night 29
Judson, Judson, 11 30

December

Hayesville, Sweetwater, 11 3
Miawessee, Martin's Creek, 11 4
Murphy Circuit, Tomotla, 11 5
Murphy Street, 11 6
Andrews, night 6
Robbinsville, Robbinsville, 11 7
Macon Circuit, Union, 11 11
Franklin Ct., Clark's Chapel, 11 12
Franklin Street, 11 13
Jonathan, Jonathan, 11 20
Dellwood, Dellwood, 11 and 3 19-20
Bethel, Liberty, 11 26-27
Waynesville, night 27

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.

FIRST ROUND

November

Farmington, Farmington, 11 14-15
Mocksville, Mocksville, night 15
Lexington, First Church, 11 22
Linwood, Cotton Grove, 3 21-22
Erlanger, Erlanger, night 22
Davidson, Arcadia, 11 28-29
Green Street, Green Street, night 29

December

Advance, Advance, 11 5-6
Grace, Grace, night 6
Cooleemee, Cooleemee, 11 13
Davie, Concord, 3 12-13
Burkhead, Burkhead, 11 20
Lewisville, Sharon, 3 19-20
Hanes-Clemmons, Hanes, night 20
Walkertown, Walkertown, 11 27
Kernersville, Kernersville, night 27

January

Welcome, Midway, 11 2-3
Ardmore, Ardmore, night 3
Thomasville Ct., Fairview, 11 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth, Mt. Tabor, 3 30-31

The District Stewards will meet at Centenary church, Winston-Salem, on Tuesday, November 17, at ten in the morning. Let all pastors, district stewards and lay leaders be in attendance that we may the more wisely plan for the year's work.

REVIVAL AT ROXBORO

We held cottage prayer meetings during the week after the second Sunday in October and on Sunday, October 18, Mrs. C. L. Steidley began services here in our church with Mr. J. H. Smith conducting the music.

The meeting continued till Sunday night, November 1. At this time I cannot tell how many will join the church as a result of the meeting, but I regard the meeting as one of the very best ever held in any charge I have ever served, and one of the best it has been my privilege to attend anywhere.

Mrs. Steidley is a most remarkable woman. She has assimilated the truth and teaches what she knows to be true from her own experience. She magnifies Christ Jesus and minimizes self. She is humble and yet courageous, modest and yet strong in the Lord. This godly woman gripped the people from the very start. The morning and evening services at 8:45 and 7:30 were largely attended. The results were largely what I hoped they would be—to awaken many to the possibility of victorious living, and cause them to determine by God's help to live on a higher plane for the future.

A deep work of grace has been wrought in our midst.

F. M. Shamburger.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength — is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

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"Pape's Diapepsin" is the quickest, surest relief for indigestion, gases, flatulence, heartburn, sourness, fermentation or stomach distress caused by acidity. A few tablets give almost immediate stomach relief. Correct your stomach and digestion now for a few cents. Druggists sell millions of packages.

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We build the famous Electric Pneumatic Pipe Organ. There is none better. Churches in the market for an organ are invited to get in touch with us. All work guaranteed and our prices are right.

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FINE POSITIONS

Many fine positions are continually being offered to the students of the

Bowen-Connatser Business University
Columbia, S. C.

This institution received fifty-five calls for its students during the last seven weeks, but it could supply only thirty-three. The salaries ranged from $85 to $250 a month. Attend this school and be assured of the best training and a good position. For information address J. B. Connatser, Director of Courses.

Help Wanted

We require the services of an ambitious person to do some special advertising work right in your own locality. The work is pleasant and dignified. Pay is exceptionally large. No previous experience is required, as all that is necessary is a willingness on your part to carry out our instructions. If you are at present employed, we can use your spare time in a way that will not interfere with your present employment—yet pay you well for your time.

If you are making less than $150 a month, the offer I am going to make will appeal to you. Your spare time will pay you well—your full time will bring you in a handsome income.

It costs nothing to investigate. Write me today and I will send you full particulars by return mail and place before you the facts so that you can decide for yourself.

ALBERT MILLS, Gen. Mgr. Employment Dept.
3126 American Bldg., CINCINNATI, OHIO

New Home Lamp Makes Its Own Fuel

Brilliant 300 Candle Power Light Turns Night Into Day

A new home lamp which makes its own fuel, gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights and costs only one cent a night is the latest achievement of Mr. W. C. Fowler, 221 Factory Building, Kansas City, Mo. According to experts the new lamp literally "Turns night into day." It has no wick or chimney and makes no smoke nor odor.

It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comforts of this powerful, pleasing, brilliant white light and he will send one of his new lamps on free trial or even give one free to the first user in each locality who will help him introduce it. Take advantage of his free offer. Agents wanted. Write today.

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Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a century. Relieves sore eyes from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, Va.

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Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,
290 Broadway, New York, N. Y.

BOYS & GIRLS **Earn Xmas Money**

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SELF-PRONOUNCING

Size 2⅝ x 4½ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl-i-lee; and the mother of Je'sus was

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.... $0 50
2103K. Morocco Grain Semble Leather, flexible limp, gold edges and titles 60
2113. French Morocco, genuine leather, flexible limp, rounded corners, gold edges 70
3114. French Morocco, limp, gold side title, round corners, red under gold edges. This style contains **colored illustrations.** 90

TESTAMENT AND PSALMS

2114P. French Morocco, limp, gold titles, round corners, red under gold edges..... 85
2115P. French Morocco, divinity circuit, overlapping covers, red gold edges..... 1 10

RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord printed in red.

13RL. French Morocco, flexible limp, gold side title on red panel, gold edges 85
15RLP. French Morocco, overlapping covers, gold title on red panel, red gold edges, with **Book of Psalms included**.. 1 25

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Thin as a wafer. 2½ x 4¼ x ⅝ inches

5014X. French Morocco Leather, flexible limp, gold titles, red gold edges..... $1 25
5014RXL. Same as **5014X.** With all the words of our Lord printed in red 1 40
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North Carolina Christian Advocate

IN MEMORIAM

GOODE—Charity Louise Connelly, daughter of the late Colonel and Mrs. W. L. Connelly of Connelly Springs, N. C., was born August 1, 1849, and passed to the life beyond at the home of her son, H. C. Goode, in Connelly Springs October 13, 1925. At the age of 24 she was happily married to Rev. D. P. Goode, who preceded her to the spirit world 12 years ago. Three sons —H. C., Lee and Harley—and one daughter, Mrs. M. W. Mann, together with a large circle of relatives and friends remain to mourn her loss. She joined the Methodist church in early childhood and was a faithful member thereof till death. Her religion was her very life. She lived in the Bible, having read it through consecutively 14 times. She greatly rejoiced the last time she was able to attend church. In the presence of a host of sorrowing friends we put her body away in the cemetery at Rutherford College beside the ashes of her husband who spent many years as a herald of the gospel in which she rejoiced. Otho J. Jones.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to remove from our midst by the irresistible hand of death our much beloved sister, Mrs. Ellen H. Wooten, which sad event occurred at her home in Rocky Mount, N. C., Friday morning, October 2, 1925.

For many years she was a member of the First M. E. church, to which she was ever loyal.

Therefore be it resolved:

First, That we, the members of the Woman's Missionary Society of the First church, sincerely mourn her demise. With sad hearts we meekly bow to the will of Him who doeth all things well, whose ways are above ours, and whose wisdom is past finding out.

Second, That her bereaved children have lost a most tender, kind and loving mother and the community a cherished and useful neighbor.

Third, That we extend to her family our deepest sympathy and commend them to Him who has promised never to forsake them.

Fourth, That a copy of these resolutions be sent to the family, one to the Evening Telegram, one to the Christian Advocate, and that the same be recorded in the minutes of our missionary society.

Done by request of the Woman's Missionary Society of the First M. E. church.

Mrs. Ed Gorham,
Mrs. A. L. Dozier,
Mrs. R. L. Savage.

HARRISON—At the family residence in Littleton, N. C., October 14, 1925, Helen Thorne Harrison quietly breathed her last. There are numbers throughout the state, apart from her large family connection to whom these tidings will carry deep sorrow. No Methodist preacher who ever labored even for a short while in that section during the tenure of her life, be he bishop or elder or young man serving his first year on trial, failed to feel the impress for good of her hand and life. Her pastor, especially, whoever he he might be, if he knew the Lord and strove though in ever so much weakness to preach the word, was sure of her masterful help and prayers. Not these only but everywhere she went and lived, whether in Mississippi or North Carolina, those who knew her respected and loved her, especially those of whom the Master said, "Ye have them always with you."

She was born at Bon Air, Halifax county, N. C., April 6, 1858, her parents being Captain or Dr. Edward Alston Horne and Alice Haria Harriss. As a matter of interest it may be noted that her maternal grandmother was one of a well known family of Warren county, being that of the late William Kearney, consisting of eleven daughters and one son, she being among the eldest and the wife of the late Governor Elias Carr being the youngest. Sister Harrison was married first to Capt. Silas Owens of Oxford, Miss. From this union there survive two children, viz., Mrs. J. E. Williams, Hattiesburg, Miss., and Mrs. J. M. Bragg, Littleton, N. C. Captain Owens dying in 1889, she was married in 1896 to Dr. J. H. Harrison of Brinkleyville. Three fine young men, Messrs. J. H. Jr., E. T. and B. B. Harrison are the children of this union.

Coming from a deeply religious family Sister Harrison, then Helen Thorne, in early life gave her heart and with it her life to God and united with Bethel church. What that ever knew Bethel does not remember that church, also Prospect Hill, the home of her parents, and who knowing them, the home and the church, can thoroughly associate either from Helen Thorne? Even when she was absent, which was rare, we felt her presence and cannot visit either now without thoughts of her.

Hers was a real presence, helpful and deferred to in that home where father and mother, strong personalities themselves, looked up to her and in no forbidden way doted upon her. In the church it was much the same way, for pastor and stewards knew the value of her counsel and the strength of her helping hand. But in the sacred circle of her own home and family group will her place be hardest to fill. Who can voice their sorrow, those daughters, those sons, that husband, the light of whose life seems to have gone?

This poor tribute of a former pastor and the very tenderest thoughts and highest appreciation of those who knew her best and loved her most fall short of what is hers on the other shore, for there she has met with Him whose words are, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me. Come thou blessed of my Father, inherit the kingdom prepared for you."

E. H. Davis.

The Children's Home

(*continued from page thirteen*)

The ground floor is a large dining room and behind it the kitchen. The top floor is reached by two long flights of stairs that run up hallways at each end of the building. The sewing room is up here, over the dining room. A beautiful, well lighted room, with windows looking out on a fine view of the city in the nearby distance, and the home grounds between.

Behind the sewing room are store rooms for materials, and for storing out-of-season garments, supplies, etc., and the sewing matron's room.

Also on this floor are the several sleeping rooms of the girls who get breakfast, and the rooms of the matrons in charge of the work of the kitchen and dining room. One of the rooms has been fitted up for a sitting room for the girls who stay here.

The dining room has twenty white enamel dining tables, seating eight children each. The grown people eat with the children, some at each table, and help to make mealtime in the dining room a pleasant and orderly affair.

Since putting in sufficient tables to accommodate the increased number of children, the room is becoming too crowded for convenient serving. And the kitchen has become much too small, and there is no room in it for the addition of modern conveniences, much needed to make this very heavy job of feeding such a number lighter.

At the recent meeting of trustees of The Children's Home in October, Mr. James Gray authorized the superintendent to build a duplicate dining room, remoddle the kitchen to adequate size, with connecting serving, and additional store rooms, refrigerator room, etc., so much needed.

This new dining room building is to be similar in appearance to the present Gray building. It is given to The Children's Home by Mr. James A. Gray, Mr. Bowman Gray, Mrs. A. H. Galloway and Mrs. Bess Gray Plumly, as a memorial to their father, the late James A. Gray, Sr.

The present Gray building was erected by the family in memory of their mother.

The only one of the original buildings left is a little frame house used for sorting and storing vegetables. Before it was moved out to the edge of the truck patches it was near the kitchen building and used as a smokehuse. And before that it was the Home school house.

After the number of children in the home increased, and the school outgrew the little school house, the rooms over the print shop were used for school class rooms, together with a large first floor room at one of the other buildings for the primary classes.

This scattered the school and, without an auditorium, chapel exercises and concert singing was not posible. So the school had only class work, with an occasional full attendance gathering at the dining room—which was troublesome to the regular dining room arrangements.

But we did not realize how much we had been missing in not having the school as an unit until the new school house was completed—with its numerous class rooms, principal's office, music room, library and auditorium.

The New Hospital.

In The Children's Home building campaign the Methodists of Winston-Salem took as their part the building of a hospital for the children of The Children's Home. It was completed and opened in January of this year. It is a beautiful gift and a lasting monument to the kindnes of the givers to the children of misfortune in their midst. All the subscriptions toward the payment of its cost have not been paid in yet, but we are trusting that they will soon be.

The hospital is named the Heath Memorial Hospital, in memory of Mr. D. B. Heath who gave money to go toward the endowment of the hospital. The building is fireproof, well planned and nicely fournished with suitable hospital furniture. Mrs. H. G. Chatham and Mr. Thurmond Chatham of Winston-Salem and Mr. A. E. Smith of Mount Airy supplied the money for furnishing three of the rooms.

There are twenty-eight beds for patients. On the first floor are two wards, private rooms, the nurses' quarters, a small kitchen, and the contagious ward, which is in the back, somewhat separated from the rest of the building by a short hall.

The second floor has two wards and other rooms. And the basement, which like most of our buildings, is above ground on one side or more, has several nice rooms—a store room, a room reserved to be fitted up for a dental room. On the side with a sunny window, Mrs. Hartman has a cozy bed room. Mrs. Hartman is the matron of the mending room—supervises the enormous amount of mending and darning that pauses on the way from the laundry to get repaired before returning to the cottages. A busy worker at most any handy job, Mrs. Hartman is kind help in nursing too, and often goes upstairs to lend a hand in an emergency.

We had an epidemic of influenza in February with about forty of the children down, which tested the capacity and convenience of the Heath Memorial. The ease with which the nurses handled the sick children made us wonder how we had lived without it in the past.

The old saying that "bread cast upon the waters" would return and do the giver good service, has been proved true in the case of our nurse in charge of the Heath Memorial. Miss Erda McCracken, who was once one of the Home children, after taking training at Long's Sanatorium at Statesville and graduating in her professi[on] back to Winston-Salem [and] the charge of our i[n] ing fine work[.]

After learn[ing] our need of additional equipment at our hospital, Mrs. John Hanes, who has always been an interested and generous friend of the children, authorized the superintendent to order equipment for the operating room and a dental outfit.

This will be of great advantage in caring for the health of the children. So many children received have tonsils that give them trouble, and after having them removed seem to improve in every way.

And it is very easy to see that to have the children's teeth examined regularly and treated as needed will insure better care of the teeth. For the children frequently fail to report tooth cavities until the tooth begins to ache.

At many orphanages a dentist comes out once a week and does the work needed on the children's teeth. To get something like this in operation will mean a great saving of time, long walks—and teeth.

As I have only time to include one more department of The Children's Home affairs, in this piece, perhaps I would better let it be the print shop.

The Print Shop.

The print shop has a two fold purpose at a place like this—to furnish the printing that an institution needs done, and to train a number of boys in a useful trade.

A boy who learns to be a good printer, who can use a linotype machine and turn out good job work, can always be confident of getting a job and salary when he leaves the home and seeks a place to make a living for himself.

Like all the departments at an institution—and everywhere, the home print shop has its problems. The chief one is to keep a suitable head printer —a man of character, skill in his trade and good business judgment. We have had some pretty good men, but some way they do not seem to be missionary enough in spirit to refuse a bigger salary when some other shop offers it.

Our print shop would be a fine opportunity for some young print artist with serious purpose in life. Our shop has a good equipment, an excellent advertisement motive; we get many orders for church bulletins, programs, bill and letter heads, etc. We will either have to get more, and charm some mercenary printer with the abundance and wealth of trade to remain and be happy earning a pile of money, or be fortunate to find one who is satisfied to just love type and paper and boys—and a part in a BIG WORK.

WOMAN'S PAGE

(*continued from page eight*)

direction Laredo Seminary grew from a school with unsightly premises and ten pupils to a beautiful institution with a large campus, five brick buildings, and an enrollment in some years of more than three hundred students.

In 1913 Miss Holding was retired, having served for thirty years as a foreign missionary. That same year the conduct and maintenance of Laredo Seminary was taken over by the home section of the woman's work, and the name was changed to "Holding Institute" in honor of Hiss Holding.

Since her retirement Miss Holding has lived in Covington, Ky., with a married sister and her sister, Miss Delia Holding, who was her faithful colaborer in Laredo Seminary and who for twenty years was also a missionary.

SUNDAY SCHOOL

(*continued from page nine*)

Sunday School Management—Mr. M. W. Brabham.

Intermediate - Senior Organization and Administration—Miss Jane McDonald.

Junior Lesson Materials and Teaching—Miss Virginia Jenkins.

Training Primaries in Worship—Mrs. W. B. Ferguson.

Training Beginners in Worship—Miss Willette Allen.

C. M. Campbell, Jr., heads up the local board of directors. Other officears are: A. C. Stuart and C. H. Sebring, vice presidents; C. W. Snyder, secretary; T. S. Womble, treasurer.

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, NOVEMBER 19, 1925 Number 47

The North Carolina Conference

HELD IN HAY STREET METHODIST CHURCH, FAYETTEVILLE, N. C.

THE opening of conference fell on the seventh anniversary of the closing of hostilities in the great World War, one of the memorable days, not only in the history of America, but of the world, and the most impressive moments of the entire first day's session were at noon when the conference in the reading of a selection from the Word of God, the singing of a hymn and prayer observed the signing of the Armistice seven years ago.

Early in the session, on motion of C. K. Proctor, 11:55 o'clock had been named as the time for a brief service, and at the appointed hour Bishop Denny read a portion of the eleventh chapter of Hebrews, which contains a long list of the heroes of faith, then announced the hymn, "Asleep in Jesus," the singing of which was followed by silent prayer and a prayer by the bishop. It was a solemn, impressive hour for the sons of some present were sleeping where the "crosses stand row on row," other members of the conference had been on that great day with the armies in France ,and to all came afresh the memories of those hectic years of war, and the all day long celebration of that historic event in every city and hamlet of the nation on November 11, 1918. The prayer perhaps in every heart was that "Armistice Day" might mark the end of war upon the earth, and that all our international problems might be settled "in the parliament of man, the federation of the world."

Conference Opens at 9 O'clock

The singing of a hymn and the observance of the sacrament of the Lord's Supper marked the opening of conference. Revs. J. A. Hornaday, J. T. Gibbs, T. M. Grant and C. M. Hawkins assisted the bishop with the sacrament. T. M. Grant at the request of the bishop called the roll and was afterward elected secretary in place of Rev. R. H. Willis, who during the year had passed to his eternal reward. W. H. Brown and E. L. Hillman upon nomination of the secretary were elected assistant secretaries and Rufus Bradley was elected statistical secretary.

Bishop Denny announced the recent transfer of A. D. Wilcox from this conference to the Western North Carolina conference and the transfer of C. M. Hawkins from the East Oklahoma conference to this conference which had been done early in the year.

Among the committees elected was one on memorials to the General Conference composed of W. P. Few, N. H. D. Wilson, G. T. Adams, J. S. Hargett, R. N. Page, J. F. Bruton, W. L. Knight and H. C. Smith.

Special Interests Presented

Rev. J. S. Hunter and Mr. B. A. Whitmore were introduced and presented the claims of the Publishing House. Among the announcements was the report of $100,000 paid by the house this year to superannuates, approximately $3,000 of which goes to this conference. Thirty-five new books have come from the presses this year.

Rev. Thomas Hamilton of the Western Virginia conference spoke in behalf of the Superannuate Endowment fund, and Rev. W. W. Pinson delivered an address upon missions.

At the close of Dr. Pinson's address the conference voted unanimously to accept $50,000 as its share of the $750,000 mission special that the board of missions expects to raise to meet the present emergency in the missionary enterprises of the church.

Thursday Morning

The one big event of the morning of the second day of conference was the vote at 11 o'clock on unification. The vote was preceded by the usual scrutiy on the part of the chair as to the legal qualification of lay delegates to exercise in this instance the right of franchise. To inquire concerning men like Hons. Josephus Daniels, R. N. Page or Dr. W. P. Few as to whether they were 25 years old and had been members of the Methodist church for six years were questions altogether legitimate, but at the same time contained an element of humor that brought a smile in the conference room. The vote when the ballots had been counted stood 145 for and 133 against the plan.

A great and interested congregation witnessed the balloting, which was done by the secretary calling the roll and each member depositing his ballot in the hat of the teller who chanced to be nearby in the aisle of the church.

Bishop Denny received the following young men into the conference by vote of the body: M. C. Ellerbe, Lawrence A. Watts, McDonald McLamb, S. J. Starnes and James Marvin Joliff. The bishop addressed them, and they were by a unanimous vote of the conference admitted into full connection.

Benefactors Thanked

The following resolution introduced by Dr. N. H. D. Wilson of Elizabeth City was passed:

"Whereas, the North Carolina conference is delighted with the measure of success which has come to the effort to strengthen Louisburg College and especially with the princely gifts to the college from Mr. B. N. Duke, who added $100,000 to the permanent endowment, and Mr. R. H. Wright, who gave $72,500 to build the Pattie Julia Wright dormitory; therefore be it

"Resolved, that the conference express and record its gratitude to these benefactors who have not only greatly strengthened the church of today, but have made possible multiplied benefits through all future years."

Presiding Elders Reported

Rev. M. Bradshaw, presiding elder of the Durham district, had recently undergone a serious surgical operation, and was not able to attend conference. Rev. W. W. Peele, pastor of Trinity church, Durham, acted for him. His report showed that there had been added to the church in that district during the year about seven hundred, salaries and all benevolent collections were well paid, and a large amount paid on building and repairing churches.

Rev. C. B. Culbreth of the Elizabeth City district reported many thousands of dollars increase in finances on the district. Three new churches had been built, Sunday school annexes erected and several preachers' homes built and others remodeled. Mr. Culbreth specially stressed the fact that large numbers of Bibles and other good books had been distributed. Between five and six hundred were added to the church on profession of faith during the year.

Rev. J. D. Bundy of the Fayetteville district reported that seven hundred had been added to the church on profession and by certificate. Several churches were remodeled and two or three parsonages built. Salaries were practically paid in full, and benevolences are in good shape.

Rev. M. T. Plyler of the Raleigh district reported good revivals held throughout the district. About one thousand members were added on profession of faith, and much material progress. In the Raleigh district the preachers and laymen have their faces toward the sunrise.

C. L. Read of the Rockingham district, good revivals, six hundred additions. The business depression among the industrial plants militated against much advance in finances.

Rev. S. A. Cotton of the Washington district: Good work has been done on the Washington district during the past four years. Many saved and added to the church and the material advances have been very satisfactory.

Rev. S. E. Mercer of the Weldon district is completing his quadrennium on the district. During that time three thousand have been added to the church, salaries advanced very largely, many churches built. Six hundred were added to the membership this year.

Rev. H. A. Humble of the Wilmington district: Fine advancements were made in the Sunday school work, a great deal of church improvement done and six hundred added to the church.

Continuing the call of question 21, the bishop called the names of E. W. Glass and N. M. McDonald. Their characters were passed and they were referred to the committee on conference relation for the supernumerary relation. And E. C. Glenn, J. M. Rhodes, J. J. Barker, B. C. Allred, C. C. Brothers, N. E. Coltrane, T. J. Daily, J. O. Guthrie, J. T. Gibbs, F. B. McCall, J. F. Usrey, J. H. Hall, J. A. Hornaday, P. Greening, M. D. Giles, W. F. Galloway, J. M. Lowder, J. H. Sutton, R. W. Bailey, D. L. Barnhardt, S. A. Nettles, J. L. Rumley, J. G. Johnson, A. W. Price and R. L. Davis were referred for the superannuate relation.

Friday Morning

An address by Hon. Josephus Daniels in behalf of the Methodist Orphanage at Raleigh, when this eminent North Carolinian plead most eloquently the cause of the fatherless and motherless children, was an outstanding feature of the day's session. Among other things Mr. Daniels said:

"The meetings of your board of trustees are heart-breaking sessions. At every meeting they are compelled (*continued on page five*)

APPOINTMENTS of the North Carolina Conference

M. Bradshaw, Presiding Elder
DURHAM DISTRICT

Burlington—Front Street ..... J. B. Hurley
Webb Avenue ..... J. W. Autrey
West Burlington ..... E. G. Overton
Burlington Circuit ..... R. A. Burton
Brooksdale ..... W. L. Loy
Carrboro ..... J. F. Starnes
Cedar Grove Circuit ..... E. C. Durham
Chapel Hill ..... Walter Patten
Durham—Branson ..... W. F. Elliott
Calvary ..... D. E. Barnhardt
Carr ..... R. R. Grant
Gregson ..... D. M. Sharp
Lakewood ..... J. W. Dimmette
Memorial ..... H. C. Smith
Trinity ..... W. W. Peele
West Durham ..... J. W. Martin
Durham Circuit ..... W. F. Craven
Graham and Haw River ..... G. W. Starling
Hillsboro ..... S. F. Nicks
Leasburg ..... E. R. Clegg
Mebane ..... B. T. Hurley
Milton Circuit ..... W. C. Jones
Mt. Tirzah Circuit ..... H. E. Lance
Person Circuit ..... J. W. Bradley
Roxboro—Long Memorial ..... F. M. Shamburger
East Roxboro and Longhurst ..... M. C. Ellerbe
Rougemont ..... J. Bascom Hurley
South Alamance ..... F. A. Lupton
Yanceyville Circuit ..... W. C. Merritt
Duke University ..... H. E. Spence
Duke University ..... J. M. Ormond
Duke University ..... H. E. Myers
Secretary Sunday School Work ..... L. V. Harris
Student Duke University ..... G. dS. Barcliff
(West Durham Quar. Conf.)
Student Duke University ..... H. C. Blackwell
(Trinity Quar. Conf.)
Student Duke University ..... W. G. Pratt
(West Durham Quar. Conf.)
Student Duke University ..... H. R. Ashmore
(Trinity Quar. Conf.)

ELIZABETH CITY DISTRICT
C. B. Culbreth, Presiding Elder

Chowan Circuit ..... H. A. Chester
Columbia Circuit ..... S. Salyer, Sup.
Currituck Circuit ..... L. E. Sawyer
Dare Circuit ..... R. L. Beasley, Sup.
Edenton ..... J. V. Knight
Elizabeth City—First Church ..... F. S. Love
City Road ..... J. W. Harrell
Gates Circuit ..... B. H. Black
Hatteras Circuit ..... T. S. Cobie
Hertford ..... L. S. Massey
Kennekeet Circuit ..... R. N. Fitts, Sup.
Kitty Hawk Circuit ..... W. A. Chambers, Sup.
Manteo ..... J. M. Joliff
Moyock Circuit ..... C. T. Thrift
North Gates Circuit ..... B. O. Merritt
Pantego and Belhaven ..... J. P. Bross
Pasquotank Circuit ..... W. P. Phipps
Perquimans Circuit ..... J. T. Stanford
Plymouth Circuit ..... W. G. Lowe
Roper Circuit ..... D. A. Clark
South Camden Circuit ..... R. N. Joliff, Sup.
South Mills Circuit ..... W. F. Walters
Stumpy Point ..... C. A. Johnson
Wanchese ..... W. R. Hardesty
President Scarritt College for Christian
Workers ..... J. L. Cunninggim
Conference Missionary Secretary ..... F. S. Love

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder

Bladen Circuit ..... S. S. Ellington, Sup.
Carthage ..... J. M. Wright
Duke Circuit ..... L. C. Brothers
N. M. McDonald, Sup.
Dunn ..... G. B. Starling
Elizabeth Circuit ..... C. H. Caviness
Fayetteville—Hay Street ..... J. H. Shore
Person Street and Calvary ..... M. F. Hodges
Fayetteville Circuit ..... J. C. Humble
Glendon Circuit ..... W. B. Humble
Goldston Circuit ..... G. H. Biggs
Haw River Circuit ..... W. J. Watson
Hemp Circuit ..... G. C. Wood, Sup.
Jonesboro Circuit ..... O. I. Hinson
Lillington Circuit ..... C. F. Womble, Sup.
Mamers Circuit ..... L. M. Craffin
Newton Grove Circuit ..... W. J. Underwood
Parkton Circuit ..... J. J. Boone
Pittsboro Circuit ..... C. M. Lance
Roseboro Circuit ..... E. L. Hill
Sanford ..... G. T. Adams
Siler City Circuit ..... W. L. Maness
Steadman Circuit ..... E. W. Hurst, Jr.
St. Paul Circuit ..... J. A. Daily

NEW BERN DISTRICT
J. C. Wooten, Presiding Elder

Atlantic-Straits ..... E. B. Bell, Sup.
Beaufort ..... E. Frank Lee
Craven Circuit ..... R. W. Barfield, Sup.
Dover Circuit ..... R. E. Atkinson
Goldsboro—St. Johns ..... W. P. Watkins, Jr.
Elm Street and Pikeville ..... R. L. Jerome
St. Pauls ..... J. M. Daniel
Goldsboro Circuit ..... R. E. Brown
Grifton Circuit ..... R. J. Lough
Hockerton Circuit ..... E. N. Harrison
Jones Circuit ..... J. C. Whedbee
Kinston—Queen Street ..... H. M. North
LaGrange ..... W. C. Benson
Morehead City ..... J. E. Holden
Mount Olive and Calyso ..... E. M. Snipes
Mount Olive Circuit ..... R. E. Pittman
New Bern—Centenary ..... N. H. D. Wilson
Riverside and Bridgeton ..... Guy Hamilton
Newport-Harlow ..... H. L. Davis
Ocracoke and Portsmouth ..... W. T. Cheek, Sup.
Oriental ..... L. G. Singleton
Pamlico Circuit ..... A. J. Hoobs, Jr.
Pink Hill Circuit ..... K. S. L. Cook
Seven Springs Circuit ..... P. O. Lee
Snow Hill Circuit ..... J. A. Russell
Educational Secretary ..... H. M. North

RALEIGH DISTRICT
M. T. Plyler, Presiding Elder

Bailey ..... E. C. Maness
Benson ..... J. E. Blalock
Cary-Apex ..... W. C. Ball
Clayton ..... Marvin Self
Creedmoor ..... B. E. Stanfield
Four Oaks Circuit ..... E. D. Dodd
Franklinton ..... E. H. Davis
Franklinton Circuit ..... V. A. Royal
Fuquay Circuit ..... K. F. Duval
Garner Circuit ..... G. W. Fisher
Granville Circuit ..... L. H. Joyner
Kenley Circuit ..... W. B. North
Louisburg ..... O. W. Dowd
Louisburg Circuit ..... E. C. Crawford
Millbrook Circuit ..... S. J. Starnes
Oxford ..... A. L. Ormond
Oxford Circuit ..... J. H. Lanning
Princeton Circuit ..... G. B. Perry
Raleigh—Central ..... H. I. Glass
Edenton Street ..... W. A. Stanbury
Epworth ..... D. N. Caviness
Jenkins Memorial ..... W. H. Brown
Selma ..... O. P. Fitzgerald
Tar River ..... J. C. Williams
Zebulon Circuit ..... E. M. Hall
Business Manager N. C. Advocate ..... T. A. Sikes
Supt. Methodist Orphanage ..... A. S. Barnes

ROCKINGHAM DISTRICT
C. L. Read, Presiding Elder

Aberdeen and Vass ..... W. V. McRae
Biscoe Circuit ..... F. B. Peele
Caledonia ..... J. L. Smith
Ellerbe Circuit ..... W. F. Trawick
Hamlet ..... E. C. Few
Laurell Hill ..... W. J. DuBois, Sup.
Laurinburg ..... T. G. Vickers
Lumberton ..... T. McM. Grant
Lumberton Circuit ..... N. L. Seabolt
Maxton ..... R. E. Munns
Montgomery Circuit ..... F. B. Noblett
Mount Gilead ..... B. C. Thompson
Mount Gilead Circuit ..... F. E. Dixon
Piedmont Circuit ..... M. E. Cotton, Sup.
Raeford Circuit ..... N. G. Yearby
Red Springs ..... E. L. Hillman
Richmond Circuit ..... C. A. Jones
Rockingham ..... C. M. Hawkins
Roberdell Circuit ..... S. T. Moyle
Robeson Circuit ..... N. B. Johnson
Rowland Circuit ..... P. D. Woodall
St. John and Gibson ..... J. B. Thompson
Troy ..... J. H. McCracken
West End Circuit ..... A. J. Groves
Student Duke University ..... E. P. Edens
(Roberdell Quar. Conf.)
Student Yale Divinity School ..... D. A. Petty
(Rockingham Quar. Conf.)

WASHINGTON DISTRICT
S. E. Mercer, Presiding Elder

Aurora Circuit ..... R. M. Price
Ayden ..... R. H. Broom
Bath Circuit ..... W. N. Vaughan
Bethel ..... L. L. Smith
Elm City ..... D. H. Tuttle
Fairfield ..... H. M. Jackson
Farmville ..... B. B. Slaughter
Fremont Circuit ..... N. B. Strickland
Grimesland Circuit ..... J. J. Lewis
Greenville—Jarvis Memorial ..... L. B. Jones
Mattamuskeet Circuit ..... I. S. Richmond
McKendree Circuit ..... J. H. Miller
Nashville ..... H. C. Ewing
Robersonville Circuit ..... F. F. Eure, Sup.
Rocky Mount—Clark Street ..... J. W. Potter
First Church ..... C. K. Proctor
South Rocky Mount ..... W. C. Huckabee, Sup.
Rocky Mount Circuit ..... W. G. Farrar
Stantonsburg Circuit ..... I. T. Poole
Spring Hope Circuit ..... W. E. Trotman
Swan Quarter Circuit ..... W. L. Dawson, Jr.
Tarboro ..... R. C. Beaman
Vanceboro Circuit ..... R. F. Taylor
Washington—First Church ..... W. R. Royal
Wilson—First Church ..... E. H. McWhorter
Student Yale University ..... H. C. Sprinkle, Jr.

WELDON DISTRICT
S. A. Cotton, Presiding Elder

Aulander Circuit ..... W. L. Clegg
Ahoskie Circuit ..... R. G. L. Edwards
Battleboro and Whitakers ..... B. F. Boone
Conway Circuit ..... E. B. Craven
Enfield ..... C. T. Rogers
Garysburg Circuit ..... B. Duke Critcher
Halifax Circuit ..... J. L. Midgett
Henderson—First Church ..... H. B. Porter
White Memorial and City Road ..... S. E. Wright
Littleton ..... G. F. Smith
Middleburg Circuit ..... J. T. Draper
Murfreesboro and Winton ..... L. G. Larkin
Norlina Circuit ..... H. M. Eure
Northampton Circuit ..... Daniel Lane
Rich Square Circuit ..... Rufus Bradley
Roanoke Rapids ..... L. M. Hall
Rosemary Circuit ..... J. A. Tharpe
Scotland Neck Circuit ..... H. L. Hendricks
Seaboard Circuit ..... Frank Culbreth
Warren Circuit ..... William Towe
Warrenton Circuit ..... D. P. Robinson
Weldon ..... G. W. Perry
Windsor Circuit ..... N. M. Wright
Williamson and Hamilton ..... T. W. Lee

WILMINGTON DISTRICT
H. A. Humble, Presiding Elder

Burgaw Circuit ..... L. A. Watts
Carver's Creek Circuit ..... J. C. Harmon
Chadbourn Circuit ..... T. E. Davis
Clinton ..... J. H. Buffaloe
Faison-Warsaw ..... E. L. Stack
Hallsboro Circuit ..... J. K. Worthington, Sup.
Ingold Circuit ..... A. E. Brown
Jacksonville-Richlands ..... J. H. Frizelle
Kenansville Circuit ..... J. W. Sneeden
Magnolia Circuit ..... D. A. Futrell
Mayesville Circuit ..... E. C. Sell
Scott's Hill Circuit ..... E. W. Downum
Shallotte Circuit ..... W. J. Freeman, Sup.
Southport ..... J. R. Edwards
Tabor Circuit ..... W. E. Hocutt, Sup.
W. B. Ward, Jr. Preacher, Sup.
Town Creek Circuit ..... McD. McLamb
Wallace-Rose Hill Circuit ..... A. S. Parker
Whiteville ..... L. B. Pattishall
Wilmington—
Epworth and Castle Heights ..... C. N. Phillips
Fifth Avenue ..... W. C. Martin
Grace ..... W. A. Cade
Trinity ..... L. D. Hayman
Wilmington Circuit ..... B. H. Houston, Jr.
Transferred to the North Carolina Conference, A. D. Wilcox; to the North Arkansas, H. K. King.

PEOPLE AND THINGS

"Announcing the arrival of Robert Dwight, Jr., and John Hutchinson, October 29, Oxford, England. Mr. and Mrs. Robert Dwight Ware."

The Louisiana conference adopted a resolution requesting the General Conference to continue that conference in an episcopal district composed of conferences west of the Mississippi river.

Dr Soper, the dean of the School of Education, Duke University, will conduct the revival services this year at the university. Dr. Soper, who comes from Northwestern, took up his work at Duke at the beginning of the present year.

"The Reverend and Mrs. William Towe announce the marriage of their daughter, Mary Dare, to Dr. Herman Richard Parker on Saturday, October the twenty-fourth, nineteen hundred and twenty-five, Warrenton, North Carolina. At home after the fifth of November, five hundred and six West Market Street, Greensboro, North Carolina."

Friday night, November 6, the two young people's Bible classes of the Pleasant Garden Sunday school gave a banquet in the basement of the church, welcoming Rev. Mr. Bell and family to the community. A very delightful program had been arranged, consisting of music and talks by teachers of the two classes and the pastor. Mr. Lynn Hunt, president of the young men's class, acted as toastmaster.

No public utterance for quite a while has received such spontaneous and enthusiastic approval on the part of the press of North Carolina as Max Gardner's declaration in his speech Armistice day in behalf of a secret ballot. And why not? You can safely put it down that one who objects to the Australian ballot has some ulterior motive for such objection.

Rev. V. O. Dutton of Salisbury is the new pastor of Kerr Street Methodist church. Rev. W. A. Barber was appointed at conference by Bishop Denny to serve this church as pastor, but this appointment was recalled a few days later. Mr. Dutton is a local preacher and lives in Salisbury. On account of business engagements he will not be able to move his family here until next summer.—Concord Times.

The new Myers Park congregation, Charlotte, has purchased the community store building on the spacious lot on Queens road and Providence road as a site for the new church. It is quite likely that the building now located on the lot, which is of stone construction and which has been used as a grocery store, will be repaired and remodeled for use temporarily. This plan is under consideration. The present structure is very attractive from the outside and is spacious on the inside.

Brevard Street Methodist church, Charlotte, has started out the new conference year with great promise after closing its best year, conference assessments having been met in full and many accomplishments credited to it. The new officers of the board of stewards are: John A. Vogler, chairman; Lon G. Cruse, vice chairman; Eugene A. Lawing, secretary and publicity director, and Harry A. Armstrong, treasurer. The membership of the church, located at Tenth and Brevard streets, is in excess of 400 persons. Rev. A. P. Ratledge was returned by the recent conference, much to the gratification of the congregation.—Daily Observer.

The New Orleans Christian Advocate carries the following interesting history of Methodism in Grenada, Miss., the seat of the North Mississippi conference this year: "The first annual conference ever held in this section of the South met in Grenada in 1838. The territory covered by this conference is now embraced in seventeen. Bishop Morris rode on horseback from his home in Ohio to preside over this conference. There was no meeting house here then. The conference was held in a room over a store. The preachers all came to the session horseback, some riding eight hundred miles. Their salaries were $100 each. All paid in excess of this amount was pooled to help pay the fellows who did not get their salaries from their work. Other annual conferences held here were in 1873, presided over by Bishop Robert Paine; in 1890, Bishop Chas. B. Galloway presiding, and in 1905, Bishop E. E. Hoss presiding. The present church building was erected between 1850 and 1860. The bell still used in the church is the same that was used 75 years ago. It was brought all the way here by boat, down the Mississippi and up the Yazoo and Yalobusha rivers. Grenada College, the pride of the conference, is located here. Dr. J. R. Countiss, who has been secretary of the conference for the past 23 years, is the honored president of this institution."

Mrs. M. Bradshaw of Durham, the wife of the presiding elder of the Durham district, was hit by an automobile last Friday evening, November 13, and seriously injured when she received a compound fracture of one shoulder. Mrs. Bradshaw was picked up by the man driving the car and carried to the hospital. The last reports were that she is getting on well. Her friends have heard with sorrow of this unfortunate accident.

"I am the duly appointed Methodist chaplain at Oteen, United States Federal Bureau, Hospital No. 60, for ex-service tuberculosis patients of both sexes. Patients are here from all sections, notably from the Carolinas, Georgia, Alabama and Florida. I am here to serve all as I may, but particularly Methodist members and adherents, and I shall welcome all letters of request and suggestions from all families and other parties concerned. Address me at Oteen, N. C."—L. W. Colson.

THE PRESIDENT'S THANKSGIVING

Proclamation

By the President of the United States of America—A Proclamation:

The season approaches when, in accordance with a long established and respected custom, a day is set apart to give thanks to Almighty God for the manifold blessings which His gracious and benevolent providence has bestowed upon us as a nation and individuals.

We have been brought with safety and honor through another year, and, through the generosity of nature. He has blessed us with resources whose potentiality in wealth is almost incalculable; we are at peace at home and abroad; the public health is good; we have been undisturbed by pestilence or great catastrophe; our harvests and our industries have been rich in productivity; our commerce spreads over the whole world, and labor has been well rewarded for its remunerative service.

As we have grown and prospered in material things, so also should we progress in moral and spiritual things. We are a God-fearing people, who should set ourselves against evil and strive for righteousness in living, and observing the Golden Rule, we should from our abundance help and serve those less fortunately placed. We should bow in gratitude to God for His many favors.

Now, therefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the twenty-sixth day of November, next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their work and in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and seek His guidance, that they may deserve a continuance of His favor.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this twenty-sixth day of October, in the year of our Lord one thousand nine hundred and twenty-five, and of the independence of the United States of America the one hundred and fiftieth.

(Seal) Calvin Coolidge.

By the President.

Frank B. Kellogg, Secretary of State.

EDITOR OF THE CHARLOTTE OBSERVER COMPLETES HALF CENTURY

Across fifty eventful years stretch the editorial career of Col. Wade H. Harris, editor of The Charlotte Observer, one of the great dailies of the country. In celebration of the interesting event some of his Charlotte friends made a great supper for this eminent editor. More than three hundred men and women from in Charlotte and out of Charlotte sat down last Monday night at the banqueting tables, where there was "a feast of reason and flow of soul."

Besides the speakers who lauded the man of the hour with eloquent speeches which were saturated with love and appreciation, a group of Colonel Harris' friends presented him with a handsomely engraved gold watch as a token of their appreciation of the man whom all delighted to honor.

To our friend whom we appreciate most highly and regard one of the great editors of the country, we extend our heartiest congratulations and wish for him every happiness as he starts upon the task of completing a hundred years of editorial service. Hats off to the dean of North Carolina journalism.

ALBERT SIDNEY BARNES, JR., PASSES FROM EARTH

Albert Sidney Barnes, Jr., the son of Rev. and Mrs. A. S. Barnes of Raleigh, after a lingering illness died Friday, Nov. 13, at Southern Pines, N. C.

"At 3:30 o'clock Saturday," says the News and Observer, "the funeral was held at the residence of Rev. A. S. Barnes at the Methodist Orphanage. Numbers of friends and relatives from out of town were present. The funeral was conducted by Rev. R. L. Brown and Rev. J. W. Potter, present and former pastors of Jenkins Memorial church. Both pastors paid tribute to his exemplary Christian character and his pure life.

"The interment at Oakwood was attended by many children from the orphanage and a wealth of beautiful flowers covered the grave.

"The music was furnished by the children of the Methodist Orphanage, who sang 'Jesus Lover of My Soul,' 'Lead Kindly Light,' and 'Sometime We'll Understand.' At the grave they sang 'Asleep in Jesus' "

A host of friends sympathize most deeply with the stricken family in the loss of this gifted son and brother. He was an exemplary young man who had shown very unusual gifts in his chosen field of chemistry and his early departure was unspeakably sad. To the stricken ones we extend our deepest sympathy.

FIRST ROUND NEW BERN DISTRICT

The charges named will please meet at the places designated in this notice at 10 o'clock on the dates given below.

The first quarterly conference will be held for each charge in these group meetings.

We hope to have inspirational addresses by laymen ministers and visitors. Our mission work needs our prayers and efforts.

At St. Paul, Goldsboro, group one will meet December 1—St. Paul, St. Johns, Elm Street and Pikeville, Goldsboro Ct., Seven Springs Ct., Mt. Olive and Calypso, Mt. Olive Ct.

Group two will meet at Queen Street, Kinston, December 2—Queen Street, Snow Hill Ct., Hookerton Ct., Pink Hill Ct., Grifton Ct., Dover Ct., La Grange Ct.

Group three will meet at Centenary, New Bern, December 3—Centenary, Riverside and Bridgeton, Pamlico Ct., Oriental Ct., Jones Ct., Craven Ct.

Group four will meet at Morehead City December 4—Morehead City, Beaufort, Newport and Harlowe, Atlantic and Straits, Ocracoke.

I trust that all members of the quarterly conferences will be present in the group you are placed and at the time given. J. C. Wooten.

SPECIAL INTEREST IN COLLEGE PLACE CHURCH

The board of missions appropriated $1000 and the board of church extension $500 to equal the amount appropriated by like boards of the Western North Carolina conference for College Place church, Greensboro. This is the church that serves the students of North Carolina College. These $3000 appropriated by the several boards of the two conferences goes to help take care of the $40,000 debt on the College Place church. The board of missions appropriated $900 and the board of missions of the Western conference appropriated $1200 for operating expenses of the church, the greater part of which goes to pay the salary of a student director who gives all her time to work among the students of North Carolina College.

JOURNALS NORTH CAROLINA CONFERENCE

For some reason the commission on budget cut the number of journals of the North Carolina conference to 1500. This will not be a sufficient number to supply the charges. It will give less than six copies to each pastoral charge. Certainly every official member of the church will want a copy, and doubtless, many others. It will be necessary for the printers to know at once how many extra copies to publish. We hope the pastors will make announcement of this fact from the pulpit next Sunday, and see how many copies are wanted. If any one desires extra copies please inform your pastor at once. The price will be 25 cents per copy. Write the Advocate, Greensboro, at once.

DISTRICT STEWARDS, NEW BERN DISTRICT

The stewards of the New Bern district will please meet at Centenary church, New Bern, Thursday, November 27, at 11 o'clock a. m. J. C. Wooten.

The Story of Old Bethel

By GEORGE CLEATON WILDING

I have often wondered how many churches there are, in cities, towns, villages, hamlets and country cross-roads, bearing the time-honored name of Bethel. Fully as many, I suppose, as are called Asbury, Wesley, Zion, Pisgah, Peniel, or St. Paul. Well, at any rate, the name of Bethel stands for something that is full of teaching power.

As this old name echoes in our memories, we instinctively turn back to Jacob's journey in search of a wife. As he pillowed his head upon that smooth stone at the close of the day, what a vision God gave him. He sees a ladder reaching from earth to heaven. Angels are traveling up and down it, and the Lord is at the top of the ladder. Then Jacob hears that marvelous promise of what God is to do for him if he is faithful to his trust. When Jacob comes to himself, the tremendous reality of it all bursts upon him, and he reverently exclaims, "Surely the Lord is in this place!" He solemnly decides that the spot upon which he lies is holy ground, and he calls it "The house of God and the gate of heaven." Then he took the stone, which he had used as a pillow, anointed it, and set it up, as a marker or monument, to indicate the place. And he named it Bethel, for here he had met God and heard His voice. What an appropriate name for a church—the place where we meet God and hear His voice. May that be true of every Bethel in our land!

My old Bethel was up in the Allegheny mountains, on the divide between the two Virginias. It was located on a little bottom, in a valley, at the foot of a gently sloping hill. Just behind the church was a limpid little stream, Laurel Creek, hidden away in a laurel thicket. It was a rare sight to see those mountain people arrive for a Sunday morning service. Nearly all of them came on horeback, with possibly a dozen big farm wagons, springless and heavy, with boards for seats, and heavily loaded. Very few came on foot. By preaching time there would be almost a hundred horses hitched in the woods on the hillside. A mother would arrive with several little ones aboard, according to the length of the horse; and it was a novel sight to see her drop them to the ground.

This church was the pride of that countryside. It was a frame building, and painted white, and in that region it remained white. It was covered with black walnut shingles, shaved by hand. What would that roof be worth today? The seats were crude and uncushioned, but they were the best and most comfortable pews in Nicholas county. Bethel was the cathedral church of my big circuit. Many people came long distances just to see it.

As a rule the congregation assembled quite early, and in pleasant weather the men would remain out in the open air and compare notes and visit; for many of them did not see each other between Sundays. And the good women would visit together inside of the church. It was to all of them a sort of social, as well as religious, assemblage and occasion.

Once order was restored and the meeting was opened a reverent feeling came upon all who were present. And yet the services were rather of an informal type. Ritualism did not have a prominent place on the program, and the order of services varied a good deal, from time to time. As a rule the mothers gave their riding switches to the youngest wee toddlers and turned them loose in the aisles. At times these belligerent youngsters would collide and create a disturbance.

On one occasion a somewhat boisterous circuit-rider, in offering the opening prayer, pounded the Bible quite vigorously and noisily. One of those ambling youngsters did not approve of this unministerial demonstration, and so he rode his switch, as a horse, down the pulpit, marched up the steps behind the pounding preacher, and vigorously switched him across the back until he ceased his disturbance. Ever afterward this valorous baby boy was called "the boy who whaled the circuit-rider."

In this congregation there were a lot of long-legged youths, nearing manhood, just in that immature gosling period—neither man or boy. About the middle of the service they would march noisily out, one after the other. One Sunday morning the preacher spoke, just as a few of these young fellows walked out, "I haven't seen an almanac for several days, but I should judge, from the movement of these young men, that the sign was in the legs and feet." A smile flitted across that congregation and no more of the boys went out that day.

When the presiding elder came to hold quarterly meeting he thought that he could settle these restless youths. After a number of them had marched out a tall fine-looking young fellow walked slowly toward the door. Just as he reached the open door the elder spoke up, "Now, let the next ugliest young fellow march out." The young man at the door stopped, turned slowly around, looked full in the face of the big man, and lifting his hand, beckoned him to come. There was a ripple of laughter flitted over that amused congregation. The elder turned a deeper red than usual and let it go at that.

There were some original characters among the pillars at Old Bethel. When Uncle Hiram W——— felt unusually good, he would become relaxed and limp, and slide down in his pew. When Uncle Tom F——— was enjoying the meeting he straightened up stiff and taught, his keen black eyes fairly blazing. When John G——— was deeply stirred, his big, round face fairly glowed, and he appeared to increase in size. When the spirit of prayer came upon Brother B——— he would fall on his knees, thrust his hands deep down in his trouser pockets and move around on his knees as he prayed. Brother R——— needed no hymn book to lead the singing in a three hours' meeting. He knew all of the familiar hymns "by heart" as they all said. When things were going about right to suit Uncle Jack W——— he sat up straight and rubbed his thigh with his right hand.

One day the preacher was a bit slow in warming up. Uncle Jack could stand it no longer. He rubbed his thigh and slapped it vigorously as he shouted out, "Fire up, Brother K, fire up."

In our revival services there was a deep and tender feeling. It was apparent to all that God was in His house night after night. With Jacob of old, we could say, "Surely the Lord is in this place." "It is the house of God and the gate to heaven." It was a most peculiar meeting. Nearly all of those who came forward to the altar of prayer, as seekers of God, were elderly men and women, many of them crowned with white hair.

Scepticism was rare up in those mountains, among those Scotch-Irish natives. The noted character of that limited class was Wash. G———, an intelligent man, and a glutton for discussion. Few of the church members cared to grapple with him in controversy. One night, in a most searching service, I glanced over the congregation, and was surprised to notice tears on Mr. G's face. I knew that I must avoid a discussion with him. I slipped down the aisle on the other side and came up behind him. Placing my hand on his shoulder I said, "Mr. G, I am so glad that you are coming to God." He flared up and replied, "Who told you that I was coming?" I quietly responded, "Those beautiful big tears on your cheek, and I am sure they tell the truth!" He quieted down and replied, "I've always wanted to come to Him." He walked up the aisles with me, knelt at the altar, and surrendered his life to God as quietly as a little child.

A most remarkable subject of the grace of God in that meeting was Dave K———. He was a big, rough man, and came of a rather reckless, wicked tribe. He came forward to the altar like a man in a dream. His face was drawn and pale. He grasped my hand with such a grip that I almost cried out with pain. Then he kneeled and seemed to be in great agony of mind. At last he rose, looked over the congregation, and, in a low, sad voice, said, "My God, neighbors, pray for me!" He drew me down with him as he again bowed at the altar of prayer, and held to my arm while he prayed for pardon. At last he sprang to his feet, as light and nimble as a boy, and shouted, "My load is gone—all gone, thank God!" His face shone and he seemed to be ten years younger than when he first came to the altar.

And he proved to that community that it was a real work of divine grace. He was indeed a new man—a transformed man. He brought his family into the church, and went after all of his brothers, and did not rest until he had brought them and their families to the Lord. He was a good deal in debt. He paid these debts as far as his money on hand would go, and he worked the remainder of that winter for the men whom he owed, until he was entirely out of debt.

The need of the world today is truly regenerated men; men whom God has made over as He did in the case of Dave Keenan. Reformation is a good thing, but this work goes much deeper than reformation and includes it. Men everywhere feel their need of God, and are feeling after Him.

East Orange, N. J.

THE STORY OF UGO NOKADA

By Homer Rodeheaver.

Not so long ago Ugo Nakada from Japan, broadcasted a Japanese musical program from WLS, Sears & Roebuck broadcasting station, Chicago. Daily, since he sang, letters have been coming to him from all sections of the country asking about him, how he learned to sing the gospel songs in English, and about his life in Japan.

The story of Nakada, to me, is the most interesting of any true stories that I have ever heard. I never see him but I think of the home from which he came—and the tremendous power of a song that would reach him three thousand miles away.

Several years ago he attended a mission in Japan where he heard several selections of gospel music played on a Victrola. Although he could not understand the language in which they were sung, there was one song that went straight to his heart. He asked permission to take the record home. It was granted. Day after day he played the record over learning the words by note until he could sing them. He did not understand their meaning, but he did understand the spiritual appeal of the music.

Finally, at the mission, the words were interpreted for him, and they made such an impression that he wrote to me in America to secure other Rainbow records. Of course we mailed them, little thinking of their destination.

Finally Nakada decided to come to America to find the man who had sung "Since Jesus Came Into My Heart" on the Rainbow record. At that time I was with the Billy Sunday staff at Cincinnati. Ugo Nakada reached the tabernacle at nine o'clock the evening of our last meeting in the city. It was crowded to capacity and he was unable to get in. Finally he persuaded the attendant at the platform entrance to let him in. When the meeting was over he asked an usher to take him to me. The usher told him, in his ignorance, that I would be too busy to see him.

You can imagine his disappointment after coming that distance to get me to help him sing gospel songs. He returned to Japan, believing his quest to have been in vain.

Several years later while making a tour around the world, I happened to be in his home city in Japan. He heard that I was there and sought me out. It was then that he told me this story.

He accompanied me back to America, where he has been preparing himself for evangelistic singing when he returns to Japan. I thought you would like to hear his story, and understand what is back of his songs when you hear them this fall and winter on the air.

A. G. CRAIG NEW SECRETARY-TREASURER OF METHODIST MUTUAL FIRE INSURANCE COMPANY

On account of other business interests I have found that it is impossible to give as much attention to the affairs of the Methodist Mutual Fire Insurance Company as the business demands, I have tendered by resignation as secretary and treasurer to become effective November 1. The directors, in their good judgment, have elected Mr. Arthur R. Craig of Charlotte, N. C., secretary and treasurer of the Methodist Mutual. He is also secretary and treasurer of the Hardware Mutual Fire Insurance Company of the two Carolinas. He has made a marked success of this company, and is thoroughly competent to handle the affairs of the Methodist Mutual. The home office of the company in the future will be in Charlotte.

I wish to thank the preachers and laymen in the two North Carolina conferences for their splendid co-operation and assistance in the past and ask of them that they continue this support and assist Mr. Craig in making the Methodist Mutual Fire Insurance Company a greater and more useful company.

W. E. Webb.

The North Carolina Conference

(continued from page one)

to say to some children who ought to be received, 'there is no room.' Centuries have blamed the blind hotel keeper of Bethlehem who could find no place for the Christ-child. The Bible says 'There was no room for Him at the inn.' What will posterity say of us who turn off children of bright promise by telling them the church has room and money for other things but not enough for those of whom the Savior said, 'Suffer the children to come unto me'? We are denying opportunity to some who would preach the Word of God or become leaders in church and state.

It was once said that if a rich man died in Boston without making a gift to Harvard 'he had died disgraced.' May we not expect that feeling to prevail in North Carolina that a Methodist who fails to remember the orphan cause in his will has lost sight of the biggest Christian privilege? And you need not wait to die before enjoying this privilege. Others have been blessed by generaous gifts, some large and some small, from the day the late Frank Page made a generous gift to the large girls' dormitory, the late S. C. Vann and the benefactions provided in the wise trust created by the late James Bunchanan Duke.

An impression prevails that the orphanage has a large endowment. Mr. Joseph G. Brown, the treasurer, states that the endowment fund does not exceed $100,000. The $150,000 given by Mr. Vann has been invested in a much needed building. Other gifts have been used to enlarge the plant which, of course, increases the cost of maintenance.

The orphanage is not run by endowment. It does not wish to depend on endowed funds for the clothing and feeding and teaching. The income from endowed funds is necessary for emergency needs and enlargement. It would be a tragedy to the people if dependence was upon endowment or gifts from the rich. There is not a member of the church, whose gift is only a dime, who does not need to have the blessing that comes from having a share in the support of the orphans. They should be given this opportunity in addition to the regular fixed church contribution and this is the month and Thanksgiving the day.

This is Armistice week. It was Woodrow Wilson's peaceful penetration with his famous fourteen points that added to the valor of fighting men, made Armistice Day of 1918 possible. I believed then and believe now in the wisdom of those Fourteen Points, even if a shell-shocked world lacked the vision to embrace them then. The day is not far distant when there will be belated acceptance of all these points.

I wish to submit fourteen points for the orphanage:

1. A building for young children.
2. A boys' building.
3. Payment of the debt.
4. An industrial building.
5. Necessary paving.
6. Seating and equipping the Vann building.
7. Furnishing and equipping library.
8. Every pastoral charge to make big Thanksgiving Day offering.
9. Write the orphanage in your will.
10. Organized classes to support a child.
11. Monthly contributions by Sunday schools.
12. For 100 individuals to support a child.
13. For every missionary to support a child.
14. For every church member to keep in touch with the good work the orphanage is doing.

The immediate big thing that the orphanage authorities wish to stress is the big objective of this month—$50,000 to be raised on Thanksgiving Day. It can be done. Only two things are required. They are for preachers and laymen together to bring the matter of the importance of this home to all the people. They will give to this cause when nothing but the child—Love would reach them.

Parts of eastern North Carolina have been hard hit in recent years by poor crops. This year as a rule the harvests have been fine. What better expression of gratitude than a heart offering to care for the orphans who are in the orphanage and those who stand out in the cold and plead for admission?"

Election Begins

The election of delegates to the General Conference began shortly after 10 o'clock. It was found by the figures of the secretary that the conference should elect six clerical delegates and six lay delegates, as the conference is entitled to one each for every 48 members of the body.

Two other features of Friday's session were the address of Bishop Denny to the class for admission and a fraternal message by Rev. S. W. Taylor from the North Carolina conference of the Methodist Protestant church.

Bishop Denny spoke at length to the class and the conference and gave the young men many things to think about and favored them with much sound advice. The address should be of permanent value to these new members of the conference.

Rev. S. W. Taylor brought appropriate fraternal greetings from his church and the conference heard him with manifest pleasure and interest. He had the distinction of being the first of the messangers to this conference from the Methodist Protestant church. These greetings are of value to all concerned and this is most probably the beginning of a practice that will become permanent.

Saturday's Sessions

S aturday was a long, busy day with both morning and afternoon sessions and the balloting for delegates that began Friday morning continued the greater part of the day. There were in all nine ballots taken for clerical delegates and reserve delegates and an equal number of ballots by coincidence for lay delegates and reserves.

The clerical delegates elected are W. W. Peele, S. A. Cotton, T. A. Sikes, S. E. Mercer, J. M. Wright, J. H. Shore; alternates, W. A. Stanberry, J. M. Ormond, F. S. Love and M. T. Plyler.

Lay members: W. P. Few, W. L. Knight, J. F. Bruton, R. N. Page, J. H. Judd and J. G. Brown; alternates, C. S. Wallace, R. L. Flowers, Josephus Daniels and Albert Anderson.

Received on Trial

Fourteen young preachers were received into the conference on trial, and one was received into the conference from the Free Will Baptist church. Those received on trial were H. R. Ashmore, H. C. Blackwell, W. G. Pratt, S. E. Wright, C. D. S. Barcliff, H. A. Chester, W. J. Underwood, P. O. Lee, R. L. Jerome, E. C. Crawford, N. P. Edens, W. P. Watkins, Jr., B. D. Critcher and J. W. Sneeden. W. F. Walters was received from the Free Will Baptist church. Bishop Denny also announced the transfer of B. H. Houston, Jr., from the Brazil conference; W. L. Loy, from the Tennessee conference, and I. S. Richmond, from the Western Virginia conference.

Trinity church, Durham, was chosen as place of meeting next year. The invitation was accepted enthusiastically and with unanimity.

Rev. C. P. Jerome was granted the superannuate relation. An interesting fact it is that on the same day that he was granted this relation his son, R. L. Jerome, was received into the conference on trial.

Thanks to Mr. Duke

Rev. E. L. Hillman presented a resolution of thanks to B. N. Duke for his generous donations to Greensboro College, the resolution being as follows:

"Resolved, that this conference express its deep appreciation of the generous gift of $100,000 made this year by B. N. Duke to Greensboro College on the endowment fund.

"Second, that a message be sent to Mr. Duke expressing such thanks from this conference."

Rev. J. A. Hornaday presented and read the report of the board of finance, which has to do with the distribution of superannuate funds of the conference to the aged ministers and their widows. The funds distributed this year were the largest ever made by this conference, the board having 19,700 for distribution.

One Resolution Rejected

One of the most interesting debates of the conference concerned a resolution asking that a memorial be sent to the general conference petitioning legislation which would require applicants for transfer into an annual conference to appear before the committee on admission of the conference into which the applicant desired to enter, which committee should investigate the character of the applicant and determine the reasons for the applicant's desire for transfer. This resolution was championed by Rev. S. T. Moyle. After reference to committee on memorials and resubmitted to the conference in amended form, the conference overwhelmingly rejected it.

Rev. C. B. Culbreth offered a resolution, which was adopted, that this conference join the Western North Carolina conference in forming a council of rural agencies to secure close co-operation of all the agencies now operating in behalf of rural churches.

The first afternoon session of the conference was held today by special order, with the hope of finishing the business so that the appointments might be read on Sunday night. But on account of much discussion of reports and a great battle of votes it was found that this could not be done, and the conference voted to have a session Monday morning to complete the business and get the appointments.

The board of missions reported through Rev. Walter Patton. The report asked for an increase of $3,000 over last year's assessments for special work which is being undertaken this year. This part of the report was vigorously contested by Rev. E. H. Davis, Rev. C. L. Read and others, and was championed by Rev. J. C. Wooten, Rev. M. T. Plyler and others.

The plea of those opposing the increase was that the conference had already accepted $50,000 as missionary special to assist the parent board of missions in prosecution of work begun with Centenary money, and that the people back home were tired of additional burdens being laid upon them by the conference. Those favoring the increase believed that the people back home would gladly pay the increase when they understood the urgency of the need, and that the late James B. Duke had shown his faith in the Methodist people of North Carolina by his munificent gifts to Duke University, country churches, and worn out preachers. They held that the church could not afford to pauperize its people by conservatism and retrenchment. The conference granted the increase, the first to this board in seven years.

Budget Commission Report

The report of the commission on budget, offered by Prof. F. S. Aldridge, chairman of the commission, recommended assessments amounting to approximately $85,000, distributed among the various interests of the church on practically the same basis as last year, the mission board being the only one to receive an increase.

Dr. W. P. Few was elected conference lay leader following the report of the board of lay activities. The board set itself as objectives for the new year all collections in full, a service in every church in the conference every Sunday, a revival in every charge, and a special effort toward securing the $50,000 special for missions in full. The conference voted through a resolution offered by Rev. J. D. Bundy its appreciation of having Bishop Denny as its presiding officer during the past four years and pledged to him their love and prayers through the years to come.

The conference adjourned to meet in special session Sunday afternoon in memory of the ministers and ministers' wives who have died during the year.

Few's Tribute to Duke

Thursday evening at the church extension anniversary President Few was one of the speakers and in the course of his address paid an eloquent tribute to the late J. B. Duke, whom he termed "the greatest benefactor of the South" and that his was "the greatest gift ever given to an institution of the church within the history of Christianity."

In speaking of Mr. Duke's gift to the country church Dr. Few said:

"Mr. Duke has just died and it is more fitting now than ever again for me to say two things to you. He was greatly concerned about and interested in the country church. He believed and I believe that back there in the quiet country places of this republic lies the destinies of this republic and that Christianity is largely due to the churches and the church life of the people who reside in the great open spaces of this nation, and I have more than once heard him say that his father frequently told him that all that he was or hoped to do in the world he owed to a country preacher, and Mr. Duke added that 'All that I am and will be able to do in the world I owe to my father, and I want to do all I can to pay this back.' This is a tribute to the country church from one of the mightiest men this country ever produced, and it ought to tend to vivify in the conscience and wills of all of us a great sense of opportunity and responsibility that the country church before it is everlastingly too late."

SNAP SHOTS AT CONFERENCE

The next conference goes to Durham. When the chair called for nominations W. W. Peele placed Trinity church, Durham, in nomination and stated that they had a new church adequate in every particular to meet the needs of the conference and that a cordial welcome awaited them. President Few spoke in behalf of Duke University, saying among other things that twelve new buildings would be completed by that time and that there would be other developments which should interest the conference. To this Prof. J. M. Ormond added the invitation of Memorial church, Durham. Rev. J. M. Daniel then put in nomination Goldsboro and insisted that the conference come to that fine old town. When the vote was taken the lone voice of J. M. Daniel was heard for Goldsboro. But J. M. Daniel, good sport that he is, modest in the hour of victory and unperturbed when defeated, moved that the vote for Durham be made unanimous, which without controversy or delay was done. It was not that the conference failed to appreciate Goldsboro, but the Gothic church of cathedral like proportions, Duke University in the building, and the new Washington Duke hotel made a pull for Durham that the conference could not resist.

* * * *

Fourteen young men were received into the conference on trial and practically all of them have college or university training. Nothing has gratified us quite so much as to witness the ranks of a conference being reinforced in such a fashion. In addition to these, several members of the conference who had been in northern and European universities returned to take work. For a number of years this conference has been receiving annually a good percentage of well trained young men into its ranks and all of them are studious, as was evidenced by not a member of any of the four classes having failed this year to pass his examinations on each and every book of his course. This example of the North Carolina conference should be an example to every other conference and we commend it particularly to the Western North Carolina conference. It becomes, permit us to note, a simple questions of mathematics that if these young ministers expect to serve a year or so in a small charge and then move into some big church and minister to great congregations they are destined to suffer disappointment, because there will not be enough big places to go round, even if all the older men were retired. The only thing for these bright, well trained young men to do is to make the places where they are big places. Why should any man covet more? And if they do this the conference is going to enjoy a growth such as it has never witnessed in its history.

* * * *

Unheard of in the memory of the oldest inhabitants was the election of a clerical delegation to the general conference not one of whom had been members of the preceding general conference. And only one of these, J. H. Shore, has been a member of any preceding conference. One-half of the lay delegates were members of general conference four years ago.

* * * *

The North Carolina conference has reason to be proud of its laymen. Among them are leaders in every department of life. Men of national and international reputation, leaders in education, men in the front ranks of bankers, lawyers, manufacturers, merchants are among those laymen who gladly give their time to the work of the conference.

* * * *

Rev. J. H. Shore made an ideal host for the conference and his co-laborers left nothing undone that could add to the pleasure of their guests. The committees in every department of the entertaining seemed to do their work perfectly. Fayetteville sustained its reputation for an unstinted hospitality and its guests were sorry for the time to come that they must leave.

CONFERENCE STATISTICS, NORTH CAROLINA CONFERENCE

There are nine districts, 228 pastoral charges and 757 churches. Thirteen have been licensed to preach during the year. The total membership is 116,614, which makes a gain of 4,285 for the year. The Sunday schools number 719, officers and teachers 7,445, scholars enrolled 89,318. The auxiliaries of the Woman's Missionary Society total 333 and the members 11,791.

The conference contributed for foreign missions $19,432; home and conference missions $21,223; church extension $12,281; education $26,704; American Bible Society $1,637; general conference expense $3,219; woman's missionary society $131,-519; bishop $5,661; presiding elders $33,600; preachers in charge $421,056; conference claimants $6,-432; superannuate endowment fund $31,571. Grand total from all sources for all purposes $1,739,931.

Number of houses of worship 742, value $7,345,-550, indebtedness $631,224. Number of district parsonages 9, value $87,500, parsonages belonging to pastoral charges 217, value $1,335,050, indebtedness $114,942.

Insurance carried on church property $3,143,996, premiums paid $11,860, churches damaged none, parsonages one, amount $55, collected $55.



FIRST METHODIST CHURCH, BENSON, N. C.

Dedicated Sunday, November 8, by Bishop Collins Denny. Rev. J. E. Blalock is the pastor. The church was erected in 1917-1918 under the pastorate of Rev. J. T. Stanford. Constructed of red pressed brick and trimmed in Indiana limestone at a cost of $45,000, it is perhaps the best ever built in the North Carolina conference by a membership of less than an hundred. Rev. E. M. Hall served the charge for five years—1919-1923 inclusive.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil	47	0
Central Brazil	38	0
South Brazil	31	1
Missouri	196	14
Southwest Missouri	128	31
Holston	163	150
Louisville	132	72
St. Louis	124	29
Tennessee	147	117
New Mexico	42	38
North Texas	161	127
Western North Carolina	221	145
Virginia	169	202
Arizona	29	8
Pacific	93	39
Korea	78	4
North Alabama	98	299
Upper South Carolina	23	175
West Oklahoma	144	20
West Texas	177	87
Mexico	40	12
East Oklahoma	140	18
North Mississippi	43	166
Louisiana	117	74
East Oklahoma	140	18
Northwest Texas	65	155
Mississippi	43	170
Texas	205	103
North Carolina	145	133
Memphis	102	130
Alabama	73	197
Total	3638	3065

Rev. G. R. Jordan, pastor of College Place church, this city, underwent an operation for appendicitis at St. Leo's hospital Tuesday night. He is resting well at the time the Advocate went to press.

CHANGE IN BOUNDARIES IN CHARGES

Durham District—Change name of Memorial to Duke Memorial.

Fayetteville District—From Rockingham district take St. Paul circuit and place it in the Fayetteville district. Transfer Abbottsville on the Elizabeth circuit, Fayetteville district, and place it on Lumberton circuit in the Rockingham district.

New Bern District—Put Atlantic-Sealevel with Straits circuit and name the charge Atlantic-Straits. Combine Harlow and Newport circuits and name the charge Newport-Harlow. Discontinue Wildwood on the Newport circuit and let Newport-Harlow quarterly conference take charge of the property.

Raleigh District—From Youngsville circuit take Youngsville and add it to the Franklinton circuit. Also from Youngsville circuit take Leahs, Prospect, Shiloh and Bunn and with these four make Louisburg circuit. This abolishes Youngsville circuit.

Washington district—From Farmville take Arthur and place it on the Robersonville circuit. From Ayden take Winterville and place it with the Robersonville circuit. From Robersonville circuit take Macedonia and place it with Ayden. From Bethel take Shiloh and place it with McKendree circuit. Discontinue Small's church on the Aurora circuit and let Aurora circuit take charge of the property.

Weldon District—From Garysburg circuit take Smith's circuit and place it with Rosemary. Change the name of North and South Henderson to White Memorial and City Road. Discontinue Williams Chapel on the Williamston-Hamilton charge and let Williamston-Hamilton quarterly conference take charge of the property.

Wilmington District—From Wilmington circuit take Castle Heights and place it with Epworth and name the charge Epworth-Castle Heights. From Epworth take Seagate and place it on the Wilmington circuit. From Tabor and Fairbluff circuit take Fairbluff and Cerro Gorda and place them with the Chadbourn circuit. From Vineland circuit take Old Dock church and place it with Hallsboro circuit. Put the remaining points of Vineland circuit, viz., Bethel, Zion, Lebanon, Bethesda, Nebo and Purway with Tabor. Discontinue Acorn Branch now with Epworth and let Eporth quarterly conference take charge of the property. Dis continue Atkinson on the Ingold circuit and let Ingold quarterly conference take charge of the property. Discontinue Adams church on Faison-Warsaw circuit.

DISTRICT ASSESSMENTS FOR GREENSBORO DISTRICT

The board of district stewards met in West Market Street church November 17 and levied the following assessments for the Greensboro district, for the conference year 1925-26:

Charge	P. E. Sal.	G. C. Ass'mt	A. C. Ass'mt	Totals
Asheboro	$ 250	$ 585	$ 850	$ 1435
Coleridge	100	170	240	410
Deep River	50	85	120	205
Gibsonville	94	190	271	461
Greensboro-Bethel	50	95	120	215
Carraway Mem'l	87	175	256	431
Centenary	346	775	1096	1871
Glenwood	45	95	132	227
Park Place	200	495	695	1190
College Place	160	415	585	1000
Proximity	87	160	250	410
West Market	629	1859	2784	4643
E. Greensboro	136	294	408	702
W. Greensboro	138	306	432	738
High Point–E. End	52	98	133	231
Highland	12	13	19	32
Main Street	189	329	443	772
Wesley Mem'l	629	1859	2784	4643
Jamestown	94	220	313	533
Liberty	50	85	120	205
New Hope	88	85	120	205
Pleasant Garden	180	295	422	717
Ramseur	227	425	590	1015
Randleman	185	295	422	717
Randolph	165	283	398	681
Reidsville	346	870	1231	2101
Ruffin	115	170	240	410
Uwharrie	110	149	210	359
Wentworth	187	285	405	690
Totals	$5001	$11160	$16089	$27249

STATESVILLE DISTRICT STEWARDS MEET

On Tuesday, November 24, at 11 a. m., at Broad Street church, Statesville, the district stewards of the Statesville district will meet. J. E. Abernethy.

MUCH TO ENCOURAGE AT WALNUT COVE

A few lines from Walnut Cove charge. We came to Walnut Cove on Wednesday, October 28. On our arrival in the city we found the good ladies of our church hard at work trying to get a comfortable home into which we could move.

The parsonage is badly in need of repairs. For this reason we did not move into it. The church rented a very nice six-room house on High street and the ladies furnished it. So we are now nicely situated.

We have had very much to encourage us since coming to the work. The board met the other night and increased the pastor's salary from $1700 to $2000, making an increase of $300. At the same meeting a committee was appointed to repair the parsonage or to build a new one. We are also beginning to hear of a new church at Walnut Cove which is to cost no less than thirty or forty thousand dollars.

We are making the every member canvass this week.

On last Wednesday night we received one of the most generous poundings we have received in many moons. We love this fine people and we are praying for a great year at Walnut Cove.

J. P. Morris.

HICKORY GROVE STATION

We came to this delightful place three weeks ago. It is needless to say that we were as cordially received as any preacher's family could ask for. They know how to make you feel at home among them. Many of the ladies were at the parsonage and had put it in order and such a dinner as a king could desire. Some of the brethren were present also to give dignity to the reception. This is one of the most beautiful places to be found. The way these good people have begun we think that they will measure up to their surroundings. That a real good year is upon us is very plain. In fact I am expecting the best year of my ministry so far.

This is a historic place. It is the old Hickory Grove camp ground, where many souls got their start for heaven. Some have gone on and many more are on the way. This large arbor calls up sacred memories of our childhood.

We need a new church for this growing town and it looks as if we will soon be in the midst of building. We want to erect a building worth at least $25,000.

In some respects we may have some assets that make our place famous. For names mean something. If you need a garment G. C. Taylor can be found. If you are looking for some ware, you can find J. C. Ware some two miles from here. We have coin in Bible denomination, at least in name, and we won't have to go but one mile from the parsonage to find our venerable and big-hearted J. D. Pence. If your well has run dry this past dry spell, come around and find our genial W. H. Stillwell that never goes dry. There are many more valuable assets I might mention, but I cannot close without speaking of the famous Jordan in which the leper dipped—flows through my whole congregation.

E. N. Crowder.

A LAYMAN IN THE COUNTRY URGES EARLY PAYMENTS

Will you allow me a layman's space in the Advocate this once to say a few things regarding our contributions to the church?

Permit me to suggest a plan by which to do away with much of the ado about finances, and the plan is this: As we are just beginning a new conference year let us start right, and one of the best ways in which to do that is to begin paying in excess of our dues and thereby avoid a shortage in the last of the year, which is so often the case and especially in rural charges or circuits to which I belong.

Just a few reasons why we should do this First, we are told in Holy Writ that the laborer or workamn is worthy of his hire. One of the greatest drawbacks to the farmers' co-operative marketing is on account of members having to wait so long for their money, and where is the wage-earner that would not be changing jobs should he have to wait a year for from one-half to two-thirds of his pay? So let us make a personal application of these things. Why would we do thus? Because first, the money earned is ours; second, because we can save from ten to twenty cents on the dollar by having the cash over credit, and our preachers are not only as good as we, but better because they are God's representatives and therefore deserve better than us.

And again, why we should contribute strong in the beginning is because it is our duty to give the first and best. Never till I adopted giving the first did I amount to anything, and not much since; but I will give the first instance in which I gave the first, or best, to the Lord. It was in the form of a pig, being one of a litter of 12, and picking the best one at one week old, sold the lot at seven weeks old. Weighing them all the one in question weighed four pounds more than any of the rest, tipping the scales at 32 pounds. So in conclusion let me again insist that we give the Lord our first and best.

With best wishes for the Advocate and readers, J. W. Fouts.

STARTS THE FOURTH YEAR JOYOUSLY

We are now starting on our fourth year with the good people of Jefferson circuit. We have had three very happy and prosperous years among these hills of North Carolina. The time has passed very rapidly—it seems but a few days since we landed at West Jefferson and were hurried to the parsonsonage at Jefferson.

We are looking forward to the coming year with great expectations. There are a great many things we desire to see accomplished. We are praying for a good revival in all the churches. The new church which is being erected at West Jefferson we hope to have ready to hold our revival just before conference meets. We have almost enough money raised to put new pews in the Jefferson church. The church at Bethany are also planning to put new seats in their church.

The people seem interested and are pushing things along. We are delighted with the outlook for another year. We enjoy the work here and love these people more and more. They have supplied our every need. They take real pleasure in dividing their very best with us. It was just last week that the splendid people of West Jefferson came in automobiles and pounded us. My, such a pounding! It seems the longer we stay the harder the poundings. Well, they brought us everything that we will need in the pantry for many a day. There was flour, meal, ham, lard, butter, sugar, coffee, apples, pumpkins, cabbage, potatoes, chickens, beef, allsorts of canned goods and groceries.

We certainly thank these good people for all their kindness and pray God's richest blessings on them all.

Pray for us.

J. L .Reynolds, Pastor.

KINDLY RECEIVED AT OLD FORT

We have been kindly received by our people; also by many others who are not members of our charge.

We were called to the door Saturday night—met by a fine looking man who said, "Brother Postell, you are under arrest"—and filing in after him seemed a host of people, all with their expressions of kindness in their faces, and bundles and packages—about 40 in number. Not only men and women, but little children with their packages—many from other churches. So it is with pleasure and encouragement we start in the work of the new conference year. We pray the blessings of heaven to attend them all, that our stay among them may help to advance the cause of Christ and build up His kingdom. J. C. Postell.

GRACIOUS REVIVAL AT DUNCAN MEMORIAL, CHARLOTTE

We have just closed a very gracious revival meeting at Duncan Memorial church. About 80 were either converted or reclaimed; 23 joined the church with others to follow. The meeting was a success from start to finish. The church was greatly revived. The preaching was done by the Rev. T. J. Rodgers of Madison. I want to say it was of an exceptionally high order and type, and the methods were characterized with forcefulness, saneness and power. I believe it to be the best meeting we have had in many years. Our pastor, Rev. A. R. Surratt, who is now serving his third year, is congratulated by his people for his good work and for securing Brother Rodgers to help him in the meeting. He made many friends while here and the hope is that he may come again.

We are expecting a good year at this place. Quite a number of our folks have enrolled for the training school beginning at Hawthorne Lane on Sunday. Our faithful worker, Miss Fannie Bame, is rejoiced to see quite a number of her little folks united with the church by confession. Miss Bame is being used mightily of the Lord in salvation and training of the children here, and we are glad to see the results of her labors.

The Lord is with us and our work is going forward. Remember us to the heavenly Father. A. A. Short.

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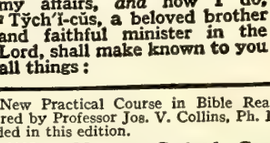
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7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

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WOMAN'S PAGE

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North Carolina Conference

THE CRY OF THE CHILDREN

By B. N. Bradovitch.

Eight thousand starving, sick and naked children in the city of Harbin, Manchuria, are crying aloud to Christian people for help! Eight thousand homeless and destitute children in a city whose whole population amounts to only 55,000.

If some physical and spiritual help is not given immediately to these children many of them will grow to be criminals; many will meet an early death; and the rest will become so weakened as to be unfit for the battle of life.

Practically nobody takes care of the children in Harbin. The seven or eight orphanages built to care for 700 or 800 children are filled to overflowing and there is no money to build new ones or enlarge the old. The public contributions for relief work among children become smaller and smaller each month. In May two mess halls which provided free, or cheap, dinners for the poor were closed. Many children whose parents received dinners in these mess halls have now no dinners at all.

In Harbin there are numbers of children forsaken by their parents. No one knows from whence they came. Their parents may have died or deserted them, or they may have wandered into the city from Soviet Russia, where about 3,000,000 destitute, uncared-for children wander aimlessly in all directions. If left to roam the streets they will either enter the awful Chinese almshouses or become thieves, prostitutes, or dope fiends. From time to time the police hunt them like wild beasts, and they are imprisoned or driven back into Soviet Russia.

At Easter the Methodist Episcopal Church, South, in Harbin, under the direction of Pastor George F. Erwin, held a special church service and gave food and clothing to 200 such children. During the Easter holidays 100 Bibles were given out; 75 children and 68 mothers received baths. One day 180 hungry children were given dinner.

On May 15, there was organized in the name of Jesus at the Methodist church in Harbin a "League for the Protection of Children." Mr. H. W. Jenkins was elected president. The league has worked out a plan for helping the children. Everything that can be obtained in Harbin will be secured, but this will not be enough; the need among the children is too great. We alone cannot carry the burden, and we ask you to help us with what you can. Everything sacrificed for this cause will be received with gratitude.

My Dear Sister:

The third quarter's reports are in and tabulated and there is much to praise our heavenly Father for. These returns indicate increased consecration and activity on the part of our dear, faithful women. You will rejoice to know that the third quarter's financial report is nearly $9,000 in advance of that quarter of 1924 and that this increase makes a total increase for the three quarters of $37,264.68. I have not seen how each conference stands on this quarter's increase, but almost the entire list has contributed to the total increase. Your own conference has remitted $29,884.35 for these three quarters, as against $27,120.47 last year, so you see you have an increase of $2,763.88. I am sure the balance of $18,615.65 due on your pledge will be even more than paid the fourth quarter and that we shall have reason for great joy as we close the year's work.

The membership figures are not altogether so satisfactory, but I think this is due to failure in getting all reports in. I hope we can get the district secretaries to get full reports this last quarter. I believe those conferences will win that get the best reporting done. We might use this appeal to spring your women in the auxiliaries to make full reports for the fourth quarter.

I know how many duties claim your time and attention and so am doubly appreciative of your loyal co-operation and unfailing devotion to the work of your conference. There are momentous issues before the missionary organizations, not only of support but of policies, and we must all be much in prayer for the missionaries, the native church, the boards, the home church, and the governments concerned that they may have an understanding of the present situation and the courage to do the right thing. It would help if each interested person would gather a little group of intercessors for God's special guidance for each of these classes, praying together and in secret. We are counting on your personal prayers. Bessie W. Lipscomb.

CHRISTMAS GIVING OR GIVING CHRIST

During the last Christmas celebration a splendid seven-year-old boy said to his mother: "Mother, if Christmas is the birthday of Jesus, why don't we give presents to Jesus instead of giving to one another?" It is a very pertinent question, and one that we may seriously consider.

Think of the abuse of Christmas on the part of Christian people. For one thing the waste of money for unnecessary cards and presents for relatives and friends—hundreds, thousands, perhaps millions of dollars. Then, the enormous strain upon multitudes of people preceding the holiday season—mothers, saleswomen, delivery boys, and other classes, many of whom are worn to the point of nervous collapse in the mad rush "to get ready for Christmas." And not the least evil connected with Christmas is the fact that our children are being trained to interpret the birthday of Jesus in selfish terms. Their chief question is: "What will I get?"

Along with the orgy of buying, giving, feasting, with which our Lord's birthday is observed is the painful fact that the supreme desire of Jesus is yet unsatisfied. Millions of people have never yet heard the name of Jesus. Consecrated young men and women are wanting to go forth to give Christ to the nations. The missionary work of the church is seriously embarrassed for lack of funds. The church of Christ is being put to shame; Christ himself is crucified afresh.

Why not stop this pagan observance of Christmas and spend our time and money in a way to honor Christ? Why not give our Christmas presents to Jesus rather than to one another? Why spend time and money to give presents to those who do not need them and neglect to give Christ to those who are dying for lack of him?

It was with such questions as these in their minds that the faculty and students of Scarritt College recently took the following action:

"With a deep conviction that the increasing expenditure of money in wasteful Christmas giving brings sorrow to the heart of Him whose birth we celebrate, and with a keen realization of the world's supreme need of Jesus Christ, we, the faculty and students of Scarritt College for Christian Workers, herewith covenant together to observe the following plan in our Christmas giving:

"First, to refrain from the unnecessary expenditure of money for Christmas cards and presents for relatives and friends. Second, to give the funds thus saved as a birthday offering to Christ our Lord and Saviour. Third, to direct the funds through regular church channels in order that we may render larger assistance to the church in giving Christ to the world."

The plan adopted by Scarritt is not designed to lessen the joy of Christmas; it will, we believe, greatly increase that joy. It will not in any degree detract from the provision now made for those in need of physical or spiritual comfort; rather it will give more time and strength for such appropriate service. It will not rob the children of the day most precious to them; it will give them a finer appreciation of the beautiful significance of the day. It is designed merely to prevent the unchristian abuse of Christmas and to direct the money thus saved in the way that will most honor our Lord.

It would be possible to save the funds now spent in unnecessary giving and to return these funds to personal use; but this would develop selfishness and destroy the true Christian spirit. We need to save, not for the purpose of hoarding, but for the purpose of giving in a more Christlike way. The Christmas saving clubs may well be continued for the purpose of making a worthy Christmas gift to Christ.

The plan adopted does not involve any elaborate organization or machinery. Each member of the group will send to those whom he or she wishes to remember a simple Christmas card containing appropriate Christmas greetings and an announcement of the plan of observing Christmas. The money that can be saved by reducing the cost of Christmas will be donoted as a loving birthday offering to Jesus Christ. The giving of these offerings can be made in connection with a beautiful service that will honor Christmas Day as the birthday of our Lord.

What would be the result if large numbers of Christian people should adopt some such plan as that adopted by the faculty and students of Scarritt? Suppose missionary societies, Epworth leagues, Sunday schools, churches, and other organizations throughout the connection should likewise refrain from unnecessary Christmas giving and donate the funds to giving Christ to the world! Suppose every individual member of the church who would like to see the birthday of Jesus observed in a more Christian way were to adopt this simple plan! Think of the good result that might follow the adoption of such a suggestion. The Christmas season relieved from strain and burden; time and strength saved for more Christian service; large sums, in the aggregate, made available for making Christ known to the world; children and young people given a truer conception of Christmas, the sacred season made a time of spiritual blessing to the individual, to the home, and to the church!

Note.—Arrangements have been made with Lamar & Barton to furnish a special Christmas card such as referred to above. Those who may wish to adopt some such plan as that suggested would do well to advise Lamar & Barton early in order that the cards may be provided in sufficient quantity to meet the demand.

Western North Carolina Conference

SONG OF PRAISE

By Anne Letitia Barbauld.

Praise to God, immortal praise,
For the love that crowns our days!
Beauteous source of every joy,
Let Thy praise our tongues employ.
For the blessings of the field,
For the stores the gardens yield;
For the fruits in full supply,
Ripened 'neath the summer sky—
All that Spring with bounteous hand
Scatters o'er the smiling land;
All that liberal Autumn pours
From her rich o'erflowing stores;
These, to Thee, my Lord, we owe
Source whence all our blessings flow;
And for these my soul shall raise
Grateful vows and solemn praise.

HARVEST DAY

Harvest Day is coming and of course our societies are planning for its observance. Our Council asks that we set apart a day in early December, before the rush of Christmas, as our Harvest Day and celebrate it in a most appropriate and fitting manner. Programs have been arranged and may be secured from Literature Headquarters, Lambuth Building, Nashville, Tenn., free upon application. You can get your choice of the following: "The Missionary Society Listens In," "The Missionary Society That Couldn't Pay Out," "Dividends" or "The Fruits of the Year." All the auxiliaries are being urged to have their dues, pledges and other funds for the year collected in full by their Harvest Day service.

ALL DAY MISSION STUDY MEETING AT GASTONIA

To Mrs. Guy C. Killian, corresponding secretary of the woman's auxiliary of Main Street church, Gastonia, we are indebted for the following interesting account of a recent all day meeting held by her society. She says:

"A most inspiring meeting of the woman's auxiliary of Main Street church was held Friday in the Young People's building of the church. The text book, "From Over the Border," by Dr. V. M. McCombs, which deals with the subject of home mission work among the Mexicans in our southwestern states, was presented in a most pleasing program which had been carefully planned under the capable direction of Mrs. V. E. Long, superintendent of mission study. The room in which the meeting was held was most artistically decorated in bright autumn flowers. Mexican touches were used in the decorations with pictures illustrating phases of Mexican life, Mexican pottery and other Mexican handiwork being much in evidence. A box of Mexican candy made from cactus was sampled by each one present and was found to be delicious. Interesting discussions of various phases of border life and accompanying problems were led by Mesdames J. A. Atkinson, T. E. Summerow, E. D. Atkins, Kenneth Todd, John R. Rankin, F. J. Prettyman and F. B. Dolley. Mrs. W. C. Davis, who has visited Mexico, gave an interesting account of her impressions, and Mrs. Kenneth Todd gave interesting personal experience during a few months' residence in Mexico.

A vocal solo by Mrs. D. H. Williams and a piano solo by Mrs. F. D. Barkley added to the interest of the occasion.

A delicious luncheon was served at one o'clock in the banquet hall on the second floor by the ladies of circle fice, of which Mrs. E. H. Sisk is chairman. Place cards were paper sombreros, each bearing an item of interest about Mexican life, all of which were read aloud. During the luncheon Spanish music was played on the Victrola, which had been furnished through the courtesy of Mr. S. W. Gardner of the Gardner Music Co.

During the afternoon an appealing one-act play, picturing a vital crisis in the life of a Mexico family, was presented. The play was written and directed by Miss Caroline Heath, who gave most generously of her time and talent. The cast included Mr. and Mrs. Everett Jordan, Mr. C. W. Hunter, Dr. C. H. Pugh, Mrs. G. V. Birmingham and Mrs. A. A. Armstrong.

At the close of the program a rising vote of thanks was given to Mrs. V. E. Long, who has served most efficiently as mission study superintendent for three years, and who has recently been elected president of the auxiliary, with Mrs. F. J. Prettyman as her successor in the mission study department.

MEETING OF MARGARET FOSTER SOCIETY

The Margaret Fosters of Greensboro are always doing something that is of interest and their record all these

(*Continued on page twelve*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

ACROSS THE LINE

Tearing myself away from our Greensboro standard training school I had the great pleasure of visiting the North Carolina conference in session through one day and night. It was a great personal satisfaction to be present at the annual meeting of the North Carolina Conference Sunday School Board and the Sunday school anniversary held on the first afternoon and evening of the conference. Chairman H. E. Spence presided over both in a most interesting and profitable way. At the board meeting held in the afternoon two hours and a half were spent in a most constructive fashion, there being no disposition on the part of anyone to hurry the session through or to leave the room. Conference Superintendent L. L. Gobbel and Elementary Superintendent Miss Georgia Keene have grown with their work during the past four years. One has to sit up and take notice of their work these days. It is always profitable for "Hillbillies" and "Sandlappers" to get together. Each helps the other. This "Hillbillie" shall want to make frequent visits to Sandlapperdom.

PASTORS' ASSISTANTS

One of the evidences of growth in Methodist organization in the Western North Carolina conference is the increased number of pastors' assistants who have been employed in the past short while. The following examples of these most excellent whole-time workers are hastily recalled as follows:

Central, Asheville

Dr. Ashley Chappell, pastor.
Dr. O. J. Chandler, associate pastor.
Mr. J. Foster Barnes, director of religious education.
Mr. Olin Auld, financial secretary.
Mrs. Caroline Whitehead, general church secretary.

Centenary, Winston-Salem

Dr. C. C. Weaver, pastor.
Mr. W. C. Campbell, director of religious education.
Mr. E. R. Clapp, director of music.
Miss Lillian Boatner, pastor's assistant.
Mrs. W. B. Barksdale, church hostess.

West Market Street, Greensboro

Rev. J. F. Kirk, pastor.
Mr. R. B. Henry, director of religious education.
Miss Agnes Ellinwood, executive secretary.

Tryon Street, Charlotte

Rev. A. L. Stanford, pastor.
Miss Maud McKinnon, director of religious education.

Hawthorne Lane, Charlotte

Rev. R. H. Daugherty, pastor.
Miss Lola Long, director of religious education.

Duncan Memorial, Charlotte

Rev. A. R. Surratt, pastor.
Miss Fannie Bame, Christian welfare worker.

Main Street, Gastonia

Dr. F. J. Prettyman, pastor.
Mrs. H. R. Chestnut, pastor's assistant.

Wesley Memorial, High Point

Dr. E. K. McLarty, pastor.
Miss Elzora Strupe, pastor's assistant.

First Church, Lexington

Rev. W. R. Shelton, pastor.
Miss Eva Minor, director of music and pastor's assistant.

College Place, Greensboro

Rev. G. Ray Jordan, pastor.
Miss Edna Wilkins, director of college student work.

West End, Winston-Salem

Rev. J. W. Moore, pastor.
Mr. V. F. Garrett, director of religious education.

STANLY COUNTY SCHOOL

Our third annual Stanly county standard training school was not so far-reaching as it should have been, but holds the distinction of having the best percentage record of credits on enrollment yet held by any county-wide school. With an enrollment of only fifty-six, fifty-two earned credit. These credit students are listed with the following churches: Central, Albemarle, 27; First Street, Albemarle, 8; Norwood 8; Badin 5; Norwood circuit 1; Albemarle circuit 1; Gold Hill 1; Albemarle Methodist Protestant 1.

The credit students by courses follow:

The Church and Its Work, Rev. C. S. Kirkpatrick, instructor—A. P. Allen, Rev. H. R. Cornelius, Rev. F. O. Dryman, Miss Lesca Freeman, H. A. Lilly, Mrs. S. H. Milton, Mrs. C. M. Pickens, O. H. Phillips, R. A. Rogers, S. V. Ross, Mrs. R. L. Smith, R. G. Swaringen, Rev. R. A. Swaringen, Mrs. I. H. Underwood.

Bible (New Testament), Rev. C. M. Pickens, instructor—Mrs. T. D. Almond, Miss Caroline Ansel, C. P. Baysworth, Miss Ruby Graham, Rev. L. H. Griffith, Mrs. A. P. Harris, H. L. Horton, E. C. Kirk, Z. V. Moss, Mrs. Jennie A. Moss, Mrs. L. O. Parker, C. A. Reap, Mrs. Mildred Bostian Reap, Mrs. H. E. Reap, Rev. C. R. Ross, Mrs. C. R. Ross, Mrs. Ed N. Smith, Miss Pauline Whitley, Mrs. F. O. Dryman.

Principles of Teaching, Mr. Paul F. Evans, instructor—Miss Lessie Allen, Miss Lena Carter, Miss Ruby Furr, Miss Louise Greene, Mrs. J. D. Harwood, Miss Louvinia Helms, J. B. Harris, J. R. Russell, Miss Irene Snuggs, Mrs. R. A. Swaringen, Miss Edith Widenhouse.

Training Juniors in Worship, Miss Virginia Jenkins, instructor—Mrs. J. H. Baysworth, Miss Pearl Causly, Mrs. Robert L. Furr, Miss Mary Gulledge, Mrs. H. L. Horton, Mrs. D. E. Lefler, Mrs. Vance Lowder, Miss Bertha Lowder.

ANSONVILLE CIRCUIT

Mr. Paul F. Evans is this week conducting a Cokesbury school for the Ansonville circuit. He writes as follows:

"We are having a very fine school. Our enrollment is thirty and I think we shall secure eighteen or twenty credits. Brother Mitchell, the pastor, and O. E. Ross, the superintendent, are right behind our school. They are real workers. In our class we have three superintendents and a number of teachers working for credit. Ansonville is all right."

GOOD INVESTMENT

Rev. C. S. Kirkpatrick, presiding elder of the Shelby district, in a personal letter says:

"Yes, we will want standard schools at Shelby, Gastonia and Lincolnton again this year. We are profiting much by this work. I see effects of it on my rounds."

It will be remembered that the Shelby district led the conference, led the state and as far as I know led the connection on the total number of credits earned last year in any one district.

HONOR ROLLS

Our credit pastors' honor roll for another year has begun. The following preachers in the Stanly county school earned credit:

Rev. H. R. Cornelius, Norwood.
Rev. F. O. Dryman, Norwood.
Rev. R. A. Swaringen, Albemarle.
Rev. L. H. Griffith, Albemarle.
Rev. C. R. Ross, Badin.

We will this year keep a record of the pastors' wives who earn credit together with the credit honor roll for Sunday school superintendents. The former starts as follows:

Mrs. C. M. Pickens, Albemarle.
Mrs. C. R. Ross, Badin.
Mrs. R. A. Swaringen, Albemarle.
Mrs. F. O. Dryman, Norwood.

The superintendents honor roll begins as follows:

Mr. A. P. Allen, Badin.
Mr. C. A. Reap, Albemarle.
Mr. J. R. Russell, Gold Hill.

A FINE FELLOW

In writing T. H. Redmon, superintendent of our Sunday school at Farmington, for his expense account attendant to checking of eight Sunday schools he replies as follows:

"There is no charge to the checking up of the schools you asked Rev. C. M. McKinney and myself to do. We were glad to do this. For myself let me say that I enjoyed meeting with the fellows, some of whom we learned to know better by visiting in their homes. When I can serve you again call on me."

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

MISS KEENE'S REPORT

In these columns last week we gave some facts from the annual report of the conference superintendent of Sunday school work. This week we are giving prominence to the report of the elementary superintendent, Miss Georgia S. Keene, who has been in the service of the North Carolina conference in this capacity for over four years. Some of the outstanding paragraphs are as follows:

"We have had ever before us the religious needs of the children of the church and have made an effort to brings these needs and some methods of meeting them to the attention of the church and Sunday school workers of our conference. In seeking to do this the following things have been done:

A special effort has been made to call attention to the needs for graded worship and instruction. We feel that progress has been made in this line.

Elementary courses have been offered in all our training schools. Five hundred and fifty-eight workers have been enrolled, with 430 earning units of credit in these courses. Other elementary workers have been enrolled for general units.

An elementary section was held as part of the conference-wide Sunday school conference at Sanford. Representatives from about fifty Sunday schools were present, and we feel that the results of this meeting will be far-reaching.

An effort has been made to have districts organized an elementary superintendent for each district. Last year we had superintendents for five districts. We have secured two new ones.

District elementary institutes have been held in the Raleigh and Rockingham districts. Next year special effort should be concentrated on district organization and work.

Emphasis has been laid on the placing of elementary programs of work and checking them. We have 35 ranking departments. This phase of the work should receive greater emphasis anoher year.

Children's Week observance has been stressed again this year, and a great effort has been made to have a large observance. Fifty-five Sunday schools wrote for literature and planned to observe the week. Only fifteen reports have come in, but they are coming on every mail, and we are expecting a great increase over last year's observance.

I have visited 64 churches and Sunday schools and have made 80 talks. Most of these talks were on elementary work.

Over two thousand letters have been written and approximately thirty-five hundred leaflets on the work of our department distributed. The calls from the field for literature and helps are very encouraging.

Over half of my time has been given to teacher-training work. I have taught in 17 standard schools in our conference and two ouside. I have taught in two non-standard schools and one Cokesbury and have assisted in four Cokesbury schools. In these schools where no elementary course was offered I have used the period between classes each evening to present the work of this department and have held story hours and done institute work during the day.

As I look back over the year's work it is with keen regret that I see many things that should have been done and wish that I could have done more, and with a great sense of pleasure I see that the workers in our conference are showing improvement in the work with the childhood of the church. New Sunday school buildings have been erected and equipped with adequate accommodations for taking care of the work in the elementary department; old buildings are being remodeled and better equipped; workers are seeking information and training; the best literature is being used in a larger number of schools, and theer is a general trend of improvement in the attitude of the leaders and other adults in the church toward the work with the children in the Sunday school.

I have had splendid co-operation and help from the pastors, superintendents and other workers and appreciate their loyal support in the work. Mr. Gobbel, our conference superintendent of Sunday school work, is in hearty sympathy with the work, and much that has been done is due to his co-operation and support."

SUNDAY SCHOOL ANNIVERSARY

An address by Mr. L. F. Sensabaugh, of Nashville, Tenn., head of the leadership training section of the General Sunday School Board, on "The Church and the Educational Crisis" featured our Sunday school anniversary at the annual conference at Fayetteville last Wednesday evening. Mr. Sensabaugh's address was of high order and will be remembered for years to come. Prof. H. E. Spence, chairman of our Sunday school board, presided over this meeting. Rev. Thomas McM. Grant, secretary of the board, offered the prayer. The conference superintendent and elementary superintendent made brief reports concerning the year's work and prospects for the new year, and Hay Street choir rendered special music. Certificate of award were delivered to the 115 preachers who during the year earned one of more certificates of the standard or Cokesbury training courses.

OUR STAFF IS INCREASED

In addition to re-electing the conference superintendent and elementary superintendent for another year, the conferenec in session in Fayetteville last week voted, upon recommendation of our board, to add another worker to our staff in the capacity of rural worker, who will give special attention to the promotion and etxension of our work in the rural and neglected areas of our conference. This action was taken out of a realization of the fact that our work has developed so rapidly and the needs of the field are so great and opportunities for advancement so abounding. More definite and detailed announcements will be given next week.

ANNUAL BOARD MEETING

Our Sunday board held its annual meeting Wednesday atfernoon of last week, at which the work of the past year was carefully reviewed and plans for the coming year were agreed upon. Members present included Prof. H. E. Spence, chairman; Prof. R. N. Wilson, vice chairman; Rev. Thomas McM. Grant, secretary; Mr. E. J. Cheatham,

(*Continued on page twelve*)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond. Hookerton, N. C.

HALLOWE'EN PARTY

In order to stir up enthusiasm in the Falling Creek Epworth League the president decided to start a campaign for new members, the first and third departments opposing the second and fourth. Each side evinced quite a bit of enthusiasm from the very beginning, but both sides could not win. The contest closed the latter part of October with the second and third departments as victors.

On Friday night the conquered ones delightfully entertained the other side and several visitors with a Hallowe'en party at the Grantham school building. The guests were met at the door by ghosts and led to a tub of water, where each had to bob for an apple. Much credit is due Mr. Seymour for being the first to succeed. Miss Dixie Montague from Goldsboro gave several readings which were enjoyed by all. The entrance to the "mystery hall" was carefully guarded by a cold-blooded ghost who kicked everyone through a barrel even if they were as large as Dr. Warrick. The ghosts then conducted the guests through the "mysterious cave." To the surprise of every one a witch accompanied by a wee ghost chanced upon this scene. Some hearts were gladdened by the witch, while others went on their way wondering who this prophetic creature was. After a thorough search for the severed parts of a dead man's body the guests were served delicious refreshments. Each one left saying they had a jolly time.

Miss Lessie Blackman,
Cor. Sec.

Gee, but that country out there around Falling Creek surely is full of ghosts. Aren't you still skeered?

Any news? Send it!

Epictetus was a Stoic philosopher who lived in the latter half of the first century A. D. His life was a very interesting one, coming in that age when the early Christians were trying to gain a foothold in the lives and thoughts of the world. He wrote many sayings, the majority of which were lost, though a few copied by his disciple were retained. Epictetus' short, pithy sayings contain ethical value equal to that found in the writings of the New Testament that was being written upon papryl at the same time. So far as we have knowledge of this philosopher, he was indeed a virtuous man of high esteem, though driven out of Rome because of his writings. Listen at Epictetus as he speaks:

Nothing is smaller than love of pleasure and love of gain and pride. Nothing is superior to magnanimity and gentleness and love of mankind and benificence.

Noman who loves money and pleasure and fame, also loves mankind, but only he who loves virtue.

Difficulties show what men are.

No great thing is created suddenly, any more than a bunch of grapes or a fig.

No man is free who is not master of himself.

He is unreasonable who is grieved at things which happen from the necessity of nature.

Reason is not measured by size or heights, but by principle.

There grew a little flower once
That bloomed in a day,
And some said that it would ever bloom,
And some said it would fade away;
And some said it was Happiness,
And some said it was Spring;
And some said it was Grief and Tears,
And many such a thing;
But still the little flower bloomed,
And still it lived and throve,
And men do call it "Summer Growth,"
But angels call it "Love!"

—Selected.

"He is the richest who is content with the least."

ERAS

An era is a fixed point of time, usually a remarkable event from which years are computed. In the history of the world, the creation of the earth and the birth of Christ are the most important.

There are many chronologies that are based upon the creation of the world. The epoch, or era, adopted by Bossuet, Usher and other Catholic and Protestant divines, places the creation in the year 4004 B. C. The era of Constantinople places the creation at 5508 B. C. The era of Antioch, which was used till 284 A. D., has the creation in the year 5502 B. C. The era of Alexandria declares the creation of the world to have been in the year 5492 B. C. The era of Abyssinia has the same date for the creation. The Jewish era began with the creation in the year 3760 B. C.

The Greeks computed time in four periods, called Olympiads, since it was every four years that the Olympic games occurred. The first Olympiad was 776 B. C., this being the year that Coroebus was victor in the Olympic games.

The Romans dated time from the date which was the supposed time of the founding of the city, which April 21, 135 B. C., this being in the third year of the sixth Olympiad.

The Mohammedan era, or Hejira, begins on July 16, 622, and the years are computed by lunar months. The Chinese reckon their time by cycles of 60 years.

The Julian epoch, which is based on the coincidence of solar, lunar and indictional periods, is fixed at 4713 B. C., and is the only epoch established on an astronomical basis.

The Christian era computes time from the birth of Christ. It was first introduced in the sixth century, and was generally adopted by 1000 A. D. The birth of Jesus was beloved to have been four years earliier than the beginning of the agreed date of the era.

The Christian era is logically subdivided into three parts. First, there is the Apostolic Age. This age of the first generations of Christians who struggled so faithfully with the new truth, who would tell others of its power and values. By the fourth century A. D. the new group was well organized in the Greek and Roman kingdoms, and the bishop of Rome becomes presiding bishop over the entire number of churches. Secondly, there is the age of the Reformation. The church had so extended itself and crystalized itself into ritualistic and doctrinal methods that there began a breaking away from the traditions of the mother church. These disruptions occurred particularly after the Crusades, and though there were many local disturbances throughout Europe, we do not know of a mass movement till the time of Luther. The beginning of protestantism marked a new age for the church.

The third age of marked activity in the church is the age in which we live. This is the Modern Age. We have the institutions of all the past ages; we have left-overs from the various creeds that have sprung into existence; we have impoverishing customs that are still sacred to some; we have worn-out rituals that are relegated to the sacred burial grounds of our minds; we have documents that lived in men's minds of tha past that to us are pale and flaccid and no longer stimulate men to action. This is our age. We must deal with these things left us, re-boil them with a new fire of worth and of sacredness, relieve our minds of the slag, the non-essenitals, and with the new truth for the modern age, the facts of life, the truth of conduct, the value of the human life, the real purpose of living, do for our age the things that are best, and that will lift all of us to that higher stage in life which we hope for.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1209 North Hamilton, Street, High Point, N. C.

"PEPPY PARAGRAPHS"

By W. A. B.

If your league is at low ebb pep it up. High tide should always follow low.

Give the leaguers something, and they will attend the weekly meetings. You can't fool even young people all the time.

If a good program, well executed, will not reach him, give him something to do.

No league chapter is efficient with less than four departments—all working.

All together for a GOOD league, a STRONG league, a BIG league.

Remember Memphis—December 31-January 3.

Asheville, Nov. 14.—From this altitude the Epworth League of our conference looks more than passingly good. Your field secretary has just visited Salisbury, Statesville, Hickory, Morganton, and is now at the top of the mountain. This league work is intensely interesting and—yes, he is giving all of his time to it, having been released from the church at Concord. The Western North Carolina conference demands the full time of a field secretary, and the time is not far distant when two, or more, will be serving the church in this fruitful field.

The hope of our church is in our young people. The Epworth League reaches these young churchmen and church women as does no other organization. Let the ministry and the church give the Epworth League the support it should have, and a revelation will unfold before us. But back to our story. We found Brother Z. Paris, the new presiding elder, at Salisbury all on fire for the league. We expect great things from the Salisbury district. The Statesville district is planning a real efficiency institute for January under the leadership of Mrs. R. M. Stafford, the wide-awake and censecrated district secretary. The Marion district will also put one on in the spring. A district union is to be formed—maybe two—in the Marion district. With the president of the league board, Brother Bond in Morganton, and with the presiding elder, Brother Cole, together with Brother Rogers, the live wire district secretary, and other good officers, this district will be heard from. Everybody knows that Brother Sprinkle of the Asheville district, is for the league strong, as is Dr. Chappell, and the others of our Asheville district preachers. Mr. Clyde Taylor is a capable and interested district secretary, and with Bro. B. L. Lunsford, the third department superintendent for the conference, holding forth at Asheville, there's nothing to fear from this quarter. The field secretary will visit the Waynesville district Monday and Tuesday and will land in Greensboro Tuesday night to assist in the work of the efficiency institute which begins there Tuesday night.

The Epworth League, to really do its best work must be organized in some way in each district. The district secretary is the field agent for the district and without him the district is unable to do its work. His duties are:

1. To correspond with all chapters in the district, and with those pastors in any of whose churches there is no league.

2. To visit the chapters in his district as frequently as possible.

3. To hold institutes in central places, so as to reach all the leagues.

4. To organize new chapters.

5. To send a written report at the end of each quarter to the general secretary at Nashville, and to send a duplicate to our conference president, Rev. L. B. Hayes, Winston-Salem. The conference allows him $40 each year for traveling expenses. Some districts contribute many times this amount, however, as is inevitably necessary, if he is to cover the district and do effective work. See that you have a live, consecrated district secretary. Furnish him the means for travel and boost your district. An efficiency institute or more in each district this year is our goal.

W. Arthur Barber.

CHARLOTTE INTERMEDIATE CITY UNION

The Intermediate Epworth League City Union met at Duncan Memorial church Sunday afternoon, November 2, at three-thirty. Despite the downpour of rain four leagues were represented with seventy-nine intermediates present and a number of visitors. A very interesting program was carried out. The scripture was given from memory by eight girls from Hoskin League. Rev. Mr. Surratt offered prayer, which was followed by a song and offering.

Katherine Bost gave a reading, "Meditation," after which Hoskin League sang a chorus. Edna Johnson recited "The House by the Side of the Road," and "What Is Prayer?" by Bertie Cloninger was well given. Duncan Memorial then gave a song, after which we had roll call, minutes of last meeting and attendance banner contest. Hoskin League favored us with a duet, "He Gave His Life for Me," which was very impressively sung. Announcements were made and the report on contest given. Hoskin League won the banner, having one hundred per cent of their members present. Duncan Memorial and Trinity tied, having eighty-eight per cent present.

Mr. Jerome presented the banner to Hoskin after making a splendid talk. Mr. McTeer, superintendent of Hoskin League, responded with a plea for all to live clean-cut lives, above reproach, and not only keep the boys and girls we have but win others to the work.

We decided to have our next meeting at Hawthorne Lane church on New Year's night, first having a social, then later a consecration and watch service. We are hoping and praying that in this service we will kin girls and boys to the work of the Master, and we who are already in the battle reconsecrate ourselves anew and begin our new year's work with renewed interest. After singing "God be with you until we meet again" we were dismissed with the league benediction.

Mrs. Jennie M. James,
City Union Supt.

EPWORTH LEAGUE UNION

Believing that "in union there is strength," Rev. J. C. Gibbs, pastor in charge of Morven circuit, conceived the idea of organizing the Epworth League Union of Anson county. This organization is just what its name implies, being a union of all the leagues in the county.

Its purpose is to bring the leagues in closer touch with one another and by an interchange of ideas to be a mutual help.

The Union League was organized at Morven last February with a goodly number of the leagues represented. The following officers were elected: Rev. J. S. Gibbs, president; Miss Nannie Huntley, secretary; Miss Rosa Pegues, treasurer.

It was decided, after discussion, that the leagues meet the first Sunday afternoon of each month at some one of the churches in the county.

After the organization was perfected the remainder of the time was given

(continued on page fourteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Expressions of Sympathy—Since the going of Mrs. Mattie A. Jenkins many expressions of sympathy have come to us. This great and good woman had a wonderful grip upon the hearts of our people throughout the conference. Our hearts are sad at her going. Her influence will abide and all who knew her are rich for her having lived and wrought among us.

* * * *

Organized Classes—The Wesley classes and all other organized classes are going to roll up their sleeves this fall and give us a great Thanksgiving offering. I am counting on the president and teachers of these classes to organize their classes and make our Thanksgiving contributions the big-best they have ever been. "We do things" is not an idle motto with these classes who really stand for things that are really worth while. The orphanage has known for a long time that we had not better friends than those who constitute the members of these classes. Our hearts are going to be made glad because of what they do for us within the next few weeks.

* * * *

Gratitude—At this season of the year our hearts are overwhelmed by a sense of the goodness of our heavenly Father. For us not to be grateful for the blessings bestowed would prove conclusively that we are unworthy. As we count our many blessings let us not forget those who need to share our gifts. A great stream of contributions both great and small should flow into the treasury of the Methodist Orphanage during the Thanksgiving season. The other orphanages of our state are counting on Thanksgiving to put them back on their feet. Our people will not be less loyal and generous to our own beloved Methodist Orphanage. Let's unite in one great plan that will clear up our debt and put our home on a good financial basis. All together for the next four or five weeks!

* * * *

Sunday School Superintendents—There are many Sunday school superintendents who keep the Methodist Orphanage close to the heart of their Sunday schools throughout the year. There are others who send us an offering occasionally. These have our sincere appreciation for the great help which they are giving us. How we would rejoice if those Sunday schools which never remember us would pull themselves together this year and send us a Thanksgiving offering. Of course all the Sunday schools that took up a Thanksgiving offering last year on Sunday before or Sunday following Thanksgiving Day will do as well if not better this year than they did last year. I just want all to know that I am counting on one hundred per cent of our superintendents and Sunday schools to do their utmost for us this year!

* * * *

To the Pastors—Our pastors know the absolute necessity of sending us large specials since the Orphanage assessment does not more than meet one-half our financial obligations. None of them want us to double their assessment; yet we would have to do so unless we received a large number of specials from the various charges throughout the conference. The Thanksgiving season is the opportune time for giving every church on every charge an opportunity to make a special offering to our Methodist Orphanage. I am counting on every pastor to do his level best for us this year. As a rule Thanksgiving Day is not the best time for the offering. I wish to urge station charges to take their Thanksgiving offering on Sunday before Thanksgiving Day or on Sunday following Thanksgiving. I sincerely trust that pastors on circuits will give all their churches an opportunity to make a special offering. I would suggest that they begin Sunday before Thanksgiving and continue through four Sundays until they have reached every church on their circuits. It is imperative that all our pastors come to our relief. We are standing still along some lines where we need to "go forward." Let's make a record this Thanksgiving that will be in keeping with our devotion and loyalty to our beloved Methodist Orphanage!

* * * *

Our Needs—1. A Thanksgiving offering from every church, Sunday school, organized class and every church member during the Thanksgiving season.

2. Four thousand and two hundred dollars with which to seat auditorium.

3. Tho thousand dollars to equip stage.

4. Tho thousand dollars with which to furnish the library and reading room.

5. Fifteen thousand dollars to pave Glenwood Avenue, in front of our campus, which the city is asking.

6. Every Sunday school within the bounds of our conference, giving one Sunday's offering as a special to our orphanage.

7. Every Wesley class in the conference contributing a monthly offering for the support of our cause.

8. One hundred individuals to support a child each.

9. Hundreds of friends to write the orphanage in their wills.

10. Some one to furnish money with which to beautify our campus.

11. Thirty-five thousand dollars for a building for little children under five years of age for which we have made no provision.

12. Thirty-five thousand dollars for a boys' dormitory for which we have plans and specifications.

* * * *

YOUR CO-OPERATION INVITED

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

The voice of the helpless, the cry of the distressed strikes a responsive chord in the hearts of the people of North Carolina. That voice and that cry has been answered in the erection and equipment of orphan homes which have been planted by religious and fraternal organizations in various sections of the state. The question of maintenance on a proper basis is one with which the management of these homes have to contend from time to time. It is the question of maintenance for which this committees asks the consideration of all North Carolinians during the approaching Thanksgiving season.

A Call to Service.

It is the duty of today with which we should be most concerned. The sun will tomorrow either rise in splendor or behind a mask of weeping clouds. Remorse comes from something that happened yesterday, or the dread of what tmorrow may disclose. But let us remember that the same love and patience that are anticipated for the morrow will shine with tender promise into the heart of today.

In no other channel of effort is our mission in the world so vividly and practically exemplified as it is in the support of the orphan homes. Here are gathered the fatherless and motherless children of our state enjoying the fostering care and protection provided for them during the years of their youthful development. In these homes they are given the education and training so essential to their success in the great battle of life in this world and to fit them for a happy existence in the life to come.

Responsibility to the Child.

It is to one of these splendid institutions that every man, woman and child in North Carolina, who is blessed with earning capaicty, is requested to forward the amount of one day's income on, or near, Thanksgiving Day. Let us forget self, rise above sentiment and remember our fundamental responsibility to the child—the orphan child. Let us remember that our problem and responsibility as patriotic citizens of a great, progressive commonwealth is to see that every child has an equal chance for development into upright manhood and womanhood. In not other way may this responsibility to fatherless and motherless children be more effectively discharged than by whole-hearted co-operation with the management of the orphan homes.

The Formative Period

In the very nature of things, orphan children are not capable of determining the wisest course to pursue along life's pathway. Divergent paths lie out before their vision. The unseen and the unknown stir strange emotions in their tender hearts. The siren voice of the world often appeals to their young lives, and sinful pleasures enter where better things should abide. Shall we, men and women of North Carolina, ignore the promotion of their highest and best interests and yield entirely to the accumulation of worldly effects for our own comfort?

Give As God Has Prospered You

The humble day laborer is as much entitled to become a beneficiary of God's blessings for his smaller donation as is the captain of industry who gives proportionately of his means to this worthy cause. The appeal is to every class and condition of men and women to join in taking advantage of this precious privilege to "visit the fatherless in their affliction."

In some measure the response of the people to this invitation involves the children already in the orphanages, for the managements have come to rely upon liberal Thanksgiving Day receipts to meet the budget of the closing year. Liberal contributions from all concerned would certainly open the doors of these orphan homes to additional inmates who ought to be there.

Finally

We call upon the editors of the state papers, daily and weekly, secular and religious, to give the widest publicity to this movement which is philanthropic in purpose and statewide in extent. We call upon all church leaders of all denominations, including pastors, Sunday school superintendents, women workers and others of influence, to urge the giving o fa day's income to some one of the orphanages. We call upon the officers of the various fraternal oruers to bring this appeal to the attention of each man in their membership and try to enlist his support of this modest offering. We respectfully request the superintendents and teachers of secular schools, colleges and universities to induce their students and friends to unite with them in giving a day's work, or wages, to the needy orphans of North Carolina. We invite the co-operation of doctors, merchants, public officials and all others to pass the word along, with the divine injunction, "Suffer little children to come unto me for of such is the kingdom of heaven." Most respectfully,

M. L. Shipman, Stacey W. Wade, W. A. Graham, J. R. Young, John D. Berry, Mrs. Kate Burr Johnson, Mrs. Jesephus Daniels.
Raleigh, N. C., 1925.

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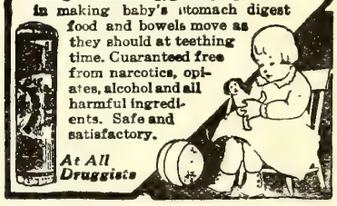
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"THE KIND OF PASTORS I LIKE"

An article in the Advocate for October 22, "The kind of pastor I like," gives me fresh courage to try to write what has been on my mind for over a month. That is a message to the preachers during conference or to be put in the Adovcate or the waste basket one.

I am a plain country woman, but one who loves the Lord and tries to live for His glory, and while I've tried to discourage my friends, when they talk about the preacher, in my own heart I know they had grounds for some of their criticism.

My brother-in-law, Presbyterian preacher, has given me by his daily life a good idea of what a true pastor should be.

Up early enough in the morning for a season of prayer and Bible study for his own spiritual life before breakfast. A prayer and song with the children at breakfast. Then several hours studying his sermon and Sunday school lesson, after which some work in his garden before dinner. And then with a list of his church members in his vest pocket, off on his rounds of visiting. If there are sick members they come first; on almost all visits he reads and has prayer before leaving. And the people seek him far and wide; he is loved by the Methodists and Baptists in the community, and sought out in case of sickness or sorrow by the Baptist brethren more often than their own pastor.

He never speaks of money matters from the pulpit, unless for some special drive that is on.

His services as pastor is sought after in three states, and while he stood so high as to win a fellowship at Union Seminary, Richmond, and could have thrilled city churches with his eloquence, he prefers the needy country churches, and to give them real soul food in his sermons. So important is the Sunday school he always teaches a class, and has held Sunday school at night rather than let the children go untaught, always kneeling for prayer on entering the church. Contrast that with some of our preachers, who come in the church, stick their head out of the swindow to spit out a wad of tobacco before entering the pulpit and never so much as bowing his head for a prayer. Then at night sometimes smoking a cigar on the church ground.

How can we expect consecration in the pew if the preacher makes himself vile with tobacco, and what can the mothers and fathers do when they are trying to teach their children the evils of tobacco when they have such an example? And what can some of the members do when they are so repelled by it that it is about the only thing they can remember about the pastor's visit that month? The text is forgotten, but the memory of that tobacco spittle out of the window is burned in my brain, it seems.

Our pastor can get up and tell us we can have a good Sunday school if we want it bad enough, yet he has never wanted it bad enough to get here early the one Sunday in the month to conduct it for us, or teach a class and to teach us by example.

Can you wonder that some members in the church think $500 is too much to pay on his salary—that he is not worth it to the community—and truly he is not.

Give us more consecrated pulpits and we'll have more consecrated pews. No matter how fine his sermon, even if he is reading one we've already read from the Christian Herald, he won't help us one bit more than his actions outside of the pulpit help us.

From an humble church member, who knows Jesus as her dearest friend and companion, and who is praying earnestly for more of the Spirit's power in her own heart and life, and on the church and ministers that we may be concerned about the coming of Christ's kingdom on earth.

Stella V. Sparrow,
Member Bethany Church, Bath Ct.

WOMAN'S PAGE

(*continued from page eight*)

years has been a most encouraging one. But they feel that one of the very greatest things that they have ever done is to "adopt" Miss Nina Troy, a former member, as their representative in the foreign land. They have been lavish with their kindness and attention to Miss Troy since she has been home on her furlough, and the meeting, account of which follows, and for which we thank Mrs. Richard Wills, is just another of the many pleasant occasions they have enjoyed with their missionary in the last few months.

"The ladies' parlor of the West Market Street church, Greensboro, was beautifully decorated with fall flowers for the meeting of the Margaret Foster Missionary Society Sunday afternoon, November 1. The student volunteers of Greensboro College were guests of the society on this occasion. The devotional service was led by Miss Margaret Glenn, president of the Life Service League. Mr. Alexander, of the college faculty, followed with a song. The meeting was then turned over to Miss Nina Troy, who represents the Margaret Foster Society in Laura Haygood Normal School, Soochow, China. Miss Troy spoke most interestingly for half an hour of her work in the school, of the students, and the conditions which confront the Christian girls upon their return to non-Christian homes. She touched on the subject of music in China, and her work with St. John's choir, which is composed of students from Laura Haygood Normal School and Soochow University. At the close of the meeting everyone was invited to linger for a cup of tea, macaroons and chocolates."

PLEASANT OCCASIONS

Chestnut Street church, Asheville, has had a full and intensely interesting week during the past week in its observance of Week of Prayer by the three missionary societies of the church, and the recording secretary, Mrs. Ethel wall, tells us most interestingly of these occasions. The first service was at the church on Monday evening with the adult society, and consisted of a devotional service which was followed with interesting discussions and with the election of officers for 1926. This meeting was well attended and most helpful. Tuesday afternoon at the home of Mrs. W. N. Owenby, a devoted member of the society who is confined at home by illness, another interesting meeting was held with the topics, "The Sue Bennett School" and the "Carolina Institute at Korea" being discussed. Several songs were sung and a most pleasant hour spent with this "mother in Israel." Wednesday afternoon was given over to the children under the leadership of Mrs. John Hodges, and Wednesday evening the young people presented their program with Mrs. Howard Clayton, superintendent in charge. On Sunday the pastor of the church, Rev. G. A. Stamper, delivered a missionary sermon and on Sunday evening Mr. J. H. Cathey, mayor of Asheville, gave an interesting talk on our new work in Czecho-Slovakia, which was followed by the installation of the officers by the pastor.

SUNDAY SCHOOL

(*continued from page nine*)

treasurer; Rev. B. O. Merritt, Rev. W. L. Maness, Rev. J. H. McCracken, Rev. C. T. Rogers, Rev. D. N. Caviness, Messrs. J. B. Atwater, M. J. Cowell, E. H. Gibson, Chas. S. Wallace, and E. S. Yarbrough. Rev. Rufus Bradley and Rev. J. A. Martin were in the conference but unable to attend this meeting on account of other duties. Visitors included Mr. Sensabaugn of the General Sunday School Board and Mr. O. V. Woosley, superintendent of Sunday school work of the Western North Carolina conference. Careful and prayerful attention was given the interests committed to this board, Mr. Sensabaugh stating publicly that of all the numerous board meetings he had ever attended never had he attended one that was more business-like or more careful to consider the interests committed to it.

PLANS FOR NEW YEAR

Plans for the advancement of Sunday school work in the North Carolina conference during the coming year are summarized in the following recommendations of the Sunday school board adopted by the annual conference last week:

1. That standard training schools be conducted in communities guaranteeing an enrollment that will make it possible to issue a minimum of 50 certificates of credit.

2. That Cokesbury training schools be conducted, where practicable, in communities not already served by standard training schools.

3. That the Sunday school board express its appreciation to the presiding elders, pastors and superintendents for their interest and co-operation in behalf of Sunday schools and bespeak their continued interest and co-operation and ask that they join members of this board in taking for credit annually one or more units of the standard Cokesbury training courses.

4. That we recognize the educational value of the official program of work for schools, departments and classes, and continue with renewed vigor our effort to make them operative throughout the conference.

5. That we co-operate heartily with the General Sunday School Board in its church-wide Sunday school membership campaign.

6. That special stress be laid upon the matters of evangelism in the Sunday school and that we recommend to pastors and Sunday school officers and teachers the plan outlined by the General Sunday School Board.

7. That we heartily approve and recommend the observance of Children's Week in as many of our churches as practicable.

8. That an effort be made to secure the observance of Sunday School Day in all Sunday schools.

9. That we recognize the inspirational and educational value of district, sub-district and charge institutes, and arrange to hold such meetings wherever practicable.

10. That we go on record as favoring week-day religious instruction properly correlated with the work done on Sunday, and call attention to the special materials for schools undertaking this type of work available from the General Sunday School Board.

11. That we urge building committees to acquaint themselves with the building standards of their church, available through their conference Sunday school board office at Durham and through the joint committee on church and Sunday school architecture.

12. That we recognize the importance of the preservation of the Christian home and endorse the home and parent-teacher work of the General Sunday School Board.

13. That we approve the action of the Sunday school board in adopting the Centenary adjustment plan and dual extension program.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

Old Folks Must Not Use "Physics"



DR. CALDWELL AT AGE 83

While Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, knew that constipation was the curse of advancing age, he did not believe that a "purge" or "physic" every little while was necessary.

To him, it seemed cruel that so many constipated old people had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils every day or two.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which regulates the bowels of old folks. A single dose will establish natural, healthy bowel movement for weeks at a time, even for those chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it is often months before another dose is necessary. Besides, it is absolutely harmless and pleasant to take.

If past fifty, buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's **SYRUP PEPSIN**

His Last Great Speech

(William Jennings Bryan)

The undelivered address is a summing up of all that Mr. Bryan had gathered in defence of the orthodox position in his fight against Evolution. You will want a copy and a few to circulate. **Price: Per copy, 25c potspaid; Five copies for $1, postpaid; 100 copies for $15, postpaid.**

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The METHODIST BENEVOLENT ASSOCIATION
J. H. SHUMAKER, Secretary
808 Broadway, Nashville, Tenn.

Our Little Folks

DON'T TAKE IT TO HEART

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish tomorrow,
Were we not unwilling to furnish the wings;
So sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.

How welcome the seeming
Of looks that are beaming,
Whether one's wealthy or whether one's poor;
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse and the heart-ache can cure.

Resolve to be merry,
All worry to ferry
Across the famed waters that bid us forget;
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.

—Tinsley's Magazine.

HOW MOTHER NATURE'S FOLKS KEEP THEMSELVES CLEAN

Once there was a little boy who didn't like to take a bath; he didn't even like to wash his face and hands or to comb his hair. One day when his Uncle Jack was visiting the boy's family he said to his mother that he should like to be a little wild boy and live in the woods with all the wild things.

Uncle Jack looked up from the book he was reading and took off his spectacles. He was a college profesors and knew more about birds and animals and all the wild things than the little boy's mother knew, though she knew a great deal.

"Methinks the birds and the bees and the eight-legged spiders and the wild-cats and bears and all the folks would be ashamed of you," said Uncle Jack to that little boy. "Should you like to take a walk with me?"

"May I go without washing my face and hands?" asked the little boy.

"O, suit yourself," answered Uncle Jack, who was as clean as could be.

"Come home in time for dinner," mother advised them.

So the little boy with dirty face and hands went to walk in the freshly rain-washed garden and woods with his clean, fine-looking uncle.

The first thing Uncle Jack did was to ask the little boy to look through a microscope to see a spider comb its hair.

"Where is its comb?" inquired the small boy.

"In its mouth," answered Uncle Jack. "Look through the microscope carefully." The little boy looked and he saw the spider put one leg after another into its mouth and comb out every speck of dust and dirt. It made the dust and dirt into little pellets and threw them away.

"An Englishman was the first to discover that fact about spiders," Uncle Jack explained. "And now please notice the beetles. They are never dirty. The dirt slides off their shiny backs, and their little gauzy wings are always clean. Now, if you please, watch the mother robin comb her feathers."

The little boy watched. He saw her comb her feathers with her beak straight to the tip end.

"Birds always keep clean, and white birds are always white," said Uncle Jack. "Even common fleas keep their faces washed and their bodies cleaned. Now, through the microscope let's watch a fly wash his face and comb his hair."

They did; they also watched an ant give her head a hard scrubbing. Then they watched a bee brush off her body. She stood on her hind legs and brushed and brushed. Then she kneaded the pollen into a little pellet that she carried into the hive in the corner of the garden. Uncle Jack said she had changed the pollen into beebread to feed the baby bees.

Next the boy was obliged to watch the duck take their splashing baths in the pool. After then the house cat winked at him and washed her face until he looked the other way because Uncle Jack was laughing.

"Mother Nature's folks always wash and comb and brush themselves," Uncle Jack said. "The gray squirrel on the fence is scrubbing her face this minute."

The little boy was obliged to look, and while he was gazing at her the squirrel brushed her coat hard and carefully.

In the edge of the woods a chipmunk not only washed her face, but scolded and scolded the little boy for something.

For once in his life the little boy didn't enjoy walking through the home woods with his Uncle Jack, and he was glad when it was time to go home to dinner. It seemed as if everything that lived in the woods was washing or combing or brushing or cleaning house.

The little boy didn't have to be told to wash his face and hands and comb his hair before dinner that night. He went straight to the bathroom, scrubbed himself clean, combed his hair, and laughed.

Uncle Jack and mother laughed, too, but the little boy's father, who didn't know what had happened, was so startled when he stepped into the dining room and saw the little boy all clean and shining without having to be sent away to wash his face and hands—the little boy's father was so startled that he forgot his manners and stared.—Francis Margaret Fox, in Youth's Companion.

A CREED

I would be true,
For there are those who trust me;
I would be pure,
For there are those who trust me;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;
I would be friend to all—
The foe—the friendless;
I would be giving,
And forget the gift;
I would be humle,
For I know my weakness;
I would look up—
And laugh—and love—and lift.

—Howard A. Wheeler, in "Association of Men."

A little girl lost herself, and the traffic officer was doing his best to find out who she was and where she lived.

"What is your name?"

"Hazel."

"Whatis your last name?"

"My name is Hazel."

"Hazel what—what name comes after Hazel?"

"I don't know what it'll be; I'm not married yet."—Watchman-Examiner.

An Arkansas editor says the average woman wants a strong, inflexible man who can be wrapped around her finger. And what the average man wants is a clinging vine that can run the furnace.—Boston Herald.

Daphne: "I want to give Harold a surprise for his birthday—can you suggest something?"

Coral: "Tell him your age, darling."—Sydney Bulletin.

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100 from the North Carolina Conference *
140 from the Western North Carolina Conference *

for the

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The Rev. F. S. Love, Wilson, N. C., is Chairman of the North Carolina Conference Convention Committee.

The Rev. E. K. McLarty, High Point, N. C., is Chairman of the Western North Carolina Conference Convention Committee.

The Presiding Elder is Chairman of your District Convention Committee.

For full particulars, write the Chairman of the Conference Committee, or your Presiding Elder, or Ralph E. Nollner, Executive Secretary, 810 Broadway, Nashville, Tenn.

*Of this number, 12½% may be ministers, and 12½% miscellaneous (age not specified), but 75% should be young people, 17-30.

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Dr. Joy Editor of the New York says: J. M. Rowland stands at the top as a humorous writer in the South. These books sell for $1.50 each but we will send the two for one dollar each to Advocate readers until Christmas.

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For days the shadow of the coming sorrow hung over us and we realized the inevitable, yet how sharp the pang when the frail thread of life is snapped and she is gone.

Aside from the heart-breaking loss that comes to her immediate family and the little motherless ones, many feel the loss of a personal friend. She had those qualities that bound one to her and death has found an echo in the grief of those who esteemed and loved her.

She possessed the finer graces and gentle spirit that so fitted her for the place as "mother of the motherless." One need only to associate with her to feel the influence of her pure soul and noble spirit.

Truly she scattered the seeds of kindness that nave brought forth the flowers of love and friendship.

"Sunset and evening star
And one clear call—"

She had so lived that when the call came she could approach the grave "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

We will miss the smile and the friendly greeting, but we will not forget her for she will live painted on the walls of memory. While we will miss her we feel that she has eternal rest from pain. The night of suffering has faded before the sunlight of God's presence and glory. May the eyes that are closed in death behold Him "face to face," and the silent lips sing "Saved by grace."

Mrs. R. E. Prince.

GOALS FOR THS SALISBURY DISTRICT

We, your committee on findings, recommend the following goals for the Salisbury district for this year:

1. A revival in every church.
2. The organization of a woman's missionary society wherever practicable, at least one in every charge.
3. For Sunday schools a better trained leadership, a minimum increase of ten per cent in the enrollment, the observance of Sunday School Day and a monthly missionary collection in every Sunday school.
4. Salaries and collections in full.
5. The raising of the $6,000 allotted to this district for the promotion of our missionary work.
6. The collection of all educational pledges now due.
7. The Advocate in every Methodist home.
8. The collection of the quota for the Superannuate Fund for this year in every charge.
9. The organization of the board of lay activities in every church.

R. M. Courtney,
C. M. Pickens,
J. F. Moser,
A. F. Hartsell,
C. J. Goodson,

WESTERN N. C. LEAGUE

(*continued from page ten*)

over to music, readings and impromptu speeches.

Since that time it has met regularly with splendid attendance, and has been a constant source of actual help and inspiration.

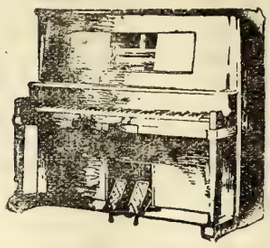
The excellent programs and the spirit of fellowship that prevails at these meetings make them well worth while. And should anyone ask what the league union has meant to the work, I shoul dsay without hesitation it has meant life—life more abundant.

Nora Peques, Cor. Sec.

"What do you think this country needs most?"

"What this country needs most is more men plowing the fields with plows, and less with niblicks and mashies!"—Judge.

We don't know what kind of skins make the best shoes, but banana peels make the best slippers.



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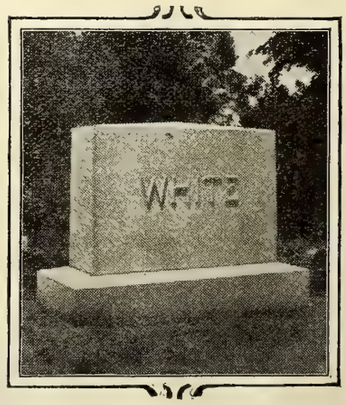
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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
FIRST ROUND

November

Mills River, Mills River, 11 21-22
Haywood Street, night 22
Weaverville Ct., Salem, 11 28-29
Mount Pleasant, night 29

December

Hominy, Pleasant Hill, 11 5-6
Biltmore, night 6
Fairview, Tweeds, 11 13
Oakley, night 13
Henderson Ct., Fruitland, 11 19-20
Elk Mountain, night 20
Swannanoa, Azalea, 11 27
Black Mountain, night 27

January

Spring Creek, Fairview, 11 2-3
Marshall-Hot Springs, 3 and night 3
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leiscester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FIRST ROUND

November

Tryon Street, 11 22
Spencer Memorial, 3 22
Dilworth, 7:30 22
Marshville, Marshville, 10 25
Unionville, Unionville, 2 25
North Monroe-Icemorlee, 7:30 25
Polkton, Polkton, 10 27
Peachland, Peachland, 2 27
Matthews, 7:30 27
Hawthorne Lane, 11 29
Weddington, Weddington, 3 29
Calvary, 7:30 29

December

Trinity, 11 6
Rural Trinity, 3 6
Brevard Street, 7:30 6
Waxhaw, Waxhaw, 10 7
Prospect, Midway, 2 7
Duncan Memorial, 7:30 9
Pineville, Pineville, 10 10
Chadwick, 7:30 10
West Charlotte, 7:30 11
Wadesboro, 11 13
Bethel-New Hope, 3 13
Morven, 7:30 13
Lilesville, Lilesville, 11 14
Ansonville, Ansonville, 2 14
Monroe, 11 20
Thrift-Moores, 3 20
Belmont Park, 7:30 20
Duckworth Memorial, 7:30 21

District stewards meet at Tryon Street church on November 24 at 2 p. m.

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro, N.C.
FIRST ROUND

November

Coleridge, Concord, 11 22
Ramseur-Franklinville, Ramseur, night 22
Uwharrie, Oak Grove, 11 28
New Hope, New Hope, 3 28
Ashboro, 11 29
Park Place, night 29

December

Randolph, Trinity, 11 5
Jamestown, Oakdale, 11 6
Highland-Archdale, Highland, 3 6
East End, night 6
West Greensboro, Muir's Chapel, 11 & night 12-13
Liberty, Staley, 11 13
Carraway Memorial, night 16
Wentworth, Salem, 11 & 3 19-20
Ruffin, Pelham, 11 20
Deep River, Cedar Falls, 11 27
Centenary, night 27

January

Reidsville, 11 3
Bethel, night 3
Randleman, St. Pauls, 11 20
College Place, night 10
Gibsonville, Gibsonville, 11 17

MARION DISTRICT
E. A. Cole, P. E., Marion, N. C.

November

Bald Creek, Bald Creek, 11 22
Burnsville, Burnsville, 7 22
Mills Spring, Lebanon, 11 28-29

December

Micaville, Martin's Chapel, 11 5
Spruce Pine, Spruce Pine, 11 6
Cliffside, Cliffside, 11 13
Henrietta-Caroleen, Caroleen, 7 13
McDowell, Nebo, 11 19
Marion First Church, 11 20
Cross Mills, Cross Mills, 7 20
Broad River, Kiesler Chapel, 11 27
Forest City, Forest City,, 7 27

January

Bostic, Oak Grove, 11 3
Spindale, Alexander, 7 3
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.
FIRST ROUND

November

Pilot Mountain, Pilot Mountain, 11 21-22
Rural Hill, Trnity, 3 22
Madison, 11 29
Draper, night 29

December

Stoneville-Mayodan, Stoneville, 2:30 & 6,night 5
Sandy Ridge, Sandy Ridge, 11 6
Yadkinville, Prospect, 11 12
Jonesville, Jonesville, Sunday 13
Ararat, Mount Herman, 11 19
Dobson, Rockford, Sunday 20
Summerfield, Battle Ground, Sat. & Sun. 26-27
Stokesdale, Stokesdale, Sun. night & Mon. 27-28

January

Danbury, Davis Chapel, Sun. 11 3
Walnut Cove, Walnut Cove, p.m Q. C. & night 3

NORTH WILKESBORO DISTRICT
Seymour Taylor, P.E., Noth Wilkesboro, N. C.
FIRST ROUND

November

Watauga, Henson 21-22
Wilkesboro-Wilkesboro, 7:30 22
Warrensville, Mill Creek 28-29
Creston, Creston, 3:30 29

December

Helton, Geeenwood 5-6
Laurel Springs, Nathan's Creek 12
Jefferson, Bethany 13
Sparta, Shiloh, 11 19-20

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

November

Mooresville, Central, 7 19
Mooresville Ct., Parosnage, 10 23
Lenoir Ct., Littlejohn, 10 25
East Hickory, 7 25
Dudley Shoals, Grace, 10 26
Rhodhiss, 3 26
Hickory Ct., Bethel, 7 26
Catawba Ct., Catawba, 10 28
Ball Creek, Mountain View, 2 28

December

Olin, Olin, 10 1
Cool Springs, Clarkbury, 2 1
Elmwood, Elmwood, 10 2
Troutman, 7 2
Spheherd, Vandeberry, 10 3
Mooresville Ct., Triplett, 11 6
Jones Memorial, 3 6
Stony Point, 7 7
Hiddenite, Hiddenite, 10 10
Taylorsville, 7 10
Granite Falls, 11 13
Lenoir, Frist, 3 13
Davidson, 7 16
Maiden, 11 30

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

November

Concord Ct., Bogers, 11 21
Bethel, 11 22
Gold Hill, Gold Hill, 11 26
New London, Bethany 28
Salem, Salem, 11 29
Badin, night 29

December

Albemarle Ct., Stony Hill, 11 5
Albemarle Central, 11 6
First Street, night 6
Landis, Oak Grove, 11 12
Kannapolis, 11 13
China Grove, night 13
Mount Pleasant, Center Grove, 11 19
Westford, 11 20
Harmony, night 20
Norwood Ct., Cedar Grove, 11 26
Norwood, 11 27

January

First Church, Salisbury, 11 3
Park Avenue, night 3
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

November

Rock Springs, Bethel, 11 21
Lowesville, Hill Chapel, 11 22
Stanley, Stanley, night 22
Maylo, night 25
Polkville, Polkville, 11 26
Lincoln Ct., McKendree, 11 28
Goodsonville, 3 and 11 28-29
South Fork, Vernon, 3 29
Lincolnton, night 29

December

Gastonia, Main Street, night 2
Mount Holly, 11 6
Lowell, Lowell, 3 and night 6
West End, night 9
Cherryville Ct., Mary's Grove, 11 12
First Church, Cherryville, 11 13
Belwood, Fallston, 3 13
Bessemer, Bessemer, night 13
Trinity, night 16
Cramerton, 11 20
McAdenville, night 20
Crouse, Antioch, 11 26
King's Mountain, 11 27
Franklin Ave., night 27

WAYNESVILLE DISTRICT
P. W. Tucker, P.E., 752 Branner Ave., Waynesville, N.C.

November

Haywood, Mt. Zion, 11 and 3 21-22
Canton, 11 22
Webster, Speedwell, 11 28
Whittier, Whittier, 11 29
Bryson City, Bryson City, night 29
Judson, Judson, 11 30

December

Hayesville, Sweetwater, 11 3
Miawessee, Martin's Creek, 11 4
Murphy Circuit, Tomotla, 11 5
Murphy Street, 11 6
Andrews, night 6
Robbinsville, Robbinsville, 11 7
Macon Circuit, Union, 11 11
Franklin Ct., Clark's Chapel, 11 12
Franklin Street, 11 13
Jonathan, Jonathan, 11 20
Dellwood, Dellwood, 11 and 3 19-20
Bethel, Liberty, 11 26-27
Waynesville, night 27

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
FIRST ROUND

November

Lexington, First Church, 11 22
Linwood, Cotton Grove, 3 21-22
Erlanger, Erlanger, night 22
Davidson, Arcadia, 11 28-29
Green Street, Green Street, night 29

December

Advance, Advance, 11 5-6
Grace, Grace, night 6
Cooleemee, Cooleemee, 11 13
Davie, Concord, 3 12-13
Burkhead, Burkhead, 11 20
Lewisville, Sharon, 3 19-20
Hanes-Clemmons, Hanes, night 20
Walkertown, Walkertown, 11 27
Kernersville, Kernersville, night 27

January

Welcome, Midway, 11 2-3
Ardmore, Ardmore, night 3
Thomasville Ct., Fairview, 11 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth, Mt. Tabor, 3 30-31

WANTED—A mature young woman for bookkeeping and stenographic work. Must be North Carolina Methodist. The Children's Home, Winston-Salem, N. C.

FROM WEBSTER TO ERLANGER

On October 27 the good people of Webster prepared a fine supper and gave a warm reception to their new pastor, Bro. F. W. Cook, and his family at the parsonage. The retiring pastor and his family were invited to remain and let this be a parting meal to them. It was thus that we celebrated our tenth wedding anniversary. After visiting home folks we arrived at the parsonage at Erlanger Saturday afternoon, October 31. The good people here had sent up a load of coal and a load of wood, then just as we finished supper the front door opened and in marched the biggest crowd of people we have ever received at a parsonage. Many of them were dressed in Hallowe'en costumes. They loaded down the dining table with all sorts of good things to eat—enough to last for several weeks. Then we spent a few minutes getting acquainted. We wish to say thank you, and may we have a profitable year together.

J. W. Bennett, Pastor.

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A fund of information on recreational leadership and program making. The educational and moral values of play, essential elements in the recreation program, organization, administration and leadership of recreation program, construction, principles of material for programs of physical, social and mental activities and types of churches and programs are some of the topics discussed.
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This game will be interesting to children as a game, but its most important function will be to establish an association between important locations in Bible lands and the events, characters and facts of interest associated with them. There are sixty-four cards—thirty-two on Old Testament, and thirty-two on New Testament events and characters. Net, 75 cents, postpaid.

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IN MEMORIAM

NANCE—Emily Mitchell Nance, age two months, daughter of Vernon and Annie Nance, passed to her reward October 25, 1925. Although living in this world but a few days she was a great sufferer. Her little body was laid to rest October 26th in the cemetery at Farmer in the presence of many friends.

Budded on earth to bloom in heaven.

Geo. W. Clay.

LUTHER—Mrs. Amy Luther, wife of Josiah Luther, passed to her reward October 27, 1925, the ripe age of 68 years. Her husband and two children, T. Elsie and Martin Edward, had preceded her to the grave. One son, Jas. W. Luther, still lives. She was a life long member of the M. E. Church, South, and was faithful to the last. She had many friends to mourn her departure. Not dead but sleepeth. She was buried Sunday, October 25, by her pastor, the writer. Geo. W. Clay.

ROYAL—Ethel Christina Royal, wife of Will Royal, deceased, and daughter of Mr. and Mrs. Joseph Fleming, went to her reward on August 4, 1925. She was in her 33rd year when the end came. She was in declining health for more than a year. She was very patient in her affliction and did not dread to die. The writer was at her bedside a few days before she died. She was happy and said she was ready to go. She was a faithful member of Center M. E. Church, South, having professed faith in Christ when a child of twelve years and joining at that time.

She was the mother of six children, four of whom are in the Children's Home, Winston-Salem. The writer being away, the funeral services were conducted by Rev. M. H. Vestal, assisted by Rev. R. L. Spier.

R. E. Ward, P. C.

MATHEWS—Francis Marion Mathews was born October 28, 1860; departed this life August 18, 1925.

Brother Mathews professed faith in Christ and was a faithful member of Prospect M. E. Church, South, for 44 years. He was married to Miss Thedocia Poindexter in the year 1892. To this union were born two sons and two daughters. His first wife died in the year 1900. He was married the second time to Miss Mary L. Brown. To this union were born two sons and two daughters. His second wife died in the year 1911. His eight children, two grandchildren and five brothers survive.

The funeral services were conducted by the writer, assisted by Rev. S. N. Gumgarner. R. E. Ward, P. C.

MATHEWS—Mary Ellen Perry Mathews was born November 18, 1848, died October 2, 1925. At the time of her death she was in her seventy-seventh year and the oldest member of Prospect M. E. Church, South.

She was married to Wm. A. Mathews in the year 1880. To this union were born four sons and one daughter, all of whom and the husband survive. She professed faith in Christ while young and joined Prospect church and lived a consistent Christian till the end came. She was a good neighbor and especially good to the sick. She will be greatly missed in her community.

The funeral services were conducted by the writer, assisted by Rev. S. N. Bumgarner. R. E. Ward, P. C.

WIKE—Aunt Mary and Aunt Rhoda. Mary Wike was born December 20, 1847, and died February 7, 1925. Rhoda Wike was born September 27, 1841, and died September 28, 1925.

These two sisters were known as Aunt Rhoda and Aunt Mary. They both made a profession in childhood and united with the Methodist church at East Laport. They were members of a large family of eleven children—Mrs. Irena Foster of Oklahoma, Mrs. Maria Bryson of Texas, Mrs. Emma Moody of East Laport, and those gone before are Nehemiah, Jeremiah, Hezekiah, Mrs. Ruah Shelton, Theodocia and Isabel.

Their home was always the home of the preacher. It was an inspiration to me as their pastor to hear them talk of their home to which they were going. In their affliction and suffering each became anxious to go. When Rev. S. H. Hilliard was their pastor a few years ago each requested him to conduct her funeral. He promised them that he would do so. Brother Hilliard was able to be with them to conduct both funerals. They are gone, but their influence still goes on in the community. J. W. Bennett.

TWIFORD—David G. Twiford was born at Stumpy Point, N. C., February 20, 1878, and died October 17, 1925, after suffering several weeks with kidney trouble. Brother Twiford made a desperate fight for life, but all efforts proved failures and at last it took his life. While he suffered intense pain almost beyond endurance, he bore it bravely and submissively. He took great delight in saying he would soon enter the happy rest that Jesus gives. He knew in whom he trusted, and when God called him he was ready. As he was passing away he sang "I am nearer my home today than I have ever been before." He leaves a wife, two daughters, two sisters and four brothers. Now he waits in heaven for us. Let us prepare and meet him on the golden streets of the happy rest.

Nellie Wise.

LAUGHINGHOUSE—Thomas J. Laughinghouse, son of Young Laughinghouse, was born Janury 16, 1836, and departed this life August 23, 1925. He was born at Vanceboro, N. C. When the Civil War came on he enlisted in the Confederate army and continued in the service until the war ended. He was once wounded slightly in the wrist. He had been living in Manteo for twenty years till his death. He was the last one of a family of eight children. He was a member of the Free Will Baptist church. He leaves five children—Mrs. Augusta Peal of Manteo, George, Richard, Mrs. J. H. Lewis and Rufus. He was a very good man and leaves the legacy of a good name. It was the writer's privilege to visit him several times during his illness and we always found in him the spirit of patience and steadfast hope of eternal life. We miss his presence very much. May our gracious heavenly Father comfort the sorrowing ones.

A. W. Price

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and mercy has seen fit to remove from our midst on September 10 Mrs. I. C. Rowland; we, the members of the Woman's Missionary Society of First M. E. church, Henderson, N. C., in token of our appreciation and in remembrance of her resolve:

First, That while we bow in humble submission to the divine will, we mourn her going from us.

Second, That we have lost a faithful and devoted member, one who walked close to her Lord and was happy in His service.

Third, That we extend to her children our deepest sympathy. May our heavenly Father comfort them.

Fourth, That a copy of these resolutions be sent to her bereaved family, a copy to the Christian Advocate, a copy to the Henderson Daily Dispatch, and a page in our minute book be inscribed to her memory.

Mrs. Asa Parham,
Mrs. N. B. Thomas,
Mrs. J. L. Currin,
Mrs. W. T. Cheatham,
Committee.

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Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water upon receipt of the two empty demi-johns which I agree to return within thirty days.

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Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three week's visit to this celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.

After using Shivar Spring Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am

Very respectfully, J. H. B.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease. J. D. M.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia.

Mrs. C. has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. W. C. C.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

Mrs. H. C. E.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. C., M. D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. Mrs. J. R. C.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and [illegible] heartily recommend same.

[illegible] F. M., M. D.

I suffered with i[illegible] South Carolina.
was stricken with a[illegible] rheumatism; was helpless for months, and since u[illegible] spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. M. L. U.

Duke Univ L[illegible] 15Oct26

NORTH CAROLINA
Christian Advocate

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Some Objectives of the Young People's Convention

By FITZGERALD S. PARKER

THE general purpose of the Young People's Convention is becoming well known throughout the church. Nevertheless, it is needful that a very clear and definite knowledge of what it is designed to achieve be constantly reiterated through the press and held up in every possible way.

There is, of course, a close relation between planning and realization. If those to whom the arrangements have been committed and upon whom rests the responsibility for making the program and engaging its personnel do not perceive with clearness and plan with inspired wisdom, there will necessarily follow, if not total failure, certainly but an ambiguous success. I am sure that the administrative secretary and the several committees of the organization feel the force of this principle. But it is equally necessary that the church understand the purpose of the convention and the general outline of plan and program, because the church must be brought to its knees, else the best laid plans will prove abortive.

We are quite accustomed to quote the startling sayings of our Saviour: "Without me ye can do nothing"; "If ye shall ask anything in my name, I will do it"; "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit unto them that ask him." We are not ignorant of Paul's expressions of both dependence and confidence: "We had the sentence of death within ourselves, that we should not trust in ourselves"; "When I am weak then am I strong"; "The weapons of our warfare are not carnal, but mighty through God"; "I will glory in my infirmities, that the power of Christ may rest upon me." Again and again Paul begs the churches and his friends to pray for him, and we are not at liberty to omit these prayers of intercession from the sum of the factors that made Paul the master of European thought and Paul's Christ the adored of the most enlightened peoples of any country or age. Paul did not do it in his own strength. Probably he was no greater than Plato or some others of the ancient leaders of thought; but the power that wrought in him was mighty through God in answer to prayer. We come back to the words of Jesus, "Without me ye can do nothing," and the words of Paul, "I can do all things through Christ who strengtheneth me."

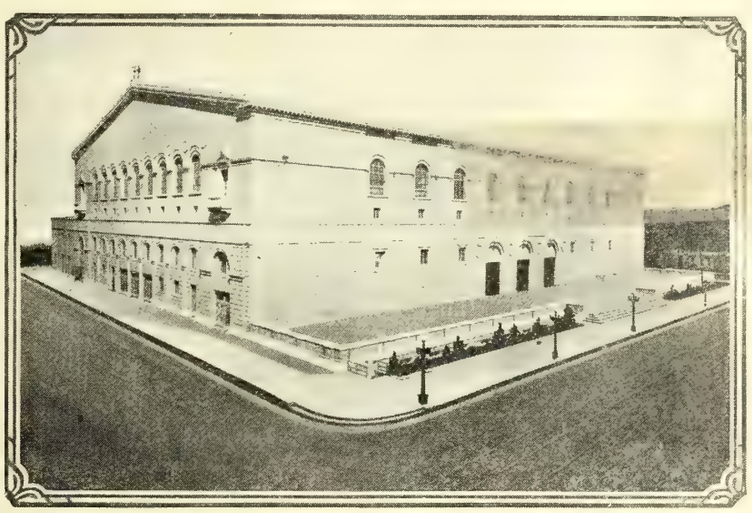
We shall pray effectively in some relation to our knowledge. Knowledge of what we are aiming at in the Young People's Convention will give us one of the conditions of prevailing prayer.

The convention book of information places the objective on the first page. Wide as has been the distribution of the book, it is appropriate that we quote here. The objective of the convention is:

"To bring a selected representative group of young Methodists face to face with Jesus Christ as Saviour and Lord, that they may know his mind and will in relation to the outstanding problems which youth faces in the modern world and may commit themselves to do his will in every relation of life."

It will be worth while to ponder these words and to elaborate them in our thoughts and prayers. Without formal exposition it will be worth our while to think further of some things implied in them.

To raise up a spiritual leadership is the outstanding need of today. It is probable that the Christian ministry is better furnished with tools and intellectual culture than at any previous time; but it is to be feared that the grasp of ministers of religion is not so strong upon the fundamentals of faith, that the experience of personal salvation is not so vivid, that the sense of reality of the things of the spirit is not so clear, that the impression of moral obligation and the sensitiveness of conscience have both weakened within our times. Therefore, our leadership is not in the power of the Spirit; at least not in the measure that the times require if Christ's truth and life are to triumph.



Municipal Auditorium, Memphis, Tenn., where the main sessions of the Methodist Young People's Convention will be held December 31-January 3

"Like people like priest" is a saying that must once have had currency; for it is more than once quoted in prophecy as a prediction that both the religious leaders and those whom they were misleading should be overwhelmed in the same calamity. It admits of another application, and we see the same lack of leadership among the laity. It is not a low average of either intelligence or morals, but the absence of the strength that impresses and commands the following of men in the realization of Jesus' way of life on earth.

What is becoming of our young people? As a matter of course they are not all in the same class; but from among them must arise great spiritual leaders if the present generation of young people is to be saved. Whether the sense of separation between youth and the older generation is conscious or only an unarticulated impression, it exists as a problem that calls for solution through the raising up of leaders from among young people themselves.

This need the convention is designed to supply. Jesus taught us that we are to pray the Lord of the harvest to send forth laborers into the harvest. He himself chose his apostles with utmost care, and only after spending a night in prayer to God did he designate any for this supreme place of leadership. We may well join our Lord in faithful and unfaltering intercession for the raising up of leaders of youth today.

That they may know the will of Jesus Christ "in relation to the outstanding problems which youth faces today" is a sentence that will become little better than cant unless we allow our thought to dwell upon some of these outstanding problems. I am well aware that there are some religious leaders who sneer at the world problem; nevertheless, we shall show only the folly of the ostrich if we refuse to recognize the realities that we face.

The rationalizing of religion is one of the problems of youth. I do not mean by this getting the supernatural out of religion; for when you have done that you have no religion left. I mean that religion is assailed as never before from the standpoint of reason because materialistic science, which postulates a uniform course of nature, including the human subject, is purveyed in magazines and newspapers in such a way that its appeal is made to everybody who can read. It must be shown that these materialists are as lopsided as were the old dogmatists who excluded reason from religion. It must be seen that there is not complete account of nature, least of all of man, which leaves out his hunger for God and the satisfying reality of "bread frome heaven," the life of Christ, whom God has given for the life of the world.

The moralizing of society is as great a problem of youth as the rationalizing of religion. The same flood of magazines that purvey pseudo science bring a sluice of immoral stories to bear upon the minds of young people. Some of the classes of periodicals engage in the deliberate teaching of immorality, especially in the relation of men and women. The power and authority of the moral law must be conceived and acknowledged afresh by young people if our civilization is to be saved from the fate of the Rome of the first three Christian centuries.

The Christianizing of government is a more obvious necessity than any other moral problem. The deliberate and reasoned exclusion of nationalities from the reign of moral law and the exaltation of the sword, have been the conspicuous principles of internationalism in recent years. One of the heads of this beast was severed in the recent war, but his deadly hurt has been healed and the heart of the beast is still in the nations. Only Christ can give peace, not as the world giveth; *continued on page 4*

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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CENTENARY, WINSTON-SALEM

It was my privilege last Sunday to worship with the Centenary congregation in Winston-Salem. And the hour was delightful in every particular. A spirit of worship seemed to pervade the great congregation that filled the house, both first floor and galleries, the music was fine, and the sermon by Dr. C. C. Weaver, the pastor, was a most excellent discourse upon "The Supremacy of Jesus Christ." But the subject was not presented in the conventional way of lauding Jesus as being above all other men, neither was it an abstract discussion of his deity. On the contrary, emphasis was placed upon the fact that in his supreme presence all differences, whether of race, or nation, or creed, pass away. Furthermore, western civilization and Western ecclesiasticism cannot be engrafted upon the great non-Christian world, but Christ and he alone must be given to those ancient peoples who know not the Master. If Weaver preaches such sermons every Sunday, and Brother Hugh Chatham told me that he does, the congregation is well fed upon wholesome spiritual food. It is not surprising therefore that they are delighted with their pastor, who is now beginning his second year.

Centenary is a great old church with adequate equipment to do the work of a present day church in a growing city which is astir with commercial progress, and it has instituted a program of activities that will mean much to the moral and religious life of the Twin-City.

Among the announcements for the year are the following:

Fine Arts Program

Miss Boatner and Mr. Campbell of the church staff have completed a Fine Arts program for the winter and summer, and one Sunday night each month will be given over to this work. The program as arranged will prove inspiring, helpful and deeply impressive. The congregation will receive the first of the series on next Sunday night, November 29, notice of which will appear in the bulletin. Make your arrangements to attend the entire series.

Business Women's Lunch—Purpose and Program

It is the purpose of Centenary church to offer to you business girls and women an unusual opportunity during the noon hour. Our first consideration is to provide a well-prepared meal at cost. Consequently, all dishes at present are five cents each. Customers are served by the ladies of the church interested in this project. The second aim is to ensure an atmosphere of ease and cheer and friendship. Miss Boatner of the church staff is always ready to greet you and make you feel welcome. We plan for music during the meal that things may be as pleasant as possible.

A bit more serious and worth while in the long run is the third element of our program purpose, one of definite self-improvement. We will hold in the ladies' parlor adjoining the dining room the following functions:

Monday—Fun and frolic.

Tuesday—Short inspirational talks on Bible themes.

Thursday—Lunch and program, auspices of the Virginia Asher Club. (Church auditorium.)

Friday—Musical concert in charge of Mr. and Mrs. E. R. Clapp.

The paid workers of the church are:

Miss Lillian Boatner, pastor's assistant.

Warren C. Campbell, director of religious education.

Edgar R. Clapp, director of music.

Missionary representatives, Rev. and Mrs. W. O. Phillips, Nakatsu, Japan; Lizora Fortune, Bible woman, China.

To these may be added a forward looking board of stewards, a great corps of Sunday school workers who are officers and leaders in a school with over 600 in the average attendance, capable and consecrated missionary leaders and Epworth leaguers not a few, all of whom gladly give their time to the interests of the kingdom. A. W. P.

GOLDEN RULE SUNDAY

The first Sunday in December will be Golden Rule Sunday. Fifty nations will on that day observe International Golden Rule Sunday. Governors of various state, among them our own Governor McLean, have issued proclamations calling upon the people to observe Golden Rule Sunday and Mr. J. B. Ivey of Charlotte, state chairman of the Golden Rule committee, is anxious that the day shall be fittingly and universally observed.

Why observe International Golden Rule Sunday?

This question has been answered by the national committee in the following fashion:

"For the sake of our own souls. We cannot profess to believe in the Golden Rule and stand idly by while innocent children die. Luxurious living and self-indulgence may be as injurious to the prosperous as undernourishment and starvation are to the less fortunate.

For the sake of our own children. It will be a most wholesome thing to have the average American child (or adult) seated for one meal during the year at a table where the accustomed luxuries or comforts are lacking, helping us to realize that most people in this world never know what it is to partake of the luxuries which we expect every day as a matter of course.

For the sake of our own country. Never in the history of the world has any people been entrusted with such colossal wealth of material resources and moral power as the present generation in America. Freely we have received, freely we must share, or lose the best of that which we have received.

For the sake of the orphans in the Near East. While endeavoring to save ourselves, our children and our nation spiritually, we must also save the children in the Near East physically, else all of our religious creeds and golden rules are hollow mockery. Without our aid they die.

The National Golden Rule committee has been formed to assist Near East Relief in providing funds for the orphans of the Near East until they can be brought to self-support.

More than a million lives have been saved, a disproportionately large number of whom are children who are not only without fathers and mothers, but who, having been driven from their homes in Asia Minor, are now refugees without a country or government upon which they have any legal claim. They are the victims of the late World War, dependent upon the Golden Rule ministry of those who were not called upon to pay so great a price in the late world conflict."

A JADED HORSE BITES AT A PESTERING FLY

This caption is to arouse the reader's interest just as the Asbury Statue at Washington has stirred the imagination of one who is not a Methodist. Listen to the eloquent sentences of The Outlook as the writer says:

"I saw the horseman plodding at sunset, where thronged streets converge, and on him and on his horse was the weariness of long roads so difficult that love of gain would drive no man to the end of them. Zeal of the spirit had sustained this man where strength of the flesh would fail. And for him the end of the road was not yet—nor ever, until it should lead him and all men to the safe portal of the Father's house of many mansions.

"You may see him when you will. He will stand there while the centuries flee into the past, his reins dangling loose, the mire of forest roads on his wrinkled boots, his old saddlebags puffed with the scant effects of the wilderness wayfarer. Always he will hold his Book to his breast, a finger between the pages. And always his poor, tired old horse will bite at a pertering fly on his knee.

"For this is a man more enduring than men. 'The prophet of the long road,' whose work never ends. It is Augustus Lukeman's statue of Francis Asbury, the pioneer preacher of Methodism, the cricuit rider idealized, the bishop whose see was the forest, and whose charges were the little settlements wide sundered in it. Here is one of the few equestrian statues in Washington—and, I believe, in the world—that seem to live. Here Francis Asbury preaches endlessly, and more eloquently than ever he preached from the pulpit of a log church in the wilderness."

THE YOUNG PEOPLE'S CONVENTION

We are this week giving good space to the Young People's Convention that is to meet in Memphis, Tenn., the last days of December and the first day of January.

That will be a great convention. It will have the inspiration of numbers, for the attendance will be large. In it will be the enthusiasm of youth, and let no man despise the unquenchable enthusiasm of the young. There will be the thrill of eloquent tongues, it may be tongues of silver, to discuss great themes. To the vision of assembled youth as the old year is dying and a new is ushered in, will be shown the broad and inviting landscapes of the future. In a word, it is going to be an epoch in more than one young life.

Are we in sympathy with this convention? Most assuredly. When we lose touch with youth and seek to discount such movements, then put upon us the stamp of superannuation, for gray hairs are upon our head and we know it not.

Let North Carolina Methodism send a full delegation to this convention. It will be a delightful and profitable occasion.

MR. B. N. DUKE'S GIFT TO WEAVER AND RUTHERFORD

Among Mr. B. N. Duke's most recent gifts are $50,000 to Weaver College and a like amount to Rutherford College on condition that these institutions raise $50,000 each. Among all the gifts that Mr. Duke has made to the cause of Christion education none were more greatly needed than the gifts that he has made to these two junior colleges. And there are few if any schools which with such limited resources have rendered so fine service in the past as have Weaver and Rutherford.

We trust that the friends of these schools will at once raise the funds that are necessary to secure Mr. Duke's proposed contribution. There should be no questionings or hesitancy on the part of the leaders of these two valuable junior colleges. Decide that the money must be had and then make good that decision. What ought to be done can be done.

BRETHERN, DON'T, PLEASE DON'T

Don't do what? Don't wait till after Christmas or till next spring to begin the work of your new charge. Don't wait till next fall to make collections on salaries and other collections of the church.

On the contrary, if you have not already done so, organize for a great year and collect a big share of your money this fall when people are flush with funds from the sale of cotton, tobacco and other products of the farm.

These beautiful days of the autumn and early winter should be utilized to the uttermost. Many pastors and official boards are already allowing no "grass to grow under their feet," but are hustling in the very beginning of the conference year. Why not all?

It seems that a crazy doctor with a few bed sheets and a one handed murderer with a sledge hammer can outwit the keepers of that Raleigh penitentiary. If there should be a civil service examination for the management of that state institution and the prisoners, especially those who have been allowed to escape, should be permitted to enter the contest, there would be little question as to the result of the examination on the question of ability to handle a prison.

PEOPLE AND THINGS

First church, Birmingham, Dr. George R. Stuart, pastor, has a membership of 3,714, a net increase last yeor of 331.

Bishop W. F. Oldham has been chosen by the bishops of the Methodist Episcopal church as fraternal delegate from his church to our general conference next May.

Mrs. N. H. D. Wilson, superintendent of children's work, has changed her postoffice address from Elizabeth City to New Bern, N. C. Let all interested in Mrs. Wilson's work take notice of this change.

The Methodist church of Laurinburg is to have chimes in the bell tower at a cost of $10,000. These chimes are a memorial by their children to Mr. and Mrs. Archie P. Gibson. The dedication will take place prior to the Christmas holidays and Rev. W. R. Royal will conduct the dedicatory services.

The following letter received by Rev. J. H. Shore during the recent session of the North Carolina conference has underneath the surface much more than fun. It was addressed to "The Methodist Pastor, Hay Street, Fayetteville, N. C." Here is the letter: "Tyner, N. C. Dear Pastor: Please send Rev. ——— to school before you send him out to preach. We want an educated man. A Member."

"The preachers of the Charlotte district will please send me at your earliest convenience names of delegates from your church who are to attend the Methodist Young People's Convention, Memphis, Tenn., December 31, 1925-January 3, 1926. It is imperative that I receive this information before December 1."—Jos. H. Armbrust, Chm. Charlotte District Committee, Wadesboro, N. C.

The State Board of Charities says: "Mr. A. W. Cline has worked out a unique method of probation which he uses in handling delinquents in Forsyth county. Probation is not made for a definite period of time, but only so long as it is necessary to convince the superintendent that the child has proved that he is determined to keep out of trouble. When this is done a formal certificate is awarded. At the last award nine boys received their certificates."

Rev. John E. Blalock, pastor of the Benson Methodist Methodist church for the past two years, has returned for the next year. The people of Benson have learned to love Mr. Blalock and his good family and are glad to have them returned here for the next year. Mr. Blalock has done a great work with the Bensonians since coming here, and the town feels that to complete the work he now has under way it is good that he has returned. We welcome Rev. and Mrs. Blalock back again.—Eastern News.

A revival was recently held in the new church at Wendell in which the pastor, Rev. Edgar M. Hall, did the preaching and much good was done. The soloist and chorister was Rev. J. C. Coston of Hendersonville, who delighted the people with his excellent voice and enthusiastic leadership. Brother Coston is a consecrated Christian gentleman and renders most valuable service in personal work and in conducting meetings. He is commended to any pastor who needs a faithful co-laborer.

D. O. Brien, city prosecutor of the city of Omaha, states: "There can be no question that juvenile delinquency and the prevalence of crime at present are due more to lack of religious training than of any other cause. In the city of Omaha I have docketed more than 8000 cases. I have made a more or less thorough investigation of religious training and education of girls charged with various crimes. I ascertained that less than three per cent of the cases I investigated had had the benefit of any religious training, either in school or home."

Mark Twain visited Europe and Palestine. His experiences are detailed in "The Innocents Abroad." Describing his visit to one traditional Joseph's Pit or Well, he wrote (page 269): "It is hard to make a choice of the most beautiful passage in a book which is so gemmed with beautiful passages as the Bible; but it is certain that not many things within its lid may take the rank above the exquisite story of Joseph. Who taught those ancient writers their simplicity of language, their felicity of expression, their pathos, and, above all, their faculty of sinking themselves entirely out of sight of the reader, and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his book; Macaulay is present when we follo wthe march of his stately sentences; but the Old Testament writers are hidden from view. If the pit I have been speaking of is the right one, a scene transpired there, long ages ago, which is familiar to us all in pictures."

What better gift could you make than the Advocate for a whole year?

Rev. W. F. Womble, the new pastor of our church at Newton, says: "No pastor in the Western North Carolina conference has been more kindly received than we have. A heating plant has been installed in the parsonage since we arrived and the people are doing all in their power to make us comfortable and happy, and we are delighted with our work here."

Rev. B. E. Stanfield is this week moving to Creedmoore to begin his new work. We here and now serve notice on the Creedmoore charge to get ready for big things. You need not wait to see how you are going to like your new preacher. That will take care of itself. Just ask him what he wishes done, then hurry to do it. There is no wiser or more successful leader of churches anywhere than B. E. Stanfield.

Dr. Dixon, president of the North Carolina Methodist Protestant conference, gives the following figures, which show the growth of the conference in 25 years and at the same time its present strength, the first number representing the 1899 conference and the second number the 1924: Pastors, 48-80; churches, 218-230; church members, 17,000-26,000; pupils in the Sunday schools, 10,000-22,000; value of church property, $148,000-$1,000,000; pastors' salaries, $15,000-$99,000; average salaries, $137-$1239; the annual conference budget, $1,000-011,000; general conference budget, $2,600-$17,000; value of church property, $166,000-$2,000,000.

Rev. W. L. Scott, new pastor of the Mount Pleasant charge, writes: "We all are kindly received and are much pleased with this kindness, and the outlook is good for a year of profitable service here. Brother J. R. Barnhardt, whose 89th birthday will arrive in the coming December, while out hauling wood two days ago fell headforemost from the wagon and was very painfully hurt. He is resting more easily now and so far as we have been able to determine no bones are broken. We are hopeful of his recovery. Brother Barnhardt's misfortune should attract the attention and arouse the sympathy of all Methodist people because he is the father of the late Z. E. Barnhardt and of J. H. Barnhardt, presiding elder of Winston-Salem district. He is a devout Christian."

On Monday evening at seven thirty o'clock, just a few hours after Rev. R. J. Lough, the popular pastor of the Methodist church, returned from the Fayetteville conference bringing the glad tidings that he would be with his flock for another year, the members of all the denominations assembled at the Methodist parsonage, each one laden with good things for the preacher. He received such a pounding as has been given no pastor in Grifton in many a year. The parsonage was all aglow with warmth and good fellowship. Rev. Mr. Lough has had a wonderful influence in drawing the people of all denominations together. This was reflected in the spirit and atmosphere of those assembled at the pounding. The people in Grifton are very glad indeed that the conference has seen fit to return Mr. Lough for another year, and hope that he may be permitted to remain here to round out the fourth year's work on this charge.

Dr. George C. Wilding, a frequent contributor to our columns, died at his home in Orangeburg, N. J., November 16. He was an interesting and illuminating writer on almost any topic and we shall miss his contributions. The New York Christian Advocate says of him: "The Rev. George C. Wilding, D.D., of Newark conference, died at his residence in East Orange, N. J., on Monday, November 16, having been in the retired relation in his conference since 1917. Dr. Wilding was born in Radnorshire, Wales, in 1846, and in 1872 joined the West Virginia conference. After about twenty years' service in the pastorate and on the district in that conference, he transferred to Central Illinois conference, and then went to the Pacific Northwest for pastorates at Tacoma and Vancouver. In 1896 he came East to Hedding church, Jersey City, and subsequently served as pastor of Saint James, Elizabeth; Market Street, Patterson, and Simpson, Perth Amboy, churches. He concluded his long period of ministerial service as field secretary of the Newark conference Centenary fund. The funeral services were held on Wednesday afternoon in Sanford Street church, East Orange, under the direction of Dr. Fred Clare Baldwin, district superintendent, and the burial was in Rosedale cemetery, Orange."

Send us $2.00 and the name you wish the Advocate send to as a Christmas gift, and we will do the rest.

The St. Louis Christian Advocate reports that there are 51 young people from the Methodist Episcopal Church, South, pursuing studies in Yale University. Bishop W. B. Beauchamp recently visited the university and addressed the Methodist Students' Club.

The Advocate will be a very acceptable Christmas gift.

A very impressive service was held in the Methodist church last Sunday evening. The electric cross which has been placed on the church to be visible for miles away was dedicated. The cross is a memorial to Mrs. Araminta Jane Watkins Robinson, who died September 11, 1881, and who was one of the noblest Christian women who ever lived in this county. The cross, the gift of her sons, former Congressman L. D. Robinson of this city and E. C. Robinson of Vaughn, is the most impressive memorial ever erected in this city, and gleams like gold amid the darkness of the night. The cross was dedicated with appropriate ceremony conducted by Rev. J. H. Armbrust, pastor of the church, whose zealous leadership is responsible for the erection of the cross.

"Our people and friends here have given us a most cordial welcome back for the fourth year. Bethel is a great community, great in many ways. First of all it was founded by great and good people and through the years our own church has been blessed with a leadership that is not found in every community. We have had a church here for more than a hundred years and during that time some very fine men have been in charge here as pastors. Today we have a building that is the pride of this community, and is far above the average church building in such a community. The new plant was started four years ago under the administration of Brother Trotman, and while the cost was much greater than we expected at first we expect to finish the debt and have it dedicated this spring. The church is great in loyalty and friendship to the pastor. No people could be more loyal and true than the great majority of the people here not only to the pastor but to the church. The church is great in spiritual power. Our building and our plans and programs have made a constant and positive contribution to the highest and best, which is the spiritual. Already the pastor and his family have received many evidences of friendship and love in the way of special gifts and a most generous pounding. One more year and some one else will come in, and whoever might be the fortunate one will find a great church, great already but with greater things awaiting in the future. A good congregation of true, sympathetic and faithful people gather each Sunday for Sunday school and preaching services." —L. L. Smith.

WORTH MORE THAN IT COSTS

It is a pleasure to give my hearty endorsement to the Methodist Young People's Convention. A few similar conventions have been held and the judgment of those who made a careful study of them is that they were worth much more than they cost. They are of special value in giving our young people the opportunity of initiative, and the opportunity of expressing their opinions and convictions. While young they need to think deeply on the questions which they are sure to meet a little later in life. I trust that the allotment of delegates given to our conference will be taken in full.

E. K. McLarty.

NOTICE TO PREACHERS AND DISTRICT STEWARDS OF THE ELIZABETH CITY DISTRICT

The preachers' conference, missionary institute and district stewards' meeting will be held December 8 in First church, Elizabeth City, beginning at 10 o'clock a. m. It is important that all the preachers and district stewards be present.

C. B. Culbreth.

PASTORS AND DISTRICT STEWARDS OF DURHAM DISTRICT TO MEET

The preachers of the Durham district are called to meet at Trinity church on Thursday, December 3, at 11 a. m. The district stewards will meet at the same place at 10 a. m. M. Bradshaw.

NOTICE, WELDON DISTRICT

The preachers and charge lay leaders are requested to meet in the Methodist church at Weldon on December 4 at 10 a. m. It is important that every one be present. S. A. Cotton, P. E.

SOME OBJECTIVES OF THE YOUNG PEOPLE'S CONVENTION

continued from page one

not by the sword, but by love and justice and magnanimity.

There are personal problems of life adjustments that every youth has to solve for himself, and which can be rightly solved only through personal contact with Jesus Christ. The convention will lead the several thousands who attend it to the right place to find these solutions; it will do more, it will raise up a leadership through which the many thousands throughout the church will be led to the same place of safety and wisdom.

There is probably more recognition of Jesus throughout the world today than at any former time. Christ is the accepted teacher of morals. But his teaching cannot become the leaven of humanity unless it be through a transformed leadership that has obtained the power to live his life through personal consecration to him. Some concede that he has the truth; others even confess that he has shown the way; but unless he is allowed to become also life, he is the despair, not the truth nor the way to those who in their own wisdom or strength undertake what they call the "Jesus way." The convention will bring young people face to face with Jesus as Saviour, then as Lord.

THE MEMPHIS PROGRAM

By Paul B. Kern, Chairman General Committee.

"What will the program at Memphis be?" This question is being asked by many of our people throughout the church. The program committee has been at work on the program for nearly six months. It is practically complete, but there are a few details yet to be arranged, and the executive committee, at its recent meeting in Nashville, passed a resolution by which the detailed program will not be issued until early in December.

This much can be said with confidence. It is doubtful if there has ever been presented to our church a stronger group of speakers and leaders than that which will be present at Memphis. The committee has been given the widest liberty to seek the strongest speakers on the particular topics to be discussed. Quite a number of them are from our own church. Others are from other churches in different sections of the country. They have all been selected because of their know ability to present effectively the topics to which they have been assigned.

The program will be built around the Lordship of Jesus Christ and the interpretation of that Lordship in all the life of our present day. It is being constructed from the standpoint of the interests of youth, the questions that youth faces, the difficulties confronting young men and women in living out the Christian life in modern times. It must not be thought, however, that the program is purely a "problem" program. The aim throughout is constructive so as to present Jesus' way of living that it may appeal with attractiveness and command with spiritual authority. There will be moments of high spiritual enthusiasm; there will be addresses that stir our loyalty and consecration. No effort is being made merely to entertain, but instruction and inspiration will join together to make this convention long to be remembered by everyone in attendance.

The mornings and evenings will be given to platform addresses and the afternoons to group discussions on questions now prominently before the young men and women of our church. Saturday night there is to be a great musical event which will carry a real religious message. You can depend on the program coming up to your highest expectations.

WHAT I SEE IN THE METHODIST YOUNG PEOPLE'S CONVENTION

By E. Hightower, Associate Sunday School Editor.

1. I see in the convention the hidings of much spiritual power. The purpose of its promoters is not to stress any one special interest of the church, but "to bring a representative group of young Methodists face to face with Jesus Christ as Saviour and Lord." We may safely assume that pastors and other leaders of Methodist youth have already sought to do this with the groups committed to their care; but it was the plan of the Great Teacher to withdraw his disciples now and then from the affairs of life and from every person but himself, in order that they might give undivided attention to his words and partake of his spirit. If Christian young men and women are fully to measure up to their responsibility on the ordinary levels of human existence, where the perplexed multitudes are often defeated in contending with life's problems, they need first to ascend the mountain tops of spiritual elevation and see the glory of the Eternal and hear "things which it is not lawful for a man to utter." In such experiences high purposes are born, Faith plants her feet firmly in the Rock of Ages, and Hope takes wings. If the convention shall fulfill the desire and expectation of its promoters, it means a new Pentecost.

2. I see in the convention the revival of a vital Christian faith. Many of our more thoughtful and earnest young people are bewildered. Even in our church colleges they sometimes find themselves "where two seas meet." What they are taught in the class room is denied from the pulpit or in the home or by the Sunday school teacher. They hardly know whether to follow Paul or Apollos or Cephas. Let the convention ignore mooted questions, and give our young people a vision of the Master as he is, and cause them to hear his challenge to unselfish service, and in the consecration that follows they will enter into loving fellowship with him "whom to know aright is eternal life."

3. I see in the convention a prophecy of a closer and more helpful fellowship among the young people called Methodists. While Methodism is the most catholic of all Christian bodies, it yet has its own distinct traditions, doctrines and methods of work. Our young people will be not less broad, but more cosmopolitan in Christian sympathy, through a better understanding of the ideals and spirit of our own church.

4. I see in the convention the source of many valuable recruits to the ranks of those who give "full-time service" to the cause of Christ. While the convention aims at "vision" rather than "vocation," the first is sure to lead to the last. Not often in the pursuit of pleasure or in the halls of secular learning are the souls of our sons and daughters brought into such time with the Infinite that they are prepared to hear the "still, small voice" that bids them follow the Master into those avenues of service where rich harvests of human souls await the song of the reapers; but the leaders of the convention hope that Christ will be so clearly and constantly lifted up before the minds and hearts of the young people that they shall come to see "no man but Jesus only." Let us hope that to many of them the voice of the Master shall sound clear and distinct as he says to them: "Follow me, and I will make you to become fishers of men."



Peabody Hotel. Official headquarters for the North Carolina and Western North Carolina Conference delegations

HOW TO SELECT A DELEGATE FOR THE METHODIST YOUNG PEOPLE'S CONVENTION

By Ralph E. Nollner, Executive Secretary.

If your church has not been allotted a delegates to the Methodist Young People's Convention, apply to the district secretary for an allotment. The presiding elder is chairman of the district convention committee. As the convention is limited to five thousand delegates, it will not be possible for every church or even every pastoral charge to secure an allotment. The district committee will do its utmost to provide an allotment for your church, but this cannot be guaranteed. Between November 15 and December 1 conference convention committees will make adjustments between districts and it may be that your church can secure an allotment provided your request is received by the district committee immediately after the 15th of November. Conference committees must make final report on unused allotments by December 1.

If your church has been allotted a delegate to the convention, then you should form a church convention committee at once. The church committee is composed of the following: The pastor, president of the woman's missionary society, Sunday school superintendent, president of the Epworth League and the church lay leader. The church committee should select the delegate and in case the delegate cannot pay his expenses, the committee should provide the expenses including the registration fee. The delegate should be selected and the registration fee sent to the Executive Secretary, Room 319, Methodist Publishing House, Nashville, Tenn., before December 1. If the district committee has allotted a delegate to your church and the application for credentials together with registration fee is not received at the office of the executive secretary before December 1, then your allotment may be given to another church.

How shall the committee raise the necessary funds to defray the expenses of the delegate? The general committee suggests that the church committee ascertain first of all what the expense will be. Then divide the amount equally among the four groups, the Epworth League, Sunday school, missionary society and the laymen. Each group will decide how its part of the expense shall be raised. Even in the far away conferences no church should have difficulty in raising the necessary amount to defray the expenses of a delegate to Memphis if each of the four groups mentioned above assumes its part of the expense.

As soon as your delegate is selected, request your presiding elder or the executive secretary to send an application blank for a credential.

YOUNG PEOPLE'S GREATEST MEETING

The Young People's Convention to be held in Memphis, Tenn., December 31, 1925, to January 3, 1926, should prove to be the greatest meeting of the young people of the church. Why do I say this? Because as I understand it, the primary object of the meeting is to bring our young people face to face with Jesus Christ as Saviour and Lord, to get them to realize the world's present need of Him, and to help them find the message from God that they may be willing to do their part in helping meet this need.

No generation has faced such a throbbing, thrilling life as today. Our young people will have a glorious part in the wonderful achievements for the upbuilding of the Kingdom, and who knows but that they have come to the Kingdom for such a time as this?

Let us urge leaders of the young people's missionary societies to see that their young people are represented among the number at this convention.

Mrs. C. C. Weaver.

MARKS AN ADVANCE

The convention of Methodist Young People called in Memphis on December 31 marks an advanced step in the life of our church. There is the purpose to bring to the young people of the church the challenge of present day Christianity. They are invited to discuss this with the frankness of youth, estimate their responsibility, take stock of their resources and speak unreservedly out of these deliberations to a church that trusts them. The church has been made familiar with the scope and character of the convention by means of the literature issuing from Nashville. Capable and appreciative leaders are at work on a program that will hold, from the first hour of the convention, the mind of the assembled youth to great issues in the kingdom. North Carolina Methodism should have the full measure of blessing that the convention offers and to get that we must see that our young people are there.

Other than representation given our colleges the North Carolina conference has a possible membership in this convention of 100. These have been allotted to the nine districts of the conference and the chairmen of district committees asked to assign to individual churches. This has been done in some of the districts and the work of promotion is in full swing. It is not true of all, however, and where the individual wishes to attend the conference, application should be made to the pastor, who will secure the necessary forms for registration.

Only those who have been in the great conventions of young people can appreciate what the church is offering in the Memphis meeting. Youth knows nothing of failure and dares in a way that conservative age born of experience will not. This is to be a meeting in which many young men and women will find themselves and where inspiration will be given direction. Thousands will await their findings with intense interest and I doubt not when they speak many who have been anxious will find young Methodism true and ready.

F. S. Love, Chm. Conf. Com.

AN INTERESTING LETTER SEVENTY-EIGHT YEARS OLD

July 31, 1847.

Dear Brother:

I received yours of the 4th a few days ago. I am glad that the good work is spreading on the Surry circuit. It has long been a place of darkness and death. Too much neglected by the Methodist formerly, and not sufficiently attended to of late years. Much good may be accomplished, I have no doubt, if proper measures by suitable agents are vigorously carried out with constancy and perseverance.

It would be well to give the proselyting spirit of the Missionary Baptist a check, and let the people know that somebody besides them know one or two things about baptism. They will certainly lead as many of your converts into the water as they can. It has always been their way.

Ellis has found his match in L. Bosser, who will use him up shamefully. His views on the subject of geology are all assumed, though he professes to have derived them from facts. That there are many facts in geology, embracing the fossil remains of former times there is no doubt; but none of these facts have ever yet made any discovery as it respects the true chronology of the world, and that for this reason: no one of them, nor all combined, can demonstrate that the substances in which they inhere were of an older date than the Mosaic account of creation. We have no data from which to conclude that it required so many more thousands of years for their formation than the 6,000 of our world. Geology furnishes some very interesting facts, which go very far to prove Ellis and such geologists as he follows very erroneous. As for instance, the different layers of lava (seven in number) which have been poured out of the crater of Mt. Eatna were a long time considered by infidels as an unanswerable argument against the Mosaic chronology of the world. They contend that it required at least 2,000 years to decompose the surface of the first (and so of the others) to constitute the soil that appears upon it, and every successive one, which would make our world at least 14,000 years old. But when the walls of Herculaneum were discovered it was found that there had been seven different layers of lava passed over the city which were at different times disgorged from Mt. Vesuvius. Now Herculaneum was destroyed A. D. 79 by the first course of lava which passed over it. This then shows that geologists philosophers err greatly, when they affirm so positively about the age of the world.

My health generally has been good since last February. Some few slight attacks of chills, but they have always yielded to Dr. H. M. Price's pills. My family is well. Yours affectionately,

Peter Doub.

N. B.—I am sorry I cannot be at your camp meeting.

The Rev. Peter Doub, at that time presiding elder, wrote the above letter to S. H. Helsabeck, who was the young pastor of the Surry circuit. I have in my possession the original of which the above is an exact duplicate. If any of the brethren feel the need of those ancient pills you may inform them I don't know where they are to be found. The remainder of the letter is quite modern.

P. L. Shore.

A NOVEMBER PRAYER

By Thornwell Haynes.

O Bountiful Dispenser of Autumn's color and companionship, Maker and One with the kindly light in broken clouds in our neighbors' eyes, awaken us to a life-absorbing consciousness of Thine Indwelling and Royal Munificence.

Forbid that our sense of touch with Thee may be numbed by the sullen grind of toil. Forbid that our tongues should be hushed by dread, or that wandering wishes should beckon us astray. But may every living fiber of our being pulsate with the Presence of Thine Own Radiant Life, and as the birds and clouds and sunshine sing, so may we sing the song Thou hast given us.

O Wonderful Father, we hallow Thy name for this marvelous November weather, so full of Thine Infinite Sweetness and Power. Grant it may tide us into a purified and glorified Thanksgiving. Amen.

A PERSONAL MESSAGE FROM J. M. ROWLAND

I feel constrained to ask a few lines in the Advocate to express to my North Carolina friends a little message from my heart. I have in the last few days received many letters and messages from my friends in the Old North State. The most of these have come from former friends whose hearts were stirred by recent memories of the past published in your paper. I wish I had time to write a long letter to every one of them, but I am too busy contending with the world, the flesh and some other things to do this. I take therefore this method of thanking them and giving them my love and best wishes.

As the years go by my love for North Carolina and her folks increases and it is hard for me to keep from turning that way to live out my years. Some—many—of my best friends are there and all I am I owe to those there who helped me, believed in me and stood by me. I am constantly asked why I ever left North Carolina. Once a proud woman of the F. F. V. class said to me with a little scorn, "Why are there so many North Carolina preachers in Virginia? If it is such a good place, why did they leave?" I know it was very naughty in me, but I replied before I could censor my remarks, "Madam, I can answer only for myself. I wanted to be a missionary in Africa and started, but when I passed through Virginia and saw it was such a good field I stopped."

But I didn't mean to reflect on Virginia or her people. They have loved me and honored me far more than I could ask or think. Doubtless this is another case of the prophet receiving more honor abroad than he would have gotten at home. I love them and find myself happy with them. It is a great conference and the Methodists here are doing a great work.

I feel led to indulge myself in another personal word with the consent of the editor. I have constant requests about my books from down your way. There are no more "Blue Ridge Breezes" until another edition comes from the press, the last issue of five thousand having disappeared. I have made arrangements with the Publishing House by which the readers of the two papers can get (until the edition is gone) "Travels in the Old World," and the latest book, "The Hill Billies," which is a romance of the Carolina hills, for a dollar each. The regular price is $2.50. The order should be sent to The Advocate Publishing Co., Box 584, Richmond, Va.

Again thanking all my friends for their kind words and the honor they have done me, I am ever

Your friend, J. M. Rowland.

THE YOUNG PEOPLE OF JAPAN

By N. S. Ogburn.

The young people of Japan are awaking to outside influences rather rapidly. It is refreshing in the midst of such evident slavery to tobacco and sake and such apathy toward social evils to find a sane, true, Christian young man. Such a one is here in our home, the son of our servant. He works for a shipbuilding company, leaving here at six in the morning and returning at five in the afternoon. He attends night school after supper and Sunday always finds him at church. He is valued by his company, having been kept when others were dismissed, and he is doing good work among his friends, trying to get them on the right track.

Our Middle School is giving the boys a chance to learn about Christ and to accept Him. The church on the campus with Sunday morning preaching and Thursday evening prayer; the Monday morning prayer meeting for students; the various Y. M. C. A. metings; and the Bible lesson at regular class hours, together with the morning chapel service six days a week, all serve their purpose in urging the boys to accept the truth. And yet we have only about 75 believers out of 800.

I have given a few books in Japanese to the students, and have given out about 1000 tracts, "The Gospel of Hope," on the streets. Men of every station take them—priests, laborers, teachers, business men, students, men of leisure, women and children. The children are so eager to receive them. I passed down the street after they had been given out and saw only about ten thrown away. Several were reading them as they walked along. The two Christian boys, sons of our cook, have enjoyed some of my books, too.

Observing the Sabbath

Sunday is not observed in a Christian sense in Japan. Christians yet have little conscience about buying and selling on Sunday. It is said that Count Okuma's cook recently had to prepare eighty meals on Sunday, for about that many callers came, and a politician could not hold his influence unless he served those who came. All this is to be regretted but more regretable is the conduct of foreigners who know no Sunday. A certain club begins to pull down its old building and put up new one on Sunday; baseball games are played; athletics and races of all kinds encouraged.

Lately I have been visiting different churches on Sunday evenings. Very few Christians are at church at that time. More people are on the streets, and it is discouraging to think that some of them, at least, are Christians. Our Methodist churches showed up fairly well, our East Kobe and Central Methodist having fair crowds, due probably to the special effort among the young people.

The preachers are standing the tests. The people are being invited and there is real preaching, no matter how few be present. The gospel is being preached. What I heard in these churches did my soul good. It was real food, and any hungry soul would find it a blessing.

Kwansei Gakuin, Kobe, Japan.

CHRISTMAS HYMN

By W. A. Newell.

I wandered lone in midnight lands,
And heard a choir of angels sing;
I followed on with shepherd bands,
And in a stable found my King.

My soul was stark with unbelief,
My feet were tired with shifting sands;
He bathed my feet with sweet relief,
And bound my heart with swaddling bands.

White ashes hid my altar's shame,
Where human hopes had burned to death;
My love He kindled into flame
With incense of a baby's breath.

I'll wait within the shadows dim,
Nor from His manger cradle stir,
With kings and cattle worship Him
With gold and frankincense and myrrh.

Perhaps He'll laugh into my face,
Because my weary quest is done;
And God the Father smile with grace
And claim me as another son.

MISS ETHEL ABERNETHY

A recent investigation by Miss Ethel Abernethy, head of the department of education and psychology, Queens College, throws light upon an important problem of educational psychology—namely, the question of relationship between rate of physical and mental growth. Miss Abernethy's study, entitled "Correlations in Physical and Mental Growth," has appeared, in part, in the October number of The Journal of Educational Psychology and will be concluded in November issue of this journal.

The question of correlation between physical and mental development, which Miss Abernethy has studied, is of practical significance. Many school administrators have held the theory that knowledge of anatomical growth is useful in the diagnosis of a child's mental ability and in planning and regulating his education. With a view to studying this problem in a scientific way, educational psychologists in several leading universities have spent years accumulating records of the physical and mental growth of children. In the University of Chicago laboratory schools, during the past five years, complete physical and mental measurements have been made upon the birthday of each child enrolled in these schools. The physical measurements include all the principal inices of anatomical growth, among which are the eruption of permanent teeth and x-rays of skeleton development. These data from the Chicago laboratories Miss Abernethy has organized after many months of labor, with the result that she finds no relationship between the mental test scores and the physical measurements of children of the same chronological age. She does find, however, that rapid physiological maturing favors progress in school. The inference is, therefore, that mental tests do not measure certain intellectual and emotional traits which have bearing upon success in high school studies.

Miss Abernethy has been associated with Queens College for eight years, during which period she has organized and developed a strong department of teacher training. She is a graduate of Duke University and has spent several years in graduate work in northern universities, specializing in educational psychology.

Miss Abernethy belongs to a family of noted educators. Her paternal grandfather was "The Old Doctor" Abernethy, pioneer educator in North Carolina; her father, Dr. L. Berge Abernethy, has devoted most of his life to the building of schools in the mountain section of this state.—Charlotte Observer.

A MEDITATION OF OLD AGE

Any one who was privileged to travel from Hickory to Asheville during the early days of November must have been thrilled by the display of tinted foliage that decked the mountains on every hand. Especially noticeable and enchanting were the first low-lying hills. On the summit of the higher peaks in the distance the golden leaves faded into a deep brown, prophesying from their lofty outlook the first approach of winter. But the foothills were encircled with a mantle of the most vivid colors the eye has ever seen. The maple was robed with purest gold, the sturdy oak with russet brown, the dogwood and gum with crimson; yet all these blended into a harmonious design that no human artist could duplicate. The varying tints and shades changed again and again, as the altitude increased, until finally the highest mountains lifted their heads into the cool, clear atmosphere, and silently buried the evidences of spring and summer.

It was the writer's privilege to make this trip one crisp day when the sun had chased away every rain cloud. We had last seen the mountains when the heat and drought of the summer had dimmed the freshness of the green. The day was quiet; not a leaf was stirring; the changing panorama was noble, grand, victorious! Did we pause to reflect that all this beauty was temporary and fleeting? Did we not know that soon the delicate tapestry would vanish and leave each naked tree to face the cruel storms of winter? Yet every falling leaf was a prophecy of returning spring!

Life is like that. Youth, fresh, buoyant, eagerly lifting itself into newness of life, always charms us. Maturity bears the heat and dust of the day, showing many times the scars of the conflict. But old age is glorious when the full years are rounded out in the service of God. The din of the battle is gone, the defects and defeats of former years covered with the mantle of majesty which God himself throws around the shoulders of His departing saints. Every one who can look back upon a life well spent in Christian service also looks forward to a life of renewed activity "when the morning breaks and shadows flee away." Herein Christianity stands alone among the religions of the world. The writer knows an old man whose genial personality, tender consideration of others, cheerfulness and optimism make a deep impression on all his friends. One day we sought the reason for his unfailing good cheer. "I am looking forward," he said, "with great expectancy to the life just ahead!"

The religion that can bring a quiet courage, a conquering faith, a cheerful optimism to a believer as he faces the future life is worth following. It will finally conquer, for it offers the only sound, solvent and satisfactory answer to life's most perplexing problem. J. Wilson Smith.

WHAT WILL THE CHURCH DO?

Will the church be forced to call home our missionaries when the mission board meets in December, or will they be asked to continue work on even smaller salary than the 40 per cent reduction already made? This question needs to be answered now by every church member, as we must all some day to God who is looking on to see our present decision regarding His work. The last command of the Master before ascending to the Father was, "Go ye into all the world and preach the gospel to every creature." That was the command to the church then; it is still the command to the church of today.

Read Bishop Beauchamp in Nashville Advocate October 23, "I'm coming out and closing our work as I come." The cause of this condition of missions is because thousands of Methodists have failed to pay their Centenary pledges, on which these missions were dependent. Are you one of those who have failed to pay your Centenary pledge? If so what excuse are you going to render to God for your failure? How can any Christian pray and expect his prayer to be answered when he has failed to pay his pledge to God?

Are you willing as Christians to continue to enjoy all the blessings that are ours in this land, made possible by the knowledge of Jesus Christ, while our heathen brethren continue to die without ever having even heard of Him?

To further reduce the salaries of our missionaries will give the work in the foreign field especially a blow which it will not recover from in this generation. Already the question is being asked why Christian America has failed to pay her pledges. They do not know us quite as well as we know ourselves or this question would not be necessary. Are we willing as Christians to have our own salaries reduced 40 per cent rather than have our workers called home, our institutions closed or even allow them to continue to work on a further reduced salary? Far better that we have even a 50 per cent reduction than ask those in the foreign fields do so.

Many who are giving to the church today are living on small incomes and making sacrifices to be able to give at all. Is it fair to ask these to increase their gifts unless we are all willing to sacrifice? God forbid that we should ask others to do what we are not willing to do ourselves.

May we appeal to every Southern Methodist to pray daily for one year that God may guide us in keeping our missionary work from failure. We can succeed if our entire membership will adopt the praying and tithing plan. If we fail to do this, failure we will face. How shall we meet our Lord if we fail Him in this day when His work is depending upon us?

Reader, if you have failed to pay your Centenary pledge, hasten to your treasurer and tell him to count on you. If you have filled your promise hasten to inform your treasurer you are going to help and we will not have to retrench. You who have not contributed, are you going to remain with idle hands and see a failure when you can help us?

Will you be one to join our special prayer league each day for one year for missions and God's blessing on our churches, commencing December 1, 1925? If so write me a card giving your name and address. You then will be notified through the press just how many members we have who are willing to save the church in its day of crisis.

Laymen, we must not let it fail. Will thank the pastors of each church throughout the conferences to make an urgent appeal to each member to join the prayer league.

"Ye shall not see my face except your brother be with you." Layman R. L. Kirkwood.

VOTE ON UNIFICATION

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Brazil	47	0
Central Brazil	38	0
South Brazil	31	1
Missouri	196	14
Southwest Missouri	128	31
Holston	163	150
Louisville	132	72
St. Louis	124	29
Tennessee	147	117
New Mexico	42	38
North Texas	161	127
Western North Carolina	221	145
Virginia	169	202
Arizona	29	8
Pacific	93	39
Korea	78	4
North Alabama	98	299
Upper South Carolina	23	175
West Oklahoma	144	20
West Texas	177	87
Mexico	40	12
East Oklahoma	140	18
North Mississippi	43	166
Louisiana	117	74
East Oklahoma	140	18
Northwest Texas	65	155
Mississippi	43	170
Texas	205	103
North Carolina	145	133
Memphis	102	130
Alabama	73	197
North Georgia	116	235
Little Rock	155	56
Central Texas	162	182
Total	4071	3538

THE N. C. CONFERENCE BROTHERHOOD

The membership of the North Carolina Conference Brotherhood was increased by twenty-eight at the meeting in Fayetteville, making the clerical membership over two hundred. Brother J. L. Smith of Laurinburg, pastor of the Caledonia charge, deserves the credit for securing twenty-three of them. A committee was appointed to see every clerical member of the conference who was not a member of the brotherhood. Brother Smith was on that committee and he worked enthusiastically and perseveringly and gave a good account of himself.

After the meeting of the next conference all who were members of the conference in 1924 will be debarred the privilege of joining. There are two hundred and fifty eligible including local preachers and superannuates and there are two hundred and four members of the brotherhood.

The amount a widow will get is around $650. The cost so far has averaged $4.50 a year. That much insurance would cost the average member more than three times that amount.

Col. J. F. Bruton of Wilson, who has taken a great deal of interest in the brotherhood and whose Bible class is almost a hundred per cent members of the brotherhood, was elected as associate lay president of the brotherhood to supervise and advance the interest of the laymen in this enterprise and increase the lay membership in it.

W. B. Slaughter, Sec.-Treas.

LOCAL PREACHERS SUPPLYING WORK IN THE NORTH CAROLINA CONFERENCE

Name.	Postoffice.	Appointment.
Barfield, R. W.	Newport	Craven Circuit
Beasley, R. L.	Mann's Harbor	Dare Circuit
Bell, E. B.	Atlantic	Atlantic-Straits
Chambers, W. A.	Kitty Hawk	Kitty Hawk
Cheek, W. T.	Ocracoke	Ocracoke-Portsmouth
Cotton, W. E.	Rockingham	Piedmont Circuit
DuBois, W. J.	Laurel Hill	Laurel Hill Circuit
Ellington, S. S.	White Oak	Bladen Circuit
Eure, F. F.	Ayden	Robersonville Circuit
Freeman, W. J.	Shallotte	Shallotte Circuit
Fitts, R. N.	Avon	Kennekeet Circuit
Huckabee, ——	S. Rocky Mt.	S. Rocky Mount
Hocutt, W. E.	Tabor	Tabor Circuit
Wood, G. C.	Hemp	Hemp Circuit
Worthington, J. K.	Hallsboro	Hallsboro Circuit

A VISITOR'S ESTIMATE OF BREVARD INSTITUTE

It was my pleasure and enrichment to visit the Brevard Institute some time ago. As is probably known by every reader this institute of learning is situated at Brevard, North Carolina, which is a famous health region and called "The Gate to the Sapphire Country."

To those who have not visited this wonderful co-educational institution it may be said that such a visit is an inspiration. Its object is to supply the educational needs of those who do not expect to attend college, those who are compelled to secure remunerative employment early, and those who are unable financially to afford a boarding school education. Along these lines the past work of the school has been marvelously successful and the present outlook is more inspirationally encouraging than ever in its history.

The institute is owned and operated by the Woman's Missionary Council of the Methodist Episcopal Church, South, and has received large benefactions from the Western North Carolina conference. The course of study covers 18 units. The branches taught consist of science, history, pedagogy, English, foreign languages, mathematics, household ecomonics, music, stenography and bookkeeping, and Christian work training. This latter department embraces Bible study, the practice of Christian leadership, Epworth League work, leading prayer meetings, singing and playing hymns.

Altogether I found the school (or shall I call it a junior college?) good for my physical and spiritual eyes. It is a great work and it is growing. At present the institute occupies 108 acres of land in and adjoining the corporate limits of the town, and on this property are Spencer Hall, with accommodations for the literary and vocational departments; Taylor Hall, which is the girls' dormitory; nine frame cottages, occupied by teachers and girls; and other buildings. A handsome dormitory for girls has just been opened, and preparations made for a boys' dormitory not far from the main building.

We should be thankful for such an institution, such a faculty of consecrated teachers, and for the spirit which is behind it all. May it continue its wonderful growth! A Visitor.

JOINT QUARTERLY CONFERENCE

The opening sermon for the new conference year for Louisburg station and Louisburg circuit, according to announcement of Rev. O. W. Dowd, pastor, will be preached Sunday, November 22, at 11 a. m. in the Louisburg Methodist church. Rev. M. T. Plyler will do the preaching. Speaking further of the occasion Mr. Dowd said: We expect our young pastor, Rev. E. C. Crawford, to be present at this service and all the stewards and trustees of Louisburg circuit. I am issuing this special invitation to the officials of Louisburg circuit at the suggestion of Dr. Plyler. So we hope all the officials of Leah's Chapel, Shiloh, Prospect, Bunn and Katesville will be present at this preaching service.

At 3:30 Sunday afternoon the presiding elder will hold a conference with the officials of Louisburg station and Louisburg circuit. This conference will be held in the Louisburg Methodist church.

We trust all the members and officials of Louisburg station will hear Dr. M. T. Plyler in the soul-stirring message I know he will deliver.

All are welcome.

The recent conference did away with the Youngsville circuit, by creating the Louisburg circuit and adding Youngsville to the Franklinton circuit. The Louisburg circuit is composed of Leah's Chapel, Prospect, Shiloh, Bunn and Katesville. This change involves a plan that has received careful study on the part of the church officials and carries with it quite an extensive program that will be a great progressive step for the communities involved.

Rev. E. C. Crawford is a young man of much ability and energy. He is a graduate of Duke University and a B. D. graduate of Emory University of Atlanta, Ga. It tends to his credit that he is one of a compartively few who have worked their way through college, coming out clear of obligations. He will be located in Louisburg and undertakes a work that presents a great future, both for the new circuit and the young man in whose charge it is placed.—Franklin Times.

THANKFUL FOR SUCH A PASTOR

For some weeks I have been a visitor in Brevard, and an attendant upon the First Methodist church which is composed of inspirational and spiritually-minded people intensely interested in the church's progressive healthfulness, its missionary societies, Sunday school, Epworth League, and all other activities.

I desire especially to emphasize the earnest, faithful and inspiring work of Rev. E. R. Welch, the pastor. At present he is preaching a series of sermons on the different phases of Christian activity owed by each individual to the upbuilding of God's kingdom. The sermon on Sunday morning, November 15, was on the duty of church members to their church and pastor, and so earnestly and individually presented as to stir the query, which he quoted: "If every member were a member like me, what kind of church would my church be?"

Please, a whispered prayer of thankfulness for such a pastor, such a church and such a people.

A. Visitor.

RESOLUTIONS OF APPRECIATION

Resolutions adopted by the McKenaree charge at the fourth quarterly conference:

Whereas, our presiding elder, Rev. S. A. Cotton, has labored so earnestly and faithfully among us for the past four years, and by the laws of our church will soon be removed from our midst to a new field of labor; therefore be it resolved:

First, That we express to him our sincere gratitude and appreciation for his wise counsel, his unselfish interest, and his untiring service.

Second, That we wish for him a continued place of usefulness and service in the new work to which he may be appointed.

Third, That a copy of these resolutions be spread upon our minutes and a copy be sent to the North Carolina Christian Advocate for publication.

J. Herbert Miller,
H. G. Brown,
J. D. Lancaster,
J. C. Walston,
F. N. Jenkins,
L. P. Spencer,

THE DORCAS BAND OF OCRACOKE

Just a few words to those who we feel would appreciate such concerning Ocracoke.

Just a few weeks past we had a glorious revival conducteu by Rev. John Cowell of Fayetteville and Miss Lil Wilson of Greenville. The churches were greatly revived by Brother Cowell's powerful sermons. He held the listeners spell-bound from beginning to end. I want to say before going further that no denomination will make any mistake in appealing to him to help revive their church members as well as converting new ones. Miss Wilson also did a lot of necessary work here, which is appreciated more every day while we are working in the service of our Lord. Miss Wilson organized a joint federation between the two churches here—M. E. and the M. E. South. There is an enrollment of 75 members or over. Also a Dorcas Band. We have pledged ourselves to be ready and willing to assist the weak, needy and sick whenever we can. We have an enrollment of 25 or more members. We have an orphan assigned us to clothe and we hope ere long we may resume the whole support of her. We feel she is one of our family already.

Miss Lela Howard was appointed our secretary; Miss Nellie Gaskill, treasurer. We ask an interest in all the Christians' prayers that we may grow stronger day by day, and our lights may shine so bright that the sailors on the ocean of sin may be attracted by the powerful ray God sends out through our life that each one may tack and come in the right channel which will land them in that safe and everlasting harbor by and by. Help us all to realize who we are serving and remember He never leaves us. So many people can live a Christian appearing life as long as the smart preacher or teacher remains with them, but when they leave they seem to forget God still is with us the same one, now and always the same. The Dorcas Band will meet the first Wednesday in every month.

Pray for us that we may accomplish much good.

Mrs. Tom Howard, Leader.

FRESH BOUNTIES AT NORWOOD

We came to our new work on the Norwood circuit October 29. When we arrived in Norwood we found a warm house, a table spread with all kinds of good things to eat and a number of good people to greet us. A Methodist preacher certainly has a warm reception at Norwood.

Actions speak louder than words. On last Friday afternoon at about half past two o'clock a large number of the good people of the Norwood circuit drove in to the parsonage and loaded the kitchen table down with all kinds of good things to eat, such as flour, meal, potatoes, sugar, honey, coffee, fruit, preserves, jellies and other things too numerous to mention. We thank God for these good things and for the privilege of being a pastor of these good people

The outlook for a good year is very hopeful. H. R. Cornelius, P. C.

In our Church Schools
there are
22,000 Students in 1920
There are
30,000 this year—1925
This calls for
More Endowment
More Equipment
More Buildings
The Christian Education Movement
Will furnish them
Have you paid your
CHRISTIAN EDUCATION PLEDGE?

WEAVER COLLEGE NOTES

A recent election selected Mr. William A. Hart, '26, of Easley, South Carolina, as vice president of the College Council, and Mr. R. W. Barringer, '27, of Cleveland, for secretary. This was an irregular election to fill vacancies. The president is Miss Mary Ellen Powell, '26, of Guilford College, North Carolina. The College Council is a clearing house for the various organizations of the college, including the faculty. Each accredited organization sends its representative to the council. Changes in precedent, or other matters involving two or more of the student organizations, are discussed in the council. Its solution is then submitted to the interested organizations for their discussion that they may instruct the vote of their representative. Final action of the council, after this discussion, is binding on all member organizations.

The two student periodicals gave a program Monday evening, November 16, for the benefit of the "Mountaineer" and "Pep." The entertainment was in the form of a children's school program. The students were dressed as little girls and boys, and they exhibited child's motion songs, child's five finger piano exercises, and a dramatization of the Five Little Peppers, which was written by Mrs. C. H. Trowbridge. The entire program was surpassingly funny, and besides helping to provide a typewriter for the periodicals, it gave pure recreation to teachers and students, who are just getting through the quarter examination period.

The College Epworth League entertained the District League Union at its monthly meeting, Friday, November 13. In the absence of the president, Mr. A. D. Classon, the vice president, presided with his usual drive and dignity. The leagues represented in the meeting made their reports, which were uniformly encouraging. The entertainment of the evening provided by the college league was a dramatization in costume of the parable of the Ten Virgins. The distress of the foolish virgins, as they sang with deep feeling, "Too Late," was very affecting. Light refreshments were served during the social hour following the program.

On Armistice Day the Rutherford College football team played with the Blue Giants on Dunham field. The Rutherford players came to Weaver College the day before and made many friends for themselves before the game was called. As this is Rutherford's first year to put out a football team, their men showed some inexperience, but they played a hard game of ball, and give promise of developing one of the best junior college teams in the state, if they work togeher next year. They play an absolutely clean game of football, without any unnecessary roughness. Both teams have expressed themselves repeatedly, since the game, as honoring opponents who play hard but fair, as was the case with both teams on that day. The score was 19 to 0 in favor of Weaver College.

A similar game was played at Cullowhee Normal School in Jackson county on Wednesday, November 18. Cullowhee began its football career in 1924, and is building up an excellent athletic spirit. Its team, like that of Weaver College, is mostly composed of new students, and it is developing a powerful machine, both for offense and defense. It is working along lines of clean athletics, and seems more interested in playing real football, ac-

(*continued on page fourteen*)

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

IT ISN'T THE CHURCH—IT'S YOU

If you want to have the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike;
You'll only find what you left behind,
For there's nothing really new.
It's a knock at yourself when you knock your church;
It isn't the church—it's you.

When everything seems to be going wrong,
And trouble seems everywhere brewing;
When prayer meeting, young people's meeting and all
Seem simmering slowly—stewing,
Just take a look at yourself and say,
"What's the use of being blue?"
Are you doing your "bit" to make things "hit?"
It isn't the church—it's you.

It's really strange sometimes, don't you know,
That things go as well as they do,
When we think of the little—the very small mite—
We add to the work of the few.
We sit and stand 'round, and complain of what's done,
And do very little but fuss,
Are we bearing our share of the burdens to bear?
It isn't the church—it's us.

So if you want to have the kind of a church
Like the kind of a church you like,
Put off your guile, put on your best smile,
And hike, my brother, just hike
To the work in hand that has to be done—
The work of saving a few.
It isn't the church that's wrong, my boy;
It isn't the church—it's you.

—Selected.

MESSAGE OF YOUNG PEOPLE' S SUPERINTENDENT

My Dear Young People:

Since closing my books for the third quarter's report, I have been comparing figures. I am sure you will be interested to know that in every item we have advanced over the third quarter of 1924, but we are far from the goal.

You will rejoice with me, I feel sure, in that I have just had a letter from the Council superintendent of young people saying our conference stood third in the best financial report this past quarter. Now that is good, but we want to do better. Won't you help?

In the fall of the year when God is speaking so wondrously to us through nature, may we not redouble our efforts in service for Him?

There remains only one more quarter before the close of the conference year. It is evident, then, that we must do our best if we are to reach the goal that we set last spring.

Please remember the dear girls who sailed in August for the foreign fields. These girls are standing as our representatives in heathen lands, telling the sweet story of Jesus. Let us not fail to meet our pledges.

This is the month for the election of officers. Please send me the list as soon as possible, in order that I may get the new litreature into the right hands without delay.

Trusting you may have a most delightful and profitable quarter's work,

Mrs. C. C. Weaver,

We congratulate the young people of our conference on the splendid record that they have made so far this year, as is shown in Mrs. Weaver's letter, and we hope that during this quarter they may do still greater things and make this their "red letter year."

Mrs. S. H. Isler, superintendent of literature and publicity, says: "The list of new presidents must be in my hands by December 11. The literature for the first quarter of 1926 will be ready with year books and it will be a continual duplication on my part if the addresses are wrong. Many presidents of 1925 were wives of preachers and their leaving will cause the society to miss their literature if name of new officer is not sent to me. I do not have an unlimited supply, so will not be able to duplicate very much of it. I will appreciate the help of the district secretaries in urging the auxiliaries to send them the lists so that I may in turn get them as soon as possible.

Harvest Day literature must be ordered from Literature Headquarters, Lambuth Building, Nashville, Tenn., and the simplified literature should be obtained from the district secretaries. This repetition may seem superfluous, but it is so necessary for me to have the correct name of presidents.

QUIZ ON THE MINUTES

Have we had a quiz on the minutes this year? If not, do not let the year close without it, for there are so many good things in our annual report that should be passed on to the members of the auxiliaries. The November Missionary Voice gives such a splendid plan for study of the conference minutes, a plan which has been worked out by Mrs. W. R. Barnett, Jr., of the Holston conference. Let us adapt this plan to our conference and if we have not given any study to our report, use this plan during December.

INTERESTING NEWS FROM SOME OF OUR AUXILIARIES

One of the livest organizations in the church at Catawba is the young people's missionary society, and we read with great interest the reports of the splendid meetings that they enjoy from time to time. The November meeting which was held with the Y. P. superintendent, Miss Novella Leonard, was of unusual interest. The meeting was presided over by the president, Miss Edwin Carpenter, and after the usual routine of business, a devotional service was conducted by Miss Aileen Kale. China was the subject of the afternoon program and interesting papers, appropriate to the subject were read by Misses Estelle Yount, Helen Davis Long and Lucille Yount. As a Bible study the first chapter of Ruth was discussed by the society. A bit of pleasing news from the local department was the announcement of the purchase of a chest of silverware for the parsonage, this having been presented to the aid society by the purchasing committee a few days before. During the social hour contests were enjoyed by the girls. Miss Leonard's home was most attractively decorated in autumn leaves and other suggestive Hallowe'en decorations. Aa salad course was served and favors of little Hallowe'en baskets filled with nuts were presented each guest.

The annual Week of Prayer service was observed by the Woman's Missionary Society of Brevard with an all-day service held at the church on Thursday, November 5. The day's program was filled with interest and the discussions were most enjoyable and profitable. Papers on the Sue Bennett School and Carolina Institute were read, and the needs and opportunities of these two splendid institutions were stressed. Special music was rendered by Mrs. O. K. King and Mr. Alvin Moore. The junior department which is doing a splendid work under Miss Alma Trowbridge concluded the day with a most interesting program, with the president of their society, Miss Rebecca Summey, presiding. A splendid collection was taken during the day and at the noon hour a bountiful repast was served with Mrs. W. H. Harris in charge. The members of the Epworth League of the church were specially invited guests for luncheon and remained for the afternoon session.

A most delightful occasion enjoyed recently by the members of the Biltmore Woman's Missionary Society was the luncheon given by the president, Mrs. Jesse Shackelford, at her home near Biltmore. This coming together was the occasion of the Week of Prayer service, and before luncheon a part of the program was given and was complted in the afternoon. At eleven o'clock the meeting was called to order by the president, and after a devotional conducted by Mrs. V. L. Stone an interesting program on Carolina Institute was given, several songs adding to the enjoyment of the occasion. After a most tempting three-course luncheon served in buffet style by the hostess the afternoon program was taken up and consisted of a devotional by Mrs. Shackelford and a study of the home fields, including especially the Sue Bennett Schol. Again most appropriate songs were sung. A contribution most gratifying to the members was secured. Late in the afternoon the crowd dispersed, but not until after Mrs. Shackelford had been assured of the great pleasure that had been ours from the pleasant day spent in her home.

North Carolina Conference

FIRST CHURCH, ELIZABETH CITY, OBSERVES WEEK OF PRAYER

The Woman's Missionary Society of First church, Elizabeth City, observed the week of November 1st as the Week of Payer.

Miss Daisy Davies of Atlanta gave a forceful sermon Sunday morning, she having had personal knowledge of the foreign and home mission work made her talk very impressive. In the afternoon the Bright Jewels rendered a lovely program at the county home with Miss Dorothy Hicks, their president, presiding. It is a wonderful privilege to see these little folk preside. They carried fruit, candy and flowers to the inmates of the home.

Monday afternoon the Ruth Merritt circle, with Mrs. Clay Foreman as leader, had charge of the program. The subject was Carolina Institute, located at Seoul, Korea, the first work of the Woman's Board of Foreign Missions in Korea.

Tuesday the Ellen Willis and Myra Ormond circles had charge of the program, and Mrs. G. R. Barrow led. Her subject was the Sue Bennett school in London, Ky.

Mrs. M. L. Sheep presided at the meeting on Wednesday and had as her subject "Intercession of Mothers and Daughters." Miss Davies commented on the different Scripture reading. We were particularly fortunate in having her with us, as she contributed much to our program.

The attendance and "love gift" were very gratifying.

The young people's and young women's societies will have charge of the service Sunday night in the absence of the minister.

We are happy to announce that Ruth Merritt will go to Brazil in January as a missionary supported entirely by First church. This is a wonderful privilege and we consider ourselves fortunate in having such an opportunity to send this efficient, Christian girl as our "special delivery"—as she called herself to the Sunday school children—to our sister America.

Mrs. W. A. Petus,
Supt. of Publicity.

STUDY TO SPEED UP AFRICAN MISSIONS

Movents looking toward a closer cooperation between missionary, government, scientific and commercial agencies toward the development of African Negro culture and of a higher civilization founded upon the values in that culture, toward a concerted effort to wipe out the sleeping sickness in central Africa, toward applying to African educational methods the accumulated experience gained in the education of Negroes in the United States, and towards a central bureau for the study of African languages and for assisting in the production of a suitable literature in these tongues—all these movements were inaugurated at the Africa conference held in the Kennedy school of missions, Hartford, Conn., October 30 to November 1, under the auspices of the committee of reference and counsel of the Foreign Missions Conference of North America.

More than 100 African missionaries, board officers and educational authorities from the United States were in attendance. Dr. Thomas S. Donohugh, chairman of the Africa committee, and associate secretary of the board of foreign missions of the Methodist church, presided. Among the authorities present were J. H. Aldham of London, and Dr. A. L. Warnshuis of New York, secretaries of the International Missionary Council; Dr. Thomas Jesse Jones, chairman of the commission of the Phelps-Stokes foundation which recently made a study of educational conditions in East Africa; Dr. Homer L. Shantz, pathologist of the United States Department of Agriculture; Dr. E. C. Sage of the General Education Board; Dr. J. H. Dillard of the Jeanes and Slater funds for the education of American Negroes, and Prof. D. Westermann of the University of Berlin.

Can Stop Sleeping Sickness.

Perhaps for Africa the most important and far-reaching feature of those three days was the announcement by Dr. Mable Pierce of the Rockefeller foundation that after six years of experimentation the foundation is ready to pronounce the success of its new cure for sleeping sickness. "Tryparsamide," the only known effective remedy for the disease, is now on the market, its efficacy in the most severe cases seems assured by numerous tests over the years, and the world may look hopefully to the early eradication of the dread disease from off the African continent.

While the remedy is at hand it is very costly and the treatment of one person extends well into a year's time. The problem now faced by the Rockefeller foundation and others interested in wiping out sleeping sickness is to find the agency for carrying on the work. Shall it be through the separate governments in Africa, through the missionary and philanthropic agencies, or through some agency set up by the League of Nations? That problem will engage the attention of the foreign missions conference and other agencies this winter.

New Basis for Education.

Mr. Oldham pointed out that the pouring of European and American capital into Africa since the World War has given rise on a gigantic scale to all the capitalistic problems of the west, all the political, racial, educational, social and cultural problems which have for generations been awaiting solution in America and in Europe. "We are living in a fool's paradise," he said, "if we think that missionaries are to maintain their present influence in Africa. Missions are now, relatively speaking, at a standstill compared with the other influences—econimc, poltical, governmental—which are changing the whole life of Africa. Industrial, commercial and governmental forces are now having a great influence, and there ought to be a greater co-operation between these agencies of civilization and the mis-

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

WORDS FROM OUR CHAIRMAN

It is a recognized fact that the most neglected and, in many respects, the most important phase of our church work is that pertaining to rural communities. The Sunday school board is, therefore, especially happy to be able to announce the employment of Rev. L. V. Harris as an addition to the force already engaged in the work supervised by that board. Mr. Harris is especially well qualified to do this work. He is a graduate of Duke University, where he specialized in the field of religious training. He is a splendid speaker, a good singer, and is especially gracious in his attitude toward his fellows. He will work under the direction of Mr. Gobbel; his work will lie especially in the field of rural Sunday school extension and in the direction of Cokesbury schools. The board bespeaks your heartiest cooperation. H. E. Epence, Chm.

MR. HARRIS TAKES UP WORK

Rev. L. V. Harris, who has just joined our staff as rural worker, is on the job, and we are making definite plans for a year of intense effort in behalf of the extension and improvement of our rural Sunday schools. As stated by Chairman Spence, Mr. Harris will devote his time primarily to promoting work in rural and hitherto largely neglected areas. We have already made a number of engagements for the holding of Cokesbury training schools, institutes and so forth. Others who would like to secure the services of Mr. Harris should communicate their wishes to the writer or to Mr. Harris direct. Mr. Harris' headquarters will be in the office of the Sunday School Board, College Station, Durham, N. C.

1926 MEETING IN GOLDSBORO

At the request of the conference-wide meeting held at Sanford last April, and upon the recommendation of our conference Sunday school board in session in Fayetteville, there will be held our third annual conference-wide Sunday school conference in St. Paul's church, Goldsboro, April 6-7-8, 1926. The same general plan of organization and representation as in previous conferences at Sanford and Wilson will be followed. Please make note of the time and place, and be sure that your charge is fully represented.

SMITHFIELD WORKERS MEET

An enthusiastic meeting of the workers' council of the Smithfield Sunday school was held Wednesday evening, November 18. The chief topic for discussion was the matter of leadership training. Attending the meeting, in addition to Rev. A. J. Parker, the pastor, Mr. T. C. Young, the superintendent, and practically all the other officers and teachers, were Rev. M. T. Plyler, presiding elder of the district, and the writer. It was decided to have a local training class with Professor Shuford of the Smithfield public school as teacher. This class will meet each Wednesday evening immediately following the prayer service. "Learning and Teaching," by Sheridan and White, will probably be the first book studied. This meeting also took note of the standard training school to be held at Sbithfield, March 14-19, 1926. It was an enthusiastic meeting.

GAVE WORKERS NEW VISION

Heartening indeed are the testimonies of Sunday school officers and teachers who see improvements as result of efforts made in behalf of greater efficiency. Frequent testimonies come to us. One of the most recent is from the secretary of a Sunday school in which we recently held a standard training school. After stating the decision of his school to carry out the plan recommended for the improvement of this school's organization, and asking for certain helps, he gave the following interesting paragraph:

"The training school gave our workers a new vision, inspiration, and a willingness to depart from the traditional. A quickened spirit is manifest. It also renewed the courage of some who had been trying to make the school more efficient in fulfilling its real mission."

MOUNT GILEAD'S GOOD RECORD

Mount Gilead Sunday school is going forward in a big way. Quite successful is it in reaching the homes of the congregation. Some time ago they adopted the "One Hundred Per Cent Sunday School Home Plan," offering a certificate to every home all of whose members belonged to the Sunday school. Rev. B. C. Thompson, the pastor, reports that already 76 out of 100 homes of his congregation hold such certificates, and he proposes to reach the remaining homes in this way before long. Mr. G. H. Armstrong is the superintendent.

OUR MEMBERSHIP INCREASES

Comparison of our Sunday school membership now and a year ago indicates a net increase of 3,870. The new conference journal will indicate a total enrollment in all departments of 96,763 as against 92,893. It will also show the addition of 209 officers and teachers to the teaching and supervising force of our Sunday school. There are now 7,445 officers and teachers as against 7,236 last year.

SOME FOOD FOR THOUGHT

At a banquet in the Erwin auditorium last Wednesday night the "Fred Thomas Wesley Class' 'of West Durham Sunday school discussed plans for doubling its present membership of eighty or ninety men. According to the pastor, Rev. J. A. Martin, at each plate was a copy of the following interesting questions which were discussed by Mr. Claude West, the newly-elected teacher of the class. We pass these questions along as food for thought for classes throughout our conference. Here they are:

WHO CAN TELL—

What kind of a class would our class be,
If every member was just like me?

What would the size of our class be,
If every member worked just like me?

What kind of meetings would our meetings be,
If all attended them just like me?

What would the value of our platform be,
If no member did any more than me?

In what condition would our finances be,
If every member was as prompt as me?

Am I pushing my class as I should be,
Or is my class carrying me?

Is this letter intended for you?

Western North Carolina Conference

OUR AIM

Word comes from our Publishing House at Nashville that the Western North Carolina conference Sunday schools report more literature secured from other sources than our own than any conference in the connection. While this may be true in the gross amount secured it is not necessarily true on a percentage basis, since our conference numbers more Sunday schools and more Sunday school scholare than in any other of the forty-three conferences. But we ought to be ashamed of the amount of patronizing we give to concerns which are not only competing in business with our publishing house, but are also undermining the principle of graded literature to which we ought to be thoroughly committe.

In addition to the fact that our Sunday school literature is better for us than any other, it ought to be used by our people for mutual helpfulness. Last year our publishing house turned over three hundred thousand dollars into our church's benevolences, $100,000 of this amount going to our Superannuate Fund for worn out preachers. Lest some think that too much money is being made from this source and that the price of the literature should be reduced let it be said, according to Mr. Barton, general agent, that this entire amount of $300,000 would be wiped out should each piece of Sunday school literature be reduced one-half of one cent. Sunday school leaders, let's see to it that our Methodist Sunday schools use our own literature. None is better. No other will promote our own institutions.

A FINE SCHOOL

We are at this writing in the midst of our sixth annual standard training school for Charlotte and vicinity. It is proving to be the best one yet held. About three hundred of our leading workers are coming together each evening to take one of the eight courses being given in the school. It is thought that at least 225 of these will do all the required work and therefore earn certificates of credit. This year the school is being held in the new religious educational building at Hawthorne Lane, where we are being treated royally. In every way our school is regarded as distinctly successful.

THE GREENSBORO SCHOOL

Closing with an enthusiastic meeting of the combined membership of the seven classes, the sixth annual standard training school, held at West Market Street church, for the religious educational workers of Greensboro and contiguous territory, was voted a decided success. Out of a bona fide enrollment of 175 officers and teachers 131 secured certificates of credit for having attended all twelve fifty-minute class periods, for having read their text books and for having done their written assignments in a creditable way. In addition to the enrolled students 68 visitors were registered from time to time, making the total attendance amount to 243.

The credit students are listed with the following churches with the given numbers:

West Market Street	33
College Place	19
Wesley Memorial, High Point	15
Park Place	9
Carraway Memorial	9
Glenwood	9
Centenary	8
Gibsonville	6
Bethel	4
Muir's Chapel	3
Bethlehem, Climax	3
Bessemer	2
Church of the Covenant, Pres.	2
Ramseur	2
Methodist Protestant	8
Proximity	1
First Church, Lexington	1
Second Pres., Portsmouth, Ohio	1

The credit students by courses follow:

Missionary Message of the Bible, Dr. John W. Smith, instructor—Mrs. J. L. Saunders, Mrs. O. B. Coble, Miss Audrey Ratchford, Mrs. S. B. Harding, Mrs. Annie Johnson, Miss Louise Edwards, Rev. J. E. Woosley, Miss Lynette Field, Miss Esther Wakefield, Mrs. W. C. Lambert, Mrs. W. T. Purgason, Rev. E. Lester Ballard, Miss Lottie L. Dixon, Mrs. J. W. Mann, J. E. Langley, Thomas C. Hoyle, Mrs. G. Ray Jordan, Miss Sarah Lesley, Miss Lilla B. Young, Mrs. E. D. Grubb, E. D. Grubb, Mrs. J. E. Woosley, A. C. Eskridge, Mrs. Thomas Wright.

Principles of Religious Teaching, Rev. G. T. Bond, instructor—Miss Margaret Iseley, Miss Aleene Mitchell, Miss Myrtle Porter, Mrs. G. G. Dickson, Miss Elizabeth Andrews, Miss Wilhelmina L. Whisner, Mrs. Albert Sherrill, Miss Suwanee Herden, Mrs. A. B. Bailiff, Mrs. Fannie O. Kirkpatrick, Mrs. Hattie W. Coble, Miss Evangeline Maynard, W. B. Richardson, Mrs. W. B. Richardson, Miss Thelma Sherrill, Rev. E. H. Nease, Mrs. H. L. McKay, Mrs. H. B. Gunter, Miss Dora Ruth Parks, Miss Viola Scurlock, J. R. Abernethy, H. L. Holmes, Miss Maud Hester, Mrs. J. W. Long, Miss Mozelle King, Miss Lillie Hyams, Mrs. O. T. Leonard, Clarence Logan, Carl Nease, G. W. Foster, Mrs. M. I. Maynard, R. Roy Jones, Mrs. Eva Smith, Miss May Fields, Worth Fields, Miss Lena Caudle, Rev. G. Ray Jordan, E. D. Yost, E. Earle Rives, Miss Ruth Hoffman, Baxter Johnson.

City School Management, Mr. M. W. Brabham, instructor—L. C. Amos, F. M. Brown, Rev. A. Burgess, Rev. T. V. Crouse, Miss Agnes Ellinwood, Miss Pearl Eichelberger, Earl H. Hall, Robert T. Henry, N. Rush Hodgin, Rev. John F. Kirk, W. C. Lambert, I. F. Peebles, Rev. Hubert L. Powell, Miss Elzora Strupe.

Intermediate-Senior Lesson Materials, Miss E. Jane McDonald, instructor—Miss Mary Broome, Rev. John W. Hoyle, Jr., Mrs. John W. Hoyle, Jr., Miss Jennie L. Hunt, Mrs. George P. Phillips, Miss Elizabeth Strickland, Albert L. Thompson, Mrs. Albert L. Thompson, Mrs. J. H. Wheeler, Rev. Allen H. Whisner, Miss Edna A. Wilkins, Mrs. H. M. Yandle.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Miss Sallye Astin, Mrs. G. W. Baxter, Miss Lena Martin, Mrs. H. A. Millis, Miss Mary Paschal, Dr. J. B. Richardson, Miss Kate Renn, G. C. Swilling, Mrs. G. C. Swilling, Miss Anabel Sheppard, Miss Louise Smith.

Primary Lesson Materials and Teaching, Mrs. W. B. Ferguson, instructor—Miss Louise Amole, Mrs. D. E. Buckner, Mrs. Farrell H. Gray, Mrs. Roland Holton, Miss Lillian Jones, Miss Susie Kirkman, Miss Eula Loman, Mrs. Everett Marsh, Mrs. A. H. Masters, Miss Mary Roach, Mrs. W. H. Sheppard, Mrs. Frank Sizemore, Mrs. Delk Smith, Mrs. J. D. Strader, Mrs. Walter Watson, Mrs. Conrad Whittington, Miss Marie Wilhelm, Mrs. L. R. Terry.

Training Beginners in Worship, Mrs. H. D. Guerrant, instructor—Mrs. J. O. Beal, Miss Thelma Beal, Miss Elsie Clegg, Mrs. J. J. Hamlin, Mrs. Rush Hodgin, Miss Lucy Jones, Mrs. R. O. Lee, Mrs. J. R. Lokerman, Miss Lena Loman, Mrs. Ivey Smith, Mrs. O. V. Woosley.

ADDENDUM

Additions to our credit honor roll on the part of pastors, pastors' wives and Sunday school superintendents continue to be listed. The following pastors have earned certificates of credit in the standard training course since our last report:

Rev. E. H. Nease, Greensboro.
Rev. J. E. Woosley, Greensboro.
Rev. G. Ray Jordan, Greensboro.
Rev. A. Burgess, Greensboro.
Rev. T. V. Crouse, Denim.
Rev. J. F. Kirk, Greensboro.
Rev. H. L. Powell, Guilford College.
Rev. A. H. Whisner, Greensboro.
Rev. J. W. Hoyle, Jr., Ramseur.

The following list of pastors' wives add a great deal to our honor roll:

Mrs. J. E. Woosley, Mrs. G. Ray Jordan, Mrs. Albert Sherrill, Mrs. J. W. Hoyle, Jr., Mrs. J. W. Long.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

THE CHURCH

The church is that one institution in which all men of the world may assemble and be an equal part of a composite whole. It is that institution in which all creeds may worship, all social classes may walk, all races may feel at home, all nations may be united. There shall be no prejudices shown, no discrepancies made, or no special favors shown to those who come within the bounds of the perfect church. The church is the ideal institution of our society. The church is democratic. It believes that all men are equal and are free. Every individual member has an equal opportunity to worship to perform in the church for the welfare of it.

We often see a church on the decline in activity and in spirit just simply because we see some aspiring and selfish individual members who are seeking the glory of the prosperity of the church—and that church soon fails. Too, we have seen the church fail to make progress because of the growing aristocracy within its doors. Money talks, and it often leaves out the fellow who does not have very much of this world's goods. Where there is aristocracy there is no democracy. Democracy makes a church; aristocracy breaks a church. Too, we have seen the church fail because there have been members that have professed to believe and act in the higher life who are guilty of misconduct, who have fallen short of their ideals. These folks are hypocrites. They are living with their religion thrown in neutral, as it were. They may be helping the church to keep alive, but they are keeping some real live folks out of the church because of their hypocritical ways.

Getting down to the real situation as it is then, we must realize that our church is only a means to get all peoples everywhere in the world to come together and be at one with each other, to love as our Master told us to love, to overlook the peculiar manners and customs of each other, and search out the great spirit of sacrifice and service in each other. It is a place where the entire world may come. All are welcome.

The great joy that comes to those who come is found in the rewards that only those who have loved can really know. There is confidence, sympathy, sacrifice, humility, love, tolerance—these and many other things help make up the great reward of loving. And it will come alike to all who truly make the church the institution that we stand for. When we have passed out from church worship again into our fields of activity we can say with the poet—

"The rich, the poor, the young, the old,
Drank nectar from the cups of gold,
No matter what their dower."

"Beauty when unadorned is adorned the most."

"He is the richest who is content with the least."

SERIOUS THINKERS

It has been said that young people are not serious thinkers. We feel that such a statement would be made without first finding out any facts to show that they do not. It is easier to knock than to help form constructive work. It is easier to say that young people do not think than it is to search for facts that will prove that they do. Surely young people do think very seriously about everything about them.

From the very time that a child can begin to understand some of the things about him he begins asking questions. He wants to know all about God. He wants to know all about nature, about machinery, about football, about everything there is. He can ask more questions in a minute than a grown person can answer intelligently in an hour. Now right on the face of the situation here we see that serious thinking and questioning begins even in very early life. It is a part of the child. He will think and question.

If the questioning is properly guided by parents and teachers who understand the child's mind, that child will become one of the world's best thinkers. If any sort of answer is given the questions of a child without regard for the truth, why that child sees there is a chance to slip by without having to do much, and there we see what we call the dullard. He is a product of somebody's carelessness and ignorance.

The very first condition of thinking is doubting. It is the child's characteristic to doubt everything. He wants to do everything differently from what he is told, because he thinks that he has some better way. And he wills to try his way. His errors and his successes will make him think more seriously any future efforts he may make. He will be guided through his reason into a safer way, and he will carefully study his plans.

The writer has found in his school classes that there is a great deal of serious thinking going on among students. Many young folks have been told not to doubt, not to think for himself, but to take things as he has been told them, believe them, and never question. And here is the hard task of a teacher in breaking down the barricades that have been erroneously erected as a protective device for his religion, but in reality are only narrow confines for the child to think and live. The world rises upon a thinking generation.

Young people are interested in religion. They want the truth as their belief. Upon questioning a group of students some time ago, it was found that when asked could they actually defend the truths of religion they believed with sound reasons, it was found that 15 per cent said they could, 10 per cent said they were not sure, and 75 per cent said they were not sure of what they believed and did not think they could defend their beliefs.

Now these young folks are going to have to make themselves believe what they are not so sure of. Will these students of the 75 per cent number ever make satisfactory Sunday school teachers or ministers? Will they ever do much in the realm of religion? A person must be a thinker in any field to make himself felt in that field, whether it be religion or politics. You would not want to listen to a teacher who has not done some serious thinking. How can we young folks ever become effective unless we are given a freedom in our youth to think seriously of our problems? It can not be done.

HUMAN NATURE AND RELIGION

Human nature and religion are very closely related. Human nature is made up of our many emotions, our impulses, our instinctive tendencies and our habits. There are joy, tears from grief, anger, instincts, and other natural parts of our make-up. They are the purely human in us. We act first on impulse as our emotions may react to a situation. When we have acted in that particular way many times we develop habits. We are said to have good and bad habits. If we are serving other human beings well and loving them, we are said to have good habits. If we are selfish and everything wo do is for personal gratification, then we are said to have bad habits. We are then declared to be irreligious. Religion is then the conquering of the natural self, a subdueing of the human impulses. It is intelligence in control of the actions of the self.

Human nature then must be the basis of religion, for it is the great purpose to lead men and women into the right acts, to teach them the control of the self and to form good habits.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1209 North Hamilton, Street, High Point, N. C.

"PEPPY PARAGRAPHS"

By W. A. B.

The Epworth League should be, first, a sanctuary.

Then a work shop—

And a training school—

A recreational center—

A missionary band—

All working for Christ, the church and humanity.

No league can live with a dead president.

If you think a good program does not help, try reading little pieces from the Era, and nothing more, and watch your devotional meetings shrink.

If all you district leaguers know it all, a district efficiency institute will not help you. Otherwise, let's put one on this spring. Write the field secretary.

THE DISTRICT AND CITY UNION

In some of our districts there is no league union. Suppose our churches attempted to exist and function isolated one from the other—what? The very strength of Methodism is due largely to the close fellowship and the strong tie that binds us together in one great brotherhood. The league needs such fellowship. There should be at least one Epworth League union in each district and in many of our larger districts two unions should be organized and should function. Aside from the invaluable social advantage of the district union there is that unanimity of purpose that comes to permeate the lives of our young people when banded together, and inspiration in no small measure is derived from the association one with another. A little legitimate rivalry usually exists between the leagues in a live union, with the resulting higher standard of efficiency. No man liveth unto himself, and no league should attempt what a man cannot do. The field secretary is anxious to assist in organizing unions wherever he may. Call on him freely—or when he calls on you, rally to his support and work, work, work. W. Arthur Barber.

The efficiency institute at Greensboro last week was not largely attended. Yet some real work was done and with gratifying results. Perhaps no institute ever had so large per cent of those starting go through the week without missing a night or a class period. Never has your field secretary taught a class of more interested young people—eightof them, and eight every night straight through. Greensboro district is through sleeping, so they say. May we not all awake.

W. A. B.

SURRY EPWORTH LEAGUE UNION

The fourth Surry County Epworth League Union met at Central Methodist church, Mt. Airy, November 8. In the absence of Miss Clara Bell, the president, Mr. W. B. Hale acted as chairman. After a song Clarice Bowman gave the minutes of the previous meeting at Rockford. The attendance of the various leagues was then counted, Rockford Street, Mt. Pleasant, Pilot Mountain being represented. Mt. Pleasant was in the lead with 16 delegates. Miss Virginia Banner entertained the leaguers with a very delightful reading, after which Mrs. W. A. Newell gave an interesting discussion of the young people's convention to be held at Memphis in December, and Miss Lorena Kelly of Mt. Airy Central talked on the convention at Indianapolis. Of course the meeting would not have been complete without

(*continued on page fourteen*)

Croup at Night

Can be checked in 15 minutes by rubbing throat and chest with Vicks. Used at bedtime this treatment usually averts a night attack.



VICKS VAPORUB

7 Deadly Fallacies

Russellism	15c
Seventh Day Adventism	15c
Christian Science	15c
Spiritualism	15c
Mormanism	15c
Spurious Tongues	15c
Fanaticism	15c

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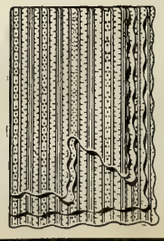
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THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST
I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

The Annual Conference—It was my happy privilege to attend the session of our annual conference in Fayetteville this year. My many friends know why I could not be present. The messages of sympathy, directly and indirectly, were a source of strength to me. I feel closer drawn to my brethren than ever before because of their messages of good cheer and love.

* * * *

In .the .Event—If for any reason there should be no public opportunity for a number of individuals to make a Thanksgiving offering for our children's support, I want to suggest that all who are thus denied send their individual contribution direct to the Methodist Orphanage. I am expecting to receive a large number of such offerings this year because the friends of the Home realize the necessity of remembering our cause at this particular time.

* * * *

A Difficulty—Our annual conference coming so close to Thanksgiving makes it difficult for our pastors who move to observe Thanksgiving service on the Sunday preceding that important day. However, this difficulty may be overcome on stations by deferring the Thanksgiving service to Sunday following Thanksgiving and continuing for four successive Sundays and thus reach all of their appointments. Since our need is so imperative I wish to urge all pastors to put our beloved Methodist Orphanage on its feet by providing ample means for our living expenses.

* * * *

Hon. Josephus Daniels—From all the accounts I have seen, the orphanage address of Hon. Josephus Daniels must have made a profound impression upon all who heard his masterly message at the annual conference in Fayetteville. Mr. Daniels is an active trustee of the Methodist Orphanage and live right by the campus. He knows the work we are undertaking to do and we have his whole-hearted support. The board of trustees and the superintendent are appreciative of the fine service which Mr. Daniels rendered our orphanage by his stirring appeal to the conference for larger support.

* * * *

Opportune Time—This is Thanksgiving week and the heart of our people is turned towards the Methodist Orphanage. Many have looked forward to this occasion with increasing joy that they might do something for the support of our children. Our Methodist people are intensely interested in the welfare of our great Home, and all they need is some concerted action upon the part of our pastors and Sunday school superintendents and they will remember our fatherless most generously. Therefore I am urging and expecting every congregation and Sunday school throughout the bounds of the North Carolina conference to take a free will offering for the Methodist Orphanage. Our financial resources are the lowest that I have seen them during the past ten years. Unless our pastors and Sunday school superintendents and teachers rally their forces in our behalf we shall be seriously crippled in carrying forward this great work in His name. I appeal to one and all that nothing be allowed to get in the way of a free will offering from every church, Sunday school and organized class within our great conference.

WEST ASHEVILLE METHODIST CHURCH HAS LARGE BUILDING PROGRAM

With a building program that will call for the expenditure of $160,000, Rev. J. S. Hiatt, the new pastor of West Asheville Methodist church, has begun his pastorate here in a most auspicious manner. Perhaps no minister in the Western North Carolina conference has had more success in church building than Rev. Mr. Hiatt. In Winston-Salem alone, where he served for 18 years, he built and completed six large churches aggregating a cost of between three and four hundred thousand dollars. In speaking of him the Winston-Salem Journal says:

"His congregations are always loyal and large congregations worship with him at every service. Characteristic of the man is his effort to assist the man who is down and out, the downtrodden. He believes in going out in the highways and hedges in his service to his Master."

At the present time plans are being drawn for the new church that will ultimately replace the one now in use by the West Asheville congregation. These plans will be finished and ready for inspiction in about 30 days.

In the meantime a large get-together meeting is planned for the entire membership next Wednesday evening. Committees have already been appointed by the pastor and actual work by these committees is expected to begin at once. One unit of the large building project is expected to be completed at an early date. This will be a modern and complete Sunday school building capable of meeting the demands of the growing community in which it is situated.

The Ardmore Methodist church at Winston-Salem was completed by Rev. Mr. Hiatt in only ten months from the date of his assignment to this task. This church cost more than $100,000 and is considered one of the greatest achievements in church building in North Carolina since it was not only built but organized in the space of six months time.

"I like mountain people," said Rev. Mr. Hiatt, "and am delighted that I am to be permitted to live and work among them."

Nineteen additions were made to the membership of West Asheville Sunday morning, some by letter and others by profession of faith.

West Asheville churches will unite in a special Thanksgiving union service at the West Asheville Presbyterian church Thursday morning at 10 o'clock.—Citizen.

A THANKSGIVING INDICTMENT

I am back on the Gibsonville charge for my third year, and anyone can sympathize with a people who have to listen to a young preacher who is serving his first appointment and knows so little about preaching. Although I am not qualified to judge other charges, I believe there can not be found a more appreciative people anywhere than I am serving. Their appreciation is shown not only by talk but also by action of the people. Co-operation? Where can anyone find a better spirit of co-operation? My greatest regret is that I am not better qualified to serve this people better.

The people must either love me or my wife and junior, or hate us desperately. It may be that they are determined that I shall not stay here even if Bishop Denny did say for me to. I shall allow you to decide, but this is the charge I have to make. Monday evening, under the shade of night and after my boy was in bed, the people maliciously stormed the parsonage and pounded us soundly and left behind cakes, chickens, flour and other good things to eat galore. They expected us to eat ourselves to death. I am sure that this was premeditated, because they blocked both the front and back doors so that we could not escape. Dr. Whitsett led one army while Mrs. Wharton and Mrs. Dick commanded the other. We had to surrender.

We are alive and gladly say, "God bless these good Whitsett and Gibsonville people and give them a happy Thanksgiving if every pounding does get harder. E. H. Nease, P. C.

RESOLUTIONS OF RESPECT

As members of Rev. R. Hibberd's Sunday school class of the West Durham Methodist church, we wish to extend our sympathy to Mrs. J. A. Martin in the loss of her father Saturday, October 3, 1925.

Therefore, be it resolved:

First, That we bow in submission to the will of Him who doeth all things well.

Second, That we extend our sympathy to her and Brother Martin in this time of sorrow, and pray that they may feel the healing power of the Holy Comforter.

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate, and a copy placed on record of our minutes.

R. Hibberd, Teacher.
Mrs. J. H. Sugg, President.
Marion Holloway, Asst. Sec.

RESOLUTIONS OF RESPECT

The Ladies' Missionary Society of Bethel M. E. Church, South, has lost one of its most faithful and loyal members in the death of Mrs. Henry Carriker, September 27, 1925. She was sick only two weeks and had the benefit of skilled physicians and trained nurses and loving friends, but all in vain. She was young, just 34 years old, and leaves her husband and six loving children, also an aged father and several brothers and sisters. A good neighbor and friend, spoken of by all in terms of highest praise. We miss her gentle presence when we meet. Therefore be it resolved:

First, That we have lost one of our faithful and efficient members, who was always ready and willing to do her part.

Second, We shall cherish her memory and thank our heavenly Father for her life.

Third, That we extend to her loved ones our deepest sympathy and commend them to the love of Him who is too wise to err and too good to be unkind.

Fourth, That a copy of these resolutions be recorded in the minutes of our society, one sent to the bereaved family and one to the North Carolina Christian Advocate for publication.

Mrs. D. C. Ballard,
Mrs. H. D. Eudy,
Mrs. H. M. Black,

RESOLUTIONS OF RESPECT

Whereas, it has pleased God, our heavenly Father, to call our beloved president, Mrs. John E. Fain, from our missionary society at Murphy, N. C., to her reward; therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That our society has lost a most earnest worker and our church a devoted member, one who lived close to her Lord and went about doing good.

Third, That we shall always treasure the memory of our beloved president and strive to emulate her life.

Fourth, That we extend our love and sympathy to her bereaved family and pray that God may bless and comfort them in their grief and loss.

Fifth, That a copy of these resolutions be placed on the minutes of our society, a copy sent to the North Carolina Christian Advocate, a copy be published in our local paper and a copy sent to the family.

Mrs. Sam Akin,
Mrs. J. H. McCall,
Mrs. D. H. Rhinehart,
Mrs. J. H. Hampton,
Mrs. H. G. Elkins,
Committee.

Send us $2.00 and the name you wish the Advocate sent to as a Christmas gift, and we will do the rest.

RESOLUTIONS OF RESPECT

Quietly and peacefully a faithful and loyal member of Epworth church, Bro. Alphonso H. Weeden, passed to his reward among the saints above. He was born in Manassas, Va., in the year 1872; died August 5, 1925, in the 53rd year of his age.

He married Miss Maud D. L. Ward October 24, 1900. Brother Weeden was a devoted steward in our church for over two years, was recording steward and secretary of the Wesley Bible class, and was always present every Sunday in his class up to his illness a few weeks before his death. He bore his suffering with patience and trust in his Saviour.

In the passing of Brother Weeden we have sustained a great loss.

His wife and four children survive him—Mrs. Geo. D. Renfrow of Rocky Mount, A. H. Weeden, Jr., James W. and Marguerite, all of Wilmington.

Therefore be it resolved:

First, That we humbly bow in submission to our heavenly Father.

Second, That we thank our heavenly Father for His grace that sustained and comforted Brother Weeden through the weeks of bodily suffering.

Third, That we shall cherish the memory of our co-worker and his efficiency and love that he had for his church and his Saivour.

Fourth, That we extend our deepest sympathy to his loved ones and pray that God may comfort and bless them in their great loss.

Fifth, That a copy of these resolutions be mailed to his family and a copy be sent the North Carolina Christian Advocate.

J. B. Taylor, Chm.
G. L. Clark,
J. C. Maxwell, Sec.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God, our heavenly Father, to call our eldest member, Mrs. Aurelia Hayes, from our missionary society to her reward; therefore be it resolved:

First, That although we shall greatly miss her and deeply deplore her going, yet we rejoice in the assurance that our loss is her eternal reward.

Second, She was a true Christian, an example for others to follow and we shall always trasure the memory of her and strive to emulate her life.

Third, That we extend our heartfelt sympathy to her bereaved loved ones and pray God's blessings upon them in this hour of their great sorrow.

Fourth, That a copy of these resolutions be placed upon the minutes of our society, a copy sent to the family, a copy to the Belhaven Journal and the North Carolina Christian Advocate.

Mrs. Ernest Clark,
Mrs. S. J. Peele,
Mrs. W. A. Ellison.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Central Methodist church, Mooresville, pauses to pay tribute to one of its most loyal members, Mrs. Clara Fleming Troutman. On the afternoon of Friday, October 30, 1925, God in His wisdom saw fit to call her home.

She was one of the patient, cheerful sufferers given to us for a lesson of encouragement. Thus her memory is a living exhortation to those she left behind. Therefore resolved:

First, That we thank our heavenly Father for her life of Christian service, and we shall endeavor to show our appreciation for this life among us by following her example in right living.

Second, That we extend to her sorrowing husband and children, relatives and friends our deepest sympathy.

Third, That a copy of these resolutions be recorded in the minutes of the society, a copy be sent to the family, to the Advocate and the Mooresville Enterprise.

Mrs. A. L. Aycock,
Mrs. M. O. Styles,
Mrs. R. M. Abernethy.

Wanted, a mature young woman for bookkeeping and stenographic work. Must be North Carolina Methodist. The Children's Home, Winston-Salem, N. C.

Wanted, a preacher for Warrensville charge. Will pay about $1,000. Has small parsonage, partly furnished. Write or wire S. Taylor, P. E., North Wilkesboro, N. C.

MORGANTON JOYOUS OVER RETURN OF BOND

Wishing to give some outward expression to their unbounded joy over the return of their pastor and his good wife, Mr. and Mrs. Bond, to Morganton for another year, the young people of the First Methodist church gave a reception in their honor on the evening of October 26. More than one hundred and twenty-five young people gathered in the church parlors, which had been beautifully decorated for the occasion with autumn leaves, and spent an evening in various forms of wholesome amusement, with Mr. and Mrs. Bond as honor guests.

The interest Mr. Bond is taking in the young life of the church brought forth many expressions of love and pledges of loyalty from the young people themselves. His ability to come down off his dignity and enter into their play life when the occasion demands, as it did on this evening, is causing the young people to take more interest in all forms of church activities. Ae beautiful silver dish was presented to Mrs. Bond as a token of their esteem.

The entire congregation, without exception, appears to have taken on new life under Mr. Bond's leadership, and are giving him their most hearty cooperation. His popularity was made evident a few days ago when the board of stewards found such an urgent demand for the congregation to increase his salary next year that they were pleased to add four hundred dollars to what it formerly was, thus placing it on an equal with most of the larger churches in the conference.

The prospects for a great year of progress has never been better and every Methodist in Morganton is looking forward to a gracious year both spiritually and materially. S.

ANTI-LYNCHING STAND BY WOMEN OF MISSISSIPPI

Representative Mississippi women, leaders in many important religious and civic groups, have launched a determined campaign against lynching and mob violence in that state. The opening gun was the following statement, which was framed and adopted at a state-wide meeting of prominent women held at Jackson on call of the Mississippi Inter-racial Committee:

"We believe in only the single standard of morals for all races, and unquestionably in the protection of the womanhood of the races. We also believed in the law, and that it should under all circumstances be respected and upheld by all citizens. Therefore we deplore mob violence for any crime and desire to register our protest against lynching or any other form of mob violence."

This statement has since been presented before other important gatherings of women and has in every case been adopted without a dissenting vote. It is understood that efforts to crystalize public sentiment against lynching will be pushed throughout the state by the inter-racial organizations. Promoters of the movement say that the mobilization of the women of eleven other Southern States along similar lines has been followed in every case by marked decrease in the number of lynchings.

SCHOOL OF MISSIONS HELD AT TRYON STREET CHURCH

A very successful school of missions was conducted at Tryon Street church from October 26-30, Latin America being the section of the world under observation. Fitting in with the South American study was an artificial South American atmosphere with appropriate decorations, music and costumes. The school of missions was under the general supervision of Miss Maud McKinnon, director of religious education of the church.

Each evening supper was served from 6:15 to 6:45. At 6:45 all groups—men, women and children—assembled in the Sunday school auditorium for a program of both a devotional and an educational nature. The educational features each evening were given by members of different groups—junior, intermediate, senior, young people and adult. On Monday evening Mrs. Lillian Homesley Bott, dressed in Spanish costume, sang a solo accompanied on the piano by Mr. Eugene Craft. Tuesday evening Mrs. Helen M. Laughlin, teacher of Spanish in the Central high school, gave a most interesting account of some of her observations in Mexico. Mrs. Bott sang two Spanish selections, accompanied on the piano by Miss Mattie Berge Abernethy. Then followed a very interesting and clever one act play, written and directed by Victor B. Templeton of the young people's department. The play depicted very clearly the treatment of the Indian in South America. Wednesday evening a story of an early missionary to the Indians of South America was beautifully told by Sara Thomson of the junior department; and the story was then dramatized by other boys and girls of this department. Thursday evening after the devotional the intermediates presented an educational program showing the exchange of gifts between North and South America. This proved to be a splendid object lesson. Friday evening Miss Elizabeth Dundy of the young people's department, in South American costume, told very delightfully some of the differences in customs and manners of North and South America.

At 7 o'clock each evening the classes assembled for forty-five minutes of study under the direction of the following leaders:

Primary—Miss Mary E. Dozier and Miss Catherine Clinkscales.

Junior—Mrs. G. H. Eder, Mrs. Annie W. Elliott and Miss Margaret Blair.

Intermediate—Mr. and Mrs. J. K. Slear, Mrs. Paul H. Allen.

Senior—Miss Mattie McNinch, Mr H. G. Goode.

Young People—Mrs. J. P. Waggoner, Mr F. B. McCall.

Adult—Talks on various topics concerning the Latin-American fields made by the following: Mr. J. Allen Thomas, ex-vice consul to Brazil; Mrs. J. F. Crigler, president of the Interdenominational Missionary Union of Charlotte; Mr. J. A. Bell; Miss Willye Summerrow; Miss J. J. Akers; Mr. C. F. Barlow; Mr. J. L. Wilkinson; Mrs. J. E. Brantley. A part of the program for the last period in the adult class was a play, "A Visit With Mexican Missions," given by a group of business women of the church.

The following books were used as the basis of teaching in the different classes:

"Primary Picture Stories," primary.

"Building the Americas" and "The Land of the Golden Man," junior and intermediate.

"Looking Ahead with Latin America," seniors and young people.

"New Days in Latin America," adults.

The planning and preparation for the school necessarily began weeks in advance and met with the hearty approval of the pastor, Rev. J. H. Barnhardt. The success was due largely to the hearty co-operation of the congregation with the director and the leaders of the various groups.

WOMAN'S PAGE

(*continued from page eight*)

sionary and educational bodies working on the continent."

One of the most important questions raised at the conference was "What kind of an education should we give the native African?" Several speakers pointed out that the purpose of schooling should not be to make "pale copies of western peoples" but to give the African a knowledge which would enable him to live better in his native village, to improve his health and the sanitation of his village, to understand and to use the mineral and vegetable resources of his own neighborhood, to improve the home and family life, and all the while to preserve those values which are to be found in his own civilization, such as music, Negro history, art, and the like. This, it was pointed out, required the development of a new method of teaching, based on conditions and experiences in the native village, rather than book lessons based on European experiences and of little if any value when the boy or girl returns from school to take up life in his own community.

Bureau of African Languages.

Mr. Aidham and Prof. Westermann announced that there is under way a plan for the organization of an "International Bureau of African Languages and Culture" in which mission boards of America, Europe, and Africa and learned societies from all parts of the world will co-operate for the study of the languages, for the production of educational literature in them, and to serve as a clearing house and information center for those engaged in translation work. One of the first activities of the proposed bureau would probably be to prepare a number of necessary volumes—such as an agricultural primer, book of health rudiments, etc., —in a basic tongue and founded on African experience and conditions; it would then be translated into various tongues and dialects.

Studying Educational Methods.

Announcement was made that the Carnegie foundation has given the sum of $37,500 to the Jeanes fund officers for the purpose of extending the work of that fund into Africa. It will be used in providing for supervising teachers. James W. C. Dougall of Scotland, who has traveled extensively in Africa studying educational conditions, has been sent out to Kenya as the first educational director under this fund. American missionary and other agencies are sending to Liberia to study educational conditions James L. Sibley, who has had a number of years of similar experience in Alabama among the Negro schools; it is expected that he will later make recommendations for the future of school work of missions in that country.—W. W. Reid, in Christian Century.

SUNDAY SCHOOL

(*continued from page nine*)

Certainly the splendid superintendents who take time to learn should be listed among our honor leaders. Note the following:

E. D. Grubb, Bessemer, East Greensboro.

T. C. Hoyle, Bethel, Greensboro.

L. C. Amos, Carraway Memorial, Greensboro.

F. M. Brown, College Place, Greensboro.

N. Rush Hodgin, Centenary, Greensboro.

I. F. Peebles, Park Place, Greensboro.

DO LIKEWISE

Rev. W. E. Hauss, China Grove, writes to please us greatly as follows:

"The Sunday school teachers of our church here are thinking of meeting once a week to study some book, preferably a Bible study. Will you tell us something about how we work in such a course with the standard training course so as to obtain credit on same? We have several teachers and a preacher who have one or more credits and we want more. We expect to attend the Salisbury school in a body, but we want more besides."

The wife and daughter of Colonel Berry, camp commander, came to the gate after taps and demanded admission. The sentry objected.

"But, my dear man, you don't understand," expostulated the older woman. "We are the Berrys."

"I don't care if you're the cat's whiskers," retorted the sentry. "You can't get in at this hour."—American Legion Weekly.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

CANCERS—Cured at the Kellam Hospital

The Kellam Hospital cures Cancers, Tumors, Ulcers, Chronic Sores, X-Ray and Radium Burns without the use of the Knife, X-Ray, Radium, Acids or Serum. Come and see what we have done and are doing, and if then you are not satisfied that we do all we claim we will pay your Railroad fare both ways.

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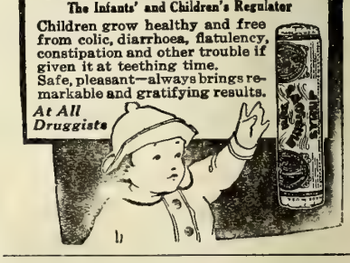
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The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

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CELEBRATE "XMAS" "THE BRAZEL WAY"

Get this Assortment of FIREWORKS Only $2 SAFE AND SANE



BOYS! this outfit is prepared especially to enable you to celebrate a real Xmas. This wonderful assortment (worth $3.00 at any retail store) meets all requirements of law governing sale of fireworks. Consists of 2 large 4½-ft. paper balloons, 5 packs fire-crackers, 2 colored fire torches, 6 Roman candles, 12—3 in. Bang Salutes, 1 daygo early riser bomb, 1 piece Gattling Kracko, 3 cardboard Gattling Tanks, 1 colored star mine, 18 pieces night fireworks, 40 sparklers, 12 nigger chasers, 12 sun of a gun, 12 grasshoppers, 12 ruby lights, 12 snakes in grass, 12 crazy cracker sticks, and punk. All complete in a neat wood box. A day's fun for the whole family. You can't beat it for variety, quantity, quality, and price. Order now — don't wait. Remittance must accompany order. Fireworks cannot be mailed. Name your express office. We ship same day. Our booklet of celebration goods free. Send for it also.

BRAZEL NOVELTY MFG. CO.
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Our Little Folks

THE KINDNESS PLAN

By Rev. Chas. N. Sinnett.

I like to visit Uncle Ben,
He's our shoemaker man,
He says that animals are kind
If we use the kindness plan.
An alligator is his pet,
With dainties he is fed,
And then he lays him 'cross his knees,
And sometimes pats his head.
And when my camera I take,
Ben tells him I'm all right,
And the 'gator seems to wink at me—
He never tries to bite.

—Our Dumb Animals.

"THE DOG MAN"

By Hetty Rogers.

In 1802 a little boy was born in London who all his life loved animals the right way. This little boy, at the age of six, was known as "the little dog boy," and grew up to be known as "the dog man" because he loved dogs and drew painted animals instead of harming or killing them.

His name was Edwin Landseer. When he was so tiny he could not climb a fence, his father would lift him over into a field—his first studio—where there were sheep and leave him there for hours, to draw them. Some of these drawings, done when Edwin was five years old, are kept today in the Victoria and Albert Museum, South Kensington, London.

When he was eleven he won a prize offered by an art society for drawing animals. At thirteen one of his pictures, a mule, was exhibited at the Royal Academy, London. Wherever animals might be seen and studied, there Edwin Landseer was to be found, sketch-book in hand.

At fourteen, Edwin, a curly-headed boy with good manners, entered the art school of the Royal Academy as a pupil. Everybody liked him, and when he was absent the head of the school would ask, "Where is my little dog boy?"

In his manhood Landseer introduced stags and roes for the first time in art. He made a trip to Scotland to hunt, but when a stag came into view, instead of firing at it, he thrust his gun into his servant's hands, grabbed pencil and paper and started to drawing the beautiful creature. Of course the stag made it a very short pose and soon ran away.

From the beginning to the end of his career Landseer's special talent lay distinctly in his interpretation of the nature of dumb beasts. His keen insight into the character of animals, especially dogs, was well known. With the unerring instinct of those creatures they always recognized in Landseer a friend and master. His power over them and his wonderful way of winning their affection was unfailing. After the death of a favorite terrier, "Brutus,"—a loss from which he never fully recovered—he did not give his affection to any one dog, but usually had half a dozen who accompanied him in his walks and were his companions.

Where other artists made the dog a treacherous, snarling cur, a robber and a thief, Landseer made him the companion of man, the generous friend and true comrade.

In "The Connoisseurs" Landseer painted his own portrait, at the age of sixty-five, with two of his dogs. In this humorous conception, the dogs appear as critics, looking over the shoulder of the artist to the sketch upon which he is working.

He painted with all the love of a child of Nature. He portrayed happy dogs and sad dogs, proud dogs and saucy dogs, dogs full of mischief and dogs faithful unto death. He painted Sir Walter Scott's dogs and Queen Victoria's dogs. From the time he was seventy years of age he painted dogs, and people, even royalty itself, came to love his dogs and their painter. He was known to everyone as "the dog man."

In 1850 the Queen "knighted" him—gave him a title, and after that he was known as Sir Edwin Landseer.

This lover of animals had a very real message to give to the world, a message of kindliness and compassion, of sympathy and trust. Where other men had chosen religious subjects or poetry, he chose his dumb friends as a medium of expression. To the dog, as being the first friend of man, he went for help in his task.

He died in 1873 and was buried with full honors in St. Paul's Cathedral, London. His grave is marked by a sculptured slab above it bearing a medallion portrait of the painter, beneath which is modeled in high relief a copy of his most pathetic and one of his greatest works, "The Old Shepherd's Chief Mourner"—a dog mourning over the coffin of his master.

What could be more fitting than a mourning dog above Edwin Landseer's grave? All dogs might well mourn the death of such a friend.—Our Dumb Animals.

TELL-TALE TONGUES

By Ruby Denton.

Animals cannot talk, yet their tongues can tell tales. If we study the inhabitants of the animal kingdom, we will find that their tongues tell many tales, tales of how they live and what they live on. Let us extamine some of the strange tongues in the animal world and see what we can learn from them.

Our friend, Mr. Frog, has a long, slender tongue, with a little knob at the end much like a pop-gun cork tied to a string. This tongue is not attached at the back of the throat, as our tongues are, but is attached up at the front of the frog's mouth. When at unwary bug or fly alights near Mr. Frog's long, sticky tongue, it darts out like a streak of lightning, and the poor fly has been swallowed before he knows what has happened to him.

The humming-bird has an interesting tongue. It is long and slender, and it is hollow like a soda straw. The humming-bird poises over a flower, pushes his long tongue down the flower's throat, and sips the nectar. The whole thing is as simple as drinking a chocolate soda through a straw.

The woodpecker has a cruel sort of tongue. It is long and needlelike, and it has pointed barbs at its tip, just as a fish-hook has. After the woodpecker has bored into the wood and found the hole of the worm he is seeking, he darts his needlelike tongue into the hole and spears the worm on its barb. Then he draws the worm out and eats him at his leisure.

The ant-eater has an unusual tongue. It is slender and flexible and is eight or nine inches long. The ant-eater plows up an ant-hill with his nose, and then, as the startled ants dash about in confusion, he sweeps his long tongue over the ground like a scythe, and gathers in the ants by the hundreds.

The mains, a cousin of the ant-eater, has a tongue which is covered with a sticky secretion. The manis extends his tongue across the ant's pathway, and waits patiently until it is covered with ants, like a piece of sticky fly-paper. Then he draws in his tongue and eats the ants.

All the members of the cat family have tongues with a rough, rasplike surface. Let your cat lick your hand, and you will find that her tongue is as rough as sandpaper. This sort of tongue helps the cat in her peculiar method of drinking, lapping up her milk with her tongue. Her rough tongue also helps her in cleaning the meat off of bones.

Her larger cousins, the lion and the tiger, have tongues much rougher than hers. If a lion or tiger should lick your hand, he would scrape the skin right off. Tame lions and tigers have sometimes turned savage in just this way: In licking their trainer's hands, they have scraped his skin, so that they got their first taste of human blood, and this has turned them into man killers.

The prize tongue of all belongs to the whale, who has an enormous flabby tongue, which weighs from one to two tons. He, however, cannot stick out his tongue, because it is so securely attached that he cannot extend it.

What story does this enormous tongue tell? When we study the way in which the whale feeds, we can understand why he needs such a tongue. The Arctic waters in which he lives are swarming with millons of tiny sea animals. As the whale swims along he scoops in an enormous mouthful of water, and strains it out through the thick fringe of whalebone which hangs from the roof of his mouth, and this catches his food. It is his great tongue which enables him to force the water out through this sieve.—Our Dumb Animals.



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Dr. William K. Boyd, head of the Department of History, Duke University, says of these papers: "The most valuable contribution to Methodist History in North Carolina since the appearance of Grissom's History of Methodism in North Carolina."

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WEAVER COLLEGE NOTES

(*continued from page seven*)

cording to rules, than in the accumulation of large scores. In both these games Coach Arbogast was able to use nearly all of his reserve material toward the latter part of the game. Such contests as these two have real educational value, as they sublime the fighting instinct into a contest for mastery according to law, and this, properly controlled by law, is the progressive force in all the history of civilization. Weaver won the Cullowhee game, 21-6.

The annual staff is getting ready for the peak of its activities. It is arranging for the taking of individual and group photographs, is making out the budget, and arranging to take care of it, and is steadily creating a vital interest in this chief literary work of the year. Both the editor-in-chief, Mr. Ray Carpenter, '26, of Cherryville, North Carolina, and the business manager, Mr. William Hart, '26, of Easley, South Carolina, are in the football squad. They not only have everything set for a strong program immediately after Thanksgiving, but are already getting a great deal of their work done, though they will have plenty left for the months that follow the football season.

A most interesting and inspiring talk was made to the college teachers and students on Tuesday, November 17, by Dr. W. C. Murphy, superintendent of education for Buncombe county. Dr. Murphy urged a pursuit of truth wherever it is to be found, without fear of the consequences. He warned young students that this would lead them, sooner or later, into some unpleasant mental states, but that the only way to let truth make us free is by recognizing it as God's truth and following it courageously. Dr. Murphy is a man of convictions, based on deep thinking, and his address was convincing and stimulating. X.

WESTERN N. C. LEAGUE

(*continued from page ten*)

a word from our new pastor, Rev. Mr. Newell, and in a few well chosen sentences he won the hearts of all the leaguers present. As Elkin was not represented it was decided to defer the election of officers to the next meeting. The union was adjourned for a social hour with refreshments, after which Rev. Mr. Fox, presiding elder of the Mt. Airy district, expressed his sincere good will to the Epworth leaguers.

The next meeting will be held Sunday, January 3, 2:30 p. m., at Pilot Mountain. W. B. Hoyle.

Thursday evening, the 12th of this month, was a cold, rainy time; but if you had looked in the church of Glenwood you would have seen only smiles and sunshine. The crowd was small, due to bad weather and the training school in session at West Market.

We had our field secretary with us and he gave us a splendid talk. I think every one knows that Rev. W. Arthur Barber is the field secretary of the W. N. C. conference.

We discussed the institute which is to be held this week, and after several interesting talks the Glenwood League treated us royally. We had a time. You missed a lot who were not there.

The next meeting will be held at Park Place. We are expecting a big crowd and lots of fun. Come on, gang, let's get back in the game. We have been drifting too long. So let's go.

Billie Webster.

RECIPE FOR GRAY HAIR

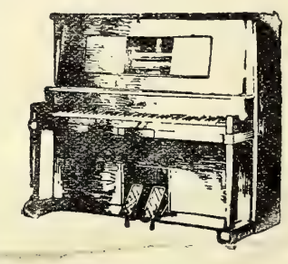
To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.



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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
FIRST ROUND

November

Weaverville Ct., Salem, 11 28-29
Mount Pleasant, night 29

December

Hominy, Pleasant Hill, 11 5-6
Biltmore, night 6
Fairview, Tweeds, 11 13
Oakley, night 13
Henderson Ct., Fruitland, 11 19-20
Elk Mountain, night 20
Swannanoa, Azalea, 11 27
Black Mountain, night 27

January

Spring Creek, Fairview, 11 2-3
Marshall-Hot Springs, 3 and night 3
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leiscester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FIRST ROUND

November

Polkton, Polkton, 10 27
Peachland, Peachland, 2 27
Matthews, 7:30 27
Hawthorne Lane, 11 29
Weddington, Weddington, 3 29
Calvary, 7:30 29

December

Trinity, 11 6
Rural Trinity, 3 6
Brevard Street, 7:30 6
Waxhaw, Waxhaw, 10 7
Prospect, Midway, 2 7
Duncan Memorial, 7:30 9
Pineville, Pineville, 10 10
Chadwick, 7:30 10
West Charlotte, 7:30 11
Wadesboro, 11 13
Bethel-New Hope, 3 13
Morven, 7:30 13
Lilesville, Lilesville, 11 14
Ansonville, Ansonville, 2 14
Monroe, 11 20
Thrift-Moores, 3 20
Belmont Park, 7:30 20
Duckworth Memorial, 7:30 21

District stewards meet at Tryon Street church on November 24 at 2 p. m.

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro, N.C.
FIRST ROUND

November

Uwharrie, Oak Grove, 11 28
New Hope, New Hope, 3 28
Ashboro, 11 29
Park Place, night 29

December

Randolph, Trinity, 11 5
Jamestown, Oakdale, 11 6
Highland-Archdale, Highland, 3 6
East End, night 6
West Greensboro, Muir's Chapel, 11 & night 12-13
Liberty, Staley, 11 13
Carraway Memorial, night 16
Wentworth, Salem, 11 & 3 19-20
Ruffin, Pelham, 11 20
Deep River, Cedar Falls, 11 27
Centenary, night 27

January

Reidsville, 11 3
Bethel, night 3
Randleman, St. Pauls, 11 20
College Place, night 10
Gibsonville, Gibsonville, 11 17

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.

November

Mills Spring, Lebanon, 11 28-29

December

Micaville, Martin's Chapel, 11 5
Spruce Pine, Spruce Pine, 11 6
Cliffside, Cliffside, 11 13
Henrietta-Caroleen, Caroleen, 7 13
McDowell, Nebo, 11 19
Marion First Church, 11 20
Cross Mills, Cross Mills, 7 20
Broad River, Kiesler Chapel, 11 27
Forest City, Forest City,, 7 27

January

Bostic, Oak Grove, 11 3
Spindale, Alexander, 7 3
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.
FIRST ROUND

November

Madison, 11 29
Draper, night 29

December

Stoneville-Mayodan, Stoneville, 2:30 & 6, night 5
Sandy Ridge, Sandy Ridge, 11 6
Yadkinville, Prospect, 11 12
Jonesville, Jonesville, Sunday 13
Ararat, Mount Herman, 11 19
Dobson, Rockford, Sunday 20
Summerfield, Battle Ground, Sat. & Sun. 26-27
Stokesdale, Stokesdale, Sun. night & Mon. 27-28

January

Danbury, Davis Chapel, Sun. 11 3
Walnut Cove, Walnut Cove, p.m Q. C. & nigth 3

NORTH WILKESBORO DISTRICT
Seymour Taylor, P.E., Noth Wilkesboro, N. C.
FIRST ROUND

November

Warrensville, Mill Creek 28-29
Creston, Creston, 3:30 29

December

Helton, Geeenwood 5-6
Laurel Springs, Nathan's Creek 12
Jefferson, Bethany 13
Sparta, Shiloh, 11 19-20

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

November

Dudley Shoals, Grace, 10 26
Rhodhiss, 3 26
Hickory Ct., Bethel, 7 26
Catawba Ct., Catawba, 10 28
Ball Creek, Mountain View, 2 28

December

Olin, Olin, 10 1
Cool Springs, Clarkbury, 2 1
Elmwood, Elmwood, 10 2
Troutman, 7 2
Spheherd, Vandeberry, 10 3
Mooresville Ct., Triplett, 11 6
Jones Memorial, 3 6
Stony Point, 7 7
Hiddenite, Hiddenite, 10 10
Taylorsville, 7 10
Granite Falls, 11 13
Lenoir, Frist, 3 13
Davidson, 7 16
Maiden, 11 20

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

November

Gold Hill, Gold Hill, 11 26
New London, Bethany 28
Salem, Salem, 11 29
Badin, night 29

December

Albemarle Ct., Stony Hill, 11 5
Albemarle Central, 11 6
First Street, night 6
Landis, Oak Grove, 11 12
Kannapolis, 11 13
China Grove, night 13
Mount Pleasant, Center Grove, 11 19
Westford, 11 20
Harmony, night 20
Norwood Ct., Cedar Grove, 11 26
Norwood, 11 27

January

First Church, Salisbury, 11 3
Park Avenue, night 3
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

November

Maylo, night 25
Polkville, Polkville, 11 26
Lincoln Ct., McKendree, 11 28
Goodsonville, 3 and 11 28-29
South Fork, Vernon, 3 29
Lincolnton, night 29

December

Gastonia, Main Street, night 2
Mount Holly, 11 6
Lowell, Lowell, 3 and night 6
West End, night 9
Cherryville Ct., Mary's Grove, 11 12
First Church, Cherryville, 11 13
Belwood, Fallston, 3 13
Bessemer, Bessemer, night 13
Trinity, night 16
Cramerton, 11 20
McAdenville, night 20
Crouse, Antioch, 11 26
King's Mountain, 11 27
Franklin Ave., night 27

WAYNESVILLE DISTRICT
P. W. Tucker, P.E., 752 Branner Ave., Waynesville, N.C.

November

Webster, Speedwell, 11 28
Whittier, Whittier, 11 29
Bryson City, Bryson City, night 29
Judson, Judson, 11 30

December

Hayesville, Sweetwater, 11 3
Miawessee, Martin's Creek, 11 4
Murphy Circuit, Tomotla, 11 5
Murphy Street, 11 6
Andrews, night 6
Robbinsville, Robbinsville, 11 7
Macon Circuit, Union, 11 11
Franklin Ct., Clark's Chapel, 11 12
Franklin Street, 11 13
Jonathan, Jonathan, 11 20
Dellwood, Dellwood, 11 and 3 19-20
Bethel, Liberty, 11 26-27
Waynesville, night 27

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
FIRST ROUND

November

Davidson, Arcadia, 11 28-29
Green Street, Green Street, night 29

December

Advance, Advance, 11 5-6
Grace, Grace, night 6
Cooleemee, Cooleemee, 11 13
Davie, Concord, 3 12-13
Burkhead, Burkhead, 11 20
Lewisville, Sharon, 3 19-20
Hanes-Clemmons, Hanes, night 20
Walkertown, Walkertown, 11 27
Kernersville, Kernersville, night 27

January

Welcome, Midway, 11 2-3
Ardmore, Ardmore, night 3
Thomasville Ct., Fairview, 11 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth. Mt. Tabor, 3 30-31

North Carolina Conference

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

November

So. Mills (preaching), McBrides 11; Trinity, ngt. 29

December

Columbia, Columbia, night 4
Plymouth, Plymouth 6
Roper, Roper 6-7
South Camden, Resleya 12-13
City Road, night 13
Pasquotank, Newbegun 19-20
First Church, night 20
Pantego-Belhaven, Belhaven 27

January

Gates, Zion 2-3
North Gates, Kittrells 3-4
Chowan, Anderson 9-10
Edenton, night 10
Perquimans, Winfall 16-17
Hertford, night 17
Currituck, Zion 23-24
Moyock, Moyock 30-31

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

November

Hay Street 29
Person Street and Calvary, Calvary, night 29

December

Newton Grove, Newton Grove 5-6
Hemp, Tabernacle, 2 p.m. 12-13
Carthage, Carthage, night 13-14
Haw River, Bynum 19-20
Pittsboro, Pittsboro, night 20-21
Duke, Duke, 2:30 p.m. 26-27
Dunn, night 27-28

January

Fayetteville, Camp Ground 3
St. Paul, St. Paul, night 3-4
Glendon, Fair Promise 9-10
Siler City, Siler City, night 10-11
Steadman, Cokesbury 15
Bladen, Windsor 16-17
Roseboro, Bethel 18
Goldston, Goldston 23-24
Sanford, night 24-25
Elizabeth, Trinity 30-31

February

Lillington, Lillington ..... 7 & 8 p.m.
Jonesboro, Broadway, p.m. ..... 7 & 8 a.m.
Mamers, Woodside 13-14
Parkton, Parkton, night 14-15

The district stewards are called to meet at 7 p. m. Tuesday, December 1 here in Hay Street church.

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

November

Richmond Ct., Steel's Mill 22
Piedmont, East Rockingham 29

December

Laurel Hill, Sneed's Grove, 11 5-6
Hamlet, night 6
Biscoe, Biscoe, 11 9
Ellerbe, Ellerbe, 11 12-13
Caledonia, Caledonia, 10:30 16
St. John and Gibson, Gibson, 11 19-20
Roberdel, Roberdel, night 20
Mount Gilead, 11 27
Mount Gilead Ct., afternoon 27

January

Laurinburg, 11 3
Red Springs, night 6
West End, Hoffman, 11 9-10
Rowland, Rowland, 11 13
Maxton, 11 17
Rockingham, night 17-18
Aberdeen-Vass, Aberdeen, 11 23-24
Raeford, Raeford, 11 27
Troy, 11 31
Montgomery Ct., Troy, 2:30 31

February

Lumberton, 11 7
Lumberton Ct., E. Lumberton, 3 7
Robeson, Trinity, 11 13-14

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

November

Wilmington, Grace, a.m. & p.m. 22
Wilmington, Fifth Ave., a.m. 29
Wilmington, Trinity, p.m. 29

December

Scott's Hill, Rocky Point, a.m. 6
Epworth and Castle Heights, Epworth, p.m. 6
Ingold, Garland, a.m. 13
Clinton, Clinton, p.m. 13
Tabor, Tabor, a.m. 19-20
Chadbourn, Chadbourn, p.m. & a.m. 20-21
Burgaw, Burgaw, a.m. 27
Wilmington Ct., Wesley Memorial, p.m. 27
Whiteville, Whiteville, p.m. 30

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

December

Littleton, 11 6
Seaboard, Seaboard, 11 9
Henderson, First Church, 11 13
White Memorial-City Road, City Road, night 13
Murfreesboro and Winton, Murfreesboro, 11 16
Ahoskie Chg., Ahoskie, 11 17
Aulander Chg., Aulander, 11 17
Windsor Chg., Windsor, 11 19-20
Williamston Chg., Williamston, night & 11 20-21
Rosemary Chg., 11 27
Roanoke Rapids, night 27
Garysburg Chg., Garysburg, 11 30
Northampton, Jackson, 11 31

January

Rich Square Chg., Rich Square, 11 2-3
Conway Chg., Conway, night & 11 3-4
Battleboro-Whitakers, 11 10
Enfield, night 10
Halifax Chg., Halifax, 11 6
Norlina Chg., Norlina, 11 16-17
Warrenton Chg., Warrenton, night & 11 17-18
Weldon, night 20
Middleburg Chg., Middleburg, 11 24
Warren Chg., Sarepta,, 11 30-31

February

Scotland Neck, 11 7

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Leave For:		Arrive From:
6:15 a m (a)	..... Norfolk	8:30 p m
7:30 a m (b)	.... Charlotte	5:15 p m
3:00 p m	..... Washington	1:05 p m
9:45 p m (d)	..... Norfolk	7:05 a m

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IN MEMORIAM

SPENCER—"Aunt Joe" was the way nearly everybody in Fairfield spoke of Miss Josephine Spencer, who died at Fairfield, Hyde county, April 4, 1925. She was born in Hyde county quite seventy-four years ago and lived there all of her life. She joined the Methodist church early in life and was loyal to it to the end. Aunt Joe had quite a large family connection and many friends. She was a gentle sweet spirit and never knew when she had done enough for her friends and the unfortunate. I loved her. Peace to her ashes and joyful, I know, is her spirit.

R. R. Grant.

BELL—Alfred Lenoir Bell, the son of D. M. and Chloe Bell, was born in Hyde county, N. C., on March 17, 1863; was married to Miss Lizzie Atwater of Chatham county on December 24, 1895; died June 6, 1925, and was buried in the Odd Fellows cemetery at Belhaven, N. C., on June 7th.

Brother Bell was converted and joined the Methodist church when he was about forty years old. He was sick and confined to the house for the last four months of his life, and the writer was a frequent visitor in his home and had several conversations with him upon the subject of his relations to God. He expressed himself freely as being ready for the Master's call. He was a devoted husband and father, a good neighbor and friend, and his community misses him since his going away. He is survived by his wife, one son, A. L., Jr., and one brother.

J. P. Bross.

CARLISLE — Bessie Carlisle was born May 11, 1885, and died suddenly September 5, 1925. She was a student for three years at the deaf and dumb school, Morganton, N. C. While there she made a profession of faith and joined the church.

She was a sweet spirit and her life was a spiritual benediction to all who knew her; to go into her presence made one feel that they had been with the Lord; she always said how do and goodbye with a smile. She took great delight in writing and spent much of her time expressing her thoughts with the pen.

She leaves an aged father and mother, four brothers and seven sisters with a host of relatives to mourn their loss.

May the God of peace and love comfort the family on their journey in this life and at last may it be an unbroken family in heaven.

Julian L. Midgette.

CAMERON—When D. B. Cameron of Durham, N. C., departed this life one of God's noblemen passed to his reward. The city lost one of its most upright citizens, the church a pillar, the pastor a prop, the wife a faithful husband, the children a kind and devoted father. So close did he live to the Saviour that his life seemed above reproach. He radiated ever the spirit of Christ in an humble, useful and self-sacrificing life in his church, home and everywhere. Truly to know him was only to love him.

For several years his health had gradually declined. Nevertheless he would always go to church when so feeble that loving arms would have to uphold him as he came down the aisle. His crowning joy seemed to be when he was able to partake of the Lord's Supper. At such times the congregation, who dearly loved him, was moved to tears and sobs when his faithful wife and devoted daughter led him to the sacramental board.

God's nobleman passed peacefully into the visible presence of his Lord July 28, 1925, surrounded by his family, his pastor and many friends. His funeral was held in the church he loved so dearly, conducted by the pastor, Rev. D. E. Earnhardt, assisted by Rev. S. E. Mercer, a former pastor, and the Grace Baptist pastor, Rev. George Watkins, whose numerous visits were a source of great comfort to the deceased and family. Throngs of people passed the casket and viewed him with tearful eyes and aching hearts.

It need not be said that Calvary church has sustained an irreparable loss. Our church is better by his having lived among us. We truly extend our sympathy to the bereaved family. As a body we commend them into the hands of our loving Saviour, who said, "Blessed are they that mourn, for they shall be comforted."

"Oh, who shall bemoan the dead as stricken with anguish sore?
Tho' the sod or the marble be over his head,
His beautiful soul with a song has fled
To the Saviour de did adore."

Mrs. M. Duhling.

IN MEMORIAM

The Woman's Missionary Society of Central M. E. church, Monroe, N. C., wishes to pay tribute to one of its most loyal members, Mrs. Elizabeth Brooks Medlin.

On the morning of August 19, 1925, God saw fit to call him to Him, where sufferings are unknown and there are no sad farewells.

Mrs. Medlin was 61 years old. She leaves ten children and a host of friends to mourn her departure.

We, the members of the society, bow in humble submission to God's will, knowing He doeth all things for the best.

May He comfort and sustain the bereaved family and may they all meet in the home where sorrow never comes.

Mrs. W. G. Gravely,
Mrs. Hayne Johnson,
Mrs. M. K. Lee.

RESOLUTIONS OF APPRECIATION

Resolutions adopted by the McKenaree charge at the fourth quarterly conference:

Whereas, our presiding elder, Rev. S. A. Cotton, has labored so earnestly and faithfully among us for the past four years, and by the laws of our church will soon be removed from our midst to a new field of labor; therefore be it resolved:

First, That we express to him our sincere gratitude and appreciation for his wise counsel, his unselfish interest, and his untiring service.

Second, That we wish for him a continued place of usefulness and service in the new work to which he may be appointed.

Third, That a copy of these resolutions be spread upon our minutes and a copy be sent to the North Carolina Christian Advocate for publication.

J. Herbert Miller,
H. G. Brown,
J. D. Lancaster,
J. C. Walston,
F. N. Jenkins,
L. P. Spencer.

RESOLUTIONS OF RESPECT

Quietly and peacefully a faithful and loyal member of Epworth church, Bro. Alphonso H. Weeden, passed to his reward among the saints above. He was born in Manassas, Va., in the year 1872; died August 5, 1925, in the 53rd year of his age.

He married Miss Maud D. L. Ward October 24, 1900. Brother Weeden was a devoted steward in our church for over two years, was recording steward and secretary of the Wesley Bible class, and was always present every Sunday in his class up to his illness a few weeks before his death. He bore his suffering with patience and trust in his Saviour.

In the passing of Brother Weeden we have sustained a great loss.

His wife and four children survive him—Mrs. Geo. D. Renfrow of Rocky Mount, A. H. Weeden, Jr., James W. and Marguerite, all of Wilmington.

Therefore be it resolved:

First, That we humbly bow in submission to our heavenly Father.

Second, That we thank our heavenly Father for His grace that sustained and comforted Brother Weeden through the weeks of bodily suffering.

Third, That we shall cherish the memory of our co-worker and his efficiency and love that he had for his church and his Saivour.

Fourth, That we extend our deepest sympathy to his loved ones and pray that God may comfort and bless them in their great loss.

Fifth, That a copy of these resolutions be mailed to his family and a copy be sent the North Carolina Christian Advocate.

J. B. Taylor, Chm.
G. L. Clark,
J. C. Maxwell, Sec.

RESOLUTIONS OF RESPECT

Resolutions on the death of John H. B. Tomlinson of Smithfield, N. C., by the Busy Men's Bible Class of Centenary Methodist Episcopal Church, South.

Whereas, it has pleased God in His infinite goodness, love and mercy to call from time to eternity, our beloved brother and co-laborer; therefore be it resolved:

First That while we bow in humble submission to His will, that we as a Bible class will revere and perpetuate the memory of our deceased brother by fostering his high ideals of citizenship.

Second, That in the death of Brother Tomlinson Johnston county has lost a noble citizen, the community a goodly neighbor, our class and church a loyal and faithful member.

Third, That we extend to the bereaved family our heartfelt sympathy, and that we pray God's richest blessing upon them.

Fourth, That a copy of these resolutions be spread upon our minutes, that a copy be sent the family, that a copy be sent the North Carolina Christian Advocate and the Smithfield Herald.

Henry P. Stevens,
R. S. Gillett,
J. A. Keen,

RESOLUTIONS OF RESPECT

Quietly and peacefully Mrs. J. L. Harris, a faithful and loyal member of the Woman's Missionary Society, Seaboard Methodist Episcopal Church, South, passed to her reward September 8, 1925. Her devoted husband, children and faithful sister were at her bedside when the end came. All the loving hearts, gentle hands, and the best of medical skill could do were in vain. We, the members of the Woman's Missionary Society, realize that in the death of Zeno Harris we have lost a personal friend and our society has sustained a great loss. Therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That we thank our heavenly Father for her Christian life, and for the divine grace which comforted and sustained her through months of intense pain and suffering.

Third, That we shall always treasure the memory of our co-worker, whom God in His infinite wisdom has seen fit to take to His heavenly home.

Fourth, That we extend our love and deepest sympathy to her loved ones and pray that God may comfort and bless them in their great grief and loss.

Fifth, That a copy of these resolutions be sent to the Missionary News, a copy be sent to the Chowan Times, and that a copy be spread upon the minutes of our society.

Mrs. Frank Culbreth,
Mrs. A. J. Crocker,
Mrs. W. D. Barbee.

FORBES—Mrs. Clara Forbes, wife of P. Herbert Forbes of Jarvisburg, N. C., died at her home Sunday night, August 30, 1925, at 12:30 o'clock. She was born January 14, 1879. She was the daughter of the late Noah Owens of Powell's Point, N. C., and is survived by her husband, P. Herbert Forbes, four children, Noah, Robanna, St. Elmo and Clara Forbes, and a foster daughter, Pearl Raper. Also one sister, Mrs. Martha Bateman of Poplar Branch, N. C., and a brother, Mr. Mathias Owens of Powell's Point, N. C. Mr. William and Mathias Owens of Elizabeth City, N. C., Mr. Zack Owens of West Norfolk, Va., Mr. Ambrose Owens of Plymouth, N. C., are her uncles.

She was converted and joined the Baptist church at Powell's Point when she was just a girl. Although she was a Baptist she was an energetic worker in the Methodist church where her husband is a steward. Her place there was never vacant except from sickness or some other just cause.

She taught a class of boys from twelve years of age, and she was happy by seeing the last of them join the church in the revival held in July.

Strictly against her doctor's orders she attended every service of that revival meeting, helping to do the singing and praying, urging others to enlist in the ranks of her Master, whom she loved and trusted to the utmost.

She was a kind and considerate friend and neighbor, ever willing and ready to help those who needed her. Those who knew her best loved her most. She leaves a host of friends to mourn her loss.

A good woman has gone to be with her God. Loved ones, weep not for, because your loss is her gain. But so live that you may meet her in that eternal city, where there will be no parting or heartaches, and there she has with her in the sunlight of the love of her Saviour whom she loved and served so well.

The funeral services were held at the home Tuesday, September 1, at 2:30 p. m. by Rev. H. B. Jones, Baptist minister of South Norfolk.

The choir sang "At the House" and "Asleep in Jesus." Duet, "Death is Only a Dream," by Mrs. P. T. Owens and Mrs. Grady Griggs.

"At the Grave," "Higher Ground" and "Haven of Rest" also were sung.

Interment was made in the family burying ground. A Friend.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called to rest the spirit of our brother, A. B. Pearsall; and whereas, we bow our finite wills to the infinite one; and whereas, A. B. Pearsall was a consistent and devoted citizen and Christian, having been a valued citizen of the town of Red Springs for many years and an earnest and consecrated worker in the Trinity Methodist Episcopal Church, South, of Red Springs and a member and chairman of this board for many years; and whereas, we shall miss him in community, social and Christian activity, we, the board of stewards of Trinity church, Methodist Episcopal, South, in a called session October 5, 1925, by way of paying our respect and tribute to the memory of one who lived so well, do hereby pass and adopt the following resolutions:

First, That we shall cherish his memory with love and respect and think of his life as one worthy to be emulated; for we believe that his influence for good will continue to the end of time.

Second, That our heartfelt love, sympathy and prayers go out to the widow and children in this their hour of sorrow and bereavement.

Board of Stewards of Trinity M. E. Church. By H. S. Toon,
Vice Chairman.

RESOLUTIONS OF RESPECT

For the past several months we have greatly missed the presence and smiling face of our beloved teacher and friend, Brother Isaac H. Sullivan, who at 8 p. m. July 29, 1925, was called from our midst to dwell in the heavenly home prepared by God for such as he. Brother Sullivan had been a member of this Ansonville Methodist church and Sunday school for about 50 years. During this period he had served in most of the offices of the church, and for the past 40 years approximately he served as a faithful steward of the church. For several years prior to his death he was our teacher of the Bible class. Brother Sullivan was faithful in every branch of the church work to which he was connected at various times during his life. His faithful attendance of the Sunday school (being always in his accustomed place) has been a constant source of inspiration to us and those with whom he came in contact to ever push forward in the faith, that we may reach that heavenly city whose builder is God.

Brother Sullivan's religion was not of a type useful only on the Sabbath day, but at all times his faith was just as strong, his counsel as timely, and his walk with God just as circumspect as on the Sabbath day. We thank our heavenly Father with reverence for this beautiful life of our teacher and counsellor. But our hearts are sad and a feeling of loneliness is with us because we can no more in this life commune with this saintly man of God, yet we may if we diligently follow in his footsteps by the grace of a loving heavenly Father meet him again on the other side. He was a true Mason in every respect and his body was laid to rest with Masonic honors in the Ansonville cemetery.

We pray the richest blessings of a heavenly Father upon the family and host of friends of our dear brother and teacher.

Ansonville Bible Class.
W. H. Boyce.

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NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

Whenever a man by word of mouth seeks to impress upon his fellows that a great big hulk of honesty will die with him, or that he is the very embodiment of truth and honor, or that he possesses a superior brand of piety, it is then time to set a guard of a thousand eyes over that man. Lighthouses fire no cannon and the stars of heaven send out no messengers with silver trumpets. All they do is to shine. And in like manner honesty, truth, honor and piety "let their lights so shine that others may see their good works and glorify their father which is in heaven."

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In Harper's Bazar Howard Arnold Walters gives as his creed what any of us might adopt with profit to ourselves and at the same time contribute immensely to humanity about us. This is his creed:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend to all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift."

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Governor McLean in his address at the Duke Memorial services paid this high tribute to one of North Carolina's greatest sons—James Buchanan Duke: "There was one fact which impressed me above all others. He amassed a vast fortune, but refused to use it for private ends. He told me that during the past two years he had worked harder than at any period in his life planning for the university that bears his name. He came home and laid all his wealth in the lap of his mother state. And he will be remembered not for his great business ability, but for his work in the things that endure, his efforts towards effecting permanent good for humanity, and the alleviation of human suffering. These things will last long after the steel and mortar he has put into his dams and power plants have crumbled into dust." The Governor was then speaking for the people of his state who are to share the wealth of this generous son. There is something very fine in a man who like David thirsts for the waters of his native Bethlehem and bestows his best gifts upon the land that gave him birth. Such a man was J. B. Duke. His honored father, the church of his childhood, and the red hills of Durham and Orange counties were unspeakably precious to him. Not the white lights of Broadway, nor great metropolitan centers of earth, nor even the abode of kings made an appeal to him like the simple things of those hidden years when in poverty and obscurity he dreamed the marvellous dreams that were so marvellously fulfilled in later years.

Mr. George G. Allen of New York, president of the $80,000,000 Duke Foundation, also president of the Southern Power Company and for many years an intimate friend and associate of the late James B. Duke, in speaking of the private life of Mr. Duke at the memorial service, November 25, in the chapel of Duke University, referred to Mr. Duke's reverence for his father, the late Washington Duke. Mr. Allen among other things said: "He used to refer to his father as my old daddy. He would say, 'My old daddy used to say that if he amounted to anything in the world it was due to the Methodist circuit rider who used to visit our place down in Durham county; and I say if I amount to anything it is due to my old daddy.'" It would be interesting to call the roll of those circuit riders on the Durham circuit in those days. We know the names of two of them. One was John Tillett, "the Iron Duke." When he preached Washington Duke sat in the "amen corner" and "lifted" the tunes. The other was R. S. Webb, who received James Buchanan Duke into the membership of the Methodist church one evening in a little unceiled church near the present city of Durham.

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1525 began a new era in the civil and religious life of the English people. For in that year William Tyndale, scholar and finally a martyr, published his earliest edition of the New Testament which had been translated from the original Greek into the English tongue. To translate the Bible into the vernacular of a people has invariably brought a new day to that people, and England was no exception. It seems to us eminently fitting, therefore, that all Protestant churches of America should have been asked to set aside next Sunday, December 6, as Bible Sunday, and the theme is "The Four Hundredth Anniversary of the Publication of William Tyndale's Translation of the New Testament into English." Of Tyndale and his work the American Bible Society says: "This year of grace, 1925, completes the fourth long century since a certain scholar and martyr called William Tyndale published the earliest edition of the New Testament to be translated direct from the original Greek and printed in the English language. Wherever the English language is spoken, therefore, this centenary should be celebrated with gratitude, reverence and enthusiasm. In universities, colleges and schools, and in churches, the achievement of William Tyndale, his unerring mastery over the speech of our race, whether ancient or modern, and, above all, his dauntless heroism during a life of danger, may be recalled at divine service and at public meetings. And the civilization to which he supplied so creative an inspiration as a Bible in the vernacular, will dedicate its energies again, let us hope, to that worship of God, that service of man, wherein he set us an example at once conspicuous and lovable. For the right to read the Scriptures, and the opportunity of so doing, Tyndale made the supreme sacrifice." Let us remember that the blood of the martyrs is upon our Bible.

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DR. CADMAN ON PREACHING

"What should preachers be preaching these days?" was the question put to Dr. Cadman in an interview by E. H. Cotton, who reports the result of that interview in Zion's Herald.

Listen to Dr. Cadman's answer:

"One truth only—the Christian religion, no matter how you interpret it. Roman Catholicism understands a great deal. Do you know that? It knows human nature; people go to its church. Why? Because it is the great sacramental religion. Churches that have eliminated the sacraments in favor of preaching are losing their congregations. Our ministers make the mistake of not opening their mouths and speaking as the Spirit gives them utterance. I mean by that, there should be spontaneity of speech, not effort for which no preparation has been made. I despise glibness. Fluency is a hindrance, not a help, to public speakers, because persons who have the gift substitute fluency for preparation."

"You are a fluent speaker," I interrrupted.

"Am I? Look here ,old chap, write this down. I never appear before an audience without long and careful preparation. I adopted this practice in the early days of my ministry, and now have the habit. I couldn't do otherwise if I would, but I wouldn't. I write a great deal. Nearly all my sermons and addresses are written in full before hand."

"And then learned?"

"Learned! No. I leave that to those whose minds have not been sufficiently trained."

"What is the good of writing, then?"

"To get the subject clearly in mind; to separate the dross from the pure gold. I've got to speak tonight, but I don't know what I'm going to speak about."

"Do you mean, Dr. Cadman, that you are going to depend on inspiration? That is not what you have been saying."

"No, sir, don't you believe it. I mean, those who are managing the affair have yet to indicate the subject they wish discussed. I am prepared to speak on a number. Let me tell you another thing." He had become interested, was out of bed, and in a chair in front of me. "Lecturing is one thing, preaching is quite another. Lectures deal with life in broad and informing terms; preaching—well, the Methodists have a good word describing it—'unction,' meaning a mysterious quality, the power of the Spirit. I care not who the preacher is, from the high orthodox to the most liberalized, he must be baptized in the Spirit of the Unseen."

He was warming to his theme. When I had entered the room he was tired; any one could have seen that. "I am overworked," he had said. "The doctor is placing limitations on me." But once started on the subjects of religion and preaching, to which he has dedicated himself body and soul, he lost the tired look, and became the intense, enthusiastic, and alert personality the multitude know who have sat in his audiences or listened to him over the radio of a Sunday after.

"People should go to church to worship God," he declared, "but they don't. You and I, being of the same profession, can talk this matter over like brothers. People don't go to church, because they don't find the bread of life there. What is the source of all the cults for which your New England is famous? The churches have starved the people. Talk of gathering audiences. It is one thing to get an audience in old conservative New England; it is an entirely different matter to get one in New York. Why, down there, if the people saw heaven in the sky they would say it was a waterspout. That is the place where I have to preach. I've been doing it three times on Sunday for the last seventeen years. No, I'm not doing it this year, only twice—doctor's orders. Don't envy me."

YOUNG MISSIONARIES IN SORROW

Dr. S. A. Stewart of Hiroshima, Japan, has kindly sent us an account of the death of Brother and Sister Shaver's little son. It is a tender, pathetic story of the unspeakable grief that has come to these parents and our readers will with sorrow learn of the child's untimely death.

Rev. and Mrs. I. L. Shaver are natives of North Carolina, who in the early autumn returned to Japan after a year's furlough at home. While here Brother Shaver did post graduate work at Duke University and at the same time supplied for Brother L. E. Thompson at Mebane while he was unable to do his work on account of illness. They have many friends in their native state.

We remember saying goodbye to them last summer in front of the Mission building at Lake Junaluska. They were in their Ford car —the car they expected to ship for use in Japan—ready to leave for a brief visit to homefolks and then sail for their work on the other side of the globe. Little Leroy was on his mother's lap healthy and happy, and the little girl on the seat between her parents.

We detected a tone of tenderness in the voices of these young Christian workers as they said farewell to friends, but it was a happy family of four that left for their chosen tasks in that far off land.

Our tenderest and deepest sympathy is hereby expressed to these sorrow-stricken parents who have laid the little body of their baby boy in the grave with the body of their first born. It will be to them a sacred spot through all the years and that land where sleep the dust of J. W. Lambuth, the great founder of the mission, will have for these missionaries a pull upon their hearts that will be constant and strong.

May the grace of our Lord Jesus Christ be sufficient for them in these days of testing.

BISHOP H. M. DUBOSE TO JOIN ARCHEOLOGISTS IN EXPLORATIONS AT SHECHEM

Bishop Horace M. DuBose, who is completing eight successful years as leader of Southern Methodism in the great Golden West, expects to leave early next year with Prof. Ernest Sellin, a noted archeologist, to make excavations in the ancient city of Shechem, familiar to all Bible readers of the life stories of Abraham and Jacob.

In regard to the excavations in the Holy Land Bishop DuBose says:

"Dr. Sellin believes at Shechem we shall find evidence of the historic city of the patriarchs, Abraham and Jacob, and thus at one stroke settle the question of the truth of Bible history, and so put an end to the so-called 'higher criticism.' You have only to think of the importance of Shechem in Bible history to see how this may be. Abraham lived at Shechem after he went to Canaan, and there he built an altar. Jacob also lived there after he came from Padan-Aram; there he acquired a freehold of land and there buried a hoard of teraphim or strange gods, which he took from his wives, his sons and his servants. At Shechem, Joshua had a foregathering of the people after the conquest of the land; there he built a sanctuary and there set up an inscribed memorial stone. There Jeroboam had his capital and there built a palace.

"I do not doubt that we shall find evidence to establish the historicty of all these events. Above all, at Shechem, the mummy of Joseph was translaid by the victorious tribes. I do not dare indulge the hope of finding that august pall, but since the opening of the tomb of Tut-Ankh-Amen in Egypt, nothing seems impossible to archeology and Bible hope. If we should find even one of the teraphim of Jacob, it would be worth the revenue of a kingdom. Dr. Sellin already uncovered a part of the ancient wall of Shechem and its fine old gate (of the time of Jacob and Joshua, as I believe). He had also reached the walls of Jeroboam's plaace. At Taanach, a few miles from Shechem, he discovered a cabinet of tablet writings of the near age of Jacob.

"I have strong hope that at Shechem we shall find writing of the age of Abraham. Here awaits for Bible truth the greatest triumph in the history of archeology."

The ministerial life of Bishop DuBose has been one of repeated successes. First as pastor inTexas, California, and Mississippi, then for 12 years Epworth League secretary and editor of The Epworth Era, again pastor in Georgia, afterward Book Ediitor and Editor of the Methodist Quarterly Review till elected bishop in May, 1918. He is also the author of an impressive list of books. After all this in the exuberance of his youthful aspirations he is to become an explorer in Bible lands.

We shall follow him with interest and wish for our distinguished citizen of Winston-Salem, N. C., a realization of his fondest dreams in the land of Abraham, Isaac and Jacob, and of Sarah, Rebecca and Rachel.

JOURNAL OF THE WESTERN NORTH CAROLINA CONFERENCE JUST FROM THE PRESS

The journal of the thirty-sixth session of the Western North Carolina conference is just from the presses of the Advocate Publishing Company. It is an attractive volume of 192 pages packed with valuable and interesting reading matter and facts and figures not a few. This journal is a record of Methodism, its work and progress during the past year and its plans for the present year, within the bounds of the Western North Carolina conference.

Among the gratifying figures are those which show 5,235 as the net gain for the year in church membership. The total church membership of the Western North Carolina conference is now 136,302. It is one of the great conferences of Southern Methodism with only two—the Virginia and the North Georgia—larger. And in a few years this young giant of Tarhelia should overtake Virginia and North Georgia. The clerical membership of the conference is 305.

It would be an easy matter to double the number of clerical members if all who apply for transfer should be granted their request. The bishop and presiding elders reported that approximately 150 applied to them last year for a place in this conference.

But why should not everybody wish to come to North Carolina. This large number of applications is only an evidence of the sound judgment possessed by many beyond our borders. Men still search for Eldorados.

LAND SALE AT LAKE JUNALUSKA

The Florida boom that has reacted upon real estate in Western North Carolina continues to affect all holdings in the "Land of the Sky." The prospects are that next summer will see such activities in the sale of mountain lands as has not hitherto been witnessed in that fair section of North Carolina.

The Junaluska Development Company expects to put 100 lots on sale at an early date and those who expect to get in on "the ground floor" will do well to take note of the offers that are to be made. These lots lie on the west side of the lake and front the lake.

Whenever enough lots have been sold to pay the outstanding indebtedness of the Junaluska Company, this entire property valued at $2,000,000 will be turned over to the Southern Methodist Church. Efforts will be made to do this at the next General Conference.

Think this over: $1.00 spent for a lunch lasts five hours. $1.00 spent for a necktie lasts five weeks. $1.00 spent for a cap lasts five months. $1.00 spent for an automobile lasts five years. $1.00 spent for a waterpower or railroad grade lasts for five generations. $1.00 spent in the service of God lasts for eternity.—Babson.

PEOPLE AND THINGS

Rev. and Mrs. J. Bascom Hurley announce the birth of a son, Robert Bascom, November 19, 1925

Born, to Mr. and Mrs. H. B. Porter, Joseph Edmund, November 29, 1925. Weight, eight and one-half pounds.

A dainty card to this office: "Announcing the birth of Marian Franklin on November 28, 1925. Mr. and Mrs. B. T. Hurley, Mebane, N. C."

Revival services are being held this week at Duke University. Dr. Soper, dean of the school of religion, is doing the preaching. The services began last Sunday night and will continue through the week.

Rev. J. O. Guthrie of Raleigh is at the home of his sister at 416 South Edgeworth street, this city. He came here on the advice of his physician, hoping that the change would be beneficial to him.

At the Methodist parsonage in Bostic, N. C., on November 11, at 4 o'clock p. m., Mr. Carl Biggerstaff and Miss Lillie Bailey (both of the Oak Grove community) were united in marriage, Rev. E. J. Poe afficiating.

Mr. James Hackney, son of Mr. and Mrs. Geo. L. Hackney of Lexington, and a student at Duke University, last week underwent an operation for appendicitis at the Wesley Long hospital. He is getting on nicely and expects before a great while to be able to return home.

Rev. T. McM. Grant, conference secretary, has been home nursing a sick child since the North Carolina conference adjourned. This will delay the minutes a few days, as he has not been able to get the conference proceedings in shape for the printer. Everything else is in type and ready to go to press.

Rev. G. Ray Jordan, who underwent an operation recently for appendicitis, remained at the hospital just one week and then returned home. He is rapidly recovering and before a great while expects to be able for his accustomed duties as pastor of College Place church, Greensboro.

The good people at Aurora received their new pastor and wife, Rev. and Mrs. R. M. Price, in the good old Methodist way—a big supper and a bigger pounding. Brother Price preached to a full house Sunday, and everything seems to be starting off in great shape at Aurora.

Think of Rev. John W. Moore, pastor of West End church, Winston-Salem, going up and down the streets of that North Carolina metropolis in a bran new Buick sedan that did not cost him one dollar. But that is a fact. This lucky, hard working pastor enjoys the gift at the hands of his admiring congregation. Good for West End and for J. W. Moore. Like mercy, the Buick blesses twice—they that give and he that received.

By mistake that most excellent church, Smithfield, was left without a preacher in the appointments as published in the Advocate and the secular press recently, and Rev. A. J. Parker was left without an appointment. Smithfield still boasts of the biggest preacher in conference, and according to Solon Cotton, Parker has the best congregation in the conference. We hope they will be happy together during the year.

"We are in the midst of a meeting here at Hiddenite. Prof. George R. Hawkes of Cornelius, N. C., is with us, and is doing excellent work in leading the singing for us. If any of the brethren desire his help in leading their singing they can get in touch with him by addressing him at Cornelius, N. C. We will send you a full report of the meeting when we close. Pray for us that we may have a great meeting."—Theodore W. Hager.

"The good people here gave us a farewell reception last evening in the annex of the church. Speeches by representatives of junior and intermediate leagues, Sunday school, ladies' aid, Christian federation, town of Dover. Beautiful all leather traveling bag donated by the church, nice present from junior league, and many from individuals. We leave many friends here. Pray for us in our new field. Love to all the brethren."—E. B. Bell.

The Mount Olive Tribune of November 27 says: "Rev. E. M. Snipes, the new pastor of the Methodist church, is expected to arrive here today and fill his pulpit here at the Sunday services. For the present, until the parsonage, on East Pollock street, can be repaired, Rev. and Mrs. Snipes will take apartments in the home of Mrs. J. R. Bell. Rev. Mr. Snipes comes with an extended record of gratifying service as a very successful pastor, and has also served as presiding elder, and Mount Olive folk, without regard to denominational lines, gladly welcome him and his family as sojourners among us."

The treasurer of the conference claimants funds has asked the Advocate to state that the checks will be distributed just as soon as the conference treasurer can get everything in shape to turn over to him. The claimants will be patient for a few days and Santa Claus will come.

Prof. James Moffatt in giving his impressions of America in the British Weekly says that before he spoke at one place the chairman of the meeting prayed: "Lord thou knowest we do not approve of the details of Brother Moffatt's theology, but we hope he will go to his home place cherishing kindly thoughts of this great people."

Mr. R. A. Peele, one of North Carolina Methodism's fine laymen, of Tabernacle church on the Laurel Hill charge, sends through his pastor, Rev. W. J. Dubois, an earnest request that his many friends and all good people will join him in prayer for the restoration for a very sick son. We are sure that this request will be heeded, and that many prayers will ascend to the Great Physician for this young man.

Rev. J. W. Williams last Sunday closed a successful revival at Burkhead church, Winston-Salem. The attendance was large, 75 conversions have been reported and new members will be received into the church next Sunday. The Wisdom Sisters assisted with the music and their singing was greatly enjoyed by the people. Burkhead is one of the growing churches of the Twin-City and Brother Williams is leading the forces most successfully.

Rev. and Mrs. J. T. Stover were in Greensboro last week visiting their daughters. Good loyal Methodist that he is, Brother Stover came up to our office and reported how Zion progresses where he lives. He reports that Rutherford College is enjoying a very successful year and that he thinks the friends of the school will raise the necessary $50,000 in order that Mr. B. N. Duke's gift of $50,000 may be available. Brother Stover seems to be renewing his youth and looks remarkably well.

"It is stated that an increase in water flow has followed the Santa Barbara earthquake; and if the increase becomes normal, its value to agricultural and horticultural interests will prove a benefit that will repay the earthquake loss over and over again. All streams in the earthquake zone show an increase in flow. This will benefit somebody, but we wonder how much it will contribute to building a new church in place of that beautiful modern new church of ours that lies in heaps."—Central Christian Advocate.

"Mrs. D. J. Doby passed to her reward from her home on Depot street, Albemarle, N. C., on November 16, and the funeral services were conducted at First Street Methodist church the next day by her pastor, assisted by the Rev. Mr. Graham of the Congregational church. A large congregation was present to pay their last respects to a good woman who died in the faith. Just an hour or two before she passed away she bade farewell to her mother, her two brothers, two sisters, three children, and asked them to meet her in heaven. Our sympathy is with the bereaved ones, and yet we rejoice that we can soon meet her again."—R. A. Swaringen.

"Yes, we had a very happy Thanksgiving, and the good people of the community were largely responsible for it, for on Wednesday evening they appeared at the parsonage and demanded that they be admitted. Of course we didn't refuse, for we have learned better since being among the Scott's Hill folks for the last three years. It was a nice bunch of good eats, and one of the packages could not be kept in the house either. We put "it" in a box on the outside. Yes, we had a real Thanksgiving. Many blessings upon this good people. As this is our fourth year here, some one else can prepare himself for these good things."—E. W. Downum.

Prof. H. E. Spence of Duke University preached last Sunday morning at College Place church, Greensboro. "Stand fast, therefore, in the liberty wherewith Christ has made us free" was his text and the speaker stuck close to his text. His sermon was both illuminating and inspiring and the big congregation, many of them college students from North Carolina College, heard him with manifest interest. Dr. Spence insists upon the essentials of the gospel as taught by Jesus and interpreted by Paul. Roman Catholic accumulations of the Middle Ages which vex present day Protestantism and at times even our church, are as distasteful to Spence as was the Jewish yoke of bondage to St. Paul in Apostolic days. A delightful feature of the service was a solo by Miss Mitchell, a junior of Greensboro College, who has a beautiful voice and to whom the future is full of promise.

Bishop Nuelson says: "I am not in favor of the United States releasing France or other European countries from their debts in order that they may make vaster expenditures for militarism. I do not believe the American taxpayer should underwrite the military bill for Europe."

Rev. A. L. Ormond, recently assigned to the Oxford Methodist church, arrived this week with his family and are pleasantly located in the parsonage adjoining the church. Mr. Ormond will preach the initial sermon of his pastorate here next Sunday morning and evening. This will afford the people an opportunity to meet this noble servant of the Master.—Oxford Public Ledger.

The St. Louis Christian Advocate says: "Sunday, November 15, 1925, was a great day among the people of the two Episcopal Methodisms in St. Louis. The combined membership of the two churches in St. Louis now numbers 31,000. There are approximately 65,000 persons enrolled in the various city Sunday schools. Of these 20,000 are in schools of the Methodist Episcopal Church and the Methodist Episcopal Church, South. A great rally was planned to bring the officers, teachers and scholars, with their pastors, together in a Sunday afternoon meeting. This meeting was held at Moolah Temple Sunday afternoon at 3 o'clock. Fully one-half hour before the time of beginning the great auditorium, seating 2,500 people, was crowded from platform to gallery. The program of two hours was interspersed with special numbers and chorus singing. The service of song was an inspiration. The orchestra numbers were well chosen and appropriate to the day. Dr. Grant A. Robbins, district superintendent Methodist Episcopal Church, spoke of Methodist unity; Dr. Frank L. Wells, presiding elder Methodist Episcopal Church, South, spoke of a forward looking Methodism; Mr. C. W. Hanke, district Sunday school superintendent Methodist Episcopal Church, told how the program was developed through co-operation of the two district superintendents; Mr. A. E. Whitaker, district superintendent Methodist Episcopal Church, South, marshalled the forces and called for ministers, officers and teachers to stand by groups; Mr. Phil. J. Stremmel, lover of boys and men, spoke of militant Methodism on parade, advertising Christ's gospel and taking the world for His kingdom. With few exceptions, every Methodist pastor of the city was present and every school has a goodly representation of officers and teachers."

IMPORTANT MEETING DURHAM DISTRICT LAYMEN

There will be a meeting of the laymen of the Durham district in Memorial church Sunday, December 13, from ten o'clock in the morning to four in the afternoon. A fine program has been prepared and several good speakers have been secured. It is desired to have all laymen and laywomen who are interested in the work of the church in attendance. We hope to have several from every charge in the district. Begin to plan now to come and bring as many as possible with you. Entertainment will be provided for all who send in their names by Saturday, December 12.

F. S. Aldridge,
District Lay Leader.

MEETING OF THE APPROPPRIPATIONS COMMITTEE OF BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, January 6, 1926, at 10 a. m.

All appropriations must be approved by the Conference Board of Church Extension and in the office of the General Board on or before December 31, 1925. No application will be entered on the calendar after this date.

IMPORTANT MEETINGS IN WASHINGTON DISTRICT

There will be an important meeting of the preachers and charge lay leaders held in the Methodist church at Greenville on December 7 for the Washington district at 10:30 a. m.

The district stewards of the Washington district are called to meet in the Methodist church in Tarboro December 10 at 11 o'clock. It is very important that each charge be represented at this meeting. Let every district steward make special effort to be present.

S. E. Mercer.



Golden Rule Sunday

THE GOLDEN RULE CHILDREN

By Bishop James Cannon, Jr.

Barely one month ago, on Sunday morning, I sat before, but they were a different kind of children, 1400 girls and 1100 boys, from four to sixteen years of age, the little fellows on benches at my right and left, and rows, of varying sizes and ages, sitting on the floor all along that great room. I have been speaking to young people all my life, having been a school teacher for twenty years, but I had never spoken to any such group as that, for there were not only more children than I had ever spoken to before, but they weer a different kind of children, for every child before me was an orphan child. And they were not simply orphan children whose parents had died of disease in their homes, and left their children among their friends, but they were orphans whose fathers and mothers had died from hunger and exposure in cruel deportations, or had been killed outright, and these orphans had been driven out of their own country, and were in a strange land, without any of the ties of home or family friends or country, which orphans usually have. As I sat looking at them my mind went back three years. Some of those very children I had seen on a ship in Constantinople coming from Beirut in Syria—1400 of them—because the cruel fanatical Turks would not guarantee that the lives of even orphan Christian children would be safe in Turkey. Some of them I had seen land on the wharves at Constantinople as part of that awful unpardonable wreckage of Smyrna, and I remembered them as they were then, in ragged, dirty clothing, infested with vermin, weak and well-nigh exhausted from hunger and exposure, wild-eyed, and terror stricken, like hunted animals. And then I remembered how the next night Miss Emma Cushman, that great mother of orphans, took me into the great warehouse where eight hundred of them had been put to bed. They had been washed and fed and given clean clothing, and in the dim light I could see them lying asleep on little pallets on the floor, and as we walked up and down through those long rows of waifs of humanity, I remembered how a little fellow, awakened from his sleep, rose on his elbow and looked about him, bewildered and frightened, and cried for his mother. Miss Cushman soothed the child and he went off to sleep, but my memory swept me back fifty years, and I saw my own mother's face leaning over me in my little bed, putting her hand on my forehead, kissing me tenderly, bidding me fear nothing, but to go back to sleep. And the thought almost overwhelmed me that there was no mother to put her loving hand on these children, who for no fault of their own, but because of racial and religious prejudice had now neither father nor mother, and unless we cared for them, they also must die.

While I was thinking of those days in comparison with this company of 2500, a regiment, indeed a small army, of neatly clad, well-nourished, happy looking children, a bunch of little fellows on the benches at my right, rose at the call of Mr. White, and in clear, sweet voices gave in English the Golden Text for the day, and what was it? "I will praise the Lord with my whole heart," these smallest of the orphans piped. And then another group and another, in Armenian, in Greek, in Turkish, in English, until every group had responded, and at last the whole body of 2500 rose up and cried in English, "I will praise the Lord with my whole heart." Oh, the faith and hope of childhood! How happy I was that our Southern people had helped to make it possible for that sweet, swelling chorus to rise out of those children hearts, that our Southern people had helped to save their lives, and was keeping them alive. That Sunday morning's picture will be in my soul until I die as a trophy of the Golden Rule—of the love of Christian men and women for the children whose fathers and mothers are gone.

And now what is Syra doing for these children? Two thoughts are basal:

First. Self-support is instilled into each child. Every child is taught it must do everything it possibly can do for itself without depending upon others, and to aid in doing everything it can for the community life as part return for benefits received from others. Nothing is done for any child which the child ought to do for itself, and every child is assigned such work as the child is able to do, and so the orphanage is indeed like a hive of busy workers. The girls, as future home-makers, do all the kitchen, dining-room and laundry work and all the sewing and mending. It takes sixty girls working in shifts to prepare the vegetables, most of which are grown by the boys in the orphanage gardens. Last winter 10,000 head of cabbage and cauliflower were grown and 2400 pounds of tomatoes were picked daily, enough for one good meal for the family. The girls wash 20,000 pieces of clothes each week and iron and sort them into bins so that each child has a sense of personal ownership in the clothing worn, although it may be just like all the rest. One hundred and fifty sewing machines are run regularly by the older girls, and 150 sew by hand, doing all the mending and making all the clothes worn by the children, except such of the boys' clothing as as the boys make in the tailor shop. The boys, under supervision, make and bake all the bread—1500 two-pound loaves daily. They make 1,000 pairs of shoes monthly for all the orphanages in Greece and outside. Orders are increasing steadily for shoes and clothes. An average of 1,000 pairs of shoes are repaired monthly. The girls are taught dress-making, rug-making and embroidery, fitting them for future self-support, and also supplying an increasing outside demand for these products.

It gave me a thrill to see on the outside of the great building in large letters the words: "Virginia Industrial School." I went through it section by section. The blacksmith and tinsmith shop has 61 boys in it, the carpenter and wood-making shop has 75 boys, who have done, under the expert supervision, all the work on the building, and have made all the equipment and furniture for the school, and filled many outside orders; the shoe shop has 250 boys, the tailor shop 86 boys, and the barber shop 16 boys. This Virginia Industrial School is probably the largest orphan workshop the world has ever seen, and I wish every Virginian who has contributed to its erection and maintenance could see the work going on at full blast.

And then there is the Robert E. Lee dormitory for boys, and the Martha Washington dormitory for girls. I had with me one of the Stone Mountain coins with the figures of Lee and Jackson on the face, and when I showed it to the children I had to explain the reason for the coin, and then leave it so that it could be put where all the children and visitors to the Robert E. Lee dormitory could see it. The section of America which stands out above all other sections for the 2500 orphans at Syra is Virginia. Shall not these orphans realize the truth of the motto, "Old Virginia never tire."

The second thought in the teaching at Syra is "Training for Service." The children are taught: "You are here, a great opportunity has been given you. We want your lives to count for more in the development and uplift of the whole Near East than the lives of other children who have not had this training." A high and genuine appreciation of this great opportunity to serve their generation by the will of God is being woven into the thought, the purpose and the hope of these children. I dare assert that no greater piece of work of its kind has ever been than the giving to these children by our splendid band of American workers the ideals, the outlook, the spirt and the opportunity to do the things which they can and will do in the next generation in the Near East.

And just here I must say that this great work could never have been done if there had not been great workers—great workers at the headquarters in America and in the offices in the several states, and great workers in all the Near Eastern lands, who have literally counted not their lives dear unto themselves that they might minister to the Master's "little ones" in their sore hour of need. I shall name none of them, but my association with them has been one of the high privileges of my life. Their amazing resourcefulness, their high idealism, their dauntless optimism and unfailing courage, their good common sense, above all, their loving, sacrificial spirit and service have enabled the Christian people of America for the past decade to carry on such a ministry of relief and help, which for duration and thoroughness has never been equaled.

And now "How shall this work continue?" is the question asked me on all sides. I have only one answer to that question: "As long as the need continues." That is the only possible answer. Surely the great heart of America will insist that these children must be fed and clothed and trained, until they are old enough to support themselves, or can be placed in suitable families, where their proper support is assured. We have the money, we have the heart and we are going to finish the job.

One of the bishops of the Greek church said to me: "Bishop, do you know that it was impossible for the Eastern church to refuse to participate in the Stockholm conference? We were obliged to go. We could not fail to recognize that the people of the great Western churches had manifested their love for us in such fashion by their service, especially to our children, that we all said, 'We want to know them better.'" It was that feeling which I believe brought the leaders of the Eastern churches to Stockholm. They were eager and anxious to meet the representatives of those people who had ministered to them in their hours of need and agony.

I have in my heart a thought of feeling, not fully wrought out, that somehow, I do not know, there will be in days to come after the present distress has passed, as a token of good will, or brotherly love of the Western churches for the Eastern churches, an orphanage maintained by the Christian people and other friends of childhood in America, which will be as a bond, an international tie, which will strengthen all those relationships which are worth while in human life. And as I think of the commodious and well-equipped buildings at Syra, built largely by the orphan boys, beautifully located in the heart of the Cyclades in the Agean Sea, I can but hope that it may become that international tie.

The first Sunday in December (December 6) has been officially designated as International Golden Rule Sunday in many countries. On that day the believers in the Golden Rule all over the world are asked to apply the Golden Rule principle by eating the simple Golden Rule dinner, similar to that which is eaten by the Near East Relief orphans every Sunday in the year.

Having eaten the dinner, endeavoring to visualize the thousands of orphan children depending upon our generosity, the Golden Rule idea will be practically exemplified by sending a check or postal money order to the Near East Relief, 151 Fifth Avenue, New York City, for whatever special Golden Rule contribution can be made for the support of the orphans.

MY CREED

Do not keep your sublime love and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and be made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If any friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them. I would rather have a plain coffin without flowers, a funeral without a eulogy, than life without sweetness of love and sympathy. Let us learn to anoint our friends beforehand for burial. Post-mortem kindness does not cheer the burdened spirit; flowers on a coffin cast no fragrance over the weary way.

Greensboro, N. C. J. C. Morris.

INTERNATIONAL GOLDEN RULE SUNDAY

By Charles V. Vickrey.

The Golden Rule is a universal creed. Everybody accepts it. Most people try to practice it.

Golden Rule Sunday is examination day—a day of plain living and high thinking; of self-measurement by the Golden Rule to see how big we really are.

Golden Rule Sunday comes midway between the feasts of Thanksgiving and Christmas.

On Thanksgiving Day we satisfy ourselves with good things. We survey our broad acres, bulging granaries and busy factories. We re-appraise our unprecedented and soaring wealth of more than three hundred billion dollars, far transcending anything previously or elsewhere known in all the world. Not least are we thankful for government under which life and property are safe. Truly no people ever had as great reason for gratitude as have we in America on Thanksgiving Day, 1925.

At Christmas we again indulge in feasting and mirth, and share some of our luxuries with relatives and friends, some of whom are sore perplexed to know where to store the gifts that we pour into their well provided homes.

But on Golden Rule Sunday we express our gratitude and practice "pure religion undefiled before God" in a more vital way by considering "the fatherless and widows in their affliction" who, as worthy as we, by the vicissitudes of war, are bereft of everything. They have no lands, no granaries, no bank accounts, no savings, no employment, no homes no food, except as the Golden Rule proves a vital reality in our lives.

It is proposed that on Golden Rule Sunday all persons who are disposed to make a practical application of the Golden Rule, provide for their Sunday dinner approximately the same menu that is provided, when funds permit, by Near East Relief for the tens of thousands of orphaned children in its care, most of whom are under twelve years of age.

Having partaken of the orphanage meal and entered into fellowship with the children overseas, we are asked to make such provision for them for the 365 days of the year as we should like to have made for ourselves, or for our children, if conditions were reversed.

Freely ye have received, freely give.

NATURE THROUGH BOOKS

By Mrs. Eddie W. Wilson.

There are three reasons why I like to read about nature. First, I am learning fact, not fancy; second, my eyes are opened to the beautiful about me; and, third, I am drawn nearer God.

While literature which calls into play my imagination has a charm that holds me at times, I prefer to read about the true in the wonderful out-of-doors all about me. John Burroughs, "the detective-naturalist," with his knowledge of the bees and butterflies, squirrels and other fur-bearers; Fabre, "the insect's Homer," who found in his own yard more facts and mysteries than he could learn about; Thoreau, that keen observer who could measure correctly a tree with his eyes, identify odors by night, "pace sixteen rods more accurately than another man could measure them with rod and chain"; Muir, who describes so vividly the wonders of Alaska; and Dallas Lore Sharp, who tells me what to look for each season in his delightful "The Whole Year Round"—these are the writers whom I enjoy. While I can not visit Africa or South America, I can see these far away continents through the eyes of Theodore Roosevelt in his interesting books "Through the Brazilian Wilderness" and "African Game Trails."

Beautiful descriptions of nature in literature have opened my eyes to the beautiful about me. Yellow daffodils bring to mind Wordworth's exquisite little poem. Lanier's "Sunrise" makes all sunrises, to me, more beautiful. Snatches of Addison's "Spacious Firmament" come to me as I stand under the starry sky. Lilacs say over and over to me these words of Amy Lowell:

"Lilcas,
False blue,
White,
Purple.
You are brighter than apples,
Sweeter than tulips,
You are the great flood of our souls
Bursting above the leaf-shapes of our hearts."

Hay meant little to me until I had read that lovely little poem, "Yesterday's Flowers Am I." In this mountain country where I live, each waterfall sings to me Robert Southey's rhymthic description of "The Cataract of Lodore." The pines remind me of James Russell Lowell's lines:

"Pines, ef you're blue, are the best friends I know.
They mope an' sigh an' sheer your feelin's so."

Someone has called William Cullen Bryant "nature's high priest." He writes of God's loving kindness and a certainty of the life everlasting which tend to draw me nearer my Father's throne. I like his "To a Water Fowl" and "A Forest Hymn." He calls the wind "the breath of God." He loved nature with joy and awe and looked upon it as God's handiwork. The humble mosses and lichens have a spiritual message as William Boyd Allen says:

"Children of lowly birth,
Pitifully weak;
Humblest creatures of the wood,
To your peaceful brotherhood
Sweet the promise that was given
Like the dew from heaven;
'Blessed are the meek,
They shall inherit the earth';
Thus are the words fulfilled:
Over all the earth
Mosses find a home secure.
On the desolate mountain crest,
Avalanche-ploughed and tempest-tilled,
The sweet mosses rest;
On shadowy banks of streamlets pure,
Kissed by the cataracts shifting spray,
For the bird's small foot a soft highway
For the many and one distressed.
. . . . . .
Little sermons of peace."

Celia Thaxter's "The Sandpiper" is another one of my favorites with its closing lines of comfort and cheer:

"Comrade, where wilt thou be tonight,
When the loosed storm breaks furiously?
My driftwood fire will burn so bright!
To what warm shelter canst thou fly?
I do not fear for thee, though wroth
The temepst rushes through the sky;
For are we not God's children both,
Thou, little sandpiper, and I?"

Cullowhee, N. C.

"OF SUCH IS MAN"

By Walter R. Johnson.

I strolled out today in the wild wood,
And walked slowly and alone;
I went past where the gnarled oak stood,
From whose body its limbs were torn,

By the lightning's terrific stroke
And the windstorm's powerful gale;
And I gazed at this giant old oak
That had withstood the snow and the hail.

I then mused of its life and its past,
Of its power and of its strength,
How its roots in the earth held it fast,
And contemplated its towering length.

But now it has spent its great day,
Its lordship of the forest is done,
And only left to rot and decay,
For its power and strength are gone.

Then I said, "Of such is man,
Who attains to the height of his power
And lords it over the weaker one,
Then passes as a withered flower."

Then why should man feel exalted
In his transient abode on earth,
For soon shall his life be ended
And his tongue be silenced in death?

Or why should man be proud
And over others wish to hold sway?
For soon he is wrapped in his shroud
And laid in his grave to decay.

The vain pomp and glory of the world,
All pass as last night's dream;
Then before his soul in eternity is hurled
Let God and His love be his theme.

Ahoskie, N. C.

BOOK NOTICES

THE REVIVAL

By W. A. Tyson.

William A. Tyson is a Georgian by birth and has been preaching since the age of seventeen. He is a pastor-evangelist, though in his love for the work he has devoted himself principally to the evangelistic phase of preaching. One unusual feature of his career is that for the past nine years he has had charge of his own revivals, all of which he has conducted with signal success. The fact that he has more calls in this work every year than he can possibly fill is sufficient evidence of his ability and popularity.

It is more difficult to secure preachers who have the baptism of the evangelist than it is to fill the places of official honor and responsibility to our communions. Along with this difficulty is the urgent demand for such preacheres anointed of the Holy One, sound in their thinking, discreet in their behaviour, friutful in their works. This volume shows how to remove this difficulty and to prepare those who shall see in it their opportunity.

Contents: Chapter 1, Revival; 2, Preparation; 3, Organization; 4, Publicity; 5, Music; 6, Sermons; 7, Attitude; 8, Personal Workers; 9, Objectives; 10, The Evangelist; 11, Conservation; 12, Prayer; 13, Co-operative Revivals; 14, The Field; 15, Revival Movements of History.

Cokesbury Press, Publishers, Nashville, Tenn.

* * * *

SNOWDEN'S SUNDAY SCHOOL LESSONS

Practical Expositions of the International Sunday School Lessons. Improved Uniform Series. Fifth Annual Volume. By the Reverend James H. Snowden.

Users of previous volumes of Snowden's Sunday School Lessons have these things to say:

"Neither a vest pocket booklet nor a cumbersome volume."

"They do not leave the burden of selecting and arranging a mass of disjointed material on the poor teacher."

"Its practical and spiritual, rather than exegetical comments make a strong appeal to the busy lay teacher."

"Snowden is a loyal friend of the Book and shows it in his treatment of the lessons."

"His expositions are so well known that the 1926 book only needs to be announced."

The Macmillan Company, Publishers, New York. Price $1.25.

* * * *

ALTERNATIVE VIEWS OF THE BIBLE

By John Bloore.

The principles on which the critical attitude toward the Bible is based are set forth with admirable fairness by Mr. Bloore. He explains them so simply that even the lay reader with this assistance can get to the bottom of the present widely accepted ideas about the Bible.

These principles and ideas are, then, explained from the standpoint of the older ideas of the Scriptures as a self-explanatory book of God-given revelation.

This section, in turn, is followed by a third, which offers a set of governing principles, based on constructive observations, that should exercise controlling influence in the work of Scripture interpretation.

His book is an earnest effort to assist the general reader to appraise the bearing of the critical views of the Bible upon the authenticity and the permanent value and authority of the Christian Scriptures.

The Macmillan Company, Publishers, New York.

* * * *

SCIENCE AS REVELATION

By John M. Watson. (Illustrated.)

My first twenty years at home were spent under the religious instruction of a most devout and sincere minister of the gospel. I was well grounded in orthodoxy when I reached my majority.

But during these same years I became interested in the study of nature and then and since I have delved delightfully in the sciences.

As a result I have had a growing conviction since boyhood that the truths of nature constitute a dependable revelation of the Divine way and will. I have now acquired for myself a newer, higher and holier view of religious faith, one that is satisfactory to the intellect as well as to the heart, which I wish to share with my readers.

The Macmillan Company, Publishers, New York.

LITTLE ISAAC LEROY SHAVER, JR., HAS GONE TO BE WITH JESUS

What a beautiful sight it was three Sundays ago to see Bishop Boaz holding in his arms little Isaac Leroy Shaver, Jr., and, through the meaningful and mystical rite of baptism, claiming his citizenship in the heavenly kingdom. Today along with a large company of friends on both sides of the Pacific we mingle our tears of grief with those of the parents over their irreparable loss, while we hold the unwavering conviction that little Leroy "has gone to be with Jesus." On October 16, in the midst of a busy session of the misison, we took a few minutes pause to welcome back to our field Rev. and Mrs. I. L. Shaver and family. How glad we were to see them! And how joyous and bright the two happy children were! They played around cheerfully and made many friends during the few remaining days of the mission meeting. How little did we think that Leroy, Jr., would so soon be taken to join the happy throng above. Yesterday in the midst of a number of missionary and Japanese friends his ashes were laid to rest in the beautiful foreign cemetery at Kasugano in Kobe. There on the hillside overlooking the great city with its thousands of ships that sail for distant shores, they will rest in undisturbed quiet, while his glorified spirit will enjoy the direct tutelage and blessed fellowship of those who have gone "to be forever with the Lord."

His life was short as men count time. Had he lived till the 20th of next month he would have been two years old. But in the hearts of the parents and friends he has left joyous memories and inspiring thoughts that will outlast time. Even on the recent ocean voyage he had drawn the attention of a number of thoughtful pasesngers who looked upon him as an extraordinary child. The biography of a little child, who can write it? The cries of pain, the sobs of disappointment; the exclamations of joy, the smiles and kisses. They are more than can be numbered, but these are all recorded in the memory book on high, and they are hidden in the mother's heart.

The details of his passing are few and simple. After mission meeting Brother and Sister Shaver came to Hiroshima, where their household goods had been stored while they were in America. They packed up and shipped these on to Nakatsu in the island of Kyushu, where they are to begin their work this fall. Brother Shaver started ahead on October 30th to receive the goods and open up the house. Mrs. Shaver waited over with the children till the following Tuesday, November 3, when she started. Leroy, Jr., was a little sick and the mother wondered if she ought to wait a little longer, but she was so anxious to get to her new home and to get settled that she decided to go on. By five o'clock when they reached Nakatsu the child was very ill, paying attention to nothing, not even to his father who had come to meet them at Moji. A doctor was called on the way to the house. As there was very little fever the doctor just thought it was a simple case of stomach trouble and prescribed some simple remedy, saying there was no cause for worry, he would soon be better. But all night he was quite bad, and when the doctor was called early next morning he saw at once it was the dreaded enemy of all little children, Ekiri, a kind of dystentery, which is very contagious and very fatal. Over 90 per cent of all children attacked by it succumb. Only the very strongest constitutions are able to recover. And the island of Kyushu and the Hiroshima are the two districts of Japan in which this disease is most prevalent. The strictest precautions are taken by the sanitary authorities to keep the disease from spreading, cremation being one of the measures prescribed. So just before one o'clock on Wednesday, November 4, when the little weakened body could withstand the fierce onslaughts of the malady no longer, the freed spirit of little Leroy flew away to be with Jesus.

"Why are you crying, mama?" asked Elinor, the bright, joyful sister of four summers. "Where is little brother?" queried the heart-broken mother. "He's gone to be with Jesus," came the quick reply. Simple faith and sure comfort. The words of a little child, but they give meaning to life and comfort us with the assurance that

"Dust thou art, to dust returnest,
Was not spoken of the soul."

I am writing this simple account that the many friends of Brother and Sister Shaver may know the circumstances, and remember them in their prayers. How you would have shown your sympathy with them had you been near enough to attend the funeral. It was a simple service held in our mission house in Kobe yesterday afternoon. The Rev. W. J. Callahan, superintendent of the Matuyama district, conducted the service, being assisted by Brothers Cobb and Ogburn of Kobe. Many from Kobe and Osaka as well as from the surrounding district attended. Misses Bennett, Shannon and Johnson from Hiroshima, Mrs. Frank from Uwajima, and Mr. and Mrs. Callahan from Matsuyama, from a distance also attended. The hymns, "O for a faith that will not shrink" and "My Jesus as thou wilt," were sung at the request of the parents, one at the funeral service and one at the grave. The little casket was buried in a mass of beautiful chrysanthemums, the national flower of Brother Shaver's adopted country. And very fittingly he was buried in the grave of the little sister, Josephine, who had preceded him a few years in entering the "land of the blest."

How often have we turned in our hours of grief to Mrs. Margaret E. Sangster's beautiful poem, "Departed Loved Ones," for comfort. If the Advocate can find space for it I wish they would print it in connection with this story. It may give comfort to some other sad hearts that are called upon to pass through the deep waters. I am enclosing a copy.

Hiroshima, Nov. 8, 1925. S. A. Stewart.

DEPARTED LOVED ONES

By Margaret E. Sangster.

They never quite leave us, our beloved who have passed
Through the shadow of death to the sunlight above;
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love.

The work which they left and the books which they read
Speak mutely, though with an elegance rare,
And the songs that they sung, and dear words that they said,
Yet linger and sigh on the desolate air.

And oft when alone, and as oft in the throng,
Or when evil allures or sin draweth night,
A whisper comes gently, "Nay, do not the wrong,"
And we feel that our weakness is pitied on high.

In the dew-threaded morn and the opaline eve,
When the children are merry or crimsoned with sleep,
We are comforted, even as lonely we grieve,
For the thought of that rapture forbids us to weep.

We toil at our tasks in the burden and heat
Of life's passionate noon. They are folded in peace;
It is well. We rejoice that their heaven is sweet,
And one day for us all the bitter will cease.

We, too, will go home over the river of rest
As the strong and the lovely before us have gone.
Our sun will go down in the beautiful West
To rise in the glory that circles the throne.

Until then we are bound by our love and our faith
To the saints who are walking in Paradise fair;
They have passed beyond our sight, at the touch of death,
But they live, like ourselves, in God's infinite care.

"OVER-SOLD"

The success of any human enterprise requires the finding of the right man or men to do its work. The search to find the right man for a given task has been going on through all the ages. This is true in the realm of the Kingdom of God in the earth.

It is doubtful if at any time in the past this search took on the proportion of today. The leaders in the sport world are frantically combing the land. Baseball, football and other organized commercialized sports have their scouts everywhere. They are willing to take a long chance for fear the other fellow will put something over on them. The schools and colleges are engaged in the never ending task of finding suitable officers and teachers. The industrial world is calling for men to do its work. It is not alone high salaried executives, though these may be the more difficult to find, that they are calling for, but they want men who can and will down to the last job. The salesman is searching for a buyer. He desires to find the man who has the price and who may be induced to buy.

On close investigation you will discover that all our people are engaged in buying and selling. That the underlying motive is that of the salesman or buyer. Of course each individual has something of the attitude and position of both the buyer and the seller. The organized groups from the nation on down have something to put over—something they wish to buy or something they wish to sell.

On the surface this looks business-like and morally correct. Is it so? Perhaps within certain bounds it may be all right. It certainly lends itself to abuse. Take the church to illustrate. The new pastor arrives. He examines his church roll and finds the present standing (sale value) of his church in the community. He is anxious to know what his unidentified church constituency is. Now, he will be a bit unusual, not to say foolish, if he does not give consideration to what the unchurched individual might bring to the church by way of leadership, prestige and finance. If his members are not also impressed by his catching the big fish they, too, will be unusual.

If we are not exceedingly careful we will make our fellows means rather than ends. This is immoral in the light—the pale light—of philosophy, to say nothing of Christianity. The idea of it being possible that the church should desire some rich man merely to use his fat to grease the machinery of the gospel train, or perhaps worse yet desire some group or factional leader that the church might get the doubtful help of his partizan following.

The church of my boyhood had two honorable women partly supported by the church. They sat in the amen corner. In the rear of the church was a group of devout negro worshippers. The poorest man in all that country was also a man of great spiritual power. All the young people were required to use Mr. and Mrs. in speaking of or addressing the older people. The older negroes were "Old Uncle" or "Old Aunt" or "Mammy." It was not merely good manners but good morals.

Let us not allow our humanity to leak out by putting a larger value on a hypothetical program, which may easily be mere self-interest, than we do on "just folks." P. L. Shore.

ASSESSMENTS FOR THE NEW BERN DISTRICT

Charge.	P.E.	D.P.	C.W.	G.W.	Orp.
Atlantic-Straits	$ 127	$ 15	$ 327	$ 336	$ 150
Beaufort	180	20	452	456	200
Craven Ct.	75	9	190	212	90
Dover	110	13	273	292	130
Elm St.-Pikeville	80	10	208	216	96
St. Johns	103	12	272	269	120
St. Pauls	340	38	840	865	360
Goldsboro Ct.	153	18	300	303	180
Grifton	136	16	350	358	160
Neport-Harlowe	145	17	372	381	170
Hookerton	205	26	567	580	225
Jones Ct.	175	20	438	448	200
Queen St.	300	32	808	820	360
LaGrange	153	20	326	343	200
Morehead City	230	25	559	569	250
Mt. Olive-Calypso	173	25	437	448	250
Mt. Olive Ct.	126	17	341	347	170
Centenary	340	38	837	870	360
Riverside-Bridgeton	131	18	352	382	170
Ocracoke	45	6	115	124	55
Oriental	136	16	350	358	160
Pamlico	151	18	392	403	180
Pink Hill	84	10	218	224	100
Seven Springs	72	8	112	115	80
Snow Hill	230	25	560	571	250
Total	4000	472	9996	10290	4666

The district stewards at their meeting expressed themselves in favor of tithing and wish to request all the members of all the churches in the entire district to adopt that plan. It will be a great help to the individual in paying his church obligations, and it will also result in a great blessing to each person individually who tithes. Those who are now tithing get a great blessing from it.

W. C. Chadwick, Sec.

THE MODERN HOME

Dr. A. G. Sinclair, pastor of the famous old First church of Bloomfield, N. J., is receiving congratulations on the success of the Mother's Day exercises in his Bible school. He described touchingly to the children a painting: A cottage interior, a child dangerously ill, the father and the doctor hovering near, the mother seated at a table, her head in her arms.

"What do you think the mother was doing?" asked the minister.

"Cross-word puzzles!" a small girl promptly answered.—New York Times.

CHURCH AT UNIVERSITY OF NORTH CAROLINA

Moreover, the religious interests of the institution and at large are being adequately provided for in the modern church edifice erected and in process of construction. The last so far, but not the least in splendid architectural design and appointments for present day service, is the exquisitely beautiful Methodist house of worship, commanding an eligible site on Main street and recessed into the old university campus. Its tall, shapely spire pointing heavenward, may be viewed for many miles around. To "bring it to the capstone with cries of grace unto it," as the scripture phrase has it, is worthy of the noblest sacrificial endeavor of the large and affluent denomination it represents. The Rev. Dr. Walter Patten and his co-laborers in the holy task well deserve the cordial sympathy and immediate assistance of every Methodist and friend of the cause in the two conferences of Nortn Carolina. Liberal Thanksgiving and Christmas offerings should freely flow into this great and good enterprise that means so much religiously to the more than six hundred sons and daughters of our communion in attendance there as students of the university. Let us heartily rally to Patten, our Nehemiah, in his daring and heaven-approved effort in financing the tremendous work of building and furnishing, fraught with such marvelous possibilities of service to the young life of the present and future generations.

It is a real delight to the writer to learn that he has the distinction of making out of his penury as a preacher the first received contribution for the enterprise. W. A. Betts.

DAVENPORT COLLEGE

The Woman's Missionary Society of Lenoir has recently refitted and refurnished the Davenport infirmary. New curtains, floor coverings, medicine cabinet, blankets, sheets, pillows and pillow cases, chairs and tables add to the appearance and usefulness of the infirmary. On Monday afternoon at 4 o'clock, November 30, public exercises were held in the chapel at which the society was present as guests. After this meeting tea was served to the visitors and there was a general inspection of the newly equipped infirmary.

Intensive class work precedes the closing days of the year. On Friday, the 18th, at 12 o'clock the Christmas recess begins. Work will be resumed Tuesday morning, January 5.

The Y. W. C. A. of the college on Thanksgiving evening gave a play which was most successful in every way. This was a comedy-drama in three acts depicting the loving parental eyes that can see through outward conditions to the loving heart of a daughter and the filial eyes of veneration that under trying circumstances come to truth. Thus the play secures its name, "Eyes of Love."

The usual Thanksgiving holiday was observed at Davenport this year with an unsually large number of visiting alumnae and patrons as visitors. In the morning the students arranged an athletic program consisting of tennis tournament other contests in which points were gained for supremacy. Miss Lora Lee Robertson had these in charge. First prize went to Miss Bellie Kingley of Winston-Salem and the second prize to Miss Frances Williamson of Lynchburg, Va. Miss Bessie Byrd of Hendersonville won the third place. In the afternoon quite a number of the students contributed to the pleasure of the county unfortunates by giving a program at the county home that was much enjoyed by the inmates. Fruits and provisions were carried along and distributed by the girls.

The new building to take care of the pressing needs in the dining room and the departments of home economics and chemistry is in the hands of the building committee of the board of trustees. Efforts are being made to secure sufficient funds to justify the beginning of actual construction early in the year. In this work Davenport needs the co-operation of philanthropic friends, the alumnae and all others interested in the growth and development of Davenport. X.

NORTH WILKESBORO

A pleasant surprise is always a welcome one.

Upon returning from prayer meeting on Thanksgiving eve the pastor and his wife found such a surprise—two large baskets filled with groceries artistically arranged. With the baskets was a card which read: "The Season's Greetings from Board of Stewards."

This surprise was like an old fashioned pounding, but one of the stewards afterwards said, "This was not intended as a pounding but as an appreciation."

This is just one of the many ways in which the Methodists of North Wilkesboro express their appreciation. Last summer the pastor and wife were sent to Lake Junaluska for a vacation with all expenses paid.

Not only are the Methodists fine folks, but the Baptists are thoughtful also. A good Baptist deacon sent the parsonage a fat, well-dressed turkey for Thanksgiving. The Presbyterians here are also a delightful people.

While not on the main line of the Southern North Wilkesboro is on the main line in many other ways.

Blessings on these good people!

H. G. Allen.

MANY CHURCH SCHOOLS

Would have had to close
but for the

CHRISTIAN EDUCATION MOVEMENT

It has been a life-saver.
Their future will be secure
If subscribers will pay in full
Their pledges.

HAVE YOU PAID YOURS?

A MARRIAGE OF WIDE INTEREST

Of more than passing interest throughout western North Carolina was the marriage last Wednesday, November 25, at high noon of Miss Thelma Smathers of Asheville and Mr. Robert Henry Johnson of Sylvester, Ga. The wedding of this popular young couple was marked by a beautiful simplicity and a quiet dignity and was witnessed by only the immediate family and a few close friends.

The ceremony took place at the lovely colonial home of the bride's parents in Gove Park which was beautifully decorated for the occasion with autumn flowers, ferns and chrysanthemums.

The bride, radiantly beautiful in her wedding gown of white satin made in princess style with panel of real lace and chiffon and lassee lace court train was a picture of rare loveliness. She descended the stairs on the arm of her father by whom she was given in marriage. The groom, attended by Mr. Fred S. Yarboro of Augusta, Ga., entered the room from the library and awaited the bride at the altar.

The impressive ceremony of the Methodist church was read by Dr. O. J. Chandler, assisted by the bride's pastor, Dr. Ashley Chappell, pastor of Central Methodist church.

Following the ceremony the guests repaired to the dining room where luncheon was served, the bride cutting the cake which formed the centerpiece of the table.

Mr. and Mrs. Johnson left immediately after the luncheon for an extended motor tour of Florida, perhaps visiting Cuba before their return.

Mrs. Johnson is the elder daughter of Mr. and Mrs. J. E. Smathers and is known and loved throughout the state where she has been prominently connected with church and social life. She has been for a number of years corresponding secretary of the Wesley Bible Class Federation as well as superintendent of the young people's department of Central Methodist church and a leader in the civic life of the city. She possesses a rare charm and sweetness of character that makes her greatly beloved by her hosts of friends.

The groom is the son of Mrs. Aramintha Johnson of Sylvester, Ga. He is now prominently connected in business circles at Greenville, S. C., where he will take his bride upon their return from the honeymoon. C.

CHERRYVILLE FIRST CHURCH

Since I haven't written anything about the work at Cherryville since I came here two years ago, I shall endeavor to write a little about the work and the good people here and what they have done during the last two years.

Two years ago our church had an indebtedness of $43,000 and our last annual report showed that our present indebtedness to be $23,000. During this time the salary has gone from $770 to $2200 for this year.

Our first eight months here we lived in a rented house, but now we are conveniently located just behind our church in a comfortable, modern nine-room parsonage, which was built by the Ladies' Aid Society at the cost of $4000. The ladies of our church are great workers and are doing great things for our church.

At our last stewards' meeting the board made plans to convert some of our large Sunday school rooms into smaller rooms and finish the basement of the church to provide more room for our Sunday school. Dr. Wehunt has great ideals for his Sunday school and I believe he will reach his ideal, and we are expecting larger results from our Sunday school in the future.

Our Missionary Society broke its record last year in the work it did and we are expecting a good year this year in the missionary activities of the church.

Our young people are active in the church work and I believe we have one of the best choirs anywhere, which adds so much to our church work.

I have never served a more heroic and loyal people, and our membership is gradually increasing and we are hoping for the best year this year of all.

Robt. F. Mock, P. C.

PASTOR AT BOSTIC HAD TO CHANGE GEARS

A few nights ago while the pastor was in a remote part of the circuit doing some visiting, the Salem congregation came to the parsonage and left many useful articles too numerous to mention. Then, today, when I had preached a Thanksgiving sermon at Oak Grove, and was about to get into the Ford, I noticed that all that part next to back seat (it is a touring car) was filled with packages and bundles. It took a little more gas to get home with that load, but by changing gears occasionally I made it all right. It took many a trip from the car to the pantry to unload that car, but the result was worth all the effort. You can rest assured that our giving of thanks is not formal but real and genuine. Our daughter, Virginia, wrote us from Greensboro College that if she had had the selection of the presiding elder for our district, she could not have found one that she liked better than the one Bishop Denny appointed to the Marion district, Rev. E. O. Cole. We concur in and coroberate this testimony. E. J. Poe, Pastor.

GLAD TO BE BACK

I just want to say that I am glad to be back on the Spring Hope charge again for the fourth year. The people have received me very warmly and kindly. They are worthy of more than I can do for them, but by God's help I intend to do my very best to prove myself in a small measure, at least, worthy of their loyalty and love.

We are praying and hoping for a great year in the Master's kingdom. There are no finer nor truer people to be found anywhere than among those whom I have had the honor and privilege to serve as preacher and pastor for three years on the Spring Hope charge. The work is quite an extensive one geographically as in other ways, but we find a great pleasure in the arduous task of travel, in that there is always a warm and hearty welcome in every home. They are never too busy to give the preacher a few minutes, no matter what demands their time.

The general and spiritual condition of our churches are good and we feel that we are making progress.

W. E. Trotman.

GREETED BY EAST MARION

We arrived on our new work and was greeted by the good people of East Marion. After some improvements made on the parsonage by the offcials of East Marion mill we find ourselves ready for work. The work for the year is starting off splendidly. The officials of both churches have put all of the benevolences in the budget and are endeavoring to raise the same per week. We want to commend them for this splendid work. The Sunday schools at both mills are well organized and doing a fine work. Brother Hunt, the superintendent of East Marion mill and superintendent of the Sunday school, is doing a fine work. He had present last Sunday 196. We think this is fine out of a membership of 120 and we commend him for this splendid record. Brother Wiley, the superintendent of Clinchfield Sunday school, is also to be commended for the fine work he is putting over. He had present last Sunday as many as there are enrolled on the church record, and is still going on. We want to commend him also for the fine work he is doing. Well, we think we have the best people to serve this year that there are to be found anywhere in the Western North Carolina conference, for they have proven this since our arrival in making us feel at home and loading down our table last Monday night with many good things to make our Thanksgiving Day a real Thanksgiving.

We are trusting the good Lord for a gracious year—one in which many souls may be born into the kingdom of our Lord. J. N. Wise, P. C.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

WHO'S WHO IN MISSIONARY CIRCLES?

This is the season when an estimate is being taken of the year's investments; everywhere the harvests are being cousidered and it is with peculiar joy that the results of the year's labors can be counted over and reckoned upon.

In the missionary work we look over the secretary's roll, we ponder on the treasurer's report, we count the number taking the mission study course, we get the achivements of the social service committee, learn of the efforts of the superintendents of young people, and also of the junior division —all of this is spread out before us and we ponder upon the year's ingathering.

What is the effect of this reckoning? Is it a sense of disappointment and failure or a sense of joy over duty well done?

Whatever it may be, it is certain that the aggregate result of the year's efforts correspond to the measure of the individual consecration.

If your auxiliary has failed to meet a high standard, then it is imperative that you cultivate the prayer life, that you walk close to Him who is able to do exceedingly abundantly beyond all that you ask or think.

You can not change your record by forces and influences from without; your strength and power will come from lives dedicated wholly to the Master's service.

MARY PESCUD AUXILIARY MAKES MISS FRANCES BURKHEAD A LIFE MEMBER

Thirty-three years ago on November 6th, the Mary Pescud auxiliary was organized to give the young women of Edenton Street church an opportunity to do missionary work after the manner of youthful procedure.

Of course there was an adult auxiliary already working in Edenton Street church, but it has been rumored that the afore-mentioned auxiliary usually assembled, clad in black; that it emphasized low, solemn tones not only in the prayers said but also in the transaction of business.

There was some good material in Edenton Street church, but it was about to go to waste, for youth can seldom compromise and old age often doesn't.

Someone had eyes to see the situation and organized an auxiliary on youthful lines All honor to such a savant! All honor to that person who is wise enough to hold the vigor and enthusiasm of youth for the Lord's work.

But the remarkable feature about the Mary Pescud auxiliary is that it was organized on youthful lines, thirty-three years ago, and it has kept its youthful lines even until now. Should you attend a monthly meeting you would quickly observe the spring of youth in the transaction of business—each officer and each chairman of a committee brings a written report and each responds in quick, energetic fashion, without a groan or a drawl. (I don't believe there is a rheumatic in the entire auxiliary).

Now after thirty-three years the auxiliary has re-elected its first president—Miss Mary Pescud. Every one knows how young Miss Mary Pescud is. You know it by the set of her hat, you know it by the smile on her face, by the good cheer emanating from her personality.

Furthermore, at the conclusion of the week-of-prayer services last week the auxiliary delighted to honor itself and also its first recoruing secretary by making Miss Frances Burkhead a life member of their organization. And there, after many years of service both at home and on the foreign field, stood Miss Frances Burkhead looking sweet, smiling and beautiful, a charter member and a life member of her home auxiliary.

Is there another auxiliary in our conference or in our sister conference across the imaginery line of North Carolina Methodism who can run a parallel to this?

HEARTACHES OF IVEY HOSPITAL

By Mrs. W. T. Reid.

The woman and her husband stood irresolute. They had come to Ivey Hospital for help, and now it seemed that they were not willing to accept it. The woman had a rigid jaw resulting from ill treatment in extracting a tooth. Profound infection had followed, and, receiving no scientific attention, it had subsided gradually, but the jaw was almost locked. There was just enough space to permit of swallowing liquids.

The superintendent examined her carefully and admitted to himself that it was a bad case. After several years of rigidity, it would be a tedious operation of plastic surgery, and yet there were great possibilities. After all, the chief difficulty was, "Were they willing?"

The patient was still young. There was all her life before her; there was even the inevitable baby on her back. These made their appeal for health, normal life, and increased usefulness. Against these stood in clamoring array the various "buts" of ignorance. There was the natural objection to the knife and hesitation about spending so much money just to secure his wife's comfort when she was getting along anyway. She could not speak and had not the power to decide. All lay in her husband's hands.

The man made the most of these objections. He had mortgaged his house to come to Songdo, he said, and they had not enough money to keep her long in the hospital. All the time he was considering in his sordid mind: "Was it worth it?" If he could get it done for nothing, he would consider it; but the affliction did not keep the woman from working. The pleasures of eating and talking did not enter into his calculations if he were considering the usefulness any more than of a blind or or horse. He heard the superintendent's words: "Those who have any money must pay, for some have to be taken care of who cannot pay."

But the man said: "I cannot afford it." Back of the money question there were others, too. Operations were part of this foreign system that his old father at home did not approve of. How could a few foreigners know better than centuries of Korean patriarchs? The result was always doubtful, while there was always an immediate and definite use for money.

Finally the superintendent said: "You will have to go and talk it over in the office. I have other patients to see." But he carried the burden about with him and took it home. The next day he found that the woman with the rigid jaw had not been "admitted." "No money" was the reason.

All the books in the study whispered together, "It could have been done," and the skill in his hand and his brain echoed: "It could have been done."

Alas! it could have been done.

Songdo, Korea.

Western North Carolina Conference

NOTICE!

We regret exceedingly that we cannot, in our limited space, publish the names of the officers of our local societies. We are in receipt of several lists of those chosen to serve for another year, but we cannot give them the space, as much as we would like to do so. When our conference organs of the Western North Carolina and North Carolina conferences were consolidated into one, the space for the Woman's Department of each conference was cut down and together we share the one page—the space allotted to us. Several years ago it was decided by our conference executive committee that we would dispense with the publication of the names of the officers, so we will appreciate it if no more lists are sent to us, though we do urge that they be sent to the proper conference officers, who will gladly receive them. "A word to the wise is sufficient."

ATTENTION, MISSION STUDY SUPERINTENDENTS

Mrs. M. B. Goodwin, conference superintendent of mission study, is anxious that this be the greatest year in the history of our conference in her department. She urges that in electing your officers for another year you do not overlook the office of mission study superintendent, which is one of the most important of the many important departments. And, too, she would like to have the name and correct address of every mission study superintendent in every auxiliary in the conference. Only a few weeks and the final report for the year 1925 will have to be submitted. Last quarter Mrs. Goodwin received twenty reports too late to be included in her report to council superintendent. She asks that they be sent to her by January 1. Please note this request and act accordingly.

AN OCCASION OF INTEREST

The members of the Woman's Missionary Society of Waynesville were hostesses recently at a most pleasant affair when they had as their guests of honor Rev. and Mrs. J. T. Mangum, retiring pastor and wife, and Rev. and Mrs. T. F. Marr, who have recently come to Waynesville to make their home. The reception was held in the church parlors, which had been most attractively decorated in autumn flowers. Refreshments were served in the dining room, where an orchestra rendered beautiful musical selections. During the evening an organ recital was given in the chuch auditorium by Mrs. Lee Matney, organist, and other musical numbers were contributed by Mrs. Fred Martin and Mrs. Cleveland Kirkpatrick who sang, and Miss Margaret Stringfield, who gave a violin selection accompanied by Mrs. Matney at the piano.

About three hundred guests called during the receiving hours to honor the two pastors and their wives.

MOTHER AND DAUGHTER BANQUET

Mrs. C. V. Devault of Centenary church, Greensboro, sends us the following interesting account of a recent enjoyable occasion:

"One of the most delightful events of the season in church circles was the banquet given recently by the Woman's Missionary Society of Centenary church, honoring the mothers and daughters of the congregation. The church hut never looked more attractive than on this occasion with the decorations of autumn foliage, orange shaded lights, witches and black cats suggestive of Hallowe'en season.

Officers of the Missionary Society received the guests and ushered them to their places at the table. During the evenin an interesting program was given consisting of vocal duet by Miss Elizabeth Brady and Miss Myrtle Dempster with Mrs. Rush Hodgin at piano; reading, Miss Gertrude Hobbs; ukele selections, Miss Myrtle Dempster. "A Toast to Our Daughters" was given by Mrs. C. V. Devault, and was responded to by Miss Ruby Elliott with "A Toast to Our Mothers." Benediction was prouonced by Rev. R. G. Tuttle, pastor of the church.

(*continued on page fourteen*)

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THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

A GOOD SCHOOL

We are now in the midst of the second annual standard training school for our Sunday school leaders in Anson county. Every charge in the county is well represented and our week together has been very profitable. In addition to the presence of all seven of the Methodist pastors of the county, together with a number of the Sunday school superintendents, we have five county officers who have not only attended the school regulraly but have done all the required work to date and are slated to receive certificates of credit. These officers are the sheriff, superintendent of county schools, county welfare officer, county farm demonstrator and chairman of the county board of education.

GOOD LEADERS

Rev. and Mrs. J. H. Armbrust, pastor and wife, are doing a great work at Wadesboro and are of course in great favor with the people. Their whole concern seems to center in their church work as a means to developing Christian character. All church work seems to be prospering, materially and spiritually. The church has been repainted on the inside, an electric cross has been placed on the high church steeple, the parsonage is being thoroughly overhauled and soon a new building program will be launched. Last Sunday night the church would hardly hold the congregation that came to worship. The Sunday school is growing in attendance. The Armbrusts are hard workers and good leaders.

THE CHARLOTTE SCHOOL

The Charlotte standard training school held last week in Hawthorne Lane's religious educational building proved to be the largest school yet held in North Carolina. In many respects it was the best school yet held. The attendants seemed anxious to put work into their courses instead of murmuring about the work required. There was a contagious enthusiasm manifest all through the sessions of the school. Close to 400 attended the school's sessions from time to time, of which number 290 definitely enrolled and attended half or more of the twelve class periods. Two hundred and forty credits were issued. Three office credits were earned.

The credit students are listed as follows: Hawthorne Lane 66, Tryon Street 42, Dilworth 34, Trinity 31, Belmont Park 20, Calvary 9, Duncan Memorial 9, Duckworth Memorial 6, Pineville 5, Chadwick 3, Myers Park 3, Harrison 3, Concord Central 2, Second Presbyterian 2, Brevard Street 1, Gold Hill 1, Rural Trinity 1, Concord Presbyterian 1, Thytira Presbyterian 1.

The credit students by courses follow:

The Missionary Message of the Bible, Dr. W. G. Henry, instructor—Miss Irent Abernethy, Rev. J. F. Armstrong, Mrs. J. F. Armstrong, Mrs. W. E. Bacon, Rev. E. P. Billups, Miss Lottie L. Bixby, Mrs. L. C. Boyer, Mrs. J. C. Brantley, Mrs. Claude Brown, Miss Sarah Caddell, Mrs. J. W. DeLaney, Mrs. W. L. Garris, Mrs. W. W. Hagood, Mrs. W. G. Helms, Mrs. Edith Heffar, Miss Helen Hoyle, Miss Estelle Kelly, Mrs. T. D. Kemp, Rev. R. E. Hunt, Mrs. L. G. Miller, Mrs. W. L. Nicholson, Mrs. T. A. Owen, Miss Marie Owen, Miss Ruby Reid, Mrs. Elizabeth H. Rucker, Mrs. C. R. Scott, Miss Juanita Scott, Rev. C. M. Short, Mrs. C. M. Short, Miss Fay Short, Mrs. J. Rush Shull, Miss M. C. Squires, Miss Mary Swaringen, Miss Myrtle Welch, G. C. Chalker, Mrs. Joseph Wardin, Mrs. Dan W. Byerly, Miss Winnie White.

Pupil Study, Mr. O. V. Woosley, instructor—Mrs. Alex Copeland, Mrs. Earl J. Caton, Mrs. G. C. Chalker, Rev. R. H. Daugherty, C. M. Danner, Miss Gertrude Dickerson, Mrs. R. E. Evans, Miss Clyde K. Fallen, Mrs. H. A. Garrison, Mrs. W. T. Green, Mrs. E. A. Garmon, Miss Virginia Hamilton, Miss Estelle Hamilton, Miss Margaret Hawfield, Mrs. B. F. Holmes, J. Sam Hinson, Miss Marie Kistler, G. M. Lupo, Mrs. G. M. Lupo, Miss Lola Long, Miss Emma Ledford, Miss Mary LeGrande, Mrs. Julia Squires Martin, Mrs. Harry Martin, Miss Annie B. Martin, Mrs. W. F. Masten, Miss Annie E. Marsh, J. F. Newell, Miss Bertha Osborne, Miss Annie L. Plyler, Miss Inez McLaurin, Miss Mattie McNinch, Miss Irene McGwin, Mrs. George I. Ray, Miss Helen Reynolds, Miss Margaret Squires, John K. Slear, Mrs. John K. Slear, Mrs. Eunice Squires, Miss Lucille Terry, Miss Hildred Turner, Vic B. Templeton, C. E. Thomas, Mrs. J. C. Watson, Mrs. J. L. Wiggins, Miss Bess Winecoff, Miss Elizabeth Woodward, Mrs. J. L. Wolfe, Mrs. C. M. Danner.

Principles of Religious Teaching, Prof. B. G. Childs, instructor—Mrs. J. S. Akers, Miss Louise Ardrey, R. A. Beard, Miss Reba Blanton, E. G. Carson, Miss Snow Davis, Mrs. R. H. Daugherty, Mrs. Kope Elias, Mrs. Annie W. Elliott, W. N. Harper, Mrs. G. D. Herman, F. W. Holmes, Mrs. F. W. Holmes, Mrs. B. B. Jackson, Edwin L. Jones, William Kerr, Mrs. Effie Lowe, J. F. Masten, Mrs. Marion B. Munn, Mrs. J. T. Paschall, Mrs. Reid Patterson, Miss Helen Smith, Mrs. J. O. Waggoner, L. E. Wooten, Miss Ruby Worrell.

History and Principles of Religious Education, Mr. M. W. Brabham, instructor—Miss Fannie Bame, E. R. Bucker, J. E. Brantley, R. L. Campbell, Rev. W. S. Cherry, Thomas L. Disher, Miss Mary E. Dozier, Edward L. Helms, Miss Maud McKinnon, W. J. McClellan, J. E. Martin, Allison H. Pell, Miss Cornelia Respess, F. S. Ritch, Mrs. Mattie H. Stewart, Rev. F. J. Stough, Mrs. C. B. Reeves, A. A. Short, L. M. Smith, Mrs. Chas. S. Stone, Miss Mary Van Derberger, J. L. Wolfe, Arthur H. Wearn.

Intermediate-Senior Pupil, Rev. J. Calloway Robertson, instructor—Mrs. Paul Allen, Mrs. W. A. Anthony, Mrs. E. P. Billups, Mrs. John H. Bolton, E. H. Bell, Mrs. Wilson Crowder, Miss Clara Gallant, Mrs. W. B. Given, Mrs. Henry M. Heath, Mrs. E. S. Howie, Miss Annie Kennerly, A. W. Lawing, Mrs. J. S. McGarity, Miss Blanche McCoy, J. H. McAteer, Mrs. Allison Pell, Miss Jennie Price, Mrs. G. C. Wingate, Mrs. Chas. E. Wakefield, R. M. McKennie, Mrs. R. M. McKennie, Miss Lottie Nichols.

Junior Lesson Materials, Miss Virginia Jenkins, instructor—Miss Lena Ammon, Mrs. Lawrence Beaty, Mrs. J. G. Baldwin, Miss Margaret Boylan, Miss Flora Jo Boone, Mrs. Mattie Blackburn, Arthur Beaty, Mrs. K. B. Black, Jeff Code, Miss Elaine Crowell, Mrs. J. M. Coffey, Miss Kathryn Clampitt, Mrs. E. P. Clampitt, Miss Carrie Louise Davidson, Miss Alice Danner, Mrs. J. B. Doar, Miss Ella Rowd, Miss Nancy Ford Finch, Miss Ethel Belle Fallin, Mrs. Arthur Faggart, Miss Kathleen Garvin, W. T. Green, Mrs. F. A. Greene, Miss Kate Greene, Mrs. T. L. Honeycutt, Miss Emma Howie, Miss Willie Jay, W. E. Jordan, Miss Janie Klutz, Mrs. J. W. Pike, Mrs. Bertha Lee Smith, Miss Beulah Smith, Mrs. J. L. Wilkinson.

Training Primaries in Worship, Miss Georgia Keene, instructor—Mrs. W. H. Bass, Mrs. Minnie Black, Miss Margaret Burdell, Miss Louise Clarke, Mrs. George B. Cochran, Miss Daisy Cuthbertson, Miss Frances Davis, Miss Isabell Graham, Mrs. Jennie M. James, Miss Pearl James, Miss Douglas Kendall, Mrs. A. W. Lawing, Miss Anne Lee Mann, Mrs. Joseph McLaughlin, Miss Sue Franklin Mock, Mrs. Chas. F. Myers, Mrs. Harry C. Northrop, Mrs. J. E. Propes, Mrs. R. S. Reynolds, Mrs. G. S. Rice, Miss Lucy Rice, Mrs. C. H. A. Rupp, Mrs. E. W. Russell, Mrs. W. A. Smith, Miss Lucy Sullivan, Miss Ruth Swaringen, Mrs. George H. Terry, Mrs. C. E. Thomas, Mrs. W. F. Tucker.

Training Beginners in Worship, Mrs. H. D. Guerrant, instructor—Mrs. Van M. Austin, Mrs. R. L. Campbell, Miss Irene Cliffton, Mrs. Frank Crowell, Mrs. E. Davis, Mrs. E. S. DeLaney, Mrs. Howard Dunnaway, Mrs. G. A. Elliott, Mrs. C. M. Franklin, Mrs. J. R. Harris, Mrs. J. H. Hursey, Miss Margaret Howie, Mrs. R. E. Hunt, Mrs. Mark Johnson, Mrs. Edwin Jones, Miss Erleen Mitchell, Mrs. G. H. Moore, Miss Lela Carr Newman, Miss Doris Torrence, Miss Mirian Watkins, Mrs. M. A. Wilkinson, Mrs. C. W. Williams.

DUAL SPECIAL

We are very much gratified over the splendid offering being sent to Tras. H. A. Dunham, Asheville, N. C., to be applied on the "Dual Special," which it will be remembered means the support of our mission fields in Europe and our extension work here in the Western North Carolina conference. In the near future we will list the schools making offerings to these worthy causes.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

DUAL EXTENSION PROGRAM

Sunday schools throughout the conference are asked to co-operate with the program of our church, adopted by our conference at Fayetteville recently, in the matter of our Dual Extension Program. In asking this we feel that, when the matter is properly understood, it will make a challenging and inspiring appeal, because:

1. It will make possible a strong Sunday school program in the rural and undeveloped areas of our own conference. Rev. L. V. Harris has just been employed on the strength of responses already made by many schools and of our faith that many more will dolikewise. Mr. Harris has already gone to work in behalf of rural and mission Sunday schools and will devote his time and energies to this particular phase of our work.

2. It will sustain our church's program of missionary work in Europe. The leaders of our church are looking to Sunday schools of Southern Methodism to take over the support of our church's work in Czechoslovakia, Belgium and Poland. Quite close to the hearts of North Carolinians ought to be this work, to which Rev. Hiram K. King, native of Wilmington and graduate of Trinity, and Dr. J. L. Neill, who told of this great work at our annual conference in Wilmington, have been giving themselves.

Briefly, what is asked is simply this: Observe one Sunday in each month as Missionary Day, with program and offering, as required by paragraph 392 of the Discipline, and send the offering to Mr. E. J. Cheatham, Franklinton, N. C. Mr. Cheatham will send fifty per cent of this offering to the Centenary Commission in Nashville, to be applied to the support of missionary work in Europe, and will apply the remainder to the work which Mr. Harris is doing and will do in our own conference. If and when the amount necessary to take care of Mr. Harris' work is on hand, all of the offering sent to Mr. Cheatham will be directed to the European work.

We bring this matter to the attention of readers of this column now because of the urgency of the need for just the kind of work which will be made passible and because of our belief that most of the Sunday schools of the conference will want to have a share in it, as outlined above. The observance of Missionary Day, furthermore, will tend to instruct pupils in missions and put on their hearts that which will help make the church of tomorrow truly missionary.

OBSERVE MISSIONARY DAY

The fourth Sunday in each month is the regular time for the observance of Missionary Day. Does your school observe this important day? Is it thus systematically teaching boys and girls, men and women, the great world needs and giving them the world point of view, giving them an understanding of and an opportunity to respond to the Great Commissioner. Write to L. L. Gobbel, Durham, N. C., telling him that your school will join the others who are making Missionary Day a regular part of their schedule of work.

PREACHERS TAKING CREDIT

A total of 114 preachers took for credit during the past conference year one or more units of the Standard or Cokesbury training courses. We list below these preachers, with the number of units set opposite their respective names. One of the recommendations of the Sunday School Board, adopted by the conference at Fayetteville, asked that presiding elders, pastors, and superintendents join members of the board in taking this year one or more units. Let's have at least 150 as our 1926 goal!

Durham District.

J. W. Bradley	3
D. A. Clark	2
E. R. Clegg	1
W. F. Craven	1
M. C. Ellerbe	1
L. V. Harris	1
J. Bascomb Hurley	1
F. A. Lupton	1
J. A. Martin	1
B. O. Merritt	2
H. E. Myers	1
S. F. Nicks	2
E. G. Overton	2
W. W. Peele	1
F. M. Shamburger	1
B. M. Sharpe	1
J. F. Starnes	2
H. E. Spence	1
B. T. Hurley	1

Elizabeth City District.

C. B. Culbreth	4
T. S. Coble	1
W. A. Chambers	1
E. W. Hurst	1
C. A. Johnson	1
Daniel Lane	3
R. F. Munns	1
W. T. Phipps	1
N. H. D. Wilson	1

Fayetteville District.

G. T. Adams	1
L. R. Gaines	1
H. L. Hendricks	1
M. F. Hodges	1
C. M. Lance	1
H. E. Lance	1
W. L. Maness	3
J. H. Shore	1
B. E. Stanfield	1

New Bern District.

R. E. Atkinson	1
E. B. Bell	1
R. E. Brown	1
W. A. Cade	2
K. S. L. Cooke	1
J. M. Daniel	1
H. L. Davis	1
C. K. Proctor	1
L. T. Singleton	4
J. C. Whedbee	2

Raleigh District.

W. C. Ball	1
J. E. Blalock	1
D. N. Caviness	1
O. W. Dowd	3
K. F. Duval	1
O. P. Fitzgerald	1
H. I. Glass	2
W. B. Humble	1
J. S. Irvine	1
E. C. Maness	1
M. Y. Self	3
W. A. Stanbury	1
S. J. Starnes	1

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1209 North Hamilton, Street, High Point, N. C.

JUNIOR WORK

Development is the keynote of all our work with juniors; but it can only be reached by the enlistment of the children's interest and energy. This means that we as leaders must keep continually preparing ourselves and ideas in order to lead those entrusted to us. Our own experience is a good teacher, but even it needs to be supplemented by help and inspiration from others. Preparation takes time, but it is infinitely worth while. It demands spending a little money, too; but the value received far outweighs the cost.

These are a few suggestions of what may be done by superintendents to increase the interest and secure the zeal of the juniors in the work of the league.

Stories.

The value of story-telling in carrying on a junior league cannot be overestimated. A story attracts and holds the attention of the children when othing else will do so. Furthermore, if rightly told, it conveys a message that sinks deep into the consciousness of the child.

Any superintendent may become a good story-teller if she is willing to spend enough time and thought in preparation. When the art is once mastered, the habit of telling stories will be natural and easy. Here is a set of rules by Walter Hervey for preparing a story to tell:

1. See it.
2. Feel it.
3. Shorten or expand it.
4. Know it.
5. Repeat it.
6. Be yourself in it.

The last is most important, for unless there is naturalness about the telling, the story will not be interesting, no matter how well it is mastered. Practice in repeating a story is the best method for improving the ability of the story-teller.

Begin at once to tell stories to your juniors. They will always be glad to listen. Your own popularity with them and helpfulness to them will be increased greatly.

Stories to tell are all about you. Be on the lookout for them in papers and magazines. Listen carefully to them when you hear them told. Best of all, buy some storybooks. No superintendent should try to carry on a league without at least one good book of stories. Here is a list from which you may select. There are many more that are available at any bookstore.

"urch School." Eggleston. $1.25.

"Stories for Special Days in the

"Hero Stories." Bailey. $1.25.

"Why the Chimes Rang and Other Stories." Alden. $1.75

"Told by the Camp Fire." Cheley. $1.35.

"Junior Mission Stories." Applegarth. $1.75.

"Some Boys and Girls of America." Applegarth. $1.50.

Lelia Roberts.

THE MT. OLIVET LEAGUE SOCIAL

The Mt. Olivet League held its regular monthly social at the home of Mr. and Mrs. Joe M. Evans Saturday evening from 7:30 to 10.

At the first sound of the music every member gathered in front of the house. Each one took part in the devotional meeting, which consisted of songs, Scripture reading, prayer and the league benediction.

The evening was then turned over to playing games, which were directed by Misses Ruth Huneycutt and Daisy Wilson. Everyone present seemed to enjoy the games very much. Such games were played that would interest the little ones as well as the larger ones. Someone made this remark, "I have never seen a crowd so well entertained, and where the larger ones will let the smaller ones play with them. But this is the way Mt. Olivet leaguers play when they have a social. Each member goes and expects to have a good time, and he does.

After everyone had played and enjoyed himself one way or another, refreshments were served. The greatest fun of all was seeing who were to be partners while eating. Sometimes a tall boy would get a little tiny girl. With all this we had the most enjoyable evening yet spent at a league social.

The special guests were Prof. W. L. Haslette from Winston-Salem, Misses Ella and Eva Kimel from Clemmons, Misses Pearlina Hill and Thelma Craver from Welcome, and Messrs. Ray Kimel and Frank Thompson from Clemmons.

We are looking forward to another social. But we like best of all the league meeting held every Sunday night at the church. Cor. Sec.

MAIN STREET LEAGUE, HIGH POINT

No doubt you leaguers think Main Street League is dead, or at least not doing anything because we haven't advertised for some time, but would like to say that we are very much alive.

During the seven weeks of the Stevens' revival the leaguers were very active, doing personal work and helping in many other ways. This revival has meant a great deal to High Point and has added new life to the league. We have taken in seventeen new members in the last two weeks and have the assurance of others who will join us at an early date. There is much interest and enthusiasm among all the members, old and new, and I'm sure that each of us have been wonderfully blessed by the great revival and have gotten a new vision of the work to be done and with God's help we expect to do greater things in the future and accomplish something that is really worth while.

Our president, Mr. C. P. Evans, decided it would be a fine thing to have some prayer meeting committees so we now have these lined up and ready to go to work. We are to hold cottage prayer meetings where they are needed and wanted, and we hope these meetings may be the means of cheering those who are sick, bringing sunshine into homes that are dreary and above all, help to win lost souls to Christ. Bernice Spencer,

Cor. Sec.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond. Hookerton, N. C.

COMEDY

We cannot condemn all moving pictures. There are some that have worth in them, though we must confess there are some that are like trash in their moral value. Just as we cannot say we will not use automobiles because whiskey is hauled in them, so we cannot say we will not see movies because there are some bad ones.

It is like choosing plants for our foods. There are some plants that are not tasty, and some even poisonous to our systems. And also there are some that are invaluable as foods. Our foods we eat are therefore the most pleasing to the taste, and the most nutritious to our bodies. We select the best and discard the worst.

In the selection of movies that we shall see, we shall have to use the same methods of elimination as in the selection of foods. We must know how to select. There are all sorts of pictures. There are the western pictures, the drama, the educational, the historical, the religious, the low type dramas, the farces, and the comedies. We cannot condemn all pictures, because some of them are not high class any more than we can condemn humanity, because some people are bad. We have to select the best for our friends, and that is all that we can do.

We want to speak especially of the comedy in this article. The comedy has a peculiar place in the picture world. Every one likes to see a comedy, for it produces such a good hearty laugh. Things happen in it that are so human. The little funny incidents that are constantly occurring in the show are fine to make you laugh. It is full of the ridiculous. There are always hardships, and the man in hard luck is always the one who comes out with the biggest laugh on the other fellow.

But it occurs to us that the little incidents that happen are shown to produce a temporary laugh. Deep down under the movie is a thought that is bigger than the immediate laugh that is haha-ed out. It is this. Life is full of hardships and misfortunes. The world does not always run smoothly, and it is in these trying times that we need a word of cheer. A comedy is never running smoothly for the hero. He is always in tough luck. But he tries to make the best of the situation, and soon we see for him a bright ray of light. He struggles with himself, and with his enemies. Many times the hero is losing his girl to another man, and he must win her back. There is no other trouble more disturbing to the human heart than to be losing a girl to another man. But with the spirit to conquer within the breast of the man, he truly becomes the hero, and we say "the picture ended like we wanted it to."

So in life, as we run across misfortunes, let us look for the day when there will be a bright ray of light shining down on us, and all the world will be ours. We wonder if that is not the same spirit that was spoken in the words our Master used. The meek shall inherit the earth. Just work steadily and wait for the silver lining to unfold itself, and all will be yours.

When we next see Harold Lloyd, Mann, or Ben Turpin, let us see how easily these overcome their difficulties and are winners. We can learn these lessons from the comedy:

1. Be optimistic.
2. Be hopeful.
3. Be loyal to your purpose.
4. Love your ideal.

And success is yours.

LIFE'S TOO SHORT

Life's too short for criticizing,
And for meaningless advising;
Better by far be sympathizing,
As the days go fitting by.
Life's too short for vain regretting,
Useless fuming, idle fretting;
Better we should be forgetting
Bitter tear and needless sigh.

Life's too short for heartless sneering,
And for selfish domineering;
Better use your time in cheering
Some depressed, despondent soul.
Days are speeding; then let's use them;
Let's not waste them nor abuse them;
This would only mean to lose them;
Losing each, we lose life's goal.

Frank Strickland.

Thanksgiving is over. Tell us what you did. Was it a Thanksgiving party? Or did the family visit you? This space is yours. Use it.

While you are resting after eating so much turkey during the holidays, just "take your pen in hand" and write us what your chapter did.

During the world war the pilots near the front lines, who were in reserve in case of the death of a battling pilot, were called Buzzards. These men were waiting for somebody to be killed before they could fly over the lines. This page in the Advocate is not waiting

(*continued on page eleven*)

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength — is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength — from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

$3.00 BIBLE for $1.00



HAND TEXT BIBLE

Splendid, large, clear, black face minion type, with chapter headings and page headings. Chapter numbers in figures. King James Version. Eight full-page illustrations, with 80 pages of Bible readers' aids. Bound in textile leather, stamped in gold on back and backbone, 5x7½x1 in. Weight 21 ounces. Good quality of white Bible paper, red edges, opens flat. A really good $3.00 value that we are offering for $1.00. Postage 15c. extra. Guaranteed to please.

Pentecostal Publishing Co., Louisville, Ky.



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No need to do so with any disease caused by malaria. There's a remedy for them all—used with success for 60 years.

Chills & Fever
Malaria
Dengue

Wintersmith's Chill Tonic



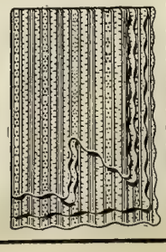
If you want to become a proficient stenographer or bookkeeper or both, the proper instruction is to be found in this school. You can enroll any time. For catalogue address

Greensboro Commercial School
Greensboro, N. C.

ART SILK FILLED BED SPREADS

Direct From Loom to You at a saving of one-fourth the purchase price. Sizes 85x90 and 72x90. Bolster Throw to match. Ideal gifts for any occasion. Corners cut and fully scalloped. Each set packed in plain or holiday box. Colors: Rose, Blue or Gold —**GUARANTEED FAST.** Price per set, either size, delivered..... $6.50

Price of Cloth $2.10 per yard, delivered. If on receiving these Bed Spreads you are not delighted with the quality and price, the Spreads may be returned to us unused and your money refunded. Or if preferred. Spreads will be sent C.O.D. with privilege of inspection. These handsome Spreads are well constructed in every respect and will give good service.



Samples of this and other kinds of cloth will be mailed FREE on request.

Monaghan Mill Store
Dept. K
GREENVILLE, S. C.
"Textile Center of the South."

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Memorial Gift—After the going of Mrs. Mattie A. Jenkins, one of the former orphanage boys asked for the privilege of establishing a memorial in honor of Mrs. Jenkins, whom he greatly loved. Recently I received his check for $100. To this amount will be added $100 each year. The orphanage feels proud of Dewey Maness, who has dedicated his life to evangelistic singing. A number of our churches have used him to good advantage. I hope that others will use him in their revivals. He can be reached at Rowland, N. C.

* * * *

Individual Supporters—We have a number of choice men and women who have asked for the privilege of supporting individual children here in our home. To these staunch friends we are indebted for a good part of our financial support. A goodly number are now sending me their annual pledge. There are others who are very busy and this paragraph is a gentle reminder that the Thanksgiving season is the most opportune time to send me their checks. I am wondering if there are not others who would like to join this happy band and get tied up with a worth while movement? I can assure all who engage in this great service that their cup of joy will run over and become a constant source of satisfaction to them.

* * * *

"Lastly"—The annual conference comes at the worst time of the year for the Orphanage. There are many causes that press themselves upon us just before and during conference. Immediately following the conference there are many changes and it takes a month or more to get adjusted to the new relations. This seriously militates against the financial welfare of the Methodist Orphanage. Because of this interruption and delay, I want to urge our pastors and churches not to allow this fact to cause them to overlook the absolute necessity of taking a special Thanksgiving offering at each church. A rainy, disagreeable day may pull down the attendance in some churches. Let me urge all to purpose in their hearts that they will not allow anything to cause them to overlook or neglect taking a special Thanksgiving collection from every church and Sunday school in the conference. It may take till Christmas to get around, but that is perfectly satisfactory to me.

* * * *

To Sunday School Superintendents and Teachers—I am counting on every Sunday school superintendent, teacher and president of organized classes to present the imperative needs of the Methodist Orphanage to their schools and classes. Many have responded, but there are hundreds of Sunday schools and organized classes that have not responded at this writing. The Baptists and Presbyterians are receiving the fine support from the Sunday schools and organized classes of the great denominations that are backing these great orphanages. Our Methodist superintendents and teachers and presidents of classes will not be less loyal and generous towards our own Methodist Orphanage than the superintendents and teachers of our sister churches. Let us work at this job until we have given every Sunday school and class a chance to make a special offering for our Methodist Orphanage in Raleigh.

* * * *

Increases His Subscription—When the move was first made to raise money for the Baby Cottage, Bro. M. J. Best, chairman of the board of stewards of St. Pauls church, Goldsboro, was one of the first and largest subscribers to this worthy undertaking. At that time he very generously pledged one thousand dollars. When our singing class was in Goldsboro recently he was so pleased with the children and the sacred concert he pledged five hundred dollars more. When we let the contract his subscriptions will be available. If he should be called hence, he has so arranged his business affairs that the pledges would be promptly paid out of his estate. That is fine business foresight. Brother Best has our sincere appreciation for his great help. I also wish to thank Brother Best for his large Thanksgiving offering.

THE STEWARD AS A DIRECTOR IN A GREAT CORPORATION

By J. R. Pepper, Chm. Board of Stewards, First Methodist Church, Memphis, Tenn.

The church of God is the greatest corporation on earth, and the stewards are as truly the directors in this corporation as are the directors of the biggest banks in the world.

An officer or director in a corporation is elected for three specific things:

1. That he may use his largest personal influence for the good of the institution in its ongoing. Many prominent men of the United States are receiving large salaries purely for the influence of their names and are not doing any actual work for the institutions they represent. It is considered good business to pay a large bonus for the use of a potential name in a community.

2. The officer or director of a corporation is expected to set on foot such policies and plans as will produce the very largest gains to the concern and win the greatest possible patronage.

3. Such officer or director is expected to organize and train a corps of workers or operatives to efficiently carry out the policies and plans agreed upon.

Now is the Methodist steward giving his best personal influence to the great corporation he represents?

Is he giving his office the first place in his daily thoughts?

Is he as well known among his fellows as a Methodist steward as he is as a business man, a club man, a golf player, and is he winning patronage to his corporation by his most attractive personal influence?

Does the Methodist steward give very careful and continuous thought to the policies and plans of operation for his splendid corporation, the church, so that the largest benefit possible may accrue?

Does he look out for new and modern methods of work as he does in his own business?—such as will win increased patronage to the institution?

Does he subscribe for and read organs representing his office work just as he does as a banker or manufacturer, in order that he may keep abreast of the neewst and best thought touching his particular line of work?

Does he attend conferences or conventions where live discussions by leading thinkers occur, concerning the best way to do things, just as he does as a merchant, a miller, a doctor or some other world worker?

If it is very necessary that the working staff of a successful bank should have careful training by officers and directors, in order that each one may fit into his place and fully understand the policies and plans to be carried forward, it is equally necessary that the Methodist steward should give serious thought to and assistance in training a competent corps of workers in the church.

If a bank has found it good business to keep a large percentage of its active working staff composed of young men and young women, so that as the older members drop out, young, trained, vigorous blood will be ready to step right in without a break in ranks, should not the Methodist steward also do just such a wise things as that, and therefore involve a large number of young people in work and thereby train them for the most successful service?

The perfectly plain application is:

First, That the Methodist steward is under sacred oath to give whatever personal influence he may possess to the church he has vowed to support.

Second, He is equally bound to contribute his best business sense to the policies and plans of his church—and improve them if he can.

Third, No sensible religious steward is jealous of other co-laborers, and hence he will rejoice in the training of the younger men and women for the church when older heads and hands have to yield their place.—Selected from The Methodist Steward, by H.H. Smith, Blackstone, Va.

N. C. LEAGUE

(*continued from page ten*)

for the league chapters to die before it will be filled. The purpose of this page is to tell to the others of the conference what "real live" chapters are doing. It would pay all respects and see that all rites of burial were given to any chapters that were deceased. Tell your news and your activities to others that they may grow along with you.

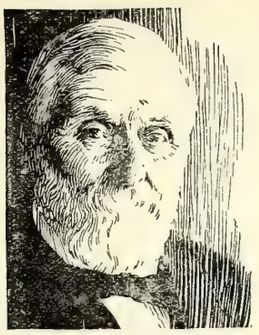
WHAT IS CHRISTIANITY?

Dr. Harry Emerson Fosdick gives his idea of Christianity:

"What is Christianity? The Nicene creed? That is a great creed. But it is not Christianity. What is Christianity? Is it the Catholic church, or the Episcopalian church, or the Baptist, or the Presbyterian church? No. These are important. They have made great concessions, but theye are secondary. They are not Christianity. What is Christianity? Is it baptism or the Lord's Supper? They are very beautiful to us to know them, but they are not Christianity.

"What is Christianity. Christianity is the spirit and quality of life that is breathed into people from fellowship with Jesus, and the people in whom it is you will find among all creeds and churches. Father Damien, the Catholic, going out to help the lepers because they are sons of God—that is Christianity. George Fox, the Quaker, proving the reality of the inner light that God has given him by the radiance of his living—that is Christianity. The Protestant missionary, murdered by the Boxers in China, sending back word to his ten-year-old son that when he had grown he should go out to China to tell the people who had killed his father about the love of God—that is Christianity.

"And, friends, when you are all through discussing the things that are needed for the improvement of the church, this is what the church needs most of all: more real Christians, to whom Christianity is keeping fellowship with the Master and learning how to live."



DR. W. B. CALDWELL AT THE AGE OF 83

Mother! It's Cruel to "Physic" Your Child

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" every day or two was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which regulates the bowels. A single dose will establish natural, healthy bowel movement for weeks at a time, even if the child was chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it is often months before another dose is necessary. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv)

A POSITION

Awaits you if you will give us six to nine months of your time in which to train your for it. Special Discount on all Diploma courses until December 23, 1925. Write for our Christmas Scholarship and catalogue.

Draughon's Business College
P. O. Box 1723, Winston-Salem, N. C.

IN MEMORIAM

WADDELL—After many years of declining health and patient suffering Mrs. J. P. Waddell peacefully and calmly fell on sleep at her home in Fair Bluff, N. C., September 30, 1925, and her spirit went home to be with God.

Before marriage she was Miss Mary E. Hinson and was born in Columbus county April 8, 1865. She was happily married to J. P. Waddell November 18, 1880, and was to him all that a kind, loving wife could be. There were six children, but only five reached maturity. They are all loyal, devoted members of the Methodist church and truly call their dear mother "blessed" for her life and influence over them in the home.

At the tender age of 15 she was genuinely converted and later united with the Methodist church in Fair Bluff and was ever a true and faithful member until she heard the welcome words from her Saviour, "Well done, come up higher."

For four years I was her pastor, and I have every reason to believe that she was a good Christian lady and has now entered into the rest that remains for the people of God.

There was no guile or deceit in her life. She had no patience or sympathy for hypocricy, but lived a plain, genuine life. She had her struggles and trials in life, but cheerfully bore them without murmur or fretting. To her Christ was the best friend and she often spoke of being ready and willing to go. In the home a true, devoted wife and mother, in the community a real friend, and in the church a loyal supporter.

The funeral was in the Methodist church, conducted by the pastor, Rev. L. M. Chaffin, and assisted by Rev. T. McGrant of Lumberton, and she sleeps in the cemetery nearby.

May God comfort those who are so sorely bereaved. B. E. Standfield.

RESOLUTIONS OF RESPECT

In the passing of Mrs. Lou Goode on October 13 the Woman's Missionary Society of the Connelly Springs Methodist church has lost one of its most faithful members. She was devoted to the work of the church and was always glad to help in its work.

She attended the meeting just one month before her death, though sick then and advanced in years. The work of the Master was first in her life. Therefore resolved:

First, That since our heavenly Father has taken our friend unto Himself, we bow in humble submission to His will.

Second, That we are grateful for the inspiration of her life.

Third, That we deeply sympathize with her children and grandchildren, and pray God's blessing to abide with them.

Fourth, That a copy of these resolutions be recorded in the minutes of the Missionary Society and a copy be sent the North Carolina Christian Advocate.

Mrs. J. C. Carter,
Mrs. W. J. Alexander,
Mrs. D. W. Alexander,

RESOLUTIONS OF RESPECT

In the early morning hours of a beautiful Sabbath in June came the sad tidings that Mrs. J. C. Simmons was dead. A loving wife, a devoted mother, a dear sister has left us, and oh, how we miss her.

She felt it a privilege to serve her loved ones as well as friends and neighbors; and the faithful performance of every trust committed to her care called for the love and admiration of all who recognized her splendid qaulities.

She love her church, missionary and aid societies and by her presence and co-operation helped to keep them alive, and she responded to every call of need. But her body was feeble and God needed her, so she went home.

The Fairfield Missionary Society feels deeply the loss of a faithful member. Therefore be it resolved:

First, That while we miss our dear sister we bow in humble submission to God's will, believing hat He will use our loss to His glory, and praying He will send others to take hir place in His vineyard.

Second, That we extend our deepest sympathy to the bereft husband, children and other loved ones.

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate and one spread on our minutes.

Mrs. A. B. Midyette,
Mrs. G. P. Carter,
Mrs. T. C. Mann,
Committee.

FERGUSON—Riley M. Ferguson, the subject of this sketch, was born in Haywood county July 4, 1852. His ancesters were people of high moral character and superior intelligence. He was the son of Thomas and Mary Jones Ferguson of Crabtree. Thomas and his brother William were prominent and leading members of the Southern Methodist church in this section. Our beloved brother grew up to manhood in a religious atmosphere, in a home where God was revered and the voice of prayer and praise went up to heaven daily. The pioneer itinerant preachers were often entertained in his father's hospitable home. So the children came early in life under the benificent influence of these God-intoxicated gospelers who were busy spreading Scriptural holiness over the land. These were the old victorious days of Methodism. The writer first became acquainted with Riley when he was yet in his teens in his father's home. He was an attractive, quiet, handsome boy. When in his prime you would have regarded his physique as a specimen of almost perfect manhood. His tall and portly form would have attracted attention in any crowd. But the chief fact abou this Christian layman, as Carlyle would put it was his religion. As an outstanding successful farmer and cattle raiser, by an appeal to the soil he accumulated a handsome fortune, but his religion was the supreme thing in his life. Unlike the rich young ruler in the Gospel who made the great refusal, he enthroned Jesus as Lord of all in his heart. If you should ask me what Christianity is, I would answer Riley Ferguson What Prof. Ladd wrote as his own epitaph might well be inscribed on our brother's tomb: "I have lived, and loved, and labored, and all is well." His temporal prosperity did not clip the wings of his faith in God and render his life sordid, earth-bound and self-centered; albeit his life was full, free, rich and triumphant. Bunyan's description of Greatheart in his immortal Pilgrim would admirably suit our Christian warrior.

His life was gentle, and the elements
So mixed in him, that nature might stand up
And say to all the world, this was a man! —Shapespeare.

He was married to Miss Mary Noland of Fine Creek, December 22, 1886. This marriage must have been made in heaven for it was a most happy union. Three children were born to them, Mrs. J. Handy Kirkpatrick of Canton, Mrs. Glenn C. Palmer of Crabtree, and Weaver, the only son, whose untimely death occurred a few years since. Glenn Boyd, a nephew, grew up in the home and was recognized as a member of the family.

These good people in the very beginning of their married life founded a Christian home; a home which was a temple of divine love, a hollowed sanctuary, a genuine Shekinah, a shelter of our loving Redeemer. Here the father as the anointed prophet and priest of the family conducted the daily devotions, the Holy Scriptures were read and the incense of prayer and praise went up to God. Multiply such homes by the million and you would convert this world into a Paradise—this old planet into an Eden. The generous and gracious hospitality dispensed in the Ferguson home at Rush Fork, nestled among the encircling hills and mountains, was known far and wide in western Carolina.

Our brother was steward and Sunday school superintendent in his home church, Parker's Chapel, for almost forty years. What a tower of strength this saintly man was in his community.

The tenants on his farm are enthusiastic in paying tribute to his unfailing and uniform kindness. He was everybody's friend.

He contributed liberally to various benevolent causes. At a missionary meeting at Lake Junaluska a few years ago he gave a check for a thousand dollars and this was only a part of what he freely contributed to various institutions. He was the John R. Pepper of Haywood Methodism. Like the disciple whom Jesus saw under the fig tree, he was absolutely without guile.

A life-long friend I deem it one of the most cherished privileges of my life to have enjoyed the inspiring and stimulating fellowship of this good man. A sincere friend, a loving husband, a tender father, a noble citizen, a devout and liberal churchman and a sympathetic neighbor—such was our ascended brother. For the last two years he was treated by a physician in the home of his son-in-law, Mr. Handy Kirkpatrick, in Canton. Whilst "the outward man" suffered much during these weary, grinding months "the inner man" was renewed daily by riches of grace in Christ Jesus. During these last weeks he seemed to be dwelling, as it were, in Bunyan's Land of Beulah, where the sun shines and the birds sing night and day. His faith was triumphant—there was no cloud on his title to a heavenly inheritance. He objected to taking an anesthetic; he wanted to retain full possession of his intellectual powers to the end, because he desired to leave with his children and grandchildren his testimony touching the victory of faith in the last hour. He was ready and ripe for translation. Thus on the morning of the tenth of November, 1925, our beloved brother passed through the veil without a struggle. He fell asleep in Jesus as gently as an infant sleeps in its mother's bosom. His mortal remains will rest yonder in the Crabtree cemetery among his kindred until the archangle's trump shall sound. T. F. Glenn.

SUNDAY SCHOOL
(*continued from page nine*)

W. J. Watson	2
A. J. Parker	1
Rockingham Ditrict.	
E. C. Few	1
T. M. Grant	1
A. J. Groves	1
Leon M. Hall	4
N. B. Johnson	3
C. A. Jones	1
A. S. Parker	1
F. B. Peele	2
I. T. Poole	3
N. L. Seabolt	2
J. L. Smith	3
B. C. Thompson	1
J. B. Thompson	1
W. F. Trawick	1
J. H. McCracken	1
Washington District.	
W. C. Benson	1
B. H. Black	1
Arthur Kale	2
F. S. Love	1
J. H. Miller	2
H. M. North	2
B. B. Slaughter	4
L. L. Smith	1
H. C. Sprinkle, Jr.	2
W. P. Watkins, Jr.	2
Weldon District.	
Rufus Bradley	1
R. H. Broom	1
W. L. Clegg	1
E. B. Craven	1
Frank Culbreth	1
J. T. Draper	1
R. G. L. Edwards	3
E. N. Harrison	1
E. L. Hillman	3
L. C. Larkin	2
S. E. Mercer	1
J .A. Tharpe	1
H. B. Porter	1
William Towe	1
Wilmington District.	
A. E. Brown	2
E. W. Downum	1
T. E. Davis	1
J. H. Frizelle	1
J. C. Harmon	3
T. W. Lee	6
W. C. Martin	1
J. N. Snow	1
J. W. Sneeden	1
E. L. Stack	6
W .B. Ward	1
J. K. Worthington	1
A. D. Wilcox	1

What better gift could you make than the Advocate for a whole year?

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Lift Off—No Pain!



Doesn't hurt one bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers.

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

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RAW FURS and HIDES, TALLOW, BEESWAX and GENSING. Write for Prices.

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The Kellam Hospital cures Cancers, Tumors, Ulcers, Chronic Sores, X-Ray and Radium Burns without the use of the Knife, X-Ray, Radium, Acids or Serum. Come and see what we have done and are doing, and if then you are not satisfied that we do all we claim we will pay your Railroad fare both ways.

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CELEBRATE "XMAS" "THE BRAZEL WAY"

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BOYS! this outfit is prepared especially to enable you to celebrate a real Xmas. This wonderful assortment (worth $3.00 at any retail store) meets all requirements of law governing sale of fireworks. Consists of 2 large 4½-ft. paper balloons, 5 packs fire-crackers, 2 colored fire torches, 6 Roman candles, 12—3 in. Bang Salutes, 1 daygo early riser bomb, 1 piece Gattling Kracko, 3 cardboard Gattling Tanks, 1 colored star mine, 18 pieces night fireworks, 40 sparklers, 12 nigger chasers, 12 sun of a gun, 12 grasshoppers, 12 ruby lights, 12 snakes in grass, 12 crazy cracker sticks, and punk. All complete in a neat wood box. A day's fun for the whole family. You can't beat it for variety, quantity, quality, and price. Order now — don't wait. Remitance must accompany order. Fireworks cannot be mailed. Name your express office. We ship same day. **Our booklet of celebration goods free. Send for it also.**

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Our Little Folks

THE TOWN OF DON'T-YOU-WORRY

There's a town called Don't-You-Worry
On the banks of River Smile;
Where the Cheer-up and Be-happy
Blossom sweetly all the while.
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Patience
Point their faces to the sky.

In the valley of Contentment,
In the province of I-Will,
You will find this lovely city
At the foot of No-Fret hill;
There are thoroughfares delightful
I nthis very charming town;
And on every hand are shade trees
Named the Very-Seldom-Frown.

Rustic benches, quite enticing
You'll find scattered here and there;
And to each a vine is clinging
Called the Frequent-Earnest-Prayer.
Everybody there is happy,
And is singing all the while—
In the town of Don't-You-Worry,
On the banks of River Smile.

—Selected.

ANIMAL PECULIARITIES

Mud turtles and tortoises have no teeth. All animals that chew the cud have cloven feet, but not all with cloven feet chew the cud.

Both bones forming the parrot's beak are movable, while the majority of other birds can move only one.

The horse has no eyebrows.

The structure of the frog is such that it cannot breathe with its mouth open, and, if it were forcibly kept open, the creature would suffocate.

Pigs are poor swimmers, and, owing to the fact that their front legs are set so closely under their bodies, they frequently cut their own throats with their cloven feet when they fall into the water and attempt to swim.

Hares cannot close their eyes since they have no eyelids. Instead, they show a thin membrane, which covers their eyes during sleep.

Fish swallow their food without chewing it. This they do because they are obliged constantly to open and close their jaws in breathing through their gills.

The owl cannot move his eyeballs or eyes; they are fixed in their sockets by a strong, hard, elastic case in the form of a cone. But the owl can turn its head around in an almost complete circle without moving its body.

Sheep have no teeth in their upper jaws.—Edwin Tarrisse, in Boy Life.

THE STORY OF TOBY

Toby is a dog—just a pure dog—living in Jerusalem. He belongs to Mr. E. W. Blatchford, Near East Relief director for Palestine. Toby was first a British army dog. When the British soldiers left Egypt and Palestine, Toby was given to Mr. Blatchford and now he is a Near East dog. He is colored like a hound, but has the form of an Aiedale. He does some funny and some very serious things.

First he jumped upon a chair, sat up and waved his front paws, which meant that he was glad to see us. When he barked it meant "How do you do?" Then his master blind-folded Toby and hid a rubber ball. When he took the handkerchief from his eyes, Toby searched that office over until he found the ball and brought it to his master.

Then Toby was asked if he wanted a lump of sugar. He jumped into the chair again, sat up, begged for it politely and received it. His master then placed a lump of sugar on the chair between Toby's paws and said: "Now, Toby, this sugar belongs to the orphans—do you want it?" Toby just shut his eyes and turned his head away—meaning no. His m aster said: "Toby if I pay for that sugar and give the money to the Near East orphans will you eat it then?" Toby waited until his ma ster took a piece of money and placed it upon the desk—then Toby ate the sugar.

"Toby, come say your prayers!" said his master. Toby came over and put his forepaws upon the chair with his head between his paws and closed his eyes. He kept perfectly still until his master said "Amen." Then Toby opened his eyes and romped around the room.—Orien W. Fifer, in Baltimore Southern Methodist.

GROWING UP POLITELY

One of the precious early lessons to be taught and one that helps children after they enter the larger world of adult life is to learn unfailing courtesy to employees and domestics or people of a different social status. "Good morning" and "good night" smoothes many a path, and children will unknowingly copy parents who are careful in this direction. All orders to employees should be courteous requests; children shold learn that imperious demands are ill-bred and unbecoming. A respect also for the hours of employees does not come amiss. A child who learns that on certain days he cannot expect the services of his nurse or the sympathetic aid of a "general girl" learns a useful lesson in consideration for others. In this connection a mother without the help of a maid should plan her day so that she can have a rest hour, and a child, even a little tot, can be taught to respect that time and learn to amuse himself while mother takes the rest that she so much needs Don't feel that you are asking too much of your youngster to consider you. This is the easiest time for him to form this habit of thinking, and you are depriving him of what is his due if you don't give him the chance to project his thoughts away from himself.

Teach your children the laws of hospitality; a guest should have the best of everything you have to offer. Children should particularly be taught to feel the responsibility of what is due a guest of their own age; the ideal little host gives up the nicest of everything to his visitor. If it is a question between a bed and a cot, he gives the guest the bed; he also gives him the best hook on which to hang his clothes and lets him have first say in choosing their games.

Courteous manners sit so gracefully on children who have absorbed them early and without self-consciousness. Teach yours to hold open doors and allow the adults to pass before them in or out. Always have your child escort a guest to the front door in order to perform this service.

Your children usually love to use the telephone, but they should be taught to speak courteously at it or suffer the pain of not being allowed to answer it; note the usual "yup" and "what" and "wait," without any prefix. Telephone manners always recall to me the story of a green office boy, just employed by a banking house in New York, who was asked to get Mr. J. Pierpont Morgan on the wire for the head of the firm. After he had connected with the Morgan office, his horrified employer heard him say, "J. P. to the phone, please."—The Delineator.

GOBBLES

The autumn sun rose clear and bright,
The hens all crackled with delight;
the rooster crowed,
The cows all lowed;
But the turkey—he just gobbled.

The men and maids came out to feed;
Ah, then the day grew big indeed!
The rooster crowed,
The cows all lowed;
But the turkey—he just gobbled.

The turkey—at the close of day—
All brown within the oven lay—
The rooster crowed,
the cows all lowed;
But the kiddies—they just gobbled.

—Beulah R. Stevens, in the New Outlook.

1802 1925

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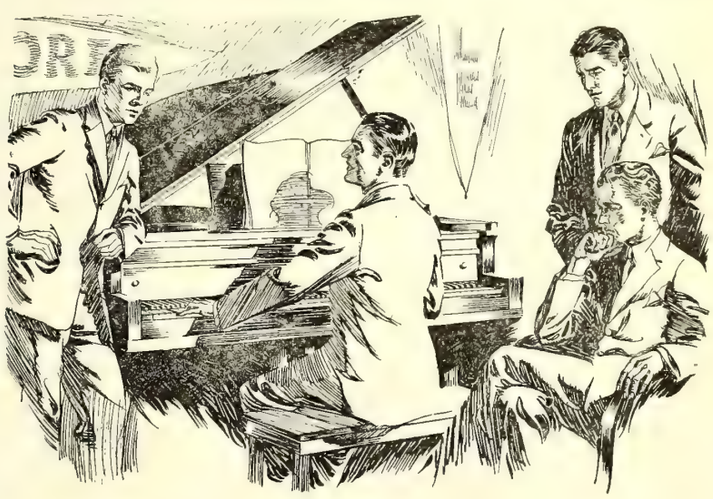
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Every child should have an opportunity to learn to play the piano. It is an accomplishment that will be of real value in after life. Neither is it too late for you to learn—just because you are grown up. Choose a piano that will be a constant source of pleasure to you—a Weaver—and find a good teacher.

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WOMAN'S PAGE

(*continued from page eight*)

Friends of Rev. and Mrs. I. L. Shaver, missionaries to Japan, will regret to learn of the death of their little son, which occurred a few weeks ago. Rev. and Mrs. Shaver spent a year in the States recently and visited many of their North Carolina friends while here. The following beautiful tribute was sent us by Mrs. H. K. Boyer, who is a personal friend of Mr. and Mrs. Shaver:

"Little Isaac Leroy Shaver, Jr., only son of Rev. and Mrs. I. L. Shaver, passed from earth October 4, just as his parents had landed in Japan after a year's furlough in North Carolina.

The many friends of these devoted parents sorrow with them in the irreparable loss of their precious baby boy. He was a most unusual child in temperament and disposition, and was a source of constant joy to all who came in contact with him. As I watched him at his play last summer I was impressed with his gentleness, and shall never forget the look of ineffable sweetness in his eyes and on his delicate little face, as he responded to every attention with a smile. The thought often came to me that he was too gentle and sweet for earth. His stricken parents are in a new field in Japan, strangers in a strange land, with few, if any Americans, within many miles of them, so I understand, and friends, they sorely need our sympathy and prayers. Let us not forget them."

IMPORTANT NOTICE

We are asked to give space to this important notice, which it is very necessary for us to read:

Stamps cannot be received in payment for supplies at Literature Headquarters, because the banks and stores of Nashville refuse to redeem them. All stamps are a loss to the department and those sent in payment for orders will be returned.

Estelle Haskin, Secretary.

1926 YEAR BOOKS

The year books for 1926 will soon be off the press and ready for distribution. After December 1st they can be obtained from the Literature Headquarters. Price of Adult and Young People's, 10 cents; *Children's, 6 cents.* Much time and thought have been put in the preparation of these books and they are most attractively gotten up. The adult year books are different from the others in some respects. The cover design is a picture of the Belle Bennett Memorial building, and the pages carry shadow pictures of different views of the building. The discussion method of using missionary topics will be carried out, and leaflets containing material for the discussion will be issued quarterly. It is hoped that deviation from the regular plan will be acceptable and welcomed by the members.

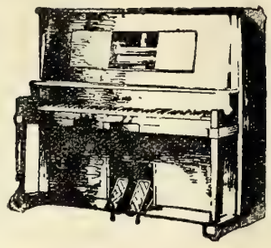
The young people's year books are very attractive with their cover designs showing a scene from South America. The two specials for the year are the two Bennett schools, Bennett College in Rio De Janeiro and Sue Bennett School at London, Ky. A picture sheet carried by the year book will help the young people to visualize the schools and the students about which they are to study. Each page carries questions for discussion and every number should have a copy.

Under the caption, "The Journeyings of the Mite Box Family," the junior year books are more attractive this year than ever. The cover design is unusually pretty and the programs promise to be most interesting.

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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
FIRST ROUND

December
Hominy, Pleasant Hill, 11 5-6
Biltmore, night 6
Fairview, Tweeds, 11 13
Oakley, night 13
Henderson Ct., Fruitland, 11 19-20
Elk Mountain, night 20
Swannanoa, Azalea, 11 27
Black Mountain, night 27

January
Spring Creek, Fairview, 11 2-3
Marshall-Hot Springs, 3 and night 3
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leiscester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FIRST ROUND

December
Trinity, 11 6
Rural Trinity, 3 6
Brevard Street, 7:30 6
Waxhaw, Waxhaw, 10 7
Prospect, Midway, 2 7
Duncan Memorial, 7:30 9
Pineville, Pineville, 10 10
Chadwick, 7:30 10
West Charlotte, 7:30 11
Wadesboro, 11 13
Bethel-New Hope, 3 13
Morven, 7:30 13
Lilesville, Lilesville, 11 14
Ansonville, Ansonville, 2 14
Monroe, 11 20
Thrift-Moores, 3 20
Belmont Park, 7:30 20
Duckworth Memorial, 7:30 21

District stewards meet at Tryon Street church on November 24 at 2 p. m.

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro,N.C.
FIRST ROUND

December
Randolph, Trinity, 11 5
Jamestown, Oakdale, 11 6
Highland-Archdale, Highland, 3 6
East End, night 6
West Greensboro, Muir's Chapel, 11 & night...12-13
Liberty, Staley, 11 13
Carraway Memorial, night 16
Wentworth, Salem, 11 & 3 19-20
Ruffin, Pelham, 11 20
Deep River, Cedar Falls, 11 27
Centenary, night 27

January
Reidsville, 11 3
Bethel, night 3
Randleman, St. Pauls, 11 10
College Place, night 10
Gibsonville, Gibsonville, 11 17

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.

December
Micaville, Martin's Chapel, 11 5
Spruce Pine, Spruce Pine, 11 6
Cliffside, Cliffside, 11 13
Henrietta-Caroleen, Caroleen, 7 13
McDowell, Nebo, 11 19
Marion First Church, 11 20
Cross Mills, Cross Mills, 7 20
Broad River, Klesler Chapel, 11 27
Forest City, Forest City,, 7 27

January
Bostic, Oak Grove, 11 3
Spindale, Alexander, 7 3
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.
FIRST ROUND

December
Stoneville-Mayodan, Stoneville, 2:30 & 6,night.... 5
Sandy Ridge, Sandy Ridge, 11 6
Yadkinville, Prospect, 11 12
Jonesville, Jonesville, Sunday 13
Ararat, Mount Herman, 11 19
Dobson, Rockford, Sunday 20
Summerfield, Battle Ground, Sat. & Sun..... 26-27
Stokesdale, Stokesdale, Sun. night & Mon..... 27-28

January
Danbury, Davis Chapel, Sun. 11 3
Walnut Cove, Walnut Cove, p.m Q. C. & nigth... 3

NORTH WILKESBORO DISTRICT
Seymour Taylor, P.E., Noth Wilkesboro, N. C.
FIRST ROUND

December
Helton, Geeenwood 5-6
Laurel Springs, Nathan's Creek 12
Jefferson, Bethany 13
Sparta, Shiloh, 11 19-20

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

December
Spheherd, Vandeberry, 10 3
Mooresville Ct., Triplett, 11 6
Jones Memorial, 3 6
Stony Point, 7 7
Hiddenite, Hiddenite, 10 10
Taylorsville, 7 10
Granite Falls, 11 13
Lenoir, Frist, 3 13
Davidson, 7 16
Maiden, 11 20

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

December
Albemarle Ct., Stony Hill, 11 5
Albemarle Central, 11 6
First Street, night 6
Landis, Oak Grove, 11 12
Kannapolis, 11 13
China Grove, night 13
Mount Pleasant, Center Grove, 11 19
Westford, 11 20
Harmony, night 20
Norwood Ct., Cedar Grove, 11 26
Norwood, 11 27

January
First Church, Salisbury, 11 3
Park Avenue, night 3
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

December
Mount Holly, 11 6
Lowell, Lowell, 3 and night 6
West End, night 9
Cherryville Ct., Mary's Grove, 11 12
First Church, Cherryville, 11 13
Belwood, Fallston, 3 13
Bessemer, Bessemer, night 13
Trinity, night 16
Cramerton, 11 20
McAdenville, night 20
Crouse, Antioch, 11 26
King's Mountain, 11 27
Franklin Ave., night 27

WAYNESVILLE DISTRICT
P. W. Tucker, P.E., 752 Branner Ave., Waynesville, N.C.

December
Hayesville, Sweetwater, 11 3
Miawessee, Martin's Creek, 11 4
Murphy Circuit, Tomotla, 11 5
Murphy Street, 11 6
Andrews, night 6
Robbinsville, Robbinsville, 11 7
Macon Circuit, Union, 11 11
Franklin Ct., Clark's Chapel, 11 12
Franklin Street, 11 13
Jonathan, Jonathan, 11 20
Dellwood, Dellwood, 11 and 3 19-20
Bethel, Liberty, 11 26-27
Waynesville, night 27

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
FIRST ROUND

December
Advance, Advance, 11 5-6
Grace, Grace, night 6
Cooleemee, Cooleemee, 11 13
Davie, Concord, 3 12-13
Burkhead, Burkhead, 11 20
Lewisville, Sharon, 3 19-20
Hanes-Clemmons, Hanes, night 20
Walkertown, Walkertown, 11 27
Kernersville, Kernersville, night 27

January
Welcome, Midway, 11 2-3
Ardmore, Ardmore, night 3
Thomasville Ct., Fairview, 11..... 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth. Mt. Tabor, 3 30-31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December
Branson, 11 6
Gregson, night 6
Duke Memorial (laymen's meeting) 13
Lakewood, 11 20
West Durham, night 20
Graham-Haw River, Graham, 11 27
South Alamance, Sewpsonville, 3 27
Mebane, night 27

January
Milton Ct., Milton, 11 1
Leasburg, Bethel, 11 2-3
Brooksdale Ct., Brooksdale, 11 9
Long Memorial, 11 10
East Roxboro, Grace, night 10
Hillsboro Ct., Eno; 11 15
Cedar Grove Ct., Cedar Grove, 11 16-17
Carr, night 17
Person Ct., Lea's Chapel, 11 22
Burlington Ct., Mt. Vernon, 11 23
Front St., Burlington, 11 24
West Burlington, night 24
Mt. Tirzah Ct., Mt. Tirzah, 11 30
Webb Avenue, 11 31
Calvary, night 31

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

December
Columbia, Columbia, night 4
Plymouth, Plymouth 6
Roper, Roper 6-7
South Camden, Resleya 12-13
City Road, night 13
Pasquotank, Newbegun 19-20
First Church, night 20
Pantego-Belhaven, Belhaven 27

January
Gates, Zion 2-3
North Gates, Kittrells 3-4
Chowan, Anderson 9-10
Edenton, night 10
Perquimans, Winfall 16-17
Hertford, night 17
Currituck, Zion 23-24
Moyock, Moyock 30-31

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

December
Newton Grove, Newton Grove 5-6
Hemp, Tabernacle, 2 p.m. 12-13
Carthage, Carthage, night 13-14
Haw River, Bynum 19-20
Pittsboro, Pittsboro, night 20-21
Duke, Duke, 2:30 p.m. 26-27
Dunn, night 27-28

January
Fayetteville, Camp Ground 3
St. Paul, St. Paul, night 3-4
Glendon, Fair Promise 9-10
Siler City, Siler City, night 10-11
Steadman, Cokesbury 15
Bladen, Windsor 16-17
Roseboro, Bethel 18
Goldston, Goldston 23-24
Sanford, night 24-25
Elizabeth, Trinity 30-31

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

December
Laurel Hill, Sneed's Grove, 11 5-6
Hamlet, night 6
Biscoe, Biscoe, 11 9
Ellerbe, Ellerbe, 11 12-13
Caledonia, Caledonia, 10:30 16
St. John and Gibson, Gibson, 11 19-20
Roberdel, Roberdel, night 20
Mount Gilead, 11 27
Mount Gilead Ct., afternoon 27

January
Laurinburg, 11 3
Red Springs, night 6
West End, Hoffman, 11 9-10
Rowland, Rowland, 11 13
Maxton, 11 17
Rockingham, night 17-18
Aberdeen-Vass, Aberdeen, 11 23-24
Raeford, Raeford, 11 27
Troy, 11 31
Montgomery Ct., Troy, 2:30 31

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

December
Scott's Hill, Rocky Point, a.m. 6
Epworth and Castle Heights, Epworth, p.m. 6
Ingold, Garland, a.m. 13
Clinton, Clinton, p.m. 13
Tabor, Tabor, a.m. 19-20
Chadbourn, Chadbourn, p.m. & a.m. 20-21
Burgaw, Burgaw, a.m. 27
Wilmington Ct., Wesley Memorial, p.m. 27
Whiteville, Whiteville, p.m. 30

January
Kenansville, Kenansville, a.m. 3
Faison and Warsaw, Faison, p.m. & a.m..... 3-4
Jacksonville-Richlands, a.m. & p.m. 10
Carver's Creek, Council, a.m. 17
Hallsboro, Wannanish, 3 p.m. 17
Wallace-Rose Hill, Rose Hill, a.m. & p.m..... 23-24
Magnolia, Magnolia, a.m. 24
Town Creek, Bolivia, a.m. 29
Shallotte, Concord, a.m. 30-31
Southport, Southport, p.m. 31

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

December
Littleton, 11 6
Seaboard, Seaboard, 11 9
Henderson, First Church, 11 13
White Memorial-City Road, City Road, night..... 13
Murfreesboro and Winton, Murfreesboro, 11..... 16
Ahoskie Chg., Ahoskie, 11 17
Aulander Chg., Aulander, 11 17
Windsor Chg., Windsor, 11 19-20
Williamston Chg., Williamston, night & 11.... 20-21
Rosemary Chg., 11 27
Roanoke Rapids, night 27
Garysburg Chg., Garysburg, 11 30
Northampton, Jackson, 11 31

January
Rich Square Chg., Rich Square, 11 2-3
Conway Chg., Conway, night & 11 3-4
Battleboro-Whitakers, 11 10

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

December
Bethel, a.m. 6
Greenville, night 6
Rocky Mount, Clark St., a.m. 13
South Rocky Mount, night 13
Swan Quarter Ct., Swan Quarter, a.m. 19-20
Mattamuskeet Ct., Watson's Chapel, night 20
Fairfield, night 21
Grimesland Ct., Grimesland, a.m. 27
Ayden, night 27

January
Aurora Ct., Aurora, a.m. 2-3
Washington, night 6
Robersonville Ct., Robersonville, a.m. 10
Tarboro, night 10
Vanceboro Ct., Epworth, a.m. 16-17
Rocky Mount Ct., Marvin, 3 p.m. and a.m. 23-24
Rocky Mount, First Church, night 24
Elm City, a.m 31
Farmville, night 31

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A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 521-K Factory Building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farms or in small towns. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the N. C. Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.

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Address.....

IN MEMORIAM

IN MEMORIAM

In loving memory of our dear husband and father, J. T. Flythe, who passed away December 8, 1921.

You are gone but not forgotten,
Nor shall you ever be;
As long as life and memory last
We shall remember thee.
If we had seen you at the last
And held your dying hand,
And heard the last sigh from your heart,
We would not feel so bad.
We did not know the pain you had,
We did not see you die.
We only knew you went to sleep
And never said goodbye.
'Tis just four years ago you left us—
We miss you more and more.

Wife and Sons.

PEELE—On October 2, 1925, God sent his angels to bear the spirit of little Louise to a home where suffering never comes. She was the sunshine of the home, and the beautiful flowers that covered the little mound were a token of love from her little friends. She leaves a father and mother, Mr. and Mrs. G. G. Peele; two brothers, Leo and Carlos Peele, and seven sisters, Ida, Alice, Maude, Lillie, Lucy, Margaret and Wilma. During a revival held by Rev. J. M. Joliff she gave her little heart to God, and we are sure she is peacefully resting on His bosom.

All the family are sad and lonely, but heaven is nearer and Christ is dearer than ever before.

We loved her—yes, we loved her,
But Jesus loved her more;
And He has sweetly called her
To His bright shining shore.

The Family.

RESOLUTIONS OF RESPECT

Whereas, on October 15, 1925, it pleased God, our heavenly Father, to call one of our beloved members, Bro. Eli Sims, to his reward; therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That our church and Sunday school at Newton, N. C., has lost one of its most loyal and faithful members, one who loved his church and his Lord. He was always in his place at Sunday school and church as long as he was able to go. Now he is gone from us and we know where we will find him.

Third, That we extend to his widow and children our love and sympathy and pray that God may bless and comfort them in their grief and loss.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy to the Catawba News-Enterprise.

F. L. Wilkenson,
D. Lee Setzer,
L. H. Phillips,
Committee.

RESOLUTIONS OF RESPECT

The Wesley Philathea class of St. Paul's church of Goldsboro pauses to pay tribute to one of its most loyal members, Pattie Mae Blanchard. On Thursday evening, September 24, God in His wisdom saw fit to call her unto Himself and she gently fell asleep. She had been a patient sufferer for a long time and death came as a relief. She had looked forward to the time when she would be called home to her reward and meet her heavenly Father and her loved ones who had gone before. Never was there a more cheerful worker in the Master's kingdom. She was a most devoted and loyal member of her church, serving in whatever capacity she could, having been a member of the church choir and also an officer of Wesley Philathea class. She was taken from us in the prime of life, but she was a joy and an inspiration to all who knew her and we count it a blessing to have known her and to have had her in our midst.

Thus we cherish her memory. Therefore be it resolved:

First, That we thank our heavenly Father for her life of Christian service, and we shall endeavor to show our appreciation for her work among us by following her example of right living.

Second, That we extend to her sorrowing relatives our deepest sympathy.

Third, That a copy of these resolutions be sent to the members of the bereaved family, one recorded in the minutes of the class, a copy sent to the Goldsboro Daily Argus and the North Carolina Christian Advocate for publication.

Imogene Barrett,
Annie Stevens,
Stella Crone,

NEWSOME—Mrs. U. Frazier Newsome was born in Georgia about 78 years ago. When she was but a child her parents moved to what is now Newsome, N. C., in Davidson county. She was married to Clayborn Newsome at the age of 20. To this union were born two sons, R. Vance and Albert L. Newsome; also one daughter, Mrs. A. G. Loftin. For several years now she has made her home among her children.

Mrs. Newsome died almost suddenly November 3, 1925, after a very brief illness at the home of her son, R. V. Newsome. She was buried in the family cemetery beside her husband, who died in 1888. The service was conducted by her pastor, Rev. C. P. Goode.

Mrs. Newsome often expressed her willingness and readiness to go home whenever the Lord saw fit to call her. We have no fears for her; we know she is happy and at peace. We miss her, but we know that it is possible for us to join her in the fullness of time.

A Relative.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom saw fit to remove from our midst on November 9, 1925, our beloved friend and neighbor, Mr. S. C. Carter. Therefore be it resolved:

That we, the members of the Haw Creek Epworth League of the Methodist church, of which Brother Carter was an honorary member, in token of our appreciation of his life do deplore and mourn his going from us.

Brother Carter was a member of the Protestant Methodist church at Asheville, and was a devoted worker in the Methodist church at Haw Creek, Asheville, N. C.

Brother Carter was a true Christian and an example for others to follow. His community and his church are better and happier by reason of his life in our midst, and the loyal devotion to the cause of Christ and the salvation of a lost world will linger through all the coming years.

His loved ones buried him beneath a bank of flowers on Tuesday, November 10, as the setting sun was sinking below the western horizon, flooding the last resting place with a golden light, shedding a hallowed radiance upon the loved ones and friends, upon the beautiful flowers and the grave that held the form of this saint of God.

Let a copy of these resolutions be printed in the North Carolina Christian Advocate and a copy sent the family of Mr. S. C. Carter.

Mrs. H. C. Miller,
Mrs. A. W. Cordell,
Mr. A. W. Cordell,
Mrs. O. F. Beal,
Committee.



"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones built a monument to commemorate the passing over Jordan,—

So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

Specify WINNSBORO BL[illegible]TE. Its flawless beauty, striking contrast, stalwart st[illegible]d great durability combined with its adaptability to design make it the ideal monumental stone with which to perpetuate the memory of life's greatest virtues. **Be Sure to Get the Genuine Quarried by Winnsboro Granite Corporation, Rion, S. C.**

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NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, DECEMBER 10, 1925 Number 50

Development of Duke University: Retrospect and Prospect

Address Delivered by Prof. H. E. Spence of Duke University at the Annual Meeting of the North Carolina Historical Society, November 10th, 1925, at Fayetteville, N. C.

MR. President, members of the North Carolina Society, ladies and gentlemen:

It gives me great pleasure to be allowed to contribute in some small way to the splendid series of addresses which from time to time have been given before this society. I am especially grateful for the privilege of addressing you this evening on a subject which is particularly dear to my heart. For twenty years, as a student and alumnus of Duke University, it has been the dearest organization in the world to me, with the possible exception of my church. For ten years I have given all that I was capable of giving as a member of the faculty in the attempt to make the work successful. As a member of this conference, I am of course unusually interested in her welfare, since it is to her that we must look for the training of our men and women who shall put across the great program of the church. Therefore in the threefold capacity of alumnus, members of her teaching force and members of a patronizing conference, I have three-fold joy in this service.

In developing this subject tonight, I shall use two phrases from a recent editorial in the Alumni Register as a sort of text. These phrases are, "Giant Oaks from Little Acorns Grow," and "Colleges, Like Men, Are Subject to the Immutable Law of Greatness Through Service." With these to guide my thinking, I propose to show both the growth of Duke University and the service which she has rendered during the course of her marvelous and almost magical development.

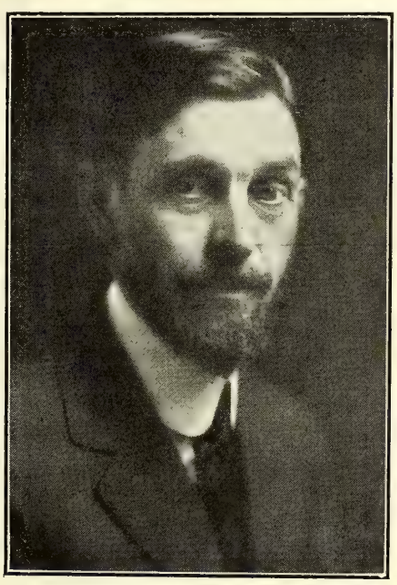
It is my task tonight to act both as chronicler and interpreter as scribe and priest, in telling the story of this institution and its work. It is not my task merely to trace its development, but to interpret the meaning of the movements which have marked its progress. There are many angles from which this fascinating subject might be approached. The development might be traced from a material standpoint, a study in terms of material endowment, of financial value, of property, of numbers of pupils enrolled, of faculty employed, of buildings and grounds available. Even so the development almost staggers the imagination. Or there might be a statement of the services rendered, the ideals fostered and plans promoted under the leadership of the various men who have headed the institution. The contributions of Yorke,, Craven, Crowell, Kilgo, Few and the notable men who have labored with them might be cited as an indication of this type of development. This would read like a record of the labors of supermen. Or again, a statement might be made of the marvelous program that has been planned and executed throughout the years regardless of the leaders responsible for any given phase of it. Perhaps a combination of all these points of view will be a happy solution to our difficulty. Since the story is really so marvelous and the result so magical, I shall begin as all good fairy stories begin.

"Once upon a time" in the Piedmont section of North Carolina, where ignorance was rife, where superstitions prevailed, where hatred, jealousy, suspicion and the other companion forces of ignorance held sway, a group of men decided to make a concerted effort to banish ignorance, with its allied forces, from their midst.

This effort marks the first phase of the magical program of Duke University and may rightly be labelled:

A Project in Religious Co-operation

It is doubly interesting and significant in this our first meeting since the college has been changed to a university to note that the very



DR. WILLIAM PRESTON FEW, PRESIDENT OF DUKE UNIVERSITY

beginning of Duke University was a project in religious union. In the hills of Randolph county in 1838, a local school was established for the purpose of teaching a few children in that community. The state had not yet assumed the task of educating its children. The churches were not strongly enough organized to give instruction by the individual church. An attempt was made on the part of the Quakers and Methodists to co-operate in such a manner that their forces might be united in the establishment of a school. The result of this attempt was that Rev. Brantley Yorke was selected as principal of a little school which was held at a place known as Brown's school house. This was a very dilapidated old building, with no conveniences nor comforts. It is a far cry from a tumble-down school house worth only a few dollars at most to a great university with a building program of nineteen million dollars already in sight, but the little acorn which was planted here was far more significant as a promoter of religious union and of educational interest than as a nucleus of the great material development. Mr. Yorke had only a few pupils and, at first, no assistant. An agreement was later reached whereby he was to be furnished an assistant and paid the munificent sum of $200 a year for his own services.

In addition to this he was furnished a home and firewood. For two years he struggled along in this impoverished way without any constructive backing. In 1840 the school was named Union Institute. The name itself signifying co-operation between the denominations in behalf of the education of the people. The next year the Union Institute Educational Society was formed. A charter was secured from the legislature and Union Institute Academy became an incoporated institution. In spite of the fair beginning toward religious co-operation trouble soon ensued in the new school. As has been noted the school was patronized by both Quakers and Methodists. The former on account of unusual modes of dress, customs, and methods of speech were derided by the Methodist students. Soon the disturbance had reached such a height that complete disorganization threatened. A half solution to the trouble was found in the employment of young Braxton Craven, whose Methodist ancestry and traditions gave him the proper sympathetic attitude toward the Methodists, while his Quaker training in school helped him to see the point of view of the Quakers and thus he was able to bring about amicable relations among the students. Mr. Craven became principal of the school in 1842 and under his leadership the institute grew to such an extent that the trustees began plans for its enlargement. This brings us to the second phase:

A Project in Teacher Training

Much has been said and written on the subject of teacher training in North Carolina and the remarkable development of normal school work in this state. Then, too, there has been a remarkable development in the education of the masses, and North Carolina has apparently adopted the policy of educating all of its people. There are many who trace the beginning of these great movements to Charles D. McIver and Charles B. Aycock—a notable pair, whose contributions to the educational life of North Carolina must never be underrated. But it is to neither of these two worthies that credit must go for the beginning of either of these enterprises. Braxton Craven was the promoter of both of these projects as far as North Carolina is concerned. In 1851 the legislature was requested to incorporate Union Institute as Normal College. Mr. Craven had already shown himself interested in the training of the masses and even went so far as to teach night school without extra charges in order that those desiring an education might secure it. When the request was made for a charter there was some hesitancy about granting it because Mr. Craven's program seemed to be drastic. His plan provided that any pupil who should complete satisfactorily the course of studies described should be deemed qualified to teach the common school and should receive a certificate without re-examination by the county committee. In many public addresses Mr. Craven advocated the training of the masses and declared that this could not be done properly unless there should be made provision for better teachers. He also advocated (*continued on page 4*)

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T. A. SIKES ..... Business Manager

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JUDGE E. YATES WEBB IN FAVOR OF THE WORLD COURT

"I favored the league of nation; I favored the world court; I favor every peaceful step for peace," said Judge Webb Monday morning in the course of his charge to the Federal grand jury at the opening of court in Greensboro. He also expressed the hope that both Senators Simmons and Overman will vote for the entrance of the United States into this world court.

In referring to certain army and navy leaders, Judge Webb said: "Give these fellows a chance and they will put every boy of 15 and upward in a uniform."

We know very well that this is no pipe dream. It was actually attempted shortly after the close of the World War when in all seriousness universal military training was proposed, and even some preachers whose favorite text at Christmas is "On earth peace, good will toward men" fell to the proposition that would have equalled the militarism of the Kaiser himself. But the American people as a whole would have none of it. Then came the effort to transform November 11 into mobilization day. But the people refused to mobilize. Judge Webb is right when he says these militarists would put every lad in a soldier's uniform.

Let the time come when our armies will be for police purposes alone. We need them for that purpose just as we need police departments in every town and city, but the final settlement of all international questions should be not in force of arms but by the peaceful methods that maintain with communities and nations.

And the Christian church should follow its Lord and Master in being a leader for world peace. The record of the Christian church in this particular shows that the ideals of Jesus have been disregarded and His teachings on the subject have been twisted to conform to the standards of the world or modified by the dictations of a patriotism that bore many of the marks of savage tribes. Let the Christian church be truly Christian on the subject of world peace and Tennyson's dream will soon be realized. "We are emphatically for a 'parliament of man a federation of the world.'"

"ROME NEVER CHANGES"

Such is the boast of Roman Catholicism. In other words, what Romanism did in the Middle Ages it would do today if it dared. What it has done in Spain, Italy and South America it would do in America if it could. It behaves better in Protestant countries simply because it is in the minority and there is greater enlightenment in these Protestant lands. Rome and all allies of hers hate the private interpretation of the Holy Scriptures and free public schools.

Here are some quotations made by Dr. H. E. Woolever of the Methodist National Press which show the real position of Rome:

The quotations given below are taken from a book which came from the press in 1924, entitled, "The State and the Church," written by Father John A. Ryan, professor of moral theology at the Catholic University of America, and director of the social action committee in the National Catholic Welfare Council, and by Moorhouse F. X. Willar of the Jesuit Order. It sets forth the attitude today of the Roman Catholic Church toward the United States government. This book of 325 pages is as cleverly written as a skillful and carefully trained Jesuitical mind might produce. It bears the approval of the official censor of the Roman church and of Patrick J. Hayes, cardinal of the Roman Catholic church in New York. Here are pointed statements quoted from its pages:

"The state must not only 'have a care for religion,' but recognize the true religion. This means the form of religion professed by the Catholic Church." (P. 32.)

"The church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion." (P. 19.)

"To exclude the church, founded by God himself, from the business of life, from the power of making laws . . . is a grave and fatal error." (P. 16.)

"The state should officially recognize the Catholic religion as the religion of the commonwealth . . . it should recognize and sanction the laws of the church." (P. 34.)

"Does state recognition of the Catholic religion necessarily imply that no other religion should be tolerated? Much depends upon circumstances and much depends upon what is meant by toleration." (P. 35.)

"The actions of the state, whether in the field of legislation or administration, have moral aspects, inasmuch as they are human actions; therefore, they are in some manner subject to the church as the interpreter of the moral law." (P. 42.)

"In deciding whether the obnoxious law ought to be obeyed, the non-Catholic citizen may consult his Bible. . . . The Catholic citizen may consult his priest, or his bishop, or the Pope." (P. 43.)

"'We deny the validity of any sovereign power save that of right.' And 'the discovery of right' . . . is for the Catholic citizen achieved in the authoritative decisions of the church. . . . If a moral decision of the church which is adverse to a government or a law is accepted by a sufficiently large section of the citizens, the state will find itself in difficulty." (P. 47.)

"Error (here are included Protestant beliefs) has not the same rights as truth. . . . How can the voluntary toleration of error be justified?" in the United States. (P. 36.)

THE CONVERSION OF CROWNS AND CHAINS

Some writer whose name is here unknown says:

"On the walls of an old temple was found this picture: A king forging from his crown a chain, and nearby a slave making of his chain a crown, and underneath was written, 'Life is what one makes it, no matter of what it is made.'"

What a wondrously suggestive story is that? It suggests how cheap and unprofitable may be a crown, that age-old symbol of honor and authority, and how great are the possibilities that cluster about prisoners and slaves. Can a crown be converted into a chain and a chain into a crown. Ask Jesus and Pontius Pilate. Ask Paul and Felix and Festus. Truly these unfailing marks of honor and dishonor of the king and of the slave are little more than clay in the hands of the Eternal Potter who guides and inspires his servants.

OTTO WOOD RETURNS FROM A JAUNT

Otto Wood, noted murderer and highwayman, who for several years has been a star boarder in Raleigh at an institution that has now a very wide reputation on account of the inefficiency of its management, has again taken a little trip through western North Carolina and some adjoining states. Otto this time seeded to observe the proprieties that maintain in civilized society except he dd not write back to Raleigh and tell the penitentiary people how sorry he was to have to leave them. Doc. Peacocks was much more thoughtful and courteous in this respect than Otto. But we must not be too severe on Otto, for he had not received the training on the cultural side of life that Doc. Peacock had enjoyed.

Otto Wood's reason for leaving Raleigh temporarily as given by himself, was not on account of unkind treatment or unsatisfactory table board, but he like Nebuchadnezar's wife in Babylon had tired of the flat country about Raleigh, and as there were no hanging gardens in our state capital, Otto put out to his native county where the Blue Ridge forms the skyline. But it was not only mountain air and mountain scenery for which he longed. Otto wanted to see his home folks. This man who in heartless cold blood could with a pistol shot make a widow of a devoted wife and orphans of innocent children in the city of Greensboro, now declares a great love for his own mother and children.

But when E. L. Woodsides, officer of the law, near the town of Mooresville, dropped a rifle in his face and commanded him to halt, Otto quickly surrendered. But the officer found a 38 Savage automatic and a Colt's revolver on his person, just as if he had been on his way to the front line trenches in northern France, instead of a peace loving citizen returning from a visit to his kinsfolks in western North Carolina.

A part of Otto's story may be taken with a grain of salt, but when he said that it was easy to get out from his Raleigh boarding house recent occurrences seem to support his statement.

It is to be hoped that these spells of homesickness will not seize this noted prisoner very often, for the people do not enjoy his running at large as a sort of traveling arsenel.

RUSSELL H. CORNWELL DIES AT THE AGE OF 82

This renowned Baptist clergyman, founder and president of Temple University, lecturer, author and philanthropist, died early December 6 after a long illness. Conscious until the end Dr. Cornwell bade good bye to his only daughter, Mrs. Anna Buttell, and several close friends who had been summoned to his bedside.

Dr. Cornwell had been failing in health for more than a year. About ten weeks ago he was operated upon for cancer of the bladder. For a time he appeared to be growing stronger and hope for his recovery was held out but took a turn for the worse the day before his death.

Dr. Cornwell was one of America's most notable Christian ministers and the builder of a great church, the Temple University and a great hospital in Pheladelphia. In addition to all this he wrote many books, delivered his celebrated lecture, "Acres of Diamond," more than 6,000 times, and through these years of prodigious toil added many other activities to his singularly busy and successful life. He was still pastor of his great Philadelphia church at the time of his death.

THE PRESIDENT'S MESSAGE

The Associated Press summarizes President Coolidge's message as follows:

Tax reductions along lines mapped out by the House ways and means committee.

Adherence to the world court.

Continued effort to strengthen aviation, without radical change in the organization of the army and navy air services.

Curtailment of the shipping board's powers, with the government fleet under the control of a single executive.

Increased authority for the President and departments of commerce and labor to deal with labor disputes in the coal industry.

Encouragement of co-operative marketing as an aid to agriculture.

The President devoted a section to the prohibition question, appealing for law observance by the public and vigorous action against violators by enforcement officials.

ARE WE PROUD OF THE QUARTETTE?

Russia, Turkey, Mexico and the United States constitute the quartette of nations that remain out of the League of Nations since Germany is to enter. How do we like our associates? Let Bolshevism, Armenian massacres, and the troubled years on our Mexican border answer.

Dr. Winton, that prince of editors who gave eight years of superb service as editor of the Christian Advocate, is back in the service as editor of the Methodist Advocate. Welcome to this fine gentleman and delightful writer of chaste and beautiful English.

PEOPLE AND THINGS

The Advocate as a Christmas gift cannot be beat for $2.00.

"Our first quartely conference for Mt. Olive circuit Saturday and Sunday, December 12-13. A full attendance desired."—R. E. Pittman.

Rev. E. D. Dodd lost all he had in the burning of the depot at Four Oaks last week. His effects, including books, arrived the evening of the fire. It was a serious loss for Brother Dodd and his family.

On last Saturday night, November 28, Quinton Cherry and Lethia Roebuck were married at the Methodist parsonage in Robersonville at 7:30 p. m. They were both from Stokes, N. C. Rev. F. F. Eure was the officiating minister.

Friends of Lander College, Greenwood, S. C., have announced that Mr. Ben N. Duke has given $50,000 to that institution, provided friends of the college will secure an equal amount from other sources. This $100,000 will be applied on endowment.

"Silver wedding, 1900-1925. Mr. and Mrs. Watson Oscar Goode at home Wednesday evening, December twenty-third, from eight until eleven o'clock, fourteen hundred twenty-seven, Thirteenth avenue, Hickory, North Carolina."

Dr. Ashley Chappell of Asheville is this week holding revival services at Greensboro College. The services began Monday and will continue to the close of the week. There are two services each day. It is the custom of the college to have some minister conduct services each year for the benefit of the students and this is the annual meeting.

"We arrived here on Friday evening before the fifth Sunday and were accorded a splendid reception by the church in town. The Sunday following our arrival was a great day at the handsome new brick church. The congregations were large and responsive. The church building is modern in its appointments and this new pastor just could not help spreading himself there like 'a green bay tree.' We were treated to a warm supper on our arrival and many good things to eat brought in a pounding thereafter. We trust the Lord will lead in a most successful service with us here."—J. A. Dailey.

The bishops, presiding elders, secretary-treasurers and school men of the Texas, Central Texas and North Texas conferences met in full force at Dallas on November 27, and spent the day in working out plans for collection of the Christian Education pledges during the next three or four months. Both zeal and purpose amounting to enthusiasm characterized the meetings. There is about a million and a half uncollected pledges in the three conferences. They are going after these subscriptions and when Texas goes after things they usually "bring home the bacon."

The Methodist people of Gatesville and I can say of the whole Gates circuit, were very much surprsied that their pastor, Rev. R. F. Munns, who has been in charge for only two years, was transferred by the bishop at the conference in Fayetteville to Maxton. Mr. Munns, in the opinion of the people of Gates circuit, is one of the strongest preachers in the conference, an easy, fluent and forceful speaker. He has endeared himself to our people and he has done splendid work on the charge. The beautiful building at Zion, one of the best and most conveniently arranged country churches in the state, stands as a monument to his untiring efforts and faithful work on this charge.—Hertford Herald.

"Sunday was a glad day for the pastor and members of Burkhead Methodist congregation. At the morning service, which was attended by a large crowd, there were fifty-three accessions to the church membership roll—thirty-nine on profession of faith and fourteen by transfer from other churches. At the evening service one more new member was received, while the pastor announced that he had received requests from three others to secure their letters from other churches for the purpose of uniting with Burkhead. Several other names are expected to be enrolled during the next few weeks. These accessions were the result of the recent two weeks' revival services conducted by the pastor, Rev. J. W. Williams, assisted by the Wisdom Sisters. In addition to the number enrolled with the Burkhead congregation, the pastor announced that he had seven others who desired to unite with other churches. These will be given to the pastors of the respective charges. The Burkhead service Sunday morning was indeed impressive, especially so when thirty-one children gathered at the altar and accepted the vows as outlined in the ritual."—R. E. Carmichael.

The Advocate will make a very acceptable Christmas gift.

"The Iron Duke of the Methodist Itineracy," of which Rev. W. L. Sherrill writes on page six of this issue of the Advocate, is for sale at Wills Book Store, one of the leading book stores of Greensboro. The Business Manager of the Advocate Publishing Company, Greensboro, is ready to fill orders at $1.50.

Rev. A. S. Barnes, the popular and enthusiastic superintendent of the Methodist Orphanage, Raleigh, was in Greensboro Monday visiting relatives and some of his "children." He delighted the Advocate office with a "pop call."

Rev. H. C. Sprinkle says: "Personally, I am glad the Methodist Board of Publication has authorized the new method of looking after the circulation of the Advocate. There is enough remuneration in this to justify some active man or woman in each pastoral charge to take up the work and press the interests of our splendid conference organ to success. I do not see why we might not place the Advocate in most all of our homes by this method and then keep the subscription list renewed up to date thereafter."

Among the great churches of Southern Methodism is St. Paul's, Goldsboro. It embraces in its membership some of the finest laymen and lay women in the state, and they are always interested in the advancement of God's kingdom. It would be hard to find a more princely gentleman and all-round good fellow than the Rev. James M. Daniel. It was a happy fit when St. Paul's and Brother Daniels got together. At a recent meeting of the board of stewards the salary was raised to $4,000 and car expenses thrown in for good measure. Brother Daniel preaches to large congregations and church work along all lines is progressing.

SUCCESSFUL RELIGIOUS WORK AT THE UNIVERSITY OF NORTH CAROLINA

The most successful experiments ever tried on the University of North Carolina campus for religious betterment is that of the various dormitory Bible discussion groups, which met every Wednesday night for the past six weeks. This work under the auspices of the Y. M. C. A., with Walter Crissman as manager, has proven to be a source of interesting discussions on many and various questions of the Bible.

As a means of securing better attendance among the groups, the Y. M. C. A. offered to the groups making the highest percentage of attendance during the entire period an elaborate banquet. The contest was close, but was won by Vance dormitory with a clear record of 100 per cent.

The questions which were discussed dealt principally with the creation. The majority of the references were to the books of Genesis and St. John. The question brought out a more or less vivid comparison of these two books, and a thorough discussion of the sources from which each writer secured his material.

The students took part whole-heartedly in these discussions. They were a means of promoting both a new and better fellowship and of collecting various and sundry ideas with which to form a clearer conception of the creation.

When a good thing is accomplished there is generally a strong force behind it. To Walter Crissman, the manager is due the credit, if there be any. His organizing and executive ability has proved to be one of very few on the campus.

W. W. Turner.

CHRISTIAN EDUCATION GETS RIGHT OF WAY

The presiding elders and lay leaders of the Western North Carolina conference in session last Tuesday at the Odell Club House near Greensboro adopted unanimously the following resolutions which were offered by Rev. D. M. Litaker:

Whereas, in the scheduling of programs of the Centenary of Missions and Christian Education Movement, our General Conference declared that the two great American Methodisms are now very properly engaged in raising over $100,000,000 for missions; but added that these mission boards would be powerless with this fund unless our colleges and universities are endowed and equipped to send forth a constant stream of educated Christian leaders to labor in the mission fields, and

Whereas, our general boards of education and missions have agreed that both Christian education and Christian missions are of compelling importance in that our missionary work will languish unless we maintain the schools which prepare the workers, ninety per cent of whom are educated in our church schools, and

Whereas, the General Board of Lay Activities at a meeting held at Lake Junaluska last August, recognizing the force of the facts herein mentioned, urgently recommended that lay mass meetings be held as early as practicable in each presiding elder's district, and that the cause of Christian education be given the **eleven o'clock hour** at all these meetings with expectation of enlisting the active help of the laity in raising the balances due on Christian education pledges, and

Whereas, our recent annual conference by the adoption of the report of its board of education set apart the period from January 1 to April 1 next for intensive and organized effort to raise the Christian education balances, to relieve the pressing demands on our schools which are in sore need of the funds; therefore be it

Resolved, that we, the presiding elders and board of lay activities of the Western North Carolina conference in joint meeting assembled, pledge our earnest support to the carrying out of the plan herein mentioned, by urging our officials in quarterly conferences, our people (by pastoral exhortation from the pulpit) and our lay leaders in the various churches, to actively co-operate with the local Christian education collectors in raising balances due on the pledges, so that we may as early as possible finish this task which means so much, not only to the success of our work in the foreign field, but in the home field as well, and for the intellectual and spiritual development of all our people.

NOTICE

The executive committee of the Board of Church Extension of the Western North Carolina conference will meet at West Market Street church, Greensboro, N. C., on Thursday, December 17, at 11 o'clock a. m. At this meeting only applications to the general board will be considered. Applications should be referred to the secretary at once if they are to be considered at this meeting. Write secretary for application blanks.

J. H. Barnhardt, President.
Fred C. Odell, Secretary,
P. O. Box 137, Greensboro, N. C.

FOR CONFERENCE STUDY COURSE STUDENTS

Please state through the columns of the Advocate that I have the following study course books for sale:

First year: Wesley's Sermons, Vol I.
Second year: History English Bible, Wescott.
Third year: History Reformation, two volumes.

All these books are new. If interested send check for 50 per cent of the listed price in 1922 Discipline. J. Vincent Knight.
Box 92, Edenton, N. C.

NOTICE

The Western North Carolina Conference Minutes for 1925 have been printed at the Advocate office in Greensboro and shipped by parcel post to the various pastors according to instructions given the printers, so I presume that now each pastor has received his quota. If, however, the package does not arrive within a reasonable time please notify me and the matter will receive attention.

William L. Sherrill, Secretary.
Charlotte, N. C.

ROCKINGHAM DISTRICT NOTICE

All pastors in the Rockingham district, together with the board of managers of the Rockingham district Sunday school training school, are requested to meet at Carolina College, Maxton, at 11 a. m., December 14, 1925. At matter of the utmost importance. Mr. Green has invited all to dine at the college at 1 p. m. Adjournment not later than 2:30 p. m. the same day. C. L. Read.

CHURCH OPENING AT ASHEBORO

The new church at Asheboro, costing, including furnishings about $90,000, is now complete and equipped, including pipe organ. It will be opened for the first service Sunday, December 20, at 11 a. m. This is to invite Randolph county Methodists and others interested to be present.

W. H. Willis, Pastor.

Send us $2.00 and the name you wish the Advocate sent to as a Christmas gift and we will do the rest.

Development of Duke University: Retrospect and Prospect

Continued From Page One

the repairing and enlargement of school houses and enforcement of better discipline. He insisted on a high standard of morality among the teachers and wished to ban from the teaching profession anyone who swore, drank or gambled. He advocated reading the Bible daily, declared that women made the best teachers, and insisted that the employment of female teachers ought to be encouraged. The following statement is a fair indication of his attitude:

"Funds must be increased and taxes levied. We must have normal schools and teacher institutes. The people cannot be taught by untrained teachers. Instructing and training the immortal mind should be done as significantly as practicing law and medicine or preaching the gospel. Shall the immortal part be given up to unlearned and unskilful instruction?"

Mr. Craven's dream was to make Normal College the outstanding state institution in teacher-training, just as the University had become the outstanding institution in culutral training and in preparation for the social and political life of the state. He wrote President Swain of the University broaching this subject, but apparently received no encouragement, which seemingly embittered him temporarily. In spite of the indifference of the University and the lack of support in a financial way from the state, a charter was finally secured and in 1852 the legislature incorporated Union Institute as Normal College. In 1853 the first academic degrees were conferred. A steady material growth was taking place all the time and Mr. Craven was putting his time and money in this enterprise so effectively that the influence of the school was soon felt and a great demand was made for his pupils as teachers. Indeed so effective was his work and so important the place of morals in his thinking that his master-mind soon conceived another enterprise which has also been far-reaching, namely, that of the training of the ministry of North Carolina, and so begins the third great project:

A Project in the Training of the Ministry

In 1856, at the instigation of President Craven the trustees of Normal College authorized President Craven to propose to the North Carolina conference of the Methodist Episcopal Church, South, that the institution be placed under the ownership and control of that body. The conference agreed to this on condition that it became the controlling body and that the property of the college should be held in trust for the conference. This was not without opposition, however. Randolph-Macon College in Virginia had for years been educating our ministry and many were opposed to the inauguration of a new college for that purpose. There were others who opposed this move because they were hostlle to Craven's point of view. A few extracts will give something of his ideas: "The college shall do its own work without disparagement of any other institution. Obsolete tradition shall be met by living facts. It shall be religious in creed and heart; religious doctrinally and by conversions. It shall be denominational, but not sectarian. The word of God must be its operative law."

After a spirited debate the conference accepted the proposition of the board of trustees.

In 1859 the legislature again amended the charter of Normal College changing its name to Trinity College, and conveying its properties to the North Carolina conference. Some very interesting sections of this charter indicate how thorough the Methodist control was at that time. It was enacted that no person should be allowed to keep a tippling house, or sell any form of spirituous liquors, or even give intoxicating drinks to the students of Trinity College without permission from the faculty, and that no person should set up a billiard table or any kind of chance game within two miles of said institution. Permission had to be secured from the faculty to give any theatrical exhibit, any slight of hand performance, concert, music, singing or dancing.

During the Civil War the college practically suspended all work while Dr. Craven was serving in the Confederate Army. After the war he resumed the presidency of the college until his death in 1882.

This brief summary of the Craven administration only inadequately hints at the marvelous development of the institution under this notable man. A reading of his autobiography, a consultation of many of the men who knew him and who came under the spell of his influence reveal the fact that he was a giant who served well his day and generation. No one can adequately estimate his influence. No one can describe satisfactorily the fearful circumstances which he had to overcome, the titanic struggle against his enemies, the almost hopeless fight against both the indifference and hostility of the men whom he would serve. But this is not a biography of Dr. Craven. Only a pen sketch of Duke University, and so I pass on to the fourth project:



Prof. R. L. Flowers
Secretary of Duke University

A Project in Humanizing Education.

In 1887, Dr. John Franklin Crowell was chosen president of Trinity College. President Crowell at once conceived the idea of enlarging the scope of college work and of removing Trinity College to some city. Heretofore the idea had been prevalent in educational circles that an educational institution ought to be as remote as possible from the centers of population. The University of North Carolina had been established at Chapel Hill in order that there might be no distractions of city life that would prevent the application of students to their studies. The average academical education had little to do with life. It was a process of mental discipline, of cultivation of the cultural and aesthetic powers. There was nothing in common between education and industry, between the theory of learning and the task of living. President Crowell brought a new point of view to the state. He declared that the institution needed two things, money and students, and therefore had to be removed from the isolation of Randolph county to some centre of population where both could be found. There were many prejudices to be overcome. There were many sacred memories and associations which bound the alumni of Trinity College to the old site. There were uncertainties and misgivings connected with the untried project of planning an institution of learning in a centre of industry. With prophetic foresight, President Crowell realized that there could no longer be a divorce of education and civilization. He realized that there was a difference between church and state and that the college was the only institution that could bridge this difference. Men must be trained to assume duties of civil and religious life both and this could be found only when men were educated in the midst of the industrial and social affairs of life. So in spite of the misgivings and the fears that the boys might be contaminated by the temptation of city life, the trustees looked about for some place that would make a suitable setting for the institution. In 1889 the trustees agreed to move the college, and later in the same year they decided to accept an invitation to erect a college in the city of Raleigh and recommend that the North Carolina conference agree to the removal from Randolph county to Wake. The college never reached Raleigh, which is a rather interesting incident in the story of the rivalry between Durham and Raleigh which continually manifests itself even to the point of exceptional jealousy in a professional baseball game. It seems as if a Baptist institution, now Meredith College, had been offered certain inducements to build in the city of Durham. Through some move the citizens of Raleigh were able to induce the trustees of that institution to accept a site in Raleigh rather than in Durham. At a Sunday school convention a short time after that Mr. Washington Duke was joking Postmaster Albright about allowing Raleigh to get the college away from Durham. He said that he would give $85,000 to bring a Methodist college here. Rev. R. F. Bumpas heard that and asked Mr. Duke if he was serious. Upon being assured that Mr. Duke was in earnest Mr. Bumpas at once set about to bring Trinity College to Durham, and he is largely responsible for its being here. There was considerable opposition to the bringing of the college here instead of to Raleigh, especially by the editor of the Raleigh Christian Advocate, who felt that this would be a mark of bad faith. The gentlemen in Raleigh with whom the agreement had been made to transfer the College to Raleigh were courteous and liberal enough to withdraw their claim and the way was opened for Durham's proposition. Messrs. Yates, Carr, Bumpas and others waited on Mr. Washington Duke with the proposal to bring the college to Durham. Mr. Duke very graciously agreed to give $85,000 toward this project. Mr. Duke, who was then at the beginning of his successful career, was about to buy Blackwell Park in Durham and establish an orphanage here. He was also persuaded to come to the assistance of the college and from that day forward was one of its most gererous benefactors ad one of its staunchest friends. General Julian S. Carr, who owned Blackwell Park at that time, generously donated it for that cause and it became the home of Trinity College and with some additions still constitutes the campus of Duke University That the project was a decided success cannot be questioned, and out of this movement has grown the great ideal of the permeation of the union of educational ideals and practical efficiency. Mr. Crowell continued as president of the institution until 1894, when he resigned and was succeeded by Dr. John Carlisle Kilgo, better known as "Marse Jack." This brings us to project No. 5.

A Project in Academic Freedom

While comparisons are "odorous" as Dogberry would say, it is but a fair estimate that John C. Kilgo made an impression upon the educational and religious life of North Carolina that no other man has ever made. In spite of the satisfactory growth of Trinity College up to the time of his presidency, it is but fair to state it was still a small, struggling institution whose ideals were splendid and had taken hold of the life of the state, but as yet had not attained a very decided prominence. Partly due to the idealism of the man and partly to his tremendous personality the college at once became the centre of attraction in southern educational circles. Many conflicting emotions were aroused, for it was impossible to be neutral where Dr. Kilgo was concerned. Friends and foes were lined up on either

side of sharp and distinct cleavages. It is not mine to estimate the right or wrong of these dissensions. I am merely a chronicler and an interpreter. As such I must note that the growth of Trinity college during the period of his presidency went forward by leaps and bounds. The student body was greatly increased, the endowment was almost magically secured; an educational idealism soon became dominant. Whatever may have been the shortcomings of President Kilgo, all men had to respect him for his fearlessness and his enthusiasm. He won the admiration of all of his foes and the undying allegiance of his friends. The benefactors of the college were persuaded that the affairs of the institution were safe in the hands of this man and their donations were increased accordingly. Although the college came more in the lime-light during that period than at any previous period of its existence, it is hard to say just what were the marks of its success at this stage. In addition to holding the sympathy and interest of his benefactors and thus securing notable donations, there were also other notable achievements at this time. Women were admitted to the college on the equality of men, thus beginning the finest type of education for women the South has known. A thoroughly efficient preparatory school was established. A corps of remarkable and efficient instructors were secured, many new buildings were erected. Perhaps the biggest thing that Bishop Kilgo did, however, was to set the standard of religious idealism for the institution. So permanent an impression did he make in this field that the aim which he set forth is still adopted as the first article of the constitution of by-laws of Duke University:

"The aims of Duke University are to assert a faith in the eternal union of knowledge and religion set forth in the teachings and character of Jesus Christ, the Son of God; to advance learning in all lines of truth; to defend scholarship against all false notions and ideals; to develop a Christian love of freedom and truth; to promote a sincere spirit of tolerance; to discourage all partisan and sectarian strife; and to render the largest permanent service to the individual, the state, the nation, and the church. Unto these ends shall the affairs of this university always be administered."

From an academic standopint, however, the greatest achievement of Bishop Kilgo was the establishment without question of the right of men to think and speak for themselves. The academic world will not soon let die the memory of that great occasion when this principle of academic freedom was enunciated once and for all at Trinity College. This was no easy thing to do twenty years ago. It is none too easy now. At that time instructors in institutions were hired and fired sometimes at the whim of their constituency. One professor in a southern institution during those days was dismissed from the faculty for daring to protest against the lynch law. Another was tried for heresy for enunciating a scientific opinion that would be taken as a matter of course today. An unfortunate remark had been made at Trinity College. There was a demand for its retraction and the expulsion of the one who uttered it. The feeling was tense. Trustees met in a most solemn conclave. Arguments for and against the expulsion of the offender were about even and the issue hung in the balance. The colossal form of James H. Southgate, president of the board of trustees, who spoke in behalf of woman's suffrage and prohibition in the days when both issues were tremendously unpopular, arose and pronounced the text of academic freedom for Trinity College. His deep voice was heard to utter the thrilling message: "Let there be one little spot in God's green earth where a man may think for himself." The vote was taken and academic freedom had been voted safe forever so far as Trinity College was concerned.

But I must not yield to the temptation to deal too long with this special phase of the development of the university, or I may be rightly accused of being prejudiced in favor of the man who was president while I was a student there. There were some things, however, that we received there that were a permanent endowment, that I think will last longer than even buildings and equipment. Fired by the imagination and courage of this great man, we were taught to think for ourselves; to be thoughtful and considerate, but to say what we thought; to think clearly; to feel deeply; and not be ashamed of our emotions. And it was the promotion of such a spirit of fearlessness and idealism that made Marse Jack's contribution to this institution one of the outstanding phases of its development.

Project No. 6: A Project in Christian Citizenship.

In 1910 Dr. Kilgo was elected a bishop of the Southern Methodist Church. To succeed him as president of the college Dr. W. P. Few was elected. Dr. Few had been the efficient dean of the institution for more than a decade, and so the administration of its affairs was in no way new to him. Efficient in administration, academic in his point of view, scholarly in temperament, he fitted admirably into a situation which demanded a conciliatory attitude on the part of the institution. Feelings had been hurt and enemities aroused through misunder-



Prof. H. E. Spence

standings in former years. The institution now was placed upon a basis which adjusted itself evenly to the other educational forces of the state. The confidence of the benefactors in the new regime was fully demonstrated by the increase in the endowment. From the time of Dr. Few's election until the closing of the existence of the college as such, the endowment reached a hitherto undreamed of amount. By 1913 a million dollars had been given by Messrs. B. N. and J. B. Duke, and a quarter million by the General Educational Board, which made th eendowment approach two million. Loan funds, scholarships, other donations were gradually given until by 1924 the college was considered one of the richest colleges of the South, and one of the best patronized. The faculty consisted of one-half hundred well trained men and the student body long since passed the thousand mark. New buildings had been erected, a new athletic field, and memorial gymnasium had been erected to the splendid part which the institution had played in the war, in fact practically all of the important buildings had been erected during Dr. Few's administration. Again, however, it is hard to estimate the extent of the influence of the institution in terms of material growth. The educational policies of the institution have been definitely and radically improved. Attempt has been made to permeate the entire educational work with the fine spirit of Christian citizenship. Departments of commerce and business administration whose main ideal is a capitalistic organization with **service** and not **greed** as its keyword has been established, thereby training men in the efficiency of modern business methods and inculcating in them the spirit of fair play in industry. The School of Education has been created whose purpose it is to train teachers in both efficiency and high moral ideals, thus fulfilling on a grand scale the dream of Braxton Craven Perhaps the most distinctive field of service, however, has been in the work of religious training. The institution has definitely committed itself not merely to the fulfillment of tradesman's plan of training ministers, but it has also made provisions for training students in religious leadership along other lines than that of the material provision. Here was established the first definite school of religious training among southern colleges. Here religious education, missions, ministerial training and other lines of religious work have received as definite emphasis and have been put on as efficient basis as any other line of academic work. Hundreds of students every year receive definite training in fields that will inspire them to a religious service and equip them for service. Student self-government has been installed among both boys and girls and a constructive co-operative attempt has been made toward the project of actually living a clean, Christian life while in college.

Seventh Project: A Project in Alchemy

Our story began "Once upon a time—" because of the magic and romance that were thrown about the beginnings of the institution. Our story must end with even a greater halo of romance than appeared at the beginning. There is even more magic attached to the latest development of the university than has been present at any previous period. Again we must resort to our fairy story formula. Once upon a time men dreamed that there would be found somewhere a philosopher's stone, or some other magic that would enable its possessor to transmute dross into gold. During the middle ages a very definite attempt was made to discover such a secret. The art by which the discovery was to be made was known as "alchemy." An alchemist then was a person who dreamed of transmuting the grosser materials of life into the finer, of changing dross into gold. Such an alchemist appeared in North Carolina during the latter years of the nineteenth century. With a vision that few have had and a determination and energy such as rarely comes to man, Mr. James Buchanan Duke conceived the idea of harnessing the wild waters of western North Carolina and making them serve the interests of his people. His colossal brain had already achieved great success in the business world. But here was a new venture. The waters of the Yadkin and Catawba rivers and other streams were wasting themselves idly as they hurried down to the sea—perhaps here and there stopping in their rush to turn the wheels of some old water mill and grind a scant measure of meal. Mr. Duke saw the tremendous power that was to be had if only these waters could be conserved, so he undertook the gigantic enterprise of damming these streams and conserving the water-power. The story of his success is well known to North Carolina and to the world. He harnessed the mighty forces. He put in tremendous power plants and through electric railways he carried the burdens of his people. The water turned their mills, furnishing the people light and power. The Southern Power Company became one of the richest and most influential corporations in the South. A mighty work had been done. Out of useless waste a fortune had been carved. But the alchemist was not yet through. He had conserved and utilized power, but the transmutation was not yet thorough enough. He conceived the task of changing this power into a more refined form of service, and so in 1924 he established the Duke Foundation, placing at its disposal forty million dollars, which was to be used in administering to the need of his people. With almost uncanny discernment he analyzed the needs of his people as few men could have done—making provision for hospitals, orphanages, rural churches, superannuated preachers and their families and for education among several institutions which he considered especially efficient. Thirty-two per cent of the entire amount was to go for the creation of a university, with preference to be given to Trinity College. The trustees gladly accepted the donation and in recognition of his generosity changed the name to Duke University. It was agreed that the undergraduate institution for men should be known as Trinity College, thus maintaining the sentiment that hovered around that name. It was apparent to all that the change of the name of Duke University was neither an unusual nor unfair proceeding. The college had already had two names before becoming Trinity College. The name Trinity College was not distinct, since there were other institutions of that name in the country and beside it was but fair to allow the institution to be called by the name of the family which had done so much for its success. With all due honor to all other benefactors it is a well known fact that Trinity College could not have survived without the benefactions of the Dukes. It was Mr. Washington Duke who gave the first great donation when the college was brought to Durham. It was his renewed and increased interest that made it a going concern. The debt to him is incalculable. Nor must it be lost sight of in the greater gift of his brother that Mr. B. N. Duke was for years the mainstay of the institution which his father had so largely endowed. It was his generous benefaction and his warm personal regard for the college that sustained it during one of its greatest formative periods. Duke University can never repay the debt it owes to Mr. Ben N. Duke. His children, Mary and Angier, had also shown a decided interest in the institution. So with these manifestations of in-

terest and the great donations which Mr. J. B. Duke has now placed at the disposal of the trustees one could readily see that it was the most natural and fitting thing that the institution should have its name changed to Duke University.

In making this great gift Mr. Duke showed a rare insight into the needs of his people along all lines. Beside making provision for churches, ministers, sick and others, which he created out of her waste, in directed donations that will brighten the lives and enlighten the minds of her children. The wildest dreams of the medieval alchemist have been eclipsed. He has changed waste to wealth, matter to mind and in this respect he stands unique in the history of education. It is the irony of fate that this noble benefactor should have been called on to close his earthly career at a time when the present campus of Duke University was shaping itself into a realization of his great dream. With the far-sighted sagacity for which he was always noted he made provision for the furtherance of his plans so that it is reasonably certain that the dream will come true, even though the dreamer has departed. The present large campus of old Trinity College is undergoing a most remarkable change. The old athletic field and pleasant park have the appearance of No Man's Land. The rattle of the steam shovel is heard. The drive-way contains a railway track, the idle dreams of the students are constantly disturbed by the passing trains which are hauling material for the erection of the new buildings. Four million dollars worth of buildings are to be erected on the present site and this will contstitute perhaps the most complete woman's college in America or even in the world. Southwest of Durham five thousand acres of lovely land have been purchased on which the university and men's college will be erected. The present plans are of course incomplete and only the imagination can picture what the new plan will look like. The present estimate is that more than twenty million dollars will be available for building purposes only, with perhaps an endowment that shall amply provide for the maintenance of one of the country's greatest institutions. The rest is unwritten history.

Retrospective

As I close [illegible] restrospective glimpse at Duke University, I am painfully aware that its development has been sketched but inadequately. A tremendous growth this, from one teacher, a tumble-down school house, a half acre of waste land and a few students! What a change to four thousand acres of choice land, a hundred teachers, fourteen hundred students and forty million dollar endowment. But this only tells a part of the story. Even when the ideals are enumerated we find that Christian Co-operation, Teacher Training, Preacher Training, Humanizing Education, Securing Academic Liberty, Christianizing Civilization, all these have been more or less efficiently developed. Still the story is not told. For there has been a long process of the development of personalities, a long struggle in the self-sacrificing of individuals for the good of the common cause. Present students of Duke University and her recent alumni cannot adequately measure the great impulses and pangs of pain which have worked her progress. A Yorke, with $200 a year; a Craven, working on his own farm with his own hands to supplement his salary, as he gave away hundreds of dollars each year in the support of poor, but worthy students. A Kilgo, of aching heart, facing a misunderstanding and prejudiced constituency. These are but indications of the great struggle through which the college has passed.

Prospective

Mr. Chairman, my task as scribe and priest are done. My task as a chronicler of the development of Duke University is ended. May I be allowed for a brief moment to pose, not as a priest but prophet and give a brief sketch of my own dreams for this institution and make a personal plea to all those who love her for their hearty support. The university is passing through the most critical stage of its career. At no time has there been a more significant period of its development than the present time. Speaking of her as a great ship, I will suggest that not only is she passing between Scylla and Charybdis, but there are a series of difficulties through which she must pass. There is no possibility of her failure as she might have failed in the past. Her material success is permanently established. Her growth is assured. Whether she shall achieve the finer success of adequately and completely fulfilling her mission only time can tell. There is no period in the history of an institution or individual that is quite so perilous as is the moment of its triumph. When an individual or an institution trembles on the verge of failure or meets open hostility and formidable opposition, there is an alertness and consecration on the part of its friends that guarantees a more or less satisfactory outcome. It is when success smiles that the most insidious dangers hover. The institution will require and demand the loyal support of its alumni and the prayers of its patrons as at no previous time. For there must be definite and far-reaching decisions made. The ship sails between the desire for quality on the one hand and quantity on the other, and must reach the happy solution in its refusal to cater only to the aristocratic element either in social life or intellectual life on the one hand and in seeking for the plebeian patronage of mere numbers on the other. And the church institution there will be the difficult rocks, Fundamentalism, with its unreasonable, though well-meaning autocracy on the one hand, and the menacing Modernism, hardly the less autocratic and even more dangerous on the other. She must choose between petty narrowness of conventional ideals and a loose liberty that is meaningless. There will be a question between catering to provincialism and local influences which may selfishly seek to sway her policy, and a too broad internationalism or intersectionalism which renders her incapable of serving any section. She will even be called on to decide between narrowed, bigoted and prejudiced attitudes on racial questions, and the foolish and suicidal tendencies that would make Christianity the common leveler among all races of men. It is not mine to dictate her policies. It is mine as a devoted alumnae of this institution and as a member of her patronizing conference to express the wish that whatever faith may be she may keep alive the ideals of the worthy men who have brought her to this good hour. I could wish that every alumnus might catch the spirit of Christian co-operation that gave her birth. I could wish that her ideals of a trained ministry and of a trained ministerial teaching force in the state might be thoroughly realized in Duke University. I could wish that the ideals of Crowell in bringing about a closer co-operation between city and college, industry and education might be brought to pass. That our institution might stand for fair play and service on the part of capital and labor, thus harmonizing the discordant elements which threaten our present civilization. I trust that the fervor, enthusiasm and the independence of Kilgo administration shall never die away. It is my dream that her motto shall be to serve and that in the great and conflicting emotions of the time she shall be a steadying influence that will reconcile the discordant factions that disturb our present day civilization. I would have her liberal and yet consecrated, a seeker for theological truth and a promoter of practical piety. I would have her liberal in thought, fundamentalism in motives, catering to no sectarian narrowness, untrammelled by the autocracy of high-brow liberalism. I would have her learn that she can serve her section best by teaching it the international point of view, that she can serve humanity best by serving faithfully her local constituency to the best of her ability. I could wish that she might learn that she can best serve her own race by teaching fair play to all, that she can best serve all races by holding the distinctive standards of her own. And in the solution of these new problems which make her task even more difficult than at any previous period, I can again appeal to her alumni and her constituency for an optimistic outlook, patience, confidence, faith and loyal support, and still continuing the figure of the ship, may we say of our own Duke University as Longfellow said of the Ship of State:

"Thou too, sail on, Oh Ship of State!
Sail on, Oh Union, strong and great;
Humanity with all its fears, with all its hope of future years,
Is hanging breathless on thy fate.
Fear not each sudden sound or shock; 'tis of the wave and not the rock;
'Tis but the flapping of the sail, and not a rent made by the gale.
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea,
Our hearts, our hopes, our joys, our tears,
Our faith triumphant o'er our fears,
Are all with thee! Are all with thee!

THE IRON DUKE

Do you desire a book that is more interesting than tales of ancient or modern romance? Do you seek truth that is stranger than fiction? Read then the story of "The Iron Duke." There was iron in his blood. There was gray matter in his brain, backbone in his body, and courage in his soul beyond what most men had. And the story of his life is as facinating as border tales of the long ago.

Of this volume which according to President W. P. Few of Duke University "holds one's attention from the first page to the last and is a fascinating book," Dr. O. E. Brown, dean of the school of religion of Vanderbilt University, says:

"I predict that 'The Iron Duke' is to be a classic, not only to help us to appreciate the heroic qualities of the pioneer Methodist preacher, but as well to challenge our young ministers to put into their service all the manliness and godliness of which they are capable. Those of us who are giving our lives to the training of young men for the Christian ministry are very deeply indebted to the author for writing 'The Iron Duke.'"

The Christian Advocate in reviewing this recent volume gives the following estimate of the book:

"Humanity glories in its heeoes, and there are no more historic names in history than those of men who were itinerants of the Methodist ministry. One's blood bounds as he sits rapt in the story of this iron duke of the Methodist itinerancy. He was fearless and unswerving in his preaching. Passages and unswerving in his preaching. The passages quoted in this volume make one wish for more. Dr. Plyler has furnished a volume which ranks with the best of our Methodist biographies and belongs with the Founder's Series."

"It will mean a large addition of red corpuscles to many an anemic preacher to follow the courageous spirit of John Tillett through those fascinating pages," says Dr. Thomas Carter of Vanderbilt.

"To me who am a son of an itinerant of the old school, many of the touches are like a breeze wafted from out of my own Methodist heritage and come like a refreshing benediction.

"No preacher of today can be the best friend to himself and the cause of Methodism and not read the story of the heroic sacrifice and indomitable courage of this father in Israel of whom North Carolina and our entire connection are justly proud."

Of similar import are the testimonies from men and women in many stations of life as to the quality of "The Iron Duke."

"It is a gem," declares Dr. E. H. Rawlings. "Rather I should say it is a classic. It was a good subject to begin with, but Dr. Plyler has arranged his material, it seems to me, in an unusually fine way.

"I am thinking of our missionaries and national leaders away out on the far frontiers, many of them doing their work under conditions somewhat similar to those under which Father Tillett began to do his work, and thought what a boon a book like this will be to them. I shall call their attention to it. We preachers need many things, probably, but on the human side of it nothing more than we need iron in the blood. The author has done a timely service for the church. Every Methodist preacher —and every Methodist steward—ought to read this book. It makes me more and more thankful for the vocation that brought me into the itinerancy."

The dean of Methodist journalists, Dr. E. B. Chappell, writes in the Sunday School Magazine:

"The story takes us back to the heroic days of Methodism and shows us the type of men who laid the foundations upon which we are now building. Measured by an true standard, John Tillett was a great man—great in faith, great in courage, great in love for God and man, and great in the spirit of self-sacrifice. The reading of the story of his life cannot fail to raise many serious questions in the minds of a generation of Methodist preachers who are in danger of coming to regard good parsonages, good roads, automobiles, and all sorts of material comforts as among the essentials. Is it possible that we are in danger of losing the fine simplicity, holy ernestness, Pauline contempt for ease and self-indulgence and utter devotion to the service of our Lord which characterized the men to whom we are indebted for the great inheritance which we at present enjoy? At any rate ,this is a matter to which we shall do well to give earnest heed, and Dr. Plyler has rendered a real service in calling attention to it through the medium of this graphic and interesting story."

Published by the Cokesbury Press.

W. L. Sherrill.

REVIVAL AT DUKE UNIVERSITY

By Albert A. Wilkinson.

The annual Duke University revival closed on Sunday night with an exceptionally strong sermon by Dr. Edmund D. Soper, dean of the school of religious training. Services were held twice daily all during the past week, each largely attended by students and Durham people.

Annual revivals have been held in Craven Memorial hall for many years, but it is infrequent that students have been more deeply impressed with the preaching of a revival leader than they were during the past week with Dr. Soper. His sincere and uncompromising messages struck deep in his hearers, and it is not improbable that before the academic year is over another week will be given over to a series of messages from Duke University's distinguished religious leader.

Dr. Soper set hundreds of young men and women on the right track of religious thinking. There was no emotional upheaval during the revival, nor was there a single call for a public demonstration of the spiritual changes that came over those attending. But the revival was none the less obvious. The speaker cleared away hazy conceptions of many essential religious points, helped the students fight through doubts, and reach definite conclusions on questions of religion and morality.

Knowing the college man and woman as he does, Dr. Soper was made able to reach them as few men are able to do. No attempt was made to stir the students up; but rather Dr. Soper presented Christ as the perfect example of manhood, and in a simple yet forceful way inspired them to strive to follow His example.

Critical as the average college and university student is, there was no criticism expressed by Duke students during the week. To the contrary, everywhere about the campus was favorable talk about the daily sermons.

"That man's got the kind of religion I want," one student never before known to express the slightest desire for any kind of religion declared after one of the services.

Many people sometimes think the college man is not religious. He is, however, and deeply so. An appearance of gaity and care-freeness he carries with him, but in his heart there is a surprising sincereity and religious devotion. Sometimes it is just an unsatisfied longing after truth.

In this Dr. Soper filled a great need in the hearts of Duke men during the past week, and today there are new and inspired lives on the campus.

DAVENPORT COLLEGE

The department of music at Davenport College under the direction of Prof. F. W. Kraft and his co-workers, Mrs. S. C. Hebron and Miss Lien, will give a concert in the auditorium next Friday evening, December 12. The Glee Club especially strong this year will add much to this student's recital and a pleasant and profitable occasion is anticipated.

Three recent gifts to the college by the people of Lenoir are much appreciated. A new loan scholarship has just been established by a member of the Bible class of First Methodist church Sunday school. It is the purpose of the donor "to increase the principal from time to time so that it may be used to aid worthy ambitious young women in the pursuit of education at Davenport College." Another is the gift of two truck loads of rhododendron plants for the ornamentation of the campus. These were donated by Mr. J. H. Beall, president of the Bank of Lenoir, a patron of Davenport. The Wise and Otherwise Club on December 4 presented to the library a copy of the special edition of Wheeler's History of North Carolina. The presentation was made through Mrs. Rufus Gwyn and Mrs. E. F. Reid in a most appropriate and interesting speech during the morning chapel exercises.

For three years the administration co-operation with alumnae and friends of the college has been bending every energy to erect a building to take care of the culinary department, the departments of home economics and chemistry and biology. Twenty thousand dollars are now in sight, three thousand of which is represented by subscriptions. Of the twenty thousand now needed for the erection of the building and its equipment Mr. Benjamin N. Duke of New York has agreed to donate $10,000, provided the friends of the institution will furnish the other ten thousand. With the generous benefaction, the third this year from Mr. Duke, goes the further condition that there be a time limit. The building committee of the board of trustees, Messrs. D. H. Warlick, F. C. Sherrill and J. F. Kirk, have accepted architect's plans and the contractor is ready to begin work at once. A meeting of the board has been called for December 14 to take final action on the matter and it is confidently expected that actual construction work will begin early in the year. X.

A REAL WORKIN' OVER AG'IN

By E. C. Durham.

(Mr. Durham's new book of poems entitled "Strugglin' Along," is filled with poems of this nature. They were written during the saddest experience of his life, while his wife was forced to be away from him long months taking treatment at the sanatorium; but they are poems of good cheer, hope, and optimism. The book is now ready for distribution. The last half of the book is a Christmas medley, which is most interesting now for everybody. The book sells for $1.50. Order now from E. C. Durham, Cedar Grove, N. C.)

When I sit at the feet of a speaker—
A speaker with somethin' to say—
A speaker first who's a Christian,
An' livin' it out every day—
I just hunger somehow for a somethin'
That I feel like I haven't within;
I just feel like I need overhaulin',
An' a real workin' over ag'in.

When I look at a babe in the cradle,
So akin to its Maker above,
Unstained by the blackness of evil,
An' as pure as its mother's love,
I just long, as I see the sweet dimple
On its face with no markin's of sin,
For a breath of the purest of breezes,
An' a real workin' over ag'in.

When I'm under the spell of sweet music,
When I'm watchin' the dawnin' of day,
Or when I am beholdin' the children
A-kneelin' down for to pray,
Right then I begin to remember
Dark paths down which I have been,
An' pray to the God of all power
For a real workin' over ag'in.

Thank God for these moments of yearnin',
For the times when I'm all undone,
For the longin' to be made all over,
A far better race for to run;
An' the more of these moments the better,
With a big discontentment within,
An' I'm thus through life in the makin'—
In the real workin' over ag'in.

ASSESSMENTS FOR RALEIGH DISTRICT, 1926

	P.E.	G.W.	C.W.
Baily	$170	$ 445	$ 435
Benson	120	310	300
Cary-Apex	112	280	278
Clayton	174	445	435
Creedmoore	174	445	435
Four Oaks	174	445	435
Franklinton	174	445	435
Franklinton Circuit	44	110	107
Fuquay	192	484	471
Garner	140	355	345
Granville	83	212	208
Kenly	148	375	368
Lousburg	218	560	543
Louisburg Circuit	44	110	107
Millbrook	86	232	225
Oxford	218	560	543
Oxford Circuit	166	416	407
Princeton	78	200	190
Raleigh—Central	229	574	560
Edenton St.	535	1260	1205
Epworth	32	72	66
J. Mem.	60	163	156
Selma	130	325	317
Smithfield	210	530	521
Tar River	150	389	380
Zebulon	139	370	360

For orphanage, ten per cent of pastor's salary for 1925 and not included in the above assessment.

For district parsonage, two per cent of pastor's salary for 1925.

J. D. Spiers, Secretary.

LAYMEN'S REGIONAL CONFERENCE TO BE AT RALEIGH

On Wednesday night Mr. G. L. Morelock, secretary of the Board of Lay Activities of Nashville, Tenn., called a meeting at the Sir Walter Raleigh Hotel to discuss ways and means for one of the sixteen regional conferences which the General Board of Lay Activities is putting on in our church during January and February.

The following were present: Rev. M. T. Plyler, presiding elder of the Raleigh district; Rev. W. A. Stanbury, pastor of Edenton Street Methodist church; Dr. Albert Anderson, lay leader of the Raleigh district, and F. S. Aldridge, representing Dr. W. P. Few, conference lay leader, and Mr. G. L. Morelock, Nashville, Tenn.

It was decided to have a regional conference for both the North Carolina and Western North Carolina conferences at Raleigh Wednesday and Thursday, January 20-21.

The following were asked to serve as chairmen of committees:

Arrangement and Publicity—Rev. M. T. Plyler, Raleigh.

Pulpit Committee—Rev. H. I. Glass, Raleigh.

Secular Press—Mr. John A. Parks of the Raleigh Evening Times, Raleigh.

Church Press—Rev. A. W. Plyler, editor of the North Carolina Christian Advocate, Greensboro.

Lay Speakers—Dr. Albert Anderson, Raleigh.

Music and choir leader to be appointed by Rev. W. A. Stanbury, Raleigh.

I am sending this data to you with the request that you give it whatever notice you have time and space. This request came from the members present. Among the speakers are to be two laymen of world renown from England and others.

F. S. Aldridge.

ASSESSMENTS FOR ROCKINGHAM DISTRICT

	P.E.	G.W.	C.W.	D.W.	Orp.
Aberdeen-Vass	$ 240	$ 645	$ 627	$ 30	$ 300
Biscoe	128	344	334	16	160
Caledonia	140	387	376	18	180
Ellerbe	160	430	418	20	200
Halet	240	645	627	30	300
Laurel Hill	110	295	287	14	138
Laurinburg	240	645	627	30	300
Lumberton	240	645	627	30	300
Lumberton Ct.	88	237	230	11	110
Maxton	160	430	418	20	200
Montgomery	50	136	133	7	71
Mt. Gilead	200	538	523	25	250
Mt. Gilead Ct.	86	214	209	11	111
Piedmont	152	370	360	19	190
Raeford	180	485	471	23	225
Red Springs	176	474	460	22	220
Rowland	160	430	418	20	200
Robeson	160	430	418	20	200
Richmond	140	348	339	18	180
Roberdel	120	289	281	15	150
Rockingham	290	775	253	36	360
St. John-Gibson	160	430	418	20	200
Troy	240	645	627	30	300
West End	140	387	376	18	180
Totals	4000	10654	10357	503	5025

A ten per cent reduction on general and conference work has been made, in above figures, on Roberdel, Richmond, Piedmont, Montgomery and Mt. Glead circuits, and this amount distributed pro rata to the other charges.

The special missionary assessment of $5650 has not been distributed. Each charge is expected to raise the largest amount possible.

W. L. Parsons, District Secretary.

IMPORTANT MEETING DURHAM DISTRICT LAYMEN

There will be a meeting of the laymen of the Durham district in Memorial church Sunday, December 13, from ten o'clock in the morning to four in the afternoon. A fine program has been prepared and several good speakers haye been secured. It is desired to have all laymen and laywomen who are interested in the work of the church in attendance. We hope to have several from every charge in the district. Begin to plan now to come and bring as many as possible with you. Entertainment will be provided for all who send in their names by Saturday, December 12.

F. S. Aldridge,
District Lay Leader.

The Advocate as a Christmas gift cannot be beat for $2.00.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

VISION IMPERFECT

We see with our vision imperfect,
Such causes of dread or fear,
Some that are far in the distance,
And some that may never be near;
When if we would trust in His wisdom,
Whose purpose we cannot see,
We would find whatever our trial,
As our day, our strength shall be.
—Selected.

"Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair."—Fenelon.

WHAT HAVE I DONE?

Suppose I have spread a net-work of railroads, or built canals, that have spanned a continent; suppose I have erected great structures having to do with human arts and industries, yet have done nothing to provide men with "a treasure in heaven that faileth not," what will be my feelings in the eternal state, when this world, with all its triumphs of art, and industry, and commercial enterprise shall be burned up . . . . when I behold millions upon millions of the human race standing before the bar of God to receive the sentence of final destiny and remember that not one soul in the millions of the saved I have brought to a knowledge of Christ, and not one soul in all the millions of the lost have I turned away from the absorbing devotion to things that perish?—A. T. Pierson.

LET EVER YAUXILIARY TAKE NOTE OF MEMBERSHIP GAINS AND LOSSES

We note with great interest in the December Bulletin of Missionary News, the reports of twenty-four of the conference corresponding secretaries showing the membership gains that have made during the three-quarters of this year. We note with gratification that the Western North Carolina conference stands fifth in the list with 346 new members reported. As we read those figures we are wondering if all the auxiliaries in our conference have been careful to report the number of new members that have been gained during the year to the district secretaries. It is not necessary for us to make this report to these officers, because our conference corresponding secretary, Mrs. H. A. Dunham, gets her figures from the secretaries, and she is most anxious to have every new member for the year recorded.

Last year we were beaten in the race for gains in membership by our sister conference, the North Carolina, and this year we have as our contestant the North Arkansas conference. Shall we come out winner? Let us try and be a leader for 1925. During this last quarter report every member that has been gained for the year and let's see if we cannot get nearer the top than fifth place.

GOOD NEWS FROM THE NORTH WILKESBORO DISTRICT

We are glad to have a most encouraging letter of her work from Mrs. Arch Horton, secretary of the North Wilkesboro district, which shows that things are moving along nicely up in that part of our conference. Mrs. Horton has spent most of the summer and the early fall in California, which of course broke into her district work. She says

"I know that you will be interested in knowing that two women came one hundred and twenty-five miles to a district meeting from a church where there was no society but who are enthusiastic over the work and hope to organize soon. Also that three other churches having no societies were represented at this meeting, and since that time one of these churches has organized two societies—an adult and a young people's. (We extend to Jefferson our congratulations on these two new organizations.—Editor).

The woman's work has been presented on the circuit at all-day get-together meetings and recently a call has come from Sparta in the extreme eastern part of the district to 'come and organize.' The presiding elder has given his co-operation and in every church where a missionary society is a possibility the matter has been presented.

With an encouraging outlook the district has assumed greater obligations this year, and we hope to make advancement that will count in the Lord's work."

MOUNT AIRY MISSIONARY SOCIETY AT WORK

The programs for the Week of Prayer which were given by the Woman's Missionary Society of Central Methodist church in Mt. Airy "were unusually fine," says the Mt. Airy paper, "and embodied some of the finest efforts of which these Christian women are capble." The topic for Monday was "World Sisterhood," the key verse being Lev. 19:34, which was discussed by Mrs. R. H. Leonard, leader. Mrs. E. C. Foy led a most earnest prayer and "World Sisterhood in America" was discussed by Mrs. E. F. McKinney. The "Needs of Carolina Institute in Korea" were presented by Mrs. Bettie Partridge and a beautiful solo, "In the Garden," was contributed by Mrs. John Folger. Tuesday's program had for the leader Mrs. J. H. Woltz and Mrs. W. A. Newell told most interestingly of what had been accomplished in the homeland through the missionary week of prayer. Mrs. John Ashby gave a paper on Sue Bennett School at London, Ky., and Mrs. K. C. Elliot sang "A Little Bit of Love." Wednesday was mothers' and daughters' day and was one of the most interesting and profitable of the week's programs. Mrs. Bettie Partridge was leader and Mrs. K. C. Elliott soloist.

TRIBUTE TO WHOM TRIBUTE IS DUE

We thank Mrs. D. Vance Price for the account of this recent pleasant occasion in Mt. Airy, when the women of the missionary society expressed their love and esteem for the wife of the retiring pastor with a string of pearls. The gift was accompanied with the following verse from the pen of Mrs. Creveling and expresses most beautifully the feelings of the women of the society for her who had been so helpful and such an inspiration during her four years with them:

"Dear Myrtle Boyer, our 'pal' and friend,
Our cordial love to you we send;
May health and strength your path attend,
And happiness clear to the end."

The response from Mrs. Boyer was most appropriate, closing with these words: "The hours I spent with you, dear friends, are as this string of pearls to me—I count them o'er and o'er, each one apart—and shall ever cherish and hold as precious memories the good fellowship which our four years together afforded."

Mrs. Boyer is now residing in Shelby, and we are sure that Mt. Airy's loss is Shelby's gain.

Send us $2.00 and the name you wish the Advocate sent to as a Christmas gift, and we will do the rest.

North Carolina Conference

OCROCOKE AUXILIARY

Mrs. Tom Howard has recently been elected president of this auxiliary. She writes: "It is my desire to do my duty and make our society one among the strongest on this charge."

Let the conference officers render what help they can in fulfilling this noble purpose.

Miss Alice Green has been visiting her sister, Mrs. Nellie Reeves, at the Methodist Orphanage.

After a stay at the sanatorium in Los Angeles Miss Green seems to have fully regained her vigor. She is now enjoying her visits to her many friends and relatives in North Carolina. At the beginning of the spring semester she expects to register for certain courses of study at some of our institutions—possibly Duke University.

She is supervisor of the work at Chang Chow. While she spends the greater part of her time in evangelistic work, she has supervision of school work also. She reports that the Chinese are much interested in their mission work in Manchuria and have contributed liberally towards its maintenance.

For the benefit of many of our readers who haven't the privilege of coming into personal contact with her, I shall add that she has bobbed her hair and that it is quite becoming to her. I don't think she has "the permanent wave," but her soft black hair falls beautifully about her face, her dark eyes have a sparkle and a twinkle of humor and there is enough of the natural ruddy glow in her cheeks to give her a passport into any social group.

Don't let anyone imagine that because our missionaries have given up so much that we have and enjoy that they are a forlorn group. I really think it would be wise for us "down-homers" to put on a few touches before the Council meets in order to keep pace with them.

Let us not forget the answer that Jesus gave to Peter: "Verily I say unto you, there is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

MRS. WILSON HONORED

The Woman's Missionary Society of the First Methodist church entertained informally in the social hall of the church Monday afternoon in honor of Mrs. N. H. D. Wilson, who, with Dr. Wi lson, left Tuesday for their new home in New Bern. Miss Margaret Foreman sang beautifully "June, Roses and You." Each lady present was given the privilege or writing a note to Mrs. Wilson to be opened at a date designated on the envelope, there being only one letter a day to be opened after she arrives in her new home. The letters will run for about two months. Mrs. G. R. Barrow spoke of the wonerful success the society has had under the guidance and inspiration of Mrs. Wilson and presented her in behalf of the organization a life membership to the society and a silver flower basket. It was voted that the Bright Jewel Society should be called the "Minnie Wilson Bright Jewel Band" in honor of one who at all times has given herself, her time and her prayers to its interests. Mrs. Noah Bright sang "God Remembers When the World Forgets."

My Dear Sisters:

The third quarter's reports are in and tabulated and theer is much to praise our heavenly Father for. These returns indicate increased consecration and activity on the part of our dear, faithful women. You will rejoice to know that the third quarter's financial report is nearly $9,000 in advance of that quarter of 1924 and that this increase makes a total increase have not seen how each conference stands on this quarter's increase, but almost the entire list has contributed to the total increase. Your own conference has remitted $29,884.35 for these three quarters, as against $27,-120.47 last year, so you see you have an increase of $2,763.38. I am sure the balance of $18,615.65 due on your pledge will be even more than paid the fourth quarter and that we shall have reason for great joy as we close the year's work.

The membership figures are not altogether so satisfactory, but I think this is due to failure in getting all reports in. I hope we can get the district secretaries to get full reports this last quarter. I believe those conferences will win that get the best reporting done. We might use this appeal to spring your women in the auxiliaries to make full reports for the fourth quarter.

I know how many duties claim your time and attention and so am doubly appreciative of your loyal co-operation and unfailing devotion to the work of your conference. There are momentous issues before the missionary organizations, not only of support but of policies and we must all be much in prayer for the missionaries the native church, the boards, the home church, and the governments concerned that they may have an understanding of the present situation and the courage to do the right thing. It would help if each interested person would gather a little group of intercessors for God's special guidance for each of these classes, praying together and in secret. We are counting on your personal prayers. Bessie W. Lipscomb.

for the three quarters of $37,264.38. I

SAYS RUSSIA IS NOW FREE FOR RELIGION

In an address at Omaha Rev. I. S. Prokanoff, of Leningrad, is quoted by the press as saying that religious freedow now obtains in Russia. Mr. Prokhanoff is the head of the all-Russia union of evangelical churches. "The evangelical Christian movement has increased wonderfully, embracing all classes of people," Mr. Prokanoff declared. "Whereas the government and the orthodox church were formerly opposed to the spread of evangelical Christianity, these organizations can now teach and preach openly, due to the liberalism of the present regime."

SERGEANT YORKE RAISES FUNDS FOR MOUNTAIN SCHOOL

After years of quiet and unobtrusive labor, Sergeant Alvin C. Yorke, America's best known war hero, has found his way back into the news columns. This time, however, it is a different kind of devotion which directs attention to the tall, red-haired man from Tennessee. On the lecture platform and in various other ways Sergeant Yorke has been raising money, until now he has $150,000 available. This he will devote to a school for the education of boys in the mountains of eastern Tennesee, the part of the country from which he himself comes.

Every healthy-minded Christian must have, as Paul, a skylark motion in his religion. Some churchmen keep too close to the nest. Their religion is provincially intimate, morbidly individualistic. They need to swing out to catch world views. On the other hand, many in modern times need to come in from a merely general public interest in religion to a close-up personal intimacy with the living Christ. We shall never redeem men by vague general interest in religion. We come to vital grips with our religious beliefs only in the intimacy of the personal and the possessive.—Ralps W. Sockman.

The Advocate as a Christmas gift cannot be beat for $2.00.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

AN OPPORTUNITY

"The Sunday schools of the Methodist Episcopal Church, South, are supporting our missions in Belgium, Poland and Czechoslovakia. They are doing this by observing Missionary Day each month as provided in the Discipline, using European topics for the programs, taking the regular missionary offering, and sending the money to the treasurer of the annual conference Sunday school board to be applied to Europe as per plan approved by the conference board.

"Is your Sunday school co-operating in the plan? If so, have you notified the conference or general office? If not, please do so at once?"

The foregoing is a general appeal made by Dr. Ed F. Cook, secretary of the department of missionary education, general Sunday school board. We publish it at this time because of the special emphasis which needs to be given just now to this important matter in the North Carolina conference.

The plan will give systematic missionary instruction and giving a definite place in the work of our Sunday schools and promote and extend the interests of the Kingdom at home and abroad. The money will go to the support of the rural and Sunday school extension work which Rev. L. V. Harris is heading up in our own conference and to our church's mission work in Europe.

The simple request is that each Sunday school that has not already done so and is not already carrying some other regular board special observe monthly missionary day and send the offering to Mr. E. J. Cheatham, Franklinton, N. C. Mr. Cheatham will see that it is properly directed.

BETHANY, DURHAM CIRCUIT

It was the privilege of the writer to attend Bethany Sunday school, Durham circuit, last Sunday and to enter into the fine fellowship of this splendid group of earnest workers and pupils. Assistant Superintendent Sorrell was in charge. The writer spoke briefly to the school concerning the extension plans of our church, particularly touching the matter of membership increase and missionary education. The school unanimously adopted the dual extension special. In the discussion of this matter Rev. D. L. Earnhardt, who is teaching in this school, made the observation that the only objection he had ever heard to the plan of devoting every fourth Sunday's offering to missions and perhaps one Sunday's to the orphanage, was that it left only two Sundays to take care of the school's running expenses, and he answered this objection with the assertion that schools thus showing interest in missions and orphanage work usually got more money on the two Sundays than formerly that had received from all four. This school is going forward. One of the several fine groups is a class of young men, recently organized as a Wesley class, being taught by Mr. Frank Craven, son of the pastor, Rev. W. F. Craven.

KINSTON WORKERS MEET

Workers of Queen Street Sunday school, Kinston, had an enthusiastic meeting Tuesday evening of last week. Mr. G. A. Bowles, the new superintendent, presided. Dr. H. M. North, the new pastor, was in attendance. And numerous matters of importance were discussed, looking to the making of the school bigger and better. Plans are in the making for the construction of a new Sunday school building, and it is expected that they will take definite shape before the new year is very far advanced. The training of workers was given special attention, the writer explaining means of training. The group, by unanimous vote, went on record requesting the holding of a standard training school in March or April. Such a school is being planned.

NEW BERN DISTRICT MEETINGS

Group meetings of pastors and laymen of the New Bern district were held in Goldsboro, Kinston, New Bern and Morehead City last week under the leadership of Rev. J. C. Wooten, the presiding elder. Plans for raising the district's quota of the conference's $50,000 special for missions and the support of the dual extension special through the observance of monthly missionary day in the Sunday school received special consideration. The writer explained the dual extension special at Kinston and New Bern and discussed, also, other matters relating to Sunday schools, including leadership training, programs of work, membership increase, and the third annual conference-wide Sunday school conference to be held in Goldsboro April 6-7-8, 1926.

WELDON DISTRICT MEETING

At the call of Rev. S. A. Cotton, the pastors and laymen of the Weldon district met at Weldon Friday to consider the work of the new year, particularly the raising of the district's part of the special for missions. Rev. F. S. Love made the principal address of the day. The writer presented the dual extension special and other interests of the Sunday school. In this meeting, as in those of the New Bern district, there was aroused deep interest, and the feeling is that responses in the various churches will be encouraging.

BRANSON-CALVARY-TRINITY

Miss Keene met with the workers' council of Branson Sunday school, Durham, Tuesday evening, with the council of Calvary Wednesday, and of Trinity Thursday. At these meetings plans for carrying forward more effectively the work of the several departments were cosidered. The schools of Durham are planning big things for the new year.

NEW BERN SCHOOL FEBRUARY 14

Definite plans for the holding of a standard training school for New Bern and surrounding charges were agreed upon at an enthusiastic gathering of pastors, superintendents and others at Centenary church Thursday afternoon. February 14-9 was selected as the time for the school. Among those present, in addition to local pastors and superintendents, were Rev. Mr. Wooten, the presiding elder, Rev. A. J. Hobbs, Jr., of Pamlico circuit, Rev. B. W. Barfield of Craven circuit, and Mr. C. M. Pittman, superintendent at Clarks. The workers' council of Centenary Sunday school, at its meeting Tuesday evening, enrolled 29 of its number for credit work in the training school, and others are to be enrolled. The most largely attended school yet held in New Bern will be the one in February unless all signs fail.

SEALS TO BE SENT SOON

To all Sunday schools checked during our program of work check-up campaign will be mailed, at an early date, seals for all points in the standard fully attained. Our office has gone over the reports carefully, and it will mail, with the seals, suggestions concerning ways of making additional improvements.

Western North Carolina Conference

WINSTON-SALEM SCHOOL

We are now in the midst of closing the fifth annual standard training school for Winston-Salem, where splendid delegations from Winston-Salem and surrounding territory have been assembling throughout the week. This school has not only been the largest but the best yet conducted in the metropolis of North Carolina. Headed by Presiding Elder J. H. Barnhardt, practically all our ministers in reach have given us united support, both as to their personal attendance upon the sessions of the school and as to the delegates their churches have sent in. The school is being held in Centenary Methodist church. Dr. C. C. Weaver, pastor, and his four whole-time assistants have made our stay with them exceedingly pleasant and profitable. A fine list of credit students from the school will be presented next week.

FIVE SCHOOLS

During the month of November and the first few days of December five standard training schools have been held within our bounds. In these schools over 1000 persons have attended and done some work. Out of this number about 650 have attended regularly done all their work and received certificates of credit. These schools have been held at Albemarle, Greensboro, Charlotte, Wadesboro and Winston-Salem.

COKESBURY SCHOOLS

Three Cokesbury schools have been organized and held by Mr. Paul F. Evans since the meeting of our annual conference. They were held at Ansonville, for the Ansonville circuit, Triplett, for the Mooresville circuit, and Ronda for the Ronda-Roaring river charge. In each instance the pastor and people have given Brother Evans united support These schools have been immensely worth while.

Those earning credit in the Ansonville school are listed as follows: Mrs. Ben I. Dunlap, Mrs. C. W. Dunlap, Mrs. Hazel Ross Gaddy, Mrs. S. B. Lee, S. B. Lee, Miss Myrtle Lee, Herbert Lee, Miss Edna Liles, Rev. O. B. Mitchell, Mrs. O. B. Mitchell, Miss Lazelle Mitchell, Mrs. J. M. Mauney, O. E. Ross, Mrs. Osie Lee.

Those earning credit in the Triplett school are as follows: H. C. Belk, Miss Mattie Brown, Miss Nettie Brown, Mrs. J. Lee Brown, Miss Janie Bell Brown, C. A. Carriher, Miss Lorene Carriher, Olin M. Edwards, H. A. Ervin, Mrs. R. P. Lefler, R. P. Lefler, Mrs. D, J. Lowrance, Miss Nellie Miller, Miss Ruth Morrow, Miss Elizabeth Morrow, Mrs. R. W. Morrow, G. C. Moore, Miss Edna Parker, L. G. Sloop, Mrs. L. G. Sloop, Mrs. C. C. Upright, C. C. Upright, Miss Viola Upright, J. Calvin Wagner.

The results of the Ronda school will be reported later.

CHILDREN'S WEEK

Reports coming in from day to day tend to make us believe that the observance of Children's Week this year within the bounds of the Western North Carolina conference will far outstrip the good work done in the previous three annual observances. In the course of time it will be our pleasure to present to the readers of the Advocate some very fine instances of work done for the childhood of our church. It will be remembered that this good work was done in about seventy-five of our leading congregations and was headed up in each instance by a fine woman called a "key-woman." We shall be pleased to not only list the work but the workers in these columns.

MORVEN CIRCUIT

It was my pleasure to recently visit Rev. and Mrs. J. S. Gibbs in their lovely parsonage home at Morven, where they are beginning their third year's work. The Gibbs are in fine favor with their people. They are doing a great work. During the past two years the membership at the three churches on the charge has registered a net increase of 171. A beautiful new church has been built at Sandy Plain and building projects are now being seriously considered at McFarlan and Morven. The old Morven circuit was divided two years ago and now each division is doing as much or more than the whole charge did before the division.

ANSON METHODISM

There are seven Methodist charges in Anson county and each is thoroughly alive to the task at hand. Mention has already been made in these columns of the good work being done at Wadesboro and Morven. Rev. J. W. Kennedy of the Bethel circuit, Rev. J. C. Umberger of the Peachland circuit, Rev. O. B. Mitchell of the Ansonville circuit, Rev. J. W. Ingle of the Polkville circuit, and Rev. T. B. Hunnicutt of the Lilesville circuit, are all leading in a most aggressive line of endeavor. One is impressed with the good work being done. Surely Anson Methodism is on the march.

OAK FOREST, MORGANTON

"I wish to make a survey of the community which my church at Oak Forest serves. Please send me cards for taking this census of our people. We are very anxious for our Sunday school to have the benefit of the facts relative to the people of our community."

So writes Rev. B. A. Sisk, pastor of the hustling congregation at Oak Forest, Morganton. It is earnestly hoped that a numbe rof our pastors will follow the splendid example of Brother Sisk.

ANSON COUNTY SCHOOL

The second annual standard training school held at Wadesboro for our workers in Anson county proved quite successful. Out of an enrollment of seventy-one, sixty of our finest workers met all conditions and were awarded certificates of credit. These credit students are listed with the following congregations: Wadesboro 25, Bethel 13, Savannah 5, Lilesville 3, Polkton 3, Peachland 3, Olivet 2, Ansonville 2, Morven 2, McFarlan 1, Central, Albemarle 1.

These credit students are listed by courses as follows:

Bible (New Testament), Rev. C. M. Pickens, instructor—Miss Katherine Allen, Rev. J. H. Armbrust, Mrs. J. H. Armbrust, Mrs. C. C. Bennett, Mrs. G. K. Craig, Rev. J. S. Gibbs, Miss Elizabeth Hathcock, Mrs. Emma K. Horne, Miss Eleanor Horton, Mrs. W. N. Jeans, Miss Irene King, Rev. J. W. Kennedy, Mrs. J. W. Kennedy, Paul J. Kiker, Mrs. J. D. Maynard, Mrs. C. P. Robinson, Mrs. G. M. Howard, H. E. Brasswell, Hal Little, Mrs. Adam Lockhart, W. S. Braswell, Dr. T. M. Smith.

Pupil Study, Mr. O. V. Woosley, instructor—V. B. Braswell, Mrs. V. B. Braswell, J. W. Cameron, Mrs. Raper Capel, Miss Essie Collier, Mrs. T. Benton Capel, Mrs. Frank E. Covington, Mrs. Cora Downer, Miss Addie Downer, Mrs. Carver Downer, Miss Mary Graham. Cecil Gray, Rev. T. B. Huunicutt, Mrs. R. B. Hunnicutt, Mrs. Thomas Ingram, Mrs. Benjamin Ingram, Miss Edna Liles, Rev. O. B. Mitchell, Mrs. John W. Odom, Mrs. C. M. Pickens, W. T. Rorie, Miss Wilma H. Rorie, Miss Mary Robinson, Mrs. L. C. Smith, Miss Ila Short, Rev. J. C. Umberger.

Junior Lesson Materials, Miss Virginia Jenkins, instructor—Mrs. C. B. Gray, Mrs. J. C. Griggs, Miss Kathleen Huntley, Miss Nannie Huntley, Mrs. M. H. Lowry, Dr. E. J. Murphy, Miss Jennings Ross.

Primary Lesson Materials, Mrs. W. B. Ferguson, instructor—Mrs. F. F. Huntley, Mrs. J. W. Masemore, Miss Mary Moore, Miss Mary Hunkett, Mrs. J. C. Umberger.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1209 North Hamilton, Street, High Point, N. C.

"PEPPY PARAGRAPHS"

By W. A. B.

Sometimes the man who is left with the bag to hold finds the contents more valuable than was thought.

If your vision is of the near-sighted variety, go to Memphis on December 31st.

You cannot do His will until you have a will to do.

The season of good cheer is near; forget yourself in "Glory to God, . . . good will toward men."

If you do not believe that the Epworth League is interesting and worth while, try being a leaguer.

Can your district afford not to have an efficiency institute? Talk it, plan it, then attend it.

W. N. C. EPWORTH LEAGUE CONFERENCE OFFICERS

President—Rev. L. B. Hayes, Winston-Salem.

Vice President—Rev. B. C. Reavis, Franklin.

Recording Secretary—Miss Louise Johnson, Winston-Salem.

Treasurer—Mr. Earl Reese, Hickory.

Field Secretary—Rev. W. Arthur Barber, High Point.

The district secretaries are:

Asheville—C. M. Taylor, 158 Brevard Road, West Asheville.

Charlotte—H. B. Simpson, Y. M. C. A., Charlotte.

Greensboro—Miss Billie Webster, Lexington Ave., Greensboro.

Marion—J. S. Rogers, Morganton.

Mt. Airy—W. B. Hale, Mt. Airy.

Salisbury—Miss Adealene Gulledge, Concord.

Statesville—Mrs. R. M. Stafford, Hickory.

North Wilkesboro—Julius Hubbard, North Wilkesboro.

Winston-Salem—H. M. DuBose, Jr., Winston-Salem.

Waynesville—Mrs. R. C. Long, Lake Junaluska.

The superintendents are:

Life Service—Rev. J. P. Hipp, Winston-Salem.

Epworth Era Agent—Mrs. R. O. Eller, Spencer.

Intermediate Dept.—Miss Blanche Morris, Weaverville.

Junior Dept.—Mrs. Jennie M. James, East Avenue, Charlotte.

First Dept.—Miss Edna Scronce, North Wilkesboro.

Second Dept.—Miss Lula Betts, Lexington.

Third Dept.—B. L. Lunsford, Asheville.

THE STANDARD OF EFFICIENCY

If we hope to really accomplish anything in work, play, vocation, avocation, or other activity, a program of procedure must be made and adhered to. The Epworth League has a definite task to perform. That task is the training of our young people for lives of service, and the building of character. That our objective may be clearly kept in mind, a standard of efficiency program has been provided by the Epworth League Board of our church. It is an easy thing to be called an Epworth leaguer, or to call ourselves leaguers, yet it is quite a different thing to be real leaguers. A few wholesouled leaguers in each church would revolutionize the young life of the church, and in fact the whole life of the church. The standard of efficiency is given here; think what it would mean to the church if our young people carried out the letter and spirit of paragraphs 7, 8, and 9.

Requirements for Standard Epworth League prescribed by the Epworth League Board of the Methodist Episcopal Church, South, 1922:

In order to be eligible under the Standard of Efficiency, a chapter of the Epworth League (1) must have been chartered by the Central Office; (2) must have accurately kept records, using the uniform secretary's book, which shall be submitted to the proper committee of the Epworth League conference for examination; (3) must have the four departments organized and active and every member assigned to work on some department.

1. A written policy of work for the year, including the budget plan for raising revenue.

2. Monthly business meetings, with written reports by officers correctly recorded; council meetings monthly; the maintenance of a junior or intermediate league.

3. Quarterly reports to the district secretary; correct list of officers reported to the district secretary.

4. Average attendance upon the weekly devotional meeting equal to sixty per cent of the chapter membership; constant stress to be laid upon active participation in the devotional meetings by the members of the chapter.

5. Net gain in membership during the year equal to ten per cent of the membership at the beginning of the year.

6. One subscriber for the Epworth Era to every four members of the chapter (estimated on Epworth Era Day).

7. One study class in any authorized Epworth League course a reading circle using the Epworth League reading course; a paid pledge on the Epworth League missionary special.

8. Maintaining the three Epworth League covenants—the Quiet Hour, the Fellow Worker's, and the Christian Stewardship.

9. At least five per cent of the chapter membership studying for the Christian culture diploma; chapter representation at the summer assembly.

10. Ae definite plan of recreational activities and social service.

In estimating the grade of a chapter each numbered paragraph counts ten in a possible hundred. Awards shall be made upon a percentage basis. Certificates will be awarded at the annual Epworth League conference as follows: To the chapter making 70 points, a certificate with a red seal; to the chapter making 80 points, a certificate with a green seal; to the chapter making 90 points, a certificate with a blue seal; to the chapter making 100 points, a certificate with a gold seal.

Here comes old Calvary, Charlotte. Oh, yes, we are very much alive. One of the most interesting things now in our league is the "Steidley Mission Study Class." We find the book of Genesis very interesting and helpful.

On Thangsgiving night our league had a Thanksgiving service. A nice pprogram was rendered by both senior and junior leagues. Each one brought something for the needy, and six large baskets went out to cheer six families. That night we also started the Pollyanna game. I wish more leaguers would play that game; you not only give others pleasure but you get lots for yourselves.

This year our league gave Rev. and Mrs. Short a reception. This is Mr. Short's fourth year with us, and each year the league has extended to them the glad hand of welcome.

Our devotional meetings get more and more helpful. L. Chick.

MANY CHURCH SCHOOLS

Would have had to close
but for the

CHRISTIAN EDUCATION MOVEMENT

It has been a life-saver.
Their future will be secure
If subscribers will pay in full
Their pledges.

HAVE YOU PAID YOURS?

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond. Hookerton, N. C.

THE DISTRICTS

Our conference is divided into nine districts — Durham, Elizabeth City, Fayetteville, New Bern, Raleigh, Rockingham, Washington, Weldon, and Wilmington. Each one is presided over by a secretary. We have heard from one-third of the districts, about their work, their program for the year, and something of the accomplishments made. We should be glad to hear from the remaining six districts. Let us hear how the work is progressing in your district. We should like to hear from the unmarried ones first, because you are in the minority. This does not mean that we would postpone any writing on the part of the married secretaries. We want to hear from you all.

OUR MISSION PLEDGES

How are you paying your pledges for missions? These pledges mean the support of a very definite work. If you do not "carry on" in the paying of your pledge, the work must stop. There are 41 junior chapters, 35 intermediate chapters, and 176 senior chapters organized and working in our conference. These chapters have pledged $3160 for the support of missions. This money must be had for the work to be carried forward in the field.

It is a very hard matter to collect pledges at the very last minute of the conference year. That is bad business, too. Can you begin to collect your pledges now, and send a small check to help pay in part on the big work that the league conference is doing? Send a little check before the Christmas season. Gehrman Cobb, Box 295, Goldsboro, N. C., is treasurer for the conference, and is waiting to hear from you.

SLOGANS

Some of our leaguers would say, "Best City Wins"; other leaguers would say, "Weldon District Works." There are still others who would cry out, "Washington to the Top—March!"

Some would exclaim, "I am from 'The Standard District.'" Somebody would object and would yell back, "You're wrong; it is 'The Gold Seal District.'" And above all these cries would come the familiar words we have often heard, "Let me tell you what to do—'Boost Raleigh District, for Raleigh District Boosts.'" Some of the folks were silent in the crowd and were only listening in. They had no slogan.

Who were all these folks? Well, you might guess. Yes, you are right. They were the real live leaguers, all enthusiastic over their year's work, and planning bigger things for the coming year. They were at the assembly eating their first breakfast on the morning after arriving. Their reports were all made in full, their pledges paid, their spirits raised to their highest pitch, for this is the peak of the season when young folks come together for the climax of the year's work.

We will all hear these slogans again, and even new ones next summer. It is all a part of the league work.

AS A MAN THINKETH

If a man thinks everyone is against him, he will soon begin to treat them so they will be. If he thinks everyone is his friend, he will treat them right, unconsciously, and they will soon be his friends. The man who lives his daily life according to this formula has in his makeup a spark of sound and true philosophy that will make his life brighter. If we put into all the relations with our fellows a full measure of friendliness and good will, we are pretty sure to get it back, full and overwhelming. On the other hand, if a man is suspicious of everybody, every one will be suspicious of him. The man who goes about looking for a fight is sure to get licked some day, good and plenty.

True friendliness is founded on sincerity. And sincerity is about the only thing in this world that can't be counterfeited. The impulse toward friendliness springs from the very soul of a man.

The world needs friendlines, and kindness, and good will. Not Sundays only, but every day in the week, and every hour of the day. Think friendly thoughts. If you've got a soul, don't be ashamed of it. Bring it into the office with you. For the soul is the source and fountain-head of every good and worthy impulse. Put your faith in men. Believe they are your friends, and they will be.—Earnshaw Press of Boston.

MOTES—BEAMS

Motes are our individual peculiarities and faults. They are the things to be overlooked in the individual fellow. He just can't help from having his faults, it seems. It is easy to see these faults in our friends, too. We just want to tell them to him sometimes, but we are afraid that he may notappreciate the telling. Faults are harsh voices, dragging the feet, excessive giggling, peculiar ideas of dress, etc.

Beams are those big faults we have. They are so big that we can hardly see them ourselves. They are what make us narrow-minded and make our lives grow inward like toe-nails. And we are usually so sensitive, too. Beams are such things as uncharitableness, lack of forgiving spirit, having a chronic unkind spirit, feel your superiority above folks, cannot appreciate sincere words of advice, etc. Beams are just the big things that are so prominent in our lives.

Jesus said that a man with a beam in his eye was not fit to try to pick a mote out of his brother's eye. Here is a narrow-minded fellow, always un-

(continued on page fourteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.
Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Fall Ploughing—The superintendent of our farm and truck gardens has broken most of our land. He has sowed rye on part of it for a winter covering. Fall ploughing is a necessity if we are to obtain the best results. Our boys are getting some very practical ideas about farming as well as along other lines.

* * * *

Singing Class—The singing class has visited the following churches recently: St. Paul, Goldsboro; First church, Wilson; Oxford; Long Memorial, Roxboro; Sandford and Carthage. At each of these churches large and responsive congregations greeted them. From each of these churches I have received messages of a highly complimentary nature. It is very gratifying to us to know that our young people are making such a fine impression wherever they go. Mrs. Rives, lady manager, is appreciative of the expressions of approval which she receives from all the places she visits.

* * * *

Beautifying the Campus—Nature has done much for our grounds. Since our orphanage was established those in charge have added to its beauty. This fall we have been very busy putting the ground in good condition and sowing grass. Each year we want to make the campus and yards look more attractive. We desire to make our home just as inviting and beautiful as possible. The people throughout the conference openly declare that our campus is one of the most beautiful places in the state. If we had more money we could greatly improve the roads which run through our grounds. They need immediate attention.

* * * *

Regrettable—Several of our churches have turned their Thanksgiving offerings into the assessment instead of specials. Since our assessment amounts to one-half of our current expenses, and since I have repeatedly asked the conference not to increase the Orphanage assessment, I do think that our friends should let Thanksgiving offerings and all Sunday school offerings go to supplement our assessment. I believe if they would give the matter serious consideration they would see the necessity of sending us specials in addition to the regular ten per cent assessment. Let me beg all our pastors and churches to do more for us through specials than they have ever done before. The calls upon us to care for needy children is simply overwhelming.

* * * *

One Day's Income—There is a movement on foot to induce every individual to devote at least the amount of one day's wages or income to the Orphanage of his or her choice. If this movement should become general, the orphanages would receive a great impetus in the work which they are doing on limited resources. I sincerely rust that all who have not yet given to our beloved Methodist Orphanage will do so at once. This is the season when the heart of our people is turned towards the fatherless. Since I have been writing this paragraph a good woman here in Raleigh called me over the phone and asked for the address of one of our orphan girls who is at the State Sanatorium so that she might send her a Christmas gift. That is the kind of spirit that has the approval of our heavenly Father. Let us all strive to have pure and undefiled religion which visits the fatherless with our love and means.

FROM FAYETTEVILLE CIRCUIT TO SILER CITY

Having spent four helpful and exceedingly happy years on the Fayetteville circuit, as the Fayeteville session of our conference came to a close we realized the time our departure was at hand. Our lot had fallen in a pleasant place, and a great people had stood by us in the work of the kingdom in a glorious way. This was none the less true in the last days of our fellowship together. The pastor and his family were recipients of many valuable gifts from various individuals and organizations of the church as a token of love and appreciation. For all this we were profoundly grateful.

Time had wrought rapidly, the end had come, and in that tense moment as the appointments were being read our dear Bishop Denny assigned as our destination and place of labor for this year Siler City circuit. In this we rejoiced and thanked God.

In the afternoon of Thanksgiving Day we arrived at the parsonage of our new charge. Here we were met by several members of our congregation who had taken charge of the parsonage, making it ready for our coming. A nice supper had been prepared and placed on the dining table for our benefit. Having assured us they were glad to have us and that we were cordially welcome they departed to their homes and to their friends and neighbors, and returned Monday night and so severely pounded us that we shall not recover from the effects of it for many days hence.

So after all we preachers have much for which to be thankful. We have good friends and neighbors to find others wherever we go.

Our work has started nicely, and by the help of God we expect to make this one of the greatest years we have lived. Pray for us and we shall ever pray one for another. W. L. Maness.

TURN OF THE ITINERANT WHEEL

Another annual revolution of the itinerant wheel that lifted me up from Henrietta-Caroleen three years ago and set me down at Burnsville has brought me back from the mountains and located me in the quiet little lumber manufacturing town of Gilkey in one of the best parsonages we have ever lived in, and was neighbor to C. F. Cline, one of the best business men in the state, secretary and treasurer of the Gilkey Lumber Manufacturing Company, and secretary of every church organization from the district stewards' meeting down to the church conference. This is my tenth year in the Marion district. I have been in it longer than any other preacher. Am serving under my fourth presiding elder. The district is making great gains. The meeting of the pastor, lay leaders and district stewards was very harmonious, and the adjustment of the appropriations very satisfactory.

They were fixed in open conference by the district stewards after free discussion from the floor by steward, pastors, lay leaders and visitors. And while the amount handed down from the annual conference to the district from some unexplainable cause was an increase of nearly $800, and while the district last year only paid about 60 per cent of her benevolences, yet with the wise readjustment of the amount to the various charges I believe a greater per cent will be raised this year. The stronger churches, such as Morganton, Marion, Rutherfordton, Forest City, Spindale and Cliffside, not only assumed the amount of increase on the district, but took from the weaker charges that had not been paying and added to these stronger charges. So many of the weaker charges have a decrease over last year. Some of them had been assessed out of proportion to the amount assessed and paid on salaries.

Children Cry for



Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless - No Opiates. Physicians everywhere recommend it

Our new presiding elder, Brother Cole, has been with us, preaching twice and holding our first quarterly conference. His preaching, administrative ability and social qualities show him to be the right man in the right place. His preaching is thoughtful, his executive work painstaking and business like, and his social qualities pleasing. With good roads, a good coupe, a man strong in body, vigorous in mind, full of hopeful enthusiasm, the district will not suffer under his wise, sane and safe leadership. With the unification question out of the way and election of delegates to the General Conference over, we can turn our attention to the one great business of the church—the salvation of the lost. While we did not all get elected to the General Conference and we did not get all the delegates we voted for elected and unification is not going as all wanted it, yet the church still abides and the kingdom of God is coming. Only one mistake in the election of delegates to the General Conference—I was not elected. But I got one vote, and I did not vote for myself either. Some member of the conference showed good judgment, but he was in a hopeless minority. I think I will survive the great disappointment.

J. B. Tabor.

Norfolk Southern Railroad

Passenger Schedules Effective Feb. 1, 1925. From Raleigh, N. C. Daily.

Leave For:		Arrive From:
6:15 a m (a)	Norfolk	8:30 p m
7:30 a m (b)	Charlotte	5:15 p m
3:00 p m	Washington	1:05 p m
9:45 p m (d)	Norfolk	7:05 a m

(b)—Connects week days for Fayetteville.
(a)—Parlor car—Marsden to Norfolk.
(d)—Sleeper to Norfolk.
C. W. SEAGLE, City Ticket Agent.
J. E. SINGLETON, Depot Ticket Agent.

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Louisville, Kentucky.

REPORT OF BOARD OF TEMPERANCE AND SOCIAL SERVICE, W. N. C. CONFERENCE, 1925

We hold that the greatest concern for the church today is the bringing of family life to a higher state of efficiency, in which chilren will be given their rights to health, to play, and to education; and in which growing boys and girls will be trained by their parents to ideals of honor and to habits of industry; while adolescent youth will be encouraged in those reachings after a broader civic and religious life natural to that period of development.

If children are rude and disobedient whose fault is it? If high school boys and girls indulge in forbidden fruits who is to blame? Are not the responsible persons the parents who have allowed disobedience to go unchecked from early childhood and have turned over to boys and girls of immature judgment the entire direction of their lives?

We believe that parents must be called back to a finer sense of this responsibility of parenthood and that there is no organization save the church than can call them to this high duty. Our homes must take their ancient place as social centers where that first social group, parents and children, will find pleasure in companionship in all sorts of games, in talk, and music. The confidence thus engendered will prevent the wrecks of many young lives broken on the rocks of misspent leisure. We believe that parents owe their children this companionship and that they have no right to transfer this responsibility to the producers of motion pictures or to any other purveyors of commercialized amusement.

Marriage and Diverce.

Divorce in the United States has increased 500 per cent in the last 50 years. Divorce is increasing more than 11 1-3 times as fast as our population. Each year we have between seventy-five and eighty thousand children robbed of one or both parents by the disruption of the home through divorce. The records of reformatories show that 40 per cent of the inmates come from homes broken by divorce. We recommend federal legislation for a uniform divorce law as one means of checking the inroads on the sanctity of family life.

Since hasty marriages contribute to divorce we ask your support for the bill which failed of passage in our state legislature last year, but which will be introduced at the next session which calls for the publication of the intent to marry two weeks before the marriage ceremony.

The Use of Leisure.

We desire to call to your attention the duty of the church to uphold and promote community recreation for its recognized value as a part of physical and moral training, since "Play is stronger than vice and play only can stifle the lust for vice." We urge the social service committees of churches to ally themselves with the recognized agencies that are promoting play and play grounds, and especially commend tion of the Play Ground and Recretation Association of America, which has co-operated with North Carolina cities under its field secretary, Dr. Willis J. Parker of Charlotte, N. C.

Motion Pictures.

With all its possibilities for good, the motion picture today is a menace to the morals of our youth. There are motion picture producers who persist in making vice alluring. The situation calls for an aroused and militant public sentiment. We advocate federal censorship of moving picture films and federal regulation of the moving picture industry.

Bad Literature.

The sale of salacious sex magazines is doing much to corrupt the imagination of our boys and girls. We suggest to parents that they examine the reading matter in the hands of their children. We commend to local church social service committees the investigation of the character of magazines and books on sale in their communities and the removal from sale through proper methods of those found unfit.

Prohibition and Law Enforcement.

Believing that the real fight is still ahead for the enforcement of the prohibition laws we urge continuance of efforts to uphold those public officials whose duty it is to discover, arrest and try violators of the law. We can help by serving on juries, when called; by giving verdicts in accord with the evidence and by commending the local newspapers that support law enforcement. We know that powerful forces are working in subtle ways to discredit the results of prohibition and for the repeal of the Volstead law and that we must not be lulled into a false sense of security nor rest until the law is effectively enforced. Nor must we cease to teach temperance and law observance in the schools, Sunday schools and from the pulpit.

Since the Anti-Saloon League is the special agency through which the united churches are making their fight against the liquor traffic we pledge it our continued support.

Use of Tobacco.

Since the tobacco habit is injurious to the youth of our land we would suggest that the social service committees of our local churches co-operate with the civil authorities in enforcing the law forbidding the sale of cigarettes to minors. We urge leaders of Epworth Leagues, Sunday school superintendents and teachers to teach the injurious effects of tobacco.

Child Labor Legislation.

The General Assembly of North Carolina took no forward step at its last session in child labor legislation. Those who based their opposition on states rights, and contended that the state would make ample provision for the protection of the children of the state. We favor the enactment of proper laws by the state of North Carolina to give that measure of protection that would have been given by the ratification of the proposed amendment.

Co-operation With the State Board of Public Welfare.

From year to year we have commended to your support the projects of this board, several of which have been realized. We come to you this year with four projects that deserve fulfillment for which we ask your furtherance.

First, The establishment of a farm colony for women prisoners where they may work under healthful conditions.

Second, The establishment of a reformatory to which criminals from 16 to 21 years of age may be committed, separated from older criminals, and trained with the hope of restoring them to society as citizens.

Third, The adoption by the state of the reformatory for Negro girls at Efland. This school is the project of the colored women of the state, who have saved, sacrificed and given that they might save the delinquent girls of their race from lives of evil. The white women of the Administrative Council sponsored it last year when the Colored Women's Federated Clubs offered it to the state. Owing to the program of economy it was refused by the legislature. We ask you to interest your legislators in this institution. Those who visit the jails and juvenile courts know how desperately it is needed.

Fourth, Enlargement of the Mothers' Aid Fund. This fund is administered jointly by the state board and the county welfare agent and commissioners. It was cut last year from $50,000 to $30,000.

We know that you are in a position to interest thousands of citizens in these state agencies that are working to repair the havoc caused by broken homes. Let us urge you to make use of the months intervening before the next legislature convenes to instruct and interest church people in this beneficent work, and then let us keep the spirit of Christ moving through these public agencies for human betterment.

Social Service for Rural Churches.

The open country presents our greatest social problem and has received the least attention at our hands. We are deeply gratified by the recent gift of James B. Duke which was directed to rural work in our state. We urge the appointment of social service committees in every rural church, and the preparation of a proper course of study for the direction of these committees. We should be glad to see these courses given in our standard training schools conducted by our Sunday School Board and credits given for the work done in them.

We urge this conference to establish at least two demonstration charges composed of forward looking country churches in which part of the demonstration shall be along the lines of social activities. This board pledges its co-operation in the establishment of such charges.

Near East Relief.

We commend to our churches continued support of the work of the Near East Relief as the act of mercy from the citizens of a rich land to a stricken people.

W. L. Hutchins, Chm.
Mrs. W. A. Newell, Sec.

NEED OF FICTION AND HISTORY BOOKS IN THE WEAVER COLLEGE LIBRARY

We have at Weaver College a very adequate library with the exception of a shortage in fiction and history books. In all we have about three thousand volumes, many of which deal with subjects pertaining to religion. There are only about fifty books of fiction and many of which deal with subjects pertaining to religion. There are only about fifty books of fiction and many of these are very elementary. Many subjects that we are required to read in the college classes are not to be found in the library. We do not have a library fund and the only thing that we can do is to call on the friends of the college to supply his deficiency by gifts. We are sure that this call will meet with the hearty response that has always greeted the needy calls of Weaver College. If anyone has books on friction or history, more especially, if you will please mail them to the college we will gladly pay the charges.

Ray Carpenter, Librarian.

MY THANKSGIVING

Leanna Geddie, Class '26 of Greensboro College.

Some folks, countin' up my blessin's,
Wouldn't think I had so much—
Just a sort of bed to sleep on,
Things to eat, to wear, and such.

But, you know I'm thinkin' diff'rent,
I got things that they don't know.
Got a path I like to walk in,
Got some flowers by my door.

Got a cur'ous kind o' call that
Makes the birds come close around.
Got a place I like to sit, an'
Watch the blazin' sun go down.

Got a musin' disposition,
Got some time to think and dream;
Got a sort of habit wonderin'
How I fit into the scheme.

Got a lot of things to think of;
Things I uster love to do,
Folks that uster be here with me,
Folks I loved and knew were true.

Got a peaceful, trustin' feelin'
That the world is managed right,
That it is good for all of us
To have some darkness and some light.

When I thank the One who made me
For the things He gave to me,
I thank Him for His plan that
I might think and feel and be.

Mother!

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Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

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Specimen of Type.

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Our Little Folks

SHARING CHRISTMAS

By Maude Wood Henry.

It seems, with Christmas time so near,
That birds and beasts should have some cheer.
How would it be if girls and boys
Shouldl share with them their Christmas joys?

What real pleasure it would be
To trim the birds a Christmas-tree,
And give them on this day, at least,
An extra special Yule-tide feast,

With crumbs and suet, nuts and seeds,
And everything a bird most needs
When its supplies are all ice-bound
And cold and frozen is the ground.

There's many a cat and dog astray
That suffers hunger Christmas day.
If one of these you chance to find,
Would it not pay you to be kind?

To give these waifs a Christmas meal
I'm sure would make you children feel
As happy as the grown-ups do
When they give Christmas cheer to you.

—Our Dumb Animals.

A REMARKABLE RABBIT

By Georgina W. Pelton.

Did you ever see a little rabbit chase a big dog? I did yesterday. They are playfellows.

The rabbit is a tame one. It is black and white. It has a little house (a box with a bed of straw in it) and a large yard fenced with wire netting. It makes little use of house and bed, however, preferring to sit outside even on cold January nights, with the mercury in the 30's and 20's.

Mick, the dog, is a large handsome fellow about a year old. He is part shepherd.

I went out with a photographer, who had been asked to take a motion picture of the remarkable occurrence of a rabbit chasing a dog.

When we first saw Peter Rabbit he was in his pen. Mick was called, and went close up to Peter and turned around and lay down by him. He was encouraged to get up and take more notice of Peter. They shared a slice of bread. Sometimes Mick spoke to Peter in a quick, short bark. Sometimes he put his nose through the netting. If Peter jumped a way, he was not afraid to come back again. He came back repeatedly, and stayed near the dog most of the time. At no time did he put a considerable distance between Mick and himself. He could have bounded yards away.

After a while Mr. X. let Peter out. He nibbled the grass. Every now and then Mick would interrupt Peter's meal and chase him. Peter would run a little, then stop to eat grass; and then, when Mick bothered him again, he would turn quickly and chase the dog. This happened over and over again. You would have laughed to see it.

Perhaps some day you may see it at a motion picture theatre.

Mr. X. said Mick and Peter played in this way by the hour last summer.

THE GIANT GRASSES

We are all familiar with bamboo fishing poles; some of us have seen canes made of bamboo; and all who have been fortunate enough to travel in tropical regions, either in our own or in foreign lands, know that the uses made of bamboo in its native land vary greatly. Every country has some special provisions through which people can live comfortably, and nowhere is more complete provision made than in the bamboo-growing countries. The uses of bamboo are many, and it is generally distributed throughout warm regions.

There are more than two hundred species, and the taller one may be thirty to fifty or even one hundred feet in height. Some form a veritable jungle, the shade of which is most grateful to the natives on a hot day. From each stem several sprouts or suckers appear. In China plantations of bamboo have long been cultivated, just as much care being taken in the propagation as with corn or rice.

The stem is made up of a succession of joints, much like a stalk of corn, timothy, or any other well-behaved grass. At each joint there is a little partition across called a node, and in many species the center is filled with a pith. When both nodes and pith are removed, there remains a long tube which serves well the purpose of a water pipe. Often one may see native women trudging along the road carrying a long section of bamboo over the shoulder. This has had the inner nodes removed, and is like a cylindrical water bottle. It is a favorite way of carrying the juice of the cocoanut palm.

In many of the countries where the bamboo grows freely earthquakes are common, and building of heavy timbers greatly increase the danger to life. Here the bamboo is of the utmost importance, being light yet sufficiently strong. The stems are used for framework, and the leaves make an excellent thatch. These houses are not only the safest that can be made in a country of earthquakes, but they are comfortable and very artistic. Bridges are often constructed of bamboo, and for foot-passengers they have the same advantages noted in the houses. Split bamboo is used for fishing-nets as well as fishing-rods. The matting which sometimes incloses goods sent to us from the Orient is most likely made from it. So is the umbrella-shaped hat which the natives wear as a protection from the hot sun.

The Chinese have long employed the pith in the manufacture of paper. Western manufacturers have been experimenting with it, and it is not improbable that with our own diminishing forest supply the bamboo will step in as a welcome addition to our spruce and other soft-wood trees needed in the manufacture of paper. Natives have long ago shown us how to weave elaborate baskets from bamboo, and it is possible that in a few more years we shall show them uses for it which will greatly increase the demand for this giant among grasses.—Bessie L. Putnam, in the Christian Endeavor World.

CHRISTMAS FOR THE BIRDS

Among other delightful traits of the Scandinavian people is their custom in the Yule festivities of thinking not only of the happiness of their little ones, but of teaching these children to bear in mind the happiness of others and in particular of the animals about them. We have seen that they never omit to provide the trusty household nisse with his Yule dinner of porridge. But they also remember the birds. At the Yule-tide season the market-place of Christiania (now Oslo) presents a very gay aspect, filled as it is with spruce trees of all sizes for the children's festival. But there is a feature in the Norse Christmas that I have not heard of in any other country, in that in this market-place there is for each Christmas tree a Juleneg, or little sheaf of barley, each person who buys a tree buying also a sheaf. Then, when the tree is set up in the main room of the house at Yule-tide for the bairns (born, as they are called in Norway), the sheaf of grain is fastened on the end of a pole and put out in the yard for a Christmas feast for the birds! If the degree of civilization of a people can be measured by its behavior to the animals about it, then this custom denotes in the Norsemen a very high plane indeed.—Our Dumb Animals.

Here lies the remains of a radio fan,
Now mourned by his many relations;
He wnet to a powder mill, smoking his pipe,
And picked up by twenty-one stations.

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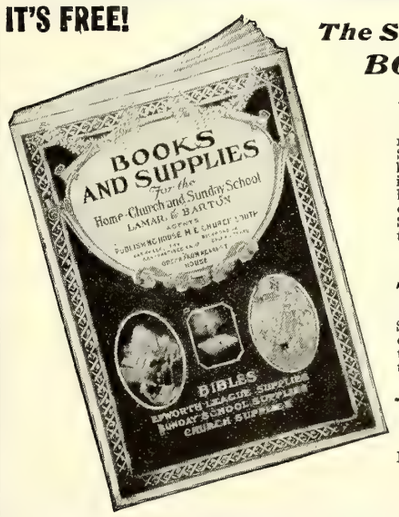
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I know there is nothing that can come up to Mrs. Winslow's Syrup for a baby and I feel that it was a God-sent blessing to me. I will tell any mother what it has done for my baby.

With all good wishes to you and your preparation,
Respectfully,
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The Memphis Meeting

Registration closes December 15th. If you want a place in the Convention your application for a credential must be in the office of the Executive Secretary by this date. Under no circumstances will home entertainment, either free or Harvard plan, be provided for any who register after December 15th.

Every one who expects to attend the convention must secure a ticket of admission. To secure a ticket of admission, one must pay the registration fee of $5.00. No one will be admitted to the convention without the ticket of admission. If you expect to visit the convention, secure your credential before December 15th.

SEND YOUR APPLICATION FOR CREDENTIAL TOGETHER WITH REGISTRATION FEE OF $5.00 before December 15th to

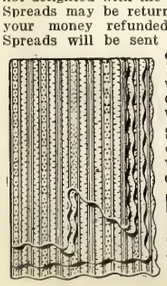
Ralph E. Nollner, Executive Secretary, 810 Broadway, Nashville, Tenn.

Only fifteen hundred places in the Convention are now available. Credentials will be issued in the order in which applications are received until these places are taken. We advise early application if you want a place in the Convention.

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Price of Cloth $2.10 per yard, delivered. If on receiving these Bed Spreads you are not delighted with the quality and price, the Spreads may be returned to us unused and your money refunded. Or if preferred, Spreads will be sent C.O.D. with privilege of inspection. These handsome Spreads are well constructed in every respect and will give good service.



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AN APPRECIATION

It is with real grief in our hearts that we give up Brother G. T. Adams and his family as they leave us to go to their new home in Sanford.

During the past three years in which Brother Adams has been our pastor he has endeared himself to the hearts of many, not only of his own congregation, but of the whole town, and we shall miss him sadly.

He has been a most faithful pastor, visiting in the homes of his people, always bringing cheer and sunshine. Many a burden has been lifted or made lighter by his cheery smile, cordial handshake, and words of sympathy and love. He has truthfully been called "A scatterer of sunshine." His attitude of love toward the young people and little children is most beautiful.

Brother Adams' sermons, in which he has ever lifted up Jesus Christ, have been real spiritual feasts, kindling within our hearts a desire to know our Lord and Master better, to be more like Him, and to serve Him more faithfully.

We love Brother Adams and his family and wish for them all that is best.

One of His Flock.

N. C. LEAGUE

(*continued from page ten*)

kind, feels he is above everybody and everything in the world trying to tell a person that he has a little fault, say excessive giggling, he would point to him for his correction. It was absurd, ridiculous—even out of place for such a thing to be done, Jesus would say. It was unchristian in the sight of the eyes of Jesus. He would want His followers to be all things to all men, to love, lift and encourage all the activities of all men everywhere. His would be that spirit of love.

It has been thought for a long time by many church people that Paul was the first man to follow truly in the steps of the Master, with his dynamic influence, and spirit. Recently when men have been studying the Bible more closely, a doubt has arisen as to Paul's place as leader of the early church. These students have declared that Peter more truly represented the spirit of the Master, and is therefore the greater apostle of Jesus.

Feeling sure there are some leaguers who are quite well read on this subject, we are asking if they would contribute something to this page concerning these two men. Who was the greater representative of the spirit of our Master, Peter or Paul? Who was the greater exponent of his creed, his faith, his life? We are hoping to hear from you students.

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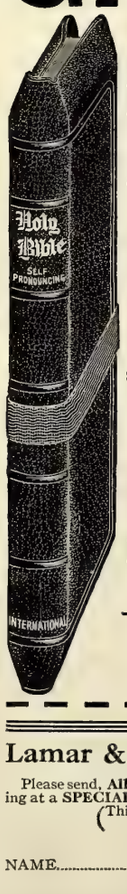
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and of Ăr'pad? where *are* the gods of Sĕph-ar-vā'im, Hē'nā, and I'vah? have they delivered Să-mā'rĭ-a out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that

against Lib
that he wa
9 And wh
ha-kah kin
is come ou
sent messe
ki'ah, sayin

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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
FIRST ROUND

	December
Fairview, Tweeds, 11	13
Oakley, night	13
Henderson Ct., Fruitland, 11	19-20
Elk Mountain, night	20
Swannanoa, Azalea, 11	27
Black Mountain, night	27
January	
Spring Creek, Fairview, 11	2-3
Marshall-Hot Springs, 3 and night	3
Saluda-Tryon, Saluda, 11	10
Hendersonville, night	10
Rosman, Rosman, 11	17
Brevard, night	17
Leicester, Leiscester, 11	23-24
Bethel, night	24
Sandy Mush, Brick Church, 11	30-31
Chestnut Street, night	31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FIRST ROUND

	December
Pineville, Pineville, 10	10
Chadwick, 7:30	10
West Charlotte, 7:30	11
Wadesboro, 11	13
Bethel-New Hope, 3	13
Morven, 7:30	13
Lilesville, Lilesville, 11	14
Ansonville, Ansonville, 2	14
Monroe, 11	20
Thrift-Moores, 3	20
Belmont Park, 7:30	20
Duckworth Memorial, 7:30	21

District stewards meet at Tryon Street church on November 24 at 2 p. m.

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro,N.C.
FIRST ROUND

	December
West Greensboro, Muir's Chapel, 11 & night	12-13
Liberty, Staley, 11	13
Carraway Memorial, night	16
Wentworth, Salem, 11 & 3	19-20
Ruffin, Pelham, 11	20
Deep River, Cedar Falls, 11	27
Centenary, night	27
January	
Reidsville, 11	3
Bethel, night	3
Randleman, St. Pauls, 11	10
College Place, night	10
Gibsonville, Gibsonville, 11	17

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.

	December
Cliffside, Cliffside, 11	13
Henrietta-Caroleen, Caroleen, 7	13
McDowell, Nebo, 11	19
Marion First Church, 11	20
Cross Mills, Cross Mills, 7	20
Broad River, Kiesler Chapel, 11	27
Forest City, Forest City,, 7	27
January	
Bostic, Oak Grove, 11	3
Spindale, Alexander, 7	3
Old Fort Circuit, Ebenezer, 11	10
Old Fort, 7	10
Marion Circuit, Murphy's Chapel, 11	17
Marion Mills, Clinchfield, 7	17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.
FIRST ROUND

	December
Yadkinville, Prospect, 11	12
Jonesville, Jonesville, Sunday	13
Ararat, Mount Herman, 11	19
Dobson, Rockford, Sunday	20
Summerfield, Battle Ground, Sat. & Sun.	26-27
Stokesdale, Stokesdale, Sun. night & Mon.	27-28
January	
Danbury, Davis Chapel, Sun. 11	3
Walnut Cove, Walnut Cove, p.m Q. C. & nigth	3

NORTH WILKESBORO DISTRICT
Seymour Taylor, P.E., Noth Wilkesboro, N. C.
FIRST ROUND

	December
Laurel Springs, Nathan's Creek	12
Jefferson, Bethany	13
Sparta, Shiloh, 11	19-20

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

	December
Hiddenite, Hiddenite, 10	10
Taylorsville, 7	10
Granite Falls, 11	13
Lenoir, Frist, 3	13
Davidson, 7	16
Maiden, 11	20

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

	December
Landis, Oak Grove, 11	12
Kannapolis, 11	13
China Grove, night	13
Mount Pleasant, Center Grove, 11	19
Westford, 11	20
Harmony, night	20
Norwood Ct., Cedar Grove, 11	26
Norwood, 11	27
January	
First Church, Salisbury, 11	3
Park Avenue, night	3
Spencer Central, 11	10
North Main, night	10
Yadkin-Rowan, Yadkin, night	13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

	December
Cherryville Ct., Mary's Grove, 11	12
First Church, Cherryville, 11	13
Belwood, Fallston, 3	13
Bessemer, Bessemer, night	13
Trinity, night	16
Cramerton, 11	20
McAdenville, night	20
Crouse, Antioch, 11	26
King's Mountain, 11	27
Franklin Ave., night	27

WAYNESVILLE DISTRICT
P. W. Tucker, P.E., 752 Branner Ave., Waynesville, N.C.

	December
Macon Circuit, Union, 11	11
Franklin Ct., Clark's Chapel, 11	12
Franklin Street, 11	13
Jonathan, Jonathan, 11	20
Dellwood, Dellwood, 11 and 3	19-20
Bethel, Liberty, 11	26-27
Waynesville, night	27

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
FIRST ROUND

	December
Cooleemee, Cooleemee, 11	13
Davie, Concord, 3	12-13
Burkhead, Burkhead, 11	20
Lewisville, Sharon, 3	19-20
Hanes-Clemmons, Hanes, night	20
Walkertown, Walkertown, 11	27
Kernersville, Kernersville, night	27
January	
Welcome, Midway, 11	2-3
Ardmore, Ardmore, night	3
Thomasville Ct., Fairview, 11	9-10
Trinity, Trinity, night	10
Oak Ridge, Oak Ridge, 11	17
Central Terrace, Central Terrace, night	17
Ogburn Memorial, Ogburn Memorial, 11	24
Forsyth. Mt. Tabor, 3	30-31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

	December
Duke Memorial (laymen's meeting)	13
Lakewood, 11	20
West Durham, night	20
Graham-Haw River, Graham, 11	27
South Alamance, Sewpsonville, 3	27
Mebane, night	27
January	
Milton Ct., Milton, 11	1
Leasburg, Bethel, 11	2-3
Brooksdale Ct., Brooksdale, 11	9
Long Memorial, 11	10
East Roxboro, Grace, night	10
Hillsboro Ct., Eno, 11	15
Cedar Grove Ct., Cedar Grove, 11	16-17
Carr, night	17
Person Ct., Lea's Chapel, 11	22
Burlington Ct., Mt. Vernon, 11	23
Front St., Burlington, 11	24
West Burlington, night	24
Mt. Tirzah Ct., Mt. Tirzah, 11	30
Webb Avenue, 11	31
Calvary, night	31

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

	December
South Camden, Resleya	12-13
City Road, night	13
Pasquotank, Newbegun	19-20
First Church, night	20
Pantego-Belhaven, Belhaven	27
January	
Gates, Zion	2-3
North Gates, Kittrells	3-4
Chowan, Anderson	9-10
Edenton, night	10
Perquimans, Winfall	16-17
Hertford, night	17
Currituck, Zion	23-24
Moyock, Moyock	30-31

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

	December
Hemp, Tabernacle, 2 p.m.	12-13
Carthage, Carthage, night	13-14
Haw River, Bynum	19-20
Pittsboro, Pittsboro, night	20-21
Duke, Duke, 2:30 p.m.	26-27
Dunn, night	27-28
January	
Fayetteville, Camp Ground	3
St. Paul, St. Paul, night	3-4
Glendon, Fair Promise	9-10
Siler City, Siler City, night	10-11
Steadman, Cokesbury	15
Bladen, Windsor	16-17
Roseboro, Bethel	18
Goldston, Goldston	23-24
Sanford, night	24-25
Elizabeth, Trinity	30-31

NEW BERN DISTRICT
J. W. Wooten, P.E., 187 Middle St., New Bern, N. C.
FIRST ROUND

	December
St. Paul, 11	6
Mt. Olive Ct., Smith's, 11	12-13
Mt. Olive and Calypso, 7:30	13
Pink Hill, 11	14
Atlantic-Straits, Williston, 11	20
Beaufort, p.m.	20
Jones Ct., Trenton, a.m.	27
Riverside, p.m.	27
January	
Grifton-Sharon, a.m.	3
Queen Street, p.m.	3
La Grange-Hickory Grove, a.m.	9
Snow Hill, a.m.	10
Centenary, p.m.	12
Dover, a.m.	16
Seven Springs-Beston, a.m.	17
Oriental, a.m.	24
Hookerton, a.m.	31
Ocracoke, in January.	

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

	December
Fuquay Ct., Fuquay	12-13
Bailey, Bailey	19-20
Zebulon, Zebulon, 2:30	20
Garner, Garner, 2:30	22
Central, 11	27
Epworth, 7:30	27
January	
Edenton Street	3
Millbrook, Pleasant Grove	8
Four Oaks, Four Oaks	9-10
Benson, 7:30	10

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

	December
Ellerbe, Ellerbe, 11	12-13
Caledonia, Caledonia, 10:30	16
St. John and Gibson, Gibson, 11	19-20
Roberdel, Roberdel, night	20
Mount Gilead, 11	27
Mount Gilead Ct., afternoon	27
January	
Laurinburg, 11	3
Red Springs, night	6
West End, Hoffman, 11	9-10
Rowland, Rowland, 11	13
Maxton, 11	17
Rockingham, night	17-18
Aberdeen-Vass, Aberdeen, 11	23-24
Raeford, Raeford, 11	27
Troy, 11	31
Montgomery Ct., Troy, 2:30	31

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

	December
Ingold, Garland, a.m.	13
Clinton, Clinton, p.m.	13
Tabor, Tabor, a.m.	19-20
Chadbourn, Chadbourn, p.m. & a.m.	20-21
Burgaw, Burgaw, a.m.	27
Wilmington Ct., Wesley Memorial, p.m.	27
Whiteville, Whiteville, p.m.	30
January	
Kenansville, Kenansville, a.m.	3
Faison and Warsaw, Faison, p.m. & a.m.	3-4
Jacksonville-Richlands, a.m. & p.m.	10
Carver's Creek, Council, a.m.	17
Hallsboro, Wannanish, 3 p.m.	17
Wallace-Rose Hill, Rose Hill, a.m. & p.m.	23-24
Magnolia, Magnolia, a.m.	24
Town Creek, Bolivia, a.m.	29
Shallotte, Concord, a.m.	30-31
Southport, Southport, p.m.	31

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

	December
Henderson, First Church, 11	13
White Memorial-City Road, City Road, night	13
Murfreesboro and Winton, Murfreesboro, 11	16
Ahoskie Chg., Ahoskie, 11	17
Aulander Chg., Aulander, 11	17
Windsor Chg., Windsor, 11	19-20
Williamston Chg., Williamston, night & 11	20-21
Rosemary Chg., 11	27
Roanoke Rapids, night	27
Garysburg Chg., Garysburg, 11	30
Northampton, Jackson, 11	31
January	
Rich Square Chg., Rich Square, 11	2-3
Conway Chg., Conway, night & 11	3-4
Battleboro-Whitakers, 11	10

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

	December
Rocky Mount, Clark St., a.m.	13
South Rocky Mount, night	13
Swan Quarter Ct., Swan Quarter, a.m.	19-20
Mattamuskeet Ct., Watson's Chapel, night	20
Fairfield, night	21
Grimesland Ct., Grimesland, a.m.	27
Ayden, night	27
January	
Aurora Ct., Aurora, a.m.	2-3
Washington, night	6
Robersonville Ct., Robersonville, a.m.	10
Tarboro, night	10
Vanceboro Ct., Epworth, a.m.	16-17
Rocky Mount Ct., Marvin, 3 p.m. and a.m.	23-24
Rocky Mount, First Church, night	24
Elm City, a.m	31
Farmville, night	31

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IN MEMORIAM

HUNTER—William H. Hunter was born June 2, 1846; died October 30, 1925, making his stay on earth 79 years, five months and 29 days. He was married to Miss Julie Faircloth April 29, 1869. Brother Hunter joined the Moravian church many years ago, and later transferred his membership to the M. E. Church, South, of Troutman, N. C. He leaves a wife, a son and daughter, six grandchildren and six great-grandchildren to mourn his going. D. A. Oakley, P. C.

RUSH—Mrs. Fannie R. Rush, wife of Harris Rush, passed to a Christian's reward from her home in Asheboro November 13, 1925, in her fourteenth year. Before her marriage 49 years ago she was Miss Fannie Hix of Randolph county. A husband and five children survive. The children are Mrs. Agnes Barker, Mrs. Juanita Lassiter, Clarence Rush, Mrs. Monia Smith and Mrs. Luciile Meader.

Mrs. Rush was a consistent member of the M. E. Church, South, from her girlhood. Her death followed a lingering illness, which she bore with cheerfulness and Christian fortitude. A large concourse of friends and relatives signified their love by attending her funeral and by a wealth of floral offerings. Her body rest in the Asheboro cemetery. W. H. Willis.

SMITH—John B. Smith was born April 11, 1857, and departed this life October 22, 1925.

Brother Smith professed faith in Christ early in life and joined the Methodist Episcopal Church, South, and remained a faithful member of the same until his death. He was not only a member of the church but he was a good man. No one had or held anything against Brother Smith.

One June 18, 1892, Brother Smith married Miss Nannie E. Baldwin. To this union were born six children, four boys and three girls.

The body of Brother Smith was laid to rest in the cemetery at Ellerbe, N. C. The funeral services were conducted by the writer, assisted by Brother McIntyre of the Presbyterian church and Brother Ruffan of the Baptist church. W. F. Trawick, P. C.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Centenary Methidst church wishes to pay loving tribute to the memory of a loyal member, Mrs. P. R. Lewis. We realize our society has sustained a great loss and our church as faithful member. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we thank our heavenly Father for her Christian life and for the divine grace which enabled her to be a helpful wife and a loving, ideal mother.

Third, That we extend to the bereaved family and to the many who loved her our heartfelt sympathy.

Fourth, That a copy of these resolutions be spread upon the minutes of the society, and copies sent to the family and the North Carolina Christian Advocate.

Mrs. J. B. Pleasants,
Mrs. T. A. Glascock,
Committee.

TURNER—Mrs. Julia Harlee Turner, daughter of Nathaniel and Julia Josephine McCall, was born in Florence, S. C., April 11, 1867. She was reared in Rockingham, N. C. After the death of her father she came with her mother to Statesville. She graduated from the Statesville Female College with honors, standing at the head of her class, and taking medals and prizes. She afterward taught in the college for two years, and also in the graded schools of Statesville about five years, and in the Durham schools one year.

She was married to Hon. W. D. Turner June 9, 1897. To this union were born four children, two of whom died in infancy. She is survived by her husband and one son, Dent, who is engaged in the legal profession with his father, and by a daughter, Miss Dorcas Tomlin Turner, who is in the senior class at Duke University.

Mrs. Turner embodied the high qualities of true and pure womanhood. She believed that activities embracing forms of service was a happy part of normal life. This belief expressed itself in industry.

She was blessed with a strong intellect, which was not only developed under her discipline of schools, but which was fed by the best in literature. She enjoyed history, but found much delight in poetry. She was fond of art. The aesthetic appealed to her.

She was a woman of culture. She had gifts that enabled her to speak before a company of people with grace, ease and effect.

But better than the enumeration of high endowments are two words which serve as an index to her character and life. One is that of her bereaved husband. He said to me: "She made my home a heaven."

The other word of which we speak is a word of the departed one as she came near the end of the way. It was this: "It takes more religion to live by than to die by." This evidently means that she was not afraid to die. The sting of death was gone.

She passed into the heavenlies November 14, 1925. Funeral services were conducted from the residence November 16 by her pastor, assisted by Rev. J. E. Abernethy, and the body was laid to rest in Oakwood cemetery.
M. F. Moores.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His inscrutible providence has seen fit to remove from our midst our beloved member, Mrs. E. F. Paschal, who has labored with us faithfully for many years; therefore be it resolved:

First, That we, the members of the Woman's Missionary Society of College Place church, feel deeply the loss which our society, the church and the community have sustained in the passing of this good woman.

Second, That we commend to those who are left her noble example, remembering always her remarkable gaithfulness and devotion to duty, and trusting that we may follow the Christ whom she loved with such wholehearted devotion even as she did—many times pursuing the path of duty with tear-blined eyes, holding only to His hand. That we extend our deepest sympathy to the bereaved family, while we bow in humble submission to the will of God, knowing that which is our loss is her gain.

Third, That a copy of these resolutions be spread upon the minutes of our society, that a copy be sent to the bereaved family and a copy sent to the North Carolina Christian Advocate.

Mrs. F. M. Jackson,
Mrs. J .R. Jeffreys,
Mrs. J. W. Long.

IN MEMORIAM

For the past several months we have greatly missed the presence and smiling face of our beloved teacher and friend, Brother Isaac H. Sullivan, who at 8 p. m. July 29, 1925, was called from our midst to dwell in that heavenly home prepared by God for such as he. Brother Sullivan had been a member of the Ansonville Methodist church and Sunday school tor about 50 years. During this period he had served in most of the offices of the church, and for the past 40 years, approximately, he served as a faithful stewart of the church. For several years pior to his death he was our teacher of the Bible class. Brother Sullivan was faithful in every branch of the church work to which he was connected at various times during his life. His faithful attendance of the Sunday school (being always in his accustomed place) has been a constant source of inspiration to us and those with whom he came in contact, to ever push forward in the faith, that we may reach that heavenly city whose builder is God.

Brother Sullivan's religion was not of a type useful only on the Sabbath day, but at all times his faith was just as strong, his counsel as timely, and his walk with God just as circumspect as on the Sabbath day. We thank our heavenly Father with reverence for this beautiful life of our teacher and counsellor. But our hearts are sad and a feeling of loneliness is with us because we can no more in this life commune with this saintly man of God, yet we may if we dilligently follow in his footsteps by the grace of a loving, heavenly Father meet him again on the other side. He was a true Mason in every respect and his body was laid to rest with Masonic honors in the Ansonville cemetery.

We pray the richest blessings of a heavenly Father upon the family and host of friends of our dear brother and teacher.

The Ansonville Bible Class.
W. A. Boyce,
H. W. Beacham,

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit to take from us one of our beloved boys, Luth Jacobs, the ten-year-old son of Mr. and Mrs. M. L. Jacobs of Elizabeth City, from our Sunday school class of City Road church, who passed to his reward October 7. Be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, God in His love removed from earth one we loved, and one of the most loyal and faithful boys in our class and Sunday school.

Third, That we extend our love and deepest sympathy to his loved ones, and pray that God may comfort and bless them in their great grief and loss.

Fourth, That a copy of these resolutions be sent to the bereaved family and a copy to the North Carolina Christian Advocate.

Jack Sawyer,
Julian Hooper,
Sargent P. Lee,
Walter Sawyer.

RESOLUTIONS OF RESPECT

Early on the morning of October 8, 1925, our loving heavenly Father called unto Himself our beloved sister, Mrs. P. H. Allen, who for many years was a faithful member of the Methodist church, Warrenton, N. C.. She served most acceptably as teacher of the young ladies' class in the Sunday school until failing health caused her absence.

No one looked more closely than she after the needs of her pastor and parsonage while she was president of the parsonage society. The preacher of the Warren circuit found the same welcome in her home as her own preacher found, and the "prophet's chamber" was always open to him or any of his family, and often used. Her last connection was with the Woman's Missionary Society, which often met with her after she was confined to her home. We miss her and subscribed the following resolutions:

First, That we with sorrowing hearts bow in humble submission to the will of our heavenly Father, knowing that He doeth all things well.

Second, That we extend to her children and other loved ones our hearts' deepest sympathy and pray that they may find comfort in the thought of her peace and rest after a long life of untiring devotion to them who with one accord "arise and call her blessed."

Third, That a copy of these resolutions be sent to the family, one to The Warren Record, one to the North Carolina Christian Advocate, and that the same be recorded in the minutes of our missionary society.

Mrs. R. B. Boyd,
Mrs. W. J. Davis,
Mrs. H. J. White,
Amma D. Graham.

RESOLUTIONS OF RESPECT

On the 30th day of October, 1925, there passed one of earth's choice spirits in the person of Mrs. Clara Fleming Troutman.

The Wesley Bible class of Central Methodist church, of Mooresville, wishes to pay loving tribute to the memory of this greatly beloved member.

Therefore be it resolved:

First, That we humbly acknowledge the wisdom and p[illegible]ence of our heavenly Father.

Second, [illegible]easure the mem[illegible]-worker w[illegible]y among us.

[illegible] extend to the family and [illegible] many who loved her our heartfelt sympathy.

Fourth, That these resolutions be recorded in the minutes of the class and copies sent to the family, the Christian Advocate and the Mooresville Enterprise.

Mrs. R. M. Abernethy,
Mrs. O. K. Kimmons,
Mrs. Lake Templeton.

So. Atl. Quarterly
Cr Miss Wixie Parker
Exchg Editor, Duke
Library Bldg.

RESOLUTIONS OF RESPECT

On Saturday night, August 22, 1925, the death angel entered the home of Mrs. Melva Jessup and called her to her reward. She was sick only a short time but realized her condition. She was a faithful member of Lee's Chapel church and had been a loyal member of the Ladies' Aid Society since its organization. She loved her church and society and was full of faith and good works, always willing to contribute her time to church work. For several years she had been a teacher in the Sunday school and was a devoted mother to her children, her husband having preceded her to that "far away land" a few years ago.

We, the members of the Ladies' Aid Society, realize that in the passing of Mrs. Jessup our society has sustained a great loss and although we shall greatly miss her and deply deplore her going, yet we rejoice in the assurance that our loss is her eternal gain; and since she has found that larger life in the mansion beyond the skies, therefore be it resolved:

First, That we, as members of the Ladies' Aid Society of Lee's Chapel church, while humbly bowing to the inscrutible will of divine providence, who knoweth better than we what is for our good, do feel in a keen sense the loss which the church and society has sustained in the passing of this faithful member, at a time when it seems to us that her help was most needed, and do feel in our hearts a deep sense of gratitude and appreciation to our heavenly Father for having placed her among us.

Second, That we shall always treasure the memory of our co-worker who was ever faithful and cheerful in the discharge of her duties

Third, That we extend our deepest sympathy to the bereaved family. We will not forget those she loved and pray that God in His mercy watch over and care for them.

Fourth, That a copy of these resolutions be spread upon the minutes of the society and copies sent to the family and the North Carolina Christian Rdvocate for publication.

Mrs. E. R. Brewer,
Mrs. J. O. Crawford,
Committee.

TURNER—Eliza Catherine Turner, daughter of Daniel and Dovey Griffith, was born September 13, 1855. On May 23, 1883, she was married to Rev. H. F. Turner, a consecrated local preacher of Cool Springs, Iredell county. To this union were born seven children, for of them passing away in infancy. O. R. Turner, Cleveland, N. C., Edward H. Turner, Bristol, Tenn., and Mrs. Otta Gourley of Harrisburg, N. C., and five grandchildren still survive, and together with the husband they mourn the separation for a little while from one who was a real wife, mother and grandmother to them. Sister Turner went to heaven November 10, 1925.

In early childhood she joined Society Baptist church, but after marriage she joined Cool Springs Methodist church with her devoted husband. In the absence of her pastor, the funeral services were conducted by the writer, Rev. J. E. McSwain, and Rev. T. H. Spence of the Presbyterian church, at Cool Springs, 11 a. m., November 11, and her body was carried to the cemetery at Society church, where it awaits the resurrection.

Sister Turner was paralyzed nearly seven years ago at just about the time the writer became her pastor, and she has been an invalid and semi-invalid ever since, but a resigned, cheerful one. She spent much of her time in recent years reading her Bible. I never saw her when she didn't have a smile, and she probably cheered me more than I ever comforted her. While on a visit at her daughter's home near Harrisburg she was stricken unto death, and the very best medical skill and nursing was given to her, but in twelve days the end came. I am told that in those few final days upon earth she was calm and trustful. Nothing excited her. And why should it? for she had lived a life of love and faith and she was prepare dto enter in to the fulller joys of her Lord. Just a few hours before she went away she said, as if answering a call, "Yes, I am ready." "Blessed are the dead who die in the Lord."

R. A. Swaringen.

NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

The American boy of a former generation, no matter how humble his station in life, was taught that he might one day become President of the United States, and the life story of practically every man who had attained to such eminence served to confirm the truthfulness of that ambitious promise. And we might do well to continue to preach that there is an open pathway—a rugged mountain footpath—to the White House and the presidential chair. To seek such heights is a praiseworthy ambition. But, on the other hand, we should not forget to remind the youth of today, also, that there is a broad open road of increasing declivity that leads to the prison house and the electric chair. In a word, life is very largely what one makes it, and wise is the man whose plans and purposes keep the end in view.

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Mahatma Ghandi, the greatest moral and social leader of India, when asked how Christianity might become more effective in India replied: "First, that all you Christians, missionaries and all, must begin to live more like Christ." "Secondly," he said, "I would suggest that you must practice your religion without adulterating it or toning it down. Thirdly, I would suggest to you that you put your emphasis upon love, for love is a central thing in Christianity. Fourthly, I would suggest to you that you study the non-Christian religions more sympathetically to find out the good that is in them, in order to have a more sympathetic approach to their peoples." That voice from far off India should sound a bugle call to the Christian church in America and in all lands. Live like Christ, stop adulterating or toning down one's religion and a fresh emphasis upon love! Can anybody go to the root of the matter better than that?

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At this time of the year when the tenderest sentiments of the human heart run riot and fond recollections call up past events out of the forgotten years, there are men and women not a few, both at home and away from home, who can enter most sympathetically into the following beautiful sentiments by Charles Dickens: "We write these words now many miles distant from the spot at which, year after year, we met on that day a merry and joyous circle. Many of the hearts that throbbed so gaily then have ceased to beat; many of the looks that shone so brightly then have ceased to glow, the hands we grasped have grown cold, the eyes we sought have hid their luster in the grave; and yet the old house, the room, the merry voices and smiling faces, the jest, the laugh, the most minute and trivial circumstance connected with those happy meetings, crowd upon our minds at each recurrence of the season, as if the last assemblage had been but yesterday. Happy, happy Christmas that can win us back to the delusions of our childish days, recall to the old man the pleasures of his youth, and transport the traveller back to his own fireside and quiet home!"

As we approach the Christian world's greatest annual festival when business stops, even if it be for only a few short hours, when we take a fresh inventory of our friendships and make our annual pilgrimage into the world of fancy which is a world of fact where Santa Claus is the patron saint, it might be well along some footpath of thoughtful meditation to wend our way back to the first Christmas—the Christmas that God made. In the first was no fanfare of trumpets, for God blows no trumpets. He rings no bells. Neither was there any earthly pageantry at the first Christmas. Only the tapestry of straw and the fellowship and friendship of cattle. But motherhood and babyhood were there, and through crevices of the stable shined the rays of a pilgrim star, while above the plains of Bethlehem the heavens sang of peace and joy. It was a day of promise when the earth had no song and only the heavens above the earth could break into singing. Marvellous are the works of our God, but in nothing more marvellous than in the method of his beginnings. Only God could have thought of the first Christmas, only God would have adopted that method for the beginning of world redemption. A baby and heavenly visions and promises embraced the contents of that first Christmas day. But God's thoughts are not our thoughts, neither are his ways our ways. God employs faith, hope, love. Man employs force and earthly show. God wins, man loses.

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There is a campaign in the South to secure a show of sentiment in favor of a modification of the Volstead Act, and also to win Southern Democrats to the standards of Governor Smith of New York for the presidency. The source of this campaign unquestionably is the Empire State, more particularly, New York City, that un-American city on American soil. The time has been when the South would rally to any man who had been tagged a Democrat and many such citizens still dwell in these Southern parallels, but when New York comes asking that Southern Democrats swallow a rum soaked Roman Catholic who is wholly out of sympathy with at least one important clause of the constitution of the United States and is a willing tool of that alien element of New York which seek to annul the constitution, they are asking too much. We hardly believe that South Carolina could swallow that pill. North Carolina would unquestionably swing into the Republican column. The Roman Catholic church through all the years has been an ally of the liquor interests of the country, it paid the Hierarchy in dollars and cents to be, if there had been no appeal of appetite. And a wet Roman Catholic running for the presidency would arouse the Protesant churches as they have not been stirred since they put the open saloon out of business after a long and bitter struggle that stretched across fifty eventful years. Let no one think that the Protestant ministry has forgotten how to fight the liquor forces. If we must fight now is as opportune time as any to begin the battle. "To your tents, O Israel."

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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MAJOR WADE H. PHILLIPS DIRECTOR OF CONSERVATION AND DEVELOPMENT

Governor McLean has appointed Major Phillips of Lexington the director of the Department of Conservation and Development, whose business it will be to lead in a systematic and intelligent effort not only to conserve the natural resources of North Carolina but also to develop these.

Among the methods to be adopted for such development one of the first will be to let the rest of the world know authentically and in a dignified way what North Carolina's resources really are in soil, climate, water power, geographical location and such like.

The outside world will also be apprised of what is really being accomplished in the building of roads, schools, churches, mills, factories, etc.

We deem this a happy appointment. Major Phillips is a man of very fine natural and acquired ability, and a man of initiative and energy, a successful lawyer and one who has succeeded in everything that he has undertaken. He will succeed with his new task.

We congratulate the people of the state that they are to have so capable a leader in this important work.

GROUNDS, BUILDINGS AND ENDOWMENT OF DUKE UNIVERSITY

The following authoritative statement eminating from Duke University will be of wide and abiding interest:

The board of trustees of Duke University, at its fall meeting, received and approved the plans of the landscape architects, Messrs. Olmstead Bros., of Brookline, Mass., for the general layout of the new 4,000 acre campus donated to the university by the late James B. Duke. The new campus will be one of the most beautiful and extensive in the world, comprising a lake one mile in length, golf course, stadium and athletic fields, as well as beautiful gardens, fountains, and cascades.

Locations of the 37 buildings which are to comprise the main plant of the new university were also approved. The center of the plant will be a great chapel building with a Gothic tower 250 feet high, visible for fourteen miles around. Other public buildings will include the university library, student union, and the hospital of the medical school. The type of architecture adopted for the new plant is modeled after the most recent buildings of Princeton University, long known as one of the most beautiful campuses in America. This is the collegiate Gothic style, stone for the buildings to be furnished from a quarry purchased by the university near Hillsboro, N. C.

The women's college of Duke University is already under construction on the old Trinity College campus; the quadrangle of the eleven new buildings in colonial style are well under way. This plant of nineteen buildings will be entirely completed by January 1, 1927. The building of the main university plant on the new campus will require at least five years.

The building fund of Duke University is now nineteen million dollars, and interest accumulating during the period of construction will considerably augment this figure.

University officials have made no public statement of the endowment of the university other than the twenty-one million dollars specifically stipulated by Mr. Duke before his death and in his will. This figure, however, does not include the university's ten per cent equity in the residuary estate of Mr. Duke, nor its 32 per cent equity in the Duke endowment above the original forty million comprising that donation. In the indenture creating the Duke endowment, provision was made for the automatic increase of this fund to double its original size, the university to receive approximately one-third of the annual income when the endowment has reached its final limit. Large sums on interest account will also be added constantly.

The School of Religion of Duke Univesity, with Dr. Edmund Davidson Soper, dean, will be in full operation at the opening of the university in September, 1926. Schools for further professional and graduate schools are soon to be announced.

NEW SCIENCE HALL AND DINING ROOM FOR DAVENPORT COLLEGE

A new science hall and dining room to cost between $30,000 and $40,000 is the immediate prospect for Davenport College. The board of trustees met at the college Tuesday afternoon of this week and approved the plans and specifications of the architect, instructed the building committee to secure at once the contractors' bids and to proceed at the earliest possible date with the erection of this building which is urgently demanded by the needs of the situation, as the old building is really unfit for use.

The trustees also formulated plans for the collection of the $10,000 needed to secure Mr. B. N. Duke's gift of $10,000 which is to go into the new building. When this $10,000 has been secured there will be enough cash in hand to build and furnish the new structure, which is to be named "The Duke Building," as agreed upon by the trustees Tuesday afternoon.

The plan for securing the necessary $10,000 is for the citizens of Lenoir to raise $5,000 and friends of the college outside of Lenoir to raise the other $5,000.

At a meeting of the Kiwanis Club and the Chamber of Commerce in the college dining room Tuesday evening immediately following the meeting of the board of trustees considerably more than $1,000 was pledged to Lenoir's part of the fund that is to be collected, if possible within the next thirty days.

The members of the board of trustees have contributed generously to this building fund and it is incumbent upon every friend of Davenport College in Western North Carolina to respond to this call, and provide the money necessary to secure Mr. Duke's gift and to erect this much needed building which is to add so materially to the physical equipment of Davenport.

Friend of Davenport, when you read this send at once your pledge, or better your check, to President C. L. Hornaday, Lenoir, N. C., as a contribution to this building fund and at the same time help the authorities to get in touch with people who are interested or may become interested in this new building enterprise. Let's see how many friends the old college has that may be counted upon in a worth while fashion.

UNIFICATION VOTE ANNOUNCED OFFICIALLY BY COLLEGE OF BISHOPS

The bishops in their semi-annual meeting last week in Nashville, Tenn., announced officially the vote cast by the annual conferences of the Methodist Episcopal Church, South. The official vote, as compiled by Mrs. Maud P. Turpin, director of the secular press bureau of the church and approved by the bishops, totals 4,528 for unification and 4,108 against, a majority of 420 for unification, which falls short of the constitutional three-fourths majority by 1,949.

It occurs to us as we now dismiss the question that has agitated the minds of many for a year and a half that quite a number of our readers would be glad to know what are the reactions of the press of the Methodist Episcopal Church toward the results of the balloting. The papers of the Northern branch of the church amid all the controversy in the Southern branch of the church have been discreetly silent, but since the voting is at an end and what they might say could not affect the results, several of the leading papers have spoken upon the subject.

Without approval or disapproval on our part in this connection, but simply as a matter of interest to those of our readers who do not see these papers we quote from three of them.

The editor of the New York Christian Advocate writes under the caption:

Unification Is Put to Sleep.

The vote of the annual conferences of the Methodist Epispocal Church, South, on the adoption of the Plan of Unification is 4,528 for and 4,108 against. Inasmuch as the legal majority of three-fourth was not obtained, the present proposal fails.

The plan started out propitiously. It was framed in 1923 by the joint commission of fifty, with only three dissenting votes, all from the Southern group. Our own General Conference in May, 1924, approved it by a vote of 802 to 13, and the General Conference of the Methodist Episcopal Church, South, on July 4, 1924, took similar action by a vote of 297 to 75. The annual conferences of our church have been voting upon the pla nthis year, approving it by overwhelming majorities: Ministerial, 10,521 for, 672 against; lay, 6,910 for, 179 against, with a few precincts missing. The one thing needful to validate the action and unite the long severed branches of Episcopal Methodism was a three-fourths vote of the Southern conferences. This has now definitely failed. Unification upon the lines proposed is not to be. The plan is dead, stone dead.

Who killed it?

It is only fair to our people, who have accepted the plan with remarkable unanimity, that this question should have a frank answer.

The plan has been defeated by a small but determined and influential group in the Methodist Episcopal Church, South, including several of the bishops. They fought it with every available weapen, even including some ammunition not of Southern manufacture.

The opposition did not stop with criticism of the plan. It attacked the basic principle of union and characterized the Methodist Episcopal Church as unfit for such a partnership. Hereditary animosities of the '40s and '60s were galvanized. The ashes of sectional prejudice were fanned into flame. The "social equality of the Negro" was made a bugaboo, and as a last resort it was represented that in unification the Southern Methodists would find themselves unequally yoked up with unbelievers, so far, it was alleged, had the Northern Methodists departed from the faith of the common fathers. The Southern Methodist press has been editorially fair and even generous. But it has had to publish many contribution of an opposite complexion. The result of this agitation by pen and press and voice has been to exhume so many buried issues, generate such base suspicions, and reveal so much lurking prejudice as to amaze even those Southerners who had supposed that they understood their own people. The ministry, be it said, withstood the attack of the anti-unificationists better than the laity. It is said to be the lay vote which has determined the result, and it is predicted that even in the Southern General Conference that meets next May the ministerial delegation will be predominently unificationist, in spite of all that has happened. The courage and persistency with which the ministerial leaders have carried on the campaign for the plan deserves high praise. Throughout the bitter conflict which has been raging south of the line they have shown a largeness of vision, an appreciation of the world situation, a generosity of spirit, and a confidence in their Northern brethren which make us all the more eager for a closer fellowship. They were not willing to be out-loved or out-trusted. Though defeated, they have laid the foundations for another and more successful effort when next the gravitation of like mind and heart draws these two kindred churches toward each other.

We take the following from an editorial in Zion's Herald (Boston):

Will the failure of unification "split" the church, South," as some leaders have predicted? While it is quite probable that many, especially of the younger and more progressive, members of our sister church will be grievously disappointed over the outcome of the vote, we do not believe that any serious division of Southern Methodism will ensue. There certainly ought not to be any split in the ranks of

(Continued on page six)

PEOPLE AND THINGS

The Postmaster General has announced that there will be no mail deliveries on Christmas Day.

"We wish to express our appreciation of every expression of kindness and sympathy shown us during the sickness and death of our husband and father."—Mrs. Zach Benson and Family.

"We arrived at the North Gates parsonage November 28 and received a very hearty welcome by the people of this charge. I feel sure that I shall enjoy the year's work in their midst."—B. O. Merritt.

The Advocate will be issued this year Christmas week, the first time in the paper's history. The editors of the several departments will send in their "copy" as usual each week. The paper next week will be issued one day earlier and the week following on Thursday as usual.

"The conference of General Evangelists will meet in annual session, beginning the night of December 29, and closing the afternoon of the 31st, at Asbury College, Wilmore, Kentucky. The mangement of the college furnishes entertainment free. We urge, therefore, that all members of the Evangelistic Association be present."—R. L. Russell, Secretary.

"We have been given a very warm welcome back to the Bailey charge for the second year. The Bailey congregation greeted us with a very substantial pounding on Tuesday night following the adjournment of our annual conference. For this we are very thankful and pray that we may be able to repay the favor in service."—E. C. Maness.

"Mrs. Mary E. Jones requests the honour of your presence at the marriage of her daughter, Dorothea Estelle, to Dr. Ernest Walton Clark on Saturday evening, December twenty-sixth, nineteen hundred and twenty-five at eight o'clock, St. Mary's Protestant Episcopal church, Haddon Heights, N. J. At home after the first of March, 119 Ninth Avenue, Haddon Heights, N. J."

Rev. Walter Cleveland Benson, new pastor of the LaGrange circuit, is in the words of William Shakespeare, "winning golden opinions from all sorts of men." Mr. Benson comes here from Aurora. He has been in the ministry eleven years. He is a native of Wilmington and practiced law in that city five years before entering the ministry.—The Lenorian.

On the theory that the way to a man's heart is through his stomach, Rev. J. A. Tharpe, pastor of Rosemary M. E. church, gave a turkey dinner to his stewards at the parsonage Tuesday night at 6:30 o'clock. New Hope, Smith's and the Rosemary church were well represented, there being seventeen in all present. After enjoying such a delightful feast the stewards planned the next year's work with great enthusiasm.—Raleigh News and Observer.

In July of this year there occurred a breaking off of diplomatic relations between the republic of Czechoslovakia and the Vatican at Rome, because the Roman Catholic Church had presumed to dictate to Czechoslovakia how they should observe the great national Protestant holiday, the anniversary of the burning of John Huss. Great indignation was stirred up against the Roman Catholic Church all over the republic; and if we had had men and money to take advantage of this providential opportunity, we could perhaps doubled our entire membership in Czechoslovakia. One wonders that Rome made such a diplomatic blunder, overestimating its strength among the political leaders of the nation.—Missionary Voice.

The North Carolina conference, Methodist Episcopal Church, South, will hold its third annual conference-wide Sunday school conference and Wesley Bible Class Federation at Saint Paul Methodist church, Goldsboro, April 6-7-8, 1926, according to announcement given the press by Rev. J. M. Daniel, pastor of this church, following a conference yesterday with L. L. Gobbel of Durham, conference superintendent of Sunday school work. Saint Paul church extended an invitation to the Methodist Sunday school leaders to hold this conference-wide meeting here some time ago, and on account of the central location and the splendid accommodations offered by Goldsboro the invitation was accepted, which means that approximately 500 or 600 representative Sunday school workers from the 56 counties of eastern North Carolina will gather in Goldsboro in 1926. The week preceding this the annual training school for Saint Paul and adjacent charges will be held. This will be one of the many training schools held throughout the North Carolina conference for the purpose of teaching the Sunday school workers, teachers and officers, the best known plans for conducting this department of the church.

The address of Mr. Ralph Nollner after December 13, 1925, will be Ralph E. Nollner, Executive Secretary, Methodist Young People's Convention, Municipal Auditorium, Memphis, Tenn.

Brother Pastor, you received a letter from Rev. W. Arthur Barber last week asking for some Epworth League information from your charge. Have you used that stamped envelope he inclosed? He is very anxious to hear from you. Do it now while you are thinking of it.

The Advocate learns through Rev. B. H. Black, pastor of the Gates charge, that the infant son of Mr. and Mrs. C. M. Earley, of Gatesville, died on December 11. Their many friends throughout the state will join the Advocate in extending sympathy to the bereaved parents.

Dr. George R. Stewart of Birmingham was in Greensboro last week filling eagagements on the lecture platform. He lectured at the A. and T. College, the High Point College and the Greensboro College. We heard him in all these lectures and found him the same invincible speaker of former years. If any change his humor takes on a richer flavor. We were interested to see how the Negro boys and the professors at A. and T. College received him. What he says and does strikes a Negro just as it does an Anglo Saxon. His old friends enjoyed his presence a few days in their midst.

The College of Bishops at their recent meeting named Bishop Collins Denny to write the Episcopal Address for the General Conference and Bishop S. R. Hay was chosen as fraternal delegate to the General Conference of the Colored Methodist Church which meets next May. The bishops are to meet again in February, presumably at Nashville, when the Board of Missions assembles for its meeting, February 2.

The following was received by the Advocate: "Rev and Mrs. Bryant Carson Thompson request the pleasure of your company on the twenty-fifth anniversary of their marriage Friday evening, December the eighteenth from seven thirty to ten thirty o'clock, Mount Gilead, North Carolina. Bryant Carson Thompson, Lily Virginia Jordan. 1900-1925." The Advocate felicitates this happy couple.

"When it comes to the making of definitions," says the Christian Century, "it will be a long time before this, by Dr. Ernest Fremont Tittle, is bettered: 'The real skeptic is the man who has so little faith in his own position that he is afraid to have it critically examined; who has so little confidence in truth that he fears to have more of it discovered; who is tormented by the tought that if he knew more he might believe less.' "—Methodist Advocate.

Memphis has been chosen as the place of meeting for the next General Conference which convenes May 5 and will probably be in session three weeks. A more central location than Memphis could hardly have been found. This gateway of the Mississippi river is in easy and quick access to all parts of the country, especially the South, where the bulk of Southern Methodists are to be found. The conference last met in Memphis in 1894, thirty-two years before the approaching session.

The new year starts out in fine shape for Rev. C. K. Proctor and First church, Rocky Mount. Brother Proctor and family were graciously received, and he has been greeted by increasingly large congregations each Sabbath. Brother Proctor is immensely pleased with his new charge, and the people seem to be pleased with their new preacher and they are happy together. The Advocate is to have a large part in the church's program this year.

Before Rev. W. C. Jones, that delightful bachelor preacher of the North Carolina conference, reached his new pastoral charge at Milton the good ladies elected Mrs. Jones a member of the Woman's Missionary Society. The friends of Brother Jones are now puzzled to know whether this action was prompted by faith or a lack of information. Was theirs the voice of prophecy or a declaration of ignorance concerning their pastor's personal history and present condition?

Rev. W. M. Heckard and his official board have issued a year book of the Cliffside and Avondale charge. This booklet contains a pastoral letter to the flock, a letter from the official board, the names of every officer of each society, committees of the board of stewards, financial budget for the year, the amount contributed by each member last year and how the funds were disbursed. It contains statistical tables of the Morganton district, statistics of the M. E. Church, South, and of world-wide Methodism. This booklet should be worth much more to the charge than it costs.

WEST ASHEVILLE METHODIST CHURCH

On October the thirteenth there landed in West Asheville a new preacher, one we had heard of but had never seen. From the first he appeared to be at home with the people. Six weeks have passed and some things have happened that we did not anticipate taking place in so short a time. The faithful few did not believe that some things could be changed over night. But Brother J. S. Hiatt has demonstrated time after time since coming to us that all things are possible to them that believe. Under his leadership the church has been thoroughly organized. In fact he is the best organizer I have ever seen. He knows how to handle the people and especially the young people. A preacher of ability, one of the ablest we have heard in this part of the vineyard in many years, one who is deeply spiritual and logical, and one who has a wholesome humor and wit that takes with all classes. An entertaining speaker who seems to enjoy the civic organizations and mingling with the school children as much as the members and teachers themselves.

But I started to tell you what has been accomplished in six weeks. First the stewards increased the salary one thousand dollars. We have raised enough money to build two churches in Korea. Paid the ten per cent assessment to the Children's Home. Remodled and refurnished the parsonage. Purchased a large bulletin board to be placed on the church lawn. Systematic visitation to the sick and care for the poor has been arranged. An automobile association has been organized to bring the old people and the afflicted to church. Twenty-five have joined the church. And last but not least a building committee has been appointed and plans adopted for a modern church and Sunday school building. The plans were drawn by our board of church architecture and the detail plans and specifications are being completed by Breeze Thower & Co., Architects, of Charlotte. We expect to have the plans in hand by January 1 and begin the actual construction of our plant as soon thereafter as possible. F. G. Shepherd.

PREACHERS AND LAY LEADERS MEETING, WASHINGTON DISTRICT

The preachers and lay leaders of the Washington district met in Jarvis Memorial church, Greenville, December 7th. Presiding Elder Mercer called the meeting to order at 10:30 a. m., and after conducting a short devotional service he presented the cause of raising by free will offering the district's portion of the $50,000 so as to help relieve the board of missions. Many suggestions were offered as to the best way to raise it.

It was decided to hold the district conference this year about the middle of April.

Mr. L. L. Gobbel, conference Sunday school superintendent, was present and presented the cause of the Sunday school, training schools, and explained the Sunday school dual special for missionary Sunday in each month.

B. B. Slaughter was elected district Sunday school secretary of the Washington district.

C. G. Morris, district lay leader, presented the plans and program of the Conference Board of Lay Activities.

Mr. John W. Moore of Wilson presented the cause of the North Carolina Conference Brotherhood, and urged the laymen to join it.

The ladies of Jarvis Memorial church served a most bountiful and appetizing lunch in the basement of the church. At the close of the lunch period F. S. Love of Elizabeth City brought an inspiring message and challenging appeal for the "carrying on' 'of our missionary enterprises, and relieve our board of missions of its embarrassment. W. R. Royal spoke in the interest of conference missions and of the men who have to serve in hard places under embarssing circumstances.

Presiding Elder S. E. Mercer closed the meeting with a most pleasing and inspiring speech, challenging the district and pledging the district to a year of hard work and good fellowship and team work. B. B. Slaughter, Sec.

PROXIMITY CHURCH TO BE DEDICATED

The new church at Proximity, Greensboro, will be dedicated the second Sunday in January, 1926, at 11 a. m. Rev. J. B. Craven, the presiding elder of the Greensboro district, will preach the sermon and dedicate the church. All former pastors are invited to be with us. W. L. Dawson.

CHRISTMAS GIVING OR CHRIST GIVING

By A. E. Barrett.

During the last Christmas celebration, a splendid seven-year-old boy said to his mother: "Mother, if Christmas is the birthday of Jesus, why don't we give presents to Jesus insttad of giving to one another?" It is a pertinent question, and one that should demand serious consideration with the approach of another Christmas season.

Although the supreme desire of Jesus for the proclamation of His gospel to all nations is far from realized, and although the Christian enterprise is suffering everywhere for lack of adequate financial support, Christian people annually waste millions of dollars. Think of the waste of money each Christmas for unnecessary cards and presents for relatives and friends. Think further of the fact that our children are being trained to interpret the birthday of Jesus in terms of the selfish question, "What will I get?"

Ought Christians spend time and money to give presents to those who do not need them while they neglect to give Christ to those throughout the world who are dying for the lack of Him?

With such questions in their minds the faculty and students of Scarritt College recently took the following action:

"With a deep conviction that the increasing expenditure of money in wasteful Christmas giving brings sorrow to the heart of Him whose birth we celebrate, and with a keen realization of the world's supreme need of Jesus Christ, we, the faculty and students of Scarritt College for Christian workers, herewith covenant together to observe the following plan in our Christmas giving: First, to refrain from the unnecessary expenditure of money for Christmas cards and presents for relatives and friends. Second, to give the funds thus saved as a birthday offering to Christ our Lord and Saviour. Third, to direct the funds through regular church channels in order that we may render larger assistance to the church in giving Christ to the

The plan adopted by Scarritt is not designed to lesson the joy of Christmas; it will, we believe, greatly increase that joy. It will not in any way detract from the provision now made for those in need of physical and spiritual comfort; rather it will give more time and strength for such appropriate service. It will not rob the children of the day most precious to them; it will give them a finer appreciation of the beautiful significance of the day. It is designed merely to prevent the unchristian abuse of Christmas and to direct the money thus saved in a way that will most honor our Lord.

SOME REFLECTIONS ON PRAYER

By Mrs. Leon M. Hall.

The development of the prayer life of the individual is determined by his early training, his experiences, and his attitude toward God. Prayer is natural where there is a feeling of need, of incompleteness, or of inadequacy. Some of us find comfort in much speaking; others are practically inarticulate when they approach the throne of grace. In either case the individual has given expression to his soul's inmost needs, and a sense of security and peace follows.

Striking examples of these two classes are found in the prayer of David in the twenty-seventh Psalm when he was in a mood of deep spiritual exaltation; and that of the publican when in a mood of object penitence he said, "Lord, be merciful to me, a sinner." Yet, who can doubt that equal consideration was accorded these prayers by the heavenly Father?

In both Old and New Testament is ample evidence that there are three answers to prayer: yes; no; and wait.

The story of the anguish of Hannah over her childlessness, of her prayer, and its beautiful answer still brings comfort to those whose hopes have long been deferred. Her resignation to God's will, her recognition of Him as the source of all life's richest blessing stand through the ages as an example to us who would obtain some heartfelt wish. The answer to her prayer was an unequivocal yes.

When David besought God during a period of seven days for the life of his son, the child of Uriah's wife, whom he had so deeply wronged, he received a positive no. A great sin unrepented of stood between him and his Father's compassion. By his own evil life he had built between God and himself a barrier so high that his petitions could not surmount it. Further discipline was necessary before he could reach the state of penitence recorded in the fifty-first Psalm when he cried out, "Create in me a clean heart, O God! and renew a right spirit within me." As it was with David so it may be with us; we, ourselves, are sometimes the greatest obstacles in the way of our prayers.

Many instances in the life of Jesus afford examples of the third answer to prayer—"wait." Especially in the last week before Calvary when the battle between the Pharisees and His followers raged fiercer each day. More frequent and intense were His periods of prayer, until we find Him in Gethsemane with great drops of sweat on His brow crying out, "Father, if thou be willing, remove this cup from Me. Nevertheless, not my will, but thine be done." Clearly to His inner consciousness came the answer—"wait"; and immedi ately He found courage to face His betrayer calmly and unafraid; and to go through the mocking and buffeting of the crowd, the scourging at Pilate's hands, and finally to endure with sublime patience and unfailing faith the agony of the cross. He accomplished His divine mission through faith in the eternal rightness of His Father's will.

May we, then, following in His steps, give up our feverish ways; and when the answer to some urgent appeal seems long delayed, may we still keep so close to Him that we can hear His answer whether it be Yes, No, or Wait.

From this brief survey of the prayer life of these three whose history the Bible records we may draw the following conclusions: First, the form of the prayer is non-essential; the spirit is vital. Second, that a wrong attitude toward our fellowman is an indication that our relationship with God is not harmonious; that we allow self rather than love rule ur lives. Third, that any wrong done to our fellowman; any ill-will harbored cramps and dwarfs our spiritual life, and makes sweet communion impossible. Fourth, that communion with God is absolutely essential to the spiritual development of the individual; for He is the source and revealer of all that makes possible a triumphant life. Fifth, that the worry and fret of life would be greatly lessened if we should make our petitions in faith, and then leave the rest to God. Sixth, that the ultimate goal of prayer life should be communion with God wherein finite and infinite meet on a plane of mutual love and understanding.

A RIFT IN THE CLOUDS

By W. S. Surratt.

The shameful growth of the divorce evil, "the eternal triangle," the laxity as regards matrimonial obligations, the recklessness of marriage and easiness of divorce—we read until we grow sick at heart and our terror becomes aroused as to the future of the American home.

But, in any sort of gloom, there is a ray of light somewhere: behind the clouds there is always the sun. So here is a little story from an exchange in a neighboring state:

For 20 years past, Dick Williams has had an invalid wife who could not leave her bed. Dick has had to work hard, with his hands, for bread, medicine and a home. He has worked harder, with his heart, for his helpless wife. Twenty years of loyalty to another, of self-denial, of anxiety for a loved one means the hardest work that a man can perform. The hands may not fail, but the anxiety alone is killing.

So one week ago Dick staggered into his wife's sick bedroom, tried to speak, fell across her feet and was dead. The loyal heart had been overworked and had ceased to beat.

It was hours before they found the corpse. The wife was whispering feebly that she wanted to go with Dick. She probably will.

This is all of the story. It is short. Commonplace. A short headline in the paper. But isn't such a love a rift in the clouds?

SAY, FELLOWS

Say, fellows, I want to tell you
I'd be as happy as a clam
If I was just the Daddie
That my laddie thinks I am.
He thinks I am a wonder
And believes his dear old Dad
Could never think of mixing
With mean things that are bad.
And sometimes I Just sit and think
How nice it would be, gee whiz,
If I were just the Daddie
That my laddie thinks he is.

—Quoted by Frank H. Cheley in The Job of Being a Dad.

REALITY IN WORSHIP

By Willard L. Sperry.

Here is a meaty book which will help the preacher and all who are interested in making their religion and especially the period of worship stand for something. Mr. Sperry is dean of the Theological School in Harvard University, but is talking from practical experience as a preacher as well as theory of the classroom. The central proposition of the volume is that the service "of public worship is an artistic recapitulation of Christian experience—the experience of the single individual coming from the solitude of his own disciplines and struggles to a place where he may find perfect self-experience—and the experience of two thousand Christian years and many Christian generations as that experience is revised and restated." The book is full of allusions of this historic nature of worship and full quotations from modern thinkers such as Pratt to show what worship means to the individual.

His chapter on public worship should be read by every Christian, and no minister can afford not to read the one on "who goes to church and why?" The author goes a long way to help solve some of the problems which have vexed many on how to put back into the Protestant church some of the artistic dignity which it threw aside at the Reformation. "We must re-edit our hymnals, and creeds and services," he says. Many a church is not keeping itself clean for the eye of God as "the area back of the organ may be littered with ragged hymnals, torn and grimy sheets of old anthems, the Christmas finery of many yester-years—."

He goes beyond the scope of the church as a building and points out that "the only church work that matters is the sum of the trades and professions of church members." The minister has no monopoly on preaching he says, but there are powerful agencies at work today which are supplementing him, just as other features of church work have been supplemented in the past.

"What most of us call religion is a dilute mixture of weak theology and sacccharine ethics," he says as he pleads for the deep experiences which meant so much to men in the past. "Our hope of heaven lies in the religion in us which we have never suspected ourselves."

The authors style is interesting and the technical points are lightened by rich allusions.

H. P. Marley.

The Macmillan Company, Publishers.

TRUTH TABLETS: TAKE ONE, OR ALL AS NEEDED

Did you notice that standing for prayer was more frequent than usual at the recent session of our conference? Was it because we were meeting in a city where our Presbyterian brethren are strong? If so, what was their thought of us? We should have kept to our custom. Are we losing in humility? "O come, let us worship and bow down; let us kneel before the Lord our maker." Psa. 95:6, and other refs.

2. Many notices of social functions read after this manner: "For those who do not care to play at bridge rook tables will be provided." What about the social atmosphere? Won't that be the same? Ah! Get out you quiblers. It's the atmosphere you breathe that paralyzes your influence for service in Jesus' name. "Be not deceived; evil communications corrupt good manners." I Cor. 15:33. II Cor. 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with with unrighteousness? and what communion hath light with darkness?" The keen, discerning sword of the spirit could not find enough pure spiritual air in such a place to start a tune in the tiny throat of a canary bird. Many mothers, and others of Christ's professed followers are having their spiritual life "clubbed" out by attending too many meetings that have no spiritual objectives whatever.

3. I wish all the folks who think they have descended from an ape were hairy all over, with their tails unbobbed, so that I would know just who to keep company with. We should have a law requiring them to wear "photos" of their gr, gr, gr, etc., grand dads on their bosoms. Thank God, I was made after a diviner model, and now living in Acts 17:26 to 28, and moving upward as revealed in I John 3:1 to 3. "For we are His offspring."

D. H. Tuttle.

The Advocate will make a very acceptable Christmas gift.

VOCAL TESTIMONY TO SAVING GRACE

By W. O. Butler.

I often read criticisms in religious papers of persons who give vocal testimony to personal salvation. The adverse criticism is more apt to be uncharitable than in a kindly way. With your permission, Mr. Editor, and the use of your columns, I would like to present another phase of this matter, as it's importance is worthy of a proper and lucid presentation.

Recently I read this: "Whenever a man by word of mouth seeks to impress upon his fellows that a great hulk of honesty will die with him, or that he is the very embodiment of truth and honor, or that he possesses a superior brand of piety, it is then time to set a guard of at thousand eyes over that man."

Here we have a man of straw set up to be knocked down. In a Christian pilgrimage of 55 years I have found but few of his class.

I also read this: "Lighthouses fire no cannon and the stars of heaven send out no messengers with silver trumpets. All they do is to shine."

A lighthouse and a star are inanimate things. They have no tongue. They cannot testify to a Saviour's love and grace. The analogies in nature do not always hold in grace.

Also this I found: "And in like manner honesty, truth honor and piety 'let their lights so shine that others may see their good works and glorify their father which is in heaven."

Here the writer gives personality to things that are not human—piety, honor and truth are principles that must be incarnated in order to be potential and influential. Here the writer fails again. These principles honesty, etc., have no power to shine only as exhibited in human conduct.

The demoniac of Gadara, after being healed, asked the Saviour that he might go with him, who answered: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." He was to testify with his mouth the power and compassion of his healer and Saviour.

What would have been the success of Paul's work among the Jews and Gentiles if he had left out the frequent recitation of what happened to him on his way to Damascus when he experienced a change of heart?

A Christian bears a two-fold testimony to the fact of salvation. A clean outward life is one, and a testimony with the tongue is the other. Both of these testmonies are important, but a great many people have the idea that a clear cut high moral life is sufficient. It is not sufficient, for this reason: A person who leads a high moral life, but is not a converted person, bears as strong a testimony to morality as a Christian bears. Their lives stand on an equality as far as mortality goes. But there is no power in morality to testify to the fact of real salvation. So the Christian bears the additional testimony with his mouth that he has had a change of heart and nature. He praises the name of Jesus for the spiritual work wrought in his soul and life. He glorifies Jesus by his testimony with his tongue.

A great many look upon vocal testimony as if it were self-praise. It is a proper praise of Jesus, who has power to save and does save. He saves the humble contrite sinner who comes to him in repentance, prayer and faith. And the Holy Spirit bears witness to the inward work wrought in the soul by divine power.

WEEK OF PRAYER FOR THE CHURCHES: SUNDAY TO SATURDAY, JANUARY 3-9, 1926

To the Churches of Christ in America:

The World's Evangelical Alliance has for many years issued a call for a universal week of prayer on the first full week in January. The Federal Council of the Churches of Christ in America in hearty co-operation with the Alliance hereby invites the Christians of America to unite their minds and hearts with those of the Christians of the world in common meditation and prayer during the week of January 3-9, 1926.

Herewith we submit the general program of meditation, thanksgiving, confession and prayer, with minor modifications calculated to adapt it to the needs of America.

It is suggested:

That where possible gatherings of earnest Christians be held each evening of the week for discussion and prayer, arranging union services if convenient, but each church by itself if the other is not possible.

That where public meetings are not possible this call to prayer be issued to individuals in order that each in his own place may join thought and prayer with Christians in all lands on the great themes of the kingdom.

The themes and meditations here presented will not only be circulated throughout all English-speaking lands but they will be translated for use in Austria, Belgium, Bulgaria, Ceylon, China, Cuba, Czechslovakia, Denmark, Egypt, Esthonia and Russia, France, Germany, Greece, Holland, Iceland, India, Italy, Japan, Korea, Madeira, Mexico, Nigeria, Norway, Panama, Perisa, Portugal, Rumania, Transylvania, South America, Spain, Sweden, Switzerland, Syria and Palestine, Tunisia, Turkey and Armenia, and Uganda.

Borne up by the uplifting sense of world-wide communion with the people of God, let us come to this week of prayer with high faith and deep devotion, looking confidently to Him whose is the Kingdom and the Power and the Glory.

In the words of the message sent out by the Evangelical Alliance:

"In prayer we necessarily begin with ourselves; for 'if I regard iniquity in my heart, the Lord will not hear me.' We wait before God until the threefold cleansing—in the Word, by the Spirit, through the blood of Christ—is given to us. Then with pure hearts we entreat for those gifts which will not be denied.

THE GOOD-NATURED MAN

You may sing the praise of the man of might,
And the heroes brave and strong;
The men who win the long-drawn fight
Of the Right against the Wrong;
You may laud the fellows who do great things,
From Jewry to Japan—
But here's to the man who smiles and sings—
The glad, good-natured man.

Yes, here's to the man with kindly face,
And a gentle, patient soul;
The man who can win or lose the race
With a perfect self-control;
He's the jolliest fellow in all the land,
And he always leads the van—
This human saint with a world of sand—
The strong, good-natured man.

He's right on deck with a word of cheer,
And a helpful lift for all;
And the touch of his hand will banish fear
When your drooping spirits fall;
He's an inspiration, a help, a host,
And he makes you think you can,
When you're down and out—and licked—almost—
The brave, good-natured man.

He's richer far than the millionaire;
He's mightier than the king;
His heart is happy and free from care,
And his voice has a jolly ring;
He's the strongest, noblest, best of all,
Whatever his creed or clan—
So, here's to the man no ills appall—
The grand, good-natured man.

—Boston Transcript.

WHY NOT?

Organize all in your Sunday school, 12 years of age, or over (Luke 2:42 and 49) into a class who will agree to read the Bible through in a year 1926, beginning January 1. Go to it. It's glorious to know God. It is a real shame after one has learned to read not to read the Bible through as quickly as possible. I would hate to be put in the "cradle roll," or a b c class in heaven. I'll be glad to send you a plan for "daily readings" that will put you through your Bible in a year. Send me a stamp, 2 cents, and I will send you the plan. Will send a dozen for 10c, or 100 for 50 cents.

"Come, let us read our Bibles through;
God's witnesses, both old and new.
Brothers and sisters all unite
To make this habit your delight;
'Twill fill our hearts with joyous song
And keep us happy all day long,
So what we have read and pondered well
We may in love to others tell."

I mean what I say. You! sister or brother, get up a club of two or ten, more or less. Send for plans.

D. H. Tuttle.

GIPSYISMS

Some of Gipsy Smith's recent pungent sayings. Selected by Arthur W. Brown, Newcastle, N. B.:

Urging the New Life.

Don't see how little religion you can do with: see how much you can get.

If a man can get religion without knowing it, he can lose it and never miss it.

Let Jesus make a show-card of you.

Get right with God and you will make your own environment.

Have you laid down your arms of rebellion?

You cannot live a new life with an old heart.

Isn't faith a matter of holding out a hand? Yes, but repentance is the feet that bring the hand near enough.

None are so ready to let Jesus have His way with them as young people.

The Hand that swung the rainbow into the heavens and painted the lily and the rose and gilded the morning and kissed the meadows into spring can straighten out your crooked life.

Jesus put up His two hands for you. Will you be ashamed to raise one for Him?

Tomorrow is the incubator that hatches the worm that never dies.

I am not after your cheers, but after your hearts.

Don't sing "Were the whole realm of nature mine' 'if you are not prepared to give up one cigarette, one bit of finery, for His sake.

On Christian Life and Service.

Stop playing at religion only, live it.

When a man is wrapped up in himself he makes a pretty small parcel.

You can talk divorce and gossip and slander—can you say a word about Jesus?

Begin to do something for somebody else and stop nursing yourself—that will help you to get more faith.

If you would be a good gleaner you must be a good stooper.

Go home and open some rusty locks with an oiled feather.

You may be able to work for the Boy Scouts, or count the collection, but if a man came to you seeking Christ what have you as a Christian to set before him?

The way to Easter morning is over an old-fashioned hill called Calvary.

Is yours an easy, jazzing, pleasant Sunday afternoon religion with no cross in it?

Don't blame the devil. He can't make you sin. He can only tempt you.

Nobody goes to hell for a bad start—it's the bad finish.

Can you preach from your own doorstep? If not, don't try anywhere. Begin on your own hearthrug.

If the devil tells me not to do a thing I do it immediately to defeat him.

On Things in General.

The offering has been made a joke when it ought to have been a benediction.

The church in the world functioning is a grand sight; the world in the church is a tragedy.

Conventionality is killing lots of our services. Do let us be perfectly natural in the presence of the Lord.

Keep your face always towards the sunshine, and the shadows will fall behind you.

I want every man to have not only a living wage but a saving wage.

All God's treasures lie deep and we have to dig to find them.

What is heaven? A conscience void of offense toward God and man.

You have gone through the Bible ever so many times? Let it go through you once.

Of course I would have a cultivated ministry and a service in which everything is done decently and in order. God hates things that are done hugger-mugger. But what about the vitamines?

When will the church come back to the confidence and authority of the apostles? We go to the poor with a tract in one hand and a scent bottle in the other.

The man who is ashamed of the little cottage in which he was born is no man at all.

If you ever get a motor-car, or a Ford—if it won't stop at the kirk where your mother used to worship on Sunday morning, sell it.

Be more concerned about saying the saving thing than about saying the smart thing.

—Zion's Herald.

REV. JOHN H. HALL DIES AT HIS HOME IN ELIZABETH CITY

A press report from Elizabeth City under date of December 15 says:

Rev. John H. Hall, who for four years was presiding elder of the Elizabeth City district of the North Carolina conference of the Methodist Episcopal Church, South, and who prior to that time served the First Methodist church as pastor during its first quadrennium under the North Carolina conference, died at his home here, corner of Walnut and First streets, this morning at 9 o'clock. He had been in failing health for four years and, during the latter part of his illness was an invalid. The final turn for the worse came Sunday and death followed quietly two days later.

John H. Hall was born at Fayetteville on January 2, 1858. Besides his eight years' service in the ministry in Elizabeth City he served charges at Rockingham, Raleigh, Wilmington and Kinston. Besides his widow the Rev. Mr. Hall is survived by three sons, W. H. Hall of the faculty of Duke University, John H. Hall, Jr., of the firm of Ehringhaus and Hall of this city, and Gilbert Hall, now a student at North Carolina State, and by two daughters, Mrs. W. A. Brock and Mrs. M. B. Sawyer, both of this city. There is also a surviving sister, Mrs. Charles P .Roberts of Shelby.

The funeral will be conducted at the First Methodist church Wednesday afternoon at 3 o'clock, Revs. Dr. N. H. D. Wilson, Centenary church, New Bern; Rev. F. S. Love, First Methodist church, Elizabeth City; Rev. C. B. Culbreth, presiding elder Elizabeth City district; Rev. J. W. Harrell, City Road Methodist church, this city, and Rev. W. T. Phipps, Pasquotank circuit, officiating.

The stewards of both Methodist churches of the city and also M. R. Griffin and J. S. Seeley, Sr., have been asked to act as honorary pallbearers, while the active pallbearers will be Harold Overman, Ben Banks, M. Leigh Sheep, L. R. Foreman, J. C. B. Ehringhaus, C. E. Thompson, Dr. W. W. Sawyer and W. C. Sawyer.

Brother Hall joined the North Carolina conference in 1882 at Raleigh. He was one of a class of thirteen. E. L. Stamey, J. A. Lee, M. D. Giles and Alpheus McCullen are the living members of that class which entered the Methodist itinerancy 43 years ago.

His first work was Pekin in the Fayetteville district and it was the beginning of a most successful career as an itinerant Methodist preacher. Both as pastor and presiding elder he was eminently useful and popular. No sunnier spirit ever served in the itinerant ranks than "John Hall," as his brethren fondly called him. Through all the years as an active member of the conference his was a gospel of sunshine, and since his health failed the preachers and people who know him have greatly missed him from their midst. As already stated his last years have been spent in Elizabeth City.

Another will prepare the life story of this beloved minister.

TO NORTH CAROLINA CONFERENCE PASTORS

The Board of Missions has postponed the December meeting awaiting the answer of the church to the call for funds to continue work of the church in countries now being reached. When they meet February 2 what is going to be the answer awaiting them? Will the church order the recall of missionaries and the abandoning of fields and peoples now being reached? I am sure the response to the call will gladden the heart of the Lord himself if we but get the call to the heart of the church.

The North Carolina conference was asked for $50,000 and without question we said to the church at large, "This is reasonable and we will do our best to put this money upon the altar of the church." The time has come to act. Let every preacher in the conference carry this to his congregation on the third Sunday in January with the prayer in his heart that God will help him to help them to see significance of the call. Let us not consult our fears, but in faith ask, as just from the presence of the Lord, that his work shall continue and that none may say our faith in him and our vision have passed from us. Let this be presented in such a manner that when the day is done we can look up to the Master and say, I have done my best. If we go from our knees to the pulpit having asked for his guidance and face him at the conclusion without apology for what we have done, North Carolina Methodism will have placed on the altar of the church the $50,000 and there will be a new revival spirit in the whole church.

Can God honor us if we fail? Can we pray "Thy kingdom come?" or will our lips be sealed when we think of the deserted task and the forsaken fields?

If for reason the third Sunday in January is not the best time for this call make it as near that as possible and report at once the result to your presiding elder.

F. S. Love,
Missionary Secretary.

WILMINGTON DISTRICT ASSESSMENTS 1925-26

Charge.	P.E.	D.W.	C.W.	G.W.
Burgaw	$ 150	$ 15	$ 303	$ 312
Carver's Creek	180	18	364	374
Chadbourn	200	20	404	416
Clinton	250	25	505	520
Faison-Warsaw	200	20	404	416
Hallsboro	130	13	263	270
Ingold	100	10	202	208
Jacksonville-Richlands	200	20	404	416
Kenansville	80	8	162	166
Magnolia	150	15	303	312
Maysville	170	17	343	354
Scott's Hill	90	9	182	187
Shallotte	125	12	253	260
Southport	170	17	343	354
Swansboro	160	16	323	333
Tabor	130	13	263	270
Town Creek	70	7	142	146
Wallace-Rose Hill	170	17	343	354
Whiteville	200	20	404	416
Wilmington Ct.	100	10	202	208
Wilmington—Epworth	100	10	202	208
Fifth Avenue	300	30	606	624
Grace	420	42	848	874
Trinity	360	36	727	749
	4205	420	8495	8757

To the above add Orphanage assessment of an amount not less than 10 per cent of pastor's salary.

M. J. Cowell, Sec. Dis. Stewards.

UNIFICATION VOTE ANNOUNCED OFFICIALLY BY COLLEGE OF BISHOPS

(*continued from page two*)

our sister church It is conceivable, of course, that a considerable number of individuals may leave the denomination, and possibly here and there a local organization may give up its allegiance to the general church; but the vast majority of Southern Methodists will remain loyal and will endeavor enthusiastically as heretofore to carry forward the work of the kingdom.

There may be some other consequences, however, from the obstruction of unification. It has been reported that in a number of instances strong appeals to Civil War prejudices and to ancient aversions to the colored race were made by the foes of reunion. It has also been intimated that certain of the bishops of the Methodist Episcopal Church, South, brought great pressure to bear through the influence of their office upon conference members in the effort to defeat unification. If such autocratic conduct has characterized these leaders, we shall be greatly surprised if the next General Conference of the Church South does not proceed radically to democratize its episcopacy. Sooner or later, if it appears certain that coercion in any form was used to forestall the reunion of American Methodism, the victory achieved will be paid for in terms of shorn episcopal powers.

A Wholesome Educational Process.

We have indicated in the caption of this editorial that unification has both won and lost, being endorsed by the Methodist Episcopal Church and defeated in the Methodist Episcopal Church, South. There is another sense, however, in which this antithesis may be understood. The proposal has lost by count of votes, but it has won in that when the issues was sent down to the conferences in both branches, an education process was launched which has wrapped up in it the forecast of assured victory. The very stars in their courses are on the side of unfication. The passing of every new year from now on will mark the death of some old prejudices, the weakening of certain demagogic appeals, and the growth of fresh insight into the necessity of the closer affiliation of the forces of Christ, and a better confidence and understanding between the Methodists of both sections. We are not discouraged, and we believe that the contenders for a united church in the South feel pulsating in every fiber of their being a clear assurance that the consummation of their earnest desire has simply been postponed and is bound to be realized in time—perhaps in a very short time.

What Next?

The question that trembles on the lips of every earnest follower of Christ as he hears the report on unfication is, "What next?" Some months ago we were inclined to think that should the proposal be defeated it would not be possible to get the two churches to the voting stage again for twenty-five years. But we have revised our opinion. The showing of the Methodist Episcopal Church has been encouraging beyond the bounds of the highest optimism. For the vote is so nearly unanimous that the approximately five per cent of opposition is practically negligible. Then too, the Methodist leaders of the North have manifested a spirit of going the "second mile" at every step of the proceedings. The editors of this branch, likewise, have refrained from controversial discussion of the problem during the voting and have absolutely refused to take sides with either faction in the sister church. There has been no attempt at interference with the free action of the Methodist Episcopal Church, South.

The Central Methodist says:

The Voting Is Over.

Each of the two Methodisms concerned in the recently pending plan of unification has now spoken. The Methodist Episcopal Church has approved of the plan by a majority of about ninety-five per cent; the Methodist Episcopal Church, South, has approved it by a considerable majority, but not by the legal majority of three-fourths of all the votes cast as provided by the organic laws.

The vote of the Methodist Episcopal Church speaks for itself. Many of the conferences voted without a single negative vote. There never was a vote taken on any subject on which the unanimity was born of a deeper wish for concord, or with a deeper expression of good will, and of faith moreover in the good will of the other contracting party. Any other idea is wide of the mark. As a simple statement of fact: it borders a little on insinuation and that is something we have not looked for in the high character of the brothers who have made it. As between brothers, Phariseeism is forever unpleasant.

A study of the vote in the conferences of the Methodist Episcopal Church, South, is very interesting. It is no less convincing. It shows that where the two bodies are in closest touch, where they know each other best, the overwhelming vote of the sister church has been for getting together. Here in our own state of Missouri, the Church, South, which is large, opulent, influential, voted 196 to 14; 128 to 31; 124 to 29 (there are three conferences) in favor of the pending plan of brotherhood; the two conferences in Oklahoma voted 140 to 18 and 144 to 20. The Northwest conference voted 48 to 9 in favor; the Denver conference 24 to 2; the Little Rock, 115 to 56. Of the forty-six conferences to vote, five are not reported in time for this notaion. of the forty-one whose votes we have received, twenty-six have voted in favor of the plan. In some of the other conferences the adverse vote has been a small majority; in others the negative vote has been very emphatic.

Our own reaction to the voting in the Church, South, contains, as we search our own mind, little criticism of that vote. The motivating influence in the minds of great numbers of those who stepped to the secretary's table and reported their vote in the sacred box was one of conviction and by no means one of animosity. If in any case, among others, it was crass and unfair (as for example on the color question) that was one to what seems to us a childish propaganda which determined to put our church in a position absurdly incorrect. But that will vanish on acquaintance. Let's get acquainted.

It is enough for us that we witness in this vote, both of our own people and of the Church South, the lovely sunrise. It shows that in many sections there are no clouds whatever. The sunrise may be early, perhaps, coming over the hills so that some, not matter who ore where, are still in the shadows. But that sun can never go backward. In the fuller, inevitable noontide, light will break everywhere. In the light of that understanding and of mutuality as we walk together we believe it will be seen to be God's will that we shall walk hand in hand.

The Advocate as a Christmas gift cannot be beat for $2.00.

FROM TOP OF THE "ROCKIES" TO BEAVER LAKE

Life is a matter of "ups" and "downs" they say; at least we are finding it so. We were up last year on top of the Rocky Mountains and our doctor said for health's sake get down, and so we journeyed down to the Piedmont section of North Carolina. But not for long. Our new commander said get up. So we have "pitched our tent" on the shores of the beautiful Beaver Lake in Asheville. But even though we are up in the "Land of the Sky" we were down in spirit when we saw the ancient, barn like structure called a church, inharmonious with its surroundings. Now we are up, for on last Friday night our quarterly conference condemned said structure and appointed a committee to make plans to remedy the situation. Everybody seems to be enthusiastic about tearing down the old church and building on this ancient landmark—a landmark hallowed by the presence of that peer of pioneer preachers, Asbury, who helped to organize a society at this place—a plant well able to take care of the needs of this developing community for years to come.

Yes, in the meantime, the people have given us a royal reception—one of the kind that is not of the spontaneous combustion type. New furniture has been placed in the parsonage, which adds greatly to our comfort. Pounding? Of course, and every few days some one calls and leaves their card—not the kind the printers make—some fresh meat, a nice turkey, and things of that kind.

Some folks say there is nothing to a name, but not so here. We have found Mt. Pleasant to be all that the name implies. We feel very humble and yet boldly determined to make our ministry here count for things in the kingdom.

M. G. Ervin, P. C.

LETTER OF THANKS

The friends and relatives of Rev. George D. Harrelson, who died at Pikeville, N. C., November 11, 1925, wish to express sincere appreciation to the missionary societies and membership of the Methodist churches at Goldsboro and Pikesville, and all other friends for the Christian kindness and sympathy in this hour of grief.

There will always be a warm spot in the heart of his relatives who live in Horry county, S. C., for the kindness shown this aged servant of the gospel in his last illness.

I am requested by the family to direct this letter of thanks to the pastor of the Goldsboro and Pikeville Methodist churches and request him to have it published in the North Carolina Christian Advocate, and also the Southern Christian Advocate.

G. P. Watson,
Pastor Conway. S. C., M. E. Church, South.

DELIGHTED WITH OLD FORT

We have spent one very pleasant and we trust profitable year with the fine people of the Old Fort church, and were delighted to be returned for the second year. The new year is starting off splendidly. Our congregations hold up through the winter months remarkably well. The Sunday school and leagues are strong assets to the church. The mid-week prayer service is above the average and our woman's secieties are as active as we have found anywhere.

We are having fine fellowship with the other churches of the town. The Baptist, Presbyterian and Methodist churches work in perfect harmony and love. We have a ministerial association which meets once a month, the purpose of which is to pray, plan and work for the common good of the kinddom.

Our people have received us very kindly and many are the tokens of their appreciation. Two poundings in one month is rather unusual, nevertheless this is what happened. First came the junior league, piled their good things on the front porch and ran away. How we appreciate the love and thoughtfulnes of these little ones! God bless every one of them.

Then a few nigths ago while we were sitting at our desk at peace with the world and all men, we were stormed. It seemed that all the Baptists, Presbyterians and methodsts of the town led by that noble veteran of Methodism (S. M. Hoffman) came tropoing in. And they kept coming until there was not standing room.

Let Christmas come. We have "goods laid up for many days." A sealed envelope was handed us, but wife took possession of that and I haven't counted it yet.

May the Lord bless these good people and help us to do our very best.

M. W. Morgan.

Your Christian Education Pledge Why Did You Make It?

1. To maintain Christian schools.
2. To train Christian ministers.
3. To produce Christian leaders.
4. To build a Christian nation.
5. To make all education Christian.
6. To strengthen our Methodism.
7. To promote the Kingdom of Heaven.

PAYMENTS, NOT PROMISES Accomplish These Results

TREATS PASTOR MOST KINDLY

At our last session of the annual conference at Statesville we were appointed, for the second year, to the McDowell charge. Our last year's work here was very pleasant. It was the best year of our life. We had good revivals in each church on the charge. As a result of the revivals we had a good prayer meeting in each church that has been a great help to the churches.

We had one Epworth League on the charge and have organized another. They are doing fine work. The Sunday school work increased greatly last year.

The new year is starting off nicely. Our Sunday schools are increasing in number and interest, regardless of the cold weather.

We are serving as loyal people as we have ever met. They believe in standing by the church and their pastor. When they do things they do something worth while. On Wednesday afternoon before Thanksgiving two cars drove up to the parsonage from Trinity church. The good people alighted and began to unload the cars. They were filled with good things to eat. I did not know so much could be put in two cars. It was not just small packages but things that amount to something. Among the other good things was a fine turkey for Thanksgiving. Then while we were unloading the cars the good people of Nebo began coming with good things to eat, and they continued to come until seven o'clock that night. When they were through the tables in the dining room would not hold near all, but around the wall sat flour, meal, potatoes and many other things. One good lady from Nebo brought with other things five dollars in money. This pounding from the two churches amounted to nearly fifty dollars, and that means something when given to a Methodist preacher. You may be well assured that we had a great Thanksgiving day. I never can thank God and these good people enough for this kindness. These folks have shown us. Pray for us that we, as humble servants of God, may serve this people as God would have us to and that we may have a great year feasting together on the great spiritual blessing God has for His people,(

H. E. Stimson.

ROSEMARY CHARGE

We moved to our new home on November 27 and we have been graciously received and given a hearty welcome by both the church and community. However, I would just like to mention that our previous work was just across the river (Garysburg work) with a most loyal type of Methodists, who on the morning of our departure sent three trucks with a sufficiency of help that gathered all of our possessions together and placed same in our new home free of charge, for which let me here again thank you, brethren.

Now let me get back to Rosemary and to some of the nice things here. On the evening of November 30 about 8 o'clock we noticed that all of a sudden a considerable commotion about the front of the parsonage, which burst into a human stream of men, women and children that flooded the house and loaded our ding table to overflowing of good things to eat, far too numerous to mentian, and filled our souls with joy unspeakable. Again de we offer them our hearty thanks.

Let me mention that the trustees of the parsonage have placed in the parsonage a new "Allen's Parlor Furnace" and made other needed repairs and improvements.

Our parsonage here is above the average in convenience and comfort, also a people with a forward look, willing to co-operate and ready to work. We have held our stewards' meeting, which was as enthusiastic as I have ever attendea.

Looking forward to a good year, we earnestly ask an interest in the prayers of the brethren.

J. Andrew Tharpe.

HELTON CIRCUIT

We arrived here on the evening of October 28. The good people here gave us a very cordial reception and we have received two good poundings since we have been here, all for which we feel very thankful. We are looking to our heavenly Father to give us a glorious year in His service. May He make us a blessing to this people and them a blessing to us. And may the beauty of the Lord our God be upon us and the work of our hands establish Thou it.

Fellow workers for Christ, pray for us.

Mrs. J. A. Howell.

PASTOR AND PEOPLE DOING NICELY

Since you have not heard from Cliffside in a year I thought you might be interested in knowing that we are still on the map.

On the 19th of October we returned from conference in Statesville to Cliffside to begin our second year. The people gave the new preacher a warm reception and assured him of their cooperation for another year. Everything is starting off just fine. We are preaching to large crowds and the interest is growing with each service. It is said by many that Cliffside had the best year in her history, but we are confidently looking for a better year this year.

Here are some of the things we have done so far. Children's Week observed at Cliffside with 56 homes visited by the teachers of the elementary classes. The pageant, "The Voice of the Future," given on Sunday evening to a crowded house of parents. The forward step adopted by the parents meeting was the equipment of the beginners' and primary departments with all necessary equipment. On Saturday evening, December 5, the men of the church held a Methodist men's banquet with 76 men present. This was more than a success and has been a means of increased interest on the part of the men. I think this will be a quarterly affair. At the regular stewards' meeting on Monday evening, December 7, it was decided to pay all the collection this year quarterly. The pastor's salary is paid on the first day of each month.

On the 12th of December Bro. E. O. Cole, our new presiding elder, was with us and held our first quarterly conference. Brother Cole dispatched the business and presided as a veteran at the desk. On Sunday he brought us a great message on the feeding of the five thousand.

The financial report as made by the treasurer to the quarterly conference was as follows:

Paid on P. C.	$ 352.50
Presiding Elder	50.00
Conference work	86.29
General work	59.96
District work	11.25
Children's Home	37.50
Church building	551.00
Insurance	87.00
Other purposes	68.60
Total	$1304.10

M. W. Heckard.

EVANGELISTIC HELP

We are now engaged in the last meeting for 1925 with the pastor of our church, Waverly, Ill. The indications are for a splendid meeting. We recently closed a good meeting in our Tigert Memorial church, Cairo, Ill.

The year now closing has been a good year in spite of the fact that I spent six weeks in the hospital at Rochester, where I underwent a very serious operation. It is a great thing to be well again. Next to health of soul is a well body.

I have now spent six years as one of the General Evangelists. They have been great years. I have held something over eighty meetings. Only our good Father who knows how to keep accurate records can know the results. I would not presume to judge. My brethren have been good to me. The people have shown so much appreciation and some great joys, some heavy losses and some great sorrows have been pressed into these years. Surely "All things work together for good to those who love him."

I felt that I should return to the pastorate at the close of this year, but my bishop thought differently. So I am ready for another year's work. Can hold church, tent or tabernacle meetings. Union meetings preferred. Can come with or without a singer. Pastors can always reach me, Box 202, Green Forest, Arkansas.

W. Hardy Neal,
General Evangelist.

Send us $2.00 and the name you wish the Advocate sent to as a Christmas gift, and we will do the rest.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

NEW MEMBER BABY DIVISION—CHARLES MARION EARLEY, JR., OF GATESVILLE

Of all the conference officers Mrs. N. H. D. Wilson has the choicest job for everybody wants to help in her department. And now the conference president has fallen in line and made a contribution. However, Mrs. Wilson has plenty of blank space and always welcomes a new name on her roll. It makes her eyes twinkle the merrier and her smile all the sweeter.

CENTRAL AUXILIARY, RALEIGH

The work of Central auxiliary is going forward with a steady tread. All departments of the work are given consideration.

The auxiliary is divided into two groups, one meeting in the afternoon, the other at night, in order that a suitable time may be arranged for a larger attendance at the regular monthly meetings. The circle plan is adopted for the local work, and a general meeting of all the circles is held once a quarter. Mrs. H. I. Glass is chairman of the local work and much has been accomplished in many ways through this department.

During the past year $1283.58 has been contributed to the local fund. In October a number participated in an all-day study course of Edenton Street church, using the book, "Prayer and Missions."

Last week a most interesting study was made of "Looking Ahead With Latin America." This band is composed of fifty-six members who contributed for dues and pledge during the year just closing $232.94, which makes a total of $1516.52 for all purposes.

KUNI KODAMA

Kuni Kodama, a native of Hiroshima, Japan, and a product of Christian missions, has recently come to Nashville, Tenn., to take graduate work preparatory to assuming charge of the English department of the Hiroshima Girls' School, of which Rev. S. A. Stewart is president.

Supported as a missionary special during his student days at Duke University, Mr. Kodama is a notable example of the practical value of the missionary special as a means of keeping warm and alert interest in missions between the maker of the gift for missions and the object of his missionary contribution.

Mr. Kodama comes from a long line of Japanese Christian educators. His family has been associated with Hiroshima Girls' School since the founding of the institution. His mother was its first graduate. His father is now dean of the high school department, and his three sisters have been students in the institution. His oldest sister, after completing every grade from kindergarten to college, taught in the school from the time of her graduation in 1919 until her marriage last year. His other two sisters are still students.

Mr. Kodama's intimate association through three generations of his family with the Hiroshima school recalls to mission leaders the founding of that institution through the instrumentality of a Japanese sailor, T. Sunamoto, a great-uncle of Mr. Kodama.

Sunamoto, the story goes, was a sailor who was converted by hearing street preaching in San Francisco while his ship lay in harbor. He secured a Bible, which, it is said, he read through before his ship got back to Japan. When he reached his native land, he sought the Christian missionaries and became the first native Christian preacher in that country. Coming under the influence of the late Walter R. Lambuth of the Methodist Episcopal Church, South, he was able to assist in the founding of the school, which, upon his recommendation, was located by the Methodist leader in Hiroshima.

AFTER FOUR YEARS

By W. C. Cowart.

Five hundred church members, a girls' school, an orphanage, and a hospital! This is the result of four years' work by Methodists in Belgium. Men and women of influence throughout the country are giving attention to the progress of this church's program. Protestantism is receiving a splendid response throughout Belgium.

Belgium has more completely recovered from the effects of the World War than any other country of Europe. She has built back her destroyed towns and villages, restored her farms, and while the government is still poor the people show signs of increasing prosperity.

More and more American people are touring Europe in large numbers. More have gone during the summer of 1925 than ever before, and this interest will do much toward building up international relations.

Brussels, Belgium.

RADIO SAVES LIFE MISSIONARY

Missionary service may lose some of its perils if the radio is able to keep pioneers closely in touch with large communities. Early in November Bishop Edwin F. Robins, of the Anglican diocese of Athabasca, came into Edmonton, Alta., with word that a Miss Masters, a missionary, was seriously ill at Wabasca. This station is 60 miles northwest of Lesser Slave lake, which is about 150 miles from Edmonton. Because of the condition of the trails at this time of year it had been impossible to bring Miss Masters out, and long before medical help could reach her she would be dead. After hearing the bishop's description of her disease, physicians in Edmonton formulated a treatment. The prescription was radiocast, picked up by the listeners in the lone mission station, and word has now come back that the patient is recovering.

AFRICAN MISSIONARIES TO STUDY HAMPTON METHODS

Missionaries from Uganda, Rhodesia, the Gold Coast and other African colonies are to visit Hampton institute this winter in order to learn methods of instruction used there. The Phelps-Stokes fund is making this possible. Its educational director, Dr. Thomas Jesse Jones, has frequently declared the Hampton methods to be especially well adapted for use in Africa.

CELEBRATE 200TH ANNIVERSARY OF JOHN WESLEY'S SERMON

The bicentenary has just been celebrated of the first sermon preached by John Wesley. In the village of South Leigh, near Oxford, the future leader of Methodism, then a young collegian, began his ministry on October 16, 1725. The original manuscript of that sermon, now in the possession of Russell Colman of Norwich, was displayed, while the parish church still uses the pulpit from which Wesley preached.

SEEKS END OF LEPROSY

William M. Danner, secretary of the American mission to lepers, left New York last month on a round-the-world tour which has as its object the extinction of leprosy. Mr. Danner says that if the authorities of the states in eastern and southern Asia which comprise the present leprosy belt can be induced to begin the same methods of quarantine and treatment followed by the United States government in Hawaii and the Philippines the end of the leprosy scourge will come quickly. Experience in American government institutions has proved that treatment with chaulmoogra oil will cure sufferers not too far advanced, while careful quarantine will prevent the spread of the disease.

NEW THEOLOGICAL SEMINARY IN RUSSIA

Last month the soviet government gave permission for the opening of a Bible school at Leningrad for the training of pastors for several Protestant denominations doing mission work in Russia. Clear evidence of a more liberal attitude on the part of the government toward religion is shown in many ways in Russia today.

Western North Carolina Conference

A trusty workman I would be,
And well my task pursue;
Work when my Master does not see,
And work with vigor too.

And whilst I ply the busy foot,
Or heave the laboring arm,
Do Thou my withering strength recruit
And guard me well from harm.

John Berridge.

A MESSAGE FROM CONFERENCE CORRESPONDING SECRETARY

I know that you will be pleased to know that reports for the first three quarters of the year show splendid work on the part of our officers and members, resulting in more money being paid than ever before. I believe our four girls going to the foreign field was just the incentive we needed to make us give more largely, and I am sure that Harvest Day is going to cause us to pay in full all of our pledges. You remember we pledged $49,000, but Mrs. Robertson told us that she so much wanted us to raise $50,000 this year if possible. If each one pays a little more than her pledge it can be done.

The thing that I regret most is that we have gained so few new members. It is true we have gained more than we did last year, but we will have to get many more if we do not want the North Arkansas conference to beat us in the contest. Since we are one of the largest conferences we should stand among the first in societies and members. While it is a fact that we stand 12th in societies and 7th in members, according to the last printed reports, I sincerely hope that we will have a higher place among the conferences in the next report, and we will if we will all do our best. Please report all of your members, though they may have failed to pay a part of their dues. My reason for speaking of this is, I've been told by some treasurers that they count up their dues at the end of the year and report only as many members as the three dollars dues would warrant. This is not fair to your society or the conference, for some person for some reason may have failed to pay a part of her dues and that person next year may be one of your best members. The new members for the contest must have paid three months dues. So see that your new members gained this month pay 75 cents if you count them.

Let us pay as much as possible on the Belle Bennett Memorial fund, though as you know we have until December, 1926, to pay the entire amount.

I wonder if we, as adult members, are interested in the young people and juniors, and are trying to see that they meet their pledges in all respects.

Our district secretaries have been doing splendid work this year. Cheer their hearts by letting them be able to send in a splendid report, which is so dependent on what your society does and the report that it makes. Do not only report members and funds, but don't fail to send reports to your superintendents of mission study, social service and supplies.

Mrs. H. A. Dunham,
Conf. Cor. Sec.

MISSION STUDY PAGEANT

On Monday afternoon, November 16, a delightful mission study class was held in the ladies' parlor of Centenary M. E. church, Winston-Salem, with about 80 in attendance. Four societies in the church united in making this one of the best classes ever held—the Woman's Missionary Society, the Florence Blackwell and Frances Burkhead societies, and the Woman's Auxiliary. The book, "Looking Ahead with Latin America," was presented in pageant form, having previously been studied by the various circles.

The ladies' parlor had been decorated with flags and maps of the various countries with pictures and charts describing the work, and with plams, cactus, plants, and flowers suggestive of tropical regions. Two lovely senoritas in Spanish costume greeted the guests at the door.

Devotionals were conducted by Mrs. C. C. Weaver in a most beautiful manner.

The first four chapters of the book were presented by members of the Florence Blackwell and Frances Burkhead societies as a pageant. Those taking part were:

History—Mrs. J. I. Singletary.
Columbus—Miss Mary Helen Brock.
Coretz—Annie Lee Singletary.
Pizarre—Elizabeth Kapp.
Cabral—Martha Singletary.
Geography—Miss Frances Johnston.
Dio de Janeiro—Olive Matthews.
Buenos Aires—Thelma Davis.
Santiago—Evelyn Morris.
Mexico City—Barbara McKenzie.
A New Mexico—Mrs. Luby Vinson.
Christianity—Miss Elizabeth Rose.
Voice of the Future—Mrs. Frank Morris, Jr.
Song—Sail On! Sail On!

Mrs. J. R. Smith presided at the piano and played several musical numbers during the intermission. At this time girls in Spanish costume, carrying large baskets served delicious refreshments from Latin America—figs from Mexico, stuffed with Brazil nuts and rolled in sugar from Cuba.

The second partof the program was a Pan-American missionary meeting with representatives from the various countries. Mrs. J. K. N. Norfleet, superintendent of mission study in the Woman's Society, presided and introduced the visitors of the afternoon.

Mrs. A. B. Bynum, as the Senorita Maria de Riane, told of life among the girls or senoritas of Latin America, of their customs, forms of amusement, schools and recreation. She brought a letter from her mother, the Senora, telling of the home and club life of the married women.

Mrs. C. F. Lowe told of the Indians and of Christian work among them.

Miss Vera Howes, as the Senorita Juanita Espinosa, told some of the results of Christian work in Latin America, of Y. W. C. A. and girls' work and pointed out the great opportunity that workers have in this field.

Miss Anna Ogburn, as Miss Esther Case, our Latin American secretary, told of our own Methodist work and especially of that supported by the Woman's Missionary Council. She made a plea for continued work in these countries and that the work should be expanded. She had interesting pictures of our work in Brazil and Mexico and charts, showing the different schools and the appropriations for work in these countries. At the close of her talk she distributed attractive booklets on "Our Work in Brazil."

The meeting closed with the singing of the Doxology.

Mrs. J. I. Singletary,
Supt. Mission Study,
Florence Blackwell Society.

MISS TROY HONORED

The Woman's Missionary Society and the Margaret Foster Missionary Society of West Market Street Methodist church held a reception in the church parlors Friday afternoon, De-

(*Continued on page twelve*)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

DISTRICT BOARD

The total church membership for the Western North Carolina conference is given at 134,051 at one place in our conference journal and at another 136,303. The total Sunday school enrollment is given at 136,645. Basing the Sunday school enrollment on the largest named church membership figures we have the following district figures. The first column stands for the total district church membership, second for total Sunday school enrollment and third for Sunday school enrollment percentage on church membership:

Winston-Salem	12,570	17,997	116
Greensboro	15,812	16,966	107
Mt. Airy	8,482	8,939	105
Shelby	14,802	15.511	104
Salisbury	14,011	14,139	101
Marion	10,935	10,847	99
Asheville	11,364	11,021	97
N. Wilkesboro	5,194	4,944	95
Statesville	15,215	14,024	92
Charlotte	16,937	15,303	90
Waynesville	7,883	6,954	90

YOUR SCHOOL LISTED?

Treasurer H. A. Dunham, Asheville, N. C., reports the following Western North Carolina conference Sunday schools giving to the dual special since the session of our last annual conference. These schools are not only helping our mission fields in Europe and our Sunday school extension program in the Western North Carolina conference but are helping themselves to become a standard Sunday school. Kindly note the following schools and their contribution:

First Church, Hickory	$209.00
Burkhead, Winston-Salem	150.00
Trinity, Charlotte	64.40
Trinity, Kannapolis	20.00
Central, Monroe	16.21
Deyton's Bend, Micaville Ct.	16.00
Long's Chapel, Lake Junaluska	10.97
Harrison, Pineville Ct.	16.01
Westford, Concord	10.00
Pineville, Pineville Ct.	9.00
Spindale-Alexander	5.39
Nebo, McDowell Ct.	5.08
Rockford Street, Mt. Airy	4.54
Mt. Pleasant, Mt. Pleasant Mt.	4.11
Rockwell, Gold Hill Ct.	3.00
Providence, Salisbury Ct.	4.26
Azalea, Swannanoa Ct.	2.72
Farmington, Farmington Ct.	2.24
Huntersville	2.80
Fallston, Belwood Ct.	1.39
Smith Grove, Farmington Ct.	1.05
Ebenezer, Randolph Ct.	1.05
New Hope	1.00
Mt. Harmony, Burke Ct.	1.00
Salem, Franklin Ct.	.86
Stewarts, Ararat Ct.	.75
Old Union, Randleman Ct.	.40

HONOR ROLLS

In addition to the fourteen pastors, nine pastors' wives and nine superintendents previously listed in these columns as having earned a standard training school credits since our last annual conference the following 25 pastors, 15 pastors' wives and 19 superintendents enable us to have fine credit honor rolls. Kindly note the pastors:

J. H. Armbrust, J. S. Gibbs, J. W. Kennedy, T. B. Hunnicutt, O. B. Mitchell (Standard and Cokesbury, J. C. Umberger, J. F. Armstrong, E. P. Billups, R. E. Hunt, C. M. Short, R. H. Daugherty, W. L. Cherry, F. J. Stough, C. C. Weaver, W. B. Shinn, J. W. Moore, G. B. Clemmer, J. C. Cornett, J. H. Barnhardt, W. R. Jenkins, C. M. McKinney, J. W. Fitzgerald, R. C. Goforth, J. W. Bennett, W. G. McFarlan.

The pastors' wives are as follows:

Mrs. J. H. Armbrust, Mrs. J. W. Kennedy, Mrs. T. B. Hunnicutt, Mrs. C. M. Pickens, Mrs. J. C. Umberger, Mrs. J. F. Armstrong, Mrs. R. E. Hunt, Mrs. C. M. Short, Mrs. E. P. Billups, Mrs. J. H. Barnhardt, Mrs. C. C. Weaver, Mrs. G. B. Clemmer, Mrs. J. C. Cornett, Mrs. W. R. Jenkins, Mrs. J. W. Moore.

The Sunday school superintendents' honor roll is as follows:

Paul J. Kiker, First Church, Wadesboro.

J. W. Cameron, Polkton, Polkton Ct.

Mrs. Benj. Ingram, Savannah, Lilesville Ct.

A. P. Pell, Hawthorne Lane, Charlotte.

A. A. Short, Duncan Memorial, Charlotte.

L. M. Smith, Belmont Park, Charlotte.

J. L. Wolfe, Dilworth, Charlotte.

E. R. Bucher, Trinity, Charlotte.

C. M. Campbell, Jr., Centenary, Winston-Salem.

H. C. Jones, Green Street, Winston-Salem.

P. L. Love, Ogburn Memorial, Winston-Salem.

T. S. Womble, Central Terrace, Winston-Salem.

T. H. Redman, Farmington, Fairmington Ct.

S. L. Craver, Mt. Olivet, Davidson Ct.

J. K. Norfleet, Ardmore, Winston-Salem

C. W. Snyder, Burkhead, Winston-Salem.

J. W. Woollen, Kernersville.

D. M. Nifong, Midway, Welcome Ct.

L. L. Walker, Oak Summit, Ogburn Memorial Ct.

A GOOD SCHOOL

With a total enrollment of 264 and a total number of 212 earned certificates of credit, together with 100 or more visitors, the fifth annual standard training school for the Winston-Salem district held in Centenary Methodist church, Winston-Salem, last week was voted a decided success. The school was held in co-operation with the Presbyterians, but it was largely composed of Methodist workers, 192 of the credits earned being Methodists.

Thes credit students are listed with the following churches: Centenary 45, West End 29, Central Terrace 17, Burkhead 14, Mt. Tabor 14, Green Street 12, Ardmore 11, Ogburn Memorial 11, Midway, Welcome circuit, 6, Mt. Olivet, Davidson circuit, 6, Wesley Memorial, High Point, 5, Oak Summit, 4, Kernersville 3, Farmington 3, Rural Hall 3, Home Moravian 3, Erlanger 1, Grace 1, Shiloh 1, Central, Mt. Airy, 1, Mt. Vernon 1, Bethania 1, Woodland Baptist 1, Winston-Salem district, 1.

The credit students by courses follow:

Bible (New Testament), Dr. H. C. Howard, instructor—Mrs. J. H. Barnhardt, Mrs. W. P. Ezzell, H. E. Fulton, J. B. Carter, Miss Minnie Hatcher, H. G. Hudson, Mrs. John W. Moore, Mrs. A. A. Porter, Mrs. W. C. Wright, R. B. Crawford, Mrs. W. E. Franklin, Mrs. R. O. Lasley, Mrs. Albert B. Snead, Mrs. W. L. Thornton, Mrs. B. M. Hitchcock, Mrs. Sam Beck, Miss Lillian Boatner, Mrs. T. H. Cash, Miss Ella M. Hinshaw, Miss Vera B. Howes, C. E. Hamilton, Miss Gladys E. Moore, Miss Anna Ogburn, Rev. Charles C. Weaver, Mrs. C. C. Weaver, Mrs. F. E. Coston, Miss Lillie Lyon, Rev. W. B. Shinn, Mrs. George B. Clemmer, Miss Ethel Shutt, Pinckney Hauser, L. L. Walker, Mrs. Walter Watson, Mrs. Robert Morrow, Mrs. Minnie R. Kimball, Mrs. E. E. Kapp, A. W. Price, S. E. Hager.

Principles of Teaching, Prof. C. T. Carr, instructor—Miss Mary Louise Bowman, C. V. Pegram, Mrs. Efird C. Smith, Mrs. J. C. Cornett, Mrs. C. L. Anglin, Mrs. J. H. Wimbish, Miss Ellen Q. Jones, Miss A. May Bunting, C. R. Ferguson, Miss Mamie Yarbrough, Miss Evelyn Yarbrough, Miss Inez Leinback, Miss Lois Leinback, Mrs. H. J. Leinback, Miss Violet Fulcher, Mrs. Charles O. Pfaff, Mrs. J. H. Robertson, Mrs. E. M. Livengood, Mrs. Ethel Norman, A. B. Scrogg, Mrs. Lucretia Church, Mrs. W. E. Fulcher, Mrs. T. F. Day, Price Smith, Mrs. W. F. Beam, Hoke Bullard, Mrs. Hoke Bullard, Rev. J. W. Moore, Miss Ella Spainhour, Miss Mary Maude White, Leroy Clark, Miss Elizabeth Wright, Mrs. Thomas J. Boyd.

The Church and Its Work, Prof. J. M. Ormond, instructor—Mrs. John Alspaugh, Rev. G. B. Clemmer, Rev. J. C. Cornett, Miss Frances M. Beasley, Rev. J. H. Barnhardt, L. M. Craver, S. L. Craver, Rev. W. R. Jenkins, Rev. C. M. McKenney, Rev. J. W. Fitzgerald, Mrs. J. G. McCullough, C. W. Weisner, H. G. Johnson, S. T. Jones, Miss Grace Jones, E. B. Wardin, Mrs. C. V. Pegram, Miss Blanche Gluck, T. H. Redmon, Miss Bess Gay Plumly, T. S. Womble, Rev. R. C. Goforth, Miss Annie Spry, C. C. Perryman, Mrs. C. C. Perryman, Miss Margaret Perryman, E. M. Spivey, W. L. Hatcher, S. Crotts, Mrs. C. W. Weisner.

Organization and Administration of the Sunday School, Mr. Warren C. Campbell, instructor—Rev. J. W. Bennett, C. M. Campbell, Jr., V. F. Garrett, Jr., H. C. Jones, P. L. Love, Rev. W. G. McFarland, D. M. Nifong, J. K. Norfleet, Ralph H. Pegram, C. W. Snyder, J. W. Woolen.

Intermediate - Senior Organization and Administration, Miss E. Jane McDonald, instructor—Miss Florence Barrow, E. P. Evans, P. E. Evans, Mrs. S. E. Harding, Miss Kate Hopkins, Lansoe Inestor, Mrs. W. R. Jenkins, Bryan Nifong, Miss L. N. Norfleet, Hoyle C. Ripple, Robert Van Tickle, Miss Ruth Welch, Mrs. M. E. Wolff, Clyde L. Zimmerman, Alton C. Roberts.

Junior Pupil, Mrs. E. R. Michaux, instructor—Mrs. Julius Bergman, Miss Lois Becekrdite, O. L. Chambers, Mrs. W. L. Coggins, Mrs. C. M. Chambers, Miss Ava Carter, Mrs. J. A. Eshelman, Miss Elizabeth Flynt, Roberson Freeman, Miss Ruby Funderburke, Mrs. F. L. Gobble, Mrs. R. L. Grubbs, Miss Iola Hatcher, Miss Mary R. Holton, Miss Frances Hitchcock, Miss Frances Johnson, Marshall Matthews, Miss Katherine Noel, Treva J. Pearce, Mrs. T. H. Redman, Mrs. Callie Reynolds, Miss Daisy Lee Sammons, Miss Kate Sheets, Dallas Sink, Mrs. T. G. Trivette, Miss Mary White, Miss Frances Carter, Mrs. Albert Price, Miss Ruth Sammons.

Training Primaries in Worship, Mrs. W. B. Ferguson, instructor—Miss Virginia Beckerdite, Miss Bessie Blum, Miss May Dalton, Miss Ruby Gladstone, Miss Margaret E. Gray, Miss Josephine Hill, Mrs. M. K. Holjes, Miss Pauline Hyatte, Mrs. E. J. Lancester, Mrs. H. P. Lindsey, Mrs. A. C. Llewellyn, Miss Pattie Newlin, Miss Eva Poindexter, Shirley Rogers, Miss Dorothy Tally, Mrs. L. R. Terry, Miss Elizabeth Thompson, Miss Bess Turley, Miss Gertrude Vance, Miss Sadie Walker, Mrs. E. B. Warden, Mrs. J. Oscar White, Mrs. Lillie L. Ziglar, Miss Polly Poindexter.

Beginner Worship, Miss Willette Allen, instructor—Miss Anna Brown, Mrs. A. W. Cline, Miss Martha Dalton, Miss Lillian Dalton, Miss Anna C. Farrow, Mrs. W. P. Hill, Jr., Mrs. H. G. Johnson, Miss Ambler Major, Miss Nan Walker Norfleet, Miss Sallie Nading, Mrs. Cicero Ogburn, Miss Elizabeth Plumly, Mrs. R. B. Crawford.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

LIKES OUR RURAL WORKER

Rev. L. V. Harris held the first Cokesbury training school of the new conference year at Cedar Grove last week. This was Mr. Harris' first training school since becoming associated with our Sunday school board as rural worker. It was a very good school, but on account of the nearness of Christmas and illness in the community, it was not as large as it otherwise would have been. Writing of the school and of Mr. Harris, Rev. E. C. Durham, pastor of Cedar Grove circuit, added this paragraph:

"I believe no better man could have been selected and appointed to this work than Mr. Harris. He is thorough, he is most conscientious, he is zealous in his efforts, and he has all possibilities for becoming one of the very best leaders in this sort of work. We feel honored that we had the first school with him."

PROF. SPENCE AT CEDAR GROVE

Prof. H. E. Spence, chairman of our Sunday school board, spoke at Cedar Grove Sunday evening, December 6, launching the first Cokesbury training school of the new year. Rev. L. V. Harris took up the work of the school Monday evening. Professor Spence was accompanied to Cedar Grove by Mr. V. E. Wilson, superintendent of Lakewood Sunday school, who is always ready to lend a hand in the interest of Sunday schools.

CANDOR-TROY-WEST END

Working in Durham until 9 o'clock Saturday night and arising at 6 o'clock Sunday morning, the writer was off for three engagements in Montgomery and Moore counties Sunday morning, afternoon, and night. At 11 o'clock he spoke to Rev. F. B. Peele's splendid congregation at Candor, at noon he ate a two-in-one dinner (breakfast and dinner!) at the home of Mr. B. W. Burkhead, superintendent of Candor Sunday school, between and in the midst of these engagements discussed, informally, various Sunday school matters, including the standard training school to be held at Troy in March, and at 3 o'clock he was at Troy, meeting with representatives of four or five charges in Montgomery county for the purpose of considering definite plans for the training school. This over, he drove to West End, where at 7:30 he spoke to a fine congregation of Rev. A. J. Groves' good people. At 9 o'clock he was on his way to Raleigh so that he might catch the Norfolk-Southern train there at 6:15 Monday morning for Greenville, where Rev. S. E. Mercer, presiding elder, the pastors and lay leaders of the Washington district assembled to consider missionary matters and other items relating to the work in the district.

CANDOR IN NEW BUILDING

Candor Sunday school is facing a new day in its splendid new building. Approximately 140 pupils out of an enrollment of about 150 were present last Sunday. Every one of the 13 officers and teachers were in their places. Better training for better service is one of their more immediate objectives now, and Rev. F. B. Peele, the pastor, and Mr. B. W. Burkhead, the superintendent, expects practically every one of them, with a number of young people in preparation for service, to attend the training school at Troy in March and some to go to Maxton this summer.

TROY SCHOOL MARCH 28-APRIL 2

The meeting at Troy Sunday afternoon, attended by about 25 or 30 key men and women, made plans for the first Montgomery County Standard Training School and set the week of March 28-April 2 as the time for it. Rev. J. H. McCracken, pastor of our church at Troy, was made chairman and Mr. T. R. Hassell secretary of the board of managers. The Troy, Mt. Gilead circuit, Montgomery circuit, Biscoe, Star, Candor and perhaps toher churches are expected to be in this training school. Troy Methodists are in the midst of a big building enterprise. The foundation has been laid

(*Continued on page twelve*)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

EPCLID McWHORTER LEAGUE

On November 20 the Euclid McWhorter Epworth League of Page Memorial church, Aberdeen, entertained in the Sunday school rooms in honor of Rev. and Mrs. Euclid McWhorter, who is soon to leave for Wilson, N. C.

Autumn leaves and yellow and white chrysanthemums were used for decorations, carrying out the league colors of cold and white. A number of songs were sung and special music rendered by our orchestra. A contest was then engaged in, after which refreshments of coffee and sandwiches were served.

Our league was organized under the leadership of Mr. McWhorter, who has been with us four years, and bears his name. At this time we presented him a hand painted picture of long leaf pines in order that he may have a daily reminder of the "Sandhills" and "Euclid" Epworth League.

Lois E. Barkley, Supt. First Dept.

BLACK'S CHAPEL AND ITS DOINGS

The Epworth League at Black's Chapel is progressing nicely. We hold our devotional meetings each Sunday night and have good crowds. We have socials often and each one of these is enjoyed by all the leaguers.

Our league has been going to see a shut-in of our church, Mrs. Julia Porter, all the summer and fall. We hold a service and sing for her, and take her good things to eat and to wear. We bought her a nice Bible. On Wednesday night before Thanksgiving we held a song service and took her nice things to eat for Thanksgiving. She is a shut-in and appreciates all these things we have done for her. She composed this following song to our Epworth League to the tune of Eastern Gate:

It's a good thing to be an Epworth Leaguer,
It's the best thing I know;
It's a good thing to be a Leaguer
As Heavenward we go.

Chorus

We are Epworth Leaguers, we are Epworth Leaguers,
We are Epworth Leaguers for the right—
We are Epworth Leaguers, we are Epworth Leaguers everywhere.

Goodbye sin and sorrow, farewell doubt and fear,
It's a good thing to be a Leaguer, and that's why we are here.

It's a good thing to be together in our meeting every week,
It's a good thing to learn together and the right of way to seek.

So come let's worship with hearts that are true,
It's a good thing to strive together the King's work to do.

We are a band of Epworth Leaguers and we are striving for the right,
Jesus bids us go forward till we win the strife.

Jesus, He is our Leader, let this our motto be—
Cling, oh cling to each other till He comes to set us free.

We are planning to have an Epworth League Christmas tree on Monday night before Christmas. After the presents and fruits are delivered we will have one of our good time Christmas socials. With best wishes for each and every league in our conference. Mrs. C. W. Spell.

"RALEIGH DISTRICT DOINGS"

A bulletin edited by Philip Schwartz for the Raleigh district comes to us. It is the first issue of "Raleigh District Doings," dated November 30, 1925, and to be "published ad lib." We quote a general statement from the third page:

"This, the first issue of Raleigh District Doings, is an experiment in placing before our leaguers a paper which briefly presents the important news regarding the activities of the various leagues and leaguers in our Raleigh district.

"The need for such a publication has long been felt and it is sincerely hoped by the editor that this issue, crude as it is, will be the beginning of a newsy, interesting journal."

The bulletin has three pages. League news, social items, advertisements (somewhat humorous), and statistics make up the items of chief interest.

An enclosed sheet has the following facts:

First: While it may be a little early, we wish you a Merry Christmas and a Happy New Year.

Second: If you have any interesting news items about your league and leaguers send them to me for publication in our next quarterly issue of Raleigh District Doings.

Third: A big campaign for Epworth Era subscribers is now on. If your league is not putting over this program write to Lamar and Barton, Nashville, Tenn., for material. They will gladly mail it to you. They call it a "fishing contest." Let's catch all we can, for "Raleigh District Boosts."

Fourth: Nothing preventing, we plan to call a special meeting of all the Raleigh district leaguers some time next month (January) to meet at Central church, Raleigh, to organize a sure enough Raleigh district union. This is the biggest thing yet planned for our district and it's coming into being, and then living depends solely upon YOU.

Fifth: "Boost Raleigh District—Raleigh District Boosts."

I thank you. Philip Schwartz,
Raleigh Dis. Sec.

CHRISTMAS EFFORTS

This is getting to be the season when all league chapters must let their community know something of the spirit of giving. Christianity means giving of time, money, gifts, love, spirit, effort—in fact, the giving the whole self to the service of man. If a league chapter would find the greatest amount of joy, it would be at Christmas when the very atmosphere everywhere is filled with the spirit of giving. To practice service to humanity means that some giving must be done.

What are you going to give to your community this season to make the spirit of the Master known to men? Wonder if we gave more to humanity that more people would unite with the church? This is a good season to try it.

Would announcing through the local press that the chapter would sing carols to homes in which candles were burning, and then on Christmas eve all the members go through the streets singing the messages of peace and good will toward everybody. Would that help? Or would little toys for unfortunate boys and girls who live near the margin of existence, given on Christmas eve count in making the great Gift known? Or would baskets of food, nuts and candies taken to poor families on early Christmas morn make the spirit of our Master felt in despairing hearts? Would the preparing and presenting a program of Christmas songs, recitations, prayers and addresses, in any part of the town, make the message of our Master just a wee bit clearer, and get a firmer hold on human life?

Have we done all we could when we have done these and even other things? Let the spirit of Christmas be felt in our chapters and it will be felt in our community. There is no heart that can contain the spirit of our Master when once it has rung true to Him.

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

"PEPPY PARAGRAPHS"

By W. A. B.

If to serve is a burden—you are not a good leaguer.

As the proof of the pudding is in the eating, so the joy of life is in the giving.

No man can serve two masters; you are a good Christian or none.

"Peace on earth, good will toward men," is another way of saying: Spread happiness and joy.

The Epworth League is growing, are you?

Get all you can from life, and give all you get to it.

Some one has said: "I hope I live as long as I want to, and want to as long as I live." The one way to do that is to give one's self completely to God.

Stop! It's almost Christmas time; have you forgotten something? What is it all about? In your rush for holiday pleasure, do not forget the One whose birthday is being commemorated.

It is interesting to note that the Epworth League is steadily gaining ground in our churches and conference. A still larger growth will result when our pastors and young people come to realize the tremendous worth of the league. Speaking of potential power, there is more of it in the Epworth League organization than can be used. If it is distressing that our great state should let its mammoth water power go, in large part, unharnessed, how may we describe the laxity of our church in letting this wonderful organization escape the lasso of those who would use it? Truly there are costly pearls being trodden under the feet of many of us. One pastor writes that he has other organizations in his church that do in full the work of the league. Can this be true, or is it that the full worth of the league has not become evident to him? Give the Epworth League your whole-hearted support; there is no place in the church where richer dividends will accrue in the building of a bigger and better church for the future.

We had the very distinct pleasure of visiting the Shelby district last week, and we found at the district union meeting at Lowell on Friday night a group of young people numbering almost 500. Enthusiastic young people, who could turn the world upside down if their gigantic energy were rightly directed and used. Some of it is being so directed and used, and more of it will be, under the leadership of their new officers of whom Rev. Claude Moser is district union president, and Mrs. G. G. Adams (who was Miss Gertrude Falls), district secretary. From Lowell we visited Gastonia and thence to Shelby, where the Sabbath was spent. We appeared before four groups of people in Shelby; three of the groups were of young people, and the fourth was the splendid congregation of Central church, to whom we were privileged to preach. We were delighted to have the young people of Central church meet and organize a league Sunday, and great things may be expected of that fine body. That very gracious pastor, the Rev. Hugh K. Boyer had already gotten hold of the young people of his church in a wonderful way, and he stood solidly with them, and for them, as he always does. Brother Hager, the retiring president of Shelby district union, was also of great help in effecting the organization. We know we may always count on Hager.

Last week we visited the Mt. Airy district and found Bro. W. A. Newell soundly entrenched in his new charge, and things were moving nicely. We were privileged to appear before four groups of young people that Sunday, in addition to preaching at Rockford Street, Mount Airy, and College Place church, Greensboro. An institute is being planned for Mount Airy district.

We are pleased to give you this week the report of the Conference Epworth League Board to the session of the annual conference which met in Statesville in October:

"Unless the business men of this country step into the breach and encourage our young people in matters moral, no man can say with certainty what will become of America. Wall Street today is more interested in the moral training of its young men than in any other phase of their education." Thus spoke a few days ago the personnel director of the New York Stock Exchange before a great body of business and professional leaders. If the perpetuity of our institutions and the very soul of America depend on the moral and religious training of our young men and women, then we should be quick to see that this training be given by the church which alone is qualified and in possession of adequate facilities for doing this work.

The Epworth League was organized with this purpose in mind and wherever it has been given a fair chance has more than satisfied its promoters. One of our greatest statesmen some years ago said, "It is easy to slam but hard to replace!" We believe as much may be said of the Epworth League.

The growth of this institution in our conference continues steady and in some sections quite remarkable. At least two districts report the membership doubled in the past year. Membership increase, 1,532.

Your board would respectfully but urgently submit the following recommendations:

First, That all our pastors continue to give a part of their best to the young people of their congregation by helping to organize chapters in every congregation, if possible, and that special attention be given junior and intermediate work.

Second, That the circulation of the Epworth League periodicals, the Era, the Intermediate Epworthian and the Junior publications be encouraged.

Third, That our pastors and leaguers do not overlook the great Southern Assembly that is being held every summer at Lake Junaluska. This meeting should be attended by a large number of our people.

Fourth, That we continue to manifest our interest in the young life of our church by attending and in every was possible aiding in the annual Epworth League conference which has grown to be the largest church body of our conference.

Fifth, That we seek to turn the attention of all our young men and women toward the young people's convention to be held in Memphis during the approaching Christmas holidays. We urge pastors to see that delegates be elected from all their congregations.

Let us see that we study to understand and appreciate the heart of our young people and that we so upraise them that "Our sons may be as plants grown up in their youth and that our daughters may be as cornerstones, polished after the similitude of a palace."

The Junior Epworth League City Union of Charlotte met at Chadwick Methodist church Sunday afternoon at three thirty. There were 245 present, 175 juniors and 69 visitors. The meeting was opened by singing "Stand up for Jesus," after which the Scripture lesson was read by a Calvary junior and Rev. B. F. Hargett offered prayer. Duncan Memorial League then sang a special song, during which offering was taken. Elizabeth Beard recited "Speak Kindly" and five Chadwick ju-

(*continued on page fourteen*)

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Specimen of Type

Jehoash anointed king.

heart right, as my heart *is* with thy heart? And Je-hōn'a-dăb answered, It is. If it be, give *me* thine hand. And he gave *him*

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RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

An Interesting Letter—I am taking the liberty of publishing an interesting letter from one of our boys at the State Sanitorium which shows how much our children love the Methodist Orphanage, how much the friends at Aberdeen are doing for their happiness and what a fine institution the State Sanitorium is. Dr. McCain, the superintendent of the institution, has been a real friend and father to our children who are under his expert treatment. I trust that all who read the Orphanage notes will read the letter referred to.

* * * *

My Dear Mr. Barnes:

I received your letter yesterday and you know that I am always glad to hear from anybody up there.

I sure hope that I will continue to improve and I will be glad and happy when I get back to that "dear old home."

Yes, sir, I wish that I could have seen that great game and wish that I could have been playing with them. I saw an account of it in the Winston-Salem paper. Everybody down here said that our boys showed up better than the other team and really played a better game. I am mighty sorry we didn't beat them, but I sure am glad that they didn't beat us. I saw in the paper where Raleigh High beat our girls, but they didn't beat us much. I certainly hope victory will be on our side next time, which I believe it will.

Yes, I sure wish that I could enjoy Christmas holidays with you all, but we are going to have a good time down here. We will have a Christmas tree, etc. I don't know whether I told you or not. But the Wesley Bible class from Aberdeen brought us children just lots of fruit Thanksgiving and they are going to bring us a Christmas present this Christmas.

Give all the workers and children our love. Your Friend.

* * * *

Christmas—It is hard to realize that Christmas is almost here. Our children are happy in anticipation of the good time that is to be theirs so soon. Friends throughout the conference vie with each other in making it possible for our children to enjoy Christmas to the fullest extent. Such token of love prove the fact that Christwas born in Bethlehem of Judea nearly two thousand years ago. Grown people are happy in proportion as they minister to the happiness of others and particularly is this true in reference to children. I wish to thank all in advance who share their gifts with our dear children.

* * * *

Sincere Appreciation—I am sincerely grateful to all individuals, Sunday schools, organized classes, Epworth Leagues, missionary societies, pastors and churches that have remembered us during the Thanksgiving season. We have a great church and a wonderul people. It moves my heart with deep emotions when I think of the goodness of our people to our fatherless children. There is just one minor note of sadness that comes to me when I think of some who miss the joy and exhiliration that comes from ministering to our children who are bereft of loved ones and home. It is never too late to do good as long as life endures. I am hoping that many may respond to our needs at the eleventh hour. Christmas is just one week off and much can be done before that happy day dawns next Friday. Pastors, Sunday school superintendents and teachers who have not yet taken a Thanksgiving offering will have a fine opportunity to do so this coming Sunday, and if it should be raining they can do so the Sunday following Christmas. I do want to urge every church, Sunday school, organized class and individual who has not done anything for us during Thanksgiving, that they strain a point and do so within the next few days and especially within the next two Sundays. All who respond have my sincere appreciation for their timely help.

* * * *

Opportunities—I am giving below a list of opportunities that I would like to see taken during the glad Christmas season. These things are needed and some of them are imperative. It would seem a big boost to our work if they could be taken by our friends. I know of nothing else that will afford as much real joy during Christmas as taking advantage of these golden opportunities. Look the list over carefully and write me which one you will accept as your Christmas gift to our beloved orphanage. Here is the list:

1. Individual supporting children at $15 per month.
2. Sunday schools to support children at $15 per month.
3. Wesley classes to support children at $15 per month.
4. Writing the Orphanage in wills.
5. Establishing scholarships for worthy orphan girls or boys.
6. Endowing the domestic science departments.
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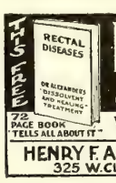
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A BACKWARD AND FORWARD LOOK

Another conference year has passed and gone into history, and it marked the close of four very pleasant and happy years on the Jonesboro circuit. This is the fifth time I have served four years on different circuits.

Some thought and hoped that I would be returned to the Jonesboro work for the fifth year. And I have heard that the different churches sent in strong petitions to the presiding elder and the bishop for my return, but the authorities thought it necessary that I be sent elsewhere. I certainly appreciate the spirit and motive that the brethren had for doing this. During the four years I have enjoyed the fine fellowship and loyalty of the people. When I came to the charge my very first impression was that the people were responsive, appreciative and capable and worthy of the best I could do. They needed leadership, and my stay among them has not changed my opinion, but only to confirm and strengthen their opinion.

I found in the board of stewards on the whole charge the most loyal and faithful set of men and women I ever had anywhere. They not only raised every penny at every church on the budget every year, but greatly helped me in many other ways and held up my hands. Their co-operation was of the finest type and I shall never forget them.

After conference there were many expressions of regret that I could no longer serve them, and also many expressions of appreciation of my work by gifts of various sorts and also in words. I only wish that I could call the name of each gift and the giver, but the list would be too long. I must say that the Ladies' Missionary Society of Jonesboro gave us a reception on Monday night, November 23, and at this time Mrs. Pegram for the society and Miss Bess Barnes for the Epworth League gave a beautiful set of silver knives and forks and spoons. The spirit of that occasion will always abide with us. Then on Sunday night, November 29, Bro. J. K. McLeod on behalf of the Lemon Springs church and Sunday school presented me with a nice traveling bag. So to one and all I most heartily give sincere thanks.

But these gifts and expressions have given a new meaning to the words of Christ, After ye have done all, you can say we are unprofitable servants. I feel so unworthy of all this. For it has been by the help and co-operation of the people that we have accomplished anything. I hope they will "carry on" in the work, and not one fall out of line.

I would like to mention a few figures showing the growth of the charge in the four years. I baptized 131 adults and 130 infants; received 331 into the churches, making the present membership 951. There was expended for building and repairing churches $20,482. A total amount raised for all purposes, $48,466. Three Epworth Leagues were organized. When I came to the charge the Sunday school report showed 40 officers and teachers with 500 members. The charge now has six Sunday schools with 81 officers and teachers, 120 on cradle roll, 137 home department, and 939 in main school, making a total Sunday school enrollment of 1228, with an average weekly attendance of 574.

These figures are not boasting. There were 20 subscribers to the Advocate and now over 150. To the great Head of the church be all the glory and praise.

On November 30 we came to Creed-Moor, our field of work, and began getting ready for the year. The people have received us gladly and I think the outlook very good. There seems to be a great opportunity here. We shall try to get adjusted and into the work just as soon as possible.

This seems to be a fine people, and so many not on the charge have said as much. I ask an interest in the prayers of all those who shall read these lines.

"Without Him not one step over the threshold; with Him anywhere," shall be my slogan and program for the year. R. E. Stanfield.

WARMLY RECEIVED AT ATLANTIC

We arrived here Thanksgiving night tired out. The parsonage not being ready Brother J. R. Morris took us into his hospitable home. The people loyally helped in getting the parsonage ready for us and soon we were in.

After our first supper in our new home we were sitting around the fire when there was heard a knock at the door and a host of friends came in. That was an unusual pounding. So many good things for the larder.

We are looking forward to a hard year's work, as we follow two good brethren who were loved. Pray for us that we may be true to our Lord and these good folks. E. B. Bell.

WOMAN'S PAGE
(*continued from page eight*)

cember 4, honoring Miss Nina Troy, of Soochow, China.

The parlors were beautifully decorated with a profusion of southern smilax and white chrysanthemums, an attractive background for the receiving line, which was composed of officers in both societies.

In the dining room, where tea was poured by Mrs. Lucy H. Robertson and Mrs. Eugenia Watlington, pink roses in a silver basket gave a pleasing touch of color.

Members of the young people's society served wafers, nuts and mints. Miss Troy was presented with an armful of roses and chrysanthemums at the close of the reception.

A CALL FOR BOOKS

Mrs. J. T. Mangum, conference superintendent of supplies, of Waynesville, N. C., has forwarded to us a letter which has come to her from Mrs. B. F. Lipscombe, home circulation secreary of our Woman's Missionary Council, in which Mrs. Lipscombe passes on to her a call that has come from Mrs. Geo. F. Erwin, wife of one of our missionaries to the Russions in Harbin, Manchuria, appealing for books for the library in the Methodist school. Mrs. Erwin does not specify the kinds of books wanted but says: "We are in need of anything good to read. Send us something to help—anything in English for all ages. We feel sure that books of travel, history, poetry, biography, wholesome fiction, short stories, devotional book sermons, essays and children's books will all be most acceptable. We are asked to take great care in the selection of the books sent and see that no questionable fiction is sent. No one will be prohibited from buying new books for this cause, but there are so many books in our libraries that are not being read and which would prove such a boo nto these workers in Manchuria. Let our societies see if they cannot get up a collection of books for Mrs. Erwin. The books should be sent unvalued, marked "pinted matter," and addressed to Siberia Missionary Library, Methodist Institute, Harbin, Manchuria. Be sure and report all books sent to Mrs. J. T. Mangum, Waynesville, North Carolina.

THE SUNDAY SCHOOL
(*continued from page nine*)

for a modern church and Sunday school building, and, according to the pastor, Rev. Mr. McCracken, under whose splendid leadership the work has been begun, building operations will be resumed in the spring.

WEST END ADDS MEMBERS

West End Sunday school, of which Rev. A. J. Groves is pastor and Mr. F. W. Von Cannon superintendent, is seeking to reach the unreached and teach the untaught. Special efforts in these directions have resulted in big increases in enrollment.

MISS KEENE IN MONTGOMERY

Miss Keene spent a busy day in Montgomery county Sunday, December 6, touching three charges. Sunday morning she visited Rev. F. B. Peele's Sunday school at Star, presented the program of work, and discussed various phases of Sunday school work. In the afternoon she did similar service at Hebron Sunday school, Mt. Gilead circuit, of which Rev. F. E. Dixon is pastor. Sunday evening she spoke to Rev. B. C. Thompson's congregation at Mt. Gilead. Miss Keene reports that the pastors and workers on these charges are very much interested in Sunday school work and expresses the conviction that they will push forward in the work this year with great strides.

WASHINGTON AND "BETSY"

The interest of the kingdom, particularly our church's missionary obligations and opportunities, were given careful and prayerful consideration by the pastors and lay leaders of the Washington and Elizabeth City districts Monday and Tuesday of last week. On Monday the Washington district group met at Greenville, and on Tuesday the Elizabeth City district group met at Elizabeth City. It was the privilege of the writer to attend both meetings and present, among other things, our church's appeal to Methodist Sunday schools touching missionary education and missionary giving. That is to say, he spoke of the dual extension special, so-called, which asks that, in accordance with paragraph 392 of the Discipline, our Sunday schools should observe one Sunday in each month as missionary day, with program and offering, and send a monthly offering to Mr. E. J. Cheatham, Franklinton, N. C., for the support of our church's missionary activities in Europe and for our rural and Sunday school extension program in our own conference. Rev. F. S. Love, conference missionary secretary, addressed both gatherings. These interests made a powerful appeal to pastors and laymen, and they anticipate, as do we, splendid responses throughout the conference. tI was a delight to enjoy the fine fellowship of Rev. S. E. Mercer, Rev. C. B. Culbreth, and the pastors and laymen of their districts.

REV. B. B. SLAUGHTER CHOSEN

Rev. B. B. Slaughter of Farmville, was chosen at the meeting in Greenville last week to serve the Washington district as district Sunday school secretary. Rev. Mr. Slaughter has long been an enthusiastic believer in and supporter of Sunday school work. He has made a special study of our church's program touching the Sunday school and will be able to render a real service to the district. We are delighted to add him to our steadily increasing corps of volunteer workers.

CLAYTON SCHOOL THRIVING

Clayton Sunday school, with an enrollment of 220, is doing some splendid work these days and having a fine average attendance. The average is around 70 or 75 per cent. Provisions have recently been made for four additional class rooms, and it is likely that two more will be provided soon. Rev. Marvin Self is the pastor and Mrs. Y. M. Holland, superintendent. The writer spent a short time in Clayton Thursday evening in conference with the pastor.

RALEIGH SCHOOL FEBRUARY 21-26

Meeting with agroup of leaders at Edenton Street church Thursday evening, the writer assisted in planning the next annual Raleigh standard training school. Rev. W. A. Stanbury was re-elected chairman of the board of managers, and the week of February 21-26 was chosen for the 1926 session of the school.

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Our Little Folks

JOEY'S CHRISTMAS PRAYER

It was the day before Christmas, which meant that there would be more than the usual number of visitors in the charity ward of the great hospital. But all this meant nothing to Joey. Before he had been knocked down and dragged by the huge truck Christmas to him had only been a day on which it had been harder to get rid of his papers, for than there were not so many people downtown, they were all somewhere else making holiday. And as for visitors, he had not had one since his advent into the hospital; indeed, the visiting hours had been a source of irritation to him, for it had only made him feel more than ever how very much he was alone in the world.

Joey could remember neither father nor mother. From his earliest recollection he had been living upon the toe of the world's boot, kicked and cuffed from here to there till the heavy truck had stopped his active career and brought him here to where pain had been his constant bedfellow. His one pastime, aside from talking to "Pardner," who occupied the bed next to him, was watching on clear days the progress of a ray of sunshine that fell slantwise across his bed. So often had he watched its progress that he could now almost tell just when it would appear on his bed, slowly creep across it and fall to the floor and disappear on the other side. Today he had already seen it come and go. He saw that "Pardner" was asleep, for he, too, never had any visitors. Since Joey could not talk to him there was nothing left for him to do but sleep if the pain would let him. So he composed himself for a nap. Then she came!

The little Ensign had been wondering just why she had taken this hitherto untried way out of the hospital where she had been visiting one of her soldiers. But when she saw the little pinched face, which really seemed less a face than an impression of wide and wistful eyes and lines of pain, she knew why she had come that way. To Joey's unmeasured amazement she made her way to the side of his bed and asked in a voice which he thought quite the sweetest he had ever heard:

"May I sit with you a little while; that is, if it will not interfere with your other callers?"

For a moment his astonishment robbed him of words, while his wide eyes drank in the sweetness of the face framed in The Salvation Army bonnet. Then he found his voice.

"Me other visitors!" he exclaimed. "Who did yer t'ink it is ye're talkin' to —the Mayor? Or maybe yer t'ink it's the President of the United States! Say, dere ain't no one visits me. I ain't got no one, an' no one cares! 'At's all!"

"Well, then, I will visit you," she said, drawing nearer the pain-pinched face and sitting on the chair by his cot. Then, quick to grasp the opportunity thus presented, she continued, deeply touched by the world of bitterness in the young voice that had been weakened by long weeks of suffering, "And you are mistaken; there is Someone who cares, and He cares very much."

"I guess you're mistaken in the party you're addressin', Missis," he said wearily, as though he despaired of making her understand how completely he was alone in the world. "There ain't no one 'at cares fer me."

"There is One who has always cared," she told him gently, "and now I will care, and that makes two."

The wide eyes searched her smiling face wistfully, bewilderingly trying to take in what she had said. Her face was so kind, so sweet, that he was inclined to take her on faith. But this other One who cared for him, he could not get that.

"Who else is dere 'at you t'ink cares fer me?" he asked curiously, ready to put her right when she should show how mistaken she was.

"Jesus!" she said earnestly, eagerly. "He has always cared for you."

"Jesus!" He looked at her incredulously. "Is He a Person?"

This time it was she who was taken aback.

"Of course He is a Person," she replied, recovering. "What did you think He is?"

"I t'ought dat was jist a word to swear wit'.' The Ensign had met with some startling experiences in her career as a Salvation Army officer, but never anything that shocked her quite so much as these words which fell from the lips of this child who could not be more than nine or ten years of age. It came over her afresh the great need of "the heathen at our door." It was almost unbelievable that such darkness could really exist in a so-called Christian land.

"He is a Person—a wonderful Person—and oh, how He loves! He loves you, He loves everybody!"

"I t'ink yer must be mistaken about me," said Joey, doubtfully. "I ain't never knowed Him, an' I don't t'ink He knows me. Does He live 'round here in dis town?"

"He is here, He is everywhere. He knows you and He loves you, too."

"I don't see how dat can be," his brow puckered as he tried to solve this problem. "I ain't never heard of Him, so how can He care fer me?"

"But He has heard of you. He knows you, and I am sure He loves you."

"I feel as how yer must be mistaken about Him knowin' me, fer I'm sure I ain't never knowed anyone like dat. Won't yer tell me about Him?"

She told him then of the deep, sweet meaning of Christmas, and very tender was her voice as she told of the shepherds abiding with their flocks in fields by night, and of the shining angels who came to them with the tidings of His birth; of the glowing Star that led the Wise Men fram afar, crossing mountains, skirting deserts, and passing over rivers in their search, till they came in its gleaming light to the Little King. She told of the years of His service, of His great love for the poor and suffering, how He was hated, despised and rejected, and of how He finally gave His life on the Cross for souls that were lost. And while she talked his thirsty soul drank in the words as eagerly as the parched ground drinks in the first sweet drops of a summer shower.

When she had finished with it all his face was eagerly alight. Then his eyes clouded and his face became overcast as he said, with a catch in his voice that struck deep and hurt her:

"Ain't it wonderful—Him bein' like that? But now I know He don't want me! He is good, an' I am bad. Oh, you don't have no idea how bad I've been! He don't want no one like me. I've been bad, so bad!" The wide, wistful eyes overflowed with tears of hopelessness.

"But He does want you, He does!" In her earnestness the little Ensign put her hand lovingly on the troubled brow. "It was bad folks He came to seek and save. He Himself said that when folks are well they don't need a doctor—just the sick ones—and so He came not to call good people, but bad ones, so you see He does want you."

"I never knowed not one like Him." The weak little voice was filled with awe as he went on, "Oh, how I would love Him! But I don't even know where to find Him! How can I come to Him?"

"He is right here now, He is everywhere. You can't see Him, but He is here, and He will hear you if you ask Him. Just ask Him to help you. I will kneel here beside your cot, and we will tell Him and ask Him to help you." And forgetful of her surroundings, in her eagerness to win this hungry soul, the Ensign knelt and lifted her voice in prayer to her heavenly Father in behalf of this darkened little soul. Joey lay with closed eyes and listened with reverent wonder to her earnest pleading. When she had finished there was silence for a moment, then she breathed to him:

"Now you tell Him. Talk to Him just like you would talk to me, and He will hear you and will help you. Now then, dear, just ask Him."

There was a dead silence for a moment or two, then the weak, childish voice in desperate earnestness, "O God, help a feller, won't Yer?" And somehow the little Ensign was not shocked by the unconventional wording of the petition, and the great Heart above that notes even the falling of a sparrow heard that cry of need and answered from His throne in heaven, and into the heart of Joey crept a something so sweet, so wonderful, that it made him forget even the pain for a time.

* * * * * * *

"Pardner" was awake. Joey heard him stirring, and he was so full of the strange thing that had happened to him that he at once began to tell the man about it all.

"'Pardner,'" and the small childish voice was shrill with eagerness, "I had a visitor while you was sleeping!"

"G'wan!" scoffed "Pardner," in mock unbelief. "You never did!"

"I did—oh, I did! She was from The Salvation Army, and she said she would come back and see me again!" Then the voice that had been sweetened by much suffering took on a strangely reverent tone as he continued, "An' she told me about Jesus! You see tomorrow is His birthday! Did you ever hear about Him, 'Pardner'?"

A sudden silence took the man. Had he ever heard about Jesus? In a flash his mind bridged the years back to his childhood. Again he saw the little white church in the Southern town where he had sat so often with his godly mother and listened to the blessed truths of the Gospel as they were uttered by the faithful old minister. But he had been very young, and the restraint of that hour had been hard on him. So often he had seen through the half-opened windows of the church the great white, fleecy clouds as they drifted across the blue. He had made up a game about them, and he had longed with a great longing to follow the drifting clouds into the wide world beyond. Time came when he had followed the clouds, but the world had not been kind to him. Now there was a mound which he had never seen in the green yard that faced the little church, and earth was strangely empty for him. He wondered if from where she was his mother could see him now. He was about to reply to the boy when he realized that the eager little fellow had not waited for his answer, but was rushing on to tell him all of the big adventure that had come to him.

"An', 'Pardner,' she said 'at He loved me, an' 'at He cared for me. Ain't 'at wonderful? It seems almost like the pain ain't as bad as it was when I know 'at Someone cares for me. An' she told me about a place called heaven, an' she said they ain't no pain there, nor any sickness, nor nuthin' like 'at. An', 'Pardner,' she said I could go there some day. No pain. Ain't 'at wonderful? You was asleep an' couldn't talk to you about it, but I asked the nurse about it, an' about how soon t'ought I could go, an' she looked kin' o' funny-like, sort o' quivery, an' her eyes got soft an' shiny, an' she said I might go pretty soon now. Do you t'ink I can, 'Pardner'? The Salvation Army lady said He is there—Jesus. No pain. Oh, I'd like to go there an' see Him! Will you go, too, 'Pardner'?"

A sudden rush of something warm and wet washed the sting out of the man's eyes as he answered, in a strange, choky voice, "Yes, Joey, please God, I will go, too!" And he meant it. All unwittingly Joey had won a soul for his new Master.

The boy was worn out with the excitement of the afternoon, and he soon fell into a sleep that lasted into the dark of the night. When he wakened he felt dizzy and queer. "Pardner" was sleeping again, and he could not tell him, so he pressed the button and rang for the nurse. When she saw him her eyes grew shiny, as had the eyes of the other nurse, and she fetched an interne, who, when he saw Joey, said something to her softly.

Somewhere, not far away, a great bell began to ring. Another bell farther away answered it, then others joined in and took up the refrain till their brazen throats were proclaiming to theworld that He was born.

"Pardner" wakened and heard the bells. He looked toward Joey's cot. There was a great white screen surrounding it and cutting it off from the rest of the ward. "Pardner" pulled the covers up over his face to hide the sudden tears that flooded his eyes, but even the covers could not stifle the sound of the sobs that tore at him. While the Christmas bells were ringing he knew that far away in another City, where it was not night, there was even greater rejoicing over His birth. And there, somewhere in that throng, was Joey. But this Joey was well and straight and would never feel pain any more, neither would tears ever wet his eyes, for he was looking upon the King in His beauty.—The War Cry.

A CHRISTMAS TREE FOR HORSES

How many readers of this page, who live in or near Boston, have ever seen the annual Christmas tree for horses that is erected by the Massachusetts Society for the Prevention of Cruelty to Animals in Post Office Square? Every year, a day or two before Christmas, there is a regular festival for the horses, who gather around the Angell Memorial fountain and are given all the grain, apples, carrots, etc., that they care to eat. The drivers of the horses are treated to doughnuts and cups of hot coffee, and urged to take the best of care of the animals in their charge. Hundreds of people either stop in passing through the square or make a special trip to it in order to see the horses enjoy themselves, and to look at the decorations on the very large tree, which is aglow in bright colors, with pennants, ruit, streamers, and everything that suggests Christmas.—Our Dumb Animals.

NEW GATEWAY TO WEST FOR PRODUCTS OF SOUTH

In connection with its new John Sevier terminal, located six miles east of Knoxville, the Southern Railway System has established a transfer station which is now the clearing house for package freight moving from Virginia, Carolina and East Tennessee territory to the west and southwest, and is greatly expediting the movement of manufactured products and merchandise from the South.

John Sevier transfer has capacity for handling 120 cars per day and is now loading an average of 500 cars per week. Freight for the west is loaded to this transfer where solid cars are made up for a large number of points including Cincinnati, Louisville, East St. Louis, Memphis, New Orleans, Cleveland, Detroit, Indianapolis, Chicago, Minneapolis-St. Paul, Kansas City, Springfield, Mo., and Cheyenne, Wyoming.

For Chicago proper cars are loaded to move via four different routes while, to insure the prompt movement of freight for points beyond, cars are loaded to three leading transfer stations in the Chicago territory. Similarly cars are loaded for direct delivery to three north bank lines at Cincinnati, as well as to the Southern's own freight house, and to two western lines at East St. Louis.

A great volume of freight is now being loaded direct to John Sevier which was formerly handled at the Southern's transfers at Spencer, N. C., Hayne, S. C., and Inman, Ga. As a result back-hauling and indirect movement have been eliminated and the movement generally accelerated.

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Sure Relief

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The Infants' and Children's Regulator

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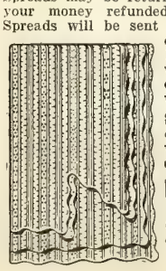
Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria

It kills the germs.

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Direct From Loom to You at a saving of one-fourth the purchase price. Sizes 85x90 and 72x90. Bolster Throw to match. Ideal gifts for any occasion. Corners cut and fully scalloped. Each set packed in plain or holiday box. Colors: Rose, Blue or Gold —GUARANTEED FAST. Price per set, either size, delivered..... $6.50

Price of Cloth $2.10 per yard, delivered. If on receiving these Bed Spreads you are not delighted with the quality and price, the Spreads may be returned to us unused and your money refunded. Or if preferred, Spreads will be sent C.O.D. with privilege of inspection. These handsome Spreads are well constructed in every respect and will give good service.



Samples of this and other kinds of cloth will be mailed FREE on request.

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DOWN IN PAMLICO

Here in the Pamlico country are the citizens who may properly be called the salt of the earth. They regard their minister as their friend, their coworker, their spiritual leader, and they welcome his interest in their numerous affairs. The homes are open to us, and we are enjoying the true Southern hospitality. It has been our privilege to look into hundreds of new faces, but we have yet to meet the first stranger.

We have been most graciously received by the people of the circuit. Of course a severe pounding was a part of the early program. (You may print this in the "pounding column" if you think it best.) And the Christian interest of the people is being shown further by the tune of saws and hammers and paint brushes at the parsonage to the extent of $1200 worth of remodeling. A. J. Hobbs, Jr.

WESTERN N. C. LEAGUE

(*continued from page ten*)

niors recited with much impression "Others." Margarette Suggs very beautifully sang "His heart was broken for Me" and "Look Pleasant" was recited by Howard Hinshaw. The story of "O for a thousand tongues to sing" was interestingly told by a Duncan Memorial junior and sung by the entire league. The attendance banner was won by Chadwick and Duncan Memorial, each being represented one hundred per cent. Mr. Dowd Jerome preseted the banner with an appropriate talk, giving it to Chadwick League the first month and Duncan Memorial the second month.

The following officers were elected and installed by Rev. J. F. Armstrong, who very interestingly and impressively told each officer their duty:

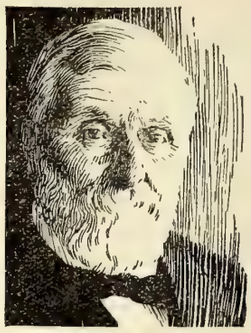
President—Dorothy Gray.
First Vice Pres.—Howard Hinshaw.
Second Vice Pres.—C. W. Ramsey.
Rec. Sec.—Flossie Stikeleather.
Cor. Sec.—Beatrice Cole.
Treasurer—Thomas Gable.
Junior Epworthian Agent—Andrew Harrison.

Calvary Juniors gave a vocal duet, "For Others," after which we were dismissed by all repeating the League benediction.

We have seven live wide-awake junior leagues and just as many live superintendents who are consecrated to their work. Then, too, we have cooperation from parents and church, and with all this we have what it takes to make real live, worth while junior leagues and nothing less than a live, worth while junior union. We are planning some great things for the ne wyear and we don't "just plan"—we "do things." We hope to have two new junior leagues to report at our next union meeting, also two new intermediate leagues. Leaguers, let's do all we can to promote junior and intermediate work, for we know it is from these ages must come our leaders for the future. tI will be a tragedy if we neglect this training till we have to use these boys and girls as leaders, for that necessitates using leaders who have had no training. "The harvest is white," so let's get busy while the boys and girls are ready and anxious to have this training, and when they have to take the place of some one passing out they will be trained, efficient leaders—leaders we will be proud of and can rest assured the work of the church will go on in a progressive way because we have trained them in leadership and they are consecrated to their work.

Senior leaguers, are there junior girls and boys in your church who have not junior league to attend? If so let's see that one is organized and back it up by furnishing a superintendent and any other helpers needed. How many newly organized junior leagues will we be able to report for the beginning of our new year's work. Let's hear from you, senior leaguers.

Mrs. Jennie M. James,
City Union Junior Supt.



DR. W. B. CALDWELL AT THE AGE OF 83

Old Folks Need a Mild Laxative —Not a "Physic"

Most men and women past fifty must give to the bowels some occasional help, else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting regularity for weeks and often for months—or must you "purge" and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

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Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

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REGISTRATION POSTPONED

Last week we announced that registration for the Methodist Young People's Convention would close December 15th. Since making that announcement we find that we have the following places open for the two North Carolina Conferences:

NORTH CAROLINA	W. NORTH CAROLINA
Ministers, 10	Ministers, 10
Age Not Specified, 10	Age Not Specified, 10
Young People, 50	Young People, 50

We will hold these places open until December 25th. Send your application together with registration fee at once to

RALPH E. NOLLNER, Executive Secretary,
Municipal Auditorium, Memphis, Tenn.

If you do not have an application blank, send us the registration fee of five dollars and we will enter your reservation for a credential. Sunday Schools, Epworth Leagues, Missionary Societies and Laymen's organizations should co-operate in sending the pastor or a member of the church to this great meeting.

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
FIRST ROUND

December

Henderson Ct., Fruitland, 11 19-20
Elk Mountain, night 20
Swannanoa, Azalea, 11 27
Black Mountain, night 27

January

Spring Creek, Fairview, 11 2-3
Marshall-Hot Springs, 3 and night 3
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leiscester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N.C.
FIRST ROUND

December

Monroe, 11 20
Thrift-Moores, 3 20
Belmont Park, 7:30 20
Duckworth Memorial, 7:30 21
District stewards meet at Tryon Street church on November 24 at 2 p. m.

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro, N.C.
FIRST ROUND

December

Wentworth, Salem, 11 & 3 19-20
Ruffin, Pelham, 11 20
Deep River, Cedar Falls, 11 27
Centenary, night 27

January

Reidsville, 11 3
Bethel, night 3
Randleman, St. Pauls, 11 10
College Place, night 10
Gibsonville, Gibsonville, 11 17

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.

December

McDowell, Nebo, 11 19
Marion First Church, 11 20
Cross Mills, Cross Mills, 7 20
Broad River, Kiesler Chapel, 11 27
Forest City, Forest City,. 7 27

January

Bostic, Oak Grove, 11 3
Spindale, Alexander, 7 3
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.
FIRST ROUND

December

Ararat, Mount Herman, 11 19
Dobson, Rockford, Sunday 20
Summerfield, Battle Ground, Sat. & Sun. 26-27
Stokesdale, Stokesdale, Sun. night & Mon. 27-28

January

Danbury, Davis Chapel, Sun. 11 3
Walnut Cove, Walnut Cove, p.m Q. C. & nigth... 3

NORTH WILKESBORO DISTRICT
Seymour Taylor, P.E., Noth Wilkesboro, N. C.
FIRST ROUND

December

Sparta, Shiloh, 11 19-20

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRST ROUND

December

Maiden, 11 20

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

December

Mount Pleasant, Center Grove, 11 19
Westford, 11 20
Harmony, night 20
Norwood Ct., Cedar Grove, 11 26
Norwood, 11 27

January

First Church, Salisbury, 11 3
Park Avenue, night 3
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

December

Cramerton, 11 20
McAdenville, night 20
Crouse, Antioch, 11 26
King's Mountain, 11 27
Franklin Ave., night 27

WAYNESVILLE DISTRICT
P. W. Tucker, P.E., 752 Branner Ave., Waynesville, N.C.

December

Jonathan, Jonathan, 11 20
Dellwood, Dellwood, 11 and 3 19-20
Bethel, Liberty, 11 26-27
Waynesville, night 27

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
FIRST ROUND

December

Burkhead, Burkhead, 11 20
Lewisville, Sharon, 3 19-20
Hanes-Clemmons, Hanes, night 20
Walkertown, Walkertown, 11 27
Kernersville, Kernersville, night 27

January

Welcome, Midway, 11 2-3
Ardmore, Ardmore, night 3
Thomasville Ct., Fairview, 11 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth, Mt. Tabor, 3 30-31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December

Lakewood, 11 20
West Durham, night 20
Graham-Haw River, Graham, 11 27
South Alamance, Sewpsonville, 3 27
Mebane, night 27

January

Milton Ct., Milton, 11 1
Leasburg, Bethel, 11 2-3
Brooksdale Ct., Brooksdale, 11 9
Long Memorial, 11 10
East Roxboro, Grace, night 10
Hillsboro Ct., Eno, 11 15
Cedar Grove Ct., Cedar Grove, 11 16-17
Carr, night 17
Person Ct., Lea's Chapel, 11 22
Burlington Ct., Mt. Vernon, 11 23
Front St., Burlington, 11 24
West Burlington, night 24
Mt. Tirzah Ct., Mt. Tirzah, 11 30
Webb Avenue, 11 31
Calvary, night 31

February

Yanceyville Ct., Yanceyville, 11 6
Rougemont Ct., Sylvan, 11 7
Trinity, night 9
Durham Ct., Duke's, 11 13
Carrboro Ct., Carrboro, 11 14
Chapel Hill, 3 14
Duke Memorial, night 16

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

December

Pasquotank, Newbegun 19-20
First Church, night 20
Pantego-Belhaven, Belhaven 27

January

Gates, Zion 2-3
North Gates, Kittrells 3-4
Chowan, Anderson 9-10
Edenton, night 10
Perquimans, Winfall 16-17
Hertford, night 17
Currituck, Zion 23-24
Moyock, Moyock 30-31

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

December

Haw River, Bynum 19-20
Pittsboro, Pittsboro, night 20-21
Duke, Duke, 2:30 p.m. 26-27
Dunn, night 27-28

January

Fayetteville, Camp Ground 3
St. Paul, St. Paul, night 3-4
Glendon, Fair Promise 9-10
Siler City, Siler City, night 10-11
Steadman, Cokesbury 15
Bladen, Windsor 16-17
Roseboro, Bethel 18
Goldston, Goldston 23-24
Sanford, night 24-25
Elizabeth, Trinity 30-31

February

Lillington, Lillington ..... 7 & 8 p.m.
Jonesboro, Broadway, p.m. ..... 7 & 8 a.m.
Mamers, Woodside 13-14
Parkton, Parkton, night 14-15

NEW BERN DISTRICT
J. W. Wooten, P.E., 187 Middle St., New Bern, N. C.
FIRST ROUND

December

Atlantic-Straits, Williston, 11 20
Beaufort, p.m. 20
Jones Ct., Trenton, a.m. 27
Riverside, p.m. 27

January

Grifton-Sharon, a.m. 3
Queen Street, p.m. 3
La Grange-Hickory Grove, a.m. 9
Snow Hill, a.m. 10
Centenary, p.m. 12
Dover, a.m. 16
Seven Springs-Beston, a.m. 17
Oriental, a.m. 24
Hookerton, a.m. 31
Ocracoke, in January.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

December

Bailey, Bailey 19-20
Zebulon, Zebulon, 2:30 20
Garner, Garner, 2:30 22
Central, 11 27
Epworth, 7:30 27

January

Edenton Street 3
Millbrook, Pleasant Grove 8
Four Oaks, Four Oaks 9-10
Benson, 7:30 10
Oxford Ct., Bethel 16
Oxford, 11 17
Granville, Stem, 7:30 17
Kenley, Kenley 23-24
Selma, 7:30 24
Creedmore, Creedmore 30-31
Franklinton Ct., Wesley, 2:30 31

February

Princeton, Princeton 6-7
Smithfield, 7:30 7
Tar River, Ebenezer 13-14
Franklinton, 2:30 14

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

December

St. John and Gibson, Gibson, 11 19-20
Roberdel, Roberdel, night 20
Mount Gilead, 11 27
Mount Gilead Ct., afternoon 27

January

Laurinburg, 11 3
Red Springs, night 6
West End, Hoffman, 11 9-10
Rowland, Rowland, 11 13
Maxton, 11 17
Rockingham, night 17-18
Aberdeen-Vass, Aberdeen, 11 23-24
Raeford, Raeford, 11 27
Troy, 11 31
Montgomery Ct., Troy, 2:30 31

February

Lumberton, 11 7
Lumberton Ct., E. Lumberton, 3 7
Robeson, Trinity, 11 13-14

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

December

Tabor, Tabor, a.m. 19-20
Chadbourn, Chadbourn, p.m. & a.m. 20-21
Burgaw, Burgaw, a.m. 27
Wilmington Ct., Wesley Memorial, p.m. 27
Whiteville, Whiteville, p.m. 30

January

Kenansville, Kenansville, a.m. 3
Faison and Warsaw, Faison, p.m. & a.m. 3-4
Jacksonville-Richlands, a.m. & p.m. 10
Carver's Creek, Council, a.m. 17
Hallsboro, Wannanish, 3 p.m. 17
Wallace-Rose Hill, Rose Hill, a.m. & p.m. 23-24
Magnolia, Magnolia, a.m. 24
Town Creek, Bolivia, a.m. 29
Shallotte, Concord, a.m. 30-31
Southport, Southport, p.m. 31

February

Maysville, Maysville, a.m. & p.m. 6-7
Swansboro, Swansboro, a.m. 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

December

Ahoskie Chg., Ahoskie, 11 17
Aulander Chg., Aulander, 11 17
Windsor Chg., Windsor, 11 19-20
Williamston Chg., Williamston, night & 11 20-21
Rosemary Chg., 11 27
Roanoke Rapids, night 27
Garysburg Chg., Garysburg, 11 30
Northampton, Jackson, 11 31

January

Rich Square Chg., Rich Square, 11 2-3
Conway Chg., Conway, night & 11 3-4
Halifax Chg., Halifax, 11 6
Battleboro-Whitakers, 11 10
Enfield, night 10
Norlina Chg., Norlina, 11 16-17
Warrenton Chg., Warrenton, night & 11 17-18
Weldon, night 20
Middleburg Chg., Middleburg, 11 24
Warren Chg., Sarepta,, 11 30-31

February

Scotland Neck, 11 7

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

December

Swan Quarter Ct., Swan Quarter, a.m. 19-20
Mattamuskeet Ct., Watson's Chapel, night 20
Fairfield, night 21
Grimesland Ct., Grimesland, a.m. 27
Ayden, night 27

January

Aurora Ct., Aurora, a.m. 2-3
Washington, night 6
Robersonville Ct., Robersonville, a.m. 10
Tarboro, night 10
Vanceboro Ct., Epworth, a.m. 16-17
Rocky Mount Ct., Marvin, 3 p.m. and a.m. 23-24
Rocky Mount, First Church, night 24
Elm City, a.m 31
Farmville, night 31

February

Bath Ct., Bath, a.m. 7
McKendree Ct., McKendre, a.m. 14-15
Wilson, night 15
Fremont, Beamans, a.m. 21-22
Stantonsburg Ct., Stantonsburg, night 22
SpringHope Ct., Springhope, 7:30 p. and 11 a.m. 27-28
Nashville, night 28

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One or two Calotabs at bed-time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

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IN MEMORIAM

GIBBS—Hannah Laura Ruby Gibbs, the baby girl of Mr. and Mrs. H. F. Gibbs, died at Marion Hospital October 21, 1925. Ruby was only 11 years old, but lived a beautiful Christian life. She gave her heart to God last summer and joined the Methodist church at Carson's Chapel, being her old home church, and was a faithful member of the same till the summons came to go and live with Jesus. We shall miss little Ruby in her various walks of life, in her home, church and wherever she went, but while it is our loss it is heaven's gain.

J. N. Wise.

RESOLUTIONS OF RESPECT

Whereas, our kind heavenly Father has seen fit to take from our Sunday school and church little Harry Sullivan. Harry, though a cripple, was always so bright and active and was loved by his many little friends. Therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That we shall miss Harry in our Sunday school and church.

Third, That we extend our love and deepest sympathy to the bereaved ones and pray God may comfort and bless them in their great grief and loss.

Fourth, That a copy of these resolutions be spread upon our minutes, a copy be sent to the family and a copy sent the North Carolina Christian Advocate.

A. W. Andleton, Supt.
Rev. C. L. Rogers, P. C.
Mrs. C. L. Rogers.

SANDERS—A. M. Sanders was born in Johnson county December 23, 1951, and died at his home in Smithfield, N. C., after a lingering illness November 2, 1825. Some years ago he was converted and joined the Elizabeth church on the Four Oaks circuit; later he moved to Smithfield and made it his home and at the same time moved his church membership also. Brother Sanders was a quiet, unassuming Christian gentleman, prompt in his attendance upon the services at his church; he was rarely absent from his accustomed seat, until his health failed and during his long illness, and then he come when he was strong enough to ride. His was a familiar figure walking down the isle, supported on either side by a son and daughter. He was a good listener, his presence was always an inspiration to the preacher. He was faithful and true to every trust committed to his hands. As a county officer he was fearless, but kind, and was respected and admired by all for his sterling worth.

He was married May 16, 1876, to Miss Elizabeth Willis Sanders, and together they happily traveled life's journey for nearly fifty years. His widdow still survives, though feeble in body she is strong in faith, as does one son and four daughters. Brother Sanders lived well his life and leaves behind a Christian family to mourn their loss. A. J. Parker.

RESOLUTIONS OF RESPECT

On November 13, 1925, the soul of Brother Z. Benson took its flight to his heavenly home, leaving a vacancy hard to fill. He was a man of sterling worth, a kind neighbor and a true and tried member of Soule church for many years. He was also a charter member of the Baraca class of our Sunday school, having served as secretary since its organization. His seat was never vacant until compelled by disease to give it up. Not only our church, but the whole community will sorely miss him, but feel that his soul is basking in the sunlight of his heavenly home.

Therefore we, the members of the Baraca class of Soule Sunday school, Swan Quarter, North Carolina, in token of our appreciation and remembrance of him resolve:

First, That though we bow in humble submission to the will of our heavenly Father, we mourn his going.

Second, That we have lost one of the most faithful members of our church and one who walked close to his Saviour.

Third, That we extend to his grief-stricken family our deepest sympathy and may we look upward to Him who doeth all things well.

Fourth, That a copy of these resolutions be sent to his bereaved family, a copy upon the minutes of Soule Sunday school and a copy sent to the Christian Advocate for publication.

H. C. Broom,
B. M. Weston,
J. F. Graham,
Committee.

RESOLUTIONS OF RESPECT

Whereas, death has invaded our church and Sunday school at Polkton and claimed for its victim our brother, A. S. Ross, who passed to his reward June 27, 1925.

Whereas, Brother Ross was a faithful attendant at church and Sunday school and was faithful in the church along all lines which stood for the building up of God's kingdom. Brother Ross was a faithful and true husband and father, ever ready to do for his family the things that would make them happy and comfortable. Therefore be it resolved:

First, That while we mourn because of his going away we bow in submission to our heavenly Father's will, and our prayer as a church and Sunday school shall be that we strive to perpetrate the Christian virtues which he so nobly set for us.

Second, That we extend to his family our heartfelt sympathy and prayers that God's sustaining grace may be theirs in this time of sorrow.

Third, That a copy of these resolutions be sent Brother Ross' family, a copy be spread on our records and a copy sent to the North Carolina Christian Advocate with a request to publish.

J. W. Ingle, Pastor.
J. C. Goodman,
H. H. Hayes,
T. M. Smith.

RESOLUTIONS OF RESPECT

The Mothers' Class of Star M. E. Sunday school wishes to pay a loving tribute to a member of our class, Mrs. W. Farlow, who quietly passed away Sunday, October 18, 1925; therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well. Although we shall greatly miss her and deplore her going, yet we know our loss is her gain.

Second, That our class has lost a most devoted member and our church an earnest worker, one who lived close to her Lord and went about doing good.

Third, That we shall always treasure the memory of our beloved sister and strive to emulate her life.

Fourth, That we extend our love and sympathy to her husband and children, and pray that God may bless and comfort them in their grief and loss.

Fifth, That a copy of these resolutions be sent to the family, a copy to our county paper, a copy to the Rockingham Post and a copy to the North Carolina Christian Advocate.

Mrs. F. K. Sturdivant,
Mrs. J. L. Cochran,
Mrs. B. L. Deaton.

COUNCIL—The subject of this obituary sketch, Alexander McAllister Council, was born December 18, 1859, and died September 25, 1925, surrounded by the dear ones of his own family circle in his home near White Oak, N. C.

In early life he professed faith in Christ, joined Bethlehem Methodist church and at once began to live a life of loyalty and consecration to his Lord and church, which made him a useful and universally trusted member to his life's close. Hence his decline in health for fully two years and thus his gradual approach to death had no fears for him or called forth any complaints at his lot.

Though of a quiet, unassuming disposition, unmarred by any self-seeking spirit, his capacity to make good in official position was so evident that both his church and county repeatedly called him to places of honor and responsibility, and in every instance his efficiency showed such calls to be no mistake. For 38 years he was a steward of his local church, and for many years recording steward of the Bladen circuit quarterly conference. He was repeatedly elected a delegate to the annual conference and was for several years a member of an important annual conference board. His native county, Bladen, where he was born, lived and died, elected him a member of the house of representatives of our state legislature, also a member of its board of county commissioners, chairman of its board of education, county treasurer, and lastly he served as a member of the drafting board during the World War. So to him is due much credit for the great strides of wonderful progress his county has made during the past 25 years.

Also as a husband and father he excelled in those traits that made great contributions to the happiness of his home, and made it easy to the visitor to observe the great love and respect for him by his wife and children and his love for them. Because of his useful Christian life and his universal bearing of gentleness to all, he leaves host of devoted friends to join in their sorrow at his going, his three brothers and three sisters, his widow, Mrs. Annie Cromartie Council, his daughters, Mrs. George Sloan, Jr., of Wilmington, N. C., Mrs. R. H. Stuart of Rowland, N. C., and Miss Elizabeth Bryan Council, and his sons, John C. Council, A. McA. Council, Jr., Charles C. Council, George S. Council and William James Council.

Truly it may be said of our departed brother that in him was no guile, and his was the pathway of the just that shineth more and more unto the perfect day, into the light of which day he has entered to live an wait for his loved ones coming after.

J. D. Bundy.

RESOLUTIONS OF RESPECT

Whereas, on Saturday, November 7, 1925, Almighty God in the exercise of His infinite wisdom and unquestionable judgment saw fit to remove from our midst our beloved fellow member and former teacher, W. K. Jacobson.

And whereas, while we, the Baraca class of the First Methodist Church, South, Washington, N. C., bow in humble submission to divine will, we nevertheless deeply feel the loss occasioned by his death, and appreciate the privilege of having been a member of his class. We admired his fervid devotion and fidelity to duty and for his love for God's kingdom. We shall miss his cheerful disposition and his earnest Christian character and desire to give expression to our sorrow; therefore, be it resolved:

First, That while we sorrow because he is gone and are sad because he will not meet with us on class again, we feel that it is well with him, and we hope to meet him in that "Celestial City whose Builder and Maker is God."

Second, That our sympathy goes out to his loved ones. They will miss his love and gentle influence, but these they will hold in sacred memory and be guided by them in the years to come.

Third, That a copy of these resolutions be spread upon the class records, a copy sent to the bereaved family, a copy to the North Carolina Christian Advocate, and one to the daily paper of this city.

F. W. Ayers,
Z. N. Leggett,
J. W. Bell,
Committee.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father, in His infinite wisdom, has removed from our midst one of our most faithful members, Miss Annie Boone Hartsell, who died at her home in Albemarle, N. C., on November 6, 1925; therefore be it resolved:

First, That while we, the members of the Golden Rule Wesley Bible class of Central Methodist Episcopal Church, South, Albemarle, N. C., feel our great loss, we bow in humble submission to Him who doeth all things well.

Second, That we extend our heartfelt sympathy to her bereaved loved ones and pray God's blessings upon them in this hour of their great sorrow.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the North Carolina Christian Advocate, and a copy sent to the family.

E. Starnes,
W. H. Snuggs,
Mrs. I. H. Underwood,

So. All. Quarterly
Cr Miss Wixie Parker
Exchg Editor, Duke
Library Bldg.

BRITISH OPINION OF MR. BRYAN

It is difficult to analyze the secret of Mr. Bryan's power over vast audiences. That power was almost magical. It was due in part to his singularly impressive personality and to his magnificent voice. But it was the impression of sincerity and of deep earnestness which he conveyed to his hearers that kindled them and swayed them at his will. There was little knowledge and little reasoning in his most famous and most effective addresses. They were rather sermons than speeches; they were turgid and full of metaphors not more proper than that which made his political fortune; but they were directed with a skill which was instinctive to the minds and to the feelings of excited crowds. Few speakers knew so infallibly what was just the right note to strike at the right moment. Bryan's flow of words was inexhaustible and, if they were not always the best words or always rightly applied, they were good enough, for they almost invariably served their purpose. He may have changed the particular objects of his invective from time to time, but they were always objects abhorred and detested by the farmers and the less-educated classes of the Middle West and of the South, and whatever they were, from gold currency to Modernism, he assailed them with the vehemence of a crusader. Unquestionably he attacked some real abuses, but he attacked them in the wrong way, and probably he delayed by the intemperance of his advocacy reforms which he was seeking to promote.—London Times.

NEW HORRORS OF WAR

Early in September, the American navy will test a new invention called the "death stroke," guaranteed to spread death and destruction over a radius of twenty miles. Righteous critics say these horrible inventions make for peace. They claim that when war becomes terrible enough men will be afraid to fight. History does not bear them out. In the old days of bow and arrow fighting, total casualties in warfare were light. But when gunpowder came along, people said: "This will make war too terrible and perhaps end it altogether." But it didn't. With gunpowder there were more wars and more casualties than ever. And then came high explosives, shells, shrapnel and machine guns. Again it was predicted that war had become too terrible to be waged. The Great War was the answer to that. The truth is that the first business in war is killing. And the better equipped a nation is to kill, the more confident it is about going to war. There was enough downright hell in the last war to scare humanity into perpetual peace if humanity is ever to be scared into it. But humanity was not scared into perpetual peace. And no amount of "death strokes" or "death rays" will ever do it. The one way to end war is to get warlike instincts out of the human system.—Vancouver Sun.

LIFE

To the preacher life's a sermon,
To the joker it's a jest.
To the miser life is money,
To the loafer life is rest,
To the lawyer life's a trial,
To the poet life's a song,
To the doctor life's a patient
Who needs treatment right along.

To the soldier life's a battle,
To the teacher life's a school.
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine
Life's the making of a grade.
Life's a gamble to the gambler,
To the merchant life is trade.

Life is but a long vacation
To the man who loves his work.
Life's an everlasting effort
To shun duty to the shirk.
To the earnest Christian worker
Life's a story ever new.
Life's just what we try to make it.
Brother, what is life to you?

—H. M. C., U. S. Naval Hospital, Washington, D. C.

NORTH CAROLINA
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EDITORIAL PARAGRAPHS

Bring holly and mistletoe, hemlock and cedar; festoon the walls with vines green and tender; light the candles on the Christmas trees and fill the house with joy. For at the first Christmas the very heart of the angel's message to the keepers of the sheep was joy and the heavenly host broke into shouts of exultation above the plains of Bethlehem. Should not we now celebrate the coming of our Lord even as heaven did at that time. May our hearts respond to that familiar Christmas hymn which begins:

"Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room.
And heaven and nature sing."

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Christmas and peace should be inseparably joined in the minds of men. For the Babe of Bethlehem is vitally connected with the heavenly assurance of peace on earth. Not war-drums, and death-strewn battle fields, but "A parliament of man, a federation of the world," holds concord with the birth of the Prince of Peace.

"Yet with the woes of sin and strife
The world hath suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man at war with man hears not
The love song which they bring;
O hush the noise, ye men of strife,
And hear the angels sing!"

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"Happiness is born of sentiment," says Edgar A. Guest in the December American Magazine. "Reason is cold and sometimes cruel, but sentiment is always gentle. Sentiment may be foolish and extravagant, but it always believes in Christmas, and it believes in making others happy. It knows that a child will get more joy out of a toy than a pair of rubbers; that an eighteen-year-old girl will rejoice more over a bracelet than a flannel petticoat." We join with Edgar A. Guest in his plea that sentiment be given a chance at Christmas; that trinkets and toys and candies and pretty baubles be allowed to do their perfect work. Hang up the little stockings, set the Christmas tree in a large place and let the chatter and laughter of the children mingle with the toys that come out of the world of fancy and dreams, for who is it that may not be able out of heart-breaking tragedy to understand fully this same writer when he says: "Instead of dolls and playthings we were taking to our lovely little girl flowers and holly—poor cold symbols of her precious memory. And that morning at Woodlawn, with the first light snowfall on the ground, we saw hundreds of people, just like us, piling holly upon the mounds of their departed loved ones. We saw one grave still with the funeral flowers upon it. 'It will be a sad Christmas for that family,' I said. 'Yes,' my wife replied, 'even sadder than our own.' And thus we learned the universality of sorrow and its attendant courage."

"Make yourself an honest man, and then you may be sure that there is one rascal less in the world," said rugged old Thomas Carlisle in his own emphatic style. But who would dare question the soundness of his admonition? Begin moral reforms at home. "Physician, heal thyself." The teacher or preacher who does not express in his own life and practice daily all that he teaches and preaches should keep silent in seven languages. For what a man is should not give the lie to what he says.

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Remember the poor who sit in the shadows, even when joy bells are ringing in every part of the earth. Some folks have to live mighty hard. Some little, poor children have never learned much, except to do without those very things which gladden the heart of a child. Let no little girl sit in silence and gloom for want of a doll or little boy for want of a pocket knife. Furthermore, comfort those who mourn. Out in the cemetery is a mound under which broken hearts lie buried. To these grief-stricken mortals earth hath no song. Remember all such in tenderest sympathy, and give unto them the best that the Christ has to bestow.

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"As Christmas comes to us year after year there is one of its many voices that we ought not to fail to hear and to heed—its voice calling us to simplicity of faith and child-likeness of spirit. As Christmas is the children's festival of the whole year, in which they rejoice with a joy that comes very near to being full and perfect, so the great time brings of its richest treasures of thought and feeling and impulse only to those who are, for the time being at least, real children in guilelessness and sincerity and spirtual perception. Of all times in the year Christmas is the last and worst time for the exhibition and cultivation of the old-man virtues and caution and criticism and sophistication. We will understand Christmas and enter into its wonderful spirit of gladness and good will and graciousness and generosity only as we do in a very real sense become as little children. The door of that Kingdom, as of the great one of which the Master spoke, will open only to a certain mood. And He meant by child-likeness just what we must mean, an open-mindedness and susceptibility to all spiritual truth and reality and readiness to believe in the things that are not seen because they are so real. If we are of that spirit and temper—a difficult one for some of us to come into—Christmas will be a great time to us, just as it is to the children, and even in a richer and fuller and better way. And that is one great thing that Christmas does year after year, as it comes; it calls the world back to the unspoiled simplicity and sense of spiritual reality that are so characteristic of childhood. And without it, it seems to me the world would slip on irresistibly into a doddering old age." Read this again, will you, this fine analysis of the Christmas spirit by The New Outlook.

The People of North and South Carolina Ought to Give Heed to This

Shall the Dependent Sick be Deprived of $300,000 or $400,000 Annually?

Mr. J. B. Duke in his will set apart ninety per cent of his residuary estate for hospital work in the two Carolinas. But according to the inheritance tax laws to which this estate is subject it will require from $6,000,000 to $8,000,000 to pay the inheritance taxes.

This will mean the loss of from $300,000 to $400,000 annually which would go to maintain charity beds for dependent sick. Such a fund would maintain, according to the hospital authorities, more than 800 beds for charity work —enough to care for more than 21,000 patients annually. This all-important story in detail is as follows:

Mr. James B. Duke's will requires all estate and inheritance taxes to be borne by his residuary estate, and gives two-thirds of his residuary estate to the Duke Endowment, subject to an annuity to his widow for her life, with instructions to use $7,000,000 of this residuary estate for the building program at Duke University and pay the income from the remainder thereof annually, ten per cent to Duke University and ninety per cent for hospital purposes in the states of North and South Carolina, which under the terms of the Duke Endowment is available to all the hospitals now or hereafter in these states not operated for private gain.

Mr. Duke died when there was in force the very highest federal estate tax rate ever known in this country, not even excepting war emergency periods; and when there also existed in the act a provision, for the first time incorporated in such a law, whereby in such cases as Mr. Duke's estate only the net amount received by a charity is exempted from such taxation. These bear very heavily upon the charitable bequests of Mr. Duke's residuary estate.

Should the provision just mentioned be retroactively eliminated so that Mr. Duke's estate would not come within its terms that would, so far as it can now be computed, mean a saving of some three or four million dollars to this charitable bequest, or an annual income of some $200,000 for these charitable purposes. And should the proposed new rates be made retroactive, as well as the provision above mentioned eliminated, so as to apply to Mr. Duke's estate, it would probably save some six or eight million dollars to this charitable bequest or an annual income of some $300,000 or $400,000 for these charitable purposes. The reader will see, therefore, that this is a matter of the very utmost importance to the people of North and South Carolina, and we truly hope some relief may be afforded. Could not the lower rates be made retroactive? Inasmuch as for many reasons it seems now the concensus of opinion that these rates went much too far, the logical thing would seem to be to right the wrong they do by making the new rates retroactive to the time when the present rates began so as not to penalize the estate of those so unfortunate as to die with in the period of these excessive taxes. Should there be some valid reason for not making the rates retroactive thus far, surely they could be retroactive to July 1, 1925, the beginning of the current government fiscal year. And at the very least it would seem to us that the provision to which we have referred could be eliminated. We understand it reappears in the proposed Revenue Act of 1926, and yet it is clearly but a tax upon a tax to the detriment of charities.

The following memorandum serves to show how the present law works and how it applies to the Duke estate:

In Edwards v. Clocum, decided February 18, 1924, the Supreme Court of the United States held that where a testatrix gives her residuary estate to charity the amount deductible as exempt by reason thereof was the residue of the gross estate undiminished by estate or inheritance tax, refusing to adopt the contention of the government and its algebraic formula by which only the net amount of the residuary estate, after taking care of all taxes, could be deducted as exempt. Mr. Justice Holmes, who delivered the opinion, remarked that the theory of the government "departs from the long established practice of the law not to regard the incidence of a tax in the levying of a tax and the position of the government is contrary to the express intent of the statute to an encouraged charitable bequest."

The foregoing case construed the language of the Act of 1919 Sec. 403 (a) (3).

The Act of 1924, approved June 2, 1924, added the following words:

"If the tax imposed by Sec. 301, or an estate, succession, legacy or inheritance tax, are either by the terms of the will, by the law of the jurisdiction under which the tax is administered, or by the law of the jurisdiction imposing the particular tax, payable in whole or in part out of the bequests, legacies or devices otherwise deductible under this paragraph, then the amount deductible under this paragraph shall be the amount of such bequests, legacies or devices, reduced by the amount of such tax." The addition being to Sec. 303 (a) (3), which corresponds to Sec. 403 of the 1919 Act, and has to do, amongst other things, with bequests and devices to charities.

The effect of this provision may be illustrated as follows: Take an estate of $40,000,000 of which $20,000,000 goes to the testator's kith and kin and the remaining $20,000,000 goes as a residuary estate to charities. Should the tax computed on the $20,000,000 going to the kith and kin be $5,000,000 this $5,000,000 would be deducted fro mthe $20,000,000 going to charity, leaving only $15,000,000 of the estate exempt as to bequests to charity. But the requirement which makes necessary this deduction also requires the $5,000,000 to be added to the $20,000,000 going to the kith and kin, thus making the taxable estate $25,000,000 as the estate tax is a tax on the whole of the estate not exempted. Of course this will require a recomputation of the tax on the $25,000,000, which would make the tax more than $5,000,000 and therefore make the exemption to charity less than $15,000,000, and this process would be repeated, to the increase of the tax and the decrease of the amount going to charity, until by such algebraic process the correct solution has been reached.

It will be seen that the result of the foregoing is:

(t) To adopt the algebraic formula which the Supreme Court refused to write into the 1919 Act, and

(b) To pyramid taxes by way of a tax upon a tax in order to diminish the amount which would otherwise go to charity.

We cannot conceive why Congress should have seen fit to thus make the estate tax bear so extremely heavy on charities, and must believe that its full effect was not realized in view of the disposition of law making bodies to encourage gifts to charity, although we are informed that the provision is being carried forward into the new Revenue Act of 1926.

The provision above quoted is a vital application to the estate of James B. Duke, where the will, after making certain bequests and devices of a small amount compared to the size of his estate, and a bequest of ten million dollars to charity, directs all his estate and inheritance taxes to be paid out of his estate and that what may remain after so doing and taking care of the expense of administration, shall be deemed his residuary estate and go one-third to a trust for his daughter and the other two-thirds to charity, after taking out of the other two-third sufficient securities to produce $100,000 a year for Mrs. Duke, such securities at her death to go into the charities.

What shall we do to save this great fund for the hospital work in the Carolinas? To preserve it for the poor who are sick and not able to pay their hospital bills It is the duty of every citizen to do what he can to have the Congress of the United States to take such action as will preserve this fund for those who need such aid. If Congress takes such action in the matter it will not bring one additional dollar to the Duke family or to any other private interest. It is all in behalf of humanity and that partof our people who are in especial need of such aid.

Write your senator and member of the House that they do everything possible to effect such action by Congress as may be necessary to save these millions for hosiptal work that is purely charitable.

THE ACQUITTAL OF MR. J. K. DOUGHTON

The friends and all who knew Mr. J. K. Doughton, president of a Salisbury bank at the time of its failure, never believed that he was guilty of any wrong doing. But if there have been those who did not know him personally and were uninformed as to his high character, who suspected that he might be guilty, such erroneous opinion has been dispelled by the action of the federal court last week in Greensboro.

The government through its attorneys went into the case most thoroughly and after all the evidence had been presented the presiding judge instructed the jury to enter a verdict of not guilty. Judge Watkins was so assured of Mr. Doughton's innocence as to declare that if the case had gone to the jury and they had found him guilty he would have set the verdict aside.

Mr. Doughton has felt very keenly his undesirable position on account of this case, but so thorough a vindication at the hands of the court removes every lingering suspicion in the mind of strangers that he was in any way guilty of wrong doing in his effort to save that bank from disaster.

THE KNIGHT OF THE GARTER

The Kansas City Star in an editorial which reaches us through the Central Christian Advocate has the following interesting reference to England's most appreciated prize, which is not money, but a bit of blue ribbon. Here is what the Star says:

Occasionally we are reminded that money is not the greatest prize in the world. In England the greatest prize is a bit of blue ribbon. The countess of Salisbury, the story goes, dancing with King Edward III one glittering night six hundred years ago, lost her garter. There were ribald remarks from some dancers as the king picked it up. "Honi soit qui mal y pense" ("Shame to him who thinks evil") was the king's retort. Whereupon he swore he would make that bit of blue ribbon the most sought for decoration in the kingdom and straightway instituted the most noble order of the garter.

Only twenty-five Englishmen aside from royalty can write the coveted "K. G." after their names. Now, as a reward for his work in helping establish the peace of Europe, the honor has gone to Austen Chamberlain, foreign secretary.

Whether the story of the origin of the order is true or not, the fact remains that the great reward of the empire is not material wealth. The great reward is a symbol that means public recognition of distinguished service.

There is being waged today a determined fight to extinguish leprosy. We learn that this dread disease has been reduced to almost the least possible point of contamination in the Western hemisphere. The leaders of this campaign are now turning toward eastern and southern Asia, which comprise the present leprosy belt. It is claimed that if the people of those sections can be induced to take the same methods of quarantine and treatment followed by the United States government in Hawaii and the Philippine Islands, the end of the leprosy scourge will come quickly.—Western Advocate.

PEOPLE AND THINGS

The manuscript of Rev. Walter West's address before the Historical Society of the Western North Carolina conference at Statesville has just reached this office and will appear as early as possible.

"The Assistant Pastor" is an attractive little monthly paper that Rev. J. J. Eads has gotten out to distribute among the people of his charge. Brother Eads will mail a copy to any brother pastor who sends him a two-cent stamp. His address is Mt. Airy, N. C.

J. Claud Gibson of Scotland county, N. C., and Miss Mildred Gibson of Gibson, N. C., were married at the home of the bride's parents, Mr. and Mrs. Z. L. Gibson, December 10, Rev. J. B. Thompson officiating.

"Where is Macedonia?" was the suggestive subject of a recent sermon by Rev. J. O. Ervin to his congregation in Rutherfordton. That is a rather unusual way to put a well known subject, but opens up to the mind of any alert preacher a remarkably fine field for discussion.

A community Christmas tree, electric lighted, stands this year upon the plains of Bethlehem where the shepherds kept watch over their flocks on that first Christmas night. It is much like any community Christmas tree in America, having been placed amid that ancient environment by the American Y. M. C. A.

Evangelist Thurston B. Price, after a great fruitful year's work in Florida, Alabama, Virginia and North Carolina, will open the new year's work the middle of January in Petersburg, Va., and from there he goes to Owensboro, Ky., and then to Nashville, Tenn. Following these three meetings and before another engagement in North Carolina, he still has open time for two meetings.

Rev. G. A. Stamper, the hard working and enthusiastic pastor of Chestnut Street, Asheville, says that he is the best agent that the Advocate can appoint in his charge, and to show he is right he has begun a canvass to put the church paper in every home represented in his congregation, and has made a fine start. Stamper will do it. Watch him.

Bro. C. W. Hunt writes: "Want to thank you for the symposium from the Northern press on Unification defeat. Now be kind enough to tell what the Southern press is saying." The only thing that we have seen from the Southern papers since the vote was completed is a page and half analysis of the vote by the St. Louis Christian Advocate, which is quite interesting. Any one interested in the analysis can secure a copy of the paper by dropping a card with such request to that paper at St. Louis, Mo.

When Gastonia residences were being entered last summer our place escaped. Our time came Friday night, however. In the absence of the occupants of the district parsonage, unknown parties entered at the early hour of nine p. m. by the front door. Identification of the guilty parties, while difficult, is not impossible. A lead is found in certain questions asked by members of Main Street Methodist church as to whether we would be at home Friday night. In fact, the conviction grows that it was the work of the Main Street congregation, headed by the circles of the woman's societies as led by Mrs. J. H. Separk. Nothing was missing, but Santa Claus had deposited a sleigh load or two of Christmas good things in the front hall. Our sincere thanks, good friends.—C. S. Kirkpatrick and Family.

John Wilbur Jenkins, former Raleigh newspaper man, director of public information for the United States Navy Department during the World War, and since that time engaged in newspaper work in New York is writing the biography of James Buchanan Duke. Announcement that such a biography is being written was made at the recent memorial services for Mr. Duke at Duke University by George G. Allen, who was perhaps nearer the tobacco magnate than any man living, but the identity of the biographer was not divulged. Friends of Mr. Jenkins in the city have just yearned that he is at work on the book, which is expected to be published next spring. Mr. Allen and Mr. Jenkins were boyhood friends together in Warrenton and have maintained their friendship through the intervening years. It is understood here that the biography was begun before the death of Mr. Duke in October. Mr. Jenkins was in Raleigh three weeks ago en route to Florida on his bridal tour. He was married in Canada on Thanksgiving day.—News and Observer.

That was quite a handsome thing the Methodist Sunday school did for its pastor, Dr. W. R. Ware, last Sunday morning. This school voted unanimously to send its pastor to the Young People's Convention at Memphis, Tenn., December 31 to January 3. This is the first meeting of the kind in the Southern Methodist church. It will be composed of 5,000 delegates from all over the church. A high class program has been prepared. Sherwood Eddy and other world celebrities will speak. A rare treat is in store for Dr. Ware, who will bring back much to enrich the young life of his church. The men's Bible class pays the expense of the pastor to this convention.

The bulletin committee of Trinity church, Charlotte, in one of their recent announcements say of the new pastor: "Our pastor has demonstrated to us that he is the man suited to this particular church. He has filled our church both services each Sunday and has stimulated an increased activity of our board of stewards. Last Monday evening for the first time in ages the men's Bible class room was filled to its capacity with members of the board of stewards. At that meeting our pastor outlined some of the activities he has planned for this church and Sunday school. He has demonstrated to us that he is an excellent organizer, an indomitable worker, a great administrator of church affairs, a good business man, and best of all a great exponent of Christian religion, a great preacher and pastor."

"Mrs. J. C. Tucker, 79 years old, died Tuesday night at the home of her son, Rev. P. W. Tucker, at Waynesville. The body was brought to Salisbury tonight to the home of a daughter, Mrs. J. A. Brown, and tomorrow will be taken to Mount Pleasant, where the funeral takes place at 11 o'clock. Four sons and one daughter survive." The foregoing press report went out from Salisbury 17th inst., and to this may be added the following from the Waynesville Mountaineer: "Mrs. Tucker has been critically ill for several weeks and hope for her recovery was abandoned. Although in Waynesville for a short while Mrs. Tucker made many friends by her kind and loving disposition. Rev. and Mrs. P. W. Tucker and son Harrold and Rev. T. F. Marr accompanied the body to Pleasant Mountain." To the family bereaved by the death of this good mother we extend our heartfelt sympathy.

A large delegation of members of Main Street Methodist church descended Friday night on the parsonage of Main Street Methodist church and "pounded" the pastor, Rev. Dr. Forrest J. Prettyman. The parsonage was literally overrun with folks and when they had deposited their packages in the dining room the tables were heaped up with good things to "eat, smoke and drink." J. H. Separk was master of ceremonies and made an appropriate presentation speech. Dr. Prettyman responded in a most touching talk in which he made happy reference to the old custom of "pounding" the preacher, now largely out of vogue. The visitors remained for an hour of social contact and the evening was a most delightful one to all. The same delegation also pounded the district parsonage most liberally. Mr. and Mrs. Kirkpatrick, however, were out of the city and the gifts were consequently not received in person.—Gazette.

ASSESSMENTS FOR ELIZABETH CITY DISTRICT, 1925-26

Charge	D.W.	C.W.	G.W.	P.E.
Chowan	$15.00	$268	$250	$124
Columbia	20.00	200	204	92
Currituck	22.50	324	296	161
Dare	17.50	156	170	80
Edenton	20.00	304	296	144
City Road	31.00	454	454	220
First Church	60.00	988	960	444
Gates	26.50	425	410	202
Hatteras	17.50	175	169	86
Hertford	31.00	454	458	220
Kennekeet	17.50	169	181	86
Kitty Hawk	10.00	95	95	52
Manteo	10.00	220	243	119
Moyock	17.00	254	258	122
North Gates	26.50	425	410	202
Pantego and Belhaven	20.00	294	333	170
Pasquotank	26.50	425	410	202
Perquimans	26.50	425	410	202
Plymouth	20.00	288	299	140
Roper	17.50	288	299	125
South Camden	15.00	190	188	92
South Mills	15.00	296	282	140
Stumpy Point	8.00	125	120	64
Wanchese	10.00	285	294	130

Dr. T. F. Marr kindly sends us the following: "Mrs. Julia Catherine Tucker passed away at the home of her son, Rev. P. W. Tucker, Tuesday evening, the 15th of December, 1925. Mrs. Tucker was born November 14, 1846, and was the daughter of Rev. Samuel Smith, a local preacher in the Methodist church. Surviving her are four sons and one daughter. She was a member of the church practically all her life and knew nothing but to be a Christian."

PAY THE VOWS

The Christian Education Movement has put fresh hope into our church schools because the campaign drive of 1921 made it clear to the laity that we must better equip our colleges, as failure to provide adequate facilities would force our youth to look for education elsewhere.

In that case we would be the losers, for if we are to lead in this progressive age we must magnify the teacher's work, as well as preach, and must train the leaders for our pulpits and for church workers in both the home and foreign fields.

The North Carolina Methodists have never been generous to our church schools in either gifts or patronage, but the Christian Education Movement has greatly intensified the interest and as the people pay the pledges their loyalty and support will correspondingly increase.

There have always been loyal, self-denying men who felt the need of Christian schools and went the full limit to support them, but a great many of our people have heretofore been indifferent.

Mr. J. B. Duke by his munificent gifts has made possible a great university which will rank with the best in the world. Mr. B. N. Duke and his sainted father, the late Mr. Washington Duke, have for long years steadily stood by Trinity College, and just recently Mr. B. N. Duke has generously bestowed unconditional gifts to both Greensboro and Davenport colleges. He has also just promised Davenport an additional $10,000, and Rutherford and Weaver colleges $50,000 each on condition that the friends of these schools duplicate his gifts; wisely proposing to help those who will help themselves. This should stimulate every friend of these schools to pay at once their Christian Education pledges and thus help in the effort to secure the conditional gifts of Mr. Duke, and incidentally prove to him that we appreciate his generous interest in our behalf.

* * * * * * * *

Let us not forget that the General Conference stated that great gifts to missions cannot be used to best advantage unless our colleges and universities are endowed and equipped to send forth a constant stream of educated Christian leaders to labor in our mission field, for 90 per cent of our workers come from our church schools. Let us not forget, too, that it has been agreed upon by representatives of both the boards of missions and education that pastors and local congregations will not be expected to take up the special plans of the board of missions to meet the emergency needs upon it until they have first made an earnest and vigorous effort to collect the pledges made to the Christian Education Movement.

Let us not forget also that at our recent Statesville conference it was ordered that the period from January 1 to April 1, 1926, the Christian Education cause be given full right of way throughout the conference for collecting all the unpaid pledges.

The recent meeting of our presiding elders and board of lay activities unanimously recommended that the elders in quarterly conferences and pastors from their pulpits earnestly exhort the lay leaders and people in the various churches to actively help the local educational collectors to secure payments on the pledges so that we may as soon as possible finish this task.

The importance of this educational work should be laid upon the hearts and consciences of the subscribers, for there are some people who would promptly pay a personal account at the store who regard it a light offense to refuse to pay a solemn church obligation. We cannot engage in a better work than persuading such to be honest with God, for if given in the right spirit the gift will bless alike those who give and those who receive.

These pledges made in 1921 are now all due and our schools are in great need of the promised help, so let up, one and all, pay our vows and thus finish this important task with both joy and credit.

William L. Sherrill,
Conference Educational Secretary.

THE STORY OF MADONNA

The lovely faces of mother and child that so many famous artists have given to the world, are beautiful to look at any time, but at Christmas they have a special significance. We see them everywhere.

It was while looking at a copy of "The Sistine Madonna," not long ago, that the question as to the origin of the first painting of the Madonna came to mind. Curiosity aroused, it was not difficult to find out, and the story is very interesting.

Fifteen centuries before Raphael drew his Madonnas, there was discovered in the chamber of Priscilla in the catacombs, the picture of a mother with a little baby looking over her shoulder. It was the work of a Christian sculptor. Artists in later years used and improved upon this form.

At the end of the fourth and at the beginning of the fifth century, there spread over the East legends telling that the images of the Madonna at Jerusalem were portraits of Mary, and there were many who said that these were the work of St. Luke.

From these pictures grew the idea of the Madonna's beauty. These sculptured figures showed an oval face, rather large eyes with a sweet expression, a straight nose, small and flower-like lips, and round chin.

With the centuries from the fifth on, the veneration of the Virgin grew in the West. But the pictures of her were so stiff and cold as to be almost repelling. She was not human. Century by century improvements appeared, until by the thirteenth the Madonna, though still clothed with stiffness, had learned to smile. The head that had been so straight, now bent over in the gentle act of loving. Giotto was one of the first artists to make the change. Mary and Madonna became a modest woman of the people. The tenderness and sweetness of expression of the Madonnas of Luca della Robbia and Donatello cheered the Tuscan heart. Here was a real mother who would play with her child, and who could be imagined sewing for him and doing the many household tasks.

Changes were made repeatedly. So many men influenced the art of the day. At the close of the fifteenth century the spirit of Savanorola crossed the field of art. Bellini gave his Madonnas an air of thoughtful devotion, but he made them very human. He introduced the white linen head-dresses.

Then came the sixteenth century, with its famous artists, Raphael, Giorgione, Corregio and Titian. It has been said that the pretty woman of the Italian court, the beautiful mothers with their household virtues, the girls with their smiles, brought throughout the great century their beauty together and offered them to the Madonna, so that she might inherit them all.

Raphael painted more than one hundred and twenty Madonnas, of which "The Sistine Madonna" and "The Madonna of the Chair" are probably best known.

The former was painted for the Convent of St. Sixtus at Piacenzia. St. Sixtus and St. Barbara were the patron saints of the order, so, at the request of the monks, the were introduced into the picture. The tiny cherubs at the bottom are reproductions of the faces of two children the artist saw looking wistfully at the contents of a store window.

There is a story connected with "The Madonna of the Chair" that is of interest. It seems that one day a hermit was walking along a road near Rome, when he was overtaken by a storm. He sought shelter under a great oak tree near a vinedresser's home. The vinedresser's daughter, Mary, invited the old man into the house, and treated him kindly. When he went away, he pronounced a blessing upon the girl and the tree that had sheltered him. Years later, Mary, grown to a woman, was sitting one morning with her baby in her arms, and an older child playing near, outside the door near some of the wine casks that had been made out of the wood of the oak tree. Raphael, in search of the model saw here there, and sketched the group on the round cover of one of the casks. Thus, the story goes, was the old hermit's blessing realized.

Corregio's "Adoration of the Shepherds" is a well-known and very beautiful painting. It is particularly famous as being the first painting to show the luminous light. The shepherdesses also add a distinctive note.

In those early days the artists were the interpreters of the time. For seven centuries Europe cherished in its art and in its heart the image of the weakest and most helpless of the human race, those who must have care and protection of the strong, a mother and her baby. One writer tells us that there is no other group, in history or in art that has so made for chivalry, or that has so nourished the sense of generosity and of forebearance in mankind.

However, in this age we turn to literature rather than art for our pictures. Francis Thompson, Coventry Patmore and Rossetti have written very beautiful word pictures in the language of the age.

There came into our possession recently a copy of Robert Norwood's "Mother and Son," and in the 'Mother of Christ' there is a word picture that is filled with beauty and color and imagery. At every reading it becomes more lovely. And the lines express so perfectly our thoughts about mothers and children.

> "O mystery of mother-love—O days
> Lost in the joy of giving! There is not
> In any wide, star-margined garden-spot
> Celestial, with beauty all ablaze
> To infinite processionals of form,
> One figure that so manifests the god
> Resurgent from the everlasting norm,
> Like woman with her babe."
>
> —The New Outlook.

THE GOOD OLD WAY

By Henry Van Dyke.

Jeremiah VI:16: Ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls.

I do not regard this as a mere counsel of conservatism, an unqualified commendation of antiquity. True, it implies that the good way will not be a new discovery, a track that you and I strike out for ourselves. Among the paths of conduct, that which is entirely original is likely to be false, and that which is true is likely to have some footprints on it. When a man comes to us with a scheme of life which he has made all by himself, we may safely say to him, as the old composer said to the young musician who brought him a symphony of the future, "It is both new and beautiful; but that which is new is not beautiful, and that which is beautiful is not new."

But this is by no means the same as saying that everything ancient is therefore beautiful and true, or that all the old ways are good. The very point of the text is that we must discriminate among antiquities—a thing as necessary in old chairs and old books as in old ways.

Evil is almost, if not quite, as ancient as good. Folly and wisdom, among men at least, are twins, and we can not distinguish between them by the grey hairs. Adam's way was old enough; and so was the way of Cain, and of Noah's vile son, and of Lot's lewd daughters, and of Balaam, and of Jezebel, and of Manasseh. Judas Iscariot was as old as St. John. Ananias and Sapphira were of the same age with St. Peter and St. Paul.

What we are to ask for is not simply the old way, but that one among the old ways which has been tested and tried and proved to be the good way. The Spirit of Wisdom tells us that we are not to work this way out by logarithms, or evolve it from our own inner consciousness, but to learn what it is by looking at the lives of other men and marking the lessons which they teach us. Experience has been compared to the stern-light of a ship which shines only on the road that has been traversed. But the stern-light of a ship that sails before you is a head-light to you.

You do not need to try everything for yourself in order to understand what it means. The writer of Ecclesiastes tells us that he gave his heart to know madness and folly; and that it was all vanity and vexation of spirit. It will be a wise economy for us to accept his lesson without paying his tuition-fee over again.

It is perfectly safe for a man to take it as a fact that fire burns, without putting his hand into the flame. He does not deed to try perilous experiments with his own soul in order to make sure that lust defiles, that avarice hardens, that frivolity empties, that selfishness cankers the heart. He may understand the end of the way of sensuality by looking at any old pleasure-seeker,

"Gray, and gap-toothed, and lean as death,"

mumbling the dainties that he can no longer enjoy, and glowering with bleared eyes at the indulgences which now mock him even while they tempt him. The goal of the path of covetousness may be discerned in the face of any old money-worshipper; keeping guard over his piles of wealth, like a surly watch-dog; or, if perchance he has failed, haunting the places where fortune has deceived him, like an unquiet ghost.

Inquire and learn; consider and discern. There need be no doubt about the direction of life's various ways.

Which are the nations that have been most peaceful and noble and truly prosperous? Those that have followed pride and luxury and idolatry? Or those that have cherished sobriety and justice, and acknowledged the Divine law of righteousness?

Which are the families that have been most serene and pure and truly fortunate? Those in which there has been no discipline, no restraint, no common faith, no mutual love? Or those in which sincere religion has swayed life to its stern and gracious laws, those in which parents and children have walked together to the house of God, and knelt together at His altar, and rejoiced together in His service?

I tell you, my brother-men, it has become too much the fashion in these latter days to sneer and jeer at the old-fashioned ways of the old-fashioned American household. Something too much of iron there may have been in the Puritan's temper; something too little of sunlight may have come in through the narrow windows of his house. But that house had foundations, and the virile virtues lived in it. There were plenty of red corpuscles in his blood, and his heart beat in time with the eternal laws of right, even though its pulsations sometimes seemed a little slow and heavy. It would be well for us if we could get back into the old way, which proved itself to be the good way, and maintain, as our fathers did, the sanctity of the family, the sacredness of the marriage-vow, the solemnity of the mutual duties binding parents and children together. From the parents and children that followed this way have come men that could rule themselves as well as their fellows, women that could be trusted as well as loved. Read the history of such families, and you will understand the truth of the poet's words:

"Self-reverence, self-knowledge, self-control.—
These three alone lead life to sovereign power.

Look around you in the world and see what way it is that has brought your fellow-men to peace and quietness of heart, to security and honor of life. Is it the way of unbridled self-indulgence, or unscrupulous greed, of aimless indolence? Or is it the way of self-denial, of cheerful industry, of fair dealing, of faithful service? If true honor lies in the respect and grateful love of one's fellowmen, if true success lies in a contented heart and a peaceful conscience, then the men who have reached the highest goal of life are those who have followed most closely the way to which Jesus Christ points us and in which He goes before us.

III. Walk therein and ye shall find rest for your souls. Right action brings rest.

Rest! Rest! How that word rings like a sweet bell through the turmoil of our age. We are rushing to and fro, destroying rest in our search for it. We drive our automobiles from one place to another at furious speed, not knowing what we shall do when we get there. We make haste to acquire new possessions, not knowing how we shall use them when they are ours. We are in a fever of new discoveries and theories, not knowing how to apply them when they are made. We feed ourselves upon novel speculations until our heads swim with the vertigo of universal knowledge which changes into the paresis of universal doubt.

But in the hours of silence the Spirit of Wisdom whispers a secret to our hearts. Rest depends upon conduct. The result of your life depends upon your choosing the good way and walking in it.

And to you I say, my brother-men, choose Christ, for He is the Way. All the strength and sweetness of the best possible human life are embodied in Him. All the truth that is needed to inspire and guide men to noble action and fine character is revealed in Him. He is the one Master altogether worthy to be served and followed. Take His yoke upon you and learn of Him, and ye shall find rest unto your souls.

We just noticed in a certain church bulletin the following notice:

"At the eleven o'clock hour the presiding elder will preach—the choir will sing, "Lord Have Mercy On Us."

There ought to be some way for the presiding elder to collect damages, but we do not know any law that covers it.—Exchange.

PROGRAM OF YOUNG PEOPLE'S CONVENTION AT MEMPHIS, TENN.

The general theme of the convention is "Youth and the Mind of Jesus," and the program will seek to interpret the Lordship of Jesus in the life of the present day. The committee has constructed the program from the standpoint of the interests of youth; the questions that youth faces; and the difficulties confronting young men and women in living out the Christian life in modern times. The predominating idea of the program is to present Jesus' way of living in a manner that will appeal to young people with attractiveness and spiritual authority.

The morning and evenings will be given to platform addresses and the afternoons to group discussions. Saturday evening there is to be a great musical event; Bishop W. A. Candler will preach the convention sermon at eleven o'clock and Sunday evening, January 5, Sherwood Eddy, of international fame, will deliver the closing address on "The Lordship of Jesus Christ."

The music of the convention will be under the direction of Prof. Charles C. Washburn, head of the department of hymnody, Scarritt College for Christian Workers, Nashville, Tenn.

The convention will hold its session in the municipal auditorium recently erected in Memphis at a cost of $2,000,000. The meeting will open Thursday evening, December 31, at 7:30 o'clock. The presiding chairman on the opening evening is John R. Pepper, of Memphis, president of the Sunday School Board, M. E. Church, South. The program Thursday evening will consist of an opening address by Dr. Paul Kern on "Memphis and Methodist Youth." Ten-minute speeches representing the young people will be made by Bryan Hall, of Dallas, on "What Youth Asks," and by Miss Catherine Cobb, of Nashville, on "What Youth Gives." Dr. Charles Gilkey, prominent Baptist divine of Chicago, will deliver the principal address Thursday evening, his subject being "The Answer of Christianity to the Challenge of Youth."

Friday's session will open at 8:45 a. m. Bishop John M. Moore of the M. E. Church, South, is presiding chairman. Dr. W. A. Smart, of Emory University, will give the devotional address on "The Authority of the Bible." Other speakers are: Dr. Norman E. Richardson of Northwestern University, Evanston, Ill., on "Recreation and Leisure Time"; Dr. Henry Snyder, president of Wofford College, on "Jesus in the Market Place"; Mrs. J. H. McCoy, wife of the late Bishop McCoy, and president of Athens College, Alabama, on "Jesus and the Modern Family." Sherwood Eddy, noted Y. M. C. A. worker and author, will give the closing address Friday morning on "Tested by the Rule of Jesus."

Friday evening at 7:30 Dr. Fitzgerald Parker, general secretary, Epworth League Board, M. E. Church, South, will preside. There will be two addresses, one by Bishop Edwin D. Mouzon of the M. E. Church, South, on "The Christianization of the American Life," and one by Dr. Ralph E. Diffendorfer, corresponding secretary of the board of foreign missions, Methodist Episcopal Church. Dr. Diffendorfer's subject will be "America's Responsibility for World Evangelization."

Bishop John M. Moore of the M. E. Church, South, will preside at the Saturday morning session and Dr. Smart will give the second of his devotional addresses, his subject being "The Authority of Jesus." Subjects for Saturday's session includes: "The Challenge of War," by George L. Collins of New York City, representative of the "Fellowship of Reconciliation"; "Steps Toward Peace," speaker to be selected; "Christian Ideals in Relationships," by Dr. W. D. Weatherford of Nashville, president of Southern College Y. M. C. A.; "Progress in Racial Groups," by Major R. R. Moton, president of Tuskegee Institute, Alabama, and "Tested by the Rule of Jesus," the second of Mr. Eddy's addresses on the subject.

Saturday evening, January 2, will be an evening of sacred music by Oscar Seagle, famous baritone inger, and founder of the de Reszke-Seagle school for singers at Schroon Lake, New York, and Nice, France. Mr. Seagle is a native Tennesseean. He was born at Chattanooga and his musical education was obtained in France, where he studied voice with Jean de Reszke in Paris for twelve years. He made his debut in Paris in 1902 and sang in opera houses throughout Europe until 1914, when he settled in New York City.

Bishop W. N. Ainsworth of the M. E. Church, South, will preside Sunday, January 3, at eleven o'clock, at which time the convention sermon will be preached by Bishop Warren A. Candler, senior active bishop of the Southern Methodist Church. Bishop Candler's sermon subject will be "The Church of Jesus Christ."

There will be a meeting at three p. m. Sunday with John Wynne Barton of Nashville, junior publishing agent of the M. E. Church, South, presiding. At this session the report of the findings of the committee will be presented for adoption by Harvie Branscomb, professor in Duke University, Durham, N. C. The Rev. Frank S. Onderdonk, Methodist missionary to Mexico, will deliver an address on "Jesus' Secret Victory."

The closing session will be held at 7:30 p. m. Sunday, January 3, Dr. Paul B. Kern will preside and Mr. Eddy will deliver the final address; subject, "The Lordship of Jesus Christ."

Following the addresses on Friday and Saturday there will be a question period during which delegates may ask the speaker questions from the floor of the convention. The afternoons throughout the convention will be devoted to discussion sessions. There will be eight discussion groups as follows: "Industry"; "The Family"; "Recreation and Leisure"; "War and Peace"; "Race Relations"; "The Bible"; "Religion and the Church"; and "Building the Christian Community." Delegates will be permitted to attend any discussion group of their selection.

Church boards and organizations sponsoring the young people's convention are: Epworth League Board, Sunday School Board, Board of Missions, Board of Lay Activities, Woman's Missionary Council, Board of Education and the Methodist Publishing House.

A WORD TO OUR PASTORS REGARDING THE CAMPAIGN OF EVANGELISM IN THE SUNDAY SCHOOL

By John W. Shackford.

The General Sunday School Board has a deep concern that our work in the Sunday school shall unite two things: the very best in educational processes and a vital evangelistic spirit. We must rely upon the power and presence of the Divine Spirit while we seek to make our co-operation with God as complete and effective as possible.

Upon our pastors will in large measure depend the responsibility for keeping the evangelistic emphasis ever to the fore in the work of the Sunday school. Amid all the processes of Sunday school work the pastor must be the spritual interpreter and inspirer. The Sunday school will not succeed if it becomes a thing apart from the pastor and the church, or if a line of cleavage begins to form between the church and the pastor and the evangelistic forces, on the one hand, and the lay teachers and the Sunday school, on the other. The Sunday school ought to be and may be made to become the most complete and perfect channel through which the spirit of vital religion may flow through the pastor and his co-workers into the hearts ad lives of open-minded and responsive boys and girls and youth.

Every pastor who understands the real scope and significance of his task will realize that his foremost responsibility is for the young life of the church, where his opportunity is greatest. How can he reach with a deep, vital religion influence the boys and girls and youth of the community? That is a question he will ask many times.

Nothing that may be done later can possibly make reparation for the neglect of the evangelization of the children and young people of the church, to whom we have such unparalleled access through the personal relations that obtain in the Sunday school. Whatever may have been our practice in the past, henceforth we must not consent that the boys and girls of our Sunday schools, who are standing on the very verge of the kingdom, shall be allowed to drift away because the church does not give the help needed to bring them to a personal knowledge of Jesus Christ as their Saviour.

No one in a place of pastoral responsibility can justify any failure to assume a leadership in this work merely because, in some instances, superficial methods of evangelism have been observed in the Sunday school. The same thing may be said of many methods that have been used elsewhere with the young. Hasty, superficial and mechanical methods of dealing with the religious life of children and youth are unjustifiable anywhere and everywhere. On the other hand, it would be as sensible to affirm that the right sort of evangelism in the home is necessarily mechanical and superficial as to affirm that the right sort of evangelism in the Sunday school is such. Next to the home, the Sunday school, through its teachers, sustains the most intimate personal relations with the young life of the church, and there is every reason why under these conditions an evangelism should be developed in our Sunday schools that is genuine and vital.

It is to this end that the General Sunday School Board and the conference Sunday school boards are trying to do everything possible to make our Sunday schools what by every reason they ought to be, vital, thoroughgoing and effective agencies in bringing the pupils into a personal and saving knowledge of Jesus Christ.

Like everything that is worth while, this will cost in time and effort. The pastor will not meet his responsibilities at this point by a one or two weeks' meeting in the midst of which he holds a "decision day service" for the Sunday school. Weeks and months of his time in training his co-workers and stimulating his forces, in preparing the minds of his boys and girls and young people, will be required if the harvest is to be gathered without waste and with the most abiding results.

I call especial attention to a recent book written by Dr. E. B. Chappell on "Evangelism in the Sunday School," published by Lamar and Barton, also to the pamphlet, "A Practical Plan of Sunday School Evangelism" and other pamphlets on this subject prepared by the General Sunday School Board and furnished free of charge upon request. The January, February and March issues of "The Sunday School Magazine" will also carry articles on Sunday School Evangelism.

Plan of the General Sunday School Board.

The plan which has been recommended by the General Sunday School Board and which has been so successfully used in many places provides for special emphasis upon evangelism in the Sunday school during the first three months of the year. The suggestion is, first, that during January pastors study with their officers and teachers personal evangelism in the school, make a survey of the general situation, and lay plans for a thoroughgoing evangelistic effort in February; second, that a special effort in personal evangelism in the Sunday school be put on during the month of February, leading up to a day of public confession of Christ at the close of this period; and, third, that the last period be given to the training and preparation of candidates for church membership.

Surely it is not too much to ask that once a year this great organized group of the church which is today gathered in our Sunday schools should center its thought and attention upon this all-important matter of personal evangelism.

BUILDING A HOME

Building a home! Well, I reckon that's fun,
Because it's a job that you never get done;
For after the planning and worry and fuss
And the carpenter's quit and you clean up the muss,
And the building is finished from cellar to dome,
You've got to get busy and make it a home.

Home must be built out o' laughter and tears,
It's got to be aged by the passing years;
It's got to be perfumed by memories sweet
An' carelessly raced through by glad little feet,
An' though mother may fret some when company calls,
There's got to be thumb marks all over the walls.

It's a job you can't hurry or do to a plan—
Home isn't built to the whim of a man.
The Lord takes a hand long before you are through
In building and shaping the dwelling for you;
He comes to a place that is faded and worn,
An' it glows as the room where the baby was born.

You may guard it from danger as much as you will,
But sorrow and grief shall come into it still;
And you shall discover when weeping is o'er,
The old home is dearer to you than before;
There shall linger about it the memories rare
Of the wonderful spirit that used to be there.

Building a home! Well, I reckon that's fun,
Because it's a job that you never get done.
Each day brings its changes of gladness or woe
'Til dearer an' richer to you it must grow.
So fill it with loving and laughter and tears
Until as the home of your soul it appears.

—Edgar A. Guest.

THE ADVOCATE IN THE ALBEMARLE COUNTRY

By C. B. Culbreth.

At the very beginning of this conference year we are urging you, preachers and laymen alike, of the Elizabeth City district, to put on at once a vigorous campaign to put the Advocate in the homes of all of our people. We are anxious that this be done immediately in order that your charge may receive the largest possible good from the paper this year. If in your judgment this is selfishness than let it go at that. It may be argued, however, with some considerable assurance that it is, at least, a higher selfishness that would be expressed by a spirit of indifference and a disposition to preserve one's health by avoiding the very appearance of overwork.

There are a large number of poor people in the bounds of the Elizabeth City district whose lives would be abundantly enriched by reading the Advocate. These would gladly subscribe for the Advocate if they could pay for it. There are a number of men among us who have been blessed with an abundant of the world's goods who would be happy to send the Advocate to some of these poor folk. I have personally asked men of means for the price of the Advocate for some person who could not pay for it and I have yet to be denied.

I have written the pastors of the district about the campaign for the Advocate. I should like to say a few words here to the laymen. Will you not enter into this program with your pastor in an earnest and vigorous way? No person can be an intelligent churchman without reading his church paper. One thing of which you may be pretty sure, the Methodist people who are doing the work of the church and whose lives count for the most in the community usually are those who read the Advocate. Of course there are exceptions to this. Most any pastor will say that he can usually depend upon those members of his church who read the Advocate to do almost anything he calls on them for. The Advocate has proved itself such an efficient help in the church life of the people that the stewards of many churches today are sending it to all the members and putting the cost of it in the church budget. It will help the stewards to raise their finances. It will help them keep up their congregations. It will give the preacher a more intelligent people to preach to. It will increase their spiritual life. It will help the church to succeed in all of its undertakings.

IF I WERE SANTA CLAUS

By Dr. Percy R. Knickerbocker, Knoxville, Tenn.

Once upon a time a long while ago, a young husband said to his girl wife, "The kaiser has sent out a proclamation that I must go to Bethlehem in order to be enrolled for taxation." Mary, his wife, said, "Joseph, I want to go with you." "Why," he said, "you can't stand that long journey in your condition." But as she confided to her Cousin Rachael afterwards, "I determined that my child should be born in Bethlehem of Judea, for the angel had whispered to me that this child of mine should be born of the Holy Spirit and was, indeed, Christ the Messiah. And I knew that the scriptures said that the Shiloh should be born in Bethlehem of Judea and that he should be the Lion of the Tribe of Judah. So I was determined that I would go with my husband. For five days we journeyed over the waddies and the mountains until we came one night to Bethlehem, and Joseph went to the door of the hotel and knocking, asked if he might find a room for the night." The hotel keeper had the chance of making his hotel the most famous hostelry the world has ever known. Yes, more famous than any hotel along the golden streets of God. He had a chance to entertain Mary, the mother of Jesus, on the night of her deliverance, but looking out and seeing a carpenter and his peasant wife said, "I am sorry, but I am full up."

I am wondering if the great American sin is not just the sin of the hotel keeper, having all the rooms of our hotel full up so that when the Christ Child knocks for admittance there is no room for him, and I am wondering if at this time we are not so full up with jazz and selfish and extravagant giving, selfish and extravagant receiving, that we have no room for Jesus.

Joseph said to the hotel keeper, "Isn't there somewhere I can take my wife? She is sick and must have rest. The hotel keeper said, "You can take her around to the stable." And so he made her a bed in the straw and amid the lowing of the oxen and grunting of the camels and the bleating of the sheep the Christ Child was born, and that's the beginning of Christmas.

If I were a sort of divine Santa Claus and could have my way in the world, I would banish at this Christmas time all frowns, tears, curses and moans, and smother them in hell where they belong.

I would make everybody as happy as the barefooted boy walking the sand lilies to the old swimming hole. I would make them as happy as an old-fashioned negro in watermelon time. I would make them as happy as a mocking bird turning somersaults of joy in Southern skies.

If I were Santa Claus today I would give every boy in the world a rod, and a horse and the open road and the beckoning of the wide fields. If I were Santa Claus I would give every girl the doll of her dreams, whether it be a rag doll or a live baby.

If I were Santa Claus today I would bring back into every home the little child that was—the babies "that we have loved long since and lost awhile," but who are now lingering in the deathless home of memory. They would all come trooping back this Christmas time to kiss us again, to sing their baby songs again, to thrill us with their baby prattle and the patter of baby feet.

If I were Santa Claus, old mothers would come sweeping back from God's land of tomorrow. We would gather around their knees as we used to do in the yesterday and feel their soft hands upon our heads and hear their prayers and listen to their silver laughter mingled with tears.

If I were Santa Claus I would see that old daddies who bear the burden and the heat of the day and receive so little of gratitude would have poured upon them Alabaster boxes of fragrant appreciation, sweeter than the perfumes of Araby.

If I were Santa Claus I would banish war from the world, man would be brother to man the world over. Ten millions of men would never again go down to dismembered and horrible death from the North Sea to the Russian swamps.

If I were Santa Claus that mixed quartet, hideous in its discord, that is staying out of the League of Nations, composed of Mexico, Russia, Turkey and the United States, would enter into the League and join in the hallelujah chorus, "Peace on earth, good will toward men." If I were Santa Claus I would make a Locarno treaty between Japan and the United States immediately.

If I were Santa Claus I would banish every drop of liquor out of our country and then out of the world. Hellborn, let it return unto the womb whence it came.

If I were Santa Claus I would go to every poor cripple in the world and say like Peter at the beautiful gate of the temple, "Silver and gold have I none, but such as I have I give unto you and in the name of Jesus Christ, arise and walk." And I would have the cripples of the earth dancing down the sunny pathway of life. I would open the eyes of the blind that they might see the blue skies kiss the green earth, and the faces of their loved ones. I would open the ears of the deaf so that they could hear the river playing on silver harps down to the sea, and the thousand melodies of God's marvelous world. I would touch the sick-bed and out would come the poor pallid folks and they would take up their bed and walk, singing and praising God.

If I were Santa Claus I would visit tubercular wards and the cough that racks the long night through would cease and they would breathe the sweet air of life.

If I were Santa Claus I would walk into the insane asylum and touch into sanity and peace and restfulness the poor maddened folk.

If I were Santa Claus I would make all the world Christian and following in the steps of the Son of Mary, I would say, God grant unto you the compliments of Christmas, health, wealth, long life and boundless store of endless happiness. May the devils miss you and the angels kiss you with their wings in all your dreams.

TO THE PREACHERS OF THE NORTH CAROLINA CONFERENCE

Brethren: In view of the fact that Rev. E. D. Dodd lost "all he had," including his library (as stated in last week's Advocate), in the recent fire at Four Oaks depot, I suggest that each of us send him at least one good book. I am willing to head the list. If each one will do this it will mean much to him and not specially inconvenience us.

Chas. M. Lance.

THE FOCUS OF IDEALISM—MEMPHIS THE PLACE; JESUS THE PERSON

If one is half familiar with the plans and stated purposes of the Young People's Convention in Memphis he needs no further exhortation. This meeting seems to be backed by both brains and consecration. It should enlist the support of all.

Youth movements outside the church may be dangerous. It is always dangerous to encourage young people to think or to dare them to do. All freedom is dangerous. It carries grave risks and responsibilities. But if we are going to face the future we must take the risk. Some one has said our people will stand thinking when they can get it.

Personally I am sympathetic to all youth movements in politics, society and church. The first protest against the Kaiser's ironclad motto for girls, "the Kinder, kuche, kirche," the nursery, kitchen and the church, came from the "Wandervoegel" youth organization. Everybody knows that the boys were fed as cannon fodder into the Prussian military machine, and the boys and girls together broke from this bondage and became "birds of passage" in search of freedom. Youth today has all the freedom that it can manage, possibly more.

Our task is to focus this freedom in idealism and in Christ. Such is our job at Memphis. This movement is in the church and of the church. It will remain in the church as long as there is room there for the soul of youth. All the general and conference boards have declared for it. The bishops have endorsed it. Our young people want it. What a stupid blunder it would be if we failed to encourage this great assembly whose motto is "Today and tomorrow with Jesus Christ."

It calls our young generation up to the task of mending a world with the same courage that they displayed when they were wrecking it at the order of the old military masters. They will not forget that they were sent to hell wholesale when nature designed that they should have their heaven. They will remember that it was to end war. Their ten millions dead, their twenty millions wounded and their unknown millions left loverless, without hope of marriage and motherhood, or widowed by their sacrifice to Mars, will recall some unfinished tasks. They will look straight at some inequalities in industrial and social life. They will not blink the facts that militate against the spiritual brotherhood of the races. Their minds will be stimulated and their souls inspired to heroism in peace as well as war.

I want to ask the leaguers in W. N. C. conference to make plans to go. Also, I want to ask the wide-awake churches to pay the expenses of one or two delegates. Few better investments can be made.

Winston-Salem. L. B. Hayes.

ASSESSMENT APPORTIONMENTS FOR WELDON DISTRICT, 1925-26

Charge	P.E	C.W.	G.W.
Aulander	$ 78	$ 212	$ 231
Ahoskie	140	347	375
Battleboro and Whitakers	165	390	420
Conway	185	465	503
Enfield	197	477	515
Garysburg	60	255	240
Halifax	176	432	465
Henderson	272	655	698
Littleton	207	520	556
Murfreesboro	144	347	372
Middleburg	158	390	418
Norlina	190	477	515
Northampton	235	488	525
Rich Square	185	465	503
Roanoke Rapids	195	488	525
Rosemary	144	266	293
Scotland Neck	90	295	206
Seaboard	180	487	421
Warrenton	240	586	628
Warren	155	489	418
Weldon	255	655	698
White Mem'l & City Roads	66	170	186
Williamston & Hamilton	145	345	374
Windsor	138	297	207
Totals	$4000	$9998	$10292

Additional assessments: District parsonage, one per cent pastors' salaries 1925. Orphanage, 10 per cent pastors' salaries 1925.

H. D. Allen, Sec. District Stewards. S. A. Cotton, Presiding Elder.

AGED CITIZEN PASSES

The funeral services of Brother Erwin Donnell of Greensboro, who passed to his reward December 19, were held in West Market Street church Sunday afternoon, December 20. Rev. J. F. Kirk read the following sketch:

Ervin Donnell was born in the Mount Pleasant section of Guilford county, east of Greensboro, on April 16, 1842. He was one of eleven children born to Rankin and Hannah Donnell. When he was 19 years of age, in the fall of 1861, he was converted at a camp meeting held at Mount Pleasant campground, and joined the Alamance Presbyterian church, where he remained a member until the year 1885. In that year he and his wife transferred their church membership to Mount Pleasant Methodist church, where he remained a member for about twenty years. For the greater part of this time he served his congregation faithfully as a steward. In 1904 the family moved to Greensboro, and brought their membership to West Market Street Methodist church. It was at this time that he joined the Iredell Bible class, and became intensely interested in the weekly sessions of that class.

On December 24, 1877, he was married to Miss Julia A. Gullett, and to them were born two children, both of whom survive—Miss Mary H. Donnell of Greensboro, with whom he had made his home since the death of his wife—and Mrs. G. E. Buchanan of Guilford county.

For 64 years he lived the life of a professing Christian, and for 21 of these years he has been one of the regular attendants on the services of this church, in t he class, at the regular preaching services, and whenever and wherever he felt that he could serve the Master. It is characteristic of the genuinely Christian man that as earthly interests fade that heavenly hopes become more bright. It was so with Brother Donnell. He often expressed the sentiment that he was ready for the spirit world whenever God should call him. And one of the last expressions of interest was a request that the attending physician would do all possible to hasten his recovery so that he could get back to the sessions of his beloved Sunday school class, and to his regular place in the preaching services.

MOST URGENT MATTER BEFORE CHURCH

By W. W. Peele.

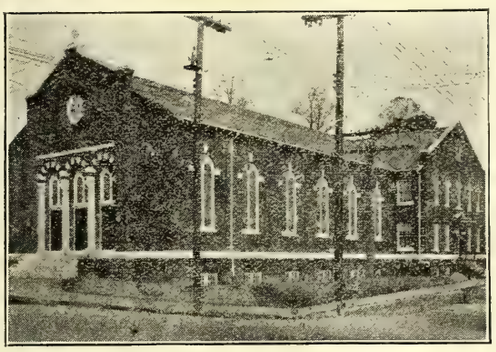
There is not a more urgent matter before the church today than the Missionary Special which is to be taken in the North Carolina conference during the month of January. Rev. F. S. Love, conference director, is asking that we take the offering on the third Sunday in January or as near that date as possible. The board of missions has postponed its meeting to the second of February so that the members of the board may have before them at that time the answer of the church to their appeal. Our conference has accepted the allotment of $50,000 and has instructed the pastors to present the matter to the various congregations. Our course of procedure, therefore, is clear.

As pastors we have a dual obligation. First, we must take our places by the side of others of the church and make our offering to this fund. Secondly, we must present the matter clearly and forcefully to our people and urge with all the power which we have that they respond in this crisis through which the church is passing. It is not for us pastors to say what the response of the church members will be. It is for us, after prayer and careful preparation, to present the need and to make the appeal and then to leave the responsibility to the people. We dare not speak for them. They must be allowed to speak for themselves. We dare not accept the responsibility of not presenting the situation. Until we do that the responsibility is on our shoulders. After we place the facts before our people and make the appeal, then the responsibility is placed on the shoulders of others. But not until then. "How can they hear without a preacher?"

What will the answer be? I do not know. You do not know. But I have faith in the loyalty and Christian character of our people to believe that the asking from the North Carolina conference will be met in full and that out of the free will offering will come a spiritual blessing to our churches. Our people have never failed us, and they will not do so when they are informed of the urgency of the present situation; one that is critical, not only to the future work of our mission board, but also to the very life of the church. Let no pastor in the North Carolina conference fail to do his duty.

A BIG DAY FOR ASHEBORO METHODISTS

The Methodist congregation of Asheboro last Sunday moved from the old church, erected about twenty-five years ago, into their beautiful new church that cost $92,580. On that day which will become historic in the annals of Asheboro Methodism the pastor, Rev. W. H. Willis, who has been the leader



The New Methodist Church, Asheboro

of the flock for the past three years while the plans were being perfected, the money secured and the church erected, preached the first sermon, as was eminently appropriate. Capacity houses both morning and evening joined in these services. Before



Rev. W. H. Willis, Pastor Asheboro Methodist Church

the 11 o'clock service the Sunday school had assembled in the spacious and admirably equipped Sunday school departments which occupy three floors and are ample for every need.

The Sunday school in the old church the Sunday before, which was the last time of meeting in that place, was the largest in its history and the enrollment last Sunday leaped from 270 to 370—an even 100—and Mr. Hugh Parks, the superintendent, is planning in the new building to go far beyond all former records. He has made an admirable start.

The inspiring services of Sunday had been preceeded by what was called a "housewarming" on Friday night before. It was an evening when reception committees gave the glad hand to the hundreds of members of the church and friends who gathered for the hours of good fellowship and a rather informal program of music and short speeches followed by the inevitable "eats" without which no social function seems complete at the present time. A feature of the evening was the music of the big new pipe organ. . The registered attendance at the "housewarming" reached 440, of whom 294 were members of the church. Many failed to register, but all seemed to enjoy the evening.

W. J. Armfield, a member of the church and a banker who speaks with authority, says tha the carpet in the new church cost more than the old church did when completed. And we are inclined to accept his figures, for the lumber in the old church cost only $6.00 a thousand and the workmen who built it were paid only $1.00 to $1.50 a day for their labor and everything else was in the same proportion.

Whether the new carpet cost as much as the old church which has a tower and eight or more Sunday school rooms or not, we can testify that it is one of rare beauty and harmonizes with every other part of the church. We have not seen a more beautiful auditorium anywhere than that of the new Asheboro church. In fact the church is equal to the very best in every particular.

For the past three years Rev. W. H. Willis has rendered very fine service as leader of the flock. But the present success of his administration is only one of many. From the very beginning of his work as an itinerant Methodist preacher his career has been one of eminent success. For years he was secretary of the board of missions and did more than any other man to bring the charges up to the high standard of paying 100 cents on the dollar of assessments. This was before the days of Centenary. As pastor, as presiding elder, and now as leader in a big church building enterprise he has wrought for the upbuilding of the Kingdom of God.

The year ahead will unquestionably be the best of the four at Asheboro and he will surrender to some other pastor a beautiful church and a loyal, delightful people in a choice town which enjoys the distinction of occupying the geographical center of North Carolina.

GREAT LAYMEN'S CONFERENCE AT RALEIGH

W. P. Few and C. H. Ireland, conference lay leaders of the two conference, request the Advocate to publish the following:

On January 20-21 the General Board of Lay Activities will hold in Edenton Street Methodist church, Raleigh, North Carolina, one of the sixteen regional conferences on Christian Stewardship, Brotherhood and Missions that are being arranged throughout the Southern Methodist Church. This region includes the territory of the two North Carolina conferences.

Some of the outstanding men of the world will be speakers. Notable among them are Bishop W. B. Beauchamp of our own church, Sir Richard Winfree, M. P. of England, managing director of the Peterborough Advertising Company, Ltd., Mr. William B. Ward, honorary life president World Brotherhood Federation, London, England, and others.

The following should attend:

(1) All conference, district, charge and church lay leaders of the North Carolina and Western North Carolina conferences;

(2) Other interested laymen such as members of boards, Sunday school superintendents and teachers;

(3) Presiding elders and pastors; and

(4) The men of the churches of Raleigh and vicinity.

It is requested that presiding elders, pastors and laymen will do all they can to advertise the meeting within their bounds and to assist in sending delegates.

Reservations at hotels should be made by each individual delegate.

The conferences will begin on the evening of January 20 and close the eevning of January 21.

May we not make this the greatest and most far-reaching meeting of its kind ever held in our state?

At this meeting we hope to have every district lay leader and every lay leader in the conference, as well as the preachers, present. We want to make this a great inspirational meeting. The two conferences are holding this meeting jointly and we want Western North Carolina as well as the North Carolina conference to have a fine representation.

Write at once to some of the hotels in Raleigh and ask for reservations for the two days of the meeting. It is going to be a great meeting and we don't want any of our people to miss it. We will be much better fitted for our work when we come back.

GENERAL CONFERENCE AT MEMPHIS

Memphis, Tennessee, has been selected as the meeting place for the General Conference which opens on May 5, 1926. The entire body will be housed in the Peabody Hotel. This hotel, costing five and a half million dollars, is one of the greatest hotels in the South. Unusually good rates have been granted. Five of the committees will meet in halls in the hotel, which have seating capacities of 125 to 300. The business sessions of the conference, publishing house interests, the various board exhibits and a well furnished lounging room will be in the Municipal Auditorium. There is ample room in this building for all our needs. The Pepper Sunday school building is at our service, just a block away. A letter giving such information as bishops, delegates and others will want, will be sent out after railroad rates and other matters have been arranged. Write the secretary for any desired information.

S. H. C. Burgin, Chm., San Antonio, Texas.
R. S. Satterfield, Sec., Muskegee, Okla.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

The shepherds sing; and shall I silent be?
My God, no hymn for Thee?
My soul's a shepherd too; a flock it feeds
Of thoughts and words and deeds.
The pasture is Thy word; the streams, Thy grace
Enriching all the place.
Shepherds and flocks shall sing, and all my powers
Outsing the daylight hours.
—George Herbert.

MRS. M. M. COURTNEY

Friends in the conference of Mrs. M. M. Courtney will regret to learn that she was the victim of a painful accident in St. Petersburg, Fla., several weeks ago. In boarding a street car her foot slipped and she fell and broke her hip. She is now in a hospital in Richmond, Va., where she will be for a long time, according to information recently received. We are sure that her numerous friends will wish for her a speedy recovery and an early return to her home in Lenoir. Mrs. Courtney is one of the "faithfuls" in our missionary work, and for many years was district secretary of the Statesville district, doing a most efficient and painstaking work.

THE YEAR'S WORK IN WEST END AUXILIARY

We are indebted to Mrs. W. C. Wright, superintendent of publicity of West End auxiliary of Winston-Salem, for the following interesting report of what has been accomplished by that splendid organization in 1925:

"The Woman's Auxiliary of West End church has closed its year's work in a spirit of praise and gratitude to our heavenly Father for His wonderful gift of service, the realization of which culminated in one of the closing services—an all-day mission study which took place at the church, and which was an unusual occasion.

Mrs. H. W. Foushee, the efficient retiring president, has led us most earnestly, and has had the hearty cooperation of every woman in the society who has felt it a privilege to have a share in the work. We attribute much of our success to the good leadership and the splendid, loyal cooperation, and above all, to the guidance of the Holy Spirit.

Our entire enrollment is one hundred, with the majority of this number active. The total amount of money raised for the four quarters or entire year of 1923 is $1633.56, this including all departments of work for all purposes.

For Bible study in each circle the book of St. John was studied and completed. Two mission study books have been read in reading circles formed in the four neighborhoods. The books are 'he Land of the Saddle Bags' and 'Prayer and Missions.' The church bulletin gives the following account of the all-day meeting held recently:

Last Monday was indeed a red letter day for the women of the adult missionary society of the West End church.

The ladies met at the church at eleven o'clock for a review of their mission study book, Prayer and Missions, by Harriet Montgomery. The majority of the members who had purchased the book divided into four groups and read it carefully and faithfully.

After the three previous meetings of the groups in the different homes, reading carefully together this most wonderful work on missions, it was planned that the ladies meet at the church for a review of the study and work accomplished. The several chapters were discussed by several of the ladies—all in a most able manner. After an hour's intermission, at which time a delightful luncheon was served by a number of the ladies, the final chapter of the book was taken up and earnestly discussed. After the discussion there were open and free expression from almost the entire body present, telling of the great good derived from the study of this valuable book. A veritable experience meeting developed. Truly God was leading, for no greater evidence has ever been observed of the presence of His glorious Holy Spirit, dominating the entire time. Christian love, fellowship and smypathetic touch of Christ was most manifest. Truly God is good to us and it was good to be there.

The Thanksgiving spirit was evident and how the heart of every woman present yearned for a still deeper spiritual growth, anot only in her heart and life, but for every member of West End church.

Somebody, and we hope many had been praying for the Woman's Missionary Society—and it is the earnest desire of all that some great practical good will result from this experience. Ladies, if you are not a member, join one of our missionary societies. It will be of untold benefit to you in the way Christian fellowship, intellectually and, above all, spiritually. And do let us commend to every member of West End church—men, women and young people—this wonderful little book, Prayer and Missions. It will strengthen your faith in a most remarkable manner."

Our young people's night circle has organized itself into an independent society, known as the Belle Bennett Missionary Society, with an enrollment of twenty-two members—the last meeting one hundred per cent of the membership being present. Total enrollment of young people is 54 and the total amount raised is more than $100. We have 35 members in junior department, with tal collections of $66.17, and baby division numbers 28 and has raised $43.24. In this report of adult work the Laura Haygood Society is not included, as it is the young woman's society and is independent of our auxiliary. All the departments of the work, including the social service, supplies, etc., have been most diligent and faithful, and as we come to the close of the year we feel it has been a most glorious year and at this glad Christmas season our hearts are full of gratitude because of the success which has attended our efforts. We are praying that during the coming year we, in a spirit of humility and earnestness, may continue to carry forward this work that has been committed to us. May we, a united band of missionary societies, throughout our conference, observe the Christmas season with the song in our hearts, "Glory to God in the highest, peace on earth, good will to men."

DEATH OF MRS. A. A. McLEAN

In the death of Mrs. A. A. McLean, which occurred recently at her home in Gastonia, the Woman's Missionary Society of Main Street church has sustained an almost irreparable loss, and the following beautiful tribute expressive of the love and esteem in which she was held with those associated with her:

The members of the Woman's Missionary Society of Main Street church, Gastonia, N. C., wish to give expression to their sorrow in the death of their friend and co-worker, Mrs. A. A. McLean, who had been a loyal and faithful member of the society since its organization. As secretary the office she was holding at the time of her death she was efficient and untiring and the last earthly service she rendered was writing the minutes of the October meeting. Always interested in every phase of church life, she was in her place at every service, as long as her health permitted. Capable, willing, faithful, loving friend, how we shall miss her! God give us grace to follow in her footsteps!

Mrs. J. B. Atkinson,
Mrs. H. D. Shelton,
Mrs. J. K. Dixon,
Mrs. B. T. Morris.

A CORRECTION

In the issue of Advocate of December 10, on page 8, in making an appeal for the reporting of all new members gained this year to our district secretaries, we were made to say "It is not necessary for us to make this report to these officers," when it should have been, **It is necessary for us to make this report to these officers.** Unless the new members are reported to the district secretaries and by them reported to the conference corresponding secretary we will not be credited with those who have joined us during the year. Do not forget this important item in your closing report for the year.

North Carolina Conference

PEACE

Peace does not mean the end of all our striving;
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving,
Up to the light where God Himself appears.

Joy is the wine that God is ever pouring
Into the hearts of those who strive with Him,
Lighting their eyes to vision and adoring,
Strengthening their arms to warfare, glad and grim.

Bread of Thy body give me for my fighting,
Give me to drink Thy sacred blood for wine,
While there are wrongs that need me for the righting,
While there is warfare splendid and divine.

Give me for light the sunshine of Thy sorrow,
Give me for shelter the shadow of Thy cross,
Give me to share the glory of tomorrow
And gone from my heart is the bitterness of loss. —Selected.

WEEK OF PRAYER OBSERVED

The Woman's Missionary Society of Murfreesboro Methodist church observed the week beginning November 1 as Week of Prayer. Our attendance and collections were very good, and everyone seemed benefited by the consecration of their time.

Our society met Monday, December 7, with Mrs. L. C. Larkin at the parsonage.

We all feel most especially privileged in having our beloved pastor, Rev. L. C. Larkin, and his wife returned to this charge again for the coming year. They are a help and inspiration in our missionary work and always willing to help with any phase of the work they are asked to do.

Mrs. H. L. Edwards, Cor. Sec.

TO AUXILIARY PRESIDENTS

I have delayed the sending out of program literature for the first quarter 1926, waiting for a correct mailing list from the district secretary. Two have sent in list.

If there has been a change in the president of your auxiliary, will you please hand to her the package of literature I have mailed to you.

Thank you for co-operation.

Mrs. S. H. Scott,
Conf. Supt. Literature.

The many friends of Mrs. C. M. Earley sorrow with her in the loss of her infant son. He was with her only a few days and then went back to God, and she who so lavishly has given herself to the children of others is herself left childless.

THE BELLE H. BENNETT LIBRARY LEGACY

A name that will ever loom large in the history of Methodist missions is the name of Miss Belle H. Bennett. Fired with "visions of far-away fields of need," she possessed a faith and a courage that transmuted these visions into tangible realities. In lives such as hers the world is made to see the mighty things God can accomplish through a life wholly given to Him.

Miss Bennett felt that the missionary himself was the key to the whole problem of missions. She was convinced that the surest way to more effective missionary endeavor was to send out better missionaries. In her thinking, thorough training of a reasonably specialized type was as essential for the Christian leader as for lawyers and doctors and teachers. Scarritt College stands today as the result of her determination that there should be in Southern Methodism an institution devoted to the preparation of lay workers for various forms of Christian service.

While she lived Miss Bennett devoted herself without reserve to the advancement of the cause of Christian missions. At her death it was her desire that what she possessed of this world's goods should continue to aid the cause she loved as she loved life itself. In her will she left $10,000 to the Board of Missions, Woman's Work, to be equally divided between the foreign and home departments of the Woman's Missionary Council.

Knowing Miss Bennett's life-long interest in training candidates for missionary service at home and abroad, and knowing the importance of an adequate library at Scarritt College, the Council voted "That this legacy of $10,000 of Miss Belle H. Bennett . . . be used for a library of missions in Ccarritt College for Christian Workers. This library shall bear the name of Miss Belle H. Bennett." According to the terms of the appropriation of this fund two thousand dollars will be available immediately for the purchase of needed books for the library. The remaining eight thousand dollars will be placed at interest, the returns therefrom to be expended each year for books.

A CALL TO PRAYER FOR CHINA

As the glad Christmas season approaches when the hearts of Christian men everywhere are singing a song of thanksgiving because of the blessings that have come to mankind through the Christ-Child, we are saddened because of the realization that all men everywhere have not had the opportunity of knowing Him, or recognizing the contribution that Christianity has brought to the world.

We are especially concerned because we have learned that the National Student Union, which is leading the anti-Christian movement in China, has decided to use Christmas week as "Anti-Christian Week," calling upon the Chinese students everywhere in government and Christian schools to use this season to stir up the masses of the people to carry on activities against Christianity that the public may know theevils of Christianity and of Christian education. We are the more deeply grieved because the chief causes that lie at the bottom of this outbreak of anti-Christian feeling are largely the result of the failure of Christian nations to deal justly with China. Christianity in China is bearing the burden of wrong international relations with so-called Christian nations.

In the light of these facts we, the executive committee of the Board of Missions, believe that our Christian

(Continued on page twelve)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

MERRY CHRISTMAS!

Merry Christmas to pupils, officers and teachers of our Sunday schools and to children and friends of children everywhere!

TRAINING SCHOOL DATES

Standard training schools have been scheduled to be held at the following places and dates in 1926:

Wilmington—February 7-12.
New Bern—February 14-19.
Raleigh—February 21-26.
Wilson—February 28-March 5.
Kinston—March 7-12.
Smithfield—March 14-19.
Goldsboro—March 21-26.
Troy—March 28-April 2.
Durham—April 11-16.
Louisburg—April 18-23.

Other standard schools will be conducted in April, May, and the months following. In addition to these standard schools, quite a number of Cokesbury training schools are being arranged. The goal this year is to place a training school within reach of every Sunday school in the conference. These training schools, supplemented and strengthened by local training classes and individual study and correspondence work, ought to go a long wa ytoward providing a trained leadership and teaching force for our Sunday schools.

MR. HARRIS AT SOAPSTONE

Rev. L. V. Harris, our rural worker, visited and spoke at three churches of the Millbrook charge, Raleigh district, Sunday in the interest of Sunday school work. He addressed interested audiences at each place and kindled additional interest and enthusiasm for thework of teaching, training, and evangelizing. The school at Soapstone adopted Program of Work C. Rev. S. J. Starnes is pastor.

MISS KEENE AT MT. SYLVAN

Mt. Sylvan Sunday school, Rougemont circuit, had Miss Keene with them Sunday morning, Miss Keene visiting the school and assisting the workers with some of their problems. Mt. Sylvan, which a little while ago entered a new building, is going forward in its splendid work. Prof. I. B. McKay is superintendent, and Rev. J. Bascom Hurley, pastor.

CHILDREN'S WEEK REPORTS

Children's Week reports are still being received by Miss Keene, who says the observances in the various Sunday schools this year have been fine. Many splendid forward steps have been taken, ano we feel that all efforts to put on the program have been well worth while. Miss Keene is expecting still more reports, for a number of schools writing for literature have not yet reported.

SUNDAY IN WILMINGTON

The writer spent Sunday in Wilmington, visiting Trinity and Epworth Sunday schools in the morning, listening to an inspiring sermon at Fifth Avenue at 11 o'clock, meeting with the board of managers of the Wilmington standard training school at 3:30 o'clock, and hearing another good sermon at Wesley Memorial Sunday evening.

The chief busines calling him to Wilmington was the board of managers' meeting, which was held at Trinity church Sunday afternoon. It was a meeting well attended, practically all of the co-operating Sunday schools being represented, and plans were worked out for the holding of the next training school at Trinity church February 7-12.

At Trinity we heard nothing but good reports concerning their new pastor, Rev. L. D. Hayman, who is beginning his year's work in high gear. The same can be said as to Rev. C. N. Phillips, who is serving his first year at Epworth, Rev. Ben Houston, who succeeded Rev. Mr. Phillips on the Wilmington circuit, and Rev. W. A. Cade, who has become pastor of Grace. And at Fifth avenue—well, Rev. W. C. Martin seems to have things going his way there, and listening to that fine sermon and knowing something of the improved organization and new life of the Sunday school, it is easy to understand why this is so.

WILMINGTON TO MAXTON

From Wilmington early Monday morning we went to Maxton for a conference with Presiding Elder Read, District Secretary Green, pastors of the district, and the board of managers of the Rockingham district standard training school. Plans for the promotion of the 1926 session of the training school and other matters of importance to the district were discussed. The time for holding the school was set for August 23-28. At the close of the meeting the group was the guest of Professor Green and Carolina College at a delightful dinner, served in the college dining room.

MISCELLANEOUS CREDITS

The following persons have received credit in "A Methodist Church and Its Work," taken in a training class taught by Rev. D. M. Sharpe, Durham: Mrs. H. W. Kueffner, Mrs. H. E. Nycum, Mrs. A. J. White, Mrs. T. J. McCullen, Jr., and Mrs. D. M. Sharpe.

The following miscellanous credits have been issued:

Mrs. H. E. Spence, Durham, "Junior Child" and "Junior Administration"; Miss Eernestine Matthews, Sanford, "Primary Worship"; Miss Ruth Haskins, Greenville, "Primary Administration"; Rev. E. L. Stack, Faison, "The Pupil"; Mrs. B. S. Barnes, Maxton, "Primary Child"; Mr. E. S. Yarbrough, Durham, "The Worker and His Bible"; Mrs. A. B. Deans, Wilson, "Missionary Message of the Bible."

Diplomas have been issued to the following:

Rev. E. L. Stack, Faison; Rev. L. V. Harris, Rurham; Rev. W. L. Maness, Siler City; R. S. Williams, R. F. D. 1, Duke.

Blue Seal diploma has been issued to E. S. Yarbrough, Durham.

Rev. Ivey T. Poole, Stantonsburg, has received credit for "The Pupil," Miss Florence Gray, Mebane, for "Principles of Religious Teaching," and Miss Christine Vick, Central Cross, for "Organization and Administration of the Sunday School."

The following Elizabeth City people have earned credit for "The Pupil": Miss Eunice Richardson, Mrs. J. A. Liverman, Shellen Lewis, Mrs. E. L. Rogers, and Miss Lillian Alexander.

The following persons of Creedmoor have received credit for "What Every Methodist Should Know" in the Cokesbury course taken in a training class with Rev. J. J. Boone as teacher:

Rev. J. J. Boone, J. A. Pitts, Mrs. C. D. Lyon, Mrs. H. H. Bullock, M. T. Garner, Mrs. J. T. Garner, and Mrs. W. R. Garner.

Western North Carolina Conference

RESIGNED

Miss Virginia Jenkins, who for the past three and one-half years has been elementary superintendent in the Western North Carolina conference, has resigned. The loss of Miss Jenkins to our work is severe. During the time when she was under the employment of our Sunday school board her work was steady, consistent and productive. She made friends for herself and the cause she represented wherever she went. We regret exceedingly to lose Miss Jenkins and her services.

CONFERENCE COUNCIL

For the fourth year the presiding elders and district Sunday school superintendents met with the executive committee of the Sunday School Board and the board's employed workers in outlining definite plans of proceedure for the ensuing year. The meeting this year, as in the past, was held at First Methodist church, Salisbury, beginning at two o'clock Tuesday afternoon, December 15, and extending through the evening meal prepared by the ladies of the church. Rev. L. D. Thompson, pastor of First church, made our sojourn as happy as an intensive business meeting could be made.

Every district was represented as follows:

Asheville district, Rev. H. C. Sprinkle and H. A. Dunham.

Charlotte district, Rev. D. M. Litaker and D. E. Henderson.

Greensboro district, Rev. J. B. Craven, I. F. Craven, C. B. Smith, and Rev. J. W. Hoyle, Jr.

Marion district, Rev. E. O. Cole and Joe Kjellander.

Mt. Airy district, Rev. E. W. Fox.

North Wilkesboro district, Rev. Seymour Taylor and Rev. H. G. Allen.

Salisbury district, Rev. Z. Paris and C. A. Reap.

Shelby district, Rev. C. S. Kirkpatrick.

Statesville district, Rev. J. E. Abernethy and R. C. Bunch.

Waynesville district, Herbert Gibson.

Winston-Salem district, Rev. J. H. Barnhardt and Leroy Miller.

GOALS

The work of the council meeting centered around a review of the activities of the past year and the setting up of goals for accomplishment during the ensuing year. Among other things it was decided to try to secure 10,000 new Sunday school members during the year, to emphasize evangelism especially during January, February and March, to conduct 25 standard training schools and 33 Cokesbury schools from which it is hoped 3,000 credits will be issued, to place and check at least 325 Sunday school Programs of Work, to secure the observance of Sunday School Day in at least 500 Sunday schools from which a total offering of $5,000 will be secured, to secure the observance of a monthly missionary day in our Sunday schools, at which times the offering taken will go to the dual special, meaning the sustenance of our mission work in Europe and the continuing of our conference extension program in the Western North Carolina conference.

SIGNIFICANT

It is worth while to note that of the 6,892 additions on profession of faith to the church last year in our conference 5,453 came out of the Sunday schools. It is doubtful whether any one in the formative period of life joins the church without having been somewhat influenced by the church's Sunday school agencies.

STANDARD SCHOOL

The first "B' 'type Sunday school in the Western North Carolina conference to qualify as a "Standard" school is Central, Spencer, where for two years systematic and consistent effort has been engaged in by our splendid workers. Rev. R. O. Eller and Supt. M. L. Kiser, who by the way is mayor of the town, have our enthusiastic congratulations. They lead our entire conference in this splendid work. Only those who are in the process of attempting know just how much is involved in meeting the ten points of endeavor outlined for a "Standard" school. Hats off to Central Spencer!

RANKING SCHOOLS

The following Sunday schools have attained either the Progressive, Advanced or Standard rank of gradation:

Central, Spencer — B Standard; points earned, 1-2-3-4-5-6-7-8-9-10.

College Place, Greensboro—B Progressive; points, 1-3-4-5-6-8-9.

Bethlehem, Pleasant Garden Ct.—C Advanced; points, 1-2-3-4-5-7-8-9-10.

Harrison,Pineville Ct.—C Advanced; points, 2-3-4-5-6-7-8-9-10.

Vanderburg, Shepherd Ct.—C Advanced; points, 1-2-3-4-6-7-8-9-10.

Glen Alpine—C Advanced; points, 1-2-3-4-6-7-8-9.

Old Union, Randleman—C Progressive; points, 1-2-3-4-6-8-9.

Avondale, Cliffside-Avondale — C Progressive; points, 2-3-4-7-8-9.

Bethel, Cabarrus—C Progressive; points, 2-3-4-5-8-9.

Fallston, Belwood Ct.—C Progressive; points, 1-2-3-4-6-9.

Farmington, Farmington Ct.—C Progressive; points, 2-3-4-5-8-9.

Franklinville, Ramseur - Franklinville; C Progressive; points, 2-3-4-6-8-9.

Hopewell, Catawba Ct.—C Progressive; points, 1-2-3-4-8-9.

Mt. Olivet, Davidson Ct.—C Progressive; points, 2-4-6-7-8-9.

Mt. Tabor, Forsyth Ct.—C Progressive; points, 2-3-5-6-8-9.

Newsom, Denton Ct.—C Progressive; points, 2-3-7-8-9.

Ramseur, Ramseur-Franklinville — C Progressive; points, 2-4-5-6-8-9.

Spindale, Spindale-Alexander — C Progressive; points, 2-3-4-6-8-9.

HUDSON CIRCUIT

Mr. Evans, our extension worker, spent last week conducting a Cokesbury training school for the Hudson charge, where he reports a most successful week's undertaking. Twenty-nine of the forty or more who attended the school from time to time complied with all regulations and earned certificates of credit. Rev. P. R. Rayle organized the school in good fashion. Each of his three superintendents and many of his teachers attended the school regularly. Two schools from other charges were represented. Mr. Evans thinks Brother Rayle is doing a wonderful lot of good work on his charge. A new and commodious church is being undertaken at Whitnell, the plans for which have passed the Sunday school authorities with approbation. We congratulate Brother Rayle and his earnest workers on the good work they are doing.

DUAL SPECIAL

Treas. H. A. Dunham sends the following list of contributing Sunday schools to the European mission fields and our conference extension program. Is your school's name written here?

Centenary, Greensboro	$34.96
Central, Monroe	21.53
Central, Concord	21.18
Trinity, Kannapolis	20.00
Norwood	18.20
First Church, Morganton	11.84
Mt. Pleasant, Mt. Pleasant Ct.	8.00
Axalea, Swannanoa Ct.	4.39
First Church, Elkin	4.61
New Mt. Tabor	2.00
Spindale-Alexander	5.44
Ararat Circuit	1.76
Old Union, Randleman Ct.	1.25
Rockwell, Gold Hill Ct.	3.00
Pine Hall, Danbury Ct.	1.15
Smith's Grove, Farmington Ct.	2.09
Rockford St., Mt. Airy	15.89
Macedonia, Linwood Ct.	1.00
Cotton Grove, Linwood Ct.	2.15
Fallston, Belwood Ct.	1.68
Kadesh, Belwood Ct.	1.86
Mt. Harmony, Salisbury Ct.	2.00
Farmington, Farmington Ct.	3.41
Pleasant Grove, Crouse Ct.	6.20
Littlejohn's, Lenoir Ct.	4.40
Pineville, Pineville Ct.	5.00
Center	5.00

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

"PEPPY PARAGRAPHS"
By W. A. B.

It is not what you have done, but what you can and will do that counts.

The league needs real boys and girls; if your life is merely a sham, go to the league repair shop and then get in the game.

A consecrated life maens an animated service.

Nineteen twenty-five is nearly past. The big question is, what will I do with 1926 when it arrives?

Would your church, your league, the world miss you when you are gone?

How many people have you made happy this Christmas?

It is not how much you know that counts, but what you know.

Leaguers, we are looking to you to create an interest in your district for an efficiency institute for this spring. An institute for every district before the league conference is our goal. You will lose if there is not one in your district.

OUR LEAGUE SYMBOLS

The symbols of the Epworth League are three in number: (1) Our flower, the violet; (2) our colors, white and gold; (3) our badge, the Maltese cross.

The violet is symbolic of love and constancy, and these are qaulities that should be found in every member of the Epworth League.

As to colors, white has always been the emblem of light and purity. Whiteness of character means for us lightness, transparency, purity of character.

The "gold" symbolizes worth, and worth means service. The gold over the white means a purpose to be of worth for service by being white or pure in character.

The third symbol of the Epworth League is the badge, the Maltese cross. This cross derives its name from the fact that it was the emblem of the Knights of Malta, a religious order that flourished in the Middle Ages. It is an eight-pointed cross, the eight points radiating from a circle inclosing a smaller circle, the smaller circle inclosing an ordinary cross in the face of a blazing sun, the space between the larger and smaller circles containing the League motto, "All for Christ." The tight points are connected in pairs by four straight lines, thus forming the crown, the base, and the two wings of the cross, and in the wings the letters "E. L." will be seen. The eight points indicate the eight points of the Christian's contact with the outside world as expressed in the eight beatitudes: (1) Poverty of spirit—true humility, (2) deep concern for self and others, (3) meek, gentle, and teachable, (4) spiritually aggressive, (5) merciful, (6) purity, (7) peace-loving, (8) patient endurance for Christ's sake.

The circle is symbolic of the teaching of the motto—viz., the completeness of our consecration to Christ.

By the cross in the face of the blazing sun we are taught that as the glorious life of Christ, with his cross and great sacrifice, is the central fact of our faith, so the inspiration and power for our personal consecration will be found in Christ and His cross.

STATESVILLE DISTRICT UNION MEETING

The field secretary had the privilege of attending the Statesville District Union meeting on last Friday night at Central church, Mooresville, where he was greeted by a large and enthusiastic group of leaguers from all over Statesville district. The meeting was most enjoyable, and there were signs of things being done in that great district. The district secretary is being paid $200 this year for traveling expenses, and we believe it is the best money that is being spent in the district. A district secretary can't get far these days on $40 per annum, and that's what our conference allowe. Statesville district is also going forward in the matter of efficiency, and will be heard from at the conference at Asheville next June. Brother Aycock and his band of leaguers were gracious hosts and the meeting was a success from every standpoint.

W. N. C. EPWORTH LEAGUE CONFERENCE OFFICERS

President—Rev. L. B. Hayes, Winston-Salem.

Vice President—Rev. B. C. Reavis, Franklin.

Recording Secretary—Miss Louise Johnson, Winston-Salem.

Treasurer—Mr. Earl Reese, Hickory.

Field Secretary—Rev. W. Arthur Barber, High Point.

The district secretaries are:

Asheville—C. M. Taylor, 158 Brevard Road, West Asheville.

Charlotte—H. B. Simpson, Y. M. C. A., Charlotte.

Greensboro—Miss Billie Webster, Lexington Ave., Greensboro.

Marion—J. S. Rogers, Morganton.

Mt. Airy—W. B. Hale, Mt. Airy.

Salisbury—Miss Adealene Gulledge, Concord.

Shelby—Mrs. G. G. Adams, Stanley.

Statesville—Mrs. R. M. Stafford, Hickory.

North Wilkesboro—Julius Hubbard, North Wilkesboro.

Winston-Salem—H. M. DuBose, Jr., Winston-Salem.

Waynesville—Mrs. R. C. Long, Lake Junaluska.

The superintendents are:

Life Service—Rev. J. P. Hipp, Winston-Salem.

Epworth Era Agent—Mrs. R. O. Eller, Spencer.

Intermediate Dept.—Miss Blanche Morris, Weaverville.

Junior Dept.—Mrs. Jennie M. James, East Avenue, Charlotte.

First Dept.—Miss Edna Scronce, North Wilkesboro.

Second Dept.—Miss Lula Betts, Lexington.

Third Dept.—B. L. Lunsford, Asheville.

CHRISTMAS

By Richard H. Edmonds, Editor Manufacturers Record.

No wonder the angels of Heaven over Judea's plain sang "Glory to God in the Highest, and on earth peace to men of good will," for there were heralding the mightiest and most incomprehensible event recorded in all the annals of time. They were witnessing to that miracle of all miracles, when He by whom all things had been created enwrapped Himself in mortality and came as a babe to earth that He might touch the heart of mankind as nothing else but babyhood can do; and from the manger in which He was born pass on through life to the Cross of Calvary.

In celebrating the birthday of Christ the Redeemer, the world may well bow in adoration before that love, surpassing all earthly love, that grace of God which is "love outloving love," and render homage to Him whose birth we celebrate today.

As you have freely received, freely give—give of love and fellowship to your fellow man; make glad the hearts of children remembering that of such is the Kingdom of Heaven; give of your abundance or of your meager means to soothe the sufferings of the poor and the sick, the young and the old alike. Give presents, give money, give food, give flowers—yes, do all that, but more than that give of yourself, give words of cheer, and friendship, give as you will wish you had given when before the Great White Throne you stand and hear the Master's voice.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Inasmuch as ye did it not to one of the least of these, ye did it not to me."

JONES MEMORIAL LEAGUE

Miss Lettie Beaty, a returned missionary from Mexico, spoke at Jones Memorial church Sunday evening at seven o'clock. The senior league had charge of the service.

One Sunday afternoon at 4:30 o'clock, December 6, 1925, a junior Epworth League was organized at the church here, with Mr. C. E. Moore as superintendent and Mrs. Florence M. Brown assistant superintendent. The chapter has been christened the Mizpah Junior Epworth League. The following officers have been elected:

President—Addie Shoemaker.

Vice President—Beaulah Mae Overcash.

Secretary—Ethel Smith.

Treasurer—Grace Edwards.

Epworthian Agent—Edna Brawley.

First Dept. Supt.—Naomi Brown.

Second Dept. Supt.—Dewey Starnes.

Third Dept. Supt.—Nellie Starnes.

Fourth Dept. Supt.—Myrtle Drummond.

A charter has been applied for.

MY PRAYER

To grow a little wiser day by day;
To school my mind and body to obey;
To keep my inner life both clean and strong;
To free my life from guile, my mind from wrong;
To shut the door on hate and scorn and pride;
To open them to love, the windows wide;
To meet with cheerful heart what comes to me;
To turn life's discords into harmony;
To share some weary worker's heavy load;
To point some straying comrade to the road;
To know that what I have is not my own;
To feel that I am never quite alone—
This would I pray from day to day,
Trusting God's strength along the way.
For then I know my life will flow
In peace until it be God's will I go.
—Anonymous.

ROBINSON CRUSOE'S GOAT CORRAL

Was it Dean Swift or a later Irishman who said that the Church of England reminded him of nothing so much as of the fold which Robinson Crusoe made for his goats? It was so large, he said, that the goats inside were as wild as the goats outside. Anyway, I thought of it the other day when I heard of a church which found it necessary to prune its membership records, following the pastorate of a brother who had taken people in on profession of faith, by letter, by post card, from constituency rolls, and from almost every other source except the telephone book. I am not a strict constructionist, but if joining a church means no more than joining the Red Cross or the Democratic party, how does anybody expect to see any difference between the inside goats and the goats outside? — Northwestern Christian Advocate.

The boss recently received a letter from one of his clerks who was on a wedding trip: "I am sitting by the Niagara Falls drinking it all in."—Good Hardware.

IF STOMACH IS TROUBLING YOU

Instantly! End Indigestion or Stomach Misery with "Pape's Diapepsin"

As soon as you eat a tablet or two of "Pape's Diapepsin" your indigestion is gone! Heavy pain, heartburn, flatulence, gases, palpitation, or any misery from a sour, acid stomach ends. Correct your stomach and digestion for a few cents. Each package guaranteed by druggist.

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No need to do so with any disease caused by malaria. There's a remedy for them all—used with success for 60 years.
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Holman Vest-Pocket Testament
SELF-PRONOUNCING
Size 2⅝ x 4½ inches


Specimen of Type.
AND the third day there was a marriage in Ca'na of Gal'lee; and the mother of Je'sus was

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.... $0 50
2103K. Morocco Grain Semble Leather, flexible limp, gold edges and titles..... 60
2113. French Morocco, genuine leather, flexible limp, rounded corners, gold edges 70
3414. French Morocco, limp, gold side title, round corners, red under gold edges. This style contains colored illustrations. 90

TESTAMENT AND PSALMS
2114P. French Morocco, limp, gold titles, round corners, red under gold edges..... 85
2115P. French Morocco, divinity circuit, overlapping covers, red gold edges..... 1 10

RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord printed in red.
13RL. French Morocco, flexible limp, gold side title on red panel, gold edges 85
15RLP. French Morocco, overlapping covers, gold title on red panel, red gold edges, with Book of Psalms included.. 1 25

India Paper Jewel Testaments
Black Face Type. Pronouncing.
Thin as a wafer. 2½ x 4¼ x ⅜ inches
5014X. French Morocco Leather, flexible limp, gold titles, red gold edges..... $1 25
5014RXL. Same as 5014X. With all the words of our Lord printed in red..... 1 40
5015PX. French Morocco Leather, divinity circuit, overlapping covers, red under gold edges, Psalms included..... 1 50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms..... 2 75

Order from N. C. Christian Advocate

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page ..... President
A. S. Barnes ..... Superintendent
Mrs. Mattie Jenkins ..... Matron

Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Spirit of Appreciation—Much has been done in and out of Raleigh for the happiness of our children during the Christmas holidays. This is the brightest spot in Raleigh during Christmas because our friends do so much to bring the real Christmas spirit to our boys and girls. It is worth living a life time to spend the Christmas holidays here with these happy children. I want to thank all who have in any way contributed to the joy of our big family during these happy days.

* * * *

Christmas Turkey Dinner—We have a good friend in Raleigh who takes a special delight in doing something for the happiness of our children. This friend saw me on the street last week and told me that he would donate enough turkeys for our children's Christmas dinner. Such tokens of friendship are sincerely appreciated. Mr. W. B. Barrow, who is a very successful contractor, has the gratitude of all of our children for such a fine Christmas present. Since the Orphanage was established he has erected several of our buildings and his work is of a permanent character.

* * * *

Graham and Burlington—Graham, the county seat of Alamance county, and Burlington, the hustling metropolis of the county, were visited the second Sunday in December. Brothers Starling and Hurley threw the full weight of their influence towards making the visit of the class a great succers. Fine congregations listened to the rendering of the sacred concert with marked attention and with great reverence. Judging from the way the congregation spoke of the concerts, they evidently enjoyed them immensely. These churches and Sunday schools count it a real joy and privilege to minister to the needs of our great home. From now on they will do even bigger and better things than they have done in the past. We are happy to number these good people among our most devoted and generous friends.

* * * *

"Like a Mother"—Last week I received a letter from one of our old girls who left us a few years ago to take her place in the world. It was a long letter and most of it was devoted to praising the life and character of Mrs. Mattie A. Jenkins. The letter went on to say hat Mrs. Jenkins could not have been any more considerate of her if she had been own mother. When a young lady can say of some other woman that she was like a real mother to her, she has paid her the highest possible compliment. This is the way our former sons and dauhters, as well as those who are here now, speak of Mrs. Mattie Jenkins. This good woman has gone to her reward, but her beautiful life will continue forever to bless and sanctify young life. Her life emphasizes the immortality of the pure in heart.

* * * *

Last Thanksgiving Suggestion—As I look over the records which show what the different charges have done for us during the Thanksgiving season, I am deeply impressed with the fact that a goodly number of churches, Sunday schools, organized classes have not responded to my appeal for a Thanksgiving offering. Next Sunday is the last Sunday in this year and I am hoping and trusting that all pastors, Sunday school superintendents, teachers of organized classes who have not yet done so will take an offering for our beloved orphanage and send to me as a special and not as assessment. If all will heed this urgent request, your orphanage will begin the new year next week with a spirit of optimism. We ought to secure several thousand dollars by this last appeal provided all will do their full duty towards our fatherless children.

A NEW STONE CHURCH

For more than a year the people had been talking about a new church at Concord, near the head of the beautiful North Catawba valley on the C. C. and A. railroad. About the first of last July the building committee met in consultation with some experienced stone masons an decided to build a stone church.

A few days later we had a rally. Rev. W. E. Poovey, Prof. D. F. Giles, district lay leader, the Hon. D. E. Hudgins, and "Will" Pless were invited to attend and make speeches. The ladies, at their own suggestion, were to furnish dinner. The lawyers could not attend, but Poovey and Giles were there, and I doubt if either in his life has made a happier speech. Poovey, scholarly, eloquent, forceful and timely, showed us the need of a new church building; Giles, tender, reminiscent, winsome, and with the accurate dictum of a seasoned schoolmaster, stirred the people to action. A few words of appeal were added by the pastor and the subscription taken. After a short consultation among the leading brethren, Brother Poovey meanwhile making a suggestion that meant not a few dollars, the names of the subscribers were put down by Professor Giles, and the community, in spite of the enthusiasm for the past months, was greatly surprised at the result.

A few days later we had a "working' 'and cleared the site. The ladies again furnished dinner. The preacher's task was to haul baskets from different points in the community. In a few days the building committee met, and three or four men decided to borrow the amounts they had subscribed(perhaps one or two borrowing only part) and start the building. The contract was at once closed with Mr. D. C. Presson of Spruce Pine, a competent stone workman, and work began immediately. He used the rough stone lying around on the church site and dug out of the basement. Some were lying on the side of the state highway. In a marvellously short time the walls were up. Now the temporary roof is on, the windows and doors in and the cement steps are finished. It is a beauty. It is hardly believable that such walls could be built of the rough stone scattered around in a few yards of the immediate site.

On Sunday, December 28, we are going to have the first service in it. Poovey and Giles are invited.

Now if this community can do what it has done in the building of this church, there are hundreds of others that can do as much—some a great deal more. It is up to them to go at it. This church has paid its entire budget the las ttwo years.

I recommend stone churches at the country points unless the stone is too far away. It is cheaper and the wall is much more substantial than brick. Also the effect counts for much.

Dr. Paris, the old presiding elder, and Rev. E. O. Cole, the new one, have taken a vital interest in the enterprise.

After years of service I have never known a membership and community to show the liberality and devotion that these people have. One member of the M. E. church and one of the Presbyterian church subscribed as much as any other person.

J. J. Gray.

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1. To maintain Christian schools.
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6. To strengthen our Methodism.
7. To promote the Kingdom of Heaven.

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GIVEN A WARM WELCOME

At the annual conference which was held in Fayetteville I was appointed pastor of Lakewood church, Durham. We had been at Vanceboro for two years and the people had been very kind to us. The day the appointments were read our son, Robert, contracted pneumonia fever and was seriously ill for several days. In our trouble the good people of Vanceboro were unusually kind and sympathetic. We were very grateful to them for this kind treatment and trust that God will abundantly bless them. When we came to Durham we found a warm house and a kind reception. The kind ladies of Lakewood had killed the fatted turkey and prepared a good dinner. Also, they have been very kind to us since our arrival. J. W. Dimmette.

WAXHAW PEOPLE GOOD TO THE NEW PREACHER

I doubt our ability to fill both of you, but if you will come over Christmas we will try. The Ladies' Aid Society of Waxhaw has just sent over a big fat gobbler and he is just rearing to be eaten.

These Union county people, some of them former friends and parishioners, have been mighty good to us since coming to Waxhaw. We are preaching to large and appreciative congregations.

The Waxhaw and Bond's Grove congregations have pounded us liberally, and of course we are very grateful for it and hope in some measure to repay them for their kindness by rendering them faithful service.

Brother Litaker, onr new and energetic presiding elder, was with us December 7 for our first quarterly conference. With such a leader as we have in Brother Litaker we feel that the Charlotte district will move forward to a high goal hitherto unattained.

The quarterly conference voted an increase in the pastor's salary of $400, which raises the salary to $2,000 for this year. The pastor and his family fully appreciate this kindness.

Brother Crowder, whom I succeeded here, did a very fine work. During the three years he was pastor of this charge the Waxhaw and Heath Memorial churches were built—two splendid brick churches. M. A. Osborne.

GRIFTON CIRCUIT

Just a line from this part of the work. We were very glad indeed when the bishop said "Grifton circuit, R. J. Lough." We were beginning our third year here with bright prospects. We are planning for big things. Our Christmas programs are well under way, and then come the things we are planning after this joyous season is over. We expect a great day at Sharon an the fifth Sunday in January. It will be given over to Sunday school work. Brother Gobbel or some of his co-laborers will be with us, and in the afternoon Dr. North of Kinston will address us, as well as Brother Hood from the same town. This will be a meeting for the whole charge, and we are looking for ward to it with a great deal of interest. Dinner will be served on the ground. Run over and be with us.

We had our second pounding last night, December 17. We had scarcely recovered from the effects of the first one, which we received on our return from conference. About eight o'clock the good folks of Sharon came to the parsonage laden with good things to eat, in the way of sausage, backbone, flour, sugar, canned goods, dried fruits, etc. The pastor's pantry is bulging out just now, and still it continues to come in. Scarcely a day passes that some one does not remember us in some substantial way.

No better folks are to be found anywhere, and so we say in the words of "Tiny Tim," God bless us every one."

Our get-together meeting in Kinston on December 2 was a great success, notwithstanding the continual downpour of rain. Brother Wooten, our presiding elder, was in the chair, and was a constant inspiration. Numerous topics were discussed, but primarily that of the mission work of the church. Brother Gobbel was with us and stressed the importance of observing Missionary Day on each fourth Sunday. This received the hearty approval of all present, and we feel sure that Grifton circuit will make a good showing.

With the greetings of the season,

R. J. Lough, P. C.

GOOD BEGINNING AT HIDDENITE

We have just closed our meeting here at Hiddenite. We have been in the meeting for the past 18 days. It resulted in a great revival in the church. Prof. George R. Hawkes of Cornelius was with us all during the meeting and did the singing for us. I have never seen a more faithful singer. Not only did he do singing but personal work as well. Hawkes is a power for good wherever he goes.

Dr. Abernethy, the presiding elder of the Statesville district, was with us for the last service of the meeting, preaching at the evening service Wednesday evening. He preached Thursday morning at 10 o'clock and held the first quarterly conference at 11 a. m.

Dr. Abernethy preached two powerful sermons—Wednesday evening on "The Parable" as recorded in the 15th chapter of the Gospel according to Luke. On Thursday morning his theme was "Ye are the light of the world." Matt. 5:14.

We had a very pleasant conference. With the brotherly spirit prevailing over the charge we hope and pray for a successful year.

Theodore W. Hager, P. C.

THE PARABLE OF THE TOWELS

I went to a city called Scranton, and I lodged there. And in my room in the Inn were Three Bath Towels and Four Towels for my hands and my face. And that was more than I had need to use.

And from there I journeyed unto Pittsburg. And there in the Inn I had One Towel of either kind. And the price that I paid for the Room unto the Keeper of the Pittsburg Inn was not scaled down in proportion to the number of Towels.

And as I passed out, I met the Chamber Maid and I said unto her, O maiden who sweepest and art supposed to dust, riddle for me this riddle, I pray thee. Why is it that in Scranton where they burn Hard Coal a man may have Seven Towels in his Room, and in Pittsburg, where Hard Coal was never dreamed of, he may have but two?

And she answered and said, It is an Inadvertance that thou hast only Two Towels. Behold, now, thine handmaiden will bring unto thee as many as thine heart desireth.

Nevertheless I will answer thy riddle. In Scranton, where they burn Hard Coal, the people suppose that they may keep clean without washing; therefore they have Towels and plenty of them. Yea, they say in their pride, are not the rivers of Scranton better than the Allegheny and the Monongahela? May we not be clean without washing in any of them? But in Pittsburg we wash; therefore, are the Towels less Visibly Abundant, because that all Pittsburgers do always use them.

And I considered the matter, and said, The damsel hath quick Wit and a ready tongue. I trust it may always stand her in as good stead. Moreover, there may be something in what she saith. For I have noticed that often the folk whom Nature doth well provide for suppose that they need nothing of Grace. Whereas, they who have been dealt with meagerly in the distribution of the good things of this world, whether it be Beauty or Wealth or Education do often by Heroick effort more than make it up, so that they put to shame those that were more abundantly provided.—Christian Index.

A LETTER TO MY SON ON HIS FIRST BIRTHDAY, JUNE 10, 1925

By Mrs. Laura Roe Mills, Bangor, Me.

My Prescious Baby Boy:

A year ago today, through mists of lingering pain, I saw your little head pillowed for the first time on my heart. How I have wondered over the miracle of your being mine! How I have dreamed of what you will be one day when I shall give you to the world!

As you grow older you will probably contemplate, with seriousness according to your age, many honorable professions, from that of the animal trainer or big league manager, to the explorer's thrilling task. But your mother has a hope for you which outshines them all. I have visualized you as mothers will their sons—a lawyer, a college professor, a physician of repute, ad in many other enviable roles. But at the end of the long, proud procession the spirits of all my prayers through the years present you to me as a minister of Jesus Christ.

When you are older and consider the law, remember that as a minister your eloquence will be used to convince better than juries and to free men from prisons more cruel than penitentiaries. Will medicine attract you? Remember that as a minister you will help to heal hurts and mitigate suffering with which the doctor's worst cases are incomparable. Your cultural life, if you wish it, be as deep as the college professor's, and must of necessity be broader than his, for your contact with humanity is less limited. The college professor has little to do with the down-trodden and sinful, with indifferent rich people and bitter poor people, wit hthe aged and little children. As for teaching, the most priceless lessons will be yours to impart in the inimitable and exquisite way you will yourself learn from the Master.

In a word, you will touch and lift life with a power unattainable by men in other callings because you represent the Christ who, seeing life whole, ministered to its every amazing and pitiful need.

You will not run true to boy type if you do not want to follow in the steps of such a father as yours. Some day when you know what the ministry has meant to him, and what he has meant to the ministry, it may come to you that his son could choose no finer career than is possible amid the trying and glorious tasks of a Christian preacher's life.

This, dear little son, is mother's thought on your birthday.—Methodist Christian Advocate.

HOW ABOUT THIS?

There is an article in your last number copied from the "Evansboro Press of Boston," whatever that is, which I think is calculated to do harm. It sounds a little like Christian Science. It is entitled "As a Man Thinketh," which is a favorite subject of that false cult. The correct quotation is this: "As he thinketh in his heart, so is he" (Prov. 23:7). By reference to the preceding verse (six) "he" refers to "him that hath an evil eye," and almost the entire chapter (twenty-third) is devoted to warnings. And in chapter 28:26 we are told that "He that trusteth in his own heart is a fool"; and in Jeremiah 17:9 we are told that "the heart is deceitful above all things and desperately wicked."

The article further says: "The soul is the sourec and fountain-head of every good and worthy impulse." This is unscriptural entirely.

But to cap the climax the article says, "Put your faith in men." The Bible says: "Put not your trust in princes, nor in the son of man in whom there is no help." But "put your trust in the Lord."

I must think the article escaped your careful attention. It comes from a section where Christian Science, Spiritism, Unitarianism and the like are flourishing. O. H. Allen.

SOUTHERN'S CORN CUP WON BY CAROLINA BOY

Willie Pat Boland, corn club boy of Pomarie, Newberry county, S. C., has been awarded the handsome silver cup, offered by the Southern Railway System to the grower of the best ten ears of corn, produced in Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee or Kentucky and exhibited at any one of eighteen state and district fairs this fall, and thus qualifies as the ace of southern corn growers.

The award was made by a committee of exports consisting of John R. Hutcheson, director of etxension, Blacksburg, Va., E. B. Ferris, director South Mississippi Branch Experiment Station, Poplarville, Miss., and C. A. Cobb, editor, the Southern Ruralist, Atlanta.

Young Boland's exhibit which had won first prize at the South Carolina State Fair, held in Columbia, was one of twenty-four which had qualified to compete for the Southern's cup. His name will be engraved on the trophy and it will remain in his possession until the winner for next year is announced. In announcing their decision, the judges said:

"The committee of judges feel that the exhibits assembled in the Southern Railway Corn Contest were very creditable throughout and that the Southern Railway itself, especially its agricultural service department, is to be heartily commended for this forward step it has taken toward the development of southern agriculture.

"We feel that offering the trophy is ditsinctly in the interest of the farmers generally throughout the entire southeastern section of the country and are of the opinion that the contest is worthy of the continued support of the farmers and agricultural leaders in the South. We were pleased to find so large a number of exhibits representing so wide a territory indicating the wide-spread interest in the contest."

WOMAN'S PAGE
(continued from page eight)

people at this Christmas season should be called to special prayer for China, particularly for her powerful and great student body that they may understand the real message of Christianity; and for the Christian students especially that they may know how to stand true to their Master and at the same time be true to their country; and for ourselves and other so-called Christian nations that we may seek the guidance of the Spirit of God in knowing how to represent Christ's teachings in the difficult international problems that now confront us in our relations to China; we would also pray for our China missionaries that in these testing days they may learn to draw heavily upon Divine resources and may be guided of God in making the delicate adjustments in the missionary work that the new national spirit demands.

I am writing to express a word of appreciation for the kindness of friends of the Norlina Missionary Society. A surprise box recently came to me containing dainty useful gifts of various kinds. I value these gifts because they are from friends—friends not only of the past but, I believe, of the future too. Certainly their thoughtfulness would lead me to believe that, in a sense, they will go with me to my field of labor. As I board the steamer on the ninth of January I feel that I shall be carrying with me hosts of friends—because memories of them will travel with me. My love and appreciation to all whose kindnesses attend me.

LARGEST BUDDHIST TEMPLE IN AMERICA DEDICATED

Los Angeles may now boast the possession of the largest Japanese Buddhist temple outside of Japan. It was dedicated in November by Count Sonyu Atoni, brother-in-law of the Japanese emperor, head of one of the largest and most progressive of Japanese sects. Count Atoni, while in Los Angeles, emphasized the common contribution to world peace which the United States and Japan can make. He stated that one of the purposes of his trip was to encourage the sons of Japanese to win this country to return to Japan for training, in order that they might later act as Buddhist missionaries to America.

THE SUNDAY SCHOOL
(continued from page nine)

REV. F. H. PRICE

"Please send me 'Program of Work' for 'C' type Sunday school for Rose's Chapel, Cool Springs circuit. Also kindly send me the units of credit I have earned as listed in your office. I want to complete the work for a blue seal diploma."

So writes Rev. F. H. Price, pastor of the Cool Springs circuit, Statesville district. It will be remembered that Brother Price headed up the work done for the first standard C type Sunday school registered in our conference, this being accomplished several years ago at Littlejohn's on the Lenoir circuit. Last year Brother Price led Vanderburg Sunday school, Shepherd circuit, to within one point of becoming a standard school. It is not wonder that Rose's Chapel now has a desire for a "Program of Work." It is hoped that this rosy chapel will bloom out beautifully and that Brother Price will find satisfaction in placing another emblem on the lapel of his coat.

Mother!

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God made this world a paradise
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But evil came and in its train
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So God in mercy sent His Son
To be the sacrifice,
That all who will may come to Him,
Who saves from sin and vice.

Not in glory, pomp, and pride
Of any earthly king,
But as a babe of lowly birth,
Christ Jesus came as King.

And all the world now celebrates
The coming of the King,
With gifts of love and songs of praise
Our offerings we bring.

We praise thee, Lord, for that great day,
The day at Bethlehem,
When Christ was born, on that blest morn,
"Peace and good will to men."
—Lily W. Briggs, in Young People.

SHE SPOKE TO HIM

They all came laughingly into the corner drug store. There were five of them—gay little Betty, red-cheeked Molly, stately Fern, plump Polly and quiet, brown-eyed Daisy. They were merrily talking as they gathered about the little tables, when old George passed.

He was carrying an armload of boxes. Old George was the colored man about town doing faithfully the small jobs that came to him.

He knew every one of the girls—had known them since they were little children—but as he passed where they were sitting, a stumbling, shuffling old figure with his armload of boxes, no one spoke to him—that is, no one but Daisy.

"How do you do, George?" she said in her sweet, clear young voice. "I hope your rheumatism is better."

George bowed and smiled. "Yes'm, Miss Daisy, yes'm," he replied; "it's much better, thank you, Miss Daisy." He shuffled on with his load, a smile on his old black face.

Fern looked across to Daisy. "What in the world did you want to speak to that old negro for?" she asked impatiently.

Daisy flushed. "I always speak to old George," she answered quietly. "He's old and sick, and I wouldn't hurt his feelings for the world. I've known him all my life."

And no one said anything more.

Old George's employer looked up as he came carrying his load. "Well, George," he said, "you seem to be in good spirits. Got some new jobs, or found some money?"

George shook his head. "Jobs and money is mighty good," he replied, "but dey ain't everything. I know something that has 'em beat—kind words." He smiled again. "Miss Daisy, she done just spoke to me," he said proudly.—Exchange.

A CHRISTMAS CANDLE

By Bertha W. Eisenbeis.

Janey lived in the poorer part of the town. Janey's father was dead and her mother had moved from the beautiful country to the big city thinking to find more work and so be better able to care for her little girl.

Janey was often alone. She lives near her school and there she spent her days. At the close of school each day she lost no time but hurried home to do the simple housekeeping of the two small rooms. These rooms were poorly furnished, but they were beautiful, for they were neat and tidy and glowed with love and cheer.

This was Friday night and Christmas eve. Janey's mother would work late at the big store and so Janey must make her Christmas preparations.

She swept and dusted the rooms carefully and put up fresh curtains at the two windows. Then she climbed up on a chair and took down an old-fashioned saucer-shaped candlestick from the highest shelf in this dish-cupboard. In it she placed a beautiful red candle and placed it in the kitchen window.

"There," she said to herself as she lighted it, "hat will show that I have not forgotten the Christ-child, and perhaps it will give good cheer to many passers-by this snowy Christmas eve."

A bright star twinkled merrily from behind a cloud as Janey peered out, and seemed to throw its beams straight into Janey's eyes.

"I wonder how those wise men learned so much from that other star?" thought Janey to herself as she turned from the window toward the fire.

She started up from her chair. A son's "Fairy Tales," and turned to the story of "The Little Match Girl." The wonder and beauty of Christmas lifted her up. She felt that God was good—the star? "How did those people of old know that it was his star?"

She started uu from her chair. A strange child stood in the room beside her. Silently as he came he held out his hand toward her. His dress was curious—a long robe of coarse cloth held at the waist by a girdle. About his shoulders was thrown a sheep's skin, in his hand was held a staff and at the crook of his arm hung an odd-shaped bundle with a covering of skin. At his feet lay a similar bundle and without instruction Janey knew she was to carry this bundle. She took it and out of the house they sped.

Janey was astanished to see that the ugly rows of flats had shriveled into little one-story houses with flat roofs. Vari-colored stone had replaced ugly red brick. The shapes and sizes differed when the street twisted and turned.

The moon was shining fitfully and stray snowflakes straggled down. It was not long before Janey and her companion reached the outskirts of the town and then the open country.

Being country-born, Janey noticed that the land was poor and stony, and, without any words on the part of the boy, she divined that they were carrying food to men at work in the fields. The coarse grass, and barrenness of the ground, told her also that these men were possibly shepherds—"abiding in the fields, keeping watch over their flocks."

The two hurried along silently and soon they came to the edge of a small flock of sheep huddled about a smaller group of three or four shepherds. The boy freed his hand and swung it above his head, calling in a sweet voice, "Greetings, O Father! My mother has sent thee food."

"Welcome art thou, O my son!" returned the shepherd on the far side of the fire, rising to embrace the lad. Then followed much talk about the crowded condition of the town, and of relatives who had come from distant places to pay their tax to the Roman government. Also there was much bitter grumbling against the tyrant, Herod, who robbed the poor of their hard-earned money. The bundles were opened, and dried cheese and sweet cakes were passed about.

The boy's father wrapped the empty skins together and stooped to tie them. In the act he stood transfixed and a low exclamation escaped him, but before he could utter a word, a light, brighter than they had ever seen came upon them, "and the glory of the Lord shone round about them, and they were sore afraid."

Panic gripped both shepherds, and sheep, and they would have fled in dismay but a voice stilled them, saying, " Unto you is born a Saviour, which is Christ, the Lord!"

Then there filled the air a chorus of heavenly voices, saying, "Glory to God in the highest! Peace on earth, good will toward men!"

Great happiness spread among these humble men. They seized their staffs and started toward the stony road over which Janey and her guide had come.

"The Light! The Light!" thought Janey, straggling along behind. "The light is so bright—the Star?" "Janey, Janey; will you ever waken, Sleepy Head? Mother will put you to bed. It would never do to for Santa to find you here."

Janey looked around the familiar room. Sleepily, she allowed her mother to undress her and it was not until she was tucked safely in bed that she said, "I wish, mother, that you had not come so soon. I wanted to see Mary and the Tiny Jesus."

"Poor child, she is still asleep," thought her mother.

The candle flamed up.

"God bless us—that must be a Christmas candle," thought the old cobbler, across the street as he put up his shutters and locked his shop for the night. "I'll just take the wife a bit of candy."—Exchange.

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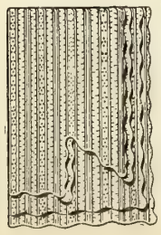
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LEADERSHIP TRAINING FOR THE SMALL SUNDAY SCHOOL

By L. F. Sensabaugh, Director of Training Work.

There are four factors of major importance that present themselves to the thoughtful student of church work when he begins to consider the ever-present problem of an adequately trained leadership. The first of these factors is that much of the membership of the Methodist Episcopal Church, South, is to be found in small towns and rural sections. The second factor, and one from which there is no escape, is the fact that the church of the twentieth century is increasingly dependent upon its lay membership for its supply of leaders and teachers. The third is that while there has been a marvelous development in the field of secular education and a consequent raising of the level of intelligence, reaching into the remotest hamlets of every state in the South, the church has not kept pace with this educational development. Particularly is this true as it affects the special preparation of laymen for occupying positions of trust and service in the local church. The fourth factor is that the church of the future is now being molded by the great army of officers and teachers in the small church who have hertofore been deprived of opportunities for special training and equipment.

Of the 17,000 Sunday schools which constitute the main teaching effort of the church, there are comparatively few with a membership of a thousand or more and well equipped with modern educational buildings. A much larger group of schools may be found with memberships ranging from three to six hundred and with reasonably adequate building and equipment, but there are approximately eleven thousand Methodist Sunday schools in the South that are being conducted in poorly furnished one-room buildings totally inadequate for meeting the church's present-day needs. A denominational program for training a leadership cannot therefore be considered complete until it has made provision for training workers in even the smallest schools within its bounds. The physical surroundings, the building and equipment, the number enrolled, the educational advantages of the community—all of these are elements that must be taken into account in the preparation of a complete course of study for training officers and teachers for the work of religious education.

It has sometimes been said that denominations always plan their work in order that they may minister to the needs of the larger city churches. This charge, however, cannot be sustained, particularly with reference to the Methodist Episcopal Church, South. The system of pastors' schools that is conducted under the joint auspices of the General Board of Missions and the General Sunday School Board ought to serve as a complete answer to this statement. In these pastors' schools an equal amount of emphasis has been laid upon the work of the small church and the large church.

In addition to its efforts to serve through pastors' schools, the General Sunday School Board has also been giving a careful study to the preparation of training courses particularly suited to the needs of the workers in the small Sunday school. It has not been an easy matter, but those who have been charged with the responsibility for a training program for the whole church have from the beginning taken these varying needs and conditions into account.

It is very evident that a Sunday school with a membership of five hundred or more would make provision for departmental and classroom sessions and would undoubtedly have a goodly number of college and university trained officers and teachers. It is also evident that a training course for workers in this type school would not be suitable for those officers and teachers in a Sunday school forced to do its work with very limited physical equipment, and having to deal with groups ranging from twenty-five to one hundred and fifty whose educational opportunities have been limited. Realizing these conditions, the training section of the general board has, for more than three years, been giving its serious attention to the task of providing a course of study suited to the particular and peculiar needs of those who labor in the small Sunday school, and in the early part of the year four units of this course were released for use. Special text beeks have been and are being written by persons who have splendid educational equipment and are at the same time thoroughly familiar with the conditions of work that obtain in the small church.

We have used the term "small Sunday school' 'advisedly, for the needs of the small Sunday school are practically the same whether it is located in the outskirts of a city, in a town, or in the open country.

The text books are uniform in style, size, and price, the paper and binding a high grade, and the type clear. The workmanship is superior to that used in most training courses.

The first unit of the course to be prepared was "The Small Sunday School, Its Plans and Work." The purpose of this text is to discuss the problems of administration in a modern Sunday school. The principles and methods have been discussed in the light of the situation in the small church.

Three other texts are being written: First, "The Sunday School Worker, His Life and Work"; second, "The Sunday School Pupil"; third, "Teaching in the Small Sunday School." Another unit that is required is "How We Got Our Bible," by Patterson Smythe. The purpose of this text is to give the Sunday school worker some information on how this marvelous Book of books came to us, and how it has been preserved.

Then, every worker in the Methodist Sunday schools ought to know something about Methodism, how the church is organized, what it stands for, what its spirit and purposes are.

These units are all required, being six in number. Two additional units, which are called electives, may be selected from such courses as "Elementary Work in the Small Sunday School," "Adult Work in the Small Sunday School,' "'History of Methodism," biographical studies of the great Methodist leaders, evangelism, and missions. Upon the completion of each unit a certificate is issued, and upon the completion of the six required units and two elective units a suitable diploma will be awarded. These courses may be taken by individual students in local training classes or in approved Cokesbury schools.

In planning for the administration of the credits and awards provision was made for any church, not matter how small or how far removed from a city, to carry on easily a worth while program of training for its workers.

The General Sunday School Board, through the preparation of the Cokesbury Course and in many other ways, is definitely answering the challenge that is sometimes made by persons who are not well informed that the general board does not try to render a service to the small church. The workers in the small school are responding in a splendid way to this particular opportunity for training. Four units of the course have been off the press and available less than five months, and already more than 1,500 credits have been issued, or nearly three times as many credits in the first five months of its history as were issued in the whole of the first year of the Standard Training Course.

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22 ¶ And it came to pass at that time, that A-bim'e-lech and Phi'chol the chief captain of his host spake
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Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
FIRST ROUND

December
Swannanoa, Azalea, 11 27
Black Mountain, night 27

January
Spring Creek, Fairview, 11 2-3
Marshall-Hot Springs, 3 and night 3
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leiscester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro, N.C.
FIRST ROUND

December
Deep River, Cedar Falls, 11 27
Centenary, night 27

January
Reidsville, 11 3
Bethel, night 3
Randleman, St. Pauls, 11 10
College Place, night 10
Gibsonville, Gibsonville, 11 17

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.

December
Broad River, Kiesler Chapel, 11 27
Forest City, Forest City,, 7 27

January
Bostic, Oak Grove, 11 3
Spindale, Alexander, 7 3
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.
FIRST ROUND

December
Summerfield, Battle Ground, Sat. & Sun. 26-27
Stokesdale, Stokesdale, Sun. night & Mon. 27-28

January
Danbury, Davis Chapel, Sun. 11 3
Walnut Cove, Walnut Cove, p.m Q. C. & nigth... 3

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

December
Norwood Ct., Cedar Grove, 11 26
Norwood, 11 27

January
First Church, Salisbury, 11 3
Park Avenue, night 3
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

December
Crouse, Antioch, 11 26
King's Mountain, 11 27
Franklin Ave., night 27

January
Dallas, Dallas, 11 3
Maylo, night 3
Smyre, 11 10
Park Street, night 10
Rock Springs, Denver, 11 16-17
Gastonia, Main St., night 17
Goodsonville, 3 and 11 23-24
Trinity, night 24
South Fork, Wesley Chapel, 11 30
Lincoln Ct., Pisgah, 11 31
Lincolnton, night 31

February
Mt. Holly, 11 7
Lowell, South Point, 3 7
West End, night 7
Lowesville, Snow Hill, 11 13
Stanley, Iron, 11 14
Belmont, Maint St., night 18
Polkville, Rehobeth, 11 20
Shelby Ct., El Bethel, 11 21
Lafayette St., night 21
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28

March
King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Lessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
FIRSTR OUND

December
Taylorsville, 11 27
Hiddenite, 3 27
Stony Point, night 27

January
Huntersville, 11 3
Shepherd, Vanderburg, 3 3
Midway, night 3
Cleveland, 11 10
Cool Springs, Cool Springs, 3 10
Olin, Olin, night 10
Hudson, Hudson, 11 17
Dudley Shoals, Grace, 3 17
Rhodhiss, night 17

SECOND ROUND

January
Statesville, Broad St., 11 24
St. John, 3 24
Elmwood, night 24
Mooresville, Central, 11 31
Jones Memorial, 3 31
Mooresville, Broad St., night 31

February
Hickory, First, 11 7
Hickory Circuit, 3 7
Westview, night 7
South Lenoir, Harpers, 11 14
Lenoir Ct., Colliers, 3 14
Whitnel, night 14

WAYNESVILLE DISTRICT
P. W. Tucker, P.E., 752 Branner Ave., Waynesville, N.C.

December
Bethel, Liberty, 11 26-27
Waynesville, night 27

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
FIRST ROUND

December
Walkertown, Walkertown, 11 27
Kernersville, Kernersville, night 27

January
Welcome, Midway, 11 2-3
Ardmore, Ardmore, night 3
Thomasville Ct., Fairview, 11 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth, Mt. Tabor, 3 30-31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December
Graham-Haw River, Graham, 11 27
South Alamance, Sewpsonville, 3 27
Mebane, night 27

January
Milton Ct., Milton, 11 1
Leasburg, Bethel, 11 2-3
Brooksdale Ct., Brooksdale, 11 9
Long Memorial, 11 10
East Roxboro, Grace, night 10
Hillsboro Ct., Eno, 11 15
Cedar Grove Ct., Cedar Grove, 11 16-17
Carr, night 17
Person Ct., Lea's Chapel, 11 22
Burlington Ct., Mt. Vernon, 11 23
Front St., Burlington, 11 24
West Burlington, night 24
Mt. Tirzah Ct., Mt. Tirzah, 11 30
Webb Avenue, 11 31
Calvary, night 31

February
Yanceyville Ct., Yanceyville, 11 6
Rougemont Ct., Sylvan, 11 7
Trinity, night 9
Durham Ct., Duke's, 11 13
Carrboro Ct., Carrboro, 11 14
Chapel Hill, 3 14
Duke Memorial, night 16

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

December
Pantego-Belhaven, Belhaven 27

January
Gates, Zion 2-3
North Gates, Kittrells 3-4
Chowan, Anderson 9-10
Edenton, night 10
Perquimans, Winfall 16-17
Hertford, night 17
Currituck, Zion 23-24
Moyock, Moyock 30-31

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

December
Duke, Duke, 2:30 p.m. 26-27
Dunn, night 27-28

January
Fayetteville, Camp Ground 3
St. Paul, St. Paul, night 3-4
Glendon, Fair Promise 9-10
Siler City, Siler City, night 10-11
Steadman, Cokesbury 15
Bladen, Windsor 16-17
Roseboro, Bethel 18
Goldston, Goldston 23-24
Sanford, night 24-25
Elizabeth, Trinity 30-31

February
Lillington, Lillington ..... 7 & 8 p.m.
Jonesboro, Broadway, p.m. ..... 7 & 8 a.m.
Mamers, Woodside 13-14
Parkton, Parkton, night 14-15

NEW BERN DISTRICT
J. W. Wooten, P.E., 187 Middle St., New Bern, N. C.
FIRST ROUND

December
Jones Ct., Trenton, a.m. 27
Riverside, p.m. 27

January
Grifton-Sharon, a.m. 3
Queen Street, p.m. 3
La Grange-Hickory Grove, a.m. 9
Snow Hill, a.m. 10
Centenary, p.m. 12
Dover, a.m. 16
Seven Springs-Beston, a.m. 17
Oriental, a.m. 24
Hookerton, a.m. 31
Ocracoke, in January.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

December
Central, 11 27
Epworth, 7:30 27

January
Edenton Street 3
Millbrook, Pleasant Grove 8
Four Oaks, Four Oaks 9-10
Benson, 7:30 10
Oxford Ct., Bethel 16
Oxford, 11 17
Granville, Stem, 7:30 17
Kenley, Kenley 23-24
Selma, 7:30 24
Creedmore, Creedmore 30-31
Franklinton Ct., Wesley, 2:30 31

February
Princeton, Princeton 6-7
Smithfield, 7:30 7
Tar River, Ebenezer 13-14
Franklinton, 2:30 14

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

December
Mount Gilead, 11 27
Mount Gilead Ct., afternoon 27

January
Laurinburg, 11 3
Red Springs, night 6
West End, Hoffman, 11 9-10
Rowland, Rowland, 11 13
Maxton, 11 17
Rockingham, night 17-18
Aberdeen-Vass, Aberdeen, 11 23-24
Raeford, Raeford, 11 27
Troy, 11 31
Montgomery Ct., Troy, 2:30 31

February
Lumberton, 11 7
Lumberton Ct., E. Lumberton, 3 7
Robeson, Trinity, 11 13-14

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

December
Burgaw, Burgaw, a.m. 27
Wilmington Ct., Wesley Memorial, p.m. 27
Whiteville, Whiteville, p.m. 30

January
Kenansville, Kenansville, a.m. 3
Faison and Warsaw, Faison, p.m. & a.m. 3-4
Jacksonville-Richlands, a.m. & p.m. 10
Carver's Creek, Council, a.m. 17
Hallsboro, Wannanish, 3 p.m. 17
Wallace-Rose Hill, Rose Hill, a.m. & p.m. 23-24
Magnolia, Magnolia, a.m. 24
Town Creek, Bolivia, a.m. 29
Shallotte, Concord, a.m. 30-31
Southport, Southport, p.m. 31

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

December
Rosemary Chg., 11 27
Roanoke Rapids, night 27
Garysburg Chg., Garysburg, 11 30
Northampton, Jackson, 11 31

January
Rich Square Chg., Rich Square, 11 2-3
Conway Chg., Conway, night & 11 3-4
Halifax Chg., Halifax, 11 6
Battleboro-Whitakers, 11 10
Enfield, night 10
Norlina Chg., Norlina, 11 16-17
Warrenton Chg., Warrenton, night & 11 17-18
Weldon, night 20
Middleburg Chg., Middleburg, 11 24
Warren Chg., Sarepta,, 11 30-31

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

December
Grimesland Ct., Grimesland, a.m. 27
Ayden, night 27

January
Aurora Ct., Aurora, a.m. 2-3
Washington, night 6
Robersonville Ct., Robersonville, a.m. 10
Tarboro, night 10
Vanceboro Ct., Epworth, a.m. 16-17
Rocky Mount Ct., Marvin, 3 p.m. and a.m. 23-24
Rocky Mount, First Church, night 24
Elm City, a.m 31
Farmville, night 31

February
Bath Ct., Bath, a.m. 7
McKendree Ct., McKendre, a.m. 14-15
Wilson, night 15
Fremont, Beamans, a.m. 21-22
Stantonsburg Ct., Stantonsburg, night 22
SpringHope Ct., Springhope, 7:30 p. and 11 a.m. 27-28
Nashville, night 28

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PERRY—Mrs. Ida Perry died November 1, 1925, at the age of forty-nine years, five months and two days. Rose Chapel M. E. Church, South, has lost one of its most faithful members. Surviving her are her husband, Mr. D. Holland Perry, to whom she was married in 1895; three sons, Harold, James and little Gilbert; seven daughters, Mrs. Bessie Blackwelder, Mrs. Mary Blackwelder, Misses Clelia, Sarah, Blanche, Eva and Ora, and one stepson, Mr. Marsden Perry; also her father, Mr. J. P. Marlin, three sisters and two brothers.

In early girlhood she united with the M. E. Church, South, and for thirty-five years lived a consistent Christian. A devoted wife and mother, a true friend and neighbor has gone to enjoy her reward. Had she been called suddenly with no chance to utter a dying testimony we should have no fears concerning her, but such was not the case. For more than two years she had been a great sufferer. Last February she went to the operating table with a smile, and just before the operation told her pastor that she loved everybody and was trusting in her Saviour She slowly recovered from this serious operation sufficiently to take her place again at church and to visit friends. Those not familiar with her condition thought her on the road to complete recovery and were snocked at the news of her relapse. It was a sad message sent out that first Sunday in November saying Mrs. Perry was dead. She was permitted, however, to leave what we always cherish so when our loved ones are gone, the assurance from her own lips that all was well. In her last conscious moments she realized death was near and said that she loved everybody and was trusting in Jesus.

Her life, her dying testimony, the large concourse of people which gathered to pay respect to her as her body was borne to its last resting place beneath a bank of beautiful flowers, all these leave memories fragrant with the spirit that enables us to say, "She being dead yet speaketh."

Funeral services were conducted by her pastor, Rev. F. H. Price, and Rev. E. E. Yates.

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IN MEMORIAM

BRYANT—Carrie Bryant was a sweet little girl of the East Roxboro community. She was in her fourteenth year of this life. Carrie was loved by all. She had an unusual cheerful disposition and she loved her church. She died on the night of December 1, 1925. Pneumonia was the causeof her death. Funeral services were held on December 3, 1925, in Grace Metnodist church, and burial services in Roxboro cemetery. May the grace of God be with the heart-broken mother, grandmother and friends. M. C. Ellerbe, P. C.

MORRIS—Rev. J. A. Morris was born October 17, 1868, and died at Bridgeton November 1, 1925. Brother Morris was a supply in our conference for several years, serving the Pamlico circuit in 1922 and 1923. Brother Morris was greatly loved by all who knew him and was one of the strongest local preachers in North Carolina. For the last few months he had suffered much from cancer. The people of the New Bern district mourn the loss of this great and good man.

Guy Hamilton.

JONES—The spirit of George Lewis Jones has returned to God who gave it. Brother Jones was born November 15, 1851, and died December 10, 1925. For many years he was a member of the Methodist church at Barnes' Chapel and at Vandemere on the Pamlico circuit. On December 11 we took his body to Barnes Chapel cemetery, where we bade him goodbye till such time as we can fully see and understand. He leaves to mourn his going a devoted widow, two daughters, Miss Hazel, who is teaching in Dare county, and Mrs. Baker Potter of Vandemere, and four sons—Horace, Ralph, Cate and Irving.

May God bless the sorrowing ones in this hour of bereavement.

A. J. Hobbs, Jr.

COOK—The subject of this sketch, Mrs. Martha Jane (Drum) Cook, was born July the 24, 1855, and departed this life October 7, 1925, aged 70 years, two months and 13 days. She was the third of sixteen children—twelve girls and four boys—born to Thomas F. and Sarah C. Drum. She leaves to mourn her departure a devoted husband, five children, three boys and two girls, eight sisters and four brothers, a total o ftwelve brothers and sisters still living, three sisters having preceded her to the glory land. We commend the lonely husband, the grief-stricken children and all her brothers and sisters and other relatives and friends to Him who is too wise to err, and too good to make any mistakes. May God's richest blessings rest upon them all is my prayer.

Written by her brother,

Rev. G. P. Drum.

RESOLUTIONS OF RESPECT

Charles Hamilton Somers was born in Wilkes county May 13, 1866, and died November 19, 1925, at six o'clock in the morning. His life was full of business activities as merchant, farmer, clerk of uperior court, and for the past four years was clerk in the internal revenue office, Raleigh. Brother Somers was an altruistic and upstanding good man. In all things his guiding principles were justice and right. He professed religion and joined the Methodist church in Wilkesboro in his young manhood, of which church he has been a faithful steward for many years. He was not demonstrative, but was quiet and thoughtful in his disposition even when surrounded by a whirlpool of excitement either in his business or religious life. He demonstrate dhis belief by his Christian work. He contributed generously to all good works. His life was a living example, a demonstration of his faith and trust. He will be greatly missed in the church as well as in the county and state. His councils in all church and state affairs were always looked upon as wise and uplifting.

Some twelve years ago an internal disease laid hold on him, but with care and medical attention the trouble was averted, but recently returned with greater vigor and with complications which rapidly called him from his earthly activities to enter a citizenship triumphant.

It is therefore ordered by this committee in behalf of the church that our love and sympathy be extended to the sorrowing and bereaved family with our prayers for the blessings and peace of God to comfort them in their afflictions.

It is further ordered that a copy of these resolutions be sent the family, one to the Christian Advocate and one to each of our local papers.

J. W. White,
N. O. Smoak,
J. R. Henderson.

RESOLUTIONS OF RESPECT

The Missionary Society of Jarivs Memorial church, Greenville, N. C., wishes to pay loving tribute to one of its members, Mrs. Margaret S. Barden, who quietly passed away on August 12, 1925.

Mrs. Barden was a woman of sweet Christian character. She loved her church and her missionary society. Therefore, be it resolved:

First, That although we shall greatly miss her and deeply deplore her going, yet we rejoice in the assurance that our loss is her eternal gain.

Second, That we extend to the bereaved family and to the many who loved her our heartfelt sympathy.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy sent to the family, and a copy sent to the North Carolina Christian Advocate.

Mrs. J. Key Brown,
Mrs. Ada Cherry,
Miss Nellie Denny.

IN MEMORIAM

We, the members of the Woman's Missionary and Aid Societies of Jenkins' Memorial church, feel deeply the loss that has come to us because of the going of Mrs. Mattie A. Jenkins, whose presence was always an inspiration and benediction to us. She has done a work for her Master that will live on in the hearts of those who knew her. Not for praise of man, but in a gentle, Christ-like spirit she spread the gospel of His kingdom. She was one who saw the beautiful and good in life. The Christian graces of patience, cheerfulness and love were hers daily. Her gentleness, wisdom and consecration meant uplift wherever she mingles with others.

Words are but feeble efforts to convey our love and admiration for one whose character was so rich and well rounded. We feel richer for having known and associated with her. May God bless and keep the good seed she has planted growing and yielding through the days to come.

Mrs. W. R. Reynolds,
Mrs. J. F. Peatross,
Mrs. W. H. Brown,
Committee.

RESOLUTIONS OF RESPECT

On the 7th of November, 1925, our heavenly Father called to Himself one of our beloved sisters and co-workers, Mrs. Mamie Thomas.

Therefore we, the members of the Rockingham Woman's Missionary Society of the Methodist church, do hereby resolve:

First, That we have lost a most faithful and valuable member, who fulfilled all obligations of the society willingly and cheerfully.

Second, That while we contemplate with deep sorrow the loss of an esteemed friend and member, we bow in humble submission to Him who maketh all things work together for good to them that love Him.

Third, That we extend to her son and daughter and their families our sincerest sympathy in their bereavement.

Fourth, That a copy of these resolutions be recorded upon our minutes and the secretary be instructed to send a copy to the families, to the Post-Dispatch and a copy to the North Carolina Christian Advocate.

Mrs. D. T. Hicks,
Mrs. Fannie Lyon,
Mrs. J. R. Smith.

POWELL—Mrs. Susan Bullock Powell was born March 31, 1854, and died November 19, 1925. She was married October 6, 1875, to J. W. Powell, deceased. The children who are left to mourn their loss are as follows: Mrs. C. E. Hamilton, Bettie Powell, Sudie Powell, Elia Powell, J. W. Powell, R. S. Powell, Watkins Powell, Mrs. P. H. Wright, and Mrs. W. D. Lewis.



Sister Powell joined the Methodist church in 1882. She loved her church devotedly and was always willing to do what she could to promote her Lord's work. She was indeed a faithful soldier of the Cross. Her intense love and devotion toward her children was beautiful. It was her desire and prayer that they should be moulded into lofty characters and true followers of Christ.

To those whose hearts are heavy with grief because of the loss of a faithful mother and friend, may the peace and love of Christ be a comfort to you. B. F. Boone, P. C.

BISHOP—Edna E. Bishop, daughter of J. W. and M. L. Bishop, was born March 15, 1884, and died November 23, 1925. She was thus forty-one years, eight months and nine days of age. She was married to Samuel L. Boles on October 28, 1900. To this union there were born five children, three sons and two daughters. One of the children has died. There are two grandchildren. She joined the Methodist Episcopal Church, South, at Mount Hermon in her early youth, after which she transferred her membership to Hatcher's Chapel church of the same denomination. She lived and died with the esteem and confidence of those who knew her. Peace and good will be to her memory.

J. J. Eads, P. C.

WILLIS—Mrs. J. S. Willis, wife of Josey Willis, was suddenly called from earth on the morning of November 13 about four o'clock. She was 64 years of age. She leaves a husband and one daughter, Mrs. P. M. Mauney, and a host of loved ones to mourn her going. She was a good woman, a loving mother and devoted wife, a faithful member of St. Peter's church. We shall miss her so much in her home, in her church and community. But we shall see her again up in glory when life's work is ended. May God comfort the loved ones left behind. She was laid to rest at St. Peter's after funeral service which was conducted by the writer. Her pastor,

John H. Green.

EDWARDS—Mr. L. M. Edwards was born in Iredell county, N. C., on December 20, 1861. On September 17, 1889, he was united in marriage to Asenath S. Edwards. To this union were born eight [illegible] two of whom with the [illegible] sed into eternal [illegible] 6, 1918, he [illegible] over, who still [illegible] her great loss.

[illegible] ards died suddenly and une[illegible]tedly at his home near Mt. Ulla on October 12, 1925. The funeral service was conducted by his pastor, Rev. C. L. McCain, at Triplett church, October 15, at 3:30 p. m.

He lived a true, consecrated Christian life. The church was always sure of his loyal support and hearty co-operation. For years he served as a steward in Triplett Methodist church. He was highly esteemed by all who knew him and was justly lamented in death. Mrs. L. M. Edwards.

So. Atl. Quarterly
Cr. Miss Wixie Parker
Exchg Editor, Duke
Library Bldg.

RESOLUTIONS OF RESPECT

Early on the morning of Thanksgiving day, November 26, 1925, the death angel entered the home of Mrs. Ida Pickett and called her to her reward. Her three devoted children and other faithful friends and relatives were attending her bedside weh the end came. All that loving hearts, gentle hands and the best of medical skill could do were in vain.

Mrs. Pickett was a loyal member of the Daughters of Wesley Sunday school class of Duke Memorial church, an active member of the Sheltering Home Circle of King's Daughters of Durham and a faithful member of the missionary society, being one of the most untiring workers of circle No. 2.

She was passionately fond of flowers. Her home was always surrounded with beautiful flowers of her own raising and many a sick room has been brightened by her cheerful visits and gifts of beautiful flowers. Truly it can be said of her, "She hath done what she could."

On November 27 her body was laid to rest beneath many beautiful floral designs, being mute tokens of love from her many friends. About 20 members of her Sunday school class acted as floral bearers.

We, the members of the Missionary Society of the Duke Memorial church, realize that we have sustained a great loss. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we thank our heavenly Father for her Christian life and for the divine grave which comforted her and sustained her through weeks of pain and suffering.

Third, That we shall treasure the memory of our good neighbor and coworker whom God in His infinite wisdom has sen fit to take to his heavenly home.

Fourth, That we extend to the bereaved family our love and sympathy and pray that God may comfort and bless them in their grief and loss.

Fifth, That a copy of these resolutions be spread on the minutes of our society, a copy mailed to the bereaved family and a copy sent to the North Carolina Christian Advocate.

Mrs. N. Underwood,
Mrs. Jessie Dickson,
Miss Lily Duke.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—Abraham Lincoln.

NORTH CAROLINA
Christian Advocate

Volume 70 GREENSBORO, N. C., THURSDAY, DECEMBER 31, 1925 Number 53

To the Ministers and Members of the Methodist Episcopal Church, South

Dear Brethren:

In view of the condition of extreme exigency which confronts the Board of Missions and the mission fields under its care, your general superintendents feel constrained to remind you of the matter and to entreat you to relieve it by prompt efforts and generous contributions.

Some years ago, as you know, the Centenary Movement was projected to meet the unprecedented demands for the speedy evangelization of the world which were so manifest and urgent at the close of the World War. Other great churches in our country undertook similar movements, and the response made to these appeals by the Christian people of America was most gratifying. Our own people responded to the Centenary Movement with pledges which in the aggregate exceeded the most sanguine expectations.

Relying upon the payment of these pledges and moved by the imperative needs in all our mission fields the Board of Missions devised plans for the expansion of the work and made appropriations accordingly.

But while the larger part of these pledges have been paid in full by the subscribers who made them, many remain unpaid. The sum of the undischarged pledges amounts to nearly, or quite, $15,000,000, and our Board of Missions, in common with the other great mission boards of our country, is burdened with a heavy debt, which would not have arisen if the subscriptions to the Centenary Movement had been paid as pledged.

The Centenary Movement is now nearing its end and the collections made on pledges yet unpaid must be applied to the liquidation of the debt of the board.

Meanwhile, the work which has been undertaken in both home and foreign fields has grown by its success until it is now nearly double what it was in the year 1919. This is not a fact to be regretted, but a condition in which we should rejoice. But it brings to the church opportunity and responsibility as well as occasion for rejoicing.

The income of the Board of Missions from assessments is less than half the amount required for the maintenance of the prosperous work in the fields under it scare, even after the reduction of appropriations to them during the last two years of the large amount of forty per centum. Further reduction of appropriations would dishearten our heroic missionaries and bring grave damage to their work everywhere. Such reduction, therefore, should not be considered for a moment, and especially in view of the abounding wealth and great prosperity of our people at home.

Nevertheless the Board of Missions did not feel justified at its annual meeting in May, 1925, to make any appropriations until the case was laid before the church and a special measure of relief proposed.

This has been done, and the board has been called in special session, early in the month of February, 1926, when appropriations will be made in the light of the returns from the plan of relief which has been proposed, and which all the annual conferences have approved most warmly.

We, your General Superintendents, address you, therefore, earnestly entreating and exhorting you that this wise measure of relief be carried to complete success. Let the presiding elders and preachers in charge carry it to every church and lay it upon the heart of every member.

We can not believe that our people will allow the missionary work of our beloved church, which our Lord has so signally blessed, to suffer damage when once they have been made acquainted with the perilous situation by which it is confronted. They will not consent to retreat in our mission fields nor will they be party to any hurtful retrenchment in the appropriations of the Board of Missions if they are informed of the facts in the case.

In connection with this appeal for the maintenance of the missionary work of the church, we call attention to an agency which can be made of great use in the promotion of this great cause.

During the months of January, February and March, the General Board of Lay Activities will hold sixteen regional conferences on Christian Stewardship, Brotherhood, and Missions. Nothing is of greater importance to our church than to bring to our laymen throughout the church the vital messages concerning these three topics. It is the first time in the history of the laymen's movement of our church that an attempt has been made to hold regional conferences covering our entire territory in order to discuss a fixed program, and to set up plans to carry them out. There is great unity of purpose and spirit among the men who constitute the official lay leadership of the church. We bespeak in behalf of this fine group of men of our church the hearty cooperation of all of our pastors and presiding elders. There will be held in these regional conferences round table discussions of the three great topics to be presented. The first great theme presented will be Christian Stewardship—the application of the principles of Christian Stewardship to life, and time, and talent, and property. The second theme discussed will be Brotherhood—the Brotherhood produced through vital faith in Jesus Christ. The third theme for discussion and conference will be Missions—carrying the Gospel to all peoples and all nations. The decreasing gifts for the foreign mission enterprises of the Protestant churches of America is so appalling in the face of the world's needs and the church's opportunity, that there is great compulsion upon us to turn the mind of our laymen to larger giving for missions.

The secretary of the Board of Lay Activities, Brother G. F. Morelock, and his committee have secured two very notable speakers from Great Britain to help him in these conferences. Mr. William Ward, who will be one of the speakers, has for the last three years been president of the World Brotherhood Movement. For more than a quarter of a century he has been an outstanding Christian worker in Great Britain. He is a speaker of great gifts, eloquent and enthusiastic. Sir Richard Winfrey of England, a notable statesman and Christian leader, will also be among the speakers. We desire to express our cordial appreciation of this program of the Board of Lay Activities, to which we stand ready to give our hearty co-operation.

And now let us repeat and emphasize our entreaty to all our preachers and people that they rise to meet the great opportunity before our beloved church and to discharge the sacred obligation which rests upon it in this crucial hour.

Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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Six Months 1.00
To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

THE NEW YEAR

We stand again in the open doorway of a new year. It is an hour that extends a beckoning hand. A new friend, much like a few—and to some of us not so few—whose acquaintance we have made before, brings rich promises to everyone who is blessed with the "vision splendid," high purposes, wise plans and a generous enthusiasm that will bring these visions, purposes and plans to a timely fruition.

It is not an hour to indulge the backward gaze, but rather a time to revel in the forward look. It is no time to "cry over spilled milk," but rather the time when like some modern Caleb and Joshua one will dare to enter the land of promise that flows with milk and honey.

The beginning of the new year calls upon middle-life and old age to clothe themselves afresh in the garments of youth—youth with whom life is an adventure, whose outlook is ever widening, and who dares to extend his dominion over an ever enlarging kingdom. Alas, for him to whom life has lost its zest, and who approaches his task with leaden feet and what is worse with a leaden heart! When the future no longer calls to fresh tasks in larger fields where young men and maidens go singing on the way, that man is growing old and for him the voices of the new year have lost their charm.

Listen, the voice of the **new** is the voice of God. Ours is a New dispensation with a New Testament. Among the first calls of the Master was for new wineskins in which to put the new wine. Not only is there to be a new name, but a new heart, a new nature to the followers of our Lord. Old things have passed away, and all things have become new. To the Apocaliptic seer there is a new heaven and a new earth, a new Jerusalem with its new song. And shall not we with a new spirit in our hearts and a New Testament in our hands face the new year with confidence and courage and determination to make it the best of all?

VIENNA PUTS NEW YORK TO SHAME

Sherwood Eddy in an article that appears in the Advocates of the Methodist Episcopal Church has this wonderfully interesting story of Vienna, Austria:

During the last summer we traveled through southern and eastern Europe—including Czecho-Slovakia, Austria, and Hungary, and finally through the Balkans, including Roumania, Bulgaria, Greece, Jugoslavia, and the new Turkey. May I try to sum up my impressions of the more critical situations in central and southern Europe? We hardly recognized the new Austria after its remarkable economic recovery when we remembered the starvation, despair, and chaos which we witnessed in Vienna four years ago. In a word Austria has been saved by a reecivership under the League of Nations. This has resulted in a stable currency and a balanced budget, as a triumph in international co-operation, instead of falling a prey to internal revolution or furnishing an occasion for another war by the grasping imperialism of surrounding nations. Reduced in population from twenty-eight to six millions, rescued from the abyss of bankruptcy and dissolution, Austria is nevertheless setting an example to the world in some of its achivements.

Where Vienna Puts American Cities to Shame.

We found Vienna putting New York to shame in its school system. It has adopted the most modern project method in education, rewriting its wonderful textbooks, no longer in terms of the kings and battles of Hapsburg militarism and imperialism, but of humanity, peace, and progress. The city of Vienna bids fair to become almost a mecca for modern educators. We left the gilded tombs of the empty Hapsburg palaces to visit the new peoples' palaces in their triumph of co-operative home building. It was impressive to contrast with New York, the richest city of the world, with its disgraceful slums and tenements, the 30,000 new model apartments and the garden suburbs of cottages for the workers in this one of the poorest cities of the world. I came straight from the empty Hapsburg summer palace to a beautiful peoples' palace, a triumph of architecture just erected for 2,000 poor families. Here under its gabled roofs and amid its wide open spaces and gardens were a fountain, a swimming pool filled with clean and healthy children, a gymnasium, a theatre, a lecture hall for wholesome recreation, common rooms for family laundry, and a score of the most modern appliances, built not for the profiteering of some private landlord, but actually constructed efficiently without profit and without graft for God's precious common people. Here were comfortable apartments that a laborer could rent for a dollar a month flooded with sunshine and fresh air. Here were roomy flats with piano and drawing room renting for two dollars a month that would cost a hundred dollars in New York.

Here were separate homes with gardens of flowers and vegetables, that a worker could help build for himself by giving 1,500 hours of work in his off time, or which he could rent for a dollar a month. Here were water, gas, electricity, street railways, and public utilities, furnished at cost by the city without graft, fraud, or waste, and all paid for by reasonable taxes with a yearly surplus in the city's budget. Rents are kept down by law and there is no inducement for profiteering landlords, but every inducement for each worker to own or occupy his own home.

Here in Vienna we attended the musical entertainments for the common people in the city of Bethoven, Wagner, Gluck, Haydn, Mozart, and Schubert. Austria will peacefully work out her own salvation, thanks to the League, whether finally allowed to unite with Germany or to enter more co-operative commercial relations with her neighbors.

SOME INTERESTING FIGURES OF OUR SISTER CHURCH

The membership figures of the Methodist Episcopal Church as they appear in the Christian Advocate (New York) are as follows:

The figures most eagerly awaited in our Methodist Statistical Church—as some wag styled it—are those of membership. They are as follows:

Preparatory and full members	4,735,429
Nonresident-inactive members	375,072
Ministerial members	20,717
	5,131,218

The net increase for the year is 25,901.

Here are the membership footings by areas in the United States:

Atlanta	92,759	decrease	4,568
Boston	148,008	increase	1,511
Buffalo	67,632	increase	665
Chattanooga	103,849	decrease	200
Chicago	280,981	increase	1,578
Cincinnati	442,225	increase	3,597
Covington	56,478	decrease	1,507
Denver	76,282	increase	2,722
Detroit	178,705	increase	1,479
Helena	39,773	increase	231
Indianapolis	340,946	increase	4,853
Kansas City	308,625	decrease	1,019
New Orleans	112,827	decrease	6,627
New York City	215,771	decrease	1,037
Omaha	292,348	increase	6,519
Philadelphia	285,938	increase	764
Pittsburgh	282,965	decrease	1,617
Portland	77,055	increase	1,646
San Francisco	128,246	increase	1,202
St. Paul	159,994	increase	5,969
Washington	263,033	increase	599

Of the preachers, 1,912 are "on trial." The local preachers number 15,169 additional, making an aggregate ministerial force of 35,886. The baptisms were: Children, 165,745; adults, 124,342. Preparatory members received, 249,194.

The Sunday school returns show 36,522 schools with 415,748 officers and teachers, and 4,802,017 enrollment. The Epworth League has 499,705 senior and 197,751 junior members.

There are 29,257 church buildings and 16,095 parsonages, the respective vales being $367,781,420 and $60,130,901.

The largest decrease in membership appears in the New Orleans episcopal area with a loss of 6,627 and the next largest is the Atlanta with a decrease of 4,568. The New Orleans area with Bishop Jones in charge is composed entirely of negro conferences and the Atlanta area is composed most largely of negro conferences. These large decreases are unquestionably due to the heavy migration of negroes from the South. The Covington area reports 1,578 decrease in members. This area is composed entirely of negro conferences and is presided over by a negro bishop.

The Chattanooga area, composed of both white and colored conferences, shows a slight decrease, as do the Kansas City and New York areas. All the areas that report decreases, except the two last, are in the South. We are at a loss to explain why Kansas City should show a loss; Methodism in New York like other Protestant bodies has to encounter obstacles that test its powers to the limit.

AMERICA'S LEADERSHIP

The Manufacturers Record in its issue of December 31 gives these amazing figures which emphasize the commercial primacy of the United States:

"We have between 6 and 7 per cent of the world's population, but we have 85 per cent of the world's automobiles, or more than 17,000,000. These automobiles express as nothing else could do the magnitude of our country's activities as compared with those of other lands. We are spending annually $10,000,000,000 upon the purchase and maintenance of automobiles and motortrucks.

"Consider for a moment some of the statistics which show what this nation, with 6 per cent of the world's population, is doing in comparison with the combined output in many lines of industry of the rest of the world. Today this country is producing: 55 per cent of the world's iron ore; 51 per cent of the world's pig iron; 66 per cent of the world's steel; 51 per cent of the world's copper; 62 per cent of the world's petroleum; 43 per cent of the world's coal; 52 per cent of the world's timber output; 65 per cent of the world's naval stores; 42 per cent of the world's phosphate; 80 per cent of the world's sulphur; 63 per cent of the world's mica; 62 per cent of the world's lead; 64 per cent of the world's zinc; 60 per cent of the world's talc and soapstone; 45 per cent of the world's barytes; 55 per cent of the world's cotton."

A NORTHERN EDITOR FIGURES ON FLORIDA REAL ESTATE

Dan Brummitt, editor of the Northwestern Christian Advocate and well known to the attendants upon Epworth League assemblies in North Carolina, has done a little figuring on Florida real estate amid these boom times in Florida dirt, or rather Florida sand and water, and here is his conclusion of the whole matter:

"Florida is said to have twenty million building lots platted and staked out; and at least nineteen millions and a half are for sale by the speculator-owners. Since an average of four persons could be cared for in a house built on one of these lots, the speculators must be counting on Florida's prospective population as something like seventy-five or eighty million. Some of our friends who have a chronic itch to 'invest' in stuff they have never seen had better stick to oil."

WESLEY'S POWER OF ADAPTATION

John Wesley preached holiness of heart or perfection, but not to all. It was not a hobby with him. He believed in adapting his subject to the occasion and to his auditors as the following clearly indicates:

"You preach perfection," said a man reproachfully to Wesley upon one occasion.

"Not to you," replied Mr. Wesley. "Because I should like to preach something else to you, sir."

"Why, what would you preach to me?" said the scornful one.

Wesley replied, "How to escape the damnation of hell."

PEOPLE AND THINGS

Rev. W. L. Dawson, Jr., and family spent the Christmas holidays with the parents of Mr. and Mrs. Dawson, all of whom live in Greensboro.

At the Methodist parsonage in Bostic, N. C., on the day before Christmas, Mr. Howard Spratt of Ellenboro and Miss Eva Brackett of Hollis were joined in wedlock, Rev. E. J. Poe officiating.

On Sunday, January 27, Mr. H. P. Murray and Miss Foye Lane motored to the Boctic Methodist parsonage and were married by Rev. E. J. Poe. They both live in the Sunshine (Cedar Grove) community.

The editor of this paper will spend Friday and Saturday of this week at the Young People's Convention in Memphis, Tenn. A story of that great convention to which special trains are being run from Jackson, Miss., Dallas, Texas, Oklahoma City and other points in the South will appear in next week's Advocate.

A pretty wedding ceremony was solemnized at the home of Mr. and Mrs. A. J. Hobbs, Corapeake, N. C., Saturday afternoon, December 26, when their daughter, Mary Evelyn, became the bride of Lester J. Hyland of Cranbury, N. J. They will be at home at 810 Hyde Park Boulevard, Chicago, after January 1, 1826. The officiating minister was Rev. A. J. Hobbs, Jr., brother of the bride.

Dewey L. Maness, song evangelist, and who is one of our Methodist Orphanage boys, has recently closed a very successful year, having been associated in meetings with many noted evangelists. Some of whom are Dr. Theodore Copeland of Texas, Dr. Trigg Thomas of Mississippi, Dr. D. P. McGeachy of Georgia. He will be open for tent, tabernacle and church meetings the middle of January. Address Rowland, N. C.

Rev. S. E. Mercer, presiding elder of the Washington district, and Miss Ethel Grace Crouch of Memphis, Tenn., were united in marriage by Bishop Collins Denny, assisted by Rev. J. L. Cunninggim, on December 12, in the chapel of Scarritt College for Christian Workers. Mrs. Mercer was a member of First church, Memphis, and a teacher in the Sunday school of that great church of which Mr. John R. Pepper has been for a long time superintendent. The Advocate joins the legions of friends of Mr. and Mrs. Mercer in good wishes, and especially we extend to Mrs. Mercer a hearty welcome to the Old North State, and bid her welcome to all its privileges.

Dr. Henry Stiles Bradley, a son of Georgia, reared in the Methodist Episcopal Church, South, and onetime minister of St. John's Methodist Episcopal Church, South, St. Louis, is now minister of a large Congregational church in Portland, Me. Dr. Bradley attended the recent session of the National Council of his church in Washington. The Congregationalist speaks complimentary of his part in the council deliberations and his service as a trustee of the Congregational Foundation of Education.—St. Louis Christian Advocate.

We are mailing out the list of subscribers to our pastors. If any list is incomplete we will greatly appreciate it if they will notify us at once so that corrections may be made. If the pastor has appointed an agent he may turn the list over to that agent with any instructions necessary. We are hoping to make the coming campaign for new and renewal subscribers the most fruitful in the history of the paper. If the Advocate agent has not been appointed and the pastor feels that he cannot spare the time to look after the interest of the church paper in his charge, it will be greatly appreciated if the agent can be appointed at once and this office notified.

A most enjoyable reception was given by circles five and nine for the Louisburg Methodist church in honor to Rev. and Mrs. O. W. Dowd on last Monday night from eight to ten o'clock in the Sunday school rooms, which were beautifully lighted and decorated for the occasion. This reception was to show the appreciation and gratitude of the Methodist people at the return of Mr. Dowd to this church for his third year. Supt. E. L. Best made the address of welcome and Rev. Mr. Dowd responded in a most sincere and touching manner. Dr. H. H. Johnson, Mr. Kenneth White and Mrs. S. B. Berkeley furnished excellent music and most delightful refreshments were served. Among those in the receiving line were Rev. and Mrs. O. W. Dowd, Rev. and Mrs. J. A. McIver, Rev. J. D. Miller, Miss Jesse Taylor Harris, Mrs. O. C. Hill, Miss Ida Mae Yow and Miss Fannie Lillian Massenburg.—Times.

"Mr. and Mrs. Austin Abercrombie announce the marriage of their daughter, Clara Mary, to Rev. B. N. Dulin on Friday evening, December twenty-fifth, nineteen and twenty-five, McCormick, South Carolina. At home after January fourth, Duke University, Durham, N. C."

Bro. W. A. Chambers, a local preacher serving the Kitty Hawk circuit in the Elizabeth City district, died last Friday, December 18, in Healdton, Oklahoma, while on a visit to his son. Brother Chambers is the father of Rev. M. R. Chambers, who for several years was a member of the N. C. conference, but who transferred to the Holston conference last fall out of consideration for his wife's health.

The Rev. Newell Dwight Hillis, D.D., widely known as an author, pulpiteer, and lecturer, and long time pastor of Plymouth church, Brooklyn, recently preached in the Plymouth pulpit after resining and being absent for two years. He has been suffering from a stroke which has incapacitated him for any public service. He has recovered sufficiently to undertake limited duties.—Western Christian Advocate.

"O Lord our God, destroy thou all those things that make nations eager for battle. Give to thy people everywhere, minds quiet and steadfast amid clamors for vengeance or aggression, strengthen in them the sense of brotherhood with other peoples and other races. Grant to the nations and to their rulers an abiding love of peace, and incline them to mercy and justice in all their common dealings, to the glory of Jesus Christ our Lord. Amen." These petitions for world peace prepared by the Commission on World Peace should become our daily prayer.

Had Russell H. Conwell, clergyman, newspaperman, educator, philanthropist, who died on December 6, put out at compound interest the money which he earned from his lecture, "Acres of Diamonds," he would have accumulated an aggregate of more than $10,000,000, it was computed more than two years ago; and his returns since then have been not inconsiderable. Yet he died relatively poor financially, because "he invested his money in the lives of men." Nearly four thousand boys received an education from his lecture earnings alone, and many times that number went to Temple University, in Philadelphia, which he founded and maintained for years, and which, until his death, was still depedent to some extent on funds which he gave or raised.—The Fortnightly.

The Epworth Leagues of Trinity church, Charlotte, have taken over the task of securing Advocate subscriptions and renewals. That fine body of young people seem determined to put the campaign across in fine shape. Here's what Dr. Wilcox, the pastor, says in his calendar of December 20: "Every family in Trinity church should have our church paper. In addition to the spiritual uplift given by the paper, you keep posted as to what is going on in the churches generally. Let's put Trinity where she belongs concerning the Advocate by placing the paper in every home, and give the leaguers our subscriptions, as it will help them in many ways—and help you more. If you are already a subscriber, give them your renewal." We expect to hear from Trinity church.

Some of the rarest Bibles in existence are contained in a collection to be placed on display at Baker University, says the Associated Press. The collection was willed to the university by the late Bishop William A. Quayle, who was a graduate, a professor, and later president of Baker. There are over 225 rare editions in the group, ranging in size from a very minute copy to the Synagogue Roll of Tora, which is made from the skins of thirty-seven animals and is one hundred feet long. The oldest Bible in the collection is a Latin manuscript dated 1225. Bishop Quayle in his catalog referred to it as "a piece of illumination and chirography," and added that he did not recall having seen its superior in the British Museum. The oldest printed Bible in the collection, the Eggensteyn Bible, came from the press in 1469. The edition was a two-volume one, of which only Part Two is in the Quayle collection. There is also a Biblia Sacra Latina, printed in 1472. It is said that no more than five copies of this edition are in existence. A 1656 Bible contains the autograph of Robert Browning. Another is the Coberge Spaulding, Jr., treasurer, C. H. J. Kimball; counsel, George M. Weed; corresponding secretary and executive officer, Clarence W. Williams; field secretary, Rev. Edwin V. Hinchliffe.—Zion's Herald.

The Myers Park church bulletin says: "The board of stewards at the November meeting passed a resolution asking the pastor to give up his duties at the Mt. Holly schools and be with us full time, beginning as soon as possible. It is very pleasing to tell our people that this will take effect with the beginning of the Christmas holidays and he will spend each day in Charlotte. He will be in his study at the church from 10 to 1. About June 1st he will move to Myers Park, by which time we will prepare a parsonage for him. In the meantime he will reside in Mt. Holly."

WILMINGTON DISTRICT, M. E. CHURCH, SOUTH

At a meeting of more than fifty pastors, lay leaders and district stewards, held in Grace church, Wilmington, on December 10, 1925, the following important steps were taken:

First, The date for the meeting of the district conference was set to be not later than the first week in May, and will therefore probably be held April 28-29, 1926.

Second, The meeting pledged itself to an earnest and faithful effort to pay in full this year the collections for conference and general work on all the charges in the district. To this end it was thought best to urge the charges to make early collections on these claims and if possible to get it all in hand by the meeting of the district conference.

Third, The meeting enthusiastically and unanimously accepted the request of the annual conference for a special offering for missions from every church in the district, and pledged itself to an earnest and immediate effort in good faith to do its best in this matter.

Fourth, The Sunday school interests were discussed and the churches are to be asked to give more attention to the training of teachers, to the vital matter of missionary training and giving in the schools, and to the progra mof work, in order that all our schools may be brought to the highest possible point of efficiency.

Fifth, Realizing the lack of trained, consecrated, united and active laymen as leaders, it was determined by the laymen to put forth every effort to raise up a better trained, more fully consecrated band of laymen, more closely united and more constantly and energetically active for the Master in helping to set forward the whole program of the church.

The goal, therefore, for this year for the Wilmington district is as follows:

1. Full collections on every charge, paid early in the year.

2. Meeting our responsibility and opportunity in raising the special missionary offering asked by our conference.

3. Real advancement in Sunday school training and work.

4. A better trained, more fully consecrated, closer united and active laity.

5. A real revival in every congregation in the district.

We should keep this program constantly before us throughout the year, and work as a unit for the advancement of the kingdom and the advancement of our district.

Assuring you of our hearty co-operation and support, Yours sincerely,

H. A. Humble, Presiding Elder.
W. A. McGirt, District Lay Leader.

CHECKS TO THE SUPERANNUATES

In mailing the usual Christmas checks to the superannuate preachers of North Carolina, Dr. W. P. Few sent a personal letter, a part of which ran as follows:

"Mr. Duke died October 10. But I am again privileged to send the usual Christmas checks, and I send them in his name and in his memory. I have heard him use words like these: 'My father always said if he amounted to anything it was due to the influence of the circuit riders who used to visit his home; and if I amount to anything I owe it to my father and hence to Methodist preachers. I want to do what I can to pay this back.'

"Mr. Duke's fund for superannuates is one way in which he seeks to pay this debt. You did not know him personally, but I want you to know that many of us who did know him believe him to have been among the greatest and best men our country has ever produced. May God raise up others like him."

ENTIRE SANCTIFICATION FROM THE STANDPOINT OF EXPERIENCE

By E. Myers.

Experience; what is it?

First, It often refers to a judgment derived from experience in the primary sense by reasoning from that in combination with other data.

Second, In philosophy experience in its strict sense to what has occurred in a person's own knowledge and of course relates to the past alone as what a person has suffered from some disease or other unpleasant thing, or what he has enjoyed from pleasant association.

Locke, the celebrated philosopher, in his easy on the human understanding assigns experience as the only universal source of human knowledge. Whence hath the mind all the materials of reason and knowledge? To this I answer in one word, from experience; in that all our knowledge is founded, and from that ultimately derives itself.

In religion experience means knowledge gained by trial or practice. The man unacquainted with those spiritual changes described in the Bible can have no correct notion of them. He may have some idea of the possibilities of the change indicated by regeneration, sanctification, etc., but connot understand their nature; they are foolishness unto him. The unregenerate man cannot go beyond experience and understand that gracious work and state, neither can a regenerated man who has not been sanctified go beyond experience and understand sanctification, and just so can none of us understand the experience of glorification or resurrection glory till we experience it. This being true I pass at once to the consideration of the experience of entire sanctification or perfect love. It is an experience just as definite, just as profound, just as distinct, and just as satisfying to the seeker as re generation is to the one who seeks and finds it, and just as far beyond the understanding of the justified man as regeneration is beyond the understanding of the unsaved man, so that neither are competent to pass upon that which they have not experienced.

Before introducing the witnesses to this experience I want to say a word in regard to testifying to the experience. David said, "Come and hear all ye who fear God, and I will declare what he hath done for my soul." Jesus said, Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you, and you shall be witnesses unto me." Rev. 12:11, "And they overcame him by the blood of the Lamb and the word of their testimony." So the privilege and duty of testimony are very clear. But there is a proper time and place as well as a proper manner for testimony. We are not to cast our pearls before swine, but at the proper time and before the proper ones these pearls are suitably appreciated and we then can glorify God through testimony.

The manner of our testifying is very important. We are not to boast of anything. We are, or have, or have done, or can do, but we are to make our boast in the Lord—magnify him, his grace and his love. The motive for our testimony should be to glorify God and help others. We should not testify even for our own pleasure. The testimony of the man whom Jesus healed who had been blind is a good example of testimony to his marvelous grace. He was humble, steadfast, persistent and courageous in his testimony not flinching under fire of cross examination and persecution of his and Jesus' enemies; but held to his testimony and after suffering excommunication for it, Jesus met him and gave him another and greater blessing, revealing himself more fully to him.

I want now to introduce some witnesses to the experience of entire sanctification.

John Fletcher, one of the great preachers and writers among the early Methodist fathers, in giving his experience of holiness said: "Last Monday evening he (God) spoke to me by these words, 'Reckon yourself therefore to be dead indeed unto sin but alive unto God through Jesus Christ our Lord.' I obeyed the voice of God. I now obey it, and tell you all to the praise of his love. I am free from sin, dead unto sin, and alive unto God. I received the blessing four or five times before, but I lost it by not observing the order of God, who tells us with the heart man believeth unto righteousness and with his mouth confession is made unto salvation. Now my brethren you see my folly. I have confessed it in your presence and now I am resolved before you all to confess by Master. I will confess him to all the world; and I will declare unto you in the presence of the Holy Trinity I am now dead indeed unto sin, and alive unto God through Jesus Christ who is my indwelling holiness, my all in all." Rev. Joseph Benson, the well known commentator and intimate friend of Fletcher, says that after this profession of holiness that although he was of a naturally fiery temper, so much so that before this profession he would oftentimes throw himself on the floor and lie there most of the night imploring victory over his own temper, but after this he was never known out of temper. Others writing of him confirm Mr. Benson's statements.

Next I will introduce Bishop Whatcoat. He says: "My faith and love grew stronger ad stronger, but I soon found that though I was justified freely, yet I was not sanctified wholly. This brought me into a deep concern, and confirmed my resolution to admit of no peace or truce with the devil which I still found in my heart. I was sensible that they both hindered me at present in my holy exerices, and that I could not enter into the joy of my Lord unless they were all rolled out. After many sharp and painful conflicts, and many gracious visitations also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. Suddenly I was stripped of all but love, and in this happy state, rejoicing evermore and in everything giving thanks, I continued for some years with little intermission or abatement, wanting nothing for soul or body more than I received from day to day."

Next we will hear from Miss Frances E. Willard, one of the greatest of American women—great when seen from any angle. She says: "In 1866, Mrs. Bishop Hamilton came to our village, and we were closely associated in the work of the American Ladies' Centennial Association that built Hick Hall. This saintly woman placed in my hands the life of Hester Ann Rogers. Life of Carvosa, Life of Mrs. Fletcher, Wesley's Sermon on Christain Perfection, and Mrs. Palmer's Guide to Holiness. I had never seen any of these books before, but had read Peck's Central Idea of Christianity and had been greatly interested in it. I had also heard saintly testimonies in prayer meetings, and in a general way believed in the doctrine of holiness. But my reading these books, my talks and prayers with Mrs. Hamlin, that modern Mrs. Fletcher, deeply impressed me. I began to desire and pray for holiness of heart. Soon after this Dr. and Mrs. Phoebe Palmer came to Evanston as guests of Mrs. Hamlin and for weeks they held meetings in our church. This was in the winter of 1866, the precise date I cannot give. One evening early in the meetings when Mrs. Palmer had spoken with marvelous clearness and power and at the close those desirous of entering into the higher Christian life had been asked to kneel at the altar, another crsis came to me. (The first had been at the time of her conversion previously noted). It was not so tremendous as the first, but it was one that deeply left its impress on my spirit . . . . kneeling in utter self abandonment, I consecrated myself anew to God. I cannot describe the deep welling up of joy that gradually possessed me. I was utterly free from care; I was blithe as a bird that is good for nothing except to sing. . . . The conscious emotional presence of Christ through the Holy Spirit held me. I ran about upon his errands just for love. Life was a halcyon day. All my friends knew and noticed the change, and I would not like to write down the lovely things some of them said to me, but they did me no harm for I was shut in with the Lord. Since then I have sat at the feet of every teacher of holiness I could reach, have read their books and compared their views. I love and reverence and am greatly drawn to all and never feel out of harmony with their spirit. Wonderful uplifts come to me as I pass on—clearer views of the life of God in the soul of man. Indeed, itis the only life, and all my being sets toward it as the river toward the sea. Celestial things grow dearer to me; the love of Christ is steadfast in my soul; the habitudes of a disciple sit more easily upon me; tenderness toward humanity and lower order of beings increase with the years; in the temperance labor and woman's questions I see the stirring of Christ's heart; in the comradeship of Christian work my spirit takes delight and prayer has become my atmosphere."

Next we will hear from Mr. D. L. Moody. He says: "The blessing came upon me suddenly like a flash of lightning. For months I had been hungering and thirsting for power in service. I had come to that point that I think I had died if I had not got it. I remember I was walking the streets of New York. I had no more heart in the business I was about than if I had not belonged to the world at all. Right there on the street the power of God seemed to come upon me so wonderfully that I had to ask God to stay his hand. I was filled with a sense of God's goodness, and felt as though I could take the whole world to my heart. I took the old sermon I had preached before without any power; it was the same old truth but there was a new power. Many were impressed and converted. This happened years after I was converted myself."

Testifying to substantially the same thing and in much the same way are many men and women not only of the generations passed but at the present time, not only in the Methodist churches but in other churches. I might give the experiences of Madam Guyon, Charles G. Finny, George Muller, Drs. Gordon, Earl, Levy and others of the Baptist church; Drs. Caradine, Gadby, T. H. B. Anderson, Fisk, Schoolfield, and many more, as well as many of the best men of today. The doctrine is not dead nor the experience a thing of the past, and one of the most hopeful things of the present is that these spirit filled men and women are getting souls saved and sanctified, and many of the young preachers coming into the work are converted under such preaching and holiness fighters havn't much influence with them, and these will carry on the glorious work.

Now what can be said against a thing, any thing, with such a cloud of witnesses testifying to it, and especially such witnesses as I have introduced here —real witnesses testifying from first hand knowledge—not what some one else said, but what they had felt and seen with confidence telling. This testimony is of the most positive character, coming from the best and holiest men and women, not of a single age or period of the church's history, but in every age.

What shall we say of men who criticise, ridicule and make light of a fact so well attested and established as this doctrine and experience? Yea, what shall we say of those who refuse to believe such an array of testimony? I will say for one that I would not want such a man on the jury that would have to try me in the courts. Such unbelief is willful and inexcusable.

The critics of our doctrine and experience of holiness remind me of the story of the Campellite preacher who went into a new community and preached a sermon against the idea of experimental religion and proved his way of thinking, and so satisfied was he that it could not be met by any one present that he threw out the challenge: "If any one has anything to say to what I have said let him speak and take his seat." No one moved. Finally an old negro on the back seat arose and began slowly to formulate his answer, saying: "You say da's no sich thing as 'sperimental 'ligion. Now s'pose we change it jus' a little and say da's no sich thing as 'sperimental 'ligion dat is as you knows uv." All the theologians in the country could not have beaten it.

I have for some time felt it my duty to write this series of articles, in which I earnestly contend for the faith once delivered to the saints, in which I defend the doctrine of our church, and by which I trust at least some of the saints will be edified and encouraged.

WHAT ARE TODAY'S DEADLY SINS?

The old question which puzzled medieval theologians, starting them on endless discussions, was: "How many angels can stand on the point of a needle?" Although this question no longer is pondered, another theological topic seems to have survived the centuries—the problem of deadly sins.

In the classic tradition there were seven deadly sins—pride, envy, anger, covetousness, gluttony, lust, and sloth. Recently an English divine, on the ground that the old sins were purely individualistic, drew up a list of social sins, as follows: Policies without principles, wealth without work, pleasure without conscience, knowledge without character, commerce and industry without morality, science without humanity, and worship without sacrifice.

And now, from the University of Texas comes another set of sins, compiled from the lists of several hundred men and women college students. According to a recent issue of Vox Studentium, international student publication, of sixteen practices, in the order of their deadliness, sex irregularity came first, then, in order, stealing, cheating, lying, drinking, gambling, vulgar talk, Sabbath-breaking, swearing, gossip, selfishness, idleness, snobbishness, extravagance, smoking, and dancing.—Chas. E. Edmonson, in Northwestern Advocate.

A STUDY OF THAT MODEL PRAYER

By George Cleaton Wilding.

Jesus answered that question of one of the disciples as to prayer in this wise: "After this manner pray ye—Our Father who are in Heaven, etc."

Since that far off day in Palestine, how many million times has this brief, simple, direct prayer floated up from earth to heaven? It has been offered by all sorts of people under all sorts of circumstances, in all climes of the world.

One would naturally think that everybody would know it familiarly from earliest childhood up to feeble old age. And yet, the story is told of a little group of Congressmen, on one occasion, who fell to discussing it, and one of them challenged another to repeat it. Finally a wager of ten dollars was made, and the money placed in the hands of a third M. C. When all was ready the challenged one triumphantly began—"Now I lay me down to sleep!" The challenger and the stake-holder agreed that he had won, and the twenty dollars was handed over to him.

Brief and compact though it is, it covers much ground. Let us think upon it for a few moments. "Our Father who art in Heaven." Father! What a noble and dignified title. Our source of being. Our life is from Him. Our Creator! Our Roman Catholic friends have Holy Mother Mary. We Protestants cannot go that far. But God is to us both Father and Mother. He possesses all of the tender, sympathetic, affectional, feminine qualities which are the crowning glory of a true mother; and all of the sterling, rugged, judicial, masculine qualities that ennoble a father.

A child often resembles the father, and is proud of this fact. Some years ago I met a noble young woman, the daughter of one of my boyhood playmates. As I took her hand in mine, I said: "May, you are the very image of my friend, your good father." Her face glowed, and her eyes sparkled as I made this simple statement.

"Our Father." We take in the entire human family, for He is indeed the Father of all mankind. We do not say "My Father." That cuts us off from our brothers and sisters of all races and colors. We all stand ready to condemn that pent-up little soul who prayed: "The Lord bless me and my wife, my son John and his wife, us four and no more." We dare not thus isolate ourselves from the rest of the big human family.

"Who art." He is—He was—He always will be. To us poor limited human souls how difficult it is to compass this idea. We are so evanescent—here today and gone tomorrow. We visit the scenes of our childhood after a half century's absence, full of glowing expectation of the good times we shall have meeting and greeting old friends. And lo, when we get there we find that most of our old comrades are sleeping in the village cemetery. We are so lonely that our stay is hastened to a close.

"In Heaven." While we think of His presence and influence pervading all space, everywhere, yet Heaven is His home—His headquarters, so to speak. His home is the center of the universe. When we want to converse with Him we naturally lift our eyes upward, where we always locate heaven. We love to think of it as our prospective home. "Eye hath not seen, ear hath not heard, neither hath it entered int othe heart of man what God hath prepared for them who love Him!" "In my Father's house are many mansions"—room, comfort, elegance, luxury." "I go to prepare a place for you, that where I am, there ye may be also."

O'er all those wide extended plains
Shines one eternal day.
There God, the Son forever reigns,
And scatters night away.

"Hallowed be Thy name." We are to revere that honored, sacred name. Not be profaned in any way. The Catholics have a Holy Name Society. One Sunday afternoon, in Paterson, N. J., I witnessed a long procession of this society pass our church. As they were passing our point, dozens of these Irishmen broke out of the ranks, and ran in the saloons to get a drink. They didn't seem to think that was profaning His name on His day. We are to have that name in our foreheads. "There is none other name under heaven, given among men, by which we may be saved."

"Jesus, the name high over all,
In hell, or earth, or sky.
Angels and men before it fall,
And devils fear and fly."

"Thy kingdom come." The reign of Jesus Christ on earth. In the souls of men. In our civilization. In Government. Everywhere. We are to do what we can to have it come. It's coming is a blessing to humanity.

"Thy will be done." How difficult it is to say that in regard to ourselves, and our own affairs; and yet how glibly we reel it off in this general prayer. And yet it is always safe and wise and best for each of us personally. He is so wise, so kind, and so loving that He always is planning for us the best possible things. There is nothing too good for His children.

"In earth as in heaven." What a wonderful world to live in this would be if this were literally true. Indeed it would be heaven. We should not want to leave it. In heaven His will is obeyed perfectly, willingly, cheerfully, gladly, jubilantly, universally.

"No clouds those regions know,
Realm ever bright and fair,
For sin, the source of mortal woe,
Has never entered there."

"Give us this day our daily bread." We must co-operate with Him, of course. We plough the ground, and plant the wheat, but unless He sends the rain, the sunshine and the clouds there will be no bread. After all, it is He who gives it to us. He gives us our minds to plan it all, and our hands to do the work. But for our daily bread all of these powers of ours would wither and perish. And we not only need food for our bodies, we need suitable food for our minds, our social natures, our affectional and our spiritual natures, or these starve to death. And we need to come to Him for supplies for these several hungers. We should keep them all in prime condition.

"Forgive us our trespasses." This is a prayer we shall need to offer quite often. And we need not hesitate to come to Him if we are sincere and truly penitent.

"As we forgive those who trespass against us." Here we need to move slowly. Oh, the searching power of that little word "as." What a world of meaning there is in it. If we are unforgiving in our hearts, as we offer this sentence of this remarkable prayer, we are really pleading with the Lord not to forgive us. And what a dreadful prayer that would be. It is measure for measure—we receive what we give.

"Lead us not into temptation." Of course God tempts no man. He tests man to prove their fitness for certain service. And he may suffer them to be tempted and tried as he permitted Job. A good prayer to offer is this: "Suffer us not to be tempted above that we are able to bear, and with the temptation provide a way of escape."

"Deliver us from evil." A prayer that is needed by every soul, every day we live. We live in an evil world, and evil men are all about us. And there is something within us that responds to evil solicitations. Thank God He can deliver us. "Mighty to save and strong to deliver." "He shall call upon Me and I will deliver him." Many, many times we shall need deliverance, and He alone can deliver us.

"For thine is the Kingdom, the Power and the Glory! forever. Amen!" All of this we exult in ascribing to Him. He is to us the all in all. He richly deserves more, far more, in all of this than we can render unto Him.

East Orange, N. J.

"WET" MONEY FROM ABROAD?

"Pussyfoot" Johnson may be right in saying that the anti-prohibition agitation in the United States is being maintained by European interests. When the United States went dry, it rocked the liquor business the whole world round. Even now there is more about the "failure" of prohibition in British journals than in all the "wet" newspapers of the United States. American visitors are constantly interview and when a "wet" is found, his testimony is painted on the skies. Yet the concensus of returning British visitors from America is that the thing works and that liquor smuggling has greatly lowered Britain in American esteem.

If prohibition is as inefficient as the "wets" say it is, why do they wish it abolished or modified? Their profits are surely greater under a non-enforced law. But if prohibition is efficient, and if as shown in state after state, and test vote after test vote, the country is unchangeably dry, why does the "wet" propaganda continue? Does any "wet" propagandist honestly expect that the United States will ever be "wet" again?

Then why the continued hue and cry? Probably "Pussyfoot" Johnson has the clue. The example of the "dry" United States is exercising a mighty influence on Europe. There is a silent change of attitude toward liquor. Who would have forecast, even five years ago, that the city of Glasgow would abolish liquor at its official functions? Yet that has come to pass. "The Business" is not so respectable as it once was. When a great lord recently arose and said that "whisky won the war" because the by-products of the distilleries went into the munition shops and also made yeast for bakers, it was promptly pointed out that America, without whisky for munitions or yeast, played no mean part in the matter.

If the "Trade" could get rid of that constant reference of America, it would be vastly worth while. Worth enough to pay gold into the American "wet" campaign, anyway.—Dearborn Independent.

A LETTER FROM REV. AND MRS. I. L. SHAVER

I came on ahead of Nakatsu, our new charge on the island of Kyushu, on October 30, and after making preparation for the coming of Mrs. Shaver and the children I went as far as Moji on November 3rd to meet them. I had anticipated their coming with a great deal of joy. Upon arriving at Moji I noticed that little Leroy was ill—he was taken ill that morning just before leaving Hiroshima. Reaching our home in Nakatsu late in the afternoon we called in a Japanese physician. He did not seem to think that the child was seriously ill, and went away leaving a small amount of medicine to be given that night and the next morning. A restless night was passed. Little Leroy was burning with fever. The doctor was called again early in the morning, and upon reaching the room he realized that the child was critically ill with the dreaded Japanese ekiri—choleraic diarrhoea, and he did all that he could to help us. Nothing seemed to give relief, however, and at noon our precious little boy quietly slipped away.

Four hundred miles from a foreign physician and fifty miles from our nearest missionary, and only eighteen hours after the arrival of wife and children, our hearts lay torn and bleeding. The eternal question, Why? still lingers in my mind as I write these lines, and as I seem to hear the patter of little feet and a voice tenderly calling, "dad-ie, dad-ie." Oh, the memory of his standing at the top of the stairway calling me! Now, out yonder somewhere he stands at the top of God's great stairway calling us. May we ever heed that call, and upward climb, though the way may be dark at times, until some sweet day we may meet again at the top of God's great stairway. Oh, may this giving of our only baby boy for the cause of Christ in this far away island deepen the interest in missions in the church at home, and may the passion for souls be so thoroughly aroused that men will not hesitate to give of their means until this world is won for Jesus Christ. If I could realize this I would not think of his going as a sacrifice. Christ gave Himself for us. We give ourselves to Him, and for Him.

The clouds wept with us that afternoon as we knelt, with a few Japanese friends, around the little lifeless body that had been bathed and tenderly placed in a Japanese basket, the only coffin we had, by its mother's hands, and as we conducted our own funeral service over the body of our darling boy. Then over the low lying roofs of the neighboring Japanese houses there appeared in the east the clearest and most beautiful rainbow that eye ever beheld. It brought courage and comfort to our bleeding hearts; for perhaps beyond the cloud of sorrow that now enshrouds our lives there is for us a brighter rainbow in the sky. And, too, it seems to bring to us the assurance that there shall be no more death. "For God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Forever with the Lord!
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality."

We laid the ashes of "Brother" in little Josephine's tomb in Kobe, Saturday, November 7, to await the resurrection.

I. L. Shaver and Wife.

Nakatsu, Oita Ken, Kyushu, Japan.

WHO WROTE OUR HYMNS?

By Rev. H. H. Smith.

If any Christian lack breadth of spirit, let him study his hymn book and it shall be given him. The Methodist Hymnal, like the hymn books of all other evangelical churches, contains the great hymns of the ages, but what diversity of authorship it discloses!

Glance through your hymnal and note the authorship of the following hymns: "In the Cross of Christ I glory," was written by John Bowring, "an eminent English politician, statesman, foreign minister, and literary man"; "Jesus, the very thought of Thee," was composed by Bernard of Clairvaux, "an eminent monk"; Bernard Barton, known as "the Quaker poet," gave us "Lamp of our feet, whereby we trace"; Clement of Alexandria, a church father of the second century, wrote, "Shepherd of tender youth"; "Take the name of Jesus with you," was composed by a Baptist woman; the daughter of an English Dissenting minister, wrote "How blest the righteous when he dies"; John Henry Newman, High Churchman, and later a Roman Catholic cardinal, gave us "Lead Lindly Light"; John Bakewell, a Wesleyan class leader, wrote "Hail, Thou once despised Jesus"; Joseph Addison, the poet, wrote "When all Thy mercies, O my God"; a German gave us "Of Him who did salvation bring"; John Hay, secretary of state under President McKinley, wrote "Defend us, Lord, from every ill"; an Italian monk wrote "Near the Cross was Mary weeping"; Robert Grant, a layman, active in public and political life, wrote "The starry firmament on high," and five other hymns; Bishop Ken, of the Church of England, gave us the "long meter" doxology; Sir Walter Scott wrote "The day of wrath, that dreadful day"; Unitarian clergymen gave us "It came upon the midnight clear," and "God bless our native land"; Congregationalist clergymen are the authors of "My faith looks up to Thee," "Must Jesus bear the Cross alone?" and "Lead on, O King eternal." The poet Tennyson gave us "Strong Son of God, immortal Love"; Count Zinzendorf, "the apostle of the United Brethren," wrote "Jesus, Thy blood and righteousness," and two other hymns; a Methodist layman wrote "Come, let us tune our loftiest song"; a Lutheran pastor wrote "My Jesus, as thou wilt"; Thomas More, the noted Irish poet, wrote "Come, ye disconsolate"; John Cennick, a Methodist preacher of the eighteenth century, wrote "Children of the heavenly King"; John Newton, "the child of many prayers, the profligate youth, the wicked sailor boy, the contrite penitent, the happy Christian, the consecrated minister, the eminent divine, the sweet singer, wrote "Amazing grace! how sweet the sound," and twelve other hymns; Robert Robinson, a Baptist minister, wrote "Come, Thou fount of every blessing"; Edward Perronet, an Independent English clergyman, and later a Methodist, is the author of "All hail the power of Jesus' name"; John Milton wrote "The Lord will come and not be slow"; George Matheson, an honored minister of the Church of Scotland, wrote "O Love that will not let me go"; Martin Luther gave us "A mighty fortress is our God"; Gustavus Adolphus, king of Sweden, wrote "Fear not, O little flock"; Cowper, the poet, wrote "There is a fountain filled with blood," "O for a closer walk with God," and eight other hymns; Frederick W. Faber, High Churchman, and later a Roman Catholic priest, wrote eleven of our hymns, among them, "Faith of our fathers! living still," and "There's a wideness in God's mercy"; Charlotte Elliott, a member of the Church of England, wrote "Just as I am without one plea," and four other hymns; Fanny Crosby, a Methodist, and a prolific writer of gospel hymns, gave us "Blessed assurance, Jesus is mine," and four other hymns.

In addition to this list—which might be greatly extended—we note laymen in walks of life as diverse as the following who contributed to the making of our hymnal: An eminent physician, a social reformer, a distinguished editor, a London bookseller, and a Danish teacher.

Theer are 22 hymns in our hymnal whose authorship is unknown, and among them are such popular hymns as "Come, Thou Almighty King," "How firm a foundation," and "Jerusalem, my happy home."

From the pen of Samuel Wesley, the father of John and Charles Wesley, we have one hymn, "Behold the Saviour of mankind." John Wesley's name is connected with 17 hymns—all but three of which are translations—principally from the German. Charles Wesley, "the poet of Methodism," wrote more than six thousand hymns. Our hymnal contains 121 from his pen, or about one-sixth of the total number in the hymnal.

Isaac Watts, a Nonconformist minister of the 17th century, has been called "the father of English hymnody." Our hymnal contains 53 of his hymns. Comparing Wesley and Watts, the author of "The Methodist Hymnal Annotated" (a book that every Methodist should own), says: "Watts' great theme was divine majesty, and no one approaches him in excellence upon this subject. Wesley's grandest theme was love—the love of God—and here he had no rival."

Among the great poets who contributed to our hymnal we note: Joseph Addison, John Milton, Alfred Tennyson, Thomas More, John Dryden, Oliver Wendell Holmes, Sir Walter Scott, Sidney Lanier, William Cowper, William Cullen Bryant, John Greenleaf Whittier, Elizabeth Barrett Browning, and Rudyard Kipling.

Not less than sixty-four of our hymns were written by women. Ministers of other denominations have contributed generously to our hymnal: Unitarians, seven hymns; Congregationalists, 30; Presbyterians, 25; Baptists, 25; clergymen of the Church of England, 101, besides 19 others by bishops of the Church of Egland.

A study of the great hymns of the ages, with special reference to their diverse authorship, would do much to bring all branches of the church of Christ closer together, for after such a study who would dare claim that his particular church has a monopoly of the Holy Spirit?

Blackstone, Va.

SHOULD THE BIBLE BE TAUGHT IN THE SCHOOL?

By Jake F. Newell.

This is a question that has for some time agitated the public mind. Partisans have formed in opposings ranks and the arguments, for and against, have been bitter. Dissensions have been created and racial and credal contentions have been presented.

Good citizenship should concern itself in making a wise statesman-like decision on the issue—for it is an issue that demands decision. There are many good and sincere Protestants who demand that the Bible shall be taught as a textbook in the public schools, while some Protestants and nearly all Roman Catholics and Jews oppose it. In a majority of the states, a united Protestantism could probably successfully demand the enactment of laws requiring the teaching of the Bible in the public schools. Before this step is taken, however, the friends of both Protesatnism and the Bible should carefully consider not alone their victory but the ultimate possible results of such a statute. Statutory requirement of the teaching of the Bible as a textbook in the public schools would be a mistake, for the following reasons:

Love of the Bible and its teachings will never be created nor fostered by force. It is a mistaken idea that the Bible needs defense by force. In past history, force tried to keep the Bible from the common people, and failed. In the past, also, force tried to make people obey rules thought to be sanctioned by the Bible, and failed. The Bible is the sword of the Christian's defense, and not the possession to be defended. Rightly used, it defends itself and is unconquerable.

The teaching of the Bible in the public school would be done, necessarily, by a public school teacher. The various branches of Protestantism themselves would hardly agree on a teacher, nor on just how the Bible should be taught. An incompetent, unscrupulous, unchristian, or unconsecrated teacher would be a positive menace to the institutions of Protestantism, the minds of the pupils and the reverence in which the Bible is generally held.

The public school is the property of all of the people, regardless of race or creed, and is a potential of democracy. The great sterength of true democracy is not in tryanny but in the guaranty of representation of the minority.

Finally, a fundamental principle of the American government is that there shall be and remain a separation of church and state, and that there shall be no governmental establishment of a church or of a religion. This ideal represents a victory of Protestantism for freedom. To force the teaching of the Bible in the public schools would destroy this ideal and bulwark against fanaticism, and would result in accomplishing no immediate good but in losing the fruits of the lives of the countless thousands of martyrs to liberty.

OCCASIONAL COMMENTS FROM THE ALBEMARLE COUNTRY

By C. B. Culbreth.

In looking over some notes the other day I was surprised to learn that I had sold about one hundred copies of "Bethel Among the Oaks." This little book written by Rev. M. T. Plyler is opportune. It has been given to us just as we have been placed in position by the magnificent gift of Mr. J. B. Duke to the country churches of North Carolina to accomplish, in a way heretofore undreamed of, just what Mr. Plyler in his little book insists can be done.

Bethel Among the Oaks, in story form, shows how an old rundown country church with a continually diminishing membership, by securing necessary physical equipment and trained leadership, was reborn. The little book is the prophecy and inspiration for a better day for the country churches in North Carolina.

Many of those who have read the book have taken the time and pains either to write or in person to express their appreciation.

Much has been said about Mr. Duke's gift; not too much, however. Yet it must be remembered that the money which he has put into our hands will prove a curse rarher than a blessing if it is not wisely used. To rightly use this money in North Carolina will necessitate a trained leadership. And there is cause for rejoicing at this point when we recall the fact that more than a half dozen well trained young men were assigned to country circuits at the last session of the annual conference in Fayetteville. There is a new day for the church in our good state when well trained men with the opportunities which have been made possible by the Duke gift desire to go to charges where there is a job to be done rather than to one where the work has already been accomplished

As the days go by we will realize more and more the timely contribution which Brother Plyler has made to the country church in North Carolina through this delightful and instructive little book.

AN ATTRACTIVE CHURCH PAPER

The December issue of "The Assistant Pastor" has been received in the News office and is an attractive church paper edited by Rev. J. J. Eads, pastor of the Ararat circuit of the Methodist church. It is printed in neat magazine form and contains 14 pages of interesting reading and advertising Mr. Eads is giving this magazine wide circulation among the membership of his church, and it has been endorsed by the Mount Airy Merchants' Association as an advertising medium. Mr. Eads is doing some hard, earnest work among his churches and we wish him success in the publication of his organ.—Mount Airy News, December 17.

Brother Eads wishes to advise at least all pastors of circuits to adopt the circulation of such a paper. To anyone sending four cents in stamps he will send to him a copy of the paper and tell him all that he knows of such an enterprise.

MY, ME—HERE AGAIN!

By Ernest Durham.

Another New Year morn, my, me!
I just don't see how that could be,
For I ain't traveled far, I know,
Since New Year morn one year ago.
My, is it true that now I see
Another New Year burst on me?
About the only thing I know
Is, Time ain't goin' very slow.

I guess I'll soon be old and gray—
Some early coming New Year day,
And just as sure as I am here
It won't be long till some New Year
My friends will just be forced to say:
"He's not alive this New Year day."
First thing I know 'twill done be here,
And all too soon for me, I fear.

So let me strike out on the run
To see what I can get well done;
Let me strong and brave and bold,
And just as pure as sifted gold;
I want to prove a worthy son,
And have it said: "Well done, well done";
At least they'll say when I am cold:
"He did far more than just grow old."

"MAN-FAILURE" OR "MYSTERIOUS PROVIDENCES"—WHICH?

By Rev. H. H. Smith.

Several years ago there was a disastrous railroad wreck which caused the death of a number of persons. A rigid investigation brought forth this verdict: "Man-failure all along the line, from the lowest to the highest of the company's employes, caused the wreck." The railroad was being run in a criminally careless and reckless manner.

How many sad accidents and heart rending disasters are caused by "man-failures!" The Titanic strikes an iceberg in mid-ocean and sinks in a few minutes, carrying to a watery grave more than a thousand souls. Why? The report of the committee of investigation ordered by Congress declared, in a word, that it was caused by "man-failure." The captain had been warned to be on the lookout for icebergs, and yet he was making twenty-five knots an hour, trying to break a record with his great ship that was thought to be unsinkable. Spy-glasses and search-lights were not in use, and when the accident occurred it was found that there was an insufficient number of lifeboats.

A theatre roof suddenly drops upon several hundred persons, crushing the life out of more than a hundred, nda maiming and crippling a still larger number. Why? There was no earthquake, or tornado, or any other violent force of nature beyond man's control. An investigation of the Washington theatre disaster a few years ago brought forth this verdict: Defective construction. Another case of "man-failure."

The Cherry mine disaster in the West was unutterably horrible burning to death scores of miners. The awful accident was investigated and it was found that torches, without enclosures, were used in the mines, and truckloads of hay were allowed to pass close enough to ignite. Again, "man-failure."

No one should be so rash as to say that there would be no accidents, violent death, or physical suffering if man always obeyed the laws of nature and did his full duty; for as long as we live in the flesh we shall be subject to danger, disease, accident and death; but it is true that "man's first disobedience" is not the only disobedience that has brought death and woe upon the world. Thousands of people are being killed by avoidable accidents every year. Statistics report 17,345 persons killed by automobile accidents in the United States during 1924. The most avoidable of all those accidents, no doubt, were those which occurred at railroad crossings; and yet there were 2,135 persons killed, and 3,333 injured at railroad crossings during 1924.

Investigations of automobile accidents almost invariably bring out these words: "Reckless or careless driving," or "thoughtless and careless" pedestrians.

And think of the suffering and deaths caused by preventable diseases. After a campaign in one of our large cities, instructing mothers how to care for their small children, mortality among infants were reduced from forty to fifty per cent. Plagues and famines might be almost fully controlled if man did his full duty to himself and his fellowman The native of India bathes himself and the body of his dead relative in the sacred river and then uses the water from this same river for drinking and cooking purposes. Man, failing to teach his fellowman even the elementary things of hygiene and sanitations, has caused millions to be swept away by plagues and various diseases.

It is reported that there are in the Near East 100,000 orphan children "having little or no care, undernourished and huddled together in masses in the refugee barracks." War, which means in the last analysis, "man-failure," made them orphans. (Being made orphans is bad enough; shall they now suffer for food and clothing because of "man-failure?")

The colossal example of "man-failure" is the World War, for place the blame for the war wherever we may, we know it was caused by man failing to do his duty toward his fellowman. And what a horrible tragedy it produced! More than 10,000,000 dead soldiers; 20,000,000 wounded; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees!

While much of the sorrow and suffering of the world may ever remain inexplicable to man, let no one charge a "mysterious Providence" with the ills of humanity which, by care or foresight, might be prevented. A young preacher was called upon to conduct the funeral service of a mother who had been taken away from four helpless children, the youngest an infant, and the oldest not more than eight years of age. Depressed and bewildered at such a "mysterious act of Providence," he made some remark concerning the sad death. A physician standing near, who attended the poor woman during her illness, said: "No one should expect to live and do as she did." While this remark did not lessen the sadness of the occasion, it shed some light on the question of a "mysterious Providence."

If we are prone to ask why the ship was not providentially guided a few feet in another direction, that a thousand lives might be saved; or why the train was not delayed a few seconds, that the lives of a score of school children in a motor bus might be saved; or why a merciful Providence did not intervene to save the life of the poor mother who violated the plainest laws of health; if such questions arise, it may help us to read what a great theologian, Dr. Fairbairn, says about Nature and Providence:

"Nature, in order that she may be beneficent, must be inexorable in her laws. The greatest calamity that could happen to men would be the grant of supernatural aid whenever they had by negligence or ignorance, or any act of wilfulness, involved themselves in straits. The very miracle that was worked to stay Nature in a destructive course, or calm her in a tempestuous mood, would arrest the progress and the amelioration of mankind; for by teaching man to depend upon external help it would take from him the desire to improve, to trust in his own intelligence, to obey the law of his own conscience and reason, and to amend by effort his own life and the lives of men. . . . .

"We all know there is nothing so fatal to the manhood of people as the charity that pauperizes. Were we so to relieve the improvident as to make him as well off as the provident, so to protect the thoughtless from his thoughtlessness that he would suffer as little as the thoughtful, so to fill the squanderer's hand, whenever he had emptied it, that he would have less of want than the industrious and the careful—would not the result be to set the highest possible premium on the shiftless and retrogressive qualities of men? And so, were men, whenever they provoked Nature, or challenged her to use her forces to destroy them, to be saved from the consequences of their own folly; were they, whenever they invited calamity, to be miraculously lifted out of it, they would—in the very degree of the frequency and efficiency with which the supernatural power interfered on their behalf—have their manhood injured. Nature must be faithful to herself if she is to do her best for man. In her severity lies the education which is the last thing that man can afford to lose."

May these words of the able author of "The Philosophy of Christian Religion" help us to ever trust the good and gracious Father, "whose mercy endureth forever," and in all the experiences that try our faith believe that He is governing this world for His glory and the good of all His children.

Let us put forth every effort to save mankind from avoidable and preventable evil, whether physical or moral, and we shall be doing God service; but let us not attribute to a "mysterious Providence" the sorrows and sufferings of those who carelessly or wilfully violate the plainest laws of life. What an appalling amount of unnecessary pain and sorrow in the world!

A CHRISTIAN CONSCIENCE FOR MISSIONS

The day that an individual decides to live wholly for himself, that day he signs his death warrant. When a Christian church becomes indifferent about its missionary program it is in danger of losing the heart of its life. The church must never lose sight of her divine mission to the world, namely, to hold aloft the life and personality of Jesus Christ as the light for the world's darkness, the cure of the world's sin, and the answers to the world'c cry for God. Nor is there any other to present Him to the world than the Christian church. Unless we are ready to confess that our previous missionary work has been all wrong we must carry on now that the fields are white unto the harvest.

The Christian church cannot afford to slacken her pace one whit in her missionary effort, especially since the sins of hatred, greed and selfishness are running rampant. To meet the demand that is upon us the Christian conscience for missions must be awakened. There is no greater work before the ministers of North Carolina this year than to revive the missionary spirit of the church. The urgent call to the board of missions gives to the Christian workers the incentive and the opportunity to face the issues squarely and give our people the privilege of making special gifts for missions. There is no alternative. The commission is "Go ye."

"Oh, man is man and man with man shall meet,
So taught the Son of Man, and at his feet
Bade us there learn the worth of human worth;
To see the man apart from race and birth.

The Master bids thee lose thy petty self
In service, and thy help to brothers give;
And thou shalt truly find thyself again,
'Twill be thy gain, and others too shall live."

Walter Patten.

LINCOLN AND LEE UNIVERSITY

The university that is to be built in Kansas City and dedicated to Christian education has attained its name. It is to bear the name Lincoln and Lee University. This name was enthusiastically adopted by the organization committee last Thursday evening after a speech by Rev. Marion Nelson Waldrip, D.D., a conspicuous figure in the Methodist Episcopal Church, South, and at present pastor of Central church, this city. Dr. Waldrip pointed to the meaning of these two names as expressing the ideals of Americans and of a truly American education, especially here, on the border, where North and South meet and blend; Lincoln, the incarnation of our common life, is simplicity and potentiality; Lee, the incarnation of hereditary culture, each supreme in ideals and in character. Bronze tablets of the two Americans will be placed in the halls of the new university, he said, as a "guidance to the people who will pass through the school." Bronze statues also will be placed in a conspicuous place on the campus. "The ideals and dreams of these two immortals shall become the ideals and dreams of all who shall pass through the portals of the new school."

The charter is now adopted. The trustees are elected, their names will be announced presently, when the acceptance of all has been assured. We open our columns for this great announcement. The Hewitt estate has now passed into the hands of the trustees in trust. The details for the drive for five million dollars are now being perfected, and preliminaries will be set up in the next few weeks. We reopen our columns to radio abroad this great announcement.—Central Christian Advocate.

LAYMEN REGIONAL CONFERENCE

The times and places of the Regional conferences are as follows:

January 18-19	Richmond, Va.
January 20-21	Raleigh, N. C.
January 25-26	Columbia, S. C.
January 27-28	Jacksonville, Fla.
February 1-2	Atlanta, Ga.
February 3-4	Birmingham, Ala.
February 8-9	N Jackson, Miss.
February 10-11	Shreveport, La.
February 15-16	San Antonio, Texas
February 17-18	Dallas, Texas
February 22-23	Oklahoma City, Okla.
February 24-25	Little Rock, Ark.
March 1-2	St. Louis, Mo.
March 3-4	Louisville, Ky.
March 8-9	Nashville, Tenn.
March 10-11	Knoxville, Tenn.

IF

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do.
Clothe with life the weak intent;
Let me be the thing I meant.
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.—Selected.

Mr. F. C. Woodward is superintendent of industrial, social, and educational work at Warsaw, Poland. He is from Springfield, Tennessee, and is supported by the First Methodist church of Birmingham, Alabama.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler ..... Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris ..... Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

PEACE AND GOOD WILL TO MEN

Another Christmas season has come and time has sped it away.

With the coming of the Babe at Bethlehem the angels brought the message of peace and good will to men, and Jesus is always with us that we may carry along not only the message of peace and good will, but to give the victory that peace and good will may be known to all peoples of every nation and every clime. For after all, it is peace and good will that the heart of the world is seeking; it is the joy that comes from bringing peace and good will to all men.

May the new year bring in world peace and good will among men everywhere.

HARVEST DAY OF MISSION SOCIETIES AT EDENTON STREET

An abundance of beautiful bright autumn leaves and lights shaded by sprays of the rich foliage, vases of st ately chrysanthemums and sweet music made a fitting setting for the Harvest Day exercises at Edenton Street church Sunday school rooms on Wednesday evening.

The observance of this day is annually kept by the missionary societies of Edenton Street church. As this is the season for an ingathering of harvesting of the fruits of the field, so is Harvest Day se taside for the ingathering or reports on the activities of the missionary societies.

There are four societies in the church, two adult, one young people's and one junior. Those presiding over the exercices Wednesday evening were the two chairmen of the adult societies, Mrs. A. Wray White and Miss Mary Pescud.

The services were opened by singing the hymn, "The Morning Light is Breaking." The pastor, Rev. W. A. Stanbury, then gave as a scripture reading "The Lord's Prayer." Afterward a prayer was offered for missions, and an offering taken for a young woman who is studying to be a missionary in foreign lands. Mrs. W. A. Wyatt and Miss Mamie Speas sang an appropriate duet.

The feature of the evening was a beautiful pageant depicting the activities of the societies. Mrs. Harold Glascock was the "reader" and gave the story of a discouraged missionary woman wandering into a church alone and asking herself the question, "Is life worth living?" The vision that met her view held her spellbound. She saw a table with tall lighted candles thereon and an open book. Seated by the table was a white roped figure with pen in hand. This character, "The Great Recorder," was taken by Mrs. W. A. Stanbury. Then appeared on the rostrum the other characters, taken by the officers and chairmen of the societies.

These introduced themselves to the Great Recorder and told of their accomplishments in the work. These characters bore armfuls of flowers, baskets of rich brown nuts, trays of luscious fruits, boughs of evergreen and sheaves of garnered grain, symbolic of the abundant and lasting results of the work of the missionary workers.

These officers and chairmen are as follows: Presidents, Mrs. A. Wray White and Miss Mary Pescud; recording secretaries, Mrs. C. A. Richardson and Miss Sallie Reece; tresaures, Mrs. R. W. Haywood and Miss Blanche Barringer; superintendents of mission study and publicity, Mrs. R. W. and Miss Flora Creech; superintendent of social service conference, Miss Vara Herring; local department, Mrs. P. T. Smith; superintendent junior soceity, Mrs. R. E. Barnes; superintendents young people, Misses Blanche Barringer and Miss Natalie Coffey; superintendent supplies, Mrs. E. B. Waddell and two little girls from the Methodist Orphanage; agents for the Voice, Mrs. Virtruvious Royster and Mrs. Ed Pescud; Missionary News, Mrs. Ed Brown. Albert Stanbury reported for the Marion Allison Eociety.

The last to enter was little Mildred Womble attractively bedecked with copies of the children's magazine,, the Young Christian Worker. After this impressive and inspiring picture the reader told of the discouraged woman, refreshed and encouraged, retracing her steps saying to herself, "Yes, life is worth living if not lived for self alone."

Interesting points were brought out by Miss Sally Reece regarding the Belle Bennett Memorial which is being built by Southern Methodists at Scarritt Bible School in Nashville, Tenn.

Miss Flora Creech gave reminiscenses of Miss Belle Bennett, and "Aunt Lucy" Cunningham as poineer missionary women.

Miss Vara Herring as conference social service superintendent made an interesting report of work done by the members of the societies, both in church work and work through other organizations. There has been a gain of about 100 members this year. Cameron Park group binging in the largest number. The mission study classes have grown in members and interest. There have been 5,600 visits made to the sick and strangers, trays and flowers sent to 2,500. Cash raised for all purposes amounts to about $12,000.

After these exercises were finished the doors of the ladies' parlor were opened and sandwiches and tea were sarved. Mrs. Stanbury and Mirs Wray White poured tea. The tea for the occasion was brought from China by Miss Frances Burkhead, a missionary home on furlough.

WOMEN'S BOARDS TO DISC PEACE

The federation of women's boards of foreign missions of North America will bein session at Atlantic City, N. J., January 1-11. The subjects to be discussed will be world peace, interracial relationships, the present situation in China, industrialism as it affects work for women and children, and the contribution of youth to the world enterprise. Among the speakers will be Mrs. E. n. Silverthorn, Mrs. Thomas Nicholson, Mrs. Robert E. Speer, Mrs. Charles K. Roys, Mrs. Daniel J. Fleming, Miss Mary Dingman, Mrs. Katherine Eddy, Miss Margaret Burton, Mrs. J. H. Warnshuis, Mrs. F. G. Cook, Mrs. Carrie Chapman Catt, and Miss Grace Yang.

FAMOUS MISSIONAY EIGHTY YEARS OL.

Dr. Arthur H. Smith, one of the best known Protestant missionaries in the world, recently celebrated his eightieth birthday at Tunghsien, China. Dr. Smith is credited by the newspapers with having been the author of the proposal that the United States return to China the unexpended portion of the Boxer Indemnity fund. He is more worthy of fame for having been the author of "Chinese Characteristics," one book that has remained authoritative for more than thirty years.

Western North Carolina Conference

CENTENARY WOMAN'S MISSIONARY SOCIE.

The year just closing has been one filled with labor for our Master's cause, and we would say with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

Our keynote for service has been co-operation and we have been delighted to extend our field for labor into the rural churches, and in co-operation with them have organized several new auxiliaries. These "new born babes" are nurtured and fostered by our circles, each circle being responsible for the life and reports of the society they have organized.

We are giving definite and personal co-operation among our negro groups. Nothing we have done is more productive of race friendship and the Christ spirit.

In the past Centenary church has had three ladies' organizations, and under the advice of our pastor and his much loved wife consolidation has been effected.

On November 30 all the organizatons of the women met en masse and organized into one body with one set of officers. This has been our plan before our central board for several years, and we feel happy to find our women willing to fall in line without a dissenting voice. All the old societies are represented on the new offici cil staff. We are looking toward the new year with a broad vision of intelligent service through prayer and labor as one great wheel guided and encouraged by a pastor in whose leadership we have all confidence.

We sent Christmas greetings to every woman in every organization in our conference. May God's presence fill you with joy through 1926.

Mrs. J. E. Cox, Cor. Sec.
Winston-Salem, N. C.

DR. JARRELL GIVES AN INTERVIEW

"Where did this 'hospital business' in our church start, anyhow?"

"It started with the Lord Jesus Christ, who told his church to disciple all nations, to baptize them, to teach them and to heal them."

"I don't mean that, I mean has the General Conference authorized it?"

"Yes, the General Conference of 1922 recognized the healing ministry as fundamental to New Testament Christianity and established the General Hospital Board to foster the movement."

"Well, where did this Golden Cross idea come from? Is it some of these independent schemes trying to ride the church?"

"No, it was authorized and named by the General Conference (1922) as an annual enrollment (like the Red Cross) to build up hospital funds, to care for free patients in our hospitals, and to partially finance the General Hospital Board."

"Has it done anything?"

"Yes, it has done well, where the pastors have given it a fair trial."

"Well, why should our church bother about hospitals? We have enough to do. Are other churches doing it?"

"The Roman Catholics have 725 hospitals; the Northern Methodists have 85; and the Southern Baptists have 25."

"Where is that General Hospital Board and who is its secretary?"

"Write to Charles C. Jarrell, Gentral Secretary, 416 Wesley Memorial Bldg., Atlanta, Ga., and he will send you Golden Cross buttons, pledge envelopes, leaflets, etc."

"Every pastor who fails to do this, now, is voting against the hospital cause. He votes to let the Catholics and the Baptists and the Masons take care of our sick."

"Every preacher who takes an offering between Thanksgiving and Christmas for the hospital cause and sends it to the Atlanta office votes to put his church in line with the example and command of Jesus; with the spirit of the age and in step with other progressive churches."

"What is the time set for the Golden Cross Enrollment?"

"From Thanksgiving to Christmas."

"When Jesus told the story of the Good Samaritan (who had hospitalized the wounded traveler) he concluded with the words: 'Go ye and do thou likewise.'"

THE NEW MYERS PARK METHODIST CHURCH

Advocate readers will recall in reading the appointments of Western North Carolina conference that a new charge was read out called Myers Park. That created a very little talk, as Charlotte Methodism is always growing. Few know that this organizatoin was not sponsored by any of the churches of the city, and when it came to organizing the congregation there were only tw omembers who could vote, the presiding elder and the pastor. The pastor nominated the board of stewards and other officers, and he and the presiding elder elected them. Approximately 80 members had signed up, which list has grown to about 125. The congregation was fortunate in getting Queens College auditorium to worship in, as well as musical talent from that institution. The congregation worshipped there just two months, when the new place of worship, in the forks of Queens road and Providence road, was ready. There is about an acre of land, on which was a large storehouse, built of stone and floors of tile. Architect Louis H. Asbury rearranged it, making an auditorium seating approximately two hundred, a pastor's study and seven Sunday school rooms. The house was given a warming Wednesday night, the 16th, and the congregation worshipped there Sunday, the 20th. Thus you will see that Myers Park Methodist church, the baby of the district, if not the conference, is already i nits own building on the ground the new church will be built on, has a location ideal in every way, and is expected to rival Hawthorne Lane in growth. Rev. C. Excelle is pastor, and Joe J. Akers (the prime mover for this church) is chairman of the board.

C. W. Hunt.

WEAVER COLLEGE ELECTION

During the past week Weaver College students have epressed their estimate of their outstanding fellow students in various particulars of college life. A nominating ballot was passed around, that each member of the college might express his or her opinion as to the leaders in various phases of student life. These ballots were canvassed to determine the two in each group who received the highest number of votes. The next day the school chose between the two nominees for each honor. The results were as follows:

The most athletic boy, Mr. Emory Lyda, '26, Weaverville.

The most athletic girl, Miss Sarah Ross, '27, Morganton.

The wittiest boy, Mr. Guy Hayes, '27, Lenoir.

The wittiest girl, Miss Nelle Harris, '26, Union Mills.

The most studious boy, Mr. John McNeill, '27, North Wilkesboro.

The most sudious girl, Miss Bonnie Gahagan, '27, Stackhouse.

The most interesting boy, Mr. Clinton Moreland, '27, Asheville.

The most interesting girl, Miss Rachel Staples, '26, Roopville, Ga.

The best looking boy, Mr. Ray Carpenter, '26, Cherryville.

The best looking girl, Miss Frances Penland, '27, Barnardsville.

The best speaker among the boys, Mr. Roy Blackwelder, '26, Concord.

The best speaker among the girls, Miss Elizabeth Carter, '26, Asheville.

The greatest asset to the college among the boys, Mr. William A. Hart, '26, Easley, S. C.

The greatest asset to the college among the girls, Miss Mary Ellen Powell, '26, Guilford College.

The neatest boy, Mr. Paul Butt, '25, Bakersville.

The neatest girl, Miss Nora Beam, '27, Cherryville.

The best all round student among the boys, Mr. C. R. Carpenter, '26, Cherryville.

The best all round student among the girls, Miss Annie Edwards, '26, Tryon.

X.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

SUNDAY SCHOOL CONFERENCE

Our first Sunday school conference for all interests of religious education promoted through the Sunday school is scheduled to be held at Tryon Street Mtehodst church, Charlotte, March 1, 2 and 3, beginning Monday night, March 1,and extending through the afternoon sessions, Wednesday, March 3. It is hoped that delegates from throughout the conference will represent every phase of our work. In addition to the mass meetings held evenings and mornings departmental sections representing the elementary department, the adolescent departments, the adult department and administrative department will hold sessions in the afternoons. Our conference will be a cross section clearing house of our entire program of work. It is hoped that the Conference Federation of Wesley Classes, which has met annually for seven years, will merge into this larger undertaking. The Sunday school conference will be composed of a delegated body and will be entertained on the Harvard plan.

GROWING

Since the meeting of our annual conference at Statesville in October four Cokesbury schools and five standard schools have featured our training program. The enrollment and credits in these schools have surpassed similar schools held last year. The Cokesbury school credits are as follows: Ansonville 15, Triplett 24, Ronda 6, Hudson 29.

A comparison of the credits earned last year and this year in the standard schools is hereby given. First is listed the name of the school, next the number of credits earned last year and following the number of credits earned this year:

Stanly County	44	52
Greensboro	150	131
Charlotte	192	240
Anson County	46	60
Winston-Salem	127	192
Total	559	675

LEADERS

It will be our purpose from time to time to give extracts from our Sunday school records made last year showing certain outstanding instances of good work accomplished. Below is given the charges whose Sunday schools registered an average attendance of 500 or more throughout last year:

Hominy Ct. (8 schools)	700
Hawthorne Lane, Charlotte	600
Thomasville Ct. (6 schools)	600
Trinity, Kannapolis	600
Main Street, Gastonia	587
West End, Winston-Salem	565
West Market St., Greensboro	562
Central, Asheville	556
Centenary, Winston-Salem	550
Belwood Ct. (5 schools)	550
Wesley Memorial, High Point	535
Central, Shelby	530
Catawba Ct. (4 schools)	525
First Church, Hickory	523
Burkhead, Winston-Salem	500

COKESBURY SCHOOLS

The following splendid Sunday school workers have earned a certificate of credit on the Cokesbury training course, "The Small Sunday School —Its Plans and Work":

Ronda School.

Miss Bertha Crater, Rev. W. J. Miller, Dr. S. L. Perkins, W. E. Sale, Fred Sale, P. H. Satterwhite.

Hudson School.

Miss Hettie Bolllinger, Miss Ruth Bryant, R. B. Bush, Mrs. R. B. Bush, Miss Bergie Bush, Miss Clara Clapp, C. E. Conley, Mrs. C. E. Conley, Mrs. Jessie Hatley, Mrs. B. B. Hayes, E. T. Hickman, Mrs. E. T. Hickman, Glen T. Hickman, J. Ivey Hickman, H. B. Huss, C. M. Prestwood, Mrs. C. M. Prestwood, Fred Prestwood, Miss Maggie Prestwood, Miss Viola Prestwood, Rev. Paul R. Rayle, Mrs. Paul R. Rayle, J. I. Roberts, Mrs. J. W. Roberts, Miss Nellie Schell, Miss Mae Schell, Miss Mamie Sullivan, Miss Dannie Sullivan, Fred Sullivan.

WESLEY CLASSES

Since our last report the following splendid Wesley classes have joined our conference federation:

Belle Bennett Wesley Class, Ogburn Memorial, Winston-Salem.

Young Woman's Wesley Class, Bethlehem, Pleasant Garden circuit.

Church Helpers Wesley Class, Glen Alpine.

Susanna Wesley Class, Pleasant Garden, Pleasant Garden circuit.

Adult Wesley Class, Pleasant Garden, Pleasant Garden circuit.

John McLain Wesley Class, Sylva.

True Wesley Helpers, Centenary, Winston-Salem.

Wesley Helpers, Centenary, Winston-Salem.

Livingston Wesley, Centenary, Winston-Salem.

Lillian Wesley Class, Centenary, Winston-Salem.

Sunshine Wesley, Rhodhiss.

THANK YOU

Rev. P. R. Rayle, the hustling pastor of the Hudson circuit, writes as follows:

"We certainly did enjoy having Brother Evans with us. I feel that he has helped us a great deal. Every one who took the course has praised it to the highest. Keep him at work. I believe his work is going to prove a great blessing to our small Sunday schools when once the pastors of our country charges have realized their Sunday schools can be improved."

CELEBRATING CHRISTMAS

Among the many fitting Christmas celebrations in our Western North Carolina conference the celebration at First church, Lexington, stands out as most noteworthy. Throughout an entire week both the church building and the beautiful "Methodist Hut" have been used by the various departments of the church. Beginning a week before Christmas "parties" were given to the cradle roll, beginners, primary, junior and intermediate-senior departments respectively. At the church a beautiful illustrated pageant entitled "The Children's Messiah" was given by Rev. W. R. Shelton, pastor, and Miss Eva Minor, choir director, together with other splendid talent in the church. The various departments of the Sunday school contributed liberally in a white gift service held the Sunday before Christmas. These gifts together with those from other Sunday schools and organizations of Lexington were collected at the "Methodist Hut" two days before Christmas and from there distributed on a town-wide scale to those whose Christmas cheer needed stimulating. Thus our Methodist Sunday school at Lexington, headed by its splendid pastor, Rev. W. R. Shelton, and its energetic superintendent, George L. Hackney, has done a great part in presenting true Christmas greetings both to its own membership and to the town in general.

North Carolina Conference

"Without Him, not one step over the threshold; with Him, anywhere!"

"HAPPY NEW YEAR"

Many have been the greetings, "Happy New Year," and well it is that this expression of good will has been so unusual. It means a lot to feel that we have many friends and that these friends are interested in our happiness. We pause here at the threshold of this new year, however, to reflect that happiness depends upon more than the mere wishes of well-meaning friends. We are thinking that happiness is conditioned largely upon unselfish service. So our wish for you and for ourselves is that we may all give yourselves this year, in a more complete way than ever before, to the challenging task of making our Sunday schools real schools, ourselves "workmen that needeth not to be ashmed," and of leading pupils—boys and girls, men and women—into a vital relationship and fellowship with the Master. If we do this, we believe that genuine happiness will be ours in 1926.

PREPARE FOR EVANGELISM

Let all our Sunday school workers remember that by action of the General Sunday School Board the first three months of the new years are to be devoted especially to a campaign of evangelism in the Sunday schools of Southern Methodism. The plan may be secured from our office or from Dr. John W. Shackford, General Secretary, 810 Broadway, Nashville, Tenn. Secure the information, make such adaptations as your situation demands, and then, as has been suggested, be certain that "the spirit of life is within the wheels."

OUR OWN CONTRIBUTORS

The January numbers of our Sunday schoo literature contain timely articles by several members of the North Carolina conference. In the January "Sunday School Magazine" is an article by Rev. W. W. Peele on "Our Main-Line Purpose," and one by Rev. C. B. Culbreth on "Making Personal Preparation for the Evangelistic Campaign." In this same issue is, also, an article by Mr. L. C. Walsh, assistant superintendent of Grace Sunday school, Wilmington, on "The Evangelistic Campaign in Grace Church School." In the January "Adult Society" Rev. O. W. Dowd has written on "Adult Evangelism in the Sunday School." All of these articles are readable and thought provoking. They ought to stimulate much interest in the evangelistic campaign in the Sunday schools of our own conference and throughout Southern Methodism. We believe they will. Read them.

OUR SUPREME AIM

"The supreme aim of the Sunday school is to bring men and women and boys and girls to know Jesus Christ in a vital way. Accomplish whatever else we may, if we fail to make Christians out of our scholars, we have failed to do our biggest job. The goal will be attained and the purpose will be realized only as those whom we teach are led into a vital religious experience. This purpose should be clearly realized by the pastor and the superintendent and the teachers working in the school." Thus writes Rev. W. W. Peele, whose article on "Our Main-Line Purpose" appears in the January "Sunday School Magazine."

OPPORTUNITY AND CHALLENGE

The The board of missions has turned over the entire support of our work in Europe to the Sunday schools. Whether that work has to cease or whether it goes on to minister to the spiritual needs of a distressed continent depends upon the Sunday schools.

While Southern Methodist Sunday schools are responding to the appeal for help in Europe ,they are also being shown the opportunity for strengthening the "home base" and extending the Sunday school into unoccupied fields. On December 1 there were twelve annual conferences that had adopted the "Dual Extension Plan," supporting the European work and each sending a man into its home field. In our own conference Rev. L. V. Harris is at work.

This plan is being accepted as a real opportunity and a thrilling challenge. Writing of the need for strengthening the home base, the superintendent of a Sunday school in the extreme eastern section of our conference says:

"It touches a very vital spot here, because it gives us some hope that our great need might be partially filled, at least." He describes the great need of which he speaks and adds, "This is surely a cry from Macedonia."

Schools following this plan will contribute to the extension of the Kingdom at home and abroad and, at the same time, awaken a greater and more intelligent interest in the cause of missions throughout the world. Let us see to it that Missionary Day is observed once a month and that the offering is sent to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C., to be used, on a fifty-fifty basis for home and foreign work.

REV. E. C. MANESS EARNS TWO

Rev. E. C. Maness earned two units of credit in the standard training course last year, instead of one as was erroneously recorded in these columns recently. We are glad to make the correction. Which leads us to say that it is our purpose this year to keep a record and publish a list of all preachers, preachers' wives, and superintendents taking credit in training work. Is it too much to expect each preacher to take at least one course? One hundred and fifteen did it last year. Rev. E C. Durham, of Cedar Grove, heads the new list.

MISS KEENE AT FLETHER'S

Miss Keene visited Fletcher's Chapel Sunday school last Sunday afternoon, observing the work and making suggestions as to the improvement of the work of the school. Mr. A. M. Carpenter is the superintendent, and Rev. W. F. Craven, the pastor.

EARN COKESBURY CREDITS

The following persons earned credit in "The Small Sunday School" in the Cokesbury training school held by Rev. L. V. Harris at Cedar Grove December 6-11: Mrs. R. W. Anderson, Mr. J. S. Compton, Rev. E. C. Durham, and Miss Renecca Liner. Several others attended but did not complete the course for credit.

ADOPT DISTRICT PROGRAM

Pastors, lay leaders and district stewards of Wilmington district, meeting in Wilmington recently, adopted a definite program and set up goals for the new year. A report of this meeting, mailed out by Rev. H. A. Humble, presiding elder, and Bro. W. A. McGirt, district lay leader, contained the following reference to Sunday school work:

"The Sunday school interests were discussed and the churches are to be asked to give more attention to the training of teachers, to the vital matter of missionary training and giving in the schools, and to the Program of Work, in order that all our schools may be brought to the highest possible point of efficiency."

1926—S. S. LESSONS—1926

Arnold's "Practical Commentary," $1.00. Peloubet's "S. S. Notes," $1.90. Snowden's "S. S. Lessons," $1.25. Tarbell's "S. S. Teachers' Guide," $1.90. Torrey's "Gist of the Lesson," 50c.

Dummelow's "Bible Commentary," $3.00.

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BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all communications for this column to Rev. W. Arthur Barber, 1207 North Hamilton, Street, High Point, N. C.

"PEPPY PARAGRAPHS"
By W. A. B.

Christmas without the Christ-spirit is a mere vacation or holiday; with the Christ-spirit it is a season of happiness and rejoicing.

The old year is slipping fast away. See that the new one is laden more richly with the things that mean fuller, better life.

If you could not go to Memphis, see that Memphis comes to you. Have your church or district delegate impart at least a part of the inspiration received while there.

The Epworth League is more than an organization—it is an institution.

The world has a new chance once each generation—from the cradle.

THE MEMPHIS CONVENTION

As the Advocate comes from the press there are assembled in Memphis, Tenn., 5,000 young people, representing the Southern Methodist Church, and church schools. Never before in the history of the church has an assemblage of such magnitude and significance been attempted. Fortunate indeed are those who are in attendance. The object of the convention, to use the words of those in charge, is "To bring a selected representative group of young Methodists face to face with Jesus Christ as Saviour and Lord, that they may know his mind and will in relation to the outstanding problems which youth faces in the modern world and may commit themselves to do his will in every relation of life."

The general committee voted that the convention "shall be so organized and conducted that it shall be neither regional nor institutional, but church-wide and topical. Speakers are not to be selected on the basis of locality, nor are topics for addresses and discussions to be so stated and treated as specially to further any of the church agencies as such—that is to say, the program is to be constructed from the standpoint of the needs of youth and the mission of the church."

"It may be clearly seen that this is not a meeting for the purpose of recreation or pleasure. A program has been prepared, which will tend to bring our young people into such attitude, and impart such knowledge as will send them home with a new vision. A rejuvenated, reconsecrated church should result. The committee has this to say of the program:

"The heart of the convention will be the program. It may be safely predicted that never before has there been presented to the youth of any church a program of such range and significance. It will be built from the standpoint of the needs of youth in the modern world; it will be comprehensive in the sense that it will avoid presenting one aspect of the Christian program to the neglect of other important phases of life; it will be constructive, keeping always to the front the solution of the difficulty as well as its portrayal; it will be daring. Underlying all will be the conviction that Jesus and his way of life offer the only adequate way out for our generation. Over all and through all will be the presentation of Jesus Christ as Lord and Master."

Our church has truly taken a forward step that will be far-reaching in its influence in Christian work everywhere.

STATESVILLE DISTRICT EPWORTH LEAGUE UNION MEETS

The third quarterly meeting of the Statesville District Epworth League Union was held at Central church, Mooresville, on Friday evening, December 18, at 8 o'clock, with the president, Mr. M. S. Smith, of Hickory in the chair.

In the absence of the secretary, Miss Leola Hefner, Mrs. Florence Brown was elected assistant secreary and filled the secretary's place.

Rev. A. L. Aycock, pastor of Central church, Mooresville, conducted the devotional exercises, after which he extended a hearty welcome to the visiting leagues. Music was furnished by the Mooresville orchestra.

Rev. W. Arthur Barber of High Point, the new field secretary, was introduced and delivered an excellent address on league work. Those present were highly pleased with the new secretary.

After Brother Barber's address there was a short business session. The first thing to come before the house was a bill from the Mooresville Enterprise, which was ordered by the union to be paid. Next came the payments on the district secretary's salary. The following chapters paid: Broad Street, Statesville, 93 cents; First church, Hickory, $1.08; Davidson, 76 cents; West View, Hickory, 53 cents; Central church, Mooresville, $1.50; Race Street, Statesville, 37 cents; total, $5.17.

The following leagues answered to the chapter roll call: First church, Hickory, 2; West View, 2; Davidson, 14; Cornelius, 1; Mooresville, Central, 27 seniors, 20 intermediates; Broad Street, Mooresville, seniors 16, intermediates 9, juniors 5; Broad Street, Statesville, 4; Race Street, Statesville, 1; East Hickory, 9; Vanderbury, Mooresville, 1; Jones Memorial, Mooresville, senior 10, juniors 1; Triplets, 2; Race Street, Statesville, intermediates, 1.

Mrs. R. M. Stafford, Statesville district secretary, announced that there would be two efficiency institutes this year—one at Hickory, to begin January 18, 1926, for the northern part of the district, and one at Mooresville for the southern part of the district. No arrangement as to date was made for the latter. Dr. D. L. Mumpower of Nashville, Tenn., will be one of the speakers at Hickory. Dr. Mumpower served as a medical missionary in Africa for a number of years.

At this time Rev. W. A. Barber asked permission to introduce his wife and two children (by photo). Permission was granted and it is hoped that he can be persuaded to bring the originals the next time we meet.

The committee on the banner and trophy cup made their report. It was decided to give the banner to the chapter having the largest per cent of members present at the meeting of the district union. Mrs. Stafford made a motion that the efficiency chart be used as a basis for the award of the trophy cup. Rev. R. M. Stafford offered as an amendement that one feature be the largest attendance of the active roll in attendance on the union meeting. Both the motion and the amendment were adopted. The old committee was continued with the exception of Mrs. Boggs who was appointeu in place of Mr. Roberts.

The president next called for invitations for the next meeting. Broad Street, Statesville, Highland and Davidson extended invitations. It was unanimously decided that we meet next at Davidson the third Friday night in March.

After the benediction all retired to the league room, where refreshments were served by the members of Central League.

Florence M. Brown,
Assistant Secretary.

North Carolina Conference

Kindly mail all your communications for this page from the N. C. Conference to Wilbur C. Ormond, Hookerton, N. C.

THE NEW YEAR

Tomorrow is the new year. Tonight at twelve o'clock there will be many people up to see the old year out and to welcome the new year into being. This celebration is the usual custom. It means that we hate to part with the old year, but at the same time we are glad to have the new year here.

When it has arrived, just what are we going to do with it? Are we going to let it slip by us, 365 whole days go by without at least 52 of them meaning something worth while to us? Or are we going to catch a new vision of a goal out in the future there ahead of us, seize each day with a new grip and a new faith, and search out among the many things that come our way the very best that will make us the men and women that we would be? The new year has been born for us. Are we going to use it for our betterment, or are we going to let it just mean that we are one year older than 365 days ago? Learn to live with the days.

"God hath not promised
Skies ever blue,
Flower strewn pathways
Always for you
Goth hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But he hath promised
Strength from above,
Unfailing sympathy,
Undying love."—Exchange.

RESOLUTIONS

Most of us like to make New Year resolutions. It is going to be time before very long to resolve that we will be better and make the world brighter, and many other things. Many times we fall down in the keeping of our resolutions. But we do learn that from a study of ourselves just what our weaknesses are. It is a strengthening of ourselves. We are at least aware of the things we fail in. We know what to do in order to make ourselves grow more in the right way. It is just the retouching of our lives by concentrated thought and effort that we really arrive into the kingdom of God. It is done day by day and not in the twinkling of an eye. We just naturally grow into God's kingdom. We would occasionally scratch the soil, and set new earth around the tender plant in the garden. Why not occasionally rake away the crusts of bad habits from our lives, set new faith in ourselves, resolving to keep out the poisonous things to Christian living, and thereby grow into a better Christian? Let us resolve.

AT THE DAWNING OF THE YEAR

May hopes burst into flower;
May vanished cares and answered prayers
Rejoice each passing hour.

I hope a blessed New Year
May glorify your way,
And that you'll make some heart, some life,
The happier for your stay.
I wish you a happy New Year!
I pray its course may bring
A calm contentment to your heart—
Life's richest offering.
May briefs be few, may friends be true,
Waiting near by are tears to dry,
And troubled hearts to soothe,
Lips to caress and hands to press,
And roughened ways to smooth.

God grant a happier New Year
May gladden this dear earth,
Because in your heart and in mine
Kind thoughts have gentle birth.
I trust that when the year shall wane
Our lips may softly say
Some sweet joy thrives in other lives
Because we passed their way.

—Alice M. Aiken.





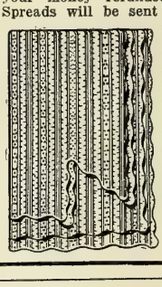
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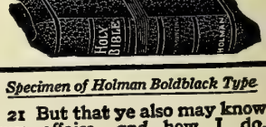


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Mrs. Mattie Jenkins ..... Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ..... (here designate the bequest) .....

Sincere Appreciations—There are many of our friends throughout the conference who have remembered our children during the Christmas holidays. Various gifts have added to their happiness Such tokens of love from so many friends go to show what a big place our children hold in the affections of the people of the North Carolina conference I want each and every one who has added to the pleasure of our children to know that their gifts have been highly prized and sincerely appreciated by our entire family. I wish all who have contributed towards the happiness of our family could have spent some time here and seen for themselves just how much their gifts were enjoyed.

* * * *

One Thousand Dollar Gift—Our dream is coming true. For the past several years I have tried to put on the hearts of our people the necessity of erecting a building on our campus for small children under five years of age for which no provision has ever been made. Generous friends here and there have responded to the appeal which I have made from time to time. Just a few days before Christmas Mr. and Mrs. G. A. Allen, of New York City, sent us $1000 towards the erection of this much needed building. Mr. Allen is a North Carolinian by birth and is chairman of the Duke Foundation. Mrs. Allen is a niece of the late J. N. Cole, and a sister of Mrs. Norwood Boyd, of Warrenton, whose husband is one of our honored trustees. Last Christmas Mrs. Allen sent me a check for alike amount. The North Carolina conference, the board of trustees, and all the orphanage family are grateful to Mr. and Mrs. Allen for their gift to the Baby Cottage fund. It is sincerely hoped that others will send contributions for this worthy object.

* * * *

Christmas—Another joyous Christmas has come and gone. It brought its usual good cheer. Not a child in the home was forgotten by the good women of Edenton Street Methodist church. For many years the circles of Edenton Street have given our children their Christmas wishes. These presents represent quite an outlay of money. In most instances the children express a wish for something that is useful. To each member of the circles our boys and girls wish to express their sincere appreciation. Mrs. I. M. Procter takes the lead in this beautiful service, and all the other ladies of the circles give her their wholehearted support. It is impossible for them to know the full meaning of their loving ministry to our dear children.

It would not seem like Christmas at the Methodist Orphanage without the presence and messages of two of our most devoted friends, Messrs. Joseph G. Brown and Josephus Daniels. Since the Home was founded these staunch friends always come out and contribute their full measure of the real Christmas spirit.

* * * *

Louisburg—Four of our girls by special invitations sang at the eleven o'clock service in the Methodist church at Louisburg on Sunday before Christmas. They received a warm welcome and their message through song was a real inspiration to the large congregation. Brother O. W. Dowd, the beloved pastor, presented the claims of the orphanage on the occasion and secured most of his orphanage assessment for this conference year. He is following up the service and expects to secure the balance due of the ten per cent assessment. Dowd is not only a good preacher, but has fine executive ability. It is the part of wisdom to begin early after conference looking after the business side of the church's life. It is impossible in these strenuous days when there are so many important and urgent matters calling for our attention to look after all of them during the latter part of the conference year. The wise pastor begins at once to plan his entire year's work, and he always wins success in whatever field he labors. Consecration, zeal, perseverance and good business judgment will build up any pastoral charge both financially and spiritually.

* * * *

Trinity Church—Our Orphanage has a big place in the hearts of the members of Trinity church, Durham. Rev. W. W. Peele, the beloved and successful pastor, is one of our enthusiastic trustees. Long before he became a trustee he had won an abiding place in the hearts of our great family. During his five years' pastorate at Edenton Street, Raleigh, he never lost an opportunity to visit us and to bring sunshine and gladness with him. Because of his love for us and the deep interest that Trinity takes in our home, the singing class was delighted to render service to the congregation on Sunday night, December the 20th. This splendid church is one of the finest in the South Our singing class was at its best, due to the warm welcome extended and the beautiful surroundings. A large number of friends expressed themselves as being highly pleased with the sacred concert and the conduct of the children. We believe that the visit of the class will stimulate a still greater interest on the part of the church in our beloved Methodist Orphanage. We are happy to number this congregation and pastor among our real friends.

THE PEOPLE RUSHED IN AT MAIDEN

"Blessings are falling 'round us like the summer showers." God's good people surely make this a pleasant world in which to live. This is our experience.

Since coming to Maiden we have been living over again history of the past with many added extras. As we grow older our appreciations grow stronger and our love is more intense. No one could feel homesick or in the wrong place living among the good ptople of Maiden. We were not only received most cordially by the ladies at first, but all along great thoughtfulness has been shown us. A few nights ago the Methodist people rushed into the parsonage through every door, filling the rooms with Christmas cheer and the kitchen with many months' supply of food. Many, many thanks to every one of them.

Our church work here is starting off nicely. A junior league with forty-six members has been organized with Mrs. J. E. McSwain superintendent. Our Children's Home assessment has been paid in full.

The reports at our first quarterly conference show an improvement over last year—as much being paid in the first quarter as was paid the first and second quarters last year.

Sixteen new members have been received into the church the past quarter.

Bro. J. E. Abernethy has won the hearts of our people by his strongly intellectual and deeply spiritual sermons. We enjoy having him in our home and we like him in the pulpit, from which he presents the truth so clearly and in such a simple style that the ignorant and the lettered alike hang upon his words.

Rev. and Mrs. J. E. McSwain.

PRAISE ACCORDED DR. W. E. ABERNETHY OF FIRST BAPTIST CHURCH

Sunday morning Dr. W. E. Abernethy preached to a large congregation at the First Baptist church on the text, "Speak, for Thy Servant Heareth," or Speak, for Thy servant is listening.

After the introduction of the tragic story of Eli, who had advised Samuel to speak the words of the text, Dr. Abernethy said his subject was "A speaking God and a hearing man." He said, "God is not dumb, but it is we that are deaf." He said that the most wonderful invention of the present day is the radio, but inorder to listen we have to tune in, so we have to tune ourselves to the Eternal. God is speaking just as truly today as ever—in numberless ways He speaks. Nature proclaims God. Even Darwin said, "Who can look upon Mount Blanc and not believe in God?" Wordsworth saw God in a flower, Byron called the sea the mirror of God and Napoleon, on hearing some skeptics talk, pointed to the stars saying, "Gentlemen, who made those?" We hear God speak in history, then we hear Him speak in conscience and best of all, we hear Him speak through His prophets and in later days, through His Son.

Mrs. B. Frank Mebane was present and heard this sermon, declaring she heard no finer sermons in London, Paris or New York. Visitors who are competent judges from Lexington, Durham, Charlotte, New York and other places, speak in the highest terms of the pastor of the First Baptist church, congratulating the church on having a minister of such ability, whose sermons are classics, full of inspiration and information.

This church has been most fortunate in having to serve them two of the finest preachers in the South, Dr. W. E. Abernethy and Dr. J. J. Taylor. Should there be any adverse criticism to him, it would be like a guide in Europe of a masterpiece of art, "Madame, this masterpiece is not on trial, but it is you who are on trial."

The doctor's large and attentive audience showed their appreciation for the finest.—Leaksville News.

LETTER FROM BROTHER H. C. BYRUM

The days come and go and the year comes to an end. More than two months have passed since the last benediction was pronounced before the annual conference.

The wise medical men had passed sentence on my anatomy during the years and had generally agreed that there was not much wrong. Yet there seemed to be a downward trend of my vitality. The year had been rather trying. Some advised that I stay in line; others said not. For twenty-three years I had marched with the procession without a murmur or complaint. When I got to conference and looked the brethren over I could see that time and struggle were cutting furrows in the faces of many. Some were there with their summer coats on, while others wore their last conference suits, but some were well attired in new clothes. All in all they compose the greatest army that ever marched on God's battle field. If you have never attended a conference with some expectation of dropping out of the regular work for a rest or otherwise, you have not yet experienced the emotion that moves within as the routine of the conference drags wearily along from day to day, while all the unsolved problems revolve in your mind. No man can tell why a preacher with a family to send to school never fits a college church, neither can it be fathomed why so many good parsonages are unoccupied or filled with small families, while large families are asked to live in small and inadequate ones. These questions can not be answered and it is useless to raise any issue here. When it comes to caring for a family in this day of demands, I can speak as one who has first hand information. It calls for the best that is in a man.

I have no grievance at the blessed old church. It sent a faithful old circiut rider to the humble country home where I was reared and baptized me in my mother's arms. It threw its hallowed influence around me in those days when we are prone to go wrong. It opened its doors to me when I was thirteen. It heard my cry when I said that the good Father had called me to its sacred ministry and upon me that solemn commission was placed. I have striven to keep it spotless and at the end of my twenty-third year I march up to my Master's feet and say, bless God I have not brought a reproach upon thy holy cause.

It is pleasant to be here with Dr. E. K. McLarty and his great church. Wesley Memorial is one of the best. More than one hundred have joined since conference. The largest communion service I ever attended was last Sunday at 11 o'clock.

The Peacock Bible class, taught by Dr. Dred Peacock, assisted by Prof. Sam Davis, is an inspiration and I attend it with profound delight. Yet I only sit and listen, while there is a strange urging within that I should be out somewhere trying to do some good. One brother has said to me that he is five hundred dollars in on some new work in the city, another said call on me and I will make a donation and get others. So on every hand the cry is heard, and if the good Lord gives me back my full health by early spring I will be in the active work.

I have written these few lines, hoping that the editor might find space in his most excellent paper to let me say that I really feel that I am getting well.

HOMINY CHARGE

I am asking for space in the Advocate for a few lines from Hominy charge.

On December 6 Brother H. C. Sprinkle, our presiding elder, held our first quarterly conference at the Pleasant Hill church. He preached an excellent sermon at the 11 o'clock hour.

The good ladies of the church spread a delicious picnic dinner, after which we met and transacted the business of the quarterly conference.

The outlook for a good year is encouraging. Hominy charge is composed of eight churches. Each one has an active Sunday school the year round.

We also have three Epworth Leagues, four ladies' aid societies and one missionary society. Let me say our ladies are on the job all the time, doing something either for the church, parsonage or community.

Well, this is Christmas night and some of the charges did not forget their pastor and his family but remembered with their gifts, which we appreciate very much. We hope to be of some service to them in our Master's work. A. L. Latham, P. C.

NO GLOOM AT JONESBORO

After giving substantial tokens of appreciation to Rev. B. E. Stanfield, my predecessor, for four years of faithful work, the Jonesboro people have left nothing undone to make it pleasant and comfortable for the new pastor. A china closet has been built in the parsonage, the walls calsomined and floors painted and druggets laid—to the amount of over $100 worth.

Besides all these things, for fear that there might be one gloomy spot in the heart of the pastor's family, the Jonesboro and Broadway people came to the parsonage with bundles and packages of various kinds, till every vestige of a cloud on the preacher's face had disappeared. Jonesboro has not sounded any uncertain note, and we take fresh courage, confidently looking forward to a pleasant and profitable year under the leadership of the great Head of the church. O. I. Hinson.

THE CHURCH CABINET

By P. L. Cobb.

The highest efficiency is impossible in the local church with the present official board. Something must be found to take its place, and the sooner it is found and begins to function, the sooner will we do a higher type of work.

The Board of Stewards.

Once upon a time, when we had no Sunday school, Epworth League, Woman's Missionary Society, social service or evangelistic committee—in fact, no church departments as we know them now, when the preacher combined in his person and work all these modern agencies of church efficiency except the collecting agency—this very necessary factor, the board of stewards, was given and assumed practically the entire supervision of the church.

It was made up of leading laymen, was easily accessible, functioned quickly and for its day, effectively. Now, however, the Sunday school has become the largest and in many respects the most important organization of the church. Anywhere from five to one hundred of the most active members of the church are at work in its highly complex organization. It works through a council and under the quarterly conference. Its problems are delicate and vitally important.

Should the Sunday school be subject to the management of a board of stewards many of whom do not attend, very few if any, are members of the council, the directing body of the school, and who as a whole are ignorant of its progress and of its needs? It is very apparent that in any body that speaks as the representative of the church the Sunday school should have a voice. As a rule, the superintendent is not even a member of the board of stewards.

What is true of the Sunday school for the church? I do not refer now to the church or quarterly conference, because the vital matters of the church is also true of the Epworth Leagues (senior, intermediate, and junior), the woman's missionary societies, and other departments. Should their representatives be denied a place on any executive committee that presumes to speak are usually discussed and passed upon before they reach either of these, and they merely register what has already been determined, usually by the pastor and the board.

The board of stewards has functioned, for lack of something else, as an executive body. It deserves credit for the effective work it has done, but it has ceased to be representative of the departmental work of the church. Is there a possible executive force in the church that has the power to function easily and quickly as an advisory body, and in addition is thoroughly representative? I think so. Then what is it, and how shall it be found?

The Church Cabinet.

The heads of the various departments furnish at once the answer. These are natural advisers of the pastor and together can constitute the best informed and most efficient cabinet the pastor can possibly find anywhere. The lay leader, with the chairman of the departments of lay activities—evangelism, social service, and missions—the Sunday school superintendents, the presidents of the woman's and young woman's missionary societies, the presidents of the senior and the superintendent of the junior league, the chairman of the board of stewards, the chairman of the lay speakers, the district stewards, chairmen of the Christian literature committee, and the secretary of the quarterly conference. Others could be added as new departments are formed for church activities.

This body has been found by experience to comply with the requirements of an efficient cabinet to co-operate with the pastor in the direction of all the affairs of the church that are of general interest. The personnel is well informed on every phase of the work of the church. It has the advantage of informing the head of every other department, so that instead of overlapping and working at cross purposes there can be a division of the work and hearty co-operation by all the departments in the work of every other department.

If this arrangement were adopted officially, it would advance the progress of the church wonderfully. The board of stewards under this plan becomes the financial department and is represented by its chairman. This gives the pastor an official advisory board, as the President of the United States has his in the cabinet. What would be thought of a plan to make the secretary of the treasury and his helpers the sole advisers of the President, leaving out the other departmental heads? This is exactly what we are doing in practice.

It would be an easy matter for the General Conference to formulate a short statement embodying everything necessary to give to the pastor this most efficient and much needed help. It would not interfere with the council of the Sunday school, the cabinet of the league, or the executive committee of the woman's missionary society, but would enable them to work more efficiently and harmoniously and would, in fact, be in line with them, giving the pastor what the head of each department has, an official advisory body. In the meantime there is nothing to hinder the pastor's calling together these heads of departments and taking advantage of their advice and counsel.

An Aid to Correlation.

In addition to giving the pastors an efficient advisory body, the cabinet would put the work of each department under one body, which is really representative of the church and which would correlate the missionary, social service, evangelistic, financial, educational and all other connectional interests that are now overlapping and lead up to the proper correlation of the connectional boards.

Give the Cabinet a Trial.

Try this out in your church. Let the cabinet meet monthly and have a free hand in discussing and planning for the work as a whole. Let each representative put the plan through in his department. Find the weak points that have hindered the church from an all-round work. Avoid all jealousies. Put the whole church back of the prayer meeting, the Epworth League, the Sunday school, the woman's missionary society, the lay activities, the board of stewards, the Christian literature committee, the missionary committee, the Christian education committee, and all special movements, and a new day will dawn for your church.

PRINCIPLES UNDERLYING SOCIAL SERVICE

By Bishop James Cannon, Jr.

In opening the Conference on Social Service at Lake Junaluska, Bishop James Cannon, Jr., discussed "What is the adequate social program of the church? What is the relation of the church, that is, of its individual and its organized membership to the life about it?"

He used as a text "Bringing into captivity every thought to the obedience of Christ." He declared that the record of the ages shows mankind to be a mass of hero worshippers. Indeed one of the best methods to study history is to study the biographies of the men who have made history. We speak of the age of Socrates, of Plato, of Aristatle, of Descartes, of Kant, of the Scottish School of Philosophy, of the age of Pericles, of Michaelangelo, of Raphael, of Murillo, of Rubens, of Remgrandt, of Turner in art; of Sheridan, Kean, Booth, Irving, and Terry on the stage; of Demosthenes, of Cicero, of Burke, of Fox, of Pitt, of Patrick Henry, Clay and Webster in oratory; of Alexander, of Caesar, of Napoleon, of Lee, of Jackson, of Foch in war; of Paul, of Augustine, of Calvin, of Luther, of Knox and of Wesley in church life; in short the rank and file of men and women are a body of disciples, indeed we may say that every man either has or is looking for a master whom he can follow.

Paul's Master.

To St. Paul the hero of the ages is Christ. Christ is the Master of men. Christ is the King of His subjects. Christ is the Lord of life. He uses many forms of speech to express His attitude, but He has only one great idea; "Lord, what wilt Thou have me to do?" was his first utterance after he had recognized his risen Lord on the road to Damascus. Immediately he placed at the command of his Lord all his redeemed time and powers. Later on he cried out, "From henceforth let no man trouble me, for I bear in my body the **stigmata** (that is the slave brands) of the Lord Jesus." He was absolutely at the disposal of his Master. In our text he uses the figure of a captive, but a willing captive, voluntarily, eagerly "bringing into captivity every thought to the obedience of Christ.

Why Not Christ?

May I emphasize to the young men and women here this morning who are consciously or unconsciously seeking a great Master, and who will inevitably sooner or later give their allegiance to some Master, the indusputable fact, that Paul's hero and Master has become the outstanding and unapproachable figure of the ages. Heroes and masters there are in every realm of thought and action, but here is the incomparable, the flawless, the appealing, the soul stirring, the dominant Master of the thought and action of all time. Other personalities stand out viviedly and affect the century in which they live, but their influence steadily wanes. But of Him it can truly be sung:

"Crown Him the Lord of years,
The Potentate of time;
Creator of the rolling spheres;
Ineffably sublime."

Biographies of other persons are written, are read and become comparatively obsolete. The story of His life is told in city, town and countryside daily throughout the world, and is printed and distributed in larger numbers every year than any other book on any other person or subject. His majestic figure stands out with ever-increasing lster and compelling power as the decades and the centuries go by.

What Christ?

What is St. Paul's conception of the Christ to whom he brings "into captivity every thought?" Did Paul think of Jesus simply as the greatest of all teachers, the highest posible example, the most perfect pattern by which to shape life? In Paul's thought Christ was all of that, but He was far more. He was not the "fairest flower of humanity"; He was not simply the finest, most beautiful character the world has ever seen; He was not Divine, simply in the sense that He had a larger endowment of the divinity which is in all of us.

Paul's Christ a Saviour.

No, Christ was first and foremast to St. Paul what the angels' song on the Judean Hills that first Christmas night declared Him to be, "Behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day a Saviour, which is Christ the Lord." Paul believed that all men are sinners, lost and undone, deserving of condemnation, but that Jesus Christ, the Son of God, because of the great love wherewith He loved us, came into the world "To seek and to save the lost," that He did take upon Himself the just punishment for our sins, that He "bare our sins in His own body o nthe Cross," that he completed his redeeming work by rising from the dead, flooding the world with

(*continued on page sixteen*)

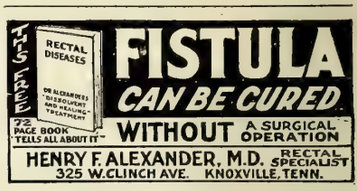
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Our Little Folks

THE FIRST CHRISTMAS TREE

By Eugene Field.

Once upon a time the forest was in a great commotion. Early in the evening the wise old cedars had shaken their heads ominously and predicted strange things. They had lived in the forest many, many years; but never had they seen such marvelous sights as were to be seen now in the sky and upon the hills, and in the distant village.

"Pray tell us what you see," pleaded a little vine; "we who are not as tall as you can behold none of these wonderful things. Describe them to us, that we may enjoy them with you."

"I am filled with such amazement," said one of the cedars, "that I can hardly speak. The whole sky seems to be aflame ,and the stars appear to be dancing among the clouds; angels walk down from heaven to the earth, and enter the village or talk with the shepherds upon the hills."

The vine listened in mute astonishment. Such things never before had happened. The vine trembled with excitement. Its nearest neighbor was a tiny tree, so small it scarcely ever was noticed; yet it was a very beautiful little tree, and the vines and ferns and mosses and other humble residents of the forest loved it dearly.

"How I would like to see the angels!" sighed the little tree, "and how I should like to see the stars dancing among the clouds! It must be very beautiful."

As the vine and the little tree talked of these things, the cedars watched with increasing interest the wonderful scenes over and beyond the confines of the forest. Presently they thought they heard music, and they were not mistaken, for soon the whole air was full of the sweetest harmonies ever heard upon earth.

"What beautiful music," cried the little tree. "I wonder whence it comes."

"The angels are singing," said a cedar; "for none but angels could make such sweet music."

"But the stars are singing, too," said another cedar; "yes, and the shepherds on the hill join in the song, and what a strangely glorious song it is!"

The trees listened to the singing, but they did not understand its meaning; it seemed to be an anthem, and was of a Child that had been born; but other than this they did not understand. The strange and glorious song continued all the night; and all that night the angels walked to and fro, and the shepherd-folk talked with the angels, and the stars danced and caroled in high heaven. And it was nearly morning when the cedars cried out, "They are coming to the forest! The angels are coming to the forest!" And, surely enough, this was true. The vine and the little tree were very terrified, and they begged their older and stronger neighbors to protect them from harm. But the cedars were too busy with their own fears to pay any heed to the faint pleadings of the humble vine and the little tree. The angels came into the forest, singing the same glorious anthem about the Child, and the stars sang in chorus with them, until every part of the woods rang with echoes of that w ndrous song. There was nothing in the appearance of this angel host to inspire fear; they were clad all in white, and there were crowns upon their fair heads and golden harps in their hands; love, hope, charity, compassion and joy beamed from their beautiful faces, and their presence seemed to fill the forest with a uivine peace. The angels came through the forest to where the little tree stood, and gathering around it, they touched it with their hands, and kissed its little branches, and sang even more sweetly than before. And their song was about the Child, the Child, the Child that had been born. Then the stars came down from the skies and danced and hung upon the branches of the tree, and they, too, sang that song—the song of the Child. And all the other trees and the vines and the ferns and the mosses beheld in wonder; nor could they understand why all these things were being done, and why this exceeding honor should be shown the little tree.

When the morning came the angels left the forest—all but one angel, who remained behind and lingered near the little tree. Then a cedar asked: "Why do you tarry with us, holy angel?" And the angel answered: "I stay to guard this little tree, for it is sacred, and no harm shall come to it."

The little tree felt quite relieved by this assurance, and it held up its head more confidently than ever before. And how it thrived and grew, and waxed in strength and beauty! The cedars said they never had seen the like. The sun seemed to lavish its choicest rays upon the little tree, heaven dropped its sweetest dew upon it, and the winds never came to the forest that they did not forget their rude manners and linger to kiss the little tree and sing it their prettiest songs. No danger ever menaced it, no harm threatened; for the angel never slept—through the day and through the night the angel w atched the little tree and protected it from all evil. Oftentimes the trees talked with the angel; but of course they understood little of what he said, for he spoke of the Christ who was to become the Master; and always when thus he talked, he caressed the little tree, and stroked its branches and leaves, and moistened them with his tears. It all was so very strange that none in the forest could understand.

So the years passed, the angel watching his blooming charge. Sometimes the beasts strayed toward the little tree and threatened to devour its tender foliage; sometimes the woodman came with his axe. intent upon hewing down the straight and comely thing; sometimes the hot, consuming breath of drouth swept from the south and sought to blight the forest and all its verdure; the angel kept them from the little tree. Serene and beautiful it grew, until it was now no longer a little tree, but the pride and glory of the forest.

One day the tree heard someone coming through the forest. Hitherto the angel had hastened to its side when me approached; but now the angel strode away and stood under the cedars yonder.

"Dear angel," cried the tree, "can you not hear footsteps of someone approaching? Why do you leave me?"

"Have no fear," said the angel, "for He who comes is the Master."

The Master came to the tree and beheld it. He placed His hands upon its smooth trunk and branches, and the tree was thrilled with a strange and glorious delight. Then He stooped and kissed the tree, and then He turned and went away.

Many times after that the Master came to the forest, and when He came it was always to where the tree stood. Many times He rested beneath the tree and enjoyed the shade of its foliage, and listened to the music of the wind as it swept through the rustling leaves. Many times He slept there, and the tree watched over Him, and the forest was still, and all its voices were hushed. And the angel hovered near like a faithful sentinel.

Ever and anon men came with the Master to the forest, and sat with Him in the shade of the tree, and talked with Him of matters which the tree never could understand; only it heard that the talk was of love and charity and gentleness, and it saw that the Master was beloved and venerated by the others. It heard them tell of the Master's goodness and humility—how He had healed the sick and raised the dead and bestowed inestimable blessings wherever He walked. And the tree loved the Master for His beauty and His goodness; and when He came to the forest it was full of joy, but when He came not it was sad. And the other trees of the forest joined in its happiness and its sorrow, for they, too, loved the Master. And the angel always hovered near.

The Master came one night alone into the forest, and His face was pale with anguish and wet with tears, and He fell upon His knees and prayed. The tree heard Him, and all the forest was still, as if it were standing in the presence of death. And when the morning came lo! the angel had gone.

Then there was a great confusion in the forest. There was a sound of rude voices and a clashing of swords and staves. Strange men appeared, uttering loud oaths and cruel threats, and the tree was filled with terror. It called aloud for the angel, but the angel came not.

"Alas," cried the vine, "they have come to destroy the tree, the pride and glory of the forest!"

The forest was sorely agitated, but it was in vain. The strange men plied their axes with cruel vigor, and the tree was hewn to the ground. Its beautiful branches were cut away and cast aside, and its soft, thick foliage was strewn to the tenderer mercies of the winds.

"They are killing me!" cried the tree; "why is not the angel here to protect me?"

But no one heard the piteous cry—none but the other trees of the forest; and they wept, and the little vine wept, too.

Then the cruel men dragged the despoiled and hewn tree from the forest, and the forest saw that beauteous thing no more.

But the night wind that swept down from the City of the Great King that night to ruffle the bosom of distant Galilee, tarried in the forest awhile to say that it had seen that day a cross upraised on Calvary—the tree on which was stretched the body of the dying Master.

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching heart and burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door;
Go thou and succor him.

Thy neighbor? 'Tis that weary man
Whose eyes are at the brim,
Bent low with sickness, care and pain;
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem,
Widow and orphan helpless left;
Go thou and shelter them.

Where'er thou meet'st a human life
Less favored than thine own,
He is thy neighbor in the strife,
Thy brother, or thy son.

Oh, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery—
Go share thy lot with him.

—Anonymous.

Negro caller at hospital: "I came to see how mah fren' Joe Brown was gettin' along."

Nurse: "Why, he 's getting along fine; he's convalescing now."

Negro: "Well, I'll just sit down and wait till he's through."

Teacher: "Fred, give me a sentence using chagrin and detest."

Fred: "Why did chagrin at me wen I flunked detest?"

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JOYFUL CHRISTMAS WITH EDENTON METHODIST

Edenton Methodists have had a joyful Christmas. From the least tot in the Sunday school to the oldest person in the church—all here had a good time.

This year the exercises for the children were held in the church for the first time since the community Christmas exercises were inaugurated about six years ago. The children enjoyed a real old time treat from the hands of Santa Claus under the shadow of a beautiful Christmas tree. Professor Stanage and his orchestra supplemented by a duet and mixed quartet furnished the music for the tree and treat for the school.

Christmas morning the congregation witnessed another beautiful service in the church auditorium. Professor Stanage played for the services. Mrs. Will-Etta Smith sang "The Holy City" voluntary, and Mrs. H. A. Tharson sang "Abide With Me" for offertory. The pastor, Rev. J. Vincent Knight, spoke 15 minutes on "The Gift of God's Love" and followed the message with the Holy Communion. A large crowd attended in spite of the fact that the services were held from 7 to 8 a. m. on Christmas morning.

This church has another great treat coming January 3 and 4—a Sunday school institute under the leadership of Dr. D. W. Sims of Raleigh and Prof. D. W. Donaldson of Washington, N. C. Dr. Sims will speak at 11 a. m. on the 3rd in the absence of the pastor, who will be in the Memphis conference, and the institute program will cover the afternoon and night of the 3rd and 4th, closing with the night session.

The stewards of this church have accepted the quota of the missionary special and the pastor will raise it as a special. The work bids fair for the year—and Edenton should have a good year.

TWO BOYS FOUND CHRISTMAS JOY ON CEDAR GROVE CIRCUIT

On Christmas eve the most unexpected pounding of our lives took place. After two days of driving and collecting from the large membership of Walnut Grove church two young men, Mr. Newby Jordan and Mr. Gorman Wilkerson, came driving up to the parsonage with two heavily loaded cars with steaming radiators and wheels covered with red mud. They showed the signs of their efforts. Their muddy cars told the tale. And then what was inside the cars told the tale. They brought to us the bountiful gifts of that splendid community. We thanked them as best we could, the pounding being so severe and sudden and without the least warning. They drove away with smiles on their faces, ready for the Christmas joys in the homes and elsewhere; and they had already had found joy in that splendid service. God bless the boys and the people whom they represent—the entire Walnut Grove community.

Besides this good pounding we have recently had another. That was from the good people of Cedar Grove church, just after conference. They are here close by and they are almost every day remembering us in some good way. We thank them so much. They make us to rejoice to be among such people.

We are ready, I trust, for a great year's work. Remember us at Cedar Grove when you pray.

E. C. Durham, Pastor.

NOTICE TO LAYMEN

Below is a small schedule for some district lay and missionary conferences for some of the districts. It is earnestly desired that lay leaders, members of boards of stewards, Sunday school workers and all who are interested in the forward movement of the church will attend these conferences. We want to do what we can towards increasing the interest of our entire membership in the work of the church.

The following is the schedule that we want to call attention to at this time:

Waynesville district conference—Tuesday, January 12, in the First Methodist church, Waynesville.

Asheville district conference—Wednesday, January 13, in the First Methodist church, Asheville.

Marion district conference—Thursday, January 14, in the First Methodist church, Morganton.

Shelby district conference—Friday, January 15, in the First Methodist church, Gastonia.

At each of these meetings there will be a group of speakers to make the program worth while. It is purposed to hold a central meeting of this kind, from which meeting it is hoped that there will be gotten inspiration for other meetings of a like character to be held in other portions of the district.

Make it a point of attending your district meeting.

Chas. H. Ireland,
Conference Lay Leader.

FROM COLERIDGE

The Christmas tree and entertainment was a success at Concord church in Coleridge. The program was real interesting and splendidly rendered—a real credit to those who had it in charge. The tree was beautiful and loaded with presents. The most interesting to the writer were the things with his and Mrs. Starr's name on which were many nice gifts, even to one five dollar bill. And when the tree was cleared a large box filled with all kinds of nice things to eat, some of everything kept in a grocery store, with a sack of flour on top of the box—and the names of Rev. and Mrs. H. F. Starr called for this gift. Not a pounding, but a load of groceries for the parsonage. One man carried the flour and two others followed with the box of groceries into the parsonage. Surely there is a Santa Claus, and he came to the Methodist parsonage this year.

The good people of Coleridge know how to make a pastor feel good and know how to show their love for him. Wherever we go we find good people. May we be able in the coming year to feed the people from the Word of God as bountifully as they have ministered to the necessities of our bodies. Many thanks from us both. H. F. Starr.

NEW CHURCH AT GLEN ALPINE TO COST $20,000

Just a few words from Glen Alpine. We moved from Winston-Salem here November 3. The ladies of the missionary society received us at the parsonage with a bounteous dinner spread on the table. At night the members of the church came in with a generous pounding. We have had gratifyingly large attendance at our services, and the congregations are increasing in size. One week ago we began a campaign to build a new church and now considerably more than half the sum necessary has been subscribed. Enthusiasm is fine, and we expect to begin construction when winter is past. The building will be of brick veneer type, using handsome face brick, and will cost approximately $20,000, this low cost being due to the presence of large lumber and building supply dealers in our congregation. We expect to have a good church and Sunday school plant by the middle of the year.

The people here have treated us very kindly, and we hope and expect to have a great year's work together for the Master Brethren, pray for us.

John Cline.

FOR SALE

Four acres of land with six-room house and outhouses, adjoining campus of Rutherford College. A quick buyer can secure this desirable property at a bargain. Address W. E. Hauss, China Grove, N. C.

A NEW YEAR PRAYER

O Holy Lord our God,
We humbly come to Thee!
Sincerely do we pray
In deep humility!
Remove each evil thought
And every ill desire,
And make us true and pure!
Dwell Thou alone
Within our hearts!
Help us love Thee
With all our mind and strength!
And our neighbor as ourselves!
Help us render service true
For every passing day
To Thee, our Holy Lord,
And every soul we may!
And this for all we pray,
For our own loved ones dear
And every human soul!
For church and school and state,
For all our country wide,
For every nation far and near,
For all the coming year
And all the after days!
We pray for Jesus' sake! Amen.

James Monroe Downum.

TAR RIVER CIRCUIT

It is my desire that each one on Tar River circuit who had a part in helping to buy a range for the parsonage should know just how very much I appreciate it. It is hard to find words to express my gratitude, but I can say thank you over and over again.

This range, which is a useful gift, was needed badly. Mrs. H. A. Woodlief, one of Kittrell's thoughtful members, saw this need and sought aid from the other churches to present the appreciated range now in use. Ladies worked at each church, I'm sure, and through their efforts they succeeded in making the preacher's wife extremely happy on Christmas.

May God's blessings be upon you all who had a part in giving the gift, for which I am so grateful.

Mrs. J. C. Williams.

SPIRITUAL VIEWPOINT

Hell is without music.

Faith is a bond of union.

Selfishness creates enemies.

Sainthood belongs to age.

You never lose an act of love.

Reception means expression.

The face of love never scowls.

Love will dissolve your enemies.

Only a saint can see good in others.

Limitation is often a springboard to immortality.

You cannot destroy the poison in the water by painting the pump.

The mule has gone out of vogue but his kicking has not as yet disappeared.

Do not carry your sins; lay them aside.

A living epistle always comes from a loving apostle.

When faith goes to church the preacher is always helpful.

Every man is a sort of a postoffice. He can give out only that which he receives.

O members of the Church of Christ, I salute you as soldiers of the Army of the Prince of Peace! You are followers of a leader who says, "Put up your sword, for all they that take the sword shall perish with the sword." You have enlisted in a great campaign which is not to end until war has been banished from our world. When men and women unite with the Tabernacle, the first thing they are asked to do is to partake of the communion. In this they swear allegiance to their Commander, the Prince of Peace. The bread and wine are memorials of a Man who gave Himself a ransom for many, who surrendered His life at the hands of force, that reason might rule the world.—Dr. Charles E. Jefferson, in Zion's Herald.

"Friendship is the opportunity for service. He has most friends and keeps them most securely whose life most contributes to the good and happiness of others."

Presiding Elder's Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland, Asheville, N. C.
FIRST ROUND

January

Spring Creek, Fairview, 11 2-3
Marshall-Hot Springs, 3 and night 3
Saluda-Tryon, Saluda, 11 10
Hendersonville, night 10
Rosman, Rosman, 11 17
Brevard, night 17
Leicester, Leicester, 11 23-24
Bethel, night 24
Sandy Mush, Brick Church, 11 30-31
Chestnut Street, night 31

GREENSBORO DISTRICT
J. B. Craven, P.E., 508 Summit Ave., Greensboro, N.C.
FIRST ROUND

January

Reidsville, 11 3
Bethel, night 3
Randleman, St. Pauls, 11 10
College Place, night 10
Gibsonville, Gibsonville, 11 17

MARION DISTRICT
E. O. Cole, P. E., Marion, N. C.

January

Bostic, Oak Grove, 11 3
Spindale, Alexander, 7 3
Old Fort Circuit, Ebenezer, 11 10
Old Fort, 7 10
Marion Circuit, Murphy's Chapel, 11 17
Marion Mills, Clinchfield, 7 17

MOUNT AIRY DISTRICT
E. W. Fox, P. E.
FIRST ROUND

January

Danbury, Davis Chapel, Sun. 11 3
Walnut Cove, Walnut Cove, p.m Q. C. & nigth... 3

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
SECOND ROUND

January

Ronda-Roaring River, Roaring River, 11 3
Moravian Falls, Beulah 9-10
North Wilkesboro, 11 17
Wilkesboro, Wilkesboro, 11 24
Boone, Blowing Rock, 11 31

February

Todd, Todd 6-7
Avery, Pine Grove 13-14
Elk Park, Cranbury, night 14
Watauga, Valle Crucis 20-21
Creston, Big Laurel 27-28

March

Warrensville, Clifton, 11 6
Helton, Helton, 11 7
Jefferson, Smithport 13-14
Laurel Springs-Transon 20-21
Sparta-Walnut Branch 27-28

SALISBURY DISTRICT
Z. Paris, P. E., Salisbury, N. C.
FIRST ROUND

January

First Church, Salisbury, 11 3
Park Avenue, night 3
Spencer Central, 11 10
North Main, night 10
Yadkin-Rowan, Yadkin, night 13

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

January

Dallas, Dallas, 11 3
Maylo, night 3
Smyre, 11 10
Park Street, night 10
Rock Springs, Denver, 11 16-17
Gastonia, Main St., night 17
Goodsonville, 3 and 11 23-24
Trinity, night 24
South Fork, Wesley Chapel, 11 30
Lincoln Ct., Pisgah, 11 31
Lincolnton, night 31

February

Mt. Holly, 11 7
Lowell, South Point, 3 7
West End, night 7
Lowesville, Snow Hill, 11 13
Stanley, Iron, 11 14
Belmont, Maint St., night 18
Polkville, Rehobeth, 11 20
Shelby Ct., El Bethel, 11 21
Lafayette St., night 21
Crouse, 11 27-28
Cherryville Ct., Bethlehem, 3 28
Cherryville, night 28

March

King's Mountain, night 3
Cramerton, 11 7
McAdenville, night 7
Belwood, Lawndale, 11 13
Shelby, Central, 11 14
Lessemer, Concord, 3 14
Franklin Ave., night 14
East End, night 17

STATESVILLE DISTRICT
J. E. Abernethy, P. E., Box 274, Statesville, N. C.
SECOND ROUND

January

Huntersville, 11 3
Shepherd, Vanderburg, 3 3
Midway, night 3
Cleveland, 11 10
Cool Springs, Cool Springs, 3 10
Olin, Olin, night 10
Hudson, Hudson, 11 17
Dudley Shoals, Grace, 3 17
Rhodhiss, night 17
Statesville, Broad St., 11 24
St. John, 3 24
Elmwood, night 24
Mooresville, Central, 11 31
Jones Memorial, 3 31
Mooresville, Broad St., night 31

February

Hickory, First, 11 7
Hickory Circuit, 3 7
Westview, night 7
South Lenoir, Harpers, 11 14
Lenoir Ct., Colliers, 3 14
Whitnel, night 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P. E., 1084 W. Fourth Street, Winston-Salem, N. C.
FIRST ROUND

January

Welcome, Midway, 11 2-3
Ardmore, Ardmore, night 3
Thomasville Ct., Fairview, 11 9-10
Trinity, Trinity, night 10
Oak Ridge, Oak Ridge, 11 17
Central Terrace, Central Terrace, night 17
Ogburn Memorial, Ogburn Memorial, 11 24
Forsyth, Mt. Tabor, 3 30-31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

January

Milton Ct., Milton, 11 1
Leasburg, Bethel, 11 2-3
Brooksdale Ct., Brooksdale, 11 9
Long Memorial, 11 10
East Roxboro, Grace, night 10
Hillsboro Ct., Eno, 11 15
Cedar Grove Ct., Cedar Grove, 11 16-17
Carr, night 17
Person Ct., Lea's Chapel, 11 22
Burlington Ct., Mt. Vernon, 11 23
Front St., Burlington, 11 24
West Burlington, night 24
Mt. Tirzah Ct., Mt. Tirzah, 11 30
Webb Avenue, 11 31
Calvary, night 31

February

Yanceyville Ct., Yanceyville, 11 6
Rougemont Ct., Sylvan, 11 7
Trinity, night 9
Durham Ct., Duke's, 11 13
Carrboro Ct., Carrboro, 11 14
Chapel Hill, 3 14
Duke Memorial, night 16

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

January

Gates, Zion 2-3
North Gates, Kittrells 3-4
Chowan, Anderson 9-10
Edenton, night 10
Perquimans, Winfall 16-17
Hertford, night 17
Currituck, Zion 23-24
Moyock, Moyock 30-31

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville, N. C.
FIRST ROUND

January

Fayetteville, Camp Ground 3
St. Paul, St. Paul, night 3-4
Glendon, Fair Promise 9-10
Siler City, Siler City, night 10-11
Steadman, Cokesbury 15
Bladen, Windsor 16-17
Roseboro, Bethel 18
Goldston, Goldston 23-24
Sanford, night 24-25
Elizabeth, Trinity 30-31

February

Lillington, Lillington ..... 7 & 8 p.m.
Jonesboro, Broadway, p.m. ..... 7 & 8 a.m.
Mamers, Woodside 13-14
Parkton, Parkton, night 14-15

NEW BERN DISTRICT
J. W. Wooten, P.E., 187 Middle St., New Bern, N. C.
FIRST ROUND

January

Grifton-Sharon, a.m. 3
Queen Street, p.m. 3
La Grange-Hickory Grove, a.m. 9
Snow Hill, a.m. 10
Centenary, p.m. 12
Dover, a.m. 16
Seven Springs-Beston, a.m. 17
Oriental, a.m. 24
Hookerton, a.m. 31
Ocracoke, in January.

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January

Edenton Street 3
Millbrook, Pleasant Grove 8
Four Oaks, Four Oaks 9-10
Benson, 7:30 10
Oxford Ct., Bethel 16
Oxford, 11 17
Granville, Stem, 7:30 17
Kenley, Kenley 23-24
Selma, 7:30 24
Creedmore, Creedmore 30-31
Franklinton Ct., Wesley, 2:30 31

February

Princeton, Princeton 6-7
Smithfield, 7:30 7
Tar River, Ebenezer 13-14
Franklinton, 2:30 14

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

January

Laurinburg, 11 3
Red Springs, night 6
West End, Hoffman, 11 9-10
Rowland, Rowland, 11 13
Maxton, 11 17
Rockingham, night 17-18
Aberdeen-Vass, Aberdeen, 11 23-24
Raeford, Raeford, 11 27
Troy, 11 31
Montgomery Ct., Troy, 2:30 31

February

Lumberton, 11 7
Lumberton Ct., E. Lumberton, 3 7
Robeson, Trinity, 11 13-14

WILMINGTON DISTRICT
H. A. Humble, P. E., Wilmington, N. C.
FIRST ROUND

January

Kenansville, Kenansville, a.m. 3
Faison and Warsaw, Faison, p.m. & a.m. 3-4
Jacksonville-Richlands, a.m. & p.m. 10
Carver's Creek, Council, a.m. 17
Hallsboro, Wannanish, 3 p.m. 17
Wallace-Rose Hill, Rose Hill, a.m. & p.m. 23-24
Magnolia, Magnolia, a.m. 24
Town Creek, Bolivia, a.m. 29
Shallotte, Concord, a.m. 30-31
Southport, Southport, p.m. 31

February

Maysville, Maysville, a.m. & p.m. 6-7
Swansboro, Swansboro, a.m. 7

WELDON DISTRICT
S. A. Cotton, P. E., Weldon, N. C.
FIRST ROUND

December

Northampton, Jackson, 11 31

January

Rich Square Chg., Rich Square, 11 2-3
Conway Chg., Conway, night & 11 3-4
Halifax Chg., Halifax, 11 6
Battleboro-Whitakers, 11 10
Enfield, night 10
Norlina Chg., Norlina, 11 16-17
Warrenton Chg., Warrenton, night & 11 17-18
Weldon, night 20
Middleburg Chg., Middleburg, 11 24
Warren Chg., Sarepta,, 11 30-31

WASHINGTON DISTRICT
S. E. Mercer, P. E., Washington, N. C.
FIRST ROUND

January

Aurora Ct., Aurora, a.m. 2-3
Washington, night 6
Robersonville Ct., Robersonville, a.m. 10
Tarboro, night 10
Vanceboro Ct., Epworth, a.m. 16-17
Rocky Mount Ct., Marvin, 3 p.m. and a.m. 23-24
Rocky Mount, First Church, night 24
Elm City, a.m 31
Farmville, night 31

February

Bath Ct., Bath, a.m. 7
McKendree Ct., McKendre, a.m. 14-15
Wilson, night 15
Fremont, Beamans, a.m. 21-22
Stantonsburg Ct., Stantonsburg, night 22
SpringHope Ct., Springhope, 7:30 p. and 11 a.m. 27-28
Nashville, night 28

IN MEMORIAM

Bertha Lena White was born January 16, 1883. She was married on August 24, 1898, to Edward E. Hassel. To this union seven children were born, five of whom are living—Ida, Eva, Francis, Edgar and little Johnnie.

Sister Hassel led an unassuming life of devotion to her home and children—the character was more that of Martha than of Mary she served. Converted to God early in life, she walked with Him in this lowly way to the end. The last years of her life were filled with suffering. Her affliction was asthma. On the morning of December 24, 1925, the family found her with little Johnnie peacefully asleep in her cold arms, but she was "asleep in Jesus." Presumably without a struggle and while in peaceful sleep her soul had wended its way to God.

To the father, step-mother, brothers, sisters, husband and children we extend our sympathy and prayers.

The funeral was held in Jamestown church and interment was made in Hickory Grove cemetery.

J. E. Womack.

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IN MEMORIAM

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite wisdom has removed from our midst one of our faithful stewards, Brother W. A. Grady, who died September 10, 1925; therefore be it resolved:

First, That while we, the members of the board of stewards of the Mt. Gilead Methodist Episcopal Church, South, feel keenly our great loss, we bow in humble submission to Him who woeth all things well.

Second, That we extend our heartfelt sympathy to his bereaved loved ones and pray God's blessing upon them in their loss of a good husband and father.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate, the Montgomerian and a copy to the family.

L. L. Ross,
O. C. Burton,
For Board of Stewards.

RESOLUTIONS OF RESPECT

With sad hearts we, the members of the Maysville Woman's Missionary Society of the M. E. Church, South, wish to express our sorrow at the passing of our much loved member, Mrs. B. B. Collins, nee Miss Kate Gillette. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well, even though we miss her cheerful face and friendly greeting.

Second, That we shall always cherish the memory of our dear sister whom God in His wisdom has taken from us.

Third, That we extend our love and sympathy to her family and loved ones and pray that God will comfort and bless them in this hour of bereavement.

Fourth, That a copy of these resolutions be sent to the family and the North Carolina Christian Advocate.

Signed:
Woman's Missionary Society.

BENSON—On the morning of November 13, 1925, the soul of Zacheus Benson left its earthly abiding place to go to the place of rest, prepared for it by a loving heavenly Father. The immortal soul gone to its rest, the mortal body was tenderly laid to rest in Soule cemetery.

Mr. Benson was born in Hyde county January 9, 1858. He was a brother of the late Rev. J. M. Benson of the N. C. conference.

He was married to Miss Mary Watson December 6, 1882, and for forty-three years she was indeed a faithful and loving wife, sharing the storms of life as cheerfully as the sunshine of prosperity. To this happy union were born five sons and three daughters. One son died in infancy and a daughter in early womanhood, just as she was finishing her college career.

With this good man religion was no mere profession, but a profound reality. His life was not characterized by any particular feats of brilliancy, but its force and influence was steady and strong and true. He was uncompromising in what he believed to be right. Quite and unassuming in his life, he went his way and did his work, not to be seen of men, but of God.

In early manhood he joined Soule church, and he put into this church all the consecrated service he could give. His ambition was not selfish but holy. He was a friend to his pastor, one upon whom his pastor could depend for any service which he could possibly render. Mr. Benson lived near the church and his comfortable home was often a haven of rest to the minister.

The charm that was most distinctly his own and that endeared him most to those who knew and loved him best, was his devotion to the loved ones of his home—that home now so desolate without his dear presence and watchful care.

His warm and ready sympathy and help in time of sickness and in trouble was a noble trait of his character and he will be greatly missed in the community by many loving friends. The children left behind have the heritage of the beautiful example of his spotless life. And to us who are left here let this sweet spirit go before us in the paths of service, and the influence of his life be stamped upon us indelibly.

I cannot say, and I will not say
That he is dead. He is just away!

With a cheery smile, and a wave of the hand,
He has wandered into an unknown land.

And left us dreaming how very fair
It needs must be, since he lingers there.

Think of him as faring on, as dear
In the love of There as the love of Here.

The touches of his hands have strayed
As reverently as his lips have prayed.

Think of him still as the same, I say;
He is not dead—he is just away!

A Friend.

PRINCIPLES UNDERLYING SOCIAL SERVICE

(*continued from page twelve*)

the light of the resurrection morning. The Christ whom St. Paul saw on the Damascus road, who gave him his commission to be an apostle ,to whom he surrendered himself as a slave, to whom he pledged to bring every thought into captivity, is a loving Saviour, whose love is guaranteed by His sacrificial death on the cross.

The Apostles' Creed Is Pauline.

The Apostles' Creed expresses St. Paul's conception of Christ. He was indeed "His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day he arose again from the dead and ascended into heaven, and sitteth on the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead."

The Christ of Methodism.

In this connection I will quote an extract from the Episcopal Address to the last General Conference of the Methodist Episcopal Church in Springfield, Mass., 1924, concerning its belief in Jesus Christ: "And in Jesus Christ, His only begotten Son; not in a divine exemplar, not in a God-filled man merely; not in a religious genius, than whom there is none born greater among the sons of man, but in Lord of glory, God manifest in the flesh, coeternal and one in God-head with the Father, who for the redemption of the race, was born as to his humanity by the power of the most High of the Virgin Mary, and by His death upon the Cross made a full, perfect and sufficient sacrifice for the sins of the whole world. He is the effulgence of the only mediator between God and man. He is the redeemer of the world. He is the giver of eternal life, the dispenser of the power and grace of the Holy Spirit. He is the rock and refuge of His people, the ruler of the ages, the final and Almighty judge of the earth, the King of kings, the Lord of lords, who shall reign for ever and ever."

It is to such a Christ to whom St. Paul declares we must come "bringing into captivity every thought." Any lower conception than his is unworthy and utterly useless. He is first and foremost our Divine Lord and Saviour, and then of necessity he becomes our teacher and our example. He cannot be our example unless he is first our Divine Saviour, for if He is not our Saviour, He is an imposter; i. He not our Divine Saviour He has tr practice an awful, heartless decep upon the whole race concerning most vital interest of our hearts.

I beseech you, my young friends, do not draw back in pride and self-sufficiency from this picture of a Saviour seeking the lost. Heed the warning of St. Paul, "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ." The philsophy of the world may tell you to take Christ as a teacher and an example, to follow in His footsteps and become like Him, but will give you no power to do this. But Christ Himself will tell you as He told Nicodemus, that man does not simply need a new great teacher, but that "except a man be born again, he cannot see the Kingdom of God"; that as "Moses lifted up the serpent in the wilderness even so must the Son of Man belifted up, that whosoever believeth in Him should not perish, but have everlasting life. He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light has come into the world, and men love darkness rather than light because their deeds are evil."

A Lost World.

It is this conception set forth by our Lord Himself, gladly accepted and ably and persistently taught by St. Paul and the other apostles, which must dominate the thought and the attitude of the church to the unsaved world, in which that church is located, and in which it is to bear witness to the truth. **All methods, all activities, all programs for the betterment of society on the part of the church must be based upon the fundamental teaching of Jesus Christ and of His apostles that the world is lost, that the world lieth in wickedness, and that the final regeneration of society must come through the regeneration of the individuals which make up society.**

Individuals and the Social Order.

There is much vague and loose talking and writing concerning the "Kingdom of God," the "Christianizing of the Social Order," and there seems sometimes to be almost a latent antagonism toward any emphasis upon the preaching of individual salvation in much of the talking and writing concerning the bringing in of the Kingdom of Christ on earth. But it must be clearly and frankly recognized that Jesus Christ must become Lord and Master of the individual souls of men and women who make up society before He can become Lord and Master of the Social Order, established and maintained by society, composed of those same individual men and womenmen. The operations and activities of the Social Order cannot be dominated by Christ, except as the individuals who compose society and determine the Social Order are personally dominated by Him. No Scriptural or even logical statement of the gospel of the Kingdom of God can minimize the absolute necessity of the preaching of repentance and faith to the individual. The translation into the Social Order of the teaching of Jesus Christ concerning the duties and obligations of human brotherhood is manifested in two ways: theoretically, by the agreement of society upon certain standards of ideals. And we agree that the adoption and declaration and sometimes the legalizatiion of such standards, is a great gain. But actually such standards and ideals are valuble only in proportion as individauls composing society have been brouht "into captivity every thought into obedience to Christ." And only thus can the Soical Order finally be entirely transformed and become indeed the Kingdom of God on earth.

What ... ocial Program?

... I wish now to de- ... as I can that the ... urch should realize ... accept the opportunity and ... sibility of the great masses of the followers of Jesus Christ to make their unified influence effective in securing the application of the teachings of Jesus to the entire social order. The relation of the individual to Christ is that of a redeemed soul to its redeemer. How shall that redeemed apply the teachings of Jesus to the world in which it is living? "Ye are the salt of the earth," "Ye are the light of the world." The Master we serve demands that His followers shall sweeten and preserve from corruption the world in which they live and give light to earth's remotest bound. Followers of Jesus must be dominant in all their relationships in life by the principles laid down by Christ as characteristic of the Kingdom of God. I cannot do more than indicate in a general way the various forms of social service.

Family Life.

Were I to be inclined to strike a doleful note this morning, I should say that one of the most terrifying things in social life today is the apparent disintegration going on in the family life of our nation. I have in recent years traveled in very many countries. My opinion, based upon such observation as I have made, is that family life is disintegrating more rapidly in the United States than in Canada, Great Britiain, the Scandinavian countries, Germany, Switzerland, or even France and Italy. We are moving with such break-neck speed in our progress of activity for children that presently parents will have no obligations to their children but to feed and clothe them. No part of our social life is in need of more thorough consideration than the family. The divorce evil is filtering through every statum of society, disrupting of necessity the homes where its blight may fall. We have one divorce for every seven marriages, a larger proportion than in any country of the world, even than Japan. Our laws are a standing invitation to our young people in many states to use marriage as a method to legalize sensual indulgence, ti be terminated and begun again as fancy may dictate. What kind of children, af any, are likely to be born of such unions and what kind of training will they receive after birth?

Sex Relations.

And what shall be the attitude of the church upon the new emphasis which is being put upon sex life? We are sowing the wind in conversation, in literature, in moving pictures, in dress, and in the freedom of action given to young as well as old, and the whirlwind is rapidly approaching. Proper freedom and expression are very desirable, and selfish parents can throw the reins on the backs of their children and tell them to prove worthy of their freedom, but experience has demonstrated that nothing can take the place of the guiding hand and the loving heart of the parent, ready and willing to give thought and time and effort, sometimes painful, always persistent, for the benefit, and eternal salvation of the child. The church of God must insist upon high moral standards in the social life, and purify it by its own clean and wholesome life. St. Paul's stern rebuke to the church at Corinth and positive commands to cast out from them unclean persons applies with equal force to Christ's church today.

Civic Life.

What relation should he church bear to the civic life? How far can the teachings of Jesus be translated into the laws of the state and nation? Actually all beneficial law will be found to be rooted in the Ten Commandments and the Golden Rule. Law is not for the purpose of repressing individual freedom, but for the protection of society from the selfish citizens. For example, the prohibition law is the will of the majority of the citizens of the nation, that selfish indulgence of the individual must be restrained, when such indulgence is hurtful to the general welfare. The Christian in the world can accept nothing but the will of Jesus Christ as the final expression of the highest laws of the country of which he is a citizen. They must aim not only to protect the people in the enjoyment of their right but to set a high standard of all community relationships.

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